

The Madison Survey

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No. 2

Learning Great Lessons of Cooperation

THE Master must have had an interesting time in His school. He gathered men from all walks of life, and attempted to teach them to so live every day that the world about would know the meaning of the God-life. To live and work together in unity was one of the most difficult lessons for those students to learn. It is just as difficult for students today. "Nothing short of the miraculous power of God can bring human beings with their different temperaments together in harmonious action, their one aim being to speak the truth in love."

The school, therefore, that can teach men and women to live and work in close cooperation, carrying out the instruction of God concerning the giving of the message to the world, is truly a wonderful institution. That is a part of the all-round education we are bidden to give students. And that all-round education can best be given by a school located on a farm, and which makes the numerous activities of the country vital facts in the training of workers.

THERE is the great problem of food production, over which we are spending so

Chapel talk by Dr. Sutherland

much time and thought these days. Madison, with its increasing numbers, must not forget that it stands for a rural life principle, and should produce the food it consumes. To accomplish this, we must pull together as one man; there must be the closest cooperation. There can be no success if personal

interest takes precedence of the work to which we are giving our lives. We must work together, inspired by love for one another, and love for eternal principles of truth. "By this shall all men know that ye are my disciples, if ye love one another."

The new commandment, given the disciples in the last days of Christ's life on earth, was a command for cooperation. And here at Madison we have the same problems, we face a world with the same needs, and there is given to us the same command, to work together in cooperation for the upbuilding of the Lord's work in the world.

IN ADDITION to problems of food-production, we have the building proposition. In the erection of our buildings there are opportunities without number to develop the spirit of cooperation.

The same is true in every other department of the institution. We are living close

People Waiting for the Help You Can Give

THERE are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message. The higher powers of the one who receives Christ are strengthened and ennobled, and he receives a fitness for God's service. The most intelligent business men desire simple truth, such as Christ gave to the people when He was on this earth.

—*An Appeal to Laymen*

together, we are doing a work that calls for self-forgetfulness, for devotion to work with no thought of remuneration. It is the training we are getting here that fits for a similar work elsewhere.

As Christ called Matthew from the receipt of customs, and offered him a place in His own school, promising him no wage, outlining for him a life of toil and hardship, but the glorious privilege of cooperation with the Lord of heaven, so men and women today are called to train for service. We want Madison to be a school in which students are brought face to face with the problems they will have to solve when school life is over. Today, in school; tomorrow, out in the wide harvest field with scarcely a break in the program. That is the reason Madison brings to you such problems as it does.

OUR various activities are so interlocked that it is impossible for one to be carried forward independent of others. When we sit on committees, whose duty it is to plan future work for the institution, every one should have a constructive frame of mind. One can be either constructive or critical, but success comes from constructive work. One may allow feelings to control, and may say things that wound a fellow worker. "Woe unto that man by whom the offence cometh," for he is breaking the spirit of cooperation; he is hindering rather than advancing the work.

If the person criticised has the same spirit as the critic, he retaliates, and the spirit of cooperation is still further broken. While it is a sign of weakness to offend a co-laborer, it is likewise a great weakness to be offended.

Many a committee meeting has shown small results, it has been barren of fruit, because the members were long on seeing faults, and short on ability to construct. These committee members are a product of the old type of education. They have been

reared under an educational system that is short on faith—faith in God's word, and faith in humanity. This is not Christian education. Neither does it make for cooperation in the Lord's work.

OUR education should prepare us to see the best in people. If we are to work side by side, as the Master directed His disciples when He sent them out two by two, then we must close our eyes to a multitude of weaknesses and imperfections in our associates. We must learn to unite on principles that we hold in common; to work on points of agreement, rather than to emphasize differences. God's work is represented as an intricate machine running in the most perfect fashion, wheel operating with wheel. When we are working in this way, the world marvels at the accomplishments of groups that otherwise would be weak and inefficient.

It takes the love of God in the heart to work in this way, but by this spirit in our work shall all men know that God is in the lead. We are told that, unless we can learn to cooperate, we shall be relieved of responsibility, for as times become more difficult, and our students are called to do a larger and a harder work, they must be trained in the mother school to live and work as one. Our farm crops must reflect this spirit of unity; our garden must produce as it can only when we are working in close cooperation; our building enterprises, our city work, our training of teachers, our medical work, must all bear the same marks of cooperation.

Health Foods and How to Make Them Known

THE Faculty study was along the line of health foods, and our responsibility to give the health message to the world. The cafeteria and treatment room workers are studying the same problem. People come to

the city centers for treatment. They are anxious for instruction in matters of eating. They are asking for recipes. This hunger for instruction should be satisfied. How can we do more than we are now doing?

Out of her years of experience, Mother Druillard gave a fund of knowledge and good advice. Some of the principles studied under her direction are of general interest. Our health foods have been made for the benefit of suffering humanity, and God's blessing has rested upon those who have made them. Many more should be engaged in the making of such foods. "Teach the people to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids." There is a line of instruction in healthful cooking and feeding that should be given with the same care that the Bible is taught.

TEACHERS in the pulpit and teachers in the class room should be prepared

to instruct in the care of the body. They should understand the science of physiology and hygiene, and should teach those under their direction the sacredness of the human body and the laws of its life. Why do some manifest so little interest in health reform? Because instruction on temperance in all things is opposed to our practice of self-indulgence. In our own lives and homes we must carry out these laws before we can expect any force to accompany the message we present.

Some men who might be giving the world foods that make for health, are handling foods of an inferior quality, and much harm is done by their sale. With our message should go instruction on healthful living. "True religion and the laws of health go hand in hand."

There is a marked interest in the use of whole wheat bread in our own city center, and in cafeterias in other cities. It would be well if more attention could be given to the use of foods manufactured to take the place of meat. Disease in animals is increasing in proportion to the increase of wickedness among men, and this fact emphasizes the necessity of putting before the people foods that will replace the flesh diet they have been using.

As God gave wisdom in the days of the tabernacle building, so He promises to give skill and wisdom in the preparation of natural-food products. Simple preparations are to be made, the price of which will fall

within the reach of the poor, and many are to be taught to make their own foods rather than to depend upon factory-made foods.

Every cafeteria, every sanitarium, every school, and likewise, every home table, should be a practical demonstration center

of foods properly prepared to give health of body and mind.

News in Brief

THE Christmas spirit invaded the School, and in a simple, quiet way a good many people did what they could to add to the happiness of others. The children of the grade school gave an entertainment on the eve before Christmas. Mother D's annual cake appeared on the dining table on Christmas day. This was not a slice of cake, but a whole loaf for each member of the family, enough to make us think daily of her big heart, at least for the rest of the year. Ordinarily, guests at the Sanitarium have a tray service in their rooms, but Christmas dinner was served in the dining room for all who were able to leave their beds. Miss Dittes

Teaching Health Principles

NO MAN should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet. His disregard of health reform unfits him to stand as the Lord's messenger.

—*A Retical in Health Reform*

THE MADISON SURVEY

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and her helpers had a beautifully prepared table which called forth many expressions of appreciation.

IT IS SHORT course period at the School. If our friends could make the rounds, among other things they would find a group of students in the shop with Brother Howell, making furniture; another with Brother Wells in the blacksmithing shop, learning to weld and otherwise handle iron work; a group of first-year nurses with Mrs. Bertram in the sewing department, making uniforms; Elder Wellman and his students plying the shuttle in the weaving room; the future cooks preparing foods under Mrs. Sutherland's direction; and some who are deficient in fundamentals making the best of their time in a drill in reading and spelling. It is surprising how much can be accomplished in a short time by this method of intensive work.

AN IMPRESSIVE communion service was conducted by Elder Wellman at the morning service hour last Sabbath. The previous week Professor A. W. Spalding spoke, dwelling on experiences in the life of Christ who came to this world as "the unwearied servant of man's necessities." He came at a time when the world was in dire need, a time comparable only with the time in which we are living, and when His return is looked for. As He met the need then, so He expects His representatives to meet the situation today. Our lives should show forth to the fullest the principles enunciated by Christ Himself. For

every individual there is outlined a program brim full of activity in meeting situations permeated with despair, sickness and sorrow of every kind. In the midst of it all He says, "Be of good cheer, I have overcome the world."

WORD from Mr. and Mrs. Harvey Bean, formerly members of the Louisville unit, but now associated with the Knoxville city work, indicates that this group is full of courage. Good news comes from Tulsa, where the workers are making some headway, having purchased a farm which is to become the rural base for city work. As a beginning of a larger work, the company has been making and selling whole wheat bread, with a steadily increasing demand. The latest communication says that a larger oven is being installed.

AN interesting communication comes from Mrs. John L. Waller, of Hattiesburg, Mississippi, one of our old friends. Sister Waller and her husband have found a farm of two hundred fifty acres which they consider a very suitable location for a rural sanitarium and country base. Some of the city physicians are anxious for a place of this kind for their patients. Brother and Sister Waller are calling for workers to help develop the enterprise.

A LETTER from Australia tells us that the SURVEY reaches that far land and is appreciated. A most encouraging work is being done with the health foods, the Australian school having been active from its early days in carrying out instruction concerning the work our educational institution should do in putting health foods before the public.

ENCOURAGING reports come from the Louisville unit with its three-fold work of cafeteria, treatment rooms, and country base. They have the work organized with a head and an assistant for each department, and these workers rotate in office, in order that each one may become proficient in all lines. They are learning the lesson of cooperation.

Friends Are Saying

"It's a fine little letter to me every week, and I do not want to miss a number."

"I want you to know how deeply impressed I am with the message the Survey is giving. We have long been watching the work at Madison with the keenest interest."

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No. 3

Christ's Method Alone Will Give True Success

A study of some of Christ's methods for reaching human hearts with the gospel

THE world today needs Christ as much as it did nineteen hundred years ago, and that it may have a renewal of the blessings Christ brought, His followers should be filled with a love for His methods of work. They should be giving themselves to this work with the same abandonment of personal interests as the world saw in the Savior. "Christ's methods alone will give true success in reaching the people."

The Christ method of gospel work calls for individual effort. It is easy to ask others to do our missionary work for us. We organize, which is a step in the right direction, but then the tendency is to permit the work of the organization to take the place of individual activity. But, "Christ commits to His followers an individual work,—a work that cannot be done by proxy."

We do not want to enjoy the reward of eternal life by proxy; then we must not attempt by proxy to do the work of this life that will bring enjoyment here and in the future. Christ is "as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work."

And His parting command was, "Watch, lest coming suddenly, I find you sleeping." We are asleep when we farm out to others the missionary activity the Lord requires of us.

A STUDY of the Savior's methods shows that he did not depend alone upon preaching to reach the people. While he gave many [a wonderful sermon, yet in His day, as in ours, there were multitudes who did not attend services. They had to be sought out and reached by other methods. We find Him healing the sick; going out of

The Call for Missionary Craftsmen

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

—*Ministry of Healing*

His way to find the sick who needed the care and attention He alone was able to give.

So today, Christ's followers should minister to the sick. As the truth is brought to men's hearts and they become followers of the Lord, they should be taught the great principles of right living, proper eating, and the care of the sick. The new converts should be started on a life of Christian help work that will make them a blessing to their neighbors. Every church should be a training school. "The monotony of our services for God needs to be broken up," so we are told, and a new life infused. "There should

be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced teachers."

THIS paints a picture of an active church, a church that will affect everybody within a wide radius. A church is much more than a building; it is a group of active men and women whose lives are devoted to the needs of humanity. That church will have its health food stores, its cafeterias, its treatment rooms for the care of the sick, and its members will be going to the homes of the sick and afflicted. It will conduct cooking schools for its own members and for other anxious learners. It will be God's instrumentality for feeding people who are starving,—starving with food in their mouths, but food that is robbed of its vital elements. They will be as Joseph to the land of Egypt. Such is the church that the Master is looking for in this year nineteen hundred twenty-two.

BUT this is not all that the church should be doing. This is not all that is comprehended in Christ's method of working for the world. It is not enough to bring the gospel to men and women crowded in the cities. That is but one step; the next is to get those people out and into homes on the soil. "Thousands and tens of thousands might be working upon the soil who are crowded into the cities, watching for a chance to earn a trifle."

It will require some study on the part of the church to know how to get people on to the soil. Men cannot be driven; they must be led. "One example is worth more than many precepts." This is a new activity for many Christians, this leading of people to homes on the land, but it is a part of the gospel commission.

The message of salvation comes to men in the cities. It calls for a reform in their life habits. "Those who are endeavoring to reform should be provided with employment." The church, therefore, must be in condition to give employment to the unemployed. Not the handing out of food or clothing to relieve the poor, but the more substantial method of teaching the poor to care for themselves,—that is the Christ method.

AND this is not a new doctrine. "In God's plan for Israel every family had a home

on the land, with sufficient ground for tilling." This made of Israel an industrious nation, a self-supporting nation. "And no devising of men has ever improved upon that plan."

It should be a part of the health propaganda of the church to get people out of the cities to homes on the land. The church in the city should be a distributing bureau, a center from which people are directed to the country. It will mean not only self-support to the poor, but health and happiness before unknown.

Either the minister, or some others in the church, must be prepared to demonstrate the possibilities of the soil, for these city dwellers cannot be told to go. They must be taught how to get treasures from the earth. "Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive." The future missionary society will have a farmers' department, and the church will be holding farmers' meetings for the benefit of its new members.

Then, as a result of such missionary meetings, better methods of farming will be seen on Adventist farms. Their acres well farmed, and their abundant harvests, will be "eloquent in favor of right methods."

THINK of the results, when the farmers of the church are active missionaries, helping city people to homes on the land, and teaching them how to cultivate the land, and when all the crops and harvests are preaching eloquent sermons in favor of the Master's manner of living.

And what a revival there will be when the house wives of the church are all good cooks, dealing out health foods to their own families, and assisting their neighbors to learn the art of proper feeding, when every Christian home table is set with food that God can bless to the eater as he blessed the manna in the wilderness.

In connection with this missionary farming we have such promises as the following, which are enough to inspire anyone to join the ranks:

"He who taught Adam and Eve in Eden how to tend the garden, desires to instruct men today."

"He who fed the multitudes with five loaves and two small fishes is able today to give us the fruit of our labors."

"Within the vast boundaries of nature there is still room for the suffering and needy to find a home."

"We should work cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich treasures for the faithful worker to garner, stores richer than gold or silver."

These are the principles which lead us to establish schools on farms, and to make of the farming industries a science, a vital part in the training of men and women who desire to give the message of a soon coming Savior. "Missionary families are needed to settle in waste places," and there shine as lights in the moral darkness. "This is the very work we are to do."

Questions Raised by Friends

THREE letters have been received from readers of the SURVEY which question certain statements made in the front-page article in the issue of December fourteen, entitled, "Methods of Christian Work." Since these letters may voice the sentiments of some others who have not written, this opportunity is taken to offer a word of explanation. The questions are

1. "I am writing to ask what is meant by the term 'professional missionaries'; also, 'hired workers'.
2. "What am I to understand by a certain 'wrong policy', which falls under condemnation of the writer?"
3. "You speak of a 'policy to go on with worldly pursuits.' What am I to understand this to mean?"

The writers of the letters, received the impression that the article belittles the regular, paid missionary workers of the denomination, because of the use of the words 'professional missionaries' and 'hired workers'. This was farthest from the thoughts of the writer, the terms being used to distinguish between workers appointed and paid by the denomination, and laymen who are doing a work for the Master but are not depending upon the denomination for their wages.

We have two classes of workers: those who are regularly appointed and assigned

to their places, and those who are working in the vineyard with no promise of a salary. The two should work hand in hand, shoulder to shoulder. The only thought of the writer of the article was that thousands who are still doing only their own personal work should become active; that if not given a salary, they should be as active in the spread of the message as though they received a salary.

The object of the article was to emphasize the great need of activity on the part of laymen in the church, every one of whom should be giving his best and his most to the forwarding of the Lord's work in the earth.

There is nothing but the kindest feeling for all; there is only the keenest desire that all who know the message for the day shall share the blessings that come from whole-hearted service for the Master. No giving of money can take the place of active service. Of this we think we have abundant proof. And we firmly believe the statement that, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

If any statements in the article referred to have been a stumbling block, or a stone of offense, to any readers, we want to most humbly apologize for the errors of speech, at the same time reaffirming our convictions that every man should find his place in the closing work of the church.

The Care of Influenza Cases

THIS is the season of year when an influenza epidemic may be looked for. Whether or not it comes, it is well to be familiar with the causes of the disease and the most efficient methods of handling it.

Too much stress cannot be laid upon preventive measures. The experiences of recent years show the value of cultivating immunity by proper eating, sanitary home surroundings, the wearing of clothing adapted to the season, and avoiding public gatherings when the disease is prevalent.

There is no medicine known that will cure influenza, but there are treatments which have been found to be highly beneficial. With the first symptoms of the trouble put the patient to bed. The bowels should

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be thoroughly cleansed by the use of the enema, two or three pints of water at a time, and repeated until the bowels have been completely emptied. This treatment should be repeated twice a day until the patient has made a full recovery.

Encourage skin and kidney elimination by the use of an abundance of pure water, or fruit juice. Two or three quarts of liquid should be taken during a day.

The diet should be the simplest during the period of the fever, consisting of grain gruels strained, and fruit juices. Bran mixed with the gruel will stimulate bowel action. An ounce of paraffin oil may be taken three times a day for the same purpose.

At the beginning of the disease give a hot bath to introduce vigorous sweating. A hot blanket pack may be used for the same purpose. Fomentations should be applied to the front and back of the chest twice a day, and a chest pack should be worn between these treatments. The chest pack consists of a towel, or strip of cotton or linen, wrung from cool water, and wrapped snugly about the chest and over the shoulders, and covered closely with a flannel bandage so as to exclude the air. Some may find the dry pack better, in which case the skin of the chest should be well rubbed with Vick's salve.

Headache may be relieved by the application of cold compresses to the head. The greatest care must be taken when treatments are given to avoid exposure to the cold, and between treatments keep the patient well covered in bed and the shoulders and arms well clothed. Do not allow the patient to leave his bed until he has had a normal temperature for at least three days. Influenza is often followed by a relapse, which is worse than the first attack, and a desire to get up too soon is the great cause of relapse. When these simple methods are not

carefully observed there is danger of pneumonia following as a complication.

Bits of News

THE family was entertained Saturday evening with a stereopticon lecture by Professor Bralliar, the illustrations being furnished by the International Harvester Company. It was a lesson of special value to farmers and gardeners, showing our bird friends, and the aid they give as weed seed and insect eaters. There were pictures also of some bird neighbors who are not such friends.

IT IS a pleasure to announce that, as a result of the kindness of friends, the "Barracks for Boys" has been paid for. The receipt of one hundred dollars from Sister Josephine Gotzian, who has assisted Madison over a good many difficulties, closed the campaign for this building fund. We are grateful for the hearty cooperation of friends.

SOME one who looks forward to a home in the South, may be interested in a thirty-acre farm, with improvements, fruit, and good water, located near Hendersonville, North Carolina. Miss Clara Knowles, of Douglasville, Georgia, will be glad to give further details.

"I came all the way from Chicago in order to be near the treatment rooms," said a lady recently, when asked why she did not spend the winter in Florida.

A lady shopping in one of the large department stores, casually remarked that she had just come from the treatment rooms. "Oh, you have found them, have you? I am so glad, for they saved my life," said her friend.

With Our Readers

"Survey Number 52 has just been handed me. I stopped my work to read it through. It is the strongest and best of the year," writes a teacher who has long been interested in Southern self-supporting activities.

"Some one has sent me the Survey, and I want to express my appreciation of the little paper and the work it represents," writes a Washington friend.

With a list of names for the mailing list comes the word, "The valued little Survey is a welcome visitor to our home, and its message is appreciated. Find enclosed a little help for the publishing fund."

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No. 4

Southern Rural Work Preparatory to Foreign Fields

SOME do not see the connection between rural educational work as it is being conducted in sections of the South and missionary work in foreign fields. On the other hand, there are workers who are beginning to see that the South is a training center for foreign fields, and that "the usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."

The time is not far distant when we shall see more of this type of work on the part of missionaries in foreign countries. There is as it were, "a sound of going in the mulberry trees". The way is being prepared by the education of workers, and circumstances are shaping themselves for a broader work in other countries along lines that are proving a success in this country.

COMMITTEES from foreign countries are visiting our rural centers, because they have become convinced that in the simple rural work of the school and sanitarium, or treatment rooms, methods are being worked out that are adapted to the needs of their own countries. And this should not be a surprise to us, for we are told that "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 labor, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands."

Every Man A Missionary

THE missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. Opportunities are opening on every side. Press into every providential opening. God calls for wide-awake missionaries. God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that he carried on. —*An Appeal to Laymen.*

It is apparent, therefore, that the education they receive on the school farm in this country is not merely for cultural purposes, but as workers in foreign fields these rural-trained missionaries are to conduct school farms in those foreign countries. They will go forth "prepared to instruct as they have been instructed."

WITH this agrees the experience of the widely known missionary, Sam Higginbottom, whose book, "The Gospel and the Plow", should be read by every lover of missionary activities. He says:

"I went to India having specialized in philosophy and hoping to be an evangelist. I ended up by being a missionary farmer. I have had friends tell me they could not see

why I am interested in the things in which I am interested. They ask what plows, harrows, tractors, silos, threshing machines, and better cattle have to do with the evangelization of India."

Then this farmer-missionary recounts his experience in the study of the Bible, and writes: "Trying to obey it has led me to do some things I would not have done on my own initiative. . . . I am anxious to do His will as I see it. . . . I have found His will for my life most clearly laid down in the Bible." And as he studied the Word he says, "The first thing I noticed was that the Spirit was upon Jesus for service. . . . A good many good people would stop with the oral presentation of the gospel because they are afraid of works. . . . Jesus' gospel is preaching plus action. . . . It calls for doing as well as being."

Mr. Higginbottom's advice is,

"Let the church choose out from among the non-theologically trained disciples, those having what was called in the Acts, men and women of honest report, full of the Holy Ghost, and wisdom, educators, doctors, engineers, farmers, nurses, teachers of domestic science. These are not to supplant the preacher, they are to supplement him, to make his work more effective and far reaching."

Mr. Higginbottom has a school on a farm in India, on which men are trained to properly cultivate worn-out land of that country, and to raise their own food. With the school is a medical center, and these activities have served to bring the gospel work of this group of missionaries to the attention of many, many people in all ranks, from the poor and lowly who come to them for medical assistance, to rulers of the land who come for advice on State matters.

AND this idea of practical work for and among the peoples of the Orient is recognized by others. Not long ago a missionary from China visited Madison, and after leaving he wrote back, "I am very anxious to learn as much as I can in all lines of education while I am in this country, in order to better fit myself for the great cause in the Orient. I surely would like to spend some time at your place to learn the splendid methods at your rural base. I believe this method will do me more good than any other for our work in Korea and China."

A member of the Madison family has a friend who, after finishing her university course in the United States, accepted a position in an American mission school in Peking. Before going to China, she spent several months in pioneer work in a mountain school in our own South land. Writing of her present work, and of that experience in the mountains of the South, she says:

"How I would love to go back there again. That experience has helped me more to understand conditions in China than anything else I have met in life. And it taught me to be patient and tolerant under conditions that I never met in New York City. . . . I wish we had a school like Madison here. Far too much of our education unfits the students to return to their homes where their help is needed."

No question but "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." It calls for a change in our way of thinking when we begin to train farmers, financiers, builders, and other craftsmen for this work. But other men are going out ahead of us, blazing the way, and bidding men of faith to follow where they have led. "God calls for messengers who will be true reformers."

United in Spreading the Gospel

THE gospel commission to go into all the world and teach all nations, was the opening text in Elder L. E. Wellman's Sabbath morning sermon. This message is to be given by every believer, and not alone by the man in the pulpit. For this reason a diversity of gifts is put in the church, as we are told by the apostle Paul. There are to be teachers and ministers, medical workers and prophets, and apostles, all working together for the perfecting of the saints.

It is the duty of the church to train its membership, every individual member to act his part in ministering to the needs of the world. Unity in this work will bring the latter rain, and until the great body of the church is doing a work in behalf of its fellowmen, we have not come into the fullness of the stature of Christ.

ACCORDING to the Old Testament plan, one tribe, that of Levi, was set apart for special service in the work of the Lord.

Nevertheless, the Lord told His people that He wanted them to become a nation of priests. That is, they were not to be content with a plan that set aside one tribe for spiritual work, supported by all the others. The Lord anticipated a time when all would be actively ministering to the needs of humanity.

The church today should be a church of priests; every man should carry his share of the missionary work. So long as we are dependent on ministers and doctors to do all, or the greater part of the work, so long will the church be weak and inefficient. We cannot get along without God's appointed leaders, but it is equally true that all the people must have an active part in the work, and all should support the work of the church with their means.

Paul made this clear when writing to the Corinthians. He told them that men who ministered to the gospel should receive their support from the gospel, but as for himself, he said, "I have used none of these things; neither have I written these things, that it should be done so unto me."

PAUL voluntarily chose the life of the self-supporting missionary, but he did not condemn others who were working on the other plan. Of his own experience he said: "I do this thing willingly. I have a reward. . . . What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge." Paul counted it part of his reward to be able to give the gospel message on the self-supporting plan.

If God has provided a way by which we as workers for the Master can support ourselves, said Elder Wellman, let us like Paul get joy out of it. While doing this, let us be most loyal to those set aside for gospel work, assisting them with our tithes and offerings, that the work as a whole may go forward. We cannot do better than Paul, who while self-supporting worker himself, yet stood every effort put forth to forward the gospel in his day. If we grow careless and indifferent, there is danger of drifting out into the world and into a life of money making.

Educating Laymen for Christian Activity

THE Dayton, Ohio, church plans to conduct a ten-weeks, medical and evangel-

ical effort in the city, and in preparation for this work there was held in the church a week-end meeting, January 6-8, conducted by Dr. H. S. Brown, medical secretary of the Columbia Union, and Dr. J. T. Harding, Jr., medical secretary of the state of Ohio. The meeting was attended by Doctors Hilburn of Akron, Doctor Teeters, of Van Wert, Doctor Sutherland and Mrs. Lida Scott of Madison, and others interested especially in a laymen's movement.

Studies were given on various activities that should engage the time of church members in every wide awake congregation. Many of these activities are not yet being carried on by the Dayton church, because the majority of these church people are still engaged in worldly pursuits. Their week days are devoted to money making.

"Is it time for you, O ye, to dwell in your ceiled houses, and this house to lie waste?" This was the question put to the people of Israel in the days of Haggai. They bemoaned the fact that the Lord's work was languishing. They made great efforts to raise money to carry forward that work, but people turned deaf ears, and the Lord's temple and the walls of Jerusalem were not built. There is a dearth of workers today, because many who claim to believe in the near coming of the Savior are hiring themselves to the world, instead of devoting their time and ability to work that the Master has said should be done by His people.

There were studies with the Dayton church on the importance of placing health foods before the people, the necessity of using wholesomely prepared foods ourselves, and of being able to teach those who turn to us for instruction in the use of foods that have not been robbed of their essential elements.

A training class was organized for ten weeks' instruction in the care of the sick, and home nursing. The church members are being encouraged to visit the sick, and are to be taught how to treat the sick with simple remedies. In reporting the week-end meeting, Dr. Sutherland said that in all his experience he had not met a company of people with a stronger desire to learn these things, and to be able to carry forward a continuous line of activities that will show to the world what the church of Christ should be doing.

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vided for in section 1103, Act of October 3, 1917,
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At the close of the meeting, Dr. Sutherland and Mrs. Scott accompanied Dr. Harding to Worthington, where they visited the Columbus Rural Rest Home. Mrs. Scott gave the family there two interesting talks on foods and kindred topics.

News in Brief

ATEN-DAYS' institute has just ended at the Covington, Kentucky, church which was attended by Mrs. Sutherland over the first week-end, and by Dr. Sutherland at the latter end of the meeting. This was a home and medical missionary rally, conducted by Elder O. R. Staines, secretary of the Southern Union, and Elder Gilbert, secretary of the state. The church members appreciated the instruction in nursing, dietetics, and cooking, and there is a keen interest in making whole wheat bread and other health foods. A large amount of literature, including health pamphlets and books, was sold.

SABBATH afternoon at the hour for young peoples' meeting the family had an unusual treat. Elder O. Montgomery, who is home from South America on furlough, gave a very interesting picture of work in different parts of what he terms "the continent of opportunities." For long, South America has been touched with only the finger tips, but the way is wide open for a great work in that continent. Its people are calling loudly for men and women of consecration, who are willing to live among the people and work for the people.

FRRIENDS of Mr. and Mrs. Floyd Bechtel will be pleased to hear of the safe arrival at Madison on the tenth of January, of a little son. He is a vigorous child, and has been named David.

EVENING after Sabbath the products of the closing short course were on exhibit in Gotzian Hall. There were tables and other articles of furniture made by the cabinet class. The activities of the cooking class were described, and during the term the family had opportunity on several occasions to sample the work of their hands. The young women of the first year nurses' class appeared in new uniforms, the work of a short course in sewing. The class in blacksmithing demonstrated the possibilities of the scrap heap when a trained workman is in the shop. The boys did some excellent tempering and welding, and made a number of good-looking farm tools from what before had seemed worthless material. The products of the weaving class, such as rugs, table runners, and cushion tops, are enough to make almost anybody envy the weaver. Everybody feels, after a demonstration such as this, that the short course is decidedly worth while.

"I have tried every bakery in the city and cannot find anything equal to your whole wheat bread," said a patron of a city cafeteria.

"My physician sent me here for the food you serve," said a new arrival at the cafeteria.

Making Friends

"The Survey has been coming to us for some time. We are greatly interested in the work, and if wife and I were only younger we would join you in the South. Accept a little offering to assist in your publishing work."

"The more I read the Survey the better I like it," says a far western man. "I have a longing to be with you. I feel that, in view of the times ahead, your way of educating young people for missionary work is right."

"We certainly get a great deal of valuable instruction from the little sheet. Kindly enter the names of some of our friends on the mailing list."

"I am very thankful for the weekly visits of the Survey. May God bless you continually in your great work. I am especially interested in the health foods you manufacture. Please send order blanks."

"Please send me the Survey for I have long been interested in the work Madison is doing."

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Preparing for the Closing Work

EVERY man who professes the name of Christ should have some active part in the spread of the message. This is essential to his salvation; it is the way appointed by the Lord for the world to be warned. Speaking of the work of laymen, we read, "Let the gospel message ring through our churches, summoning them to universal action."

Universal action means that every man will be doing a specific work for the Master. That is by no means the condition at present, for of our church members it is said, "Not one in a hundred is doing anything beyond engaging in common worldly enterprises". The hearts of many are longing for an active part in the work, but they do not know what to do, nor how to begin. They are looking for leadership and education.

FROM the example of the apostles, we learn that there are to be no idlers in the Lord's vineyard. Men are to be sought out and educated, and ways and means are to be devised for doing the work that the Lord has said should be done by His church. The Savior spent years as a carpenter, in order to demonstrate the possibilities for missionary work by the day laborer. Farmers, carpenters, mechanics of various sorts,

cooks, nurses, women skillful with the needle,—all these should have a part in the work of the Lord.

According to the parable in the twentieth chapter of Matthew, many are standing idle, because no man has offered them a wage and set them to work. The Savior Himself taught that men should not wait for a wage. With the love of God burning in their hearts, they should offer their services as did the early disciples. Of their experience we are told:

Laymen Must Do Their Part

THE world will be convinced, not by the pulpit teachers, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power.

—*The Signal for Advance*

When Christ called His disciples to follow Him, He offered them no flattering prospect in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive. To Matthew as he sat at the receipt of customs, the Savior said, "Follow Me. And he left all, and rose up, and followed Him." Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in his former occupation. Without question or hesitation he followed Jesus.

THE situation in those days was similar to conditions that have to be met by followers of the Lord today. Those disciples had the same problems to meet, and the same temptations that come to heads of families today, when they hear the call to

self-supporting work for the Master. The situation is put to us like this:

Some of these disciples had friends dependent on them for support; but when they received the Savior's invitation, they did not hesitate, and inquire, 'How shall I live, and sustain my family?' They were obedient to the call; and when afterward Jesus asked them, 'When I sent you without purse, and scrip, and shoes, lacked ye anything?' they answered, 'Nothing.'

THAT same faith will be seen in the closing days of the work, and that faith and trust in God will bring wonderful returns,

both to the worker and to those for whom he labors. It is this spirit to do and to dare for the Master that will make "the gospel message ring through our churches". Laymen will have minds to discern opening providences. They will know that the time

has arrived for conducting enterprises through which the world will see that God's people believe what they preach. They will have places to feed the hungry; they will be offering foods that bring health to people who have been ignorant of proper methods of cooking and feeding. They will be prepared to treat the sick and afflicted. They will be masters of the cultivation of the soil, and will lead in the movement of city people to homes in the country. These are a few of the activities that can be carried forward by laymen and women of the church.

We have been too prone to say what we cannot do, rather than what we are willing to do; and will do; but, "those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of events ordained by Him to take place. Inspired by the spirit of Him who gave His life for the life of the world, they

will no longer stand in impotency, pointing to what they cannot do."

THERE is a call from the lethargy of the past; from the "impotency" of which we have been accused. We are to cease being "laggards in working out the will of the Lord". We are to make a beginning, let it be ever so small, and then we are to grow. "His servants are constantly to enlarge the circle of their efforts. Constantly they are to do more, *never less*."

When the question of means arises, we are met with this answer:

"Many fields ripe for the harvest have not yet been entered, because of our lack of self-sacrificing helpers. These fields must be entered, and many laborers should go to them with the expectation of bearing their own expenses."

To the Self-supporting Worker

OUR heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet.

—*Ministry of Healing*

THERE are to be many self-supporting Christian workers, not a few, isolated missionaries of this type. The Lord is giving us an opportunity to prove our love and loyalty to His truth, and when we have given all, when we have done all that we can with our own means, He will not let the work languish for lack of financial support. That is His opportunity, and He has said that then merchant princes will come, bringing their wealth to supplement our efforts. But our efforts, our sacrifice, must come first. We must lay the foundation. It is by this sacrifice that the workers are prepared, when aid comes from other sources, to carry forward the enterprises they have started. Our Father has a thousand ways to provide for our needs. His greatest concern is to find men and women willing to give themselves.

Educated Farmers May Be Workers for the Lord

IN THE effort to work cities from "outpost centers" there is a wide field of activity

for the educated farmer. At the present time one of the pressing needs in the line of workers for self-supporting missionary centers in the South is efficient farmers, imbued with the spirit of cooperation and self-sacrifice. Every rural center should be an example to the community in methods of soil cultivation. Harvests may be eloquent for the Lord in some places where it is impossible to give a message by word of mouth.

Professor Bralliar led in the Sabbath afternoon study by the faculty, on the subject of making the school farm what it should be as a witness for the truth we profess. We are told that, "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."

SINCE all our schools should be farm schools, there is need of an army of men who do appreciate the value of farm work, and who, moreover, are prepared to make the school farm a great factor in the education of workers. Where the school farm, and related industries, are to furnish work for the students' support while in training, every member of the faculty needs to have a keen and active interest in all agricultural matters.

Besides a knowledge of books, our schools are to give a training in practical industries, and these industries are to become their means of support as they go forth to fields, near and distant, to work for the Master. "There is need of much more extensive knowledge in regard to the preparation of the soil." Madison realizes this. One of its problems is the making of the school farm not only a means of support, but an object lesson in improved methods of agriculture. "There must be education in the sciences; and education in plans and methods of working the soil. There is hope in the soil, but brain, and heart, and strength must be brought into the work of tilling it."

THERE is a call for educated farmers to settle in rural sections of the South. These educated farmers must be imbued with the spirit of the Master. They cannot rest alone on their knowledge of farming, but with their skill as farmers must be combined the ability to work with other people. In the rural center for missionary work, a number of people are working in close cooperation, and the skilled farmer must be a leader in cooperative work.

We sometimes fail to realize the breadth of opportunity afforded the Christian farmer, and the school which gives due attention to the farm. "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. 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?"

The agricultural interests of the school farm at Madison are kept before the family by a group of workers called the Food Production Committee. As every member of the institution is expected to be interested in, and an advocate of, healthful dietary, so all have an opportunity to become intelligent on the vital problems of the farm and garden.

Seeking A Little Help

YOU have been introduced before this to the work of the Asheville Agricultural School. It is located on a farm in a cove of the mountains of North Carolina, about fourteen miles from the city of Asheville. At the rural base there is a school for the community, and a sanitarium. In the city these workers from the rural base are carrying forward a cafeteria and treatment rooms.

A letter from Brother Vaughan tells of the need of a new barn. The old one that was on the farm when it was purchased should give place to a more sanitary dairy and horse barn. The school has sufficient rough lumber and poles to put up the building, but windows, roofing, hardware, and cement for the dairy barn floor, call for a cash outlay. The men of the place, teachers and students, will do the work, so that the labor bill will be much less than if outside help were required.

It is estimated that \$500.00 will meet the need. Some readers of the SURVEY may be looking for just such an opportunity to assist men and women who are giving their lives to the work in the South. Some, who cannot themselves connect with a self-supporting missionary enterprise, may be glad to help with their means. These workers will appreciate any assistance that is given. You may address, Mr. F. E. Vaughan, Fletcher, North Carolina.

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Calls for Qualified Workers

WHEN the Savior was on earth, the dearth of workers pressed heavily upon Him, and He exclaimed, "The harvest truly is great, but the laborers are few." That same feeling comes again and again to us, as the calls come from all directions for help to carry forward the enterprises that we have been urging people to undertake.

Every new city center that is started needs consecrated cooks, and nurses who can bear burdens and work with other people. We emphasize the thought of working together, because that is one of the first qualifications needed in self-supporting missionary enterprises.

Where workers are hired, they can be dismissed if they prove inefficient, or disagreeable, but when men and women have united their forces to conduct a work, when all they possess has been invested in that work, they cannot be dismissed, even if they do have a temper, or become discouraged, or peevish. The work is theirs as much as yours. You cannot separate from them any more than they can withdraw from you. You and they are partners in the Lord's work, as the Savior and His disciples were partners. Then, men in such cooperative work must learn to live and work together. Disagreeable traits of character must be overcome. We must learn to see the good in our associates, and not dwell upon unpleasant characteristics.

The calls for workers continue. One brother writes:

"We know that Madison has a great work to do east of the Mississippi, but we cannot help feeling that the great section of the southwest has just as much need of a school of the Madison order. We need workers.

Where shall we find them? We know that Madison is overburdened, but where else shall we look for help? We have a number of people who are interested, and who want to get into this work, but where are the trained and experienced workers to act as leaders in a new field?"

Then follows a description of opportunities, in a city of over 150,000 inhabitants, for city cafeteria and treatment rooms. There are buildings, originally erected for sanitarium purposes, that can be purchased at a reasonable price, and there is farm land for a school.

Another letter, written at about the same date, says that the SURVEY "opens one's eyes to his duty toward God and man." And the writer tells of his desire to have his farm used as a center for community work, of his willingness to donate horses, machinery, etc., if only workers can be found to lead out in a self-supporting educational enterprise. This letter closes with, "Please let me know if you can do anything to help us."

From still further west comes a letter which reads:

"My heart is yearning for a school conducted on the principles outlined in the SURVEY. I am praying that the Lord will open the way for us to have such a school."

A physician who is doing a good work along medical lines, inquires where he can find people, qualified to unite with him in converting his institution into a self-supporting center for rural and city work.

Intensity is taking hold of the world. Men and women realize that we are facing a crisis. Intense activity should characterize believers in the message today. Where are the workers to fill the calls? Where are the men and women willing to sacrifice home interests, and to train for Christian work?

FOR a number of years Miss May Covington and her mother, of Minden, Nebraska, have been interested in, southern Self-Supporting missionary centers, and they have assisted this work with their means. They are visiting Madison for the first time, and before returning to the North they plan to visit the Lawrenceburg school where their friends, Mr. and Mrs. A. E. Putnam are located, and possibly other rural centers.

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Be Ready When the Hour Strikes

THE Lord has a thousand ways by which to accomplish results, to every one that the mind of man is able to devise. He is never caught unawares, and He prepares long ahead of time for the movements that sweep this earth. The history of every reform shows that men in different parts of the world had their minds prepared for it, with no knowledge of each other, or what was going on in other parts of the country. The Spirit had been working upon hearts in many places, and at the right time the scattered forces united, and the message swelled into a loud cry.

The Lord cares for his children, not in a general way, but in a particular way. He is interested in their every need, and is prepared to direct every move in our lives. It is a realization of this fact, and a yielding of the heart to this particular and individual guidance, that constitutes the life of the genuine Christian.

NOT one or two people are to be given dreams and visions, but, according to the prophet Joel, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men

shall see visions; and upon the servants and upon the handmaids in those days will I pour out my Spirit". God is seeking for workers, among all classes, and from all classes and all stations in life there will be a mighty response.

Men in different parts of the world, through the study of the Word, are coming to see that the Lord wants their services, and they are saying, "Here am I, send me". They are catching a vision of God's ways of giving the gospel message to the world. They

The Call is Coming

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.

—*The Outlook*

are breaking away from the older and more stereotyped methods, and are giving themselves in a personal way, as the Savior Himself gave His every-day strength and work ability to the world.

AT ONE time in the days when Elisha stood at the head of the educational work in Israel, the armies of the enemy were surrounding the city, and no way of escape seemed possible. But this teacher of faith said to the young man at his side, "Fear not: for they that be with us are more than they that be with them". The student had not yet learned the extent of the resources of the Lord. But Elisha prayed that the young man's eyes might be opened, and then the student saw the mountain filled

From a vesper service lesson by Prof. Bralliar

with horses and chariots, placed there as a protection to the man of God.

And so, today, the Lord has a multitude of forces at work. Once in a while we catch a glimpse of these forces and are surprised, as was the student of Elisha.

PLANS for the work on earth are laid in the heavenly courts. The Savior announces that the time is ripe for the accomplishment of certain kinds of work. Thousands and tens of thousands of angels are sent to the earth to find the men and women who will give themselves to this work. They range themselves along side of those whose hearts are susceptible to the movings of the Spirit. To our hearts the message comes to move out in the reform, just as the message came to Abraham of old when he lived in Ur of the Chaldees. He heard the call, "Come out". And he left the city, his friends, his possessions, and all the traditions of his generation, and went forth to head a reform movement that looked forward to the coming of the Savior.

It is those who are living the simple life in obedience to the laws of God that will hear the message from these angels, sent forth to announce that time is ripe for reform. And when we have responded, and are willing to be used, we will find that honest-hearted men and women in other places, often far remote, have heard the same call and have likewise responded, not knowing but what they were alone in the move they had made.

A TRAVELING man was talking recently of his efforts to keep his health while following his line of business. He said that he has learned that he must eat simple food. He told of his habit of eating whole wheat bread, plenty of vegetables, and little or no meat. He admitted that he had to exercise considerable thought to secure what his system needed, but that he was able to do it since he had set his mind in that channel.

Then a man whom everybody would know were his name given, because he heads a well-known industry in this country,—this man told his experience. A few years ago his physician told him to clear his desk and prepare to die, for his time on earth was short. "But I cheated that doctor, and I have cheated the grave," said this business man. "I decided that I was

not eating right; that I was eating altogether too much. I was eating too much white flour bread, too much meat, and too much cane sugar."

Next followed the story of his returning health as he reformed his habits, and that in spite of the fact that he is well along in years, and his business keeps him on the road so that he seldom sleeps in his home bed more than three nights in succession. This man was talking in one of our vegetarian cafeterias. He was congratulating himself on the fact that he had found the food he needed. He admitted it is hard to eat in public places and avoid meat, white breads, and coffee. But that is the program he has set for himself.

THE next speaker was a college man who said that since his last interview he had changed his whole manner of living. He now buys whole wheat, takes it to a mill near his home, and has whole wheat flour made. His wife has learned the art of making splendid whole wheat bread. "And," he said, "that little girl of mine who was so frail when you saw her a year ago, has become hale and hearty".

Stepping into the home of an old friend in the city, the door scarcely closed before the lady of the house began to tell of her thankfulness for returning health, because she had learned a simpler and better way of living.

THERE were four different people from four different stations in life,—one the wife of a merchant prince, one a university teacher of science, one a well known editor, and one a commercial man, and they were all talking and thinking on the subject of diet reform. And their minds were running in the very channel that is often presented here at the School. And the still more surprising fact is that they were all talking health reform and diet reform from the standpoint of religion. They all echoed the thought that they wanted to do right, to follow the laws of life and of God; they all want to be better men and women.

If our eyes were open these days, we would see that the angels of God are making a mighty effort to arouse men and women to better methods of living and caring for their bodies. It is time for this reform to sweep the earth. Some out of all ranks will hear and respond. The danger is that those

who for years have heard the message may have callous hearts. Some, in spite of the light that has shone upon their path, may yet become castaways.

THE Jews in the days preceding the Savior had wonderful light. They talked of the coming Savior, who would redeem them from the Roman tyranny. Every time the Roman soldiers came clanging down the street, they could quote the Scriptures pertaining to their deliverance; and what they said was true. But when the Redeemer came they did not recognize Him. "He came unto His own, and His own received Him not."

To many of us diet reform is only a snare and a delusion. We do not consider it a privilege to live up to the teachings, and unless we are careful, people who have had less opportunity to know and understand the laws of health, and the law of God, will go ahead of us with this message to the world.

The Very Same Jesus

BEGINNING with his own experiences as a young man when he left home against the wishes of parents and lived the life of a prodigal, until like him whom the Savior described, he was ready to eat swine's food, Elder R. D. Quinn, evangelist of Washington, D. C., on Sabbath afternoon told the family how he learned of the love of the Master, and finally gave his life to the service of his Redeemer.

And then he told of his hope of the soon return of the Savior. This world owes its fame among the planets to the fact that the cross of Christ was planted here. This little spot, of all others in creation, was chosen by God and His son for a demonstration before the universe of divine power to save sinners. The greatest fame that can come to us is the fact that we are born on this earth, because this is the birth place of the Son of man. This earth is connected with heaven as no other spot in the universe has ever been connected. His people are to so carry forward His work in the earth that they will be a spectacle to the world, to men, and to angels. Angels, and beings in unfallen worlds, are watching the working out of the plan of salvation here.

The Jesus who is about to return is the same Jesus who took Mary Magdalene

from the depth of sin and sent her forth a free woman. Seven times he searched her out and started her on the right road. At the cross she stood with His own mother. She was the first to receive the news that He was risen from the dead. She it was to whom He said, "Go tell my disciples, and Peter." We need not be afraid to meet that Jesus.

Elder Quinn made a stirring appeal to his hearers to make a complete surrender to the Lord, that they may do His will, and the work He has for them individually, in preparing the way for the Savior's return.

A Lesson From Nature

TWENTY-FIVE years ago the bush lima bean was unknown. One day, a man in North Carolina found a stray bean plant growing by the wayside. He gathered a hand full of beans and sent them to Henderson, the seed man. Those seeds produced bush limas.

A few months later, another man walked into the office of W. Atlee Burpee, the big seed firm of Philadelphia, and told that he had seed from a bush lima. Burpee paid him \$1,000.00 for the seed, and that was the beginning of the famous Burpee bush lima bean.

About the same time, somewhere in the state of Georgia a bush lima appeared, now known as the Jackson bush lima. And within a few years there have developed more than fifteen distinct varieties of bush lima beans.

A similar fact was noticed in regard to sweet clover. Within a very short time, sixteen strains of annual sweet clover appeared in as many different parts of the country.

These facts from the book of nature illustrate the Lord's way of working. It is His way in the natural world, and His way in the spiritual world. There is a time for everything, and when the hour arrives, when a message is due, God has agents ready to give the message. They may be widely scattered, and living under very different environments, but their message will ring clear; they will be giving the timely thing for the world. It is in this way that God gives every one of us an opportunity to act as leaders.

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School Work at a Rural Center

CLASSROOM work is but a small part of the teachers' duty in a rural center, for the ideal rural school is endeavoring to link life and school problems in such a way that the school transforms the habits of all members of the community.

From Chesnut Hill School, located near Fountain Head, Tennessee, comes an interesting report of the activities of Mrs. Herschel Ard and Miss Whidden. Mothers report that their children never did learn so fast, and apparently this means more than memorizing the "rule of three", for two of the older boys have given up the use of tobacco; one of the older girls and one of the boys have stopped drinking coffee; two or three have given up the use of pork,—all as the result of the lessons in the physiology class. The father whose children refuse to eat pork, says he has had his last "hog killin'", and that he is "going to quit usin' it, too".

The school is noted for its whole wheat bread, made by one of the young ladies in the family, and the making of whole wheat gems without baking powder or soda has been demonstrated to the women of the neighborhood. "When they see the gems come from the oven, light as a feather and a beautiful brown, they are surprised, and as they eat them they say, 'delicious,' or, 'just fine'".

The teachers write that they find that the teaching of healthful living, a balanced diet, and how to prepare such food, are the very things the people want at this time. They are using the health leaflets published at Madison with good results.

Bits of News

A NEW cottage is in process of erection on the School grounds. It stands north-

west of the Sanitarium building, and is to be the home of Mrs. Phoebe Clark and her mother, Mrs. Eastgate, the dear little Quakeress who has spent a good many months at the Sanitarium.

AMONG recent visitors are Elder and Mrs. J. L. McElhaney, of the Southern Union, and Brother R. L. Pierce of the Southern Publishing Association, who accompanied Elder Quinn on his Sabbath visit; and Elder S. G. Haughey, formerly connected with the work in England, and now president of the Alabama Conference, who paid his first visit to the School on Monday.

THREE members of the Madison family, Brother and Sister E. J. Crawford and Brother Walter Robinson, left on the first of February for Tulsa, Oklahoma, to unite with those who are developing a self-supporting unit at that place. Brother Crawford and his wife, Dr. Ada, are both especially interested in the medical phase of the enterprise. A farm has been procured by Captain and Mrs. VanVoorhis, a number of people from the local church are uniting in the work, and it is the purpose to carry forward city and rural missionary activities.

A NUMBER of new students entered the School at the beginning of the winter term, January 16. A mother and two daughters come together for training, and an employee in a well-known manufacturing establishment gives up his position, because self-supporting enterprises of the South, and the practical work of the Madison School, appeal to him. People come with well defined ideas concerning the training they should have. They have decided to prepare for medical missionary work; or, they lean toward health food work as represented by the cafeteria course; or, they want to teach, and the rural industrial school is their goal; or, they are farmers who love the soil and want to lend their influence to the rural movement.

Appreciative Readers

A banker sends a five-dollar check for the publishing fund, with the words, "In my estimation the article on the care of the kidneys in a recent issue is alone worth the five dollars."

A minister says, "I feel in deep sympathy with the spirit of the Survey, and with the work it fosters. You have my best wishes for success in training all-round gospel workers."

The Madison Survey

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VOL. IV

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No. 7

A Country-Life Rally

FOR some time it has been a custom at Madison for the Faculty to spend two days, once in three months, in a study of problems vital to the work of the institution. While this is primarily a teachers' institute, all meetings are open to the student body, and every member of the family is free to participate in the discussions. The recent institute was devoted to a study of agricultural problems, including basic principles of the school on a farm and the practical working out of these principles on our own land.

Why Locate the School on a Farm

WE ARE instructed that all our schools should be on the land, and that all students should have the privilege of an education that centers about country life. "Schools should be established for the purpose of obtaining not only knowledge from books, but knowledge from practical industry." In training Christian workers for home fields, and for foreign fields also, the center should be the school on a farm. "Such education can best be worked out where there is land to cultivate."

This subject was presented by Brother W. F. Rocke who stressed the fact that, "True education means more than the perusal of a certain course of study". It calls for the harmonious development of all the powers, mental, physical, and spiritual, and it prepares for the "joy of a life of service".

THIS world has a system of education that trains students to dodge service, to avoid what seems to them the drudgery of work. Many of us have received our education under that system, and some of us, before our eyes were opened to the dignity of the all-round education, were pleased to

wear the cap-and-gown insignia of freedom from toil. But many are coming to see the virtue and the beauty of the educational system delivered to our father in Eden, repeated again and again to the people of God in all ages, and due the world at this time.

Schools Should Be on the Land

THE reasons that have led us in a few places to turn away from the cities, and locate our schools in the country, hold good with the schools in other places. —*Industrial Reform*

History indicates that there have ever been two types of education, the one developing the rural idea, and the other making city-minded students. Take note that not all schools located on the land make rural minds, but the best place to develop the rural mind, the mind through which the Spirit of God can operate, is on the land. And so it is recorded that when God needed a leader of men, that great master organizer, He took Moses from the city, and gave him forty years of post-graduate work in the country. When Moses had learned to care for farm animals and for farm crops, when his mind had been freed from the pride, and the distorted ideas of life that came as a result of training in the Egyptian university, then he was ready to adopt God's methods of dealing with people. It was then that he became a type of the Master Himself.

CHRISTIAN education includes a preparation for all the activities of life, and

in working out the Lord's message to the world today, men like Moses are needed who can work with other men; men who will lead by doing rather than by bossing. And for the development of the spirit of cooperation, there is no school like the farm school.

The farm school, properly conducted, develops mental strength and physical vigor.

It encourages spiritual growth and the power of initiative.

It makes masters of labor, while city training makes slaves of toil.

It develops resourcefulness and patience, and prepares men to meet the coming time of trouble.

It educates missionaries capable of doing self-supporting work.

The city and city-minded teaching, is rewarded by physical decay and forgetfulness of God.

The city atmosphere encourages apostasy.

It makes men fear hardships, and lean heavily upon a salary.

The Farm is One Means of Preaching the Gospel

THE Sabbath morning study was introduced by Professor Bralliar with the reading of Proverbs 28:19. "He that tilleth his land shall have plenty of bread". These words were written when the children of Israel had still in mind the plan of the Lord for every family to live on a farm. There is no promise that the tiller of the soil will be a millionaire, but it does say that he who is true to the laws of the land will have plenty to eat; his daily needs will be met.

This world sees two extremes, great wealth on one hand and great poverty on the other. This condition is fostered by city life. The Bible writer prayed, "Give me neither poverty nor riches, lest I be full, and deny Thee; or, lest I be poor, and steal". Our cities are crowded with people who are discouraged because of their poverty, and this encourages crime; and of that other class who, because of their superabundance, forget God, and are guilty of all manner of wickedness. The Lord's plan of country life prevents these extremes in the first place, and after the condition exists, that same plan is the best cure this world has to offer.

WHEN Israel was taken to the promised land each family was given a farm. That farm was to remain in the family forever. If, through any misfortune, it was dis-

posed of, according to the law of the Lord it was brought back at the end of fifty years. No man could sell his country home. In those days seven or eight acres of land was the average size of a farm, and by intensive methods of agriculture, each farm was to support the owner's family.

The little farm afforded pasture for a cow or two, and for three or four sheep, or goats, and room for the family orchard and the vegetable garden. There was no place for the extensive landholder and his tenant. Each family was expected to produce enough to supply its own needs. And to this agricultural people, this race of small farmers, the world was to come for spiritual light and truth. This rural life was a part of the law of God that exalted Israel in the sight of all other nations, and sent those nations to Israel to learn the reason of their prosperity.

IN THE case of Isaac we have an illustration of the message preached by a well cultivated farm. At one time he located in Philistia, but the king of Philistia invited him to leave. Isaac then took a farm, and according to the record in the twenty-sixth of Genesis, a report of the crops raised on Isaac's farm reached the ears of the king and his court.

Isaac sowed, and then reaped a hundred fold. Others were planting the same crops, but the harvest of Isaac was a wonder to his neighbors, and the fame of it went to the capital. Then the king and his counselors paid a visit to the farm of this Israelite.

Isaac met them with the words, "Wherefore come ye to me, seeing ye hate me, and have sent me away from you?"

The king replied that because of the message preached by his fine crops, "We saw certainly that the Lord was with thee".

Here was a missionary located where words meant little, but the demonstration of his faith in God through the crops he raised, put him in personal touch with the rulers of the land. His crops were eloquent, and men seeing them acknowledged the power of his God. Others besides Isaac are to preach the gospel in this manner.

NOT many years ago a missionary located in a mountain district in the eastern part of Kentucky. The community was desperately poor. It had no interest in schools; it cared little for church privileges, and wanted none of the missionary's doctrines. But these good brethren sent several farm-

ers to live among the people. They built neat little houses and painted them, planted crops and flowers, and brought in some good stock. Pretty soon the people began to show an interest. When they were sick, the farmers' wives took care of them. A school was opened, better roads were built so the children could go to school and the older people to the meeting house, and that backward community woke up, its poverty and its "moonshine" disappeared, and men, at first unapproachable, were open to the preaching of the gospel.

A similar condition exists in many portions of this country, and it is found also in foreign countries. Educated farmers are needed who, with their families, will settle in needy districts, and there demonstrate what God can do for them on the land.

Country Life for the Children

ACCORDING to the divine plan, every child should be country born and country educated. But we have lost our vision, and because of the city type of education, given in both city and country schools, our young people have drifted to the cities, until the agricultural problem of America is truly alarming. The remedy lies in an education that produces country-minded men and women. "Out of the city," is a definite message for today. Legislation cannot bring it; education of the right type, and in schools properly located, and taught by teachers converted to the truth of country life, is the only hope.

Sabbath Keeping and the Country-Life Message

THE spirit of the Sabbath is lost in the city with its noise, its distractions, its buildings, and its business. Each returning Sabbath is intended to bring man face to face with the works of the Creator, and they are to be found in the country, not in the city. The Sabbath is one of God's greatest gifts to man, made for man, and given to him as "a sign of the relationship existing between God and His people."

"It is a golden clasp that unites God and His people."

Sabbath keeping does not make a man righteous; but the man who loves God, and wishes to live in harmony with divine law, will keep the Sabbath. Sabbath keeping becomes a sign between him and his God. For this reason, a man cannot knowingly violate any of the Lord's laws, and still be a Sabbath keeper. He cannot disobey the

laws of health and eat what the Lord has forbidden, and still be a Sabbath keeper, for the Sabbath is a sign that he is doing what God has bidden him to do.

In this sense, the Sabbath becomes an index to one's relation to his Savior. The Lord bids His people leave the cities and make for themselves homes on the soil. If they obey, they can keep the Sabbath as a sign of that obedience. But if, knowing this command, they do not heed it, the Sabbath is no longer a sign of obedience.

The first Sabbath was given to man in the Garden of Eden. For years the fathers of the race kept the Sabbath, coming to the Garden gate, where they met the Lord at each week end. The Eden home was a country home, and the Sabbath was observed there.

As men multiplied on the earth, "Those who departed from God built for themselves cities, and, congregating in them, gloried in the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds."

These city builders became the sun worshipers of earth, and through them came the false Sabbath, and all false Sabbath keeping. Before the end, the Sabbath truth will swell to a loud cry. Many have seen the truth but dimly, but they love God, and they will follow His leadings in other matters, such as diet reform, and the call from the city to a home on the land. The Sabbath, therefore, will become a sign that they are willing to obey their Lord and Master.

Madison Farm Problems

MANY men have made a success of farming when they had only their own farm and family cares to look after. But those same farmers would find the proposition an altogether different one, if called to head the agricultural work of a rural school. The school on a farm carries forward its work with student help, and that student help divides time between class work and manual duties.

Here are some of the real tests of the head of the department on a school farm: Can he use student help to advantage? Can he correlate farm work with class work? He is not in a position to dictate; he is partner, or associate, with a number of

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others, in fact, with the entire Faculty at Madison. Is he able to do team work with the crowd? Is he a teacher as well as a practical farmer?

The family approximates two hundred fifty in number. The major part of these must make expenses while in training. The farm should feed them. It is an accepted principle that the School's farm should produce the food for the family, and feed for the stock. This calls for intensive cultivation of the soil.

At the present time about forty-five acres are under intensive cultivation, and devoted to the raising of garden and fruit crops. Improved methods of cultivation and soil building were discussed at length during the conference. It has been decided this year to divide the responsibility of food production among a larger number of men than heretofore, in order that those carrying the burden may have time and strength to more fully develop their particular phase of the work.

It requires faith, and a goodly measure of patience, to take a stony farm, with worn-out land, and on it build up an institution that gives the all-round education represented by food growing, food manufacture, cooking, and feeding sick people as well as hale and hearty students, shop work, a building program, cafeteria and treatment room work, and a multitude of other activities not usually associated with the idea of school life.

But there is a blessing in it. It is a wonderful life for the student, and sometimes the teachers and other burden bearers feel that it is a still more wonderful education for them. Their joy is, that in this school others catch the inspiration to go into rural districts, and build schools on farms, and there develop a medical work and other

community activities. We call people from the cities, and we want to be able to help them solve their rural problem when they have heeded that call.

That Madison may do a stronger and a better work was the object of the institute.

A Recipe for Whole Wheat Bread

PEOPLE are interested in whole wheat bread, and frequent requests are received for a recipe. The home and medical missionary secretaries of the Columbia Union conference held a convention at Philadelphia during the last few days of January. Dr. Sutherland spent four days at this meeting, and upon his return brought an urgent request from a number of those in attendance for the whole wheat bread recipe. And so we are giving it again.

- 1 cake compressed yeast, or magic yeast
- 1 heaping teaspoon each of salt and sugar
- 1 quart of warm water or potato water
- 9 to 12 cups of whole wheat flour

In a half cup of luke warm water and sugar, soften the crumbled yeast cake; then add this and salt to the remainder of the water. Gradually stir in enough of the flour to make the mixture as thick as can be beaten with a spoon, and beat well. Let it rise, then add remainder of the flour, knead gently, and put in oiled bread tins. Cover, and set in a warm place, or in a temperature of about 80 degrees F., until it has raised one-half its size. Bake for about one hour. The oven should be hot enough to brown paper in six minutes. That heat will allow the bread to rise during the first ten minutes it is in the oven. Then increase the heat for ten or fifteen minutes until a crust is formed. Decrease the heat, and keep at a steady temperature until the loaf is done. If using a gas oven, the gas may be turned off for the last ten minutes.

Remove the bread from the pans at once, and brush the top with warm water to keep the crust soft. Do not wrap the bread in a cloth, but let it cool quickly, and then keep it in a cool place.

The quantity of flour needed will vary with the quality. Success depends upon keeping the dough softer than for white flour bread. If the loaf crumbles, too much flour has been used. If magic yeast is used, follow recipe on the package, substituting whole wheat flour for white.

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Make a Business of Your Religion

SOME seem surprised when told that "not one in a hundred among us is doing anything beyond engaging in common worldly enterprises." To the church comes the message, "Make a business of serving God."

It is not enough to have one's religion sandwiched between layers of ordinary business, worldly transactions and common enterprises, such as those to which the world devotes its time. So thin is the sandwich filling in the lives of some, that the on-looker has to use a spy glass to detect it. The sandwich is scarcely flavored with what is called the religious filling. Occasionally a religious service is attended, but the life energy is going into other things. The kingdom of Christ cannot be ushered in by that type of religious experience.

"A great reformatory movement among God's people" is the need of the hour. Laymen are to unite with ministers in preparing the world for the return of the Savior. This means that religion will become the business of God's people. The great reform will be the setting to work of the masses. It will come when laymen and women are taught to make their religion and Christian activities the chief business of life.

THE Master has a business program for this earth, and he offers every believer a share in His firm. It is now our opportunity to take stock, to become an active

partner in a world-wide movement known as the Lord's business.

The Savior of men demonstrated that mechanics are needed by this firm, for He was a carpenter, and at the same time the Savior of the world. While doing the daily work of tradesman, He was also doing His share in the development of God's business in the world.

"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."

THERE was a difference between Christ's carpentry work and that of other carpenters in the same town. He was making His carpentry work tell for the Father. He was going about His Father's business, and "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."

Who does not see that when other carpenters enter into the work of the Lord with the same spirit that characterized the Savior, the work of God in the earth will

The Spirit of the Christian Worker

IN ALL your difficulties be calm and undisturbed, patient and forbearing, not rendering evil for evil, but good for evil. Look to the top of the ladder. God is above it. His glory shines on every soul ascending heavenward.

—*Letters to Physicians*

go forth with the power that was seen at Pentecost? It is for such that the Lord of the earth is looking at this time when a great message is due the world.

The Savior's experience as a carpenter shows that all necessary labor has a place in the Lord's work, but the men who join His firm, as co-laborers with the Lord, must have toward their daily toil the same attitude that the Master had as a carpenter. They will not be working for a wage; their daily work will be a means of spreading the truth. Paul learned this lesson from His Lord, and while preaching the gospel he supported himself by tent making.

IT IS wise for us to make a study of the Lord's business, in order to ascertain what occupations are needed by the firm. Butchers are not in the catalog of businesses, but breadmakers are. "There is religion in a good loaf of bread," but that was never said of a beefsteak.

Then the baker should study to make his bread the most truly representative of the principles of the firm of which he is a member. The loaf will be full weight, and, likewise, it will be full value in food content. It will not be made out of flour robbed of some of its life-giving elements, nor out of white flour with bran added. It will be made out of the entire wheat flour.

THIS principle will apply to the entire catalog of foods. The cook, the feeder of men, has a divine commission, and is needed in the Lord's firm, and more, all Christian cooks should be a part of that firm. This is their privilege. Such cooks will study to give their patrons food in the very best form to promote health. They will so prepare their vegetables and fruits as to preserve the vitamins and mineral salts that have been put in them for the purpose of promoting the health of the eater.

These cooks will understand the laws of physiology and the science of eating, and will study to so feed people that the well will keep in health, and the sick will regain health. There is a broad field for the cook. And why not, since the cook has the privilege of working hand in hand with the Master, just as truly as Christ worked with the Father when He was a carpenter on earth.

Likewise, there is need of food producers. The firm needs farmers and gardeners, the

food producers, as well as the cooks. For one reason and another the church seems robbed of food producers. Many of them have left the soil. They have lost sight of their calling, of their vision of opportunity to work with the Feeder of the world, and they have drifted into the city, "there to earn a trifle," in the midst of the turmoil, the strife, the disease, and the vice of the cities of today. This is a sad fact. They are doing lines of work that contribute little or nothing to the cause they profess to love.

SOME of these are waking up. They hear the call of the Master, but they have not yet found the way of escape. They are looking for leadership, for men who will show them the way back to the land. There is no question but the food producer is connected with a fundamental industry in the Lord's work. So long as the earth is inhabited there will be need of food producers. They will never lack a job. It is their privilege to so farm, or garden, that the very process of food production, as well as the crops themselves, will speak eloquently for the Lord they serve.

Some have either forgotten, or they have never known, of the firm's need of agriculturists, intelligent, thrifty, progressive, business-like farmers. In view of times not far distant when conditions will make it still harder for city people, "an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self support, and various other trades also could be learned."

BECAUSE of the disease and suffering in the world, there is wide opportunity for those skilled to relieve suffering. Even in the calling of the nurse, sacred as it should be, some have prostituted their ability, selling their skill to the world, when the cause of Christ needed all they had to give. Nurses have lost their spiritual experience, because they went after financial gain, instead of remaining true to the firm of which Christ, the great Physician, is head.

Dr. H. S. Brown, medical secretary of the Columbia Union Conference, told the family this past week of the efforts being made in his territory to educate laymen for medical missionary activities. In one city, class work is being conducted for one hundred thirty people, two thirds of whom are

not members of the church, but men and women who are intensely interested in learning how to care for their bodies.

The people in that city are calling for bakers of whole wheat bread. The head of one big concern said one day, "Why is it the Adventists in this city are not baking whole wheat bread? If you will open a bakery, our firm will start you off with an order for one hundred loaves a day."

THIS work of baking does not have to be done in a large bakery. It can begin in a small way in a private home, or it can be carried on in a larger way by several good cooks who are willing to do a cooperative business. The call for whole wheat bread is echoing all along the line.

In Tennessee the girls' clubs are taking it up. They plan bread-baking contests, and before another year rolls round, all parts of this state will be alive to the benefits of the whole wheat loaf. It is time for this reform in eating, and if church people do not take advantage of the demand, and make it a part of their religion and business, they are going to awake a little later to find that others have taken their work out of their hands.

IN describing the city work, Dr. Brown says that a food demonstration and class work in dietetics is the next step following the home nursing class work. That church is awaking, and if it gets its eyes wide open, it will report a little later an exodus to the land. Those families now living in the city, depending upon an uncertain wage, living under the stress, the strain, and the vice, will go out to homes on the land.

This whole wheat bread agitation is but the beginning of a movement which will land many a family on the soil, and make it a producer of the wheat from which the loaf is made. Whole wheat bread is but one item in a well balanced ration, and the food producer who works the soil, as Christ worked at carpentry, as a part of His Father's business, will seek to produce many foods needed by the human family. He will have the spirit to teach some of his struggling city brethren, who shrink from leaving the city, because they know so little about the art of food production.

There is a great program ahead of us, this making a business of our religion.

Opportunities Afforded by the Spring Opening

MADISON is an all-year school; its doors are open fifty-two weeks in succession. That is necessary in an institution that is on the land and dependent upon farm and garden crops for daily food.

The year is divided into quarters of thirteen weeks each, and the spring quarter opens the 17th of April. That is an excellent time to begin training, and it is none too soon to make preparations to enter. Every student should make personal arrangements before coming. Application blanks are furnished upon request.

Madison is educating bakers of whole wheat bread, and cooks of other foods that should be eaten for health and happiness. A cafeteria course is offered twice each year, and April 17 is the next chance to begin that course. The School is training treatment-room workers, and the second treatment-room course of the year opens the 17th of April.

There are calls without numbers for nurses, filled with a love of the message of health and right living. Hundreds of young men and women should have this training. Farmers, full of the truth, who desire to live for the sake of others and the truth they profess, can find at Madison a training to meet Southern agricultural conditions, and the April opening is a favorable time for them to enroll. The School will gladly send further information concerning this work. Address the Nashville Agricultural Normal Institute, Madison, Tennessee.

Appreciative

"How I do thank you for the pleasure and the privilege of seeing your wonderful work," writes a missionary who has spent years in the mission field. "I find that in almost every detail our ideas coincide as to methods for carrying forward the Lord's work. While all may not agree with you, the only course to pursue is to go on quietly and perseveringly, relying on our heavenly Father for guidance, wisdom and strength. May He give all the Madison workers a double portion of the Holy Spirit to enable them to go through to a glorious victory."

A Work for the City Churches

IT was a real pleasure to have a visit during the week from Elder E. C. Townsend,

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pastor of the Dayton, Ohio, church, and Dr. H. S. Brown, medical secretary of the Columbia Union conference. Both addressed the family, and both stressed the need of greater activity on the part of laymen, for this is a burden lying close to the heart of each of these workers.

"The first impression I have of the Madison idea as I come into your midst," said Elder Townsend, "is that I see Christ in your plan, and in the project, both in its theory and its practical workings. Your work is conspicuous by its lack of ostentation and display." He spoke of the difficulties confronting workers for our city congregations, who see that many of the city dwellers should be placed on the soil.

"We have to take our city churches all over the land, in whatever state we find them, in their run-down condition, and under every conceivable circumstance, and begin the work with them where they are. We must bring into the members something that will take them out of the rut, out of mire, and lift them up. We must show our city people how to live among themselves; how to straighten out their difficulties, and how to start a community work, under the Spirit of God, that will be a light to the world about them."

Home Talk

STUDENTS of Oakwood Junior College, Huntsville, Alabama, expressed appreciation of the instruction along the lines of diet and food preparation, given by Mrs. Sutherland in a series of lessons forming part of their lecture course.

THE attention of readers is called to the series of health leaflets published by the School press, and which are being used in quantities by the city cafeterias, and

others. In your health work these leaflets may be of great assistance, for they give in brief form information sought by the laity. Address orders to Mrs. Lida Scott, secretary of the Medical Missionary Volunteers, Madison, Tennessee.

THE demand for help was too urgent to be denied, and Brother and Sister G. C. Beaumont left during the week to connect with the Birmingham cafeteria. A few months ago they were living in Iowa. Through the efforts of a brother who had been fired by the spirit of self-supporting missionary endeavors, this couple became interested. They disposed of their interests in the North and entered the Madison School. They are now passing on to assist in a rural-city enterprise. They went to Birmingham with Sister Wilhemina Holst who was returning to her post after a brief visit with her daughter, Margaret, who is a student at Madison.

MADISON often reaps the benefit of the drawing power of letters written to friends and relatives in the North. Just now we have with us Brother Walter Jensen of Nevada, Iowa, who sister and husband, Mr. and Mrs. I. H. Sargent, are members of the Faculty, and whose brother Dan is taking the cafeteria course, and whose love of cooking, and bread baking, and city cafeteria work permeates his home letters. Walter Jensen is a mason who came to do the stucco work on the Helen Funk Assembly Hall, and he is assisting also in the installation of the boilers for the heating plant.

SOME thirty years ago, Mrs. A. S. Steele responded to a call to the South in behalf of the colored race. She left her home in Massachusetts and established a school and orphanage at Chattanooga. She is widely known for the educational work she has done for poor colored children and youth. Her life energy and money has been spent in this work. Sister Steele recently paid Madison a short visit.

Had for the Asking

ALIST of a hundred names for the mailing list was sent in this week. We are glad to send the Survey to any who desire to read it. It is sent subscription free. You have it for the asking; so also do your friends. The publishers appreciate, however, any assistance you may give in the form of a donation to the publishing fund of "the tiny sheet with a big message."

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Madison, Tennessee

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No. 9

To Know How to Keep Well is Better Than How to Cure Disease

THE adage that "an ounce of prevention is worth a pound of cure", shows that in theory at least people know that it is better to keep well than to understand methods of curing disease. But in practice, we indicate unbelief in that saying. With sickness, and possibly death, staring us in the face, many of us still do those things that cannot but bring suffering. The spirit of the age is one of recklessness. A disregard of the laws of health is as marked as is carelessness of life and safety on the part of many auto drivers. SAFETY FIRST

is a lesson most people need to learn in regard to the care of their own bodies.

Not long ago I was impressed by a statement made by a well known physician and surgeon, to the effect that of the sickness that comes to his attention a large part of it is due to errors in diet. Seemingly, men will eat what they fancy if it costs them their lives. Because punishment for the offense, or violation of natural law, does not immediately follow, men reason in their hearts that what they have eaten is not the cause of their suffering. Many

Chapel talk by Dr. Sutherland

very good people are in this class of unbelievers. They are not true to the principles governing their bodies, and are loath to recognize their suffering as the result of their own wrong habits.

THE physician referred to, told of seeing men carrying heavy intellectual responsibilities who eat at one meal a large steak smothered in onions, several vegetables highly seasoned with condiments, hot bread and coffee, and close the meal with a rich dessert, or ice cream, and top off with a heavy cigar; and he added, "I do not un-

derstand how those men last as long as they do in the face of such dietetic errors."

If to errors in diet is added that other prevalent cause of disease, a wrong mental attitude, we have touched upon two of the greatest causes of the diseases flesh is heir to. It is evident, therefore, that the world needs to be educated,—to be educated how to eat, and how to think.

EVERY minister of the gospel should make it a part of his program to teach his people how to care for their bodies, what the laws of life are, and how to obey them.

Teaching Health Principles

GREATER efforts should be put forth to educate the people in the principles of health reform. Old and young should learn how to cook more simply. They are to be shown that a nourishing diet can be provided without the use of flesh foods. A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform. —*The Health Work*

From time to time his pulpit should be occupied by a physician who is skilled to teach the laws of physical life. This minister will arrange for his congregation to be taught how to cook, how and when and what to eat, what to do in the way of exercise, and how to set the mind and affections on wholesome subjects that will make for good health.

A large part of his pastoral duties will lie along the road of right living, and he will be inspiring his congregation to devote their time and energies to a work that will forward the cause of God in the earth. Wholesome employment, in enterprises that are needed in the promulgation of the gospel, will go a long way toward promoting health, because there is joy in such service, and happiness brings health.

The wide-awake school teacher will have a similar program for the children under her charge. She will see that they are educated in the laws of health. They will learn to care for their bodies, and not resting with verbal instruction, she will have a daily program that reveals how well the lessons are put into practice. Cooking will be a part of their education, and how to dress and how to make properly adjusted clothing, will be as much a part of the curriculum as are arithmetic and spelling.

MEN may take issue with you when you say that the world is growing old and reminds one of a worn-out garment, but it is a fact that boards of education, and health boards, are preparing vigorous campaigns against disease. They meet declining health everywhere, in young as well as old, and something must be done to keep the race alive. For that reason classes are needed in methods of treatment, as well as in measures that will prevent disease.

This need is being met in various ways. For instance, the health department of the city of Chicago has organized a course of training for home nurses. It plans for the education of five thousand people to teach health and hygiene, who will reach the masses through home nursing.

A similar movement is on foot in several conferences to educate laymen to care for the sick. When Dr. H. S. Brown, medical secretary of the Columbia Union, was with us, he told of a splendid effort in his territory to educate home nurses. Class work is conducted, and those unable to attend classes may take the course by correspondence. This

is an effort to put into the hearts of the people a love for the principles of right living, and a knowledge of rational methods of treating disease. Elder O. R. Staines has done a similar work for laymen of the Southern Union. This is a long step in the direction of preventing disease, as well as a decided advance in the preparation of men and women to combat disease in the homes.

FOR years, our literature has teemed with instruction on subjects of healthful living and the proper treatment of disease. But much of that information has remained sealed in the books. There is now an active interest in practical education of the masses. And in line with this is the movement, now on foot, to establish small sanitariums in rural districts and in connection with rural school centers, and city treatment rooms and cafeterias. Besides these institutional centers, we hope to see the time when every home is an educational center for the children and for the neighborhood. There is a call to the body of the church, "Arise, shine, for thy light is come." He who is living in harmony with the principles of health will reap the reward of health, and will be a blessing to the people with whom he comes in contact.

Let us study to keep well. Let us teach others how to keep well. And at the same time, let us learn to care for the sick. It should be part of our religion to ease aches and pains and make people more comfortable.

Reviewing the Year's Activities

THE annual meeting of the constituents, or incorporators, the board of trustees, the patrons, and the semi-annual meeting of the board of managers, of the Nashville Agricultural Normal Institute, gave opportunity to note the blessings that have attended the work during the year, and to review briefly the activities of the institution.

The year has seen the completion of several cottages for students. Last fall as the term opened, crowded conditions made necessary the erection of the "barracks for boys," the money for which was donated by friends at a distance. To increase the efficiency of the Sanitarium, a cottage for patients has been built, a treatment room for men patients is ready to occupy, and a new kitchen building has been erected.

The increasing size of the family made a new school building imperative, and the

Helen Funk Assembly Hall, the gift of Sister Scott, is now in process of erection.

A STEAM heating plant has been installed at the Sanitarium, and the electric light wiring has been extended from Sanitarium grounds to the Assembly Hall, and to public buildings beyond, such as Gotzian treatment rooms, the food factory, and Kinne Hall. The new sewage system is in operation, the sewage now being handled on the institution's property, whereas before it passed over the property of a neighbor.

The Sanitarium has had a prosperous year, the food factory is a growing industry of the place, seventy-two acres have been added to the farm, and special efforts are planned to increase the capacity of the institution for producing the food consumed by the family.

The efficiency of the printing department was increased by putting the cylinder press in order. The office turns out the SURVEY, and meets the institution's needs in the way of blanks, menus, labels, recipes, health leaflets, etcetera.

A year ago the laundry problem was a puzzling one because of the increasing size of the family, and steam equipment was installed. An ice plant, with capacity for manufacturing two tons of ice per day, is on the place and will be put in operation this season.

THE School enrollment has been the largest in its history, one of the noticeable features being the number of heads of families who are seeking training for some phase of self-supporting missionary work. This necessitates the care of a number of children while parents are in training, a burden that most schools know little about. It is the purpose of the School to give a thorough but intensive training for such activities as the rural school, the rural sanitarium, and city cafeterias and treatment rooms operated from a rural base.

The Nashville cafeteria and treatment room and the Polk Street Settlement have all shown decided progress during the year, and are counted as valuable assets in the education of workers, because they are demonstrating various activities that can be conducted by laymen in many places.

THE Medical Missionary Volunteers have been active in looking after centers at too great a distance to be reached directly

by the School. By working in harmony with this Band, the School increases its efficiency in the way of extension work.

Along medical lines the School has been fortunate in having the assistance, at times during the year, of Dr. Emma Laird, Dr. Ada Crawford, and Misses Mary Dale and Blanche Noble, medical students of Loma Linda who look forward to work in the South upon the completion of their training. A number of Nashville physicians and surgeons have been especially kind and have rendered valuable assistance.

THE work of the institution has been carried forward by a group of forty teachers and commissioned workers, bound together by a spirit of devotion indicated, in a measure at least, by the fact that during the past year they donated to the up-building of the institution, and its progressive work, a sum practically equal to the wage they received. Their plan of operation is this: Teachers receive a wage only after the running expenses of the institution have been met. This year when buildings were needed, or machinery, or equipment, these teachers voted the expenditure of money that otherwise would have become their salary. They reduced their salary by one half.

That spirit of sacrifice brings its reward in character development. It has also another result: It gives others confidence in the work, and leads them to assist with their means. It is this spirit of generosity on the part of friends and workers that made possible the advancement of the year. And for it all, those who attended the meeting expressed the most sincere gratitude.

Brother R. L. Pierce, business manager of the Southern Publishing Association, stated that, considering the times of readjustment in the business world, the reports to which he had listened were most encouraging. As he meets business men of the city, he finds that the School and Sanitarium command respect.

Brother M. F. Knox of the Southern Publishing Association, stated that he was surprised at the extent of the year's activities, and deeply impressed by the spirit of sacrifice on the part of workers. "I was talking with a young man in a northern state recently who asked about Madison. I told him he could earn school expenses while in training, but that he must be willing to

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make sacrifices if he became a student in this school. I feel that anyone who goes into the work for which you are preparing students needs just such training. We feel grateful to those in the School, and to others who have contributed to the advancement of this work."

THE real meaning of cooperation which makes this work possible was emphasized by Elder J. L. McElhany, president of the Southern Union Conference. He stated that he had recently visited each of the cafeterias in this Union, and that he was pleased with the work they are doing, for they are patronized by a splendid class of people. It is an inspiration to meet the workers, and to mark their courage, their enthusiasm, and their optimism. One big item toward success is to know how to meet the human element, and laborers must learn to cooperate. We must learn to yield to others in order to promote unity. Every man must be willing to work with every other. Each one must uphold the others; each one must minimize the weaknesses of his associates, for no matter how strong a worker may be, he is sure to have tremendous weaknesses. We must magnify each others strong traits.

Elder McElhany told it as it is; for so all workers in self-supporting missionary centers find it.

The board closed its meeting with a vote of thanks to all who have been interested, and who have assisted with their means, and otherwise, in the development of the training school. This word of thanks we wish to pass on to friends at a distance who were not able to attend the meeting, but whose prayers for success we are confident of, and whose help has contributed to the upbuilding of a school that is training workers to meet the world's great need.

Items of News

LAST week the Louisville unit held a profitable board meeting. The purchase of a farm made necessary some readjustment of plans. The rural base is a strong feature of any city work, and the farm must be conducted with profit. The work in the city is expanding, and the board arranged to rent additional space in the building now occupied so as to enlarge the treatment rooms. The unit is asking Madison to furnish two more workers. It is interesting to note the growth of the past eighteen months. Such units are demonstrating what may be done by many groups of Christian people who have the spirit to cooperate.

THE call for whole wheat bread is not confined to the United States. Miss May Yates, superintendent of the Food Department of the World's Christian Temperance Union, headquarters in London, writes; "I shall feel much obliged if you will kindly send a report of bread and food reform work done by your Society." The letter states that memorials have been prepared for England's Minister of Health signed by "medical, scientific, health, temperance, labor, and philanthropic associations, representing thousands of men and women of all classes, urging the publication and dissemination of information about diet and hygiene as a means of diminishing suffering and disablement." He who desires a part in this reform should get into the race quickly.

AFTER a safe trip to Tulsa, Oklahoma, where the foundation has been laid for a self-supporting missionary unit by the purchase of a farm by Captain and Mrs. Van-Voorhis, Dr. Crawford wrote of her first impressions of the place and its possibilities. There are already eighteen adults in the company, and they look for the addition of a teacher within a short time. There is a courageous note to the letter. "Talk about sacrifice!" she says, "It seems that the Lord is doing more for us than He ever promised."

A READER of the SURVEY writes, "I interested our local baker, and when he was in the East recently he found Ward Bakery Company putting out at least 10,000 loaves of whole wheat bread daily, and the New York papers boosting it. So the bakery here has ordered a supply of whole wheat from Memphis, and will soon be making bread."

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Self-Government and Self-Support

WHEN governmental problems, and financial problems as well, are stirring the world, it is well that they both should be considered in the school room. That is doubly true of the school that meets life's problems first hand as they are met at Madison.

It is Madison's mission to train men and women, laymen of the church, to find their allotted place in the great world work for Christians, and there carry forward an activity in the Master's name and according to His methods. This calls for the proper relation of the Christian to God and to his

fellow men, an adjustment that is not always easy to make.

Many people want to be right with God, in theory at least, but they overlook the fact that the test of right relationship with God is our manner of work with our fellow men. If we cannot work with men whom daily we see, how can we work with God whom we have not seen?

WHEN the Savior instructed His disciples concerning their work for their Father in heaven, and for Him, their redeemer, He told them that He would judge of their love for Him by their love for their

brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We find a good many people whose Christianity is stretched almost to the breaking point when they attempt to carry forward an enterprise *for* the Lord, but in cooperation with others.

Men will work together in the business

world without trouble but these same men may find it difficult to work together in the development of a missionary unit. The business held them together because of the wage received. They were willing to unite on the basis of employer and employee, but

the cooperative plan of the self-supporting missionary unit is a greater test of faith in God, and of one's ability to work with man.

WE have examples of perfect unity in a work for the Lord. Christ and His disciples lived and worked on the ideal plan of cooperation. The company was held together by love of truth. No money inducement was held out to disciples when they cast their lot with the Master.

The building of the tabernacle in the days of Israel's sojourn in the wilderness is another example. The people carried for-

Let Every Man Find His Place

GOD calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its live-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer.

—A View of the Conflict

ward their business together, and they did so in harmony with the will of their Father.

THE experience of one who relates himself properly to the cause of God and to his brethren at the same time, is similar to that of the wife who willingly leaves the home of her childhood, and often luxury and many material advantages, in answer to the love of her husband. She may have to make many sacrifices, and even endure hardship, but love smooths the way. This same spirit inspires pioneers to live a hard life on the frontier as forerunners of a coming civilization.

This spirit must take possession of the Christian if he is to follow where the Lord calls, and into the work that Christ wants conducted on the earth. The young woman may counsel with her parents; she should do so, but the decision as to whether or not she goes with her husband must be made by her alone. Likewise, those who hear the call of the Master for workers in the vineyard should counsel with their brethren, but the final decision is theirs alone.

THERE are marriages in this world made for the purpose of obtaining riches, or to maintain social caste, or for some other material advantage, in which love plays but a small part. Such unions are not satisfactory. When God calls His people to work for Him, it is possible for them to be restricted by conventions, or to be set to work artificially, and in either case the results are meager compared with what they should be. Love of the work, and of the Lord for whom they are working, should be the impelling motive in every enterprise undertaken by the follower of the Master. The worker should go to his field of labor because he has heard the call, and his heart answers, "Here am I; send me."

There is a definite place for every member of the church; a lot in which he should be found when the Master returns, and a work he should do as a preparation for that

coming. Much of this work will be carried forward on the self-supporting basis. Many must go forth at their own charges. And it is in this type of Christian activity that there is need to the greatest degree of the spirit to sacrifice personal interests and exalt the interests of the work. Material advantages must cease to hold us.

IT calls for faith and courage to step out into new paths. It requires patience, long patience, to work side by side with others in a group that is doing business for the Lord. It requires education and self-discipline such as many of us have never had.

Self-government in the last analysis means ability to choose, and character is an abiding choice. Self-supporting missionary work can be successful only where the workers have learned the fine art of self-control, self-government. There are hundreds of laymen now doing a work of their own, who should have the experience in Christian growth that comes as a result of surrender to a cause, part in an enterprise carried forward wholly for the upbuilding of the message. And for success in such enterprises where there must be team work, one of the greatest assets is adherence to the principles of self-government.

Sowing Seeds of Health

PHYSICAL regeneration, like spiritual growth, is the result of seed sowing. This seed planting must be followed by cultivation, and then there must be a period of waiting for the development of the ripened fruit. Some people feel otherwise about it. There are those who look for health as the almost immediate result of taking a drug. But health does not come that way. Health is a condition that results from obedience to those laws of God which apply to the human body.

The person suffering from ill health faces a problem of reform. The sooner he recognizes that fact the sooner will he be restored to a normal condition. Ill health is the result of some violation of law, and the great drawback to recovery is the desire to get well without changing the bad habits.

A talk to Sanitarium patients by Dr. Sutherland

Raising a crop of health is similar to the farmer's process of crop growing. The fallow ground must be broken up. The stumps and stones of bad habits must be rooted out. A sick person must have faith in the principles of right living, faith in the laws of health, just as the farmer has faith that the wheat seed he puts in the ground will bring a harvest of wheat.

The farmer has been educated to believe in the process of planting and cultivation, with a harvest following provided he has patience to wait for it. He does not go out and root up the young plants because they are not bearing fruit. Nor do we hear of farmers going out in search of a corn crop advertised to grow without effort provided they are willing to pay a price.

But sick people often adopt that method. They are loath to exert the effort required to raise the health crop. The rational way is to become acquainted with the needs of the house we live in. We should seek to familiarize ourselves with the laws underlying the operation of all parts of this marvelous machine known as the human body. In case something goes wrong, some organ ceases to function properly, or the electric wiring gets out of order, as seems to be the case when nerves are overwrought, or in any other way the harmony of action is disturbed, seek the cause of the trouble; then change the habits that brought the trouble.

It is a splendid practice to plant some seeds of health truth in the mind every day. Harbor these seed thoughts, cultivate them diligently after the manner of the prosperous farmer, and the reward will be health. It will be health, not because of the thought, but because those thoughts have brought forth fruit in the form of right living. The old ways have given place to newer and better habits of life. And when we live in harmony with the laws of God, health is the promised blessing.

The Way One Person Sees It

I HAVE been very much interested in the methods of Madison. I am pleased to note the progress you are making in building a strong industrial missionary school. The SURVEY keeps us posted on the advance movements you are making.

I am reminded of the method we used when running preliminary surveys for the location of the Great Northern Railroad out

in the Cascade Mountains of Washington, some thirty years ago. In laying out the course that was to become a great highway, it was necessary constantly to take a "shot" on our "back sights", to be sure of our line of advance. The vertical line in your telescope seems to split the target every time. You are setting the "foresights" much farther ahead than most other surveyors of paths to walk in. May the trunk line you are building eventually reach out to all the world to dispense blessings, and to gather in a harvest of souls. —*A Correspondent*

Madison Food Factory Products

WHILE the whole wheat loaf is riding on the top of the wave just now, some people prefer unleaven to leaven bread. They may have their choice from the products of the food factory:

Unsweetened whole wheat crackers
Sweetened whole wheat crackers
Fruit crackers
Bran crackers

With many who are studying diet problems the first question is, "What shall I prepare in place of meat?"

There are vegetable preparations just as rich in food elements as the flesh of animals, and not only more easily prepared than meats, but lacking in those undesirable points that are driving a good many people to give up the use of flesh foods. The food factory puts out

Nut Meat
Savory Meat
Soy Bean Meat

Recipes for dishes made from these vegetable meats are sent with every order.

Much is being said and written against the free use of cane sugar, and cane sugar products. The use of sugar has increased at an amazing rate the past few years, and as a result teeth and stomachs have suffered. Instead of sugar and candies, it is well to use Malta, a grain sweet manufactured by the food factory. Order blanks for these foods are sent upon request.

Items of News

IT is interesting to find that during the past week six Nashville physicians and surgeons have used the little operating rooms at the Sanitarium, several major operations having been performed.

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I AM a farmer living in the north country. I have been reading the SURVEY, and I wonder why we cannot begin a school here after the plan of Madison." The writer tells of his one-hundred-twenty-acre farm, with equipment, which he would be glad to see converted into the center for an educational effort. He is located within reach of a city of sufficient size to support a cafeteria. We are told that, "Every possible means should be devised to establish schools of the Madison order in the South." Doubtless many will find that the same type of school can profitably be conducted in other sections of the country. God's spirit is impressing hearts that the time is ripe for them to devote their time and ability to enterprises that will hasten the preparation of the world for the coming of Christ. It will lead families to unite to carry out these plans. The great need is men and women who are willing to make personal interests second to work for the Master.

A YOUNG mechanic visited the School last week. He was converted about a year ago, and then felt the need of active work for the Master. He talked with friends, the SURVEY came into his hands, and he came down to see the School before deciding upon the training he wanted for himself and wife. He spent some time looking over the place and acquainting himself with the workings of the institution. He went home to pack up, saying that he had found the very kind of school he had long been looking for.

THE young people of the School are organizing a junior band of twenty members, or more, and considerable excitement prevailed when eleven new instruments arrived. Messrs George McClure, J. K. Macmillan, and A. J. Wheeler are leaders in the organization, and, with others, are encouraging younger members of the family to im-

prove their spare time by learning to play some instrument.

A NEAT little two-room cottage is to be seen near the mulberry row. This is to be the home of Mr. and Mrs. James Lewis. Mr. Lewis is doing a large share of the work himself. His uncle, Mr. W. R. Lewis of Albany, Wisconsin, who is spending the winter with his wife at the Sanitarium, is lending a helping hand.

A N encouraging report comes from the newly started vegetarian cafeteria in Hot Springs, Arkansas, where Mr. and Mrs. Leonard Ewing, former members of the Madison family, recently joined Mrs. Laura Poe. This cafeteria has put whole wheat bread on the market and Mr. Ewing is doing the baking.

IT is a pleasure to have as a visitor and an investigator of Southern self-supporting missionary activities, Dr. Caroline Hilborn of Akron, Ohio. She has been visiting classes, attending department meetings, and in other ways familiarizing herself with the workings of a self-supporting school.

FROM Dr. H. S. Brown, of the Columbia Union, comes word that in order to encourage the making and use of whole wheat bread, the women of the Dayton, Ohio, church had a bread contest. Those who took part in the contest will assist in a public food demonstration to be given a little later.

A NEW goat barn has been built in the north pasture, for the accomodation of the milk goats and during February over a dozen kids were added to the flock.

THE family was entertained Saturday evening by Elder E. R. Numbers, of Washington, D. C., who gave an interesting talk on missions, illustrated with the stereopticon.

WHILE the North is still wrapped in snow, and before the close of the month of February, Madison lawns are dotted with daffodil blossoms, bright yellow harbingers of the approaching growing season.

How the Survey Comes to You

If you have not ordered it, probably some friend sent your name to the publishers. The little sheet is mailed subscription free. We are glad to have you read it, and to those who from time to time send donations to the publishing fund, we return a word of appreciation.

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Agriculture in a Self-Supporting School

FOR weeks plans have been developing for the strongest agricultural program in the history of the Madison School. The interest and the cooperation of the entire family is solicited. One of the biggest problems before the self-supporting school, and especially one that offers training to heads of families and cares for the children while parents are in training, is that of making the land produce the food that the family eats.

There are two ways of relating one's self to agricultural education. There is the institution whose farm lies off and apart from the school. It is managed by a man who has little or nothing to do with the faculty, and the students working on the farm are considered unfortunate because they lack money to pay their expenses.

When hard times come, schools of this type close the agricultural department, because it is not an integral part of the institution. It is easy to say, "We cannot afford to maintain the industries; they cannot be made to pay. The institution cannot stand the financial outlay." And from agriculture, which should be made the A, B, and C of

education, these schools turn their students to Latin, higher mathematics, and other subjects which for the masses are of secondary importance.

BUT there are schools located on the land, planted on the soil, in the same sense as the tree whose roots run deep and which draws its nourishment from the ground. With these schools agriculture is a fundamental proposition; it is woven into the very meshes of the curriculum, and to drop the agricultural work would be a death blow to the institution.

The faculty in a school of this type believes that "the earth has its concealed treasures, and that the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities. There is wisdom for him who holds the plow and plants and sows the seed."

At this season of the year there is unusual activity, and much study and agitation, along the lines of agriculture. During the winter the forces have been organized for stronger work than heretofore. A tremendous effort must be put forth and rightly directed if fifty acres of the Madison farm

The School Should Teach Agriculture

God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate.

—*A Missionary Education*

are to be intensively cultivated for garden produce.

One man cannot handle the proposition, and a sort of agricultural faculty has been organized, whose members share the responsibility of crop production. They are working upon the principle that "farmers should constantly be learning how to secure a variety of treasures from the earth," and that "people should learn as far as possible to depend upon the products that they can obtain from the soil."

THERE have been many things to divert the attention of the Madison workers from agricultural problems, such for instance, as the unusually heavy building program of the past two years, and that always with a limited amount of help. Then, recent years have seen the development of city cafeteria and treatment rooms which require the steady attention of about a dozen workers. The food factory is a comparatively new enterprise, and the development of the Sanitarium takes time and strength. But it is recognized that all these interests depend upon the farm. The basic industry of the School is agriculture; the fundamental feature of the education offered by the School is agriculture in its broad sense.

Madison is calling people to homes on the land; it is encouraging men and women to live a normal life close to the soil, and to be able to meet the difficult times the world is passing through by supporting themselves by the labor of their hands, and mainly through agricultural pursuits.

IN THE development of a strong agricultural department, Madison meets a problem similar to the one that has handicapped the medical department. Few men and women who have received medical training are willing to unite with others not so trained, and share equally with the untrained in financial matters. Their education leads them to feel that they should commercialize their knowledge.

Madison has been fortunate in having physicians and nurses who see the importance of working on a cooperative basis with associates who have not the same technical training. This fact has brought wonderful results, not the least of which is the spirit that leads a number to give themselves to the medical work, not only as

nurses and cafeteria and treatment room workers, but for regular medical training, with this same type of work in view.

IN developing an agricultural work, it is found that many who have received technical training, many skilled in the sciences, lack the spirit of leadership. They have not the ability to build up a department. They cannot inspire students with the desire to devote their lives to the science of agriculture. This is due largely to an unwillingness on the part of those who have the technical training to cooperate with men who have practical experience, but who lack the scientific training. Again, many farmers who are skilled in their profession, are so trained to commercialize their ability, that they do not care to throw their time and talent into a cooperative concern. They want to be managers, but they are not willing to enter heart and soul into a self-supporting unit.

Educating Leaders

YEARS in a cooperative work of the type of the Madison School demonstrates the truth of the statement of the apostle Paul, that not many wise men, not many great men in the world's sense of greatness, will respond to the call. As the Master Himself had to build up a work from the ranks of the lowly and untrained, so in Christian work today, much will be done by men from the common walks of life, and whose training will come after they have surrendered personal interests to the building up of a cause. There is a wonderful education in the experience itself, an education similar to the fitting up of Aholiab and Bezaleel.

God promises to take the willing hearted, the teachable, and make of them men to be wondered at. The development of a school, or of a self-supporting unit, is similar to the birth of a child. It is brought forth as the result of travail of soul. Because of the education we have previously received, we look at things from the wrong angle. Ability to make money has been the standard; financial income has been the measure. And to make a success of the work to which multitudes are now called, requires the new birth. Even for the proper development of the agricultural department of a Christian school, this change of mental attitude is necessary.

Raising its Food Supply

IT IS an inspiration to attend a meeting of the committee on food production, and to find seventeen people giving their very best thought to the development of the agricultural interests of the School. An agricultural school that gives students an opportunity to earn their way while in training is obliged to make good use of its land. It cannot afford to purchase food stuff on the markets at popular prices. It must solve the problem of raising its own food. The land must be made the basis of support.

There is a blessing in store for those who are willing to commit themselves to right principles. To carry responsibility in the building up of a school based on these principles is an education in itself. It calls for the all-round development of the leader, or teacher, or worker. Some see the physical and the mental development that may follow, but the spiritual side is not always so evident. We need to remember that "in every phase of this kind of work men can be educating the mind to work for the saving of souls for whom Christ has died. 'Ye are God's husbandry; ye are God's building. Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner.' To be God's husbandmen when teaching agriculture!—what more can a worker ask?"

Reasons for Teaching Agriculture

THE editor of the *Oregon Farmer*, commenting on what he calls "the spasm" which has reacted against agricultural teaching in our schools, says that "every friend of a more rational school curriculum ought to maintain a strong and steady support of agricultural subjects."

In Christian schools the need is even greater, for the education God calls for "can best be worked out where there is land to cultivate."

"The plan for the schools we shall establish in these closing years is to be of an entirely different order from those we have instituted in the past."

"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."

"The knowledge they (students) 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."

The Plowman for Foreign Fields

A NEW type of workers is needed in many parts of the world. Men are beginning to see light in agriculture as a training for workers in the home field. We have been slow to recognize the force of the instruction along this line. "There is among us too much clinging to old customs," but the scales are beginning to fall from our eyes. Because we could not see to the end, because we had not seen the outworkings of some of these principles of education, "we are far behind where we should be."

But things of an encouraging nature are coming to light. Missionary reports tell of the Bunster Farm in Chili, where "the boys study in the mornings and work afternoons on the farm, thus combining preaching and practice."

There are missionaries in India who are reaching the people through helping them solve the problem of food production, and of their work we read:

"The preaching of the gospel of deep plowing and soil fertilization and seed selection by missionaries in India, where only eight pounds of clean cotton is raised to an acre as against two hundred pounds in the United States and four hundred pounds in Egypt, is a demonstration of Christian love."

You who are interested in agricultural schools for countries abroad should read the experience of Sam Higginbottom in starting an agricultural school in India. It had to grow in the face of opposition, but the principle was divine, and it grew. He writes:

"My colleagues and I were training Indian boys, both Christian and non-Christian. Many missionaries thought we were running a reformatory and were anxious to send those with whom they could do nothing. At this time agricultural education was not popular in India, the idea being that any old fool knew how to farm."

But the work proved itself, and Mr. Higginbottom says, "I know of no other form of mission education in India where so many of those trained have put to the good of their fellows the training received."

Speaking of his own conversion to the idea of the farm school as a factor in training workers for the Master, Mr. Higginbottom says, "I went out to India having specialized

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in philosophy and hoping to be an evangelist. I end up by being a missionary farmer."

Cafeterias and Treatment Rooms Are Educational Centers

REPORTS coming from various city workers impress one with the fact that those who serve wholesome food, well prepared, from behind a cafeteria counter, are teachers in the truest sense of the term. And those who minister to the needs of the sick and suffering in the treatment rooms, find that their words of instruction change the habits of life in many homes.

A physician advised a change of diet for one of his patients which called for the giving up of flesh food, white bread, and coffee. She told her husband that she would surely starve if she followed the prescription. He had been taking his meals at the vegetarian cafeteria in that city, and so he told his wife that she should go there to learn what to eat. He told the cafeteria workers of the trouble, sent whole wheat bread and cooked vegetables to his wife, and had recipes of the foods served at the cafeteria written off, that his wife might learn to prepare similar foods in her home.

Salesmen come to the cafeteria with their products, tea, coffee, spices, condiments, etcetera, and when they are told that these articles are not used in the cafeteria diet, they ask for the reason, and how the food is prepared without these articles.

It is interesting to watch the face of a business man when he is told that the cafeteria is not conducted as a money making concern, but for the purpose of teaching a better way of eating and living.

And it is pleasing to have a lady whose business takes her from city to city say as

she is served, "I am so glad to find a vegetarian cafeteria here. I always look for your places when I reach a city." And then to have her ask a number of questions that indicate real interest in the principles of the diet, and to see her go away with her hands full of literature, shows that she is thinking, and that the serving of the food has opened a door to her mind.

It is remarkable how many men ask for recipes for the foods, in order that their wives may learn to prepare food as it is served at the cafeteria. There seems to be a strong desire to get away from meat and the use of grease in cooking vegetables. The telephone rang the other day, and a woman's voice asked how to cook the kale for dinner. "Husband has been telling me how good it tastes at the cafeteria, and I do not know how to prepare it without meat."

A nurse in a treatment room said recently, "I never knew what real pleasure was until I took up my present work. God helps us in such a wonderful way. In treating our patients I feel that we have His supervision. We pray for guidance and we do get results. I find it a wonderful experience for character building."

Many people are wanting to know how to get well without using strong drugs, and it is a satisfaction to be able to give treatments that relieve suffering, and to give instruction in proper eating. As one worker put it, "The treatment room should be closely associated with a cafeteria, for nearly every patient wants to know how to prepare the foods we tell him about."

The demand for recipes is so great on the part of Sanitarium patients and cafeteria patrons, that it is the plan to issue a pamphlet giving recipes of dishes the people become acquainted with in these places. They are often given other cook books, but they say, "We want recipes for the very dishes you are serving."

When the worker's heart is brim full and overflowing with a message of good health and rational ways of living, and Bible truths on many subjects, every doctor or minister, lawyer or banker, to whom he ministers as nurse, or whom he feeds, will get a portion of that message.

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It is Time to Find Your Place in the Lord's Work

A GREAT revival has been held in the city, and it brought men and women face to face with the gospel of Jesus Christ. The message had made a strong appeal to people in all ranks of society; high and low, rich and poor, had the gospel preached to them. The services came to an end, and on all sides men and women were asking, What does it mean to be a Christian? What must I do to be saved?

These questions were in the minds of patients as they came to the city treatment rooms. Women with their hearts full, asked question after question of their nurses. In the cafeteria, the same spirit pervaded the room. Men's hearts were troubling them, and they were seeking light.

THIS is a glimpse of what is going on in many places, for the Spirit of God is being poured out upon the hearts of men to prepare them for things just ahead. It is a time when Christians should be alert. Their own hearts should be uttering the cry, "Lord, what wilt thou have me to do?"

Every Christian should be a teacher; he should be filled with the spirit of teaching those things that the Master Himself would teach were He here on earth. We need now

as never before to comprehend the work that the church should be doing. What is its mission? What is its message? How can it best reach the hungry with that message?

We are told that, "Every member of the church should study how to help carry forward the work of God, both in home missions and in foreign countries. *Scarcely a thousandth part of the work is being done that ought to be done in missionary fields.*"

IF not one thousandth part of the work that we should do is now being done, it is reasonable to say that not one in a hundred has yet found his place in the Lord's vineyard. Not one in a hundred has yet come to the place that he is saying with any real zeal, "Lord, what wouldst thou have me to do?" For when that question is put to the Lord in earnest, the Lord will reveal to that man or woman the work he should do.

The answer to that question may call for sacrifice. It is very apt to demand both sacrifice and a change in the manner of life. It may call for training, for in the Lord's work skilled workmen are needed, and most of us require education before we are able to give satisfactory service.

All Can Do Something

THE church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. Not all are called to personal labor in foreign fields, *but all can do something.* —*Extension of the Work*

What Wouldst Thou Have Me to Do?

IN A Southern city, not very far from Nashville, one bakery alone is putting out 10,000 loaves of whole wheat bread a day. This is because a sudden demand has been created for whole wheat bread. There is a little cafeteria in that city that makes its own whole wheat bread, and with all that the big bakery is doing, the cafeteria is able to sell every loaf it can bake.

That cafeteria is feeding other health foods besides the whole wheat loaf. And it is teaching people what they should eat. The demand for whole wheat bread is but an indication that people want better food.

And along with the demand for the bread comes a cry for instruction in cooking. Men beg for their wives an opportunity to learn how to prepare food that will mean health to their families. Women are asking for teachers in their homes, and for their cooks. A wave is sweeping the

country, and our people who know the principles of right living should be alive to answer the calls for help.

There should be hundreds of vegetarian cafeterias for every one now in existence. That is undoubtedly the case, but this work need not be confined to cafeterias. This is a time when every housewife should be a teacher of hygienic cookery, and a feeder of healthful foods to the community in which she is living.

Look the situation in the face, Sister Housewife, and see what part the Lord would have you play.

WHEN the Health Department of the great city of Chicago plans to train five thousand people for home nursing, it indicates that some members of the church

should wake up. Christ was the great Healer, and His followers, every one of them, should be qualified to care for the sick. We talk of the troubles coming on the earth; we preach of pestilence and disease that will precede the coming of the Redeemer. Are we acting in harmony with our teaching, and training people to go into homes as ministers to the sick?

Not a few should be nurses, as is now the case, but many. It is possible to find communities in which there is not a single trained nurse. We have reached the time when every church should be headquarters for teaching the care of the sick. Home

nursing should be a part of the message given every congregation.

And when the people awake to the necessity of knowing how to care for the sick in their midst, they will find it advisable to have treatment rooms. This will lead to the establishment of treatment rooms in every city.

A few cities have treatment rooms, but only a few. And every city should be entered by Christian medical missionaries who are willing to work on a different basis than that of the high-salaried nurse.

Here, then, is another answer to the question as to what the Lord would have you to do.

"The Lord has His eye upon every one of His people; He has His plans concerning each." That includes you and me; and, today, when we are told that if ever in the history of the world we faced a climax, it is now, we ought, each of us, to find our place in the great world drama, and as Christians, play our part.

A Call for Twenty Men and Women

MADISON is besieged for trained workers. The calls come faster than the

Do the Right Thing at the Right Time

IT IS the very essence of all right faith to do the right thing at the right time. God provides opportunities, opens up lines of influence, and channels of working. If His people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished.

—*Extension of the Work*

School can prepare men for the work. A greater number must be in training.

We wish to stress the fact that men and women everywhere are interested in the vegetarian diet and in rational methods of treatment. The Savior spent much of His time ministering to the physical necessities of the world. He wants His people to do likewise. No other method will ever equal His.

We who have been educated that the gospel should be presented by argument, find it difficult to break away from that method of presentation. But a bigger, broader work must be done in our day,—a work that requires the united effort of all believers. A few can carry forward an extensive propaganda if it is confined to the oral or written presentation, but it takes the masses to present it in the Savior's practical way.

We are rapidly approaching a time when the situation will be a serious one for any man who knows the truth, and yet is not willing to give his entire strength, time, and all he possesses to the presentation of the gospel according to the Savior's method. The Savior made complete sacrifice for us; we cannot sing the song of the Lamb until we have made a complete sacrifice.

We are asked, Why not send workers into the field without training? A number of people have attempted to go into cafeterias and treatment rooms without special preparation, but they usually find problems that call for training. One of these problems is ability to work with other people on a self-supporting basis.

It is necessary to know how to prepare food scientifically, how to give treatments properly, and how to raise crops at the country base; but above and beyond all, it is necessary to know how to so work together that the enterprise will thrive and present to people a demonstration of the gospel at work.

It is the multitude of calls for trained workers in the South that make us say that now, right now, we need twenty strong men and women to begin training for cafeterias and treatment rooms on the 17th of April.

This is a hurry call, because recently a number have been called out, and we want the classes-in-training to keep full. You may have been planning to enter later, but if possible, arrange to begin work this spring. Make up your mind, and act quickly. Application blanks will be sent upon request.

This is a call for men and women of maturity who, after a comparatively brief training, are qualified for self-supporting missionary work. If the spirit of the Lord is moving you to enter these lines of work, why not begin the preparation with the opening of the next term?

A New Born Enterprise

THERE has been a great deal of newspaper talk about Muscle Shoals, near Florence, Alabama, and the tremendous water power that may yet be utilized from the Tennessee River at that point. Attention has been directed to this section, because Congress was called upon to decide whether or not Henry Ford should be allowed to purchase the government plant near the Shoals.

There are three cities in close proximity which offer a wide field for medical and dietetic work. Elder C. N. Martin has recently purchased a twenty-five acre property, on the outskirts of Florence, the largest of the three cities. Fifteen acres is suitable for garden and small fruit. Ten acres is good pasture and building land. This was formerly the home of a judge, and the buildings on the place can be remodeled into treatment rooms, and cottages for the workers.

The present company consists of Elder Martin and his wife, Brother T. A. Graves and wife, Brother Jens Ruskjer and wife, both nurses, and Miss Laura Stout. It is the plan to have treatment rooms and a bakery of health products. Although facilities have not yet been installed, Miss Stout is putting out whole wheat bread, for which there is already a greater demand than she can meet.

These three closely related towns offer wide opportunities for Christian work. We should remember in our prayers this group of men and women who feel called to dedicate their ability to this needy work. An enterprise of this kind can be built up only by great sacrifice, indomitable will power, a faith and courage that knows no defeat, and a determination to convert every obstacle into stepping stones to success. The workers will need some help. The prospect is so large that they will need the assistance of friends and their means.

Another Evidence of Interest.

NEARLY two hundred people are members of the classes in home nursing,

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conducted in connection with the evangelistic meeting in Dayton, Ohio. Women from the best classes of society are anxious for the instruction, and willing to pay for it.

In connection with this work, which is carried forward largely by Mrs. Hazel Babcock, Mrs. Sutherland and Mrs. Sargent spent the week in Dayton and gave instruction in dietetics and food preparation. On Tuesday night, a food demonstration was given in Memorial Hall. This dealt especially with foods to take the place of meat, and with whole wheat breads. At the close of the lecture by Mrs. Sutherland, the ladies served lentil loaf with gravy, nut meat and celery salad, soy beans with Spanish sauce, and sandwiches of whole wheat bread.

The demand for recipes, and the numerous inquiries, indicated an unusual interest in diet problems on the part of the audience. Many made their first acquaintance with soy beans, which proved to be one of the favorite foods of the demonstration.

The Nut Meat, Savory Meat, and canned soy beans, are products of the Food Department of the Madison School.

Bits of News

THE cafeteria at Knoxville is needing more help, so Brother Harvey Bean spent a day at Madison talking cafeteria work with old friends. And he did not leave until he had the promise of two young men, James Jones and Daniel Jensen, as workers for the unit. That is the way these children of Madison do. When their work presses they come home for help. And since it is the object of the Madison School to prepare workers for active service, when the calls come, the institution cannot but release those who are ready to go. It is such experiences that make way for new students.

A FRIEND writes, "I am a former Battle Creek nurse, and well acquainted with several members of the Madison faculty. Were I free, I would be in the Southern work. I much desire to obtain, as soon as possible, samples of your health leaflets, especially the best and latest on influenza and pellagra. My husband devours every word in the SURVEY, which we have been reading for several years. We consider each paper most precious, and are in perfect accord with the principles it stands for."

I WANT to assure you of my continued interest in the wonderful work you are doing. Every visit I have opportunity to make at Madison gives me a little clearer vision of the beauty and symmetry of God's plans for the advancement of His cause. May the Lord bless you abundantly in all your endeavors, and give you the joy and satisfaction of knowing that your work is in perfect harmony with His divine will," writes a minister.

THE principal of Flat Rock School, of Douglasville, Georgia, Prof. Seward Boynton, spent the week-end with friends at Madison. Professor Boynton is now operating the Hurlbutt Farm at Reeves, Georgia, and at the close of the present school term at Flat Rock, he plans to move to the farm, and with a company of workers, there develop a school and treatment rooms.

ONE of the most interesting and profitable lectures of the season was given the Madison family last Saturday evening by Dr. E. M. Sanders, of Nashville. The Doctor talked on the transfusion of blood, a subject of intense interest to the profession. But Dr. Sanders has the happy faculty of presenting medical matters in a way that is highly instructive as well as entertaining to the general public, and his lectures, given from time to time, are a valued part of the education of the student body.

THE first edition of the leaflet containing a recipe for making whole wheat bread has been exhausted, and a new edition is coming from the press which contains a little more explicit directions. Write Mrs. Lida Scott, secretary of the M. M. V., Madison, Tennessee, for this and other health leaflets. In many places these leaflets are being used in neighborhood work.

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A Great Work for Laymen of the Church

FROM every quarter comes the warning that time is short and that what God's people do, they must do quickly. Now as never before we need to study plans and methods for carrying forward His work with efficiency. Time should not be lost by following bungling methods. We are told that "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 that have retarded rather than advanced the work of God."

One important phase of the Lord's work for today is the warning of the cities.

"The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service."

A large part of this work for the cities will be carried forward from outpost centers, and must be done by well trained lay men and women, consecrated in body, mind and soul to the work of the Lord. Enoch was a

man who walked with God; and this day needs its Enochs.

Conditions in the Cities

THERE is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. We are living in the midst of an "epidemic of crime," at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering; of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. — *Work in the Cities*

THE situation in our cities is such that the work today must be done in the face of great obstacles. What might have been done with comparative ease a few years ago, must now be carried forward under great difficulties. Twenty years ago a room suitable for cafeteria purposes could be rented for one fourth what has to be paid for the

same room today. It was then much easier to find suitable locations than it is at present. People have been leaving the country and pouring into the cities with such rapidity, that it is impossible for city builders to keep pace with the demands for buildings. It is difficult to find suitable locations, and rents are exorbitant.

Similar difficulties are met in the labor world. Wages are many fold what they were

a few years ago. When any organization contemplates carrying out the Lord's plan for working the cities, it meets these almost overwhelming conditions.

CITY work calls for preaching, Bible lessons, the distribution of literature, and the operation of a church. But it calls for much more than this. Medical work "is the door through which the truth is to find entrance to the large cities."

Every city church should have a medical center such as treatment rooms where the sick may be cared for. There should be a nearby rural sanitarium to which others may be directed. It should have cafeterias and health food stores for the education of the public in the laws of healthful living. At the rural base there should be a school for the training of workers to conduct the city centers, and for the children of the church. And every city church should have some organized effort to direct people to the land, and to assist those who desire to leave the city to find suitable country homes.

A WIDE field of activity is outlined for the city congregation. "In every city where we have a church, there is need of a place where treatment can be given. . . . A place should be provided where treatment may be given for common ailments. . . . It should be furnished with facilities for giving simple treatments."

Again we read, "One of the principal reasons why hygienic restaurants and treatment rooms should be established in the centers of large cities is that by this means the attention of leading men will be called to the third angel's message."

One reason why there are not a greater number of medical missionary centers in our cities is because the church cannot afford to pay the salary asked by workers. If nurses and cafeteria workers are paid a wage comparable to that paid other workers; if high rents have to be paid for rooms, the problem seems almost insurmountable. We are forced to recognize the fact that God has other

ways for the church to carry forward His instruction in these days of great obstacles.

OUR cities are to be provided with cafeterias, treatment rooms, and health food stores. They are to have cooking schools and schools of health. We have a philosophy of health that is due the world. We must rise above the apparent obstacles. Our eyes need the anointing of the heavenly eyesalve that we may see God's solution of these difficulties.

We have formed the habit of depending upon a few to carry forward the missionary work of the church. The work that faces the church today is too large for the few to compass; it calls for the united efforts of the entire membership. The laymen must find their places and get to work.

THE twentieth chapter of the gospel of Matthew contains a parable applicable to the situation. At the eleventh hour, the householder found many standing idle in the market place while the fruit of the vineyard was going to waste. These idle men complained that no one had hired them. The householder set them to work saying that they were not to wait for a wage, but that the Master would pay them what was right when the work was done.

There are many idle laymen, and the work is languishing because they are not doing their part. We are told that not one in a hundred is doing anything but his common worldly business. It is time for the other ninety-nine to find their place and help lift the load.

These who are carrying forward their own business, are what the Lord calls idle men in the market place. Many of them, when they awake to the needs of the vineyard, will go into the work at their own charges. They will be content with simple food and clothing, and this the Master has promised to provide. When these men and women realize the times and the needs, they will put their own means into such enterprises as the Lord has said

His people should conduct for the forwarding of His work.

To make this change from a worldly business to one which the Lord can claim as His own, calls for conversion, a conversion as distinct as that which results in Sabbath keeping.

The Responsibility on our Schools

IN this great world work, it is the primary business of our schools to so train men and women that they will understand the call of God to them individually. Our schools should fit these men and women to carry forward the activities that the Lord is calling for. They should train ministers, canvassers, physicians, nurses, treatment room workers, cooks, dietitians, teachers, farmers, gardeners, mechanics of many kinds, and workers skilled to convert raw material into clothing.

This is reform in education. We cannot expect the world to have this viewpoint. Its education is devoted quite largely to a study of the past. In history, philosophy, and language, it looks backward instead of forward. Many religious bodies have made the mistake of adopting this same system of training for their workers. They may have added an evangelistic course, but in the main they have ignored those great educational methods that solve present-day problems.

ONE by one the great religious bodies, brought into existence for the purpose of reform, have slipped into the background; they have failed to accomplish their object. Seventh-day Adventists ought to carry forward this reform to completion. They have been a long time on the road. Methods have been adopted that have retarded rather than forwarded the very object of their organization. Many times they have been called to turn away from these methods. "Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God."

BEFORE we can accomplish what we should for the world, we must break the educational yokes that have bound us. We are told that we cannot even follow the plan of our older established schools. The work we face calls for an education of God's order, that will train men and women to get into their places. Part of this work is to carry the gospel to the cities in a fuller, stronger way than heretofore. We must warn people of their danger when they are intoxicated with the apparent benefits of city centralization. We must cry aloud and spare not, in our efforts to bring them to a more wholesome manner of living, and where they can hear God's voice calling them to repentance.

Just at this time, the great need of God's people is an education that will call the laymen from their worldly pursuits, as Jesus took men from their work in the world and made of them ambassadors for the Lord. Laymen must be trained to do team work in groups that are carrying forward enterprises for the spread of the message. There must be a complete sacrifice of time, ability, and money, to the work of giving the gospel.

AS people heed the call and give themselves to missionary activities, they will seek training, and our schools should be prepared to train them for self-supporting work, because very largely these activities must be carried forward on a self-supporting basis. A very practical training is needed, and this practical training, we are told, will give the workers standing room wherever they may labor, be it in the home field or in a foreign land.

In the problem of conducting missionary activities, one long step has been taken when the workers are willing to go at their own charges. Thousands of dollars are now being used by Christians in their own business that should be turned into work for the Lord. People of means will learn to make large sacrifices, and investing their own means in missionary enterprises, they will have the joy of watching their own sacrifices as they

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are consumed. This is a divine method for the progress of the work.

AFTER Christians have learned this great lesson of sacrifice, the sacrifice of what they have been in the habit of calling their own, then God can entrust to them the handling of means belonging to others. There is something compelling about the lives of people who make the Lord's work first, last and all, and men of money are willing to assist them. This has always been the case; and as times grow harder, it will be doubly true. The Spirit of God will work upon the hearts of men of the world, and merchant princes will give of their means.

THE church needs the Caleb and Joshua spirit. In the face of stupendous difficulties those two men stood by the promises of God and said, "We be well able to go up." Others were pointing to difficulties. But they said, We go up. And Caleb and Joshua went into the promised land, while all those who prophesied defeat were buried in the wilderness.

How dare we do otherwise than educate laymen for the work? This is Madison's burden, and the Lord has greatly blessed. If we believe the instruction given us, many, many should be in training for self-supporting missionary work. Laymen are to act a mighty part in warning cities of impending doom.

"We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places."

The Coming Spring Term

APRIL seventeen is the next opportunity for students to begin training for

city cafeteria and treatment room work. In view of world conditions many should be interested in these courses. Each requires nine months work; each is for men and women of maturity, whose qualifications are such that at the end of the course they will be ready to join with others in conducting a city work.

If you have been planning for such a course it may be well to begin at once. The foolish virgins had long intended to make the needed preparation for their work, but the habit of putting things off until a more convenient time, was a costly habit for them. Workers are much needed at the present time, and he is wise who does the right thing at the right time.

Those who desire to take either of these courses are invited to correspond at once with Dr. E. A. Sutherland, Madison Tenn.

Bits of News

THE water supply for the institution comes from the Cumberland River, and during the spring freshet pumping is sometimes interfered with. The big tanks were empty, and still it was impossible to use the machinery at the pumping station. A business man in the city helped meet the situation by letting us have a new pump on Sunday morning; our own men worked all day and all night, and by Monday morning the school and sanitarium had water. That love for the work; that self forgetfulness that leads men to stay by a hard job until relief comes, is worth more than any amount of money. That spirit makes cooperative work for the Master a delight.

THIS spirit of cooperation shows itself in many ways. The workers in a southern city were searching for a cafeteria site. A busy physician in that city, interested in the enterprise, spent a half day several times in helping to find a location and to influence property owners in behalf of the enterprise. Such fellowship is a joy to the workers.

IT IS most unusual for Brother Rocke to be away from the School for any length of time. He fills a large place in the daily program, and during his absence of a week he was missed by all. He was called to Nebraska on the fifteenth by the death of his only sister.

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Courtship and Marriage During Student Life

MARRIAGE is a divine institution, and so deeply interested is heaven in family relationships, in the partners that we choose for life, that the Spirit of God will direct in the choice, if men and women will only let Him have His way with them. A wonderful story of divine leadership is recorded in the twenty-fourth chapter of the book of Genesis.

We are familiar with the fact that God called Abraham from the home of his fathers in the land of Chaldea, and brought him into Canaan, there to become the father of a nation of workers for the Lord. He was the founder of a new movement, a missionary enterprise that was destined to stir the world.

Abraham had a son, Isaac, a child of promise. When Isaac reached manhood and the question of marriage was considered, Abraham did not want his son to marry into the families of the heathen round about. The plan was for him to marry a woman of his own family, one who had some knowledge of the truth for which Isaac and his father were giving their lives. But when it came to sending Isaac back to the old home to select a wife, Abraham dared not do that. He himself had left that country at the call of God,

and he would not endanger the work to which he had given his life by risking his son to make the journey back to the old home.

ELIEZER, a tried and trusted servant, made the journey for his young master. He felt the burden of responsibility. He knew that the woman who returned with him must be equal to the work of a pioneer missionary; she must be the Lord's own choice. So as he went, he prayed that he might be guided. He made a pledge to the Lord, and asked of Him a sign, that, in

A Work for Every One

Every human being is to work with his life-thread, weaving it into the fabric to help complete the pattern. The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands.

—*Women to be Gospel Workers*

view of the customs of the times and the country, seemed almost impossible of fulfillment.

Standing by the public well he said, "Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink, also: let the same be she whom Thou hast appointed for Thy servant Isaac."

Rebekah appeared while the words were still upon his lips. He asked for a drink. She gave to him, and then she said, "I will draw water for thy camels also." This young woman showed a remarkable spirit of kindness and courtesy, characteristics that God

recognizes as essential in workers in His cause. She was revealing the spirit that would be needed by the wife of a missionary in a foreign field.

THE matter was then talked with Rebekah's family, and when Eliezer related the test he had made, and Rebekah's answer to that test, he asked father and mother if he might take their daughter back with him to Isaac. Then, contrary to the usual custom of that land where fathers traded off their daughters, this father, and the brother also, said, "The thing proceedeth from the Lord . . . Rebekah is before thee; take her and go."

Eliezer knew that God was choosing the life partner for his master Isaac. And when he reached home both Isaac and Rebekah had the assurance that their marriage was of the Lord. They knew that their mating was not an accident nor due to short-sighted human choice.

This story gives us a glimpse of heaven's interest in our young people and in their marriages.

GOD'S work is very largely affected by the union of the young people in marriage, and by the children that are born of these marriages. When the arrangements are left entirely to finite judgment, the sacredness of God's plans is overlooked. Families result that are no credit to the cause of God. Parents who take the step unadvisedly are apt to transmit to their children a disposition that Timothy says is a sign of the times in which we are living. They are unthankful, unholy, disobedient to parents, heady, high-minded, lovers of pleasure more than lovers of God. The parents were full of selfishness, they were governed by the human side of nature, and they gave birth to a brood of selfish, unthankful children.

It would seem that the truth underlying God's desire concerning the marriage of our young people is but little understood. It is grasped no more fully than is the Sabbath truth, or the truth concerning the second

coming of Christ, or the message that man should live on the soil.

The Training Our Schools Should Give

SCHOOLS ordained of God, and conducted on right lines, will train students for two important things in life. They will be equipped for God's service as the Savior worked for His fellow men; and they will be trained how to choose a life partner in harmony with the mind of God.

The school should be located on a farm, for that is the best place to train young men to properly support a family, and that is the place for young women to learn the art of home making. According to the plan of the Lord, every child should have as a heritage a country home; his father should be a producer from the soil, and his mother should have the rounded education that includes the proper feeding of the family and the care of the sick.

MANY parents, teachers, ministers, and others assume a wrong attitude toward the question of marriage, especially when young people first begin to recognize the sex calls. Children are teased, conversation on the subject is light and trifling, and the sacredness of family relationships is not impressed upon the minds of the youth.

This spirit of laxness too often comes into our schools. We are told that in training centers for our workers, "anything that approaches lovesick sentimentalism, any intimation of commonness, should be decidedly rebuked. One who is guilty of encouraging this improper familiarity should not only be relieved of responsibilities which he was unworthy to bear, but should be placed under censure."

WHEN students enter our schools they should be seeking preparation for work in the Master's vineyard. Some do not recognize the full import of the step they are taking, but we are told that when young people are accepted for training, "There should be an understanding as to what they propose to do — whether they design to engage in courtship and marriage, or to labor

for the advancement of the cause of truth. It is no use to spend time and money in the education of workers who will fall in love before the completion of their education, and who cannot resist the first temptation in the form of an invitation to marriage. In most cases the labor spent on such persons is wholly lost. When they enter the marriage relation, their usefulness in the work of God is at an end. They increase their family, they are dwarfed and crippled in every way, and cannot use the knowledge they have obtained."

Young people often reason that by marriage they will increase their usefulness, but experience demonstrates the wisdom of the counsel that students should not take the step while in training. More than that, students entering our schools for specific training should remain until that training is complete. The school has a right to a definite understanding on this point. And after the training is complete, students should be willing to spend some time in the work for which the school has trained them.

"Before persons are admitted to our training schools, let there be a written agreement that after receiving their education they will give themselves to the work for a specified time."

Time and Manner of Marriage

THE desire to mate is a normal one, but our young people need wholesome instruction on the subject. In the ordinary life there are three distinct periods when the instinct for mating manifests itself. The first is the period of adolescence.

At this time the youth needs the most careful attention. Physically he is undeveloped. Even the bones have not their full growth, and the nervous system is far from full development. Many body cells have not yet been called into activity. Certain organs should not yet function. Nature intends that the vitality required for the functioning of these organs shall be consumed in the building up of nerve cell tissue. The waste of this energy in youth results in weakness of some sort in later life. At this period engagements and marriage are most unfortunate because of the state of immaturity. There is danger also that as the young people mature they will grow apart. Likes and dislikes become widely different, and people who were congenial during the adolescent period awake

to the fact that they have widely divergent interests in later life.

If fathers and mothers, teachers and spiritual advisers but recognized the results of courtship and marriage in the adolescent period, they would cease to joke and tease over what is called "puppy love", and would seek to direct the minds of the youth into other channels.

Those parents and teachers who complain because a school limits the opportunities of its youth for social entertainment, have little conception of the disastrous results of the early marriage. Marriages at this period are feeding the divorce courts; they are filling the world with children known as morons, incapable of normal mental development. They are creating a condition in the world and the church that is almost overwhelming.

THE second period referred to, when the youth are from eighteen to twenty-one, finds physical development quite complete, and organs of the body can function without a serious drain on the finer parts of the human mechanism, but intellectually the individual has not reached maturity. To a degree, there are the same objections to marriage at this time as in the case of the adolescent.

The wise course is for either man or woman to trust to God for leadership in making his life choice, and wait until the preparation for life work has been well made. By the time the age of twenty-three to twenty-five has been reached, the heavy part of school life should be over, the purposes of life should be well defined; and then if the plan of God is followed in the choice, the foundation should be laid for a family that will be a credit to His cause.

In the work that faces us one of the greatest difficulties, one of the greatest hindrances to advancement, comes as the result of hasty, ill-advised marriages. This is one of Satan's most successful methods for thwarting the purpose of God for our young people. Every school should recognize its duty to prepare men and women to follow in the Savior's steps as workers for their fellow men. It should also train them to patiently wait for mature judgment in the selection of their partners in this work.

Advertising the Whole Wheat Loaf

SOME time ago we told our readers of the introduction of whole wheat bread into

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an East Tennessee town. The friend who first suggested the matter sends a newspaper clipping showing how the subject is brought to the attention of the public.

Back to Nature

Nature put into the wheat berry most of the vital substances that we must have to sustain bodily health and strength. **Whole Wheat Bread** is a great natural food . . . A real whole wheat bread—not merely a name: the flavor is delicious—your whole family will like it.

The 100 per cent Whole Wheat Loaf
Nothing added—Nothing taken away.

Is there not something that you should do to educate your community to make and eat whole wheat bread, and gems and muffins of whole wheat, and made without soda and baking powder? People want to know these things. Some of the health leaflets published at Madison may be a help to you if you are starting a campaign.

Some Ways of Teaching

GOD has a thousand ways for bringing truth to the attention of the hungry, the honest in mind and heart. Every little while some new avenue for teaching the world comes to light. For instance, have you noticed the amount of valuable information that is given the reading public in the form of advertisements?

Not long ago a business man from a northern city came to the office for a copy of "New Dietetics," Dr. Kellogg's latest publication, and probably the most up-to-date work on the subject of foods. Inquiry revealed that this gentleman is deeply interested in health foods, proper preparation of foods, and is a strong advocate of sanitarium and cafeteria diet.

More than that, he is handling food stuffs, and is doing a unique work in the way of advertising his foods in the papers of his city.

He wanted the "New Dietetics" for the sake of information concerning food elements, vitamins, mineral salts, etc. This data he places before his patrons, educating them to the value of a vegetarian dietary, he inspires them to buy greens of all sorts by telling them, through his advertisements, of the food value of greens to the human system.

He is urging that a vegetarian cafeteria be opened in his home town, because he says, the people are ready for it. The people will welcome a well-conducted vegetarian eating place, and he is preparing them for the coming of a cafeteria.

Bits of News

THE Louisville cafeteria workers have been giving food demonstrations at the health institute conducted at the Louisville church, and Mrs. Sutherland spent the week-end with them, giving instruction on dietetics.

TWO members of the family, Mrs. Scott and Dr. Caroline Hilborn, spent the week visiting the cafeterias in Chattanooga, Knoxville, and Asheville, and the schools and rural sanitariums at Candler and Fletcher, North Carolina.

WHEN one has had some training at Madison for rural school work, it is a privilege to gain experience in a rural center in association with a group that is conducting a self-supporting work. Miss Dixie Whidden spent the winter at the Chestnut Hill School, Fountain Head, Tennessee, assisting Mrs. Herschel Ard in teaching, and at the close of the term she visited friends at Madison.

LAST week Dr. Sutherland met Professor W. S. Boynton at Reeves, Georgia, and he brings back a very happy report of developments on the Hurlbutt farm. Professor Boynton is gathering a devoted group of workers. Lumber is being sawed, cottages moved and remodeled, the orchards pruned and sprayed, and other activities point to the opening of school next fall.

WITH a check for ten dollars to be used in forwarding the work, a friend sends the following message: "My name was sent in by a friend and for several months I have been reading the Survey. It is a truth-filled sheet and I enjoy every word. May God bless and guide you in your work. My neighbors are woefully ignorant of health truths, and I very earnestly request copies of your health leaflets. I like your methods and wish I might take a course in the school, that I might be better prepared to work for those about me."

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Visit to Medical Missionary Volunteer Units

DR. CAROLINE HILBORN, of Akron, Ohio, a Madison visitor, accompanied me on a recent tour, visiting groups of workers located at Chattanooga and Knoxville, Tennessee; Candler, Fletcher, Brevard, Hendersonville, Glen Alpine, and Baker Mountain, North Carolina. It was a hurried and incomplete tour, but Dr. Hilborn expressed herself thus regarding it:

"I am amazed. I had no idea of what is being accomplished by groups of people who are carrying forward this wonderful work in

so many places. It makes me feel small; and although I have devoted considerable means to the education of young people, and to philanthropic work, I feel that I have been a very selfish woman."

CHATTANOGA. Here we visited the vegetarian cafeteria operated by Mrs. Mary Hilgers and her sister, Miss Amelia Kinner. Although located on the second floor and lighted from an alley in the rear, our first impression was: "How pleasant and cheerful!" The equipment is simple and inexpensive, but an attractive color scheme and bright flowers gratify the senses. Lawyers, merchants, doctors, and others interested in health principles patronize the place.

A report by Mrs. Lida F. Scott, Secretary of the Medical Missionary Volunteers, at Friday evening meeting.

These workers are considering the purchase of a country base four miles from the city, close to the Dixie Highway.

KNOXVILLE. Next we visited the cafeteria at Knoxville, where we found a group of happy young people full of courage. We could spend only a short time here, and on departing were furnished with a wholesome lunch for the journey.

ASHEVILLE. Arriving at Asheville we were met by Professor E. C. Waller, principal of the Pisgah Industrial Institute. We then drove nine miles over

an ideal pike at an elevation of twenty-two hundred feet. The pure mountain air, the peach blossoms, the tender leaves of the maple blending their shades against young wheat fields, and the darker green of laurel and rhododendron flanking the mountainsides, were an inspiration.

Nestled on the sloping brow of a hill, appears the newly completed building of the Pisgah Rural Sanitarium, in a natural grove of more than twenty-four varieties of trees. We follow the winding driveway, and soon reach the small comfortably equipped sanitarium. From the porch we have a commanding view of Mount Pisgah sixteen miles away.

Since my last visit the institute has adopted self-government for its school fam-

ily, greatly simplifying their problems of discipline.

This school has followed a very pleasing color plan for all its buildings, which located here and there at different heights, from hill-side to valley, present indeed a charming picture.

From Pisgah we returned to Asheville, visiting the vegetarian cafeteria and treatment rooms conducted by another unit of workers. This unit is the Asheville Agricultural School and Mountain Sanitarium, better known as the Naples Schol. Their cafeteria has a rating of ninety-nine per cent from the City Board of Health for up to date methods and efficiency. Its workers come in friendly contact with hundreds of Asheville's best citizens.

Their country base is on the Asheville-Hendersonville Pike, fifteen miles away. In a cove, surrounded by the foothills of the Blue Ridge mountains, lies their farm of five-hundred acres. The simple sanitarium and school buildings amidst beautiful mountain scenery, make a most desirable health resort. Dr. Hilborn and myself were invited to speak at the chapel meetings. The twenty-seven intelligent questions sent to the desk by the family gave evidence of interest.

This unit needs a competent farmer and a man nurse, able to do practical teaching along their special lines. They also need two qualified workers, for treatment room and cafeteria.

BREVARD. From various sources came such expressions of appreciation of the medical work of Dr. Stokes as these: "He saved my life." "He saved my little girl."

We arranged to visit this missionary surgeon, who lives sixteen miles up the mountains, three miles beyond the thriving summer resort of Brevard. We found the farm house converted into a hospital full of patients. It is situated on a bluff above the French Broad River. Space does not permit a recital of the many interesting things going on in a medical way about the place.

"Have you a farm manager?" I asked. "No," was the Doctor's reply—"between the visits of patients, we all get out and work." A healthier, happier group of workers, and a better kept farm, it would be difficult to find. The esteem in which Dr. Stokes and his corps of workers are held is evidenced by an offer on the part of a syndicate of Brevard business men. They proposed to sell to this

group for a little less than ten thousand dollars, a piece of property with a new building elegantly furnished to be used as a hospital and sanitarium. This property recently cost seventy thousand dollars.

HENDERSONVILLE. On our return trip we left the pike, going over a steep, rough road which led to a miniature Yosemite Falls, to the home of the Owen family. Mother Owen and Miss Ida Owen demonstrated the carding of wool, making rolls and spinning yarn. We were interested in the homemade loom and the products of the loom, such as artistic rugs, pillow tops, bags, and portieres. Hendersonville, where this interesting family lives, is a wealthy resort of some size, offering a good location for a cafeteria and treatment rooms.

GLEN ALPINE. Leaving Fletcher next morning with Bro. A. A. Jasperson, we went in search of a farmer for the Fletcher unit. On our way to Baker Mountain, North Carolina, we stopped at the little station Glen Alpine, to visit a group of brave workers living three miles away. This group consists of Mr. and Mrs. F. C. Port, Misses Rose Hamer and Gertrude Homes, and others. Situated in the heart of the pines a new dining hall and treatment room is in process of erection. A few steps beyond we came to the log cabin where the family lives. We found on the cabin door the traditional latch string hanging out for neighbors. The neighbors pull that string whenever sickness visits their homes. Everything was scrupulously clean, and we enjoyed a wholesome meal at their hospitable table.

We found ourselves here in the territory so well worked by Brother D. T. Shireman, one of the first pioneer self-supporting southern missionaries. He died at nearly ninety years of age, a character greatly beloved by all who knew him. Although no monument marks his grave, this effort on the part of the group to establish a modest school and treatment room is a most fitting memorial. Said a banker, "That man was my ideal of what a Christian should be."

What a "Come over and help us" invitation to the man of means, the consecrated physician, the godly nurse, to cast in his lot with this unit!

At the school house of this unit we find a concrete example of the ingenuity of workers with large hearts but small means. They

needed a stove. One was made from a steel oil barrel by putting a damper in front, preparing an opening at the rear of top for the pipe, and a larger opening for the wood. This stove heats the building satisfactorily on the coldest days.

Such experiences are calls to mechanics, carpenters, and farmers to the joy of sacrifice and the consecration of their talents to the strengthening of such groups, in which the workers are holding the fort until reinforcements arrive.

HILDEBRAN. We next went to Hildebran, and were met by Brother Gilliland. Our route here was across a roaring river above the falls, up a steep mountainside on the edge of a precipice to a plateau. On this plateau is located the Baker Mountain School, conducted by Brother M. H. Johnstone and his good wife. The four-hundred-acre mountain farm has extensive orchards, the fruit principally peaches. Here is a very unique building, plain and rough, resembling, as Brother Johnstone says, Noah's ark. This building, accommodates forty people of all ages. It combines in one large room 120 feet long, a living room, dining room, kitchen, and doors opened into bed rooms in a lean-to. The school building is a short distance away.

One sweet old lady said: "It isn't the building but the people in it that makes the place so homey, and nobody could ever find any nicer people to live with—they are all so kind to the old. Even the young are taught to be nice to old people. Everybody here is kind."

Here again the genuine latchstring was hanging outside the door, offering a welcome to all who seek entrance. A mountaineer in one of the communities made this remark: "How do so many families manage to live together? How do you get along without quarreling? If we could get along in this way, how many things we would be able to do."

"By this shall all men know that ye are My disciples, if ye have love one to another." This is indeed one forceful way of doing missionary work.

These well tilled mountain school farms, surrounded as they are by lands neglected and desolate because former owners preferred city life, impress the truth of the following words deeply upon the minds of thinking people:

"The desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden."

A Rural Health Meeting Fountain Head Tennessee

THE work conducted by the Madison units is unique in that it develops talent of every description. There is no limit to activity or progress. The cords which bind together the workers are strong, and they feel such an interest in carrying forward the movement that general gatherings are often held for study.

On March 26 such a gathering was held at Fountain Head, Tennessee. Three units were represented, Fountain Head, Portland, and Chestnut Hill. The key note sounded the necessity of rendering more careful obedience to the laws of health in order to be of greater service in helping others.

The chairman, Mr. B. N. Mulford, expressed the idea that a miracle will not be performed to preserve health unless an honest effort is made to obtain a knowledge of its laws.

Mrs. B. N. Mulford urged the importance of practicing health principles, becoming intelligent in regard to diet, proper exercise, fresh air, hydrotherapy, dress, rural life, right thinking, etc. Each group should be a live center for teaching health principles, helping sick neighbors, and distributing health literature.

Elder J. H. Krum said, "If we are to impress our neighbors with the importance of health reform, we ourselves must obey." He urged the great value of Christ's way of presenting the gospel over the popular method—simply teaching the theory.

Elder Krum told of an experience in his foreign missionary work of a boy newly converted. Prejudice was so strong that the boy found no opening to present Bible truths in the usual way. He visited a sick person and the Lord gave remarkable success in bringing physical relief. The influence of this healing spread. Opportunities opened on every side. He was called the water doctor. This demonstrates the advantage of Christ's method of presenting the gospel through medical missionary work. He opened a treatment room. The work grew

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so rapidly that a nurse was employed. The very best people came and found relief for body, mind, and soul. Wealthy men furnished means for the establishment of treatment rooms in a distant city. This enterprise met with similar success.

Miss Bessie West urged the importance of community nursing. By relating interesting experiences she showed that opportunities for such work are unlimited.

Mr. Robert Ashton stated that the last great missionary movement can be carried only by those who know and practice the laws of health reform. Practice of these principles means preparedness for hardship and privation.

Mrs. H. M. Walen said that Jesus devoted more time to healing than to preaching. No better method can be employed today. The door to the cities is the health work. We must learn to enter through this activity.

A State wide movement is now on for pushing whole wheat bread. A few months ago little attention was given to this feature. One of our former pupils is now a nurse in a Kentucky hospital. Recognizing the value of whole wheat bread, she has been active to introduce it into the institution. The head nurse has become an enthusiastic advocate of the bread.

During the winter months the making of good bread is a difficult problem, which has been solved by a class of fourteen girls who have been learning to make whole wheat muffins. It is interesting to witness the contest with whole wheat bread and muffins on one side, and the soda biscuit and white bread on the other. God's truths are taking root.

H. Halvorsen said, "Follow Jesus in overcoming appetite. There is too much effort to tempt by a surplus of good food, and too great variety at one meal. The result is over-eating, causing a species of drunken-

ness. Many are sick because they overload the stomach in eating even food which of itself is good."

Plans were then laid for putting into operation a number of ideas developed in the meeting.

Bits of News

THE family was disturbed on March 28 by an accident which might have been a very serious one. The auto bearing the cafeteria and treatment room workers to the city, while pursuing its journey along the Gallatin Pike, was struck on the left hub of the front axle by a passing machine. The breaking of the steering gear, put the machine at once out of control, causing it to overturn. There were ten in the car at the time. None were seriously injured. Three have been laid up for a few days with slight bruises.

The truck was badly damaged and all who witnessed the wreck appreciated more than ever that "The angel of the Lord encampeth round about them that fear Him, and delivereth them;" for it was no less than a miracle that some were not killed or seriously injured.

In a little while the uninjured from the wreck joined by others from the school, left for the city. The work at the cafeteria and treatment rooms was delayed only a few minutes. Everything moved along as usual. It was a grateful family that praised the Lord at the evening service.

ON MARCH 28 the family was made sad by a telegram to Miss M. Bessie DeGraw, secretary of our faculty, stating that her sister, Miss Mary DeGraw, had been instantly killed by an auto truck, in Boston, Massachusetts. Miss DeGraw left immediately for Boston, to take her sister's remains for burial to the home of her childhood, where her mother's people live.

The older members of the Madison School will well remember Miss Mary. She accompanied us from Michigan, and participated in the starting of the school in its early days. Her winning and gentle ways, her constant desire to help others, caused us all to love her.

For a number of years Miss Mary has been away from the school, engaged in work in Nashville, Tennessee, and Boston, Massachusetts, where she leaves a host of friends, and the reputation of giving her life in service for others.

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Growth in Christian Experience Demands Activity

IN THE LIVES of most Christians there are three distinct periods of development. The first of these is conversion, the turning from the ways of the world to the ways of God. Conversion means putting away wrong habits and forming new and better ways of living. There comes a desire to be saved, and with it a desire to see others saved.

Conversion warms the heart. There is a glow of life as one leaves the world and enters upon a higher and more spiritual way of living. A love for truth is planted in the heart, and there comes with that love a desire to put the truth into practice. That early experience of conversion, the new birth, is referred to by the writer of the Revelation as "the first love". It is ardent and warm and loyal.

There comes the almost overwhelming desire to tell others the good news. But the Master says, "Return to thine own house, and shew how great things God hath done unto thee." The first efforts for others should be put forth for those in our own households. In his home, the new convert is to be trained for wider service.

Speaking to His disciples at the time of His departure, the Master said they were to tarry at Jerusalem, to begin their work

there, then carry it further to Judea, then to more difficult places like Samaria, and, when qualified by faithful service nearer home, they were to go to the ends of the earth.

WITH conversion should come a vision of the work the Lord would have one do. Then as one is successful in living and working for the Lord in the home, with the neighbors near home, and so on, farther and farther from the home base, there should be developed a strength of character and ability to work that will make for

The Laymen's Responsibility

MANY of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you; do anything, however humble, rather than be, like the men of Meroz, do-nothings.

—*Lay Members to Go Forth*

success in more difficult fields.

Then in the course of development, there should come a call to enter upon a larger work, in connection with some enterprise for the Master, one that will require all one's time, ability, and means. With most people, to enter the work has meant a place under the auspices of the conference, and with support assured. This is right. A wider field of activity is thus opened to these Christian workers than they enjoyed in their previous experience.

BUT only a limited number of workers can be employed by the conference. The large church membership, the lay members,

even though they recognize that call and are willing to devote all their time to work for the Master, cannot be taken into conference employ. There is not money enough in the treasury to support them, and they have not yet had experience in Christian work that prepares them for successful ministry.

It is the Lord's plan that before a man is placed upon the conference pay roll, he shall prove himself a success in some activity greater than his home work. "Men who think they have a duty to preach, should not be sustained in throwing themselves and their families at once upon the brethren for support. They are not entitled to this until they can show good fruits of their labor. . . . When not preaching, they should be doing what they can for their own support. This is the best way to test the nature of their call to preach."

This principle, that a worker's ability to stay by his chosen work and his qualifica-

tions for that work, should be tested by first making him self-supporting, applies to other lines of Christian endeavor as well as to the ministry. Conference work should be carried by men and women of the highest character, and by those whose qualifications have been tested and proved.

THE force of this instruction is, that under ordinary circumstances, those who desire to devote their time and ability to the work of Christ, should get their initial experience in some enterprise conducted for the glory of God which, at the same time, will provide a support for the worker.

As such self supporting enterprises prosper under the blessing of the Lord, more people will be required to do the work. This makes a strong demand for cooperation on the part of the workers thus closely associ-

ated. It makes necessary the investment of more money. The workers must study advance methods of Christian business. They themselves must grow and expand mentally in order to keep pace with the development of the enterprise.

HERE comes the test. That enterprise may be a school on a farm, which requires business acumen to make it a success, or it may be city treatment rooms, or cafeteria, or a sanitarium. But whatever it may be, there comes a time when each worker has to decide whether or not he is in the work to stay. Has he ability to carry the enterprise to completion?

Some find it hard to make the complete sacrifice. When demands become great, they abandon the enterprise as a mother might leave her children. The reason for this instability is that in the early days, following conversion, and in the home, this

Our All Should be in the Work

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

worker failed to learn the fundamental principles of religious experience.

Love of self will crowd out love for co-workers. Selfishness breeds suspicion. Some people find it hard to work with others who have faults. They are looking for faultless people, but they will not find them. These things stand between a person and success in a self-supporting Christian endeavor.

A great many good people still have idols. The idol may be dress, or appetite, or personal pride and sensitiveness. But whatever it is, it will prevent the ultimate and complete sacrifice, that is necessary on the part of every worker who becomes intimately associated with an enterprise conducted for the glory of God on the earth. Self-supporting workers must learn the lesson taught by

Christ, who gave up all, that the world might have a revelation of God in human flesh.

IT IS a sad fact that in the early days of our conversion, and in our own homes, so many of us fail to get the right training for wider fields of usefulness. It is sad, also, that selfishness does not seem to grow less, and that this inability to give up the idols of their hearts is going to deprive thousands of people of an active part in the greatest drama ever staged before the universe.

The time is coming, it will soon be here, when Christian men and women must step into the place they are called to fill in the closing work in the world. It is now their privilege to do this voluntarily. Some may wait until they meet harder times and persecution. It has been so in past ages. But persecution may drive people farther away from, instead of closer to, the Master. If we have been making a failure of our Christian life all along the way, the prospects are not good that we will choose the right way when the harder times come. We are apt to enter the class of foolish virgins described in the parable.

This is the testing time. Those who are not fully identified with some activity for the Master, either as conference workers or in a self-supporting way, ought to be awake to the fact that they may not have much longer in which to make their decision.

Which way are you going? When are you going? What training do you need for efficient service? How long will you delay that training? These are some of the questions that should be answered by those who realize the nearness of the end.

"Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died."

A Neglected Work

MUCH time and labor and money are spent in helping the uneducated and those in spiritual darkness in foreign lands. This is right; we have done none too much for these distant people. The fact is that we should be even more aggressive in our foreign missionary work.

We must all agree, however, that this does not excuse neglect of the needy in the home land. While we are not to do less for

foreign lands, yet we must increase our efforts tremendously for those about us who are in need, and especially for the colored people.

A large work is to be done educating the colored race. This calls for more unselfish work than we have yet done. God has children among the colored people, and men and women should be preparing themselves to work for their salvation. This may not call for a long course of training, but it demands consecration and learning in the school of Christ. Not all who are called into this work need depend upon the conference for support.

Sin lies at our door because we have not made a greater effort for the salvation of the colored people. What excuse can we give for not becoming laborers together with God in the salvation of this race? There is demand for schools for the colored people. Where are the workers with means and experience who are willing to help these people where they are?

Manual training schools should be established in many places in the South, where colored people can be trained as missionaries to their own race. They should be taught how to cultivate the soil, care for crops, build simple, neat houses, cook, care for the home, treat the sick, etcetera. Such a training will fit them to be real missionaries to their own people, and to be self-supporting.

Such students will find standing room, and their services will be greatly appreciated by Christians, and by intelligent people generally. They will be desirable in every community, and in homes. This kind of training will clear away many misunderstandings which now exist between the two races. Old superstitions, ignorance and hatred of all kinds will melt away.

The Madison School was established primarily for the purpose of educating workers for various activities among the white people of the great Southland. But some of us are unable to ignore the great need of schools of the Madison order for the colored people.

It will take money to start such schools, but the money will come when men and women with a vision and consecration offer themselves. They must be workers who are willing to place all on the altar for souls.

God is surely calling some of his children to enter this portion of the vineyard, which

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the Lord tells us we have only touched as it were with the tips of our fingers. Our neglect, resulting from lack of love for the work, causes the angels to weep. Angels would rejoice to do that which God has given His people the privilege of doing at this time. Who will answer this call?

Encouraging Thoughts for Laymen Workers

SOME men of courage, pioneers in spirit, are going into hard fields because of their love for the Master, and to them come these words:

"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 laymembers."

Such workers are to be encouraged and not hindered, for they are appointed to fill the gaps that others have left open. Of them we are told:

"Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. The Lord brings these workers into connection with those of more marked ability, to fill the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God."

That last sentence is a marvelous one. They will stand nearest the Son of God because they have continued on earth the work begun by the Master. They have been following in His footsteps. Without reserve He gave His all for humanity. He was a minister, a teacher, a physician, and with all a self-supporting missionary.

"In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment, and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor. No one is authorized to hinder these workers."

Items of News

A FIRST hand report of the work of the Lawrenceburg rural school came through Brother A. E. Putnam, who spent a few hours at Madison on his return from Louisville, where his son Harold is associated with the group of cafeteria workers.

THE food production committee is a busy organization, directing the intensive cultivation of about forty acres of land in garden and fruit. It is the purpose of the institution to raise, so far as possible, the food consumed by the family. Practically all this work is carried by students under the direction of department heads.

THE orchards are in bloom. A slight frost on the first of April is said to have done no damage, and the present prospect is good for a fine fruit crop this season.

FROM far away Santa Ana, Salvador, words of encouragement come from Brother and Sister W. W. Murray who are conducting hydrotherapy treatment rooms, teaching, and in other ways working with and for their neighbors. They always make a plea for help, for the field is so broad, the needs so great, and the workers are few.

LAST Sabbath the family was favored with an interesting talk by Mr. Robert Scott, editor of the *Homiletic Review*, and a member of the firm of Funk and Wagnalls, of New York. Mr. Scott spent a week with friends. He has visited Madison a number of times and is interested in the educational problems of the place.

THE stucco work on the assembly hall has been completed, and Mr. Walter Jensen who came from Iowa to do the job has returned to his home.

THE practical in education appeals strongly to Mr. Leaton Irwin of Quincy, Ill., a guest of the Sanitarium, and he gave the family a most interesting and instructive talk last Saturday evening.

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City Missionary Problems— Who is to Meet Them and How

WITH every passing year the preparation for the end becomes more difficult. This seems especially true of work for the large cities. The spirit of commercialism is so strong that it can be stemmed with the greatest difficulty. More than ordinary tact and wisdom is needed to make a success of city missionary enterprises in these days.

And yet this work must be done. "We must not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities. Christ in His labors took His position by the lakeside, and in the great thoroughfares of travel, where He could meet people from all parts of the world." And this is a part of our work today. The great thoroughfares are to see a demonstration of the message today. Enterprises conducted for the glory of God are to be found in the very heart of great cities. They are to stand as beacon lights in the midst of darkness.

SOME of the enterprises that have this part to play are city treatment rooms and vegetarian cafeterias and health food stores. People are sick, and when we are prepared to give health-restoring treatments,

an avenue has been opened to the heart. Along with body remedies should go the balm for sin-sick souls.

The Lord sees to it that men's eyes are opened to the importance of correct eating, and then these people say, Where can I get the food I should eat? This calls for the cafeteria or restaurant, serving health-producing foods. Men want these same foods in their homes, for not all can eat at a restaurant. They want to buy and take to their homes, and so there is created a demand for food stores and bakeries where the public

Medical Missionary Enterprises

HENCEFORTH medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities.

A Plea for Medical Missionary Evangelists

can obtain health foods.

The demand for these things already exists. The great problem is, how and where to find the workers qualified to conduct these enterprises. The question is voiced in this way:

"Where are the working forces?" Men and women who are thoroughly converted, men and women of discernment and keen foresight, should act as directors. Good judgment must be exercised in employing persons to do this special work,—persons who love God and who walk before Him in all humility, persons who will be effective agen-

cies in God's hand for the accomplishment of the object He has in view, — the up-lifting and saving of human beings."

THE city has its allurements. Workers who undertake these city activities must be proof against these attractions. The city is the hot bed of commercialism. Workers must be free from

that, and able to carry forward their enterprise on an entirely different basis than a monetary one. These are qualifications that must be added to the special training along technical lines that of necessity is required of nurses, cooks and dietitians.

The city-minded man or woman must have passed through a complete conversion of thought before he can do acceptable service, a conversion no less pronounced than that which marked his entrance to the church. If men are to be pulled out of the city atmosphere, it will be done by those who themselves have turned from that mental attitude.

LOT lived in the city, reared his family in the city, and attempted at the same time to warn the people of the city of their impending doom. His words fell on deaf ears. When the crisis came, his own relatives mocked him as one out of his mind, because he who had lived in their midst now wanted them to hurry out.

Lot was a good man, a preacher of righteousness. He could tell what it was right to do, but in his life, and in the life of his family, he was not practicing the things he preached. His words were without power.

Enoch lived in the days of another world crisis. He had a message to the cities. Day after day he sought out the people in the cities, but he was not of the city; his home was out of the midst of the strife. He lived out in a clearer atmosphere where his spiritual vision had less to confuse it. And his work bore fruit. He himself walked with God, talked with God, and he was finally translated, that he might stand in the heavenly courts as man's representative down through the ages when similar efforts for world conversion had to be made.

Men of Means Will Assist

AS WE do this work, we shall find that means will flow into the treasury, and we shall have funds to carry on a still broader and more far-reaching work. There is much means in the cities that are unworked. God has interested people there. Go to them; teach them as Christ taught; give them the truth. As surely as honest souls will be converted, their means will be consecrated to the Lord's service.

—A Present-Day Service

ENOCH and Lot represent two types of Christian workers. In the crisis we now approach, the Enoch method of work is most certainly needed. Men will not be saved by the preaching of theory; demonstration must accompany the oral message. In order to give the message with power, men must be doing the thing

they present by word of mouth.

"Out of the cities" is a call for emancipation from the city spirit as well as a literal move of the family to a home on the soil. This is the core, the heart meat of the message given by city treatment room workers, and the city cafeteria. These workers have caught the spirit of the country. It is their purpose to approach the city with the wholesome atmosphere of the country. They are not money seekers; they are after the souls of men.

THIS work must be done by people who are ready to stay by it to the end. "In every city that is entered, a solid foundation is to be laid for permanent work. The Lord's methods are to be followed."

This work calls for a large measure of faith. At the same time it carries with it a reward in Christian experience that fits the worker for future missionary activity. "Those who work for God in the cities must go forward in faith, doing their very best. As they watch and work and pray, God will hear and answer their petitions. They will obtain an experience that will be invaluable to them in their after work."

FOR several years the Nashville cafeteria and treatment rooms have been conducted in adjoining rooms in a centrally located place, but each year rents have advanced, and it is not longer possible to meet this increasing expense. Taxes are very high, and property owners feel obliged to charge high prices which a missionary work cannot meet.

The increasing difficulties to be met by city workers has been forcibly impressed upon the minds of the Faculty as days have been spent looking for a suitable site for these city enterprises. It is remarkable how

many people are interested, and what service friends are willing to render in this search for the proper location, which will be within reach of people traveling the great thoroughfares, and yet with a price that can be met by workers whose first and last object is not money making but a work for the good of mankind.

We are looking and praying for guidance. And we ask your thoughtful consideration. At the same time we are profoundly impressed with the statement that what, a few years ago, might have been done in comparative ease, must now be done under great difficulties. It is God's work, and He will help us meet the added difficulties. He also is impressing hearts that they should give themselves to this service and train for successful city work.

Whole Wheat Bread News

A STRAW may show the direction of the wind. Today there is a desire to eat for health, and the demand for whole wheat bread is but one indication of this. It is reported that in a number of our larger cities, immense signs are posted advertising one hundred per cent whole wheat bread. We ourselves are receiving an unusual number of requests for bread recipes. Some housewives are making whole wheat bread for their neighbors. One young woman of our acquaintance visited forty-five homes with whole wheat bread leaflets and sample loaves of bread, and took forty-one orders for the bread.

Several stores in Nashville are now selling whole wheat bread made at the School bakery.

A correspondent writes, "Many honest souls are seeking help for body and mind. No doubt whole wheat bread gives us one means of meeting them with the panacea for which they are looking. There is religion in a good loaf of bread."

A prominent baker wrote us for literature on the subject of whole wheat flour and recipes of whole wheat bread. Since then he has introduced the whole wheat bread into every bakery and every grocery in his town.

One of our Faculty members in his travels, encountered the American poet, Edwin Markham. The two talked for a time, when suddenly Mr. Markham said in the soberest tone, Professor Bralliar, "I am going to tell you something that is worth a thousand dollars,

but I will not charge you for the information." He then told of diet difficulties encountered in his public work until he discovered the value of whole wheat bread. Since making it a practice to eat that kind of bread his former troubles have disappeared. And, anticipating that he may not always find whole wheat bread on the table, the poet carries a loaf with him to meet the emergency.

A home missionary secretary writes for health leaflets saying, "I am doing all I can to stir the people of this conference to the importance of using health foods. I will be glad of any information concerning the foods manufactured at Madison."

From the Viewpoint of a Sanitarium Guest

HEALTH is not the only thing thought of by a goodly number of patients at the Rural Sanitarium. We are told that there are advantages both to school and sanitarium when the two institutions are conducted in close cooperation. At Madison where the sanitarium is but one department of a school of activities, we often see the benefit of this close association.

Mr. Leaton Irwin is one of those guests that it is an inspiration to have in the institution. He was interested in everything about the place. Speaking to the family on the practical type of education offered here, he said:

"I think your plan of education is an inspired plan. I cannot conceive of a finer arrangement for young people than you have here. You cultivate your own health; you learn how to take care of yourselves and of those associated with you; you imbibe and learn the spirit of service, and that not a mere lip service. The situation here meets everything educators think an education ought to do for a young person."

Mr. Irwin told what changes Battle Creek Sanitarium wrought in his manner of living, and of his conversion to the principles of a sane diet; of his further study under Dr. David Paulson at the Hinsdale Sanitarium, and then of his experience during the months at Madison. Then, because of his intimate knowledge of the work of the institution, he gave the young people some practical hints that will make for success here and in any work they may attempt to do for humanity and in the name of the Master. Among other things he said:

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"Never argue with a patient. It is not fair; you are young and strong and well; he is sick and nervous.

"I have heard workers say, 'I wonder if this man appreciates what is done for him?' I say, that if you are in this business for the sake of appreciation, the sooner you get out of it, the better.

"If workers have any whining or complaining to do, they better go to the woods.

"You should not attempt to dominate a sick man. It rankles in his bosom and retards his recovery.

"If something goes wrong, do not make excuses. When at fault about anything, look the person right in the eye and say, 'This is my mistake.'

"Do not hurry when giving treatments; it is the wrong atmosphere for the treatment room.

"Keep your mind on your work. If you want it to be a success, put your whole mind, soul and heart into what you are doing."

It is Mr. Irwin's belief that education is more than a knowledge of books. It consists of knowledge that enables one to adjust himself to the problems of life. It develops the power of application, the habit of promptness, and ability to grasp problems with tact.

News in Brief

THE Asheville Agricultural School and Mountain Sanitarium had a narrow escape from a very destructive blaze. Fortunately the fire was discovered early and only about \$100.00 worth of damage was done. A little help from friends will be appreciated at this time.

AN interesting demonstration of weaving, furniture making, sewing, and cooking was given Thursday evening, the close of the short course. These demonstrations were augmented by brief descriptions of the work

of the various classes, given by students. A listener was impressed with the high grade of work done, the enthusiasm of the students, and the practical nature of the short courses.

SABBATH morning the service was conducted by Brother V. O. Cole, field secretary of the Southern Union, and in the afternoon he addressed the Faculty.

A PATRON of one of the cafeterias was having cards printed advertising a lecture, and on the reverse of the card he advertised the vegetarian cafeteria as a place to eat for health.

A NEW nature book may be looked for in the near future, from the publishing house of Funk and Wagnalls, New York. This is a study of birds by Professor Floyd Bralliar, a companion volume of *Knowing Insects Through Story*, by the same author. Those who are acquainted with this latter text will be pleased to learn that recently a member of the Japanese legation to Brazil wrote for permission to have the book, *Knowing Insects Through Story*, translated into the Japanese language.

CAN some one help with flowers and bulbs and shrubs? Sister C. N. Martin writes from the new home, El Reposo, Florence, Alabama, where missionary enterprises are just developing, to say: "We feel sure that among SURVEY readers there are some who would be glad to send us prepaid, rooted cuttings of house plants, bulbs and shrubbery of various kinds. Our grounds are large, and we can use many plants. We can also place clothing among worthy poor, if you have it to send."

THE Tulsa, Oklahoma, unit writes of the progress of their work and of the need of more help. As the work develops in the various centers of activity one is impressed with the great variety of talents required to carry forward self-supporting missionary enterprises. There are calls for carpenters and farmers, cooks, gardeners and steam-fitters. In fact, there is a place for every man and woman who desires to devote himself unreservedly to service for the Master.

A Reminder

ATTENTION is called to the fact that the Survey comes to you week by week as a gift. It bears a message concerning the Southland and its needs. Whenever or whatever you may donate to the publishing fund is highly appreciated.

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The Spirit of Adaptability and Reform

I HAVE written unto you, young men, says the Apostle John in his first epistle, chapter two, and the fourteenth verse, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."

Tribute is thus paid to the spirit of youth. It is strong, full of courage, and capable of stick-to-it-iveness, for the word of God abideth in the mind. There is an overpowering ambition to work for the Lord, and that is the surest way to escape the entanglements of the world. That is youth, consecrated, as the

Lord sees it; and that is the spirit needed by the church to make a success of the work of the Lord in the earth.

The same writer, John, in his gospel message, describes conversion as a new birth. It is a renewing of the mind, a change of ideals and standards and interests.

PAUL compares Christian life to warfare, in which the worker is like the youth in training camp. For the love of home and country and fellow men, the youthful soldier must be able to adapt himself to conditions not always agreeable, and he must keep

happy under adversity. The Christian soldier must learn to endure hardship. He must possess a mind that is willing to yield up temporal pleasures and comforts in order to accomplish a work for the Lord. Ability to thus adapt one's self is the test of age or youth.

When the things of this world, food, clothing, shelter, occupy the principal place in the mind, and work for God is made secondary, that man is old; he is old notwithstanding the few years he may have sojourned in this world.

The man who is able to put his trust in

the Lord, willing to throw himself unreservedly into a work for the Master even though others have not gone that road ahead of him, who places eternal interests ahead of temporal comforts and conveniences—that man is young. He is young notwithstanding the number of years he may have lived on the earth. His spirit is the spirit of youth and progress; the spirit that is needed on the part of workers who expect to make a success of enterprises for the Lord.

THE promise to those who have the youthful mind, those with an overwhelming love for the Lord and His work, who are

Give the Message of Health

TEACH people that they can act as God's helping hand, by cooperating with the Master-worker in restoring physical and spiritual health. This work bears the signature of heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently.

—*Methods of Labor*

alert, confident of the One in whom they have put their trust, — the promise to these is that they shall be more than conquerors. In the battle, they will come out with more than a victory; they will come from the struggle stronger than when they entered it. They will be ready for further activity.

The history of Moses illustrates such an experience. When one hundred and twenty years old, his eye was not dim; he had the spirit and the courage of a young man. Forty years of intense activity, working hand in hand with the Lord, had kept up his spirits; had kept him young in mind. His arteries had not hardened. The project of his life was so great that it kept his mind off the petty worries that kill the common run of men. He was in close touch with the everyday life of his people; he appreciated their situation, but he had learned to so adjust himself to the great problems of life that he did not lose vitality by worry.

Once he became irritated by conditions about him, and he paid the penalty. He was not permitted to complete the work he had begun. It was the most severe punishment that could be meted to such a man — the work he might have done was passed on to another. He pleaded to be allowed to continue. He urged his strength and desire to do it, and physically, he was equal to the task.

IT ALL goes to show that growing old is due to wrong habits of thinking, to the lack of lofty ideals, to entanglements with the material things of this world. Isaiah teaches the same lesson, for he says that those who link up with the Lord "shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

And again, the same writer urges the church to activity for the Master. We are to feed the hungry, clothe the naked, and minister to the suffering. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily."

Health, strength, courage, vitality, buoyancy, ambition to be at work — are not these all indications of the spirit of youth?

THIS ability to keep young is beautifully illustrated in the lives of Caleb and Joshua. When Caleb was old in years, and everybody would be willing to excuse him if he sought an easy place, even at the age of eighty-five years, this stalwart man came to Joshua and asked the privilege of going into the promised land, to conquer a city that was a young man's job. He claimed to be as strong and as active mentally as when forty years of age. He was in the Lord's work. His mind was properly adjusted, and he kept young.

The history of the children of Israel in their journey from Egypt to Canaan shows that the experience of many of them was a succession of murmurings, unbelief, dissatisfaction, and rebellion. Caleb was not in this. He lived a different life even in the midst of this spirit. They all died in the wilderness; he went into the land of promise.

In reform efforts in the church all through the ages, it is pitiful to see how many times the movement faded out because the leader, or his successors, lacked flexibility, adaptability, and buoyancy of mind. Sclerotic changes in the minds of leaders has crystallized many movements that gave promise of wonderful accomplishments, and the result has been the formation of a creed, or dead orthodoxy.

THE inevitable signs of approaching age are a slowing down of activity, a spirit of conservatism, a harking back to the memories of past achievements, and a desire to walk in the well-worn paths of the forefathers. The vision of future activity is dimmed, or gone. The body shrinks from new undertakings; the mind is losing its elasticity. There is love of ease and temporal comforts. Age is coming on; let him sit by his own fireside.

But the world is approaching the most interesting experiences of the ages. God's people have the privilege of doing wonder-

ful things that will make them a spectacle to the world and to angels. To have a part in this, requires the mental attitude of the youth with all his vigor, courage, and daring. It is a work that will require deep love for fellow workers, ability to develop new enterprises, and staying qualities.

IN HIS work, Christ found some people who were incapable of adapting themselves to His methods of gospel work. He described them as hide-bound. It is impossible to put new wine in old bottles, He told His disciples, for the old bottles have lost their ability to grow and expand. In the work ahead of us, men of great adaptability are needed. The bottles that hold this wine must not be old and dry, and hard, and unyielding.

Medically speaking, a man is as old as his arteries. The degree of hardening of the blood vessels indicates the real age of the man.

CONCERNING the things of God, a person's age may be determined by his ability to adapt himself to the Lord's methods of work; ability to put into practical demonstration the principles of the gospel; ability to cooperate with fellow men in carrying forward some enterprise that the Master has asked His people to conduct; ability to do this, and support one's self while teaching the gospel.

It is a popular practice for people to have their blood pressure tested, to determine their ability to stand a strain. It may be well for us as Christians to determine our spirit of youthful vigor. If we are easily out of breath, if we love home and home comforts to such an extent that we let the call for workers pass unheeded, we need to come to the Savior for conversion, for renewal.

We believe we have reached the time for the church to carry the Lord's program through to completion. To do this the membership must be awake, vigorous, active. It is no time now to coddle ourselves and seek for the easy places.

Whole Wheat Gems or Muffins

A NUMBER of requests have been received for a recipe for whole wheat and bran gems. There is in process of preparation a pamphlet that will meet the needs of many of these inquirers, but in the mean time, here is the recipe for the gems.

1 cup of whipping cream, whipped
1 cup of cold water
2 teaspoons sugar
1 teaspoon salt

Whole wheat flour to make a soft batter. Fold in carefully one well-beaten egg. In case bran gems are wanted, use equal parts bran and whole wheat flour. Put in hot gem pans, well oiled, and bake for thirty minutes.

If corn gems or muffins are wanted, use 1-3 cup white flour to hold together the mixture, and the remainder home-ground corn meal.

Success depends upon having the ingredients cold, putting them together quickly, and pouring the batter at once into hot gem pans.

The Popularity of Whole Wheat Bread

IT IS estimated that a few years ago the people of Greater New York consumed less than 25,000 loaves of whole wheat bread in a week. Today, the Ward Company alone is putting out 250,000 loaves per day, although this company's whole wheat bread has been on the market less than three months.

The Birmingham cafeteria is planning a whole wheat sandwich sale, hoping to emphasize the importance to health of whole-grain products.

A sister in a Southern state writes, "I have given away quantities of the health leaflets. I sold whole wheat bread in the city until growing crops took all my time. With each loaf of bread I gave a copy of the leaflet on constipation. This emphasized the importance of eating the whole grain bread. One day, as I was delivering bread, a former patient of the Madison Sanitarium called to me that she wanted to become a regular customer. We made good use of the leaflet on influenza during the recent epidemic. Strawberry season is approaching, and it is our plan to give a health leaflet with every box of berries.

There is significance in the increasing interest in whole wheat bread. We are approaching trying times from a health standpoint, a time when people must have vigor, if they pass successfully through the trials and tribulations that the world is facing. God wants His people to have health. He says, "I will feed thee on the fat of the kidneys, of wheat." The kidney, or germ, of the

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wheat contains the oil and fat soluble A, or growth vitamin. That element is discarded in the manufacture of white flour, but it is present in whole wheat flour.

The Mountains and the Hills are Calling

AN extensive educational and medical work is needed by the people in the mountains of the South. Professor John F. Smith, of Berea College, writing for the *New York Times*, says that there is need of a "definite constructive program". "The people are naturally inclined to be religious . . . They deserve strong, constructive leadership. Only the strongest leaders, who have had thorough training in rural sociology and economics, should go out under church boards to become leaders of the mountain people. And they should never call themselves 'missionaries'."

One of the most effective ways we have found, is to establish schools that teach people how to meet life's problems; how to raise better crops; how to make the worn land feed the family; to substitute potato and tomato crops for tobacco, and similar things that mean a transformation in the home life. Where there are sick, the school people give treatments, and the people are taught to care for their own sick.

In the words of Professor Smith, theirs is a constructive program. They live among the people, and for the people. Dr. Claxton, until recently United States Commissioner of Education, says, "They have discovered and adapted in the most practical way the principles of education too often neglected."

There is a wide field of usefulness for Christians in this section. "Let them do Christian-help work, feeding the hungry and clothing the naked. This will have a far stronger influence for good than the preach-

ing of sermons. Deeds, as well as words, of sympathy are needed. Christ prefaced the giving of His message by deeds of love and benevolence."

Where are the teachers and nurses to answer the calls? Where are the cooks and the dietitians who can help in the feeding of the families that are hungry for knowledge? We are told that there are whole families that might, with wonderful profit to themselves and to others, give themselves to such work. It is time, and there is a chance at Madison for people of the right type to train for this work.

News Items

THREE officers of the Medical Missionary Volunteers recently visited the Lawrenceburg unit. They report that the addition to the little sanitarium is nearing completion. This makes room for at least six patients. Miss Samantha Whiteis, member of the Madison faculty, is in charge at present. All who have been at Madison have the greatest respect for Miss Whiteis. Years of experience as nurse in India and in this country, make her an exceptionally strong counsellor, teacher and near-doctor. She is conducting a nurse-training class at Lawrenceburg. Nervous patients find this quiet retreat a haven of rest. It is operated on a simple plan, and patients find themselves close to the woods and cultivated fields. One who has been there said, "This is just such a place as I pictured I must find, if I were ever to get well."

THE family listened to an interesting description of the developing work of the Tulsa, Oklahoma, unit on Sabbath afternoon, given by Dr. Ada Crawford. It is the hope to have the sanitarium building, now in process of erection, ready for patients by the first of August. The group of workers who are pioneers in this enterprise are full of courage.

A FEW days ago Dr. D. H. Kress, neurologist of Washington Sanitarium, Takoma Park, D. C., accompanied by Dr. D. H. Duffie of Nashville, made a pleasant call at Madison.

From Friends

I HAVE been reading the Survey at the home of a friend. It is a timely little messenger. Please enter my name on the mailing list."

"If you have extra copies of the issue of March 22, they will be highly appreciated. I want to hand them to some of my friends."

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Added Facilities for a Growing Institution

WHEREVER there is life there should be growth, advancement, enlargement. That is the law of nature, and it is applicable to institutions as well as to individuals.

A group of men and women were on the grounds of a large and prosperous educational institution in Nashville recently, when the remark was made that that institution found it hard to keep pace with its growth. Some building was always in process of erection. That, to even a casual observer, indicated life. It is an evidence of normal growth.

A more popular way, however, is to put up buildings and install equipment, not to meet present needs, but for what it is hoped the needs will be long in the future. This calls for the outlay of much means in the early and struggling years of the institution, and is very apt to start the institution off with a burden of debt. Likewise, it throws around the students an atmosphere of extravagance in operation, that is not the best training for future missionary work in hard fields and where means must of necessity be limited.

Nature teaches another economy. The tree buds are closely wrapped. They lie in

snug quarters waiting the call of spring, but there is in each one wonderful possibilities of future growth and development.

WHEN the school was established at Madison, it was necessary to work on the economic plan and to build as buildings were needed. That policy has never been forsaken, for through the years, this school has ever been conscious of the needs of other places, and it has given of its best, many times in order to assist some other struggling enterprise. More than once it has sacrificed of its workers until the parent institution really suffered. And yet, in spite of the con-

tinual effort to establish new centers of influence, and to keep the Madison School small, it has been necessary to enlarge in order to meet the demands here.

Children sometimes complain of growing pains, and that same affliction troubles this school. We become crowded, new industries, that should be a part of the training of workers, call for added facilities, and yet it is the policy to build and equip only so fast as the expense can be met.

In case an institution is backed or fostered by some strong organization, there may

A Message to Those Who are Able to Work

THE judgments of God are in the earth. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side.

—An Appeal to Laymen

be some excuse for the erection of large buildings to meet future needs, rather than to build for the day and hour, but little self-supporting centers must work on the other plan. They should build simply, and expand as the work demands.

THERE is also an educational factor in this policy of building as the demands increase. It teaches students to make the best possible use of the simple facilities they find in their field of labor. It encourages them to make a small beginning, with the hope of wider expansion as their ability increases to manage a larger work.

In pioneer days in Minnesota, a farmer living in the wooded country was visited one day by the representative of the McCormick reapers. This agent was a good talker, and he persuaded the farmer to buy a self-rake reaper. It would be a wonderful labor-saving machine. The machine arrived and was set up by an expert who, before leaving, wanted to test it out. To the farmer's chagrin, he found that he had not a field free from stumps that was large enough to demonstrate the reaper. He had paid for the machine, so he stored it carefully away, and for a number of years he continued to harvest his grain with a cradle. Many were the jokes of the farmer's neighbors concerning the reaper, as he worked year after year to clear off the stumps and make room for the machine to operate.

Too many institutions build on the large scale when they are prepared to serve the public about as that reaper served the farmer. The vision of the founders of these institutions has been for the future rather than for the present.

A conference sees the need of establishing a sanitarium, and instead of beginning small, such an elaborate plant is erected that its operation discourages the people from establishing other sanitariums in their territory. Thus God's work is hindered when it should be advanced. The people can scarcely afford to operate the one center, when the Lord is calling for the establish-

ment of many centers of light. The better plan seems to be to build small, and increase facilities as a normal growth demands.

A NUMBER of years ago when the flake-food business was being pushed, a large food factory was erected near Madison. The promoters had a big institution on their hands before the people of the country had been educated to eat the products of the concern. The plant passed from one group of men to another, each finding that it was too large and expensive to operate with profit. Finally, it was decided to scrap it.

It seemed a pity to do this, for the enterprise stood for the manufacture and sale of health foods which the public needed. With the help of friends, the food factory was purchased and rebuilt on a more simple plan on the school grounds. It has since been operated, as are other departments of the institution, with student labor, and has contributed its share to the support of students who meet expenses by work while in training.

The demand for health foods is on the increase. The latest advance has been in the manufacture of malta, a grain sweet which is more wholesome than cane sugars and cane syrups. A small house was built for the manufacture of malta. In the making of this product steam is one of the most important factors, and the School now faces the necessity of installing a larger boiler.

FORTUNATELY, it is possible to purchase a second-hand boiler at a greatly reduced price, because the former owners are exchanging a steam plant for electricity. With this in our favor, and by installing the boiler ourselves, the cost will be about \$1500.00.

Last year the School used approximately \$12,000.00 of its earnings for improvements. This was money that rightfully belonged to the teachers, and would have gone to them as a salary, but they voted it into the various improvements as the necessity for those improvements was faced. In talking of the

present need of a boiler, it has been decided to ask friends to assist with donations. The teachers will meet one-half the expense, and they will certainly appreciate it if friends can help with the other half.

We are placing this before those who are interested in the policy of building up an institution as Madison has been built, little by little, hoping that they will be able to assist us to the amount of \$750.00. Gifts of any size will be appreciated, and where it is more convenient to the donor, pledges may be given, payable any time between this and January 1923. You may address Dr. E. A. Sutherland, or The Nashville Agricultural Normal Institute, Madison, Tennessee.

Madison's Summer Term

THE summer term opens the sixteenth of July, and offers ten weeks of interesting and practical work for those who look forward to self-supporting activities in the South. A calendar will be sent upon application.

Madison is an all-year school and the summer is an opportune time to begin training. If you have thoughts of connecting with the work in this field, it is well to make arrangements early. Farmers may have to wait until the crops are harvested, but there are others who need not wait until fall to begin their education. Are you interested in rural schools? or medical missionary enterprises? in cafeterias and city treatment rooms? The demand for workers is on the increase and the calls cannot now be met. Hundreds should be in training, for we are told that, "Scarcely a thousandth part of the work is being done that ought to be done in missionary fields."

Let us send you instruction, courses of instruction, and give you an opportunity to make school expenses by work while in training. Address the Secretary of the Nashville Agricultural Normal Institute, Madison, Tennessee.

Instead of Meat

THE Food Department of the Madison School puts out a number of foods to take the place of flesh meats, such as Nut Meat, Soy Bean Meat and Savory Meat, and among the recipes for preparing these foods are the following:

Nut Meat with Tomato Sauce

Place slices of Nut Meat of medium size in a baking dish with edges over-lapping.

Over this pour the fine herb sauce, bake forty minutes, and serve on platter garnished with parsley.

Fine Herb Sauce

- 2 tablespoons chopped onion
- 1 tablespoon chopped parsley
- 1 bay leaf
- 1 1-2 tablespoons vegetable butter
- 1 tablespoon flour
- 1 tablespoon vegex, herbex, or savora
- 1 tablespoon lemon juice
- 2 cups strained tomato
- 1-2 cup vegetable broth

Stuffed Nut or Savory Meat

Cut a can of Nut Meat or Savory Meat lengthwise. Hollow out each half and refill with a dressing made from the scraps mashed with a fork, and season with

- 1-2 cup tomato juice
- 1 tablespoon grated onion
- 1 tablespoon butter
- 1 tablespoon celery salt
- 1-2 tablespoon ground sage
- 1 egg

Place flat side down on oiled pan and bake for thirty minutes. This may be cut in slices and served hot or cold.

Student Self-Government

WHEN some knotty problem of discipline confronts the school, then the real strength of student democracy is revealed. It may take a little more time to settle difficulties when all help make the laws and then all have a voice in the enforcing of those laws, but when the air clears and an inventory is taken, it is found that students and teachers alike have added to their store of self control; they have a better grasp and a broader understanding of the great principles of the government which God uses in this world, and they are better fitted for their work as Christians.

Every time Madison passes through a trying experience, its workers are more strongly impressed with the value of the great principles of cooperation which should be the life of every school, and which should be fundamental in the government of every home and every church. The more nearly we conform to these principles, the more complete is our Christian experience. When one has had a vital part in student self-government, he will never want to turn back to the beggarly elements of autocracy. There may appear to be a more ready response

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and a quicker obedience, under the rule of a monarch, but a monarchical government makes machines. Democracy in school makes thinkers; it puts heart into the work.

A Testimony for Right Thinking

A PHYSICIAN, a specialist in the treatment of nervous affections, writes that he has been reading the SURVEY and health leaflets. "I am writing to express my appreciation of your ideas about health. You emphasize right thinking and right eating. I heartily agree with your ideas.

"There are other things which you and I recognize as essential to health, but I am especially interested in the fact that you recognize that the mental attitude of a patient has much to do with his state of health. There are a host of symptoms that the profession and the laymen call nervous, that are not nervous, but mental. Man is a personality with at least two sides, the physical and the mental, and the physician needs to deal with both."

The News in Brief

AFTER nearly twenty-five years of devoted service in the West Indies, Elder D. E. Wellman and his wife are again in the States. They spent a few days at Madison visiting their son, Elder L. E. Wellman, and then went on to California. Conditions in Jamaica, Barbados, and elsewhere in the Islands were described by Elder Wellman in his talks with the family. He stressed the need of workers devoted to the Master and in love with their work for humanity.

IN the mountains of East Tennessee, near St. Andrews, and not far from Mont-eagle, Brother and Sister Lloyd Swallen, Miss Clara Knowles, and others, plan to open a small sanitarium about the first of June. The nurses in the company have been

doing community work for a number of years and the sanitarium is the outgrowth. This is a beautiful country location, an ideal spot for the sick and weary.

DOCTOR Sutherland spent the week-end at Huntsville, where he delivered the baccalaureate sermon at Oakwood Junior College. It was his first visit to Huntsville for a number of years, and he reports a keen interest in educational problems on the part of students and faculty.

ANOTHER interesting advertisement has come to our attention from Evansville, Indiana, where one of the wholesale produce merchants is educating the public to eat more vegetables. In this instance the cucumber is the subject of discussion, and a portion of the advertisement is a quotation from "New Dietetics", the latest production of Dr. J. H. Kellogg, which reads: "The cucumber is still largely used in Egypt, where it is almost a food staple, and is much eaten by children and even infants, as well as adults, thus proving its essential wholesomeness. In this country, the cucumber is usually spoiled by pickling before it appears on the table. Fresh cucumbers, well masticated, are wholesome and valuable as sources of vitamins and salts which help to maintain the alkalinity of the blood, and also furnish roughage."

THE Sabbath morning service was conducted by Elder M. A. Hollister of Nashville, president of Tennessee River Conference, who gave a strong discourse on the prophecies yet unfulfilled, and signs of the approaching end.

THE irises are in their glory, and the flowers at Madison attract a good many visitors. One day the past week Chancellor Kirkland and Dr. Glenn of Vanderbilt University, both iris fanciers, came out to see the iris and to look over the School.

A Tiny Sheet With a Mission

A PHYSICIAN living in the Middle West writes, "I always appreciate the little Survey for its helpful articles. It is so small and short in its contents that even during the busy working hours, I can snatch a few bits of encouragement from its pages."

Another friend says, "We need the Madison spirit preached and practised in this far North," and he sends for health leaflets, and a little sum to assist in the expense of publishing.

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Living in Harmony With the Divine Plan

GOD has a plan for the human family. Love for that plan, and cooperation with the Father in carrying out that plan, are essential to Christian experience. In our short-sightedness we often fail to see the fullness of that plan, but through His word and the instruction of His prophets, the Lord has ever endeavored to teach His people what He would have them do.

The history of the race began on a farm. Our Eden parents were farmers, and one of the earliest controversies between good and evil, between the followers of the Lord and those who departed from the divine calling, was over the cultivation of the soil.

The perverse heart of Cain led him to feel that farm life was drudgery from which he proposed to free himself, so he became the founder of cities, the originator, under the arch enemy, of congested centers of human beings.

THROUGH all the ages, God has had a people through whom He has attempted to demonstrate to the world that original

plan of life, according to which man lives on the farm, and provides for his support from the products of the soil.

The Jewish nation originated in the call of Abraham from the cities of Chaldea to farm life in the land of Palestine. For three successive generations the Spirit of the Lord strove to create in Abraham, Isaac, and Jacob a love for the land. But when they failed to grasp the divine plan in its fullness, the Lord allowed the Hebrews to go into Egypt, hoping that among a heathen nation they might learn some things they had

failed to master in the land He chose for them as a perpetual inheritance.

Through the influence of Joseph, the Egyptian king allotted to the children of Jacob the best soil in the land of Egypt. They had opportunity to demonstrate to all the world the possibilities of the soil and the true system of education. But they drifted gradually into the cities of Egypt, and became slaves to the Egyptians instead of God's free men.

Do Our Schools Check the Evil

ONE of our greatest national weaknesses is disregard for the God-given soil and the way we plunder it. The soil should be holy; but the schools, at least, have been unable to inculcate this doctrine. The farms are left in the hands of tenants that 'skin' the soil to death in their efforts to meet the increasing high rents. This suicidal system is gradually destroying our greatest natural resources—the soil. And now, what have the rural schools been doing to check this national evil?

—Harold W. Fought, *Specialist in Rural School Practice, National Bureau of Education*

THEN came the deliverance, and the mighty march of three million people from Egypt back to Canaan by way of the wilderness. When they went into the promised land under the leadership of Joshua, God again attempted to carry out His original plan by placing every family on the land. The sacredness of the soil was proclaimed again, and each family received a perpetual inheritance of a small farm.

But the Jews as a nation hated the farm. They preferred to trade; they thrived on barter. When they did cultivate the soil they did it in a niggardly way, robbing it of its vitality, instead of cultivating according to the law of the Lord which preserves the integrity of the soil. Robbery of the soil is as much a theft as robbery of man, only we do not often so consider it. But punishment for robbery of the soil is inevitable.

Palestine should have been a great agricultural center, a land flowing with milk and honey, producing crops that would astonish the world, and inviting nations to investigate the methods of cultivation followed by the Lord's people. But, losing their vision of this plan, these people again sought to be like the nations about them. They chose a king; attention centered on the development of city activities, a court, and an aristocracy.

More and more the land was poorly cultivated, worn out, and neglected, until, as a result, captivity again overtook the Jews. They went into Babylon for seventy years, that the land might keep its sabbath, or have a period to rest, and restore itself.

In Babylon, the Hebrew nation was given another opportunity to repent concerning its sins against the soil. While yet in captivity, the Lord sent them a promise, through the prophet Ezekiel, that He would return them to their homes on the land. "I will settle you after your old estates, and will do better unto you than at your beginnings."

And so it was. Every family that went up out of Babylon, returned to its original

inheritance on a farm in the land of Palestine.

THE lesson of the soil, however, was never learned by the Jews. When Christ came He found them a nation of slaves to the Roman empire. The Christian church was organized to restore the original plan of God on the earth, but the Christian church failed to grasp this part of the plan of God, and centralized. It was the building up of large centers, the growth of the city church, that led to rivalry, and finally to the development of the papacy.

Out of the midst of European conditions our forefathers came to America for religious freedom. They settled in New England on virgin soil. It was their privilege, in the freedom of their new estate, to demonstrate the power of the Lord's plan of life on the farm. But those men, who dared the elements and braved the seas in the name of freedom, thought more of theology than of farming.

"The Puritan forefathers lived in perpetual conflict with Nature. They wrested a living from the soil. They were never reconciled to being farmers... The New England farmers took and took from the land, and hated the land they looted."

Worn out and abandoned farms all over the country are the result. To get returns from the soil, the farmer must love the soil; he must regard it as God's gift to him, or a loan from the Creator, a stewardship for which he is responsible to the rightful owner.

Land that is looted withhold its best. Land that is tended by a loving heart, responds with its fullness. Where there is continual conflict between man and the land, men soon tire of the struggle and move to the city. New England's abandoned farms and its great manufacturing centers attest the results of this course.

THE Christian church today owes the world a message concerning the land. It should take up the burden delivered to

the Jew in days of old, that the soil is the home of man, and that according to the plan of the Lord, every man should have a home on the land. Christ found the Jews arguing about the truth, attempting to make proselytes, whom he described as ten times worse after such conversion than they were before. They had lost sight of God's plan; they did not love the land.

It is a question for us to decide, whether or not we love that plan. If not, of what value is the missionary work we may do? If we believe that God does have a plan for His people, and that life on the land is a part of that plan, it becomes our business to demonstrate our faith in that plan.

For those who have this vision, farm life will differ widely from the humdrum life of the farm family that has no vision. Such a farm will have a school; it will develop a center for the care of the sick; and it will foster a variety of industries and activities, all for the glory of the Lord.

CONCERNING the location of schools we read, "Never can the proper education be given to the youth unless they are separated a wide distance from the cities. The customs and practices in the cities unfit the minds of the youth for the entrance of truth."

The world needs the gospel of farming, and from our schools should come forth men and women filled with the love of this phase of the gospel.

"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 the land will bring its returns."

Still further information on the subject is contained in the words:

"There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is followed with discouraging results. . . . What is needed is schools to educate and train the youth so that they will know how to overcome this condition of things. There must be education in the sciences and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the

work of tilling it. This country needs educated farmers."

To throw one's self into teaching this phase of the Lord's plan for His people does not indicate less interest in what are known as the doctrines of the faith. But before there can be progress in giving the message for the world, there must be, on the part of God's people, a deep love for His plan of life, which includes the home on the farm and proper methods of soil cultivation.

Getting Back to the Country

IT WAS not many years ago that all our denominational schools followed the popular plan in the matter of location. And their curriculum, likewise, was of the popular kind that consisted largely of book study and abstract subjects.

In the latter days of Battle Creek College an attempt was made to change conditions. An eighty-acre farm was purchased about a mile from the college. Those who had a love for the country idea in education, among both students and teachers, used to walk that mile between the farm and the city school, in order to have part in the raising of crops and the setting of orchards and vineyards.

This was not the ideal way to conduct a school, but it was a step in the right direction. And no one can say but what the purchase of that farm at a distance, was the initial step in the final move of Battle Creek College to its new home on a two-hundred acre farm on the banks of the St. Joseph river, near Berrien Springs.

The influence of this change in the work of Battle Creek College was felt in other places. It resulted in the establishment of a score or more of intermediate schools on farms. Today, it is the generally accepted idea that our schools should have land for cultivation, and it is considered unfortunate if, for any reason, a school is established elsewhere than on a farm.

But there is another side to this question. A school may be located on the land, and yet be conducted on the city plan and in harmony with the city scheme of education. It may be bodily, so to speak, a rural school, and yet in mind and spirit be a city institution, crowding the minds of the students with book learning and subjects having but slight bearing on the problems of

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life—subjects that in no way grow out of the soil on which they are living.

It is an advantage to live in the country even though the system of teaching remains the city type, for the surroundings are more wholesome for students. But the location is only one half the reform. The next step is to remodel the curriculum in harmony with the land idea. That is the great problem that we face today.

Our Puritan forefathers took that first step. They left the congested centers of England and Holland for the rural districts of America, but they clung to the European ideals in the school room, and that brought their downfall.

The church today faces the solution of weighty problems, problems which cannot be rightly handled until our schools are turning out students who recognize the necessity of carrying forward Christian enterprises from the land. The demonstration of such activities from the rural base should be one of the purposes of every Christian training school.

News in Brief

THE urgent need of trained cafeteria and treatment room operators is again emphasized by the call from Louisville for two nurses, preferably a man and his wife, who are prepared to associate with a thriving unit that is conducting a vegetarian cafeteria and has a country base. This cooperative Christian work calls for consecrated men and women. There are hundreds of them, so we are told, who might prepare for more efficient service. These calls prove that they are needed. "Those who give their lives to Christ-like ministry know the

meaning of true happiness. They themselves are growing as they try to help others. They become familiar with the largest plans, the most stirring enterprises, and how can they but grow when they place themselves in the divine channel of light and blessing."

THE calls for help are reaching people in distant states. This week Brother B. F. Blum, of Nebraska, spent several days at Madison to acquaint himself with the plan of the institution before connecting with the unit conducted by Brother Lloyd Swallen and company near St. Andrews, in east Tennessee. Miss Emily Spindle, who took the medical Evangelistic course at Loma Linda, reached Madison during the week and expects to associate with the work here.

MADISON cannot train workers for cafeterias and treatment rooms fast enough to meet the demand for qualified help. That is the reason we make repeated calls for students of the right sort, men and women of some experience and ability, who may be fitted for service in a comparatively short time. These calls come not alone from the South. There lies on the desk a letter from a Northern city which reads, "We have here completely equipped treatment rooms for both men and women, but we have not the nurses to conduct them. Can Madison furnish the needed help? There is a good field here for a city cafeteria, also, but we have not the people to carry the enterprise."

DELEGATES to the General Conference, from Nashville and this section of the South, left for California on the fourth, via St. Louis, Kansas City, and Denver. Madison's representatives in the company were Mrs. Druillard and Mrs. Lida Scott, and from various points along the way have come back reports of an enjoyable trip.

A NEW YORK editor, with a request that a sample of whole wheat bread be sent to a friend of his, says, "Excuse me for bothering you, but I got infected with the whole wheat bread germ. Don't you want a New York agent for Madison whole wheat bread?"

To Survey Readers

WE are pleased to have you send the names of friends for the mailing list. Others are doing this and we welcome your cooperation. A donation to the publishing fund is also appreciated, when you feel that you can spare a little money.

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To Nurse or To Be Nursed

CHRISTIAN life calls for intense activity; conversion should be the beginning of a new line of work, and a work that brings us in contact with people needing help. There is a tendency, however, for Christians to congregate, to lean on one another for support, and to look to someone else for spiritual food. This course keeps them feeble, when they should be developing a strong Christian manhood and womanhood.

Concerning the responsibility of the ministry toward new converts we are told: "The best help that ministers can give our churches is not sermonizing, but planning work for them. Give each one something to do for others. Let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together, with God."

Then again, "Nothing will so arouse in men and women a self-sacrificing zeal as to send them forth into new fields to work for those in darkness. Prepare workers to go out into the highways and hedges. We should encourage many more laborers to enter the field."

THE church is likened to a grove, and the individual members are trees. When trees

stand too close together they do not develop symmetrically. They need transplanting to new ground, and to be given room for roots and branches to expand. This world needs the help of Christians, and Christians need the experience of helping other people. But it is the scheme of the enemy to keep the people who need help and the people who ought

to give this help from finding each other.

There is need of well-organized effort to set laymen to work. It may seem a little strange, but it is true, that many a conscientious Christian longs for activity, but does not know just where or how to begin. We

are told that there are large opportunities for those who are willing to go forth at their own charges, and to work largely in a self-supporting way.

"When Seventh-day Adventists move into cities where there is already a large church of believers, they are out of place, and their spirituality becomes weaker and weaker." They come to lean on others, instead of lifting burdens that will develop their own spiritual muscles.

THERE is a tendency to congregate and thus lose sight of the needy spots of

A Call to Greater Activity

LET forces be set at work to clear new ground, to establish new centers of influence wherever an opening can be found. Rally workers who possess true missionary zeal. Let them take the living principles of health reform into the communities that to a large degree are ignorant of these principles.

—*Methods of Labor*

earth, even though those needy spots are not far away. When the children of Israel entered Canaan it was God's will that they take the entire land, but they were content with a partial conquest. Love of ease led them to cease the effort required to conquer the enemy.

Today our enterprises are crippled for lack of workers. Call after call has to be passed unheeded because of the dearth of trained men and women. A large majority of the church are sitting idle in the vineyard with the ripening fruit going to destruction all about them. It is time for a thorough reformation.

The fact that some are coming to realize the need of greater activity, throws a heavy burden on our educational institutions to train not only the young people, but the older as well, for lives of active Christian service.

WE ARE told that groups of families should go into needy sections, and there build up memorials for God. Farmers who have had success in working for themselves, may, if their ability is consecrated to the work of the Lord, have a corresponding success in working along the lines of their former education. Educated farmers are needed, and likewise there is a place for the educated and consecrated farmer's wife. The problems of food production and the proper preparation of wholesome food for people who are reaching out after instruction, indicate that the door is open for all who want a place.

Mechanics sometimes reason that they can do little except assist with their money, but the Master Himself demonstrated the possibilities of the mechanic who is willing to throw himself and all that he possesses into work for the Lord. He lived the life of a workman; He helped support the family by His tool work, and at the same time He was a minister of eternal life.

Instead of being cared for like babes in the church, the call today is for men and women who are willing to be transplanted

to fields where their light will shine forth in the darkness, and where they will grow strong because of the necessity for burden-bearing.

Lessons in Economy

THE Savior is a wonderfully generous provider, but with this abundance He expects His people to use the strictest economy. He took five loaves and two small fishes, blessed them, brake the bread, handed it to the disciples, and they distributed to thousands, and all had their fill. Then, after the meal was finished, the servers were bidden to gather up the fragments, twelve baskets full, that there might be no waste.

God abhors waste, whether it be waste land, or wasted human talents, or wasted time. There are people who require an hour to do a half-hour job. They may have been born with a slow tendency; or they may have lacked early training to turn off work with alacrity. Often it is due to lack of method in work. Whatever the cause of slow and bungling habits, our schools are bidden to train their students to overcome the fault.

THROUGH the insect world the Lord is teaching lessons of order and economy. In the days of Solomon it was written, "Go to the ant, thou sluggard; consider her ways, and be wise." The honey bee, which is a relative of the ant, is continually teaching lessons of law and order, if men will only take time to consider her ways.

A good queen bee will lay from four thousand to five thousand eggs in a day. In order to do so she must waste no time, and must be systematic and orderly in her work. According to the law of nature, she begins by selecting a cell in the center of her area. She first enters with her head to see that the cell is in condition, and then backs in to place the egg. From this center she works out systematically in a circle, until the circle extends as far as can be.

This is the way of the good queen bee. Once in a while a bee violates this system. In one observation hive, the students watched a queen bee with a disorganized nature, who laid an egg first in one cell, then without following any system, she skipped over to another cell some distance away, and so eggs were placed in spots about the comb. She was very busy and worked as hard as any other queen, but as she went about in a disorderly manner she would frequently discover an egg already in a cell, and she wasted her time in going over the same ground. While she was a hard worker, this failing ended in her death as an unprofitable queen. She could not build up a strong colony, and another was placed in her stead.

When her successor took up the task, she also was handicapped, because, as she followed up the work, much time was again wasted in going over cells where eggs were placed by the former queen bee. The young bees came along at irregular intervals, and the wasted time and energy were evident for some time after the death of the foolish queen.

STUDENTS who are earning their expenses while in training, as many are doing at Madison, need to learn, as one of their most important lessons, that they must economize time. Study periods cannot always be set aside and guarded for the student. He must be master of himself and of his surroundings. Every minute must be put to account; every move should be organized for the purpose of bringing forth results. The student who attempts to excuse poor lessons on the basis of lack of time for study, needs to obey the injunction of the Lord, and study the system and order of the bee.

Training for the Master's Service

A YOUNG man who states that it is his hope to fit himself for Christain service in some foreign country wrote to ask what Madison offers in the way of training. His question was passed on to a group of students whose answers were about as follows:

A person who wishes to work for the Lord and humanity should understand the problems of food preparation and the science of proper eating, and so it is evident that he should take the cafeteria course.

Every man, whether in the home or a foreign field, should be able to support himself from the soil. India, China, South America, and other countries, are calling for educated farmers, community workers who can live among the people with so much of the grace of God in their hearts that like the Master, they will lead men to the Savior. You better call the attention of the young man to the training Madison offers for agricultural work, and the practical experience connected with class work that he will get on the School farm.

Wherever a man may go he will find sick people, and whatever his verbal message may be, it will be greatly in his favor if he is able to relieve physical suffering. That young man can profitably take the nurses' training, or the treatment room course, according to the amount of time he feels that he can spend.

Call his attention said another, to the fact that Madison is called "a training school for home and foreign missionaries," that it gives an all-round education which puts the student on vantage ground at home or abroad, and gives him standing-room wherever he may be called to labor.

News Items

PATRONAGE at the Sanitarium is taxing the capacity of the institution. A Nashville physician drives out with a patient saying, "I knew that if I asked for a place I would be told that you had no room, so I came anyway. You will have to find a bed somewhere for this lady until you have a vacancy." That is the reason there is a bed in the reception room, one in the head nurse's room, and one in the anesthetic room. The long waiting list is making the carpenters hurry the finishing work on the new kitchen building and the remodeling of other sections of the Sanitarium. When a former patient was told that there was not a vacant bed, she answered over the telephone, "Well, my grip is packed; I am sick, and I am coming."

THE Sabbath afternoon Faculty study dealt with the principles of soil cultivation as given in the Scriptures, Brethren F. H. Bechtel and R. B. King leading. 'He 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

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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." Some do not fully appreciate the value of agricultural work, and we are told, "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."

ON leaving the Sanitarium after a stay of a number of months, an army officer stated that he had been watching the workings of the institution, and that he was very much interested in the extension work being carried on through the activities of the Medical Missionary Volunteers. He has a keen sympathy for the people of the Southern mountain regions, and appreciates Madison's efforts to conduct schools and medical work for the highland people, and as an expression of this appreciation he made a donation to the M. M. V. fund.

A WELL-KNOWN physician, in the course of correspondence over the activities of some of the workers who are devoting their lives to helping suffering humanity, says, "Truth has a vital force of its own. Men unconsciously bend their necks to the yoke of service and help along the cause of truth when they think they are serving only themselves. Your work is a beacon light in the great wilderness of ignorance. It has always been a great pleasure to me to know that you keep your lamp so well trimmed and burning."

IT IS a pleasure to have Brother T. R. Treece and family with us again. Several years ago Brother Treece made the acquaintance of this work. After a period at Madison he and his family went out into community work in east Tennessee, and now they are back at Madison, he to assist in crop pro-

duction and Mrs. Treece to connect with the Sanitarium force. It was characteristic of Brother Treece's vim and interest, to find him in the hay field, getting in the crop before a threatened storm, almost before he had found his lodging place.

A LETTER from Brother and Sister Murray who are working in Santa Ana, Salvador, Central America, states that several army officers are patronizing their treatment rooms, a lawyer for one of the Railroad companies is coming to them for English, and they are selling Bibles, and religious and health literature. A friend has purchased a tract of land for them, and they hope soon to have more commodious quarters for their medical missionary activities.

LAST week Gerald W. Wells of Glenwood, Michigan, who spent a number of months at Madison assisting in mechanical work, returned to his home with his wife and little boy. Brother Wells is a very competent workman, and his interest in the activities of the School, and his help during a time of great need, are very much appreciated.

AMONG those who have recently joined the family is Mrs. Hazel Babcock, assistant secretary of the medical missionary department of Columbia Union, who has been conducting classes in home nursing at Dayton, Ohio, and other cities. She is here for work in dietetics and cooking.

THE family welcomes Dr. Mary Dale, who left Los Angeles immediately after the close of the College of Medical Evangelists, and reached Madison on the evening of the fifteenth. She spent her vacation here last summer and will again be associated with Sanitarium physicians.

AN interesting Mother's Day program was given in Gotzian Hall Sunday evening. This was one of the pleasant occasions that brought together the School family and a number of the neighbors from the Bend.

FOR the past two weeks Miss Dorothy Tolman has been visiting her mother and father, Brother and Sister W. R. Tolman, who are in charge of Kinne Hall, the student dining quarters.

In Appreciation

Dear Friends: Please find enclosed \$5.00, part payment of my debt to the Survey.

Yours very sincerely,
A. T. F.

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Is Flesh Food Essential to Health

MANY times the patrons of our vegetarian cafeterias and sanitariums ask why flesh food is discarded. The public has an inquiring mind. The world is full of suffering and disease, and this is leading men and women to make investigations along the lines of healthful living.

Going back to the beginning: by nature man is not a flesh eater. The original diet was fruit, grains, and nuts, and flesh eating is a perversion of the original plan of nutrition. It is only just to presume that the maker of a machine

knows best what it requires in the way of fuel and lubricants. The Creator of man said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for food."

IT WAS the Master's plan that man should take his food from the products of the soil, and every digression from this plan has shortened his life and impaired his usefulness,

The flesh eater is getting his food second-hand. It is a little strange that people who

would shrink from using second-hand clothing will eat second-hand food without giving the matter a passing thought. There is no advantage in passing vegetable food through the body of an animal before it is consumed by a human being. It is neither healthful nor economical to feed our crops to a steer, and then eat the steer.

Animal tissues always contain poisonous materials. So long as there is life, the kidneys and other excretory organs are removing these poisons which are the result of

body activities. So rapid is the formation of these toxins that if elimination is suspended for a short time, death follows. When an animal is slain there is a great accumulation of these poisons in the tissues, and these toxins, taken into the human stomach, are the cause of an endless number of diseases. Some of the more common ailments that are either caused, or aggravated, by the use of flesh foods are the following:

Bright's disease. The work of the kidneys is greatly increased by meat eating, and Bright's disease, and stone in the kidney or bladder, may result because the crippled

The Health Message

THE work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Keep the work of health reform to the front. Show so plainly its value that a wide-spread need for it will be felt. Abstinence from all hurtful food and drink is the fruit of true religion. He who is thoroughly converted will abandon every injurious habit and appetite.

—*Methods of Labor*

From a lecture by Dr. Sutherland

kidneys are not able to do the extra work imposed upon them.

Acidosis, which is due to waste products in the blood stream.

High blood pressure, due to continuous irritation and inflammation from poisons. In time, the delicate structure of the blood vessels is destroyed, and replaced by an inelastic tissue.

Sclerosis of the liver follows over-taxation of that organ when it wrestles with the accumulation of waste products from a flesh diet.

Many authorities have come to believe that meat eating is one of the factors in cancer, that dread disease which is making such inroads at present.

Hyperacidity of the stomach, which may lead to ulcer and finally to cancer, is a disease caused largely by the poisons of a flesh diet and the putrefactive substances which develop from fragments to meat retained in the digestive tract.

Gout, colitis, constipation, and pigmentation, or liver spots, may all follow the use of a flesh food diet.

Parasites. Most people know that the tapeworm family, round worms, and trichina are found in the bodies of animals, and are often transferred to human tissues through the eating of meat that has been improperly cooked.

Then there are the results of eating meat which has undergone various putrefactive changes, such as ptomain poisoning, toxemia, or autointoxication, terms used for lack of something better to cover a multitude of symptoms.

FROM the nutritional side, the flesh of animals is eaten for its protein value, that food element which is necessary for

building the tissues of the body. It is admitted that the protein of flesh is a "complete protein," yet flesh food is deficient in mineral elements and vitamins. And because the flesh is so saturated with body wastes and poisons, it is better to obtain our proteins, or tissue builders, from some other source, and thus avoid the evils attendant upon the use of a flesh diet.

The great World War forced upon us many important truths concerning diet. The International Food Commission, in its effort to provide the customary amount of flesh food, found that it was facing a serious problem. The Commission, therefore, de-

ecided, that "in view of the fact that no absolute physiological need exists for meat, the proteins of meat can be replaced by other proteins of animal origin such as those contained in milk, cheese, and eggs, as well as by proteins of vegetable origin."

McCullom, an authority on diet, has stated, "We could entirely dispense with meats without suffering any ill effects whatever."

H. C. Sherman of Columbia University, another recognized authority, says:

"In an experimental dietary study made in New York City, it was found that the free use of vegetables, whole wheat bread, and the cheaper sorts of fruits, with milk but without meat, resulted in a gain of thirty 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."

Prof. Alonzo E. Taylor makes the emphatic statement, that "a properly selected and prepared vegetarian diet meets completely the highest requirements of the diet."

Teach People How to Eat

IN EVERY place where there is a church, instruction should be given in regard to the preparation of simple, healthful foods for the use of those who wish to live in accordance with the principles of health reform. And the church members should impart to the people of their neighborhood the light they receive on this subject.

—*Medical Missionary Work in the Cities*

MANY other authorities substantiate the opinion that the proteins, or building stones for the body cells, may be obtained from other sources than flesh foods. In fact, nuts are the real meat, and flesh foods are the substitute.

Nuts contain all the food elements needed by the body that are found in flesh meat, and without the objectionable wastes and poisons. Nuts have an added advantage, as they are rich in minerals and vitamins. Nuts contain no uric acid, urea, putrefactive substances, poisons, or parasites. They are a healthful food for people seeking health.

should study his personal needs, and increase or decrease the amount according to the nature of his work and conditions of health.

Some people seem to live to eat,— to satisfy a perverted appetite. He has learned a great lesson who knows how to eat for health, and he is physically and spiritually blessed who is willing to conform his life to the great principles of God's word.

The Big Boiler Fund

THE need of a larger steam boiler to carry the work of the food factory and laun-

TO teach the science of healthful living is to do missionary work for the Master. He will work with those who carry out His plans, teaching the people how to bring about a reformation in their diet by the preparation of healthful, inexpensive foods."

Nuts are rich in protein, and it is the "complete protein," which supplies all the building stones necessary for development, growth, and maintenance of body cells. If nuts are eaten with green leaves, such as lettuce, cabbage, or greens of various kinds, or with the protein of grains, they furnish an ideal diet. These *true meats* are superior in every respect to flesh foods.

Sherman in "Food Products" puts it in this way:—

"To speak of nuts as 'meat substitutes,' reflects the prominence which has been given to meat, and the causal way in which nuts have been regarded for generations. It might be more logical to speak of meat as 'nut substitutes' instead."

IN THE use of nuts, moderation is necessary. One to three ounces of nut meats per day, such as almonds, pecans, English walnuts, Brazil nuts, hazel nuts, or of the peanuts, which in reality is a legume and a nut only in name, will supply an ample amount of protein for the average person, if eaten with the ordinary proteins of grains, milk, etcetera. Various nut-meat products on the market offer a very much more desirable food than the flesh of animals. These manufactured nut foods may be used in moderation by persons suffering from kidney and liver troubles, or high blood pressure and nervousness, because they are free from the poisons that make meat so objectionable in these cases. These foods, however, are rich in protein and usually from one to three ounces is sufficient. Each person

dry was mentioned in an earlier issue of the SURVEY, and the assistance of friends was solicited to the amount of \$750.00.

A second-hand boiler, 125 horse power, in good condition, was purchased, and the brick work is going in under the direction of S. W. Ford, assisted by I. H. Sargent. The first donation to the boiler fund, a check for \$30.00, came from a friend who has previously expressed his interest in the efforts of the School to provide facilities for students to earn expenses while in training. As the demands upon the institution become greater, the equipment has to be enlarged. This is but one step in the process of development in a school that gives heads of families, as well as unmarried students, the chance for an all-round Christian training with only a small outlay of cash.

Frequently, people at a distance who are watching this work, express a desire to be personally connected with it, but they are prevented by age, or ill health, or other circumstances beyond their control. Often these can assist the work with their means. It takes the united efforts of those at a distance who assist with good will and donations, and those on the ground who are giving time and strength, to make such an institution possible. Those who wish to assist at this time are cordially invited to address Dr. E. A. Sutherland, Madison, Tennessee.

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Items of News

TWO babies in the city are using goats milk from the flock at the School. They are struggling wee ones whose lives are being saved, so their mothers think.

RECENTLY, the third class for Bible study was organized upon request of neighbors. Two of these classes meet on Sunday and the third has a mid-week hour.

TWO members of the Nashville city group of workers, Miss Mabel Robinson of the cafeteria and Miss Lola Spear of the treatment rooms, are spending a short vacation period with the Lawrenceburg unit.

THE first strawberries were picked on the 26th of April. By the 15th of May the crop was at its height. The berries this year are good in quality and above the average in size. Green peas were first served from the School gardens on May ten.

A TEAM of black mares was driven proudly about the place the other day, displaying a set of new harness made on the place by H. L. Robey and Floyd Bechtel. This harness is a fine piece of work, and if purchased on the market would cost at least \$75.00.

THE shoe repair department, established in the "Barracks for Boys", is doing a prosperous business under Brother C. E. G. Boyett. Having this work done at home is an item of economy as well as an educational feature which the students appreciate.

THE Bible is a different book to me; this world is a different place—a place to work for the Master; religion has become a real, an every-day experience to me since I came to Madison," said a woman who, by taking the nurses course, is preparing for self-supporting missionary work.

THE Tulsa, Oklahoma, unit is calling for a well-qualified teacher of children who is interested in self-supporting work and willing to cast her lot with this group of workers. Sister Van Voorhis writes that a well, 154 feet deep, has been completed, and that the family is rejoicing over its excellent supply of good water.

THE annual meeting of the Farmers' Conference of East Tennessee was held at Knoxville last week, and Mrs Sutherland, who is chair woman of the Women's Department of Middle Tennessee, attended. She reports an interesting and profitable conference, the meetings being held at the University.

FOR two years Brother L. E. Wellman and family lived at Madison. Brother Wellman was teacher of Bible and Mrs. Wellman was taking nurses' course. The family has recently moved to a country location about four miles South of Nashville in order to be nearer Dr. Wellman's work in the city. He now has offices for optometric work in the Jackson building.

THE Sanitarium culinary department has moved into its new quarters, a well lighted, splendid building erected northeast of the main building, and the gift of Mrs. Lida Scott. Miss Frances Dittes, the dietitian, prepared the first meal, and her corps of workers sent out their first trays during the week. The portion of the main building from which they moved is under process of remodeling to provide rooms for patients. And the women's treatment rooms are also being added to and remodeled this season.

FOOD production is one of the absorbing topics at Madison. The garden consists of more than forty acres. Brother James Lewis has the Irish potatoes, the legumes, okra, etc. Brother Bechtel is responsible for the root crops, cabbage, and greens. Adolph Johnson is the raiser of sweet potatoes, and during the absence of Brother H. H. King, who is in Michigan for a week or so on business, is looking to the interests of the tomatoes. Joe Sutherland and a group of the younger boys are the melon raisers. They are industriously looking after their section in a field near the river.

A VEGETARIAN diet for the School family, the sanitarium family, and the city cafeteria makes heavy demands upon the gardens.

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To Him That Overcometh

CHRISTIAN education and redemption are one, although the thought of their oneness is not always in mind. True education is a system of training for the life of the overcomer.

"To him that overcometh will I give to eat of the tree of life."

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written."

"To him that overcometh, and keepeth my works unto the end, to him will I give power over the nations."

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Here is the series of promises to the overcomer:

To eat of the fruit of the tree of life.

A new name which no man knoweth—the character-name.

Power over nations—the nations to whom it is to go the gospel before the end comes.

A place by the Redeemer in His throne.

ONE of the striking thoughts in connection with these marvelous promises is the statement that the Savior Himself sits

on a throne with the Father because He Himself is an overcomer. He came to earth and lived the life of man, to prove to the universe that overcoming the temptations of the flesh is possible,—possible through the power of the Spirit which every man may have for the asking.

The manner of life chosen by Christ

when He came in the flesh was that of the common laborer. He lived as a peasant; He worked by the side of other day laborers. For near thirty years He was their friend and companion in the common walks of life before they knew Him as teacher, or preacher, or physician. And

during all that time He was the Savior of men as truly as when on the shores of Galilee He fed thousands, miraculously, with five loaves and two small fishes.

His early education was at the knees of a godly mother who was filled with the gospel principles of education outlined for her in the Old Testament. She taught Him as they sat together, as they ate at the table, when they walked side by side in the fields and groves, when they lay down, and when they arose.

A Call to Service

THE end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. If we will give ourselves for service to the Lord, He will instruct us what to do. There are hundreds of our people out in the field, who are doing little or nothing for the advancement of the message.

—An Appeal to Laymen

AS SOON as He was old enough to handle tools, He shared the burden of caring for the family." Pretty young to carry burdens, some mothers of today might think. But that was the training of the Man of God, and He set the example for others. This manner of training was necessary to fit Him for His future work. It was in the daily struggle with the problems of the home and shop that He was an overcomer, and there He was gaining strength for harder, more trying tasks in later life.

When He faced the real mission of life,

might have chosen a calling that would have brought him world renown. He was given a vision of these things; the appeal was made to His ambition, as it is to the ambition of many of our young men and women. He refused these offers, just as Moses turned from the kingship of Egypt.

Christ chose to labor for humanity, as a Man that knew not where to lay His head, absolutely dependent upon His Father for the necessities of life. He taught His disciples to live and labor in the same fashion. He taught them to go forth as self-support-

John the Baptist in His Country Home

IT was John's choice to forego the enjoyments and luxuries of city life for the stern discipline of the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence. To him the solitude of the desert was a welcome escape from the society in which suspicion, unbelief, and impurity had become well-nigh all-pervading. He shrank from constant contact with sin lest he should lose the sense of its exceeding sinfulness.

—How shall Our Youth be Trained

when He came from His baptism, and the final years of His ministry were just before Him, He went for a period of forty days to a retired country place, and in prayer and study of the Scriptures He settled some of those problems that so often get the better of young men. In regard to diet and the appetites of the flesh, He told the tempter that eating was a secondary matter. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

It mattered not where He went, or what the surroundings, the Savior did not yield to appetite. He was an overcomer. That gave power to His work where many of His followers are weak. We, also, must overcome on matters of appetites if we eat of the hidden manna, or of the fruit of the tree of life that is in the paradise of God.

IT WAS in a similar way that the Savior settled the question of work. He might have become a professional man and had at His command the salaries of the world. He

ing missionaries. Paul, one of the foremost of the early apostles, followed that plan. But it takes the spirit of the overcomer to adopt that life.

It seems strange that at present it can be said that not one in a hundred of our own people is doing anything but his own worldly business. Many do not know how to work otherwise; they have not yet learned the lesson of overcoming. Their school training did not include those lessons that lead a man to throw himself without reserve into work for the Lord. Something was lacking.

AS the time of the end draws near, such training becomes more and more important. Only the overcomer, the one who has formed the habit of overcoming difficulties, will have the strength to go through to the end. We have been instructed how to educate our youth, and older people also, for this time and for the duties of these days. We are to educate them to do things, just as the child Jesus was taught to do things,

and not play things, but things that contribute to the support of the family and to the betterment of mankind. "It is doing things with the mind that brings mental strength, and not merely receiving things by the mind," says a noted teacher. And then he adds, "There is more education in one thing done than there is in a thousand things listened to."

TH**E**R**E** is the crux of the matter. Our schools should teach students to do things, the things that they need to know how to do if they meet world conditions. That means that the school must be in touch with world problems, and not be of the monastic type that keeps students out of actual living until they have completed their courses.

The very best place for that type of education is on the farm. We are told that every one of our schools should be located on the land, should have land for cultivation, and that students and teachers together should raise the crops that feed themselves.

History attests the value of farm education. God has chosen the farm for the training of many great characters, such as Moses, David, Elisha, John the Baptist, and others. "Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold every thing from advancing in right lines."

IT IS not popular to train overcomers. Our youth are growing up under lax home government. Fathers and mothers do not hold the reins of government. Sometimes it seems there are no longer any reins to hold; or if there are, that they are in the hands of the children themselves. They are, therefore, bold, forward, heady, high-minded, undisciplined, and anything but overcomers.

Students that come to our schools with their puny bodies and undisciplined minds are the product of this lack of home training. They rebel at restraint; they object to properly clothing or feeding their bodies. They have been surrounded by an atmosphere of amusement. The moral fiber is weak. If they are saved, it can only be by taking them away from the cities and initiating them to a life of simplicity where the real values of life and character can be seen.

FARM school life offers a discipline that cannot be found elsewhere. He who is dependent upon his own efforts for the

food he eats, learns the value of time and labor. The daily care of stock, the patient waiting for the harvest after caring for the growing crops, the lessons in food preparation, the making of clothing, and kindred industries are the wholesome training that is needed by those who are to play a part in the closing work on the earth.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Coffee is not a Food

A YOUNG lady was about to begin her first school. She engaged board with an elderly man and his wife, reached there Sunday afternoon, and early Monday morning, the opening day of the school, she hurried to the scene of her work, giving very little thought to the breakfast she had eaten. About the middle of the forenoon she had a terrific headache. Pride kept her from saying anything about it, for it had been said that the school was too hard for a woman to manage. Dinner made her feel better, but by the middle of the afternoon she was obliged to give up. Then she remembered that she drank no coffee for breakfast. Her lady had served her a cereal drink instead.

For the first time in life she awoke to the fact that she was dependent upon the cup of coffee. When coffee was offered her she said, "If I am a slave to any habit, that habit shall be broken. I shall drink no more coffee."

Many people having a similar experience, when they come to the sanitarium, or to the city cafeterias, confess that they have been slaves to the coffee cup. While condemning other practices that make slaves, they have almost unconsciously been captured by this habit. That is one reason for the use of table cards in our city eating places that serve, in an attractive way, to educate people on matters of diet. One of the recently issued table cards reads:

Coffee

WHILE IT DOES for a time brace one up for working, the work is paid for with interest by the increased wear and tear, so to speak, of important organs of the body.

ALL excessive stimulation reacts into depression, and most of the agents which stimulate the nerve centers first will depress

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and finally paralyze them.

Tea and coffee are in no sense food-stuffs. Their
constituents yield nothing to the tissues in
the way of building material or
potential energy.

*Dr. Lorand of Carlsbad, in "Health Through
Rational Diet."*

*W. E. Fitch, M. D., Maj. Med. Res. Corps,
U. S. A. in "Dietotherapy."*

Mother Druillard's Accident

AS the train load of delegates to the conference at San Francisco sped west, message after message came back from Mother D, telling of the pleasures of the trip. After California was reached, and during the first days of that great gathering in the Civic Auditorium, the messages continued to come. Some were addressed to patients at the Sanitarium whose progress to health Mother D has been watching. Some were written to the office force which share her burdens when she is home, and some came to the younger members of the family in whom Mother D always has the keenest interest. But whenever they came, or to whomever addressed, they told of the joy of meeting old acquaintances, and the inspiration of the occasion.

Mrs. Druillard has spent the greater part of her life in our institutions, either schools or sanitariums. Many of the men and women now occupying positions of responsibility in widely scattered fields have been her students. She and Brother Druillard were in South Africa for ten years, and Brother Druillard was one of the number to whom Cecil Rhodes made the grant of land for

the Matabele mission. She has seen many sides of the work.

When Battle Creek College was moved to the farm near Berrien Springs, Michigan, and pioneer work had to be done, it was Mother D who welcomed the students to their homes in the grove during the first summer school held on the grounds.

Then Mother D came South to look over the situation at Madison when we were told that a training school should be established here. Her money went into farm and equipment in those early days, and ever since, for now nearly eighteen years, her untiring efforts have been devoted to the interests of Madison and related work in the South. She has been Mother to the work here.

It was in the midst of the conference that her accident occurred. She was going to her room after the evening meeting when she was struck by an automobile. The right femur was broken and other injuries sustained. Those who have seen her say it was a marvel that she was not instantly killed. She endured the setting of the bones, and latest reports say she is doing as well as can be expected under the circumstances.

Fortunately, she is in the midst of friends. Dr. Sutherland and Mrs. Scott have been with her almost constantly. Her sister, Mrs. Melissa Clement of College View, Nebraska, arrived at San Francisco about the time of the accident. She is heroic in the face of suffering, and her friends write that her sense of humor comes to her rescue even under these circumstances. Many are the prayers that have been offered in her behalf.

The Survey is Free

IF your friends wish something concerning activities along medical missionary lines and educational work in the South, send their names and addresses for the Survey mailing list. There is no subscription fee.

"Little, but brim full of interesting things," writes one.

"Getting better every week," says another.

"Right to the point," says a third.

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Student Life at Madison

IN ANSWER to questions of friends living in the North concerning her life and experiences at Madison, one of the students, Mrs. B. K. Bell, wrote the following description. She is one of the mothers who with her daughters is in training for a life of usefulness in the great vineyard of the Master. It is a little out of the ordinary for fathers and mothers to enter school together, but since in this work there is such demand for families as a whole, Madison has found it necessary to open its doors to heads of families as well as to other members who are ready for the technical training of the institution. Laymen are awaking to the call of the hour, and as they hear that call, and realize that there is a place of usefulness for every one, they are asking, "Where can I be fitted for this work?" Sister Bell is telling her friends how student life looks to her.

My very dear friend:

I will take you about the grounds and into the various buildings of Madison School, introducing you to some of the people and customs here. From a very small beginning, Madison School and Rural Sanitarium have gradually grown to their present proportions. When you reach the railroad station, a telephone call will bring the jitney which takes you to the school farm. Entering the grounds we see many small buildings and a few larger ones dotting the large campus, which is ornamented with shade trees, shrubbery and blossoming plants. The jitney driver tells us that many of the buildings have electric lights, baths, running water, and telephones.

Cottage Homes

OUR home is in one of the four-room cottages on the main thoroughfare to Gotzian Home. It is a square building, with the characteristic Southern hallway through the center, a small porch front and back, and with doors and windows screened. Our room is about 14x16 feet, with high ceiling. A door transom and two large windows give ventilation. It is heated with a coal stove and has a large closet with wide shelves. We brought curtains, rugs, pictures and books, and these with the beds, chiffonier, book-case, large study table, mission screen, and chairs, make a homelike and pleasant

interior. The book-case and table were made by the students in the cabinet class, and were purchased from the school. They are both serviceable and ornamental.

We call first at the office, or administration building, which is a pretty cottage of the bungalow type. Here students are provided with coupons, and receive their first instruction concerning the manner of life, work program, time reports, etcetera. And in the same building Mrs. Druillard has her receiving rooms for patients of the sanitarium. To the rear, the typists and bookkeepers are at work, and the correspondence and routine business work of the institution is carried on.

The Sanitarium

BEFORE beginning our assigned duties we will spend a little time looking about. We are directed to the sanitarium. This is a one-story structure, with ells and open courts, and close-by cottages, all with attractive porches and covered ways. Everywhere you see nurses in uniform, with white cap and apron. The operating and sterilizing rooms are just back of the doctors' offices, the patients' rooms are filled, and there is a long waiting list, we are told. Some patients come in spite of telephone statement that there is no room, and we are obliged to convert rooms intended for other purposes into patients' quarters.

The new sanitarium kitchen is a very attractive department, with its flight of steps between artistic white lattice-work and the long flower-filled window-boxes beneath the daintily-curtained windows. The delicate, creamy color of the interior walls, together with many windows, give an effect of cool cleanliness, as well as good cheer. All is arranged compactly and conveniently in this model kitchen. There are built-in tray shelves; counters and large serving windows between the tray-room and kitchen proper and pantry; and a warming-closet for the hot dishes of the meal.

Neat, white-aproned serving girls hurry meals to the guests, as tray service is the order here. The trays are daintily spread with choice and healthful foods. There are crisp little breakfast gems and rolls, fresh vegetables and fruits from the school garden—gathered that very day and cooked and served most appetizingly, rich cream and milk from the school herds, salads, fruit sherbets, and simple desserts. With such variety and dainty wholesomeness, no wonder the patients express pleasure when their trays come in.

It is early morning, and we hear music from the parlor. As we pass the windows we see patients, nurses, and other workers gathered for morning worship. There is a quiet, a restfulness and easy conversational style in the manner of conduct of these services that makes one feel at home, and desirous of learning what the good Book may have to offer for that day's lesson.

We pass along the veranda and enter the treatment-rooms, where hot and cold running water, treatment tables, bath tubs, sprays, etc., indicate some of the rational methods of treatment employed for the restoration of health to those who, through lack of knowledge or opportunity, have violated nature's laws until disease resulted.

The Grounds

WE MEET the doctor who, for eighteen years, has stood at the head of this unique institution, guiding, counseling, working, praying, teaching. He and the others who were leading in this enterprise purchased the four-hundred-acre farm when it was anything but promising in appearance. Its land was old and worn from improper cultivation. The remnants of the stone walls still tell the story of slave labor used here years and years ago. Proper methods of

agriculture, patience, and hard work, have been rewarded, and those early toilers see the results of their faith in divine guidance.

These people are lovers of nature, and we walk down the road under spreading shade trees, enjoying the sweet air, fragrant with the spicy perfume of flowers. From late winter, through spring, summer, and fall, there are flowers to gladden the eye. Violets, daffodils, narcissus, and iris in great profusion, and then the later flowering shrubs. A number of pretty bungalows are clustered around the upper end of the grounds, near the sanitarium and office. Farther on, the road is flanked with the girls' cottages. We pass the big, new, unfinished chapel building that is being put up with student help under a skilled director, the method followed in the erection of all the buildings here. This assembly hall is an attractive structure of rough cement, with ornamental windows and entrances; and when finished will relieve the congestion experienced by the school, which is taxed to accommodate the students in training for self-supporting missionary work.

Gotzian Home

AT THE end of this road stands Gotzian Home, a building donated by a friend, where the students and workers are cared for when temporarily laid low by illness. The dear, quiet woman in charge shows you through men's and women's treatment-rooms, the student's bath-rooms, and patients' rooms. We note also the large sewing room, where the women students are taught dress-making or millinery. Our guide is a returned medical missionary from India, who is devoting her life to training students to be helpers among the poor people of the Southern hill country; to curing the sick, and teaching health reform. Her wide experience in a foreign field, and her deep and abiding Christian faith fits her especially for this line of work, and most of all, she loves it.

Kinne Hall

KINNE HALL attracts us. This is the dining quarters for students and workers. Twenty-three tables, seating eight or more people, fill a large, well-lighted room. The serving of the family of two hundred or more is conducted on the cafeteria plan. The serving room is reached by two doors. The matron of the dining-room calls the tables by number, and the students, observing rules, file through the two doors, and past the serv-

ing decks and uniformed servers in line behind counters covered with food, wholesome, appetizing, and satisfying. The large family is served in this way in about twenty minutes.

There are vegetables and fruits from the garden, cereals, crackers and whole wheat bread, nut foods, a variety of healthful spreads for the bread, milk, cream, etc. You see, students and faculty, who, by the way, eat and work together on the plan of democratic equality, have the best fresh country foods, and in satisfying quantity. The school family is served two meals a day, breakfast at six and dinner at one. This permits the arranging of a program so that a student has one-half day for practical or physical work in the various industries of the Institute, and one-half day for class work and study.

Next to the serving room is the dish-washing room, and after the meal each person carries his own tray of dishes thither, washes them under running water, and quickly returns the tray to his table. The kitchen in the rear, and the decks and floor of the serving room are kept scrupulously clean. The dining tables wear white covers, window-shades are drawn after the meal, and every precaution is taken to prevent flies.

Cooks and servers are under the direction of two members of the faculty, a cultured, interesting couple whose object it is to make this department of the school a success from both a financial and a culinary standpoint.

The Food Factory

A MAN and his wife, members of the faculty, have charge of the food department, where are manufactured various nut and soy bean meats, malted nuts, malta, whole wheat and bran crackers, whole wheat bread, peanut butter, and other health foods. Here also the wholesale fruit and vegetable canning for the family is done. A large oven with revolving shelves, a machine bread mixer, a warming room for the bread dough, a cracker cutting and rolling machine, a peanut blancher, and other devices are in operation, preparing health foods for the market, for the city cafeteria, and the home table.

A Busy Center

WE HAVE come to the vicinity of the steam laundry, which handles the work of the sanitarium, the school family, and the city centers. This department, like all

others, is operated with student labor under the direction of faculty members.

Probation Hall is a relic of the early days, and one of the few remaining buildings on the farm before it became a school center. Formerly, this contained room for the family driving horse and carriage, with servant quarters on the upper floor. This building was used by the faculty and students during the first months of the school's history, and later, while cottages were few and students were increasing in numbers, the boys were housed here and by them it was dubbed "Probation Hall". The name still clings to it, although it has long ceased to harbor students.

Gotzian Hall

GOTZIAN Hall is the school building, and it is here that the most interesting gatherings of the school family are held, such as morning worship, and evening meetings where the week's work of the various departments is reported. Dr. Sutherland's morning Bible studies, and his talks on self-government and self-supporting missionary work, are fascinating, practical, and highly instructive. From departmental reports, students learn how to conduct similar lines of work when they go forth as workers. In these latter meetings parliamentary rules are observed, speakers from the floor addressing the chair and waiting for recognition. Members of the student body have the right to vote in all important procedures. The school is a Christian democracy, and in addition to the democracy idea, the scheme of discipline for infraction of rules is based upon the Bible plan for harmony and order, as given in Matthew Eighteen. This is a wonderful training in Christian cooperation, charity to, and missionary work for, your brethren, which should fit all who study and practice it for the citizenship of heaven.

Boy Row and Beyond

BY "Boy Row" is meant the group of cottages along the road that leads past the gardens and on to the barn lot and repair shops. Some of these were among the earlier buildings on the place, but the last two or three years the number has been more than doubled to meet the needs of the growing family, and now a good many families, as well as the single men of the place, live on this aristocratic avenue.

The dairy and horse barns are located in a beautiful wood lot. The dairy barn at-

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tracts the attention of visitors, especially at milking time when the sleek herd is all in place. Close by is the separator house with its cement floor. Then in the same vicinity are the tool and machine sheds. Every machine has its assigned place, and a penalty follows if one is carelessly left out.

The Farm, Gardens, and Orchards

THE growing of crops is an attractive thing to me, reared as I have been in the city. Nearly forty acres are given to vegetables and fruits.

We find asparagus beds, grape arbors, berry "patches," fruit orchards, and broad fields with tomatoes, sweet potatoes, and rows of beets, peas, beans, cabbage, chard, corn, melons, etc.; for it takes large fields and big harvests to feed our hungry, industrious family, as well as the patrons of sanitarium and city cafeteria. The Cumberland river borders this tract of farm land. We have a green house for winter lettuce, and a series of hot beds for the growing of early plants.

As I write, early peaches are ripening. We had our first picking soon after strawberries were gone. Black caps are coming on, the grape vines hang heavy, and the plum trees are loaded. The farmers proper are busy with alfalfa hay and clovers, with corn, wheat, cane, and various bean crops.

I have not mentioned the bees, or the poultry, the printing department, the blacksmith and wood working shops, and many other things about the place. I am merely attempting to give you some general ideas. How I wish you might come here for a time and stay with us. No clang of street-cars; no speed-mad, death-dealing autos to dodge; no heated stone pavements and tall buildings crowding out tree and sky; no crowds of alien and strange people to jostle you. One dwells here with quiet, industrious,

God-fearing people, who are giving their time, money, and all, to training men and women for lives of activity in the Master's service, that they may go out to the needy for healing, preaching, teaching, as He did when on earth.

In the interests of the health of students there is a rule that no lights burn after 9:30, but bright and early in the morning people are astir for the day's work. There must be no drones in this hive.

One peculiarity of this school is that you see all ages, from the infant in arms to those bent with age; for a unique feature is that the school will train *families*, if need be. Not that it is a school for children, but if parents desire training, their children will receive class work while the parents are fitting themselves for missionary service. It caters also to the industrious, rather than to the rich, for tuition is free, and labor will pay for meals, room-rent, laundry, and sewing and ironing privileges.

Here one is taught how to live in all departments of life, and not one little special item of work, as in congested cities. You learn how to raise your food, what foods to use, how to prepare them both for well and sick people; how to make dresses and what kind of dress is healthful and tasteful; how to do laundry work and housework, sewing, millinery, carpentry, cobbling, printing, canning, weaving of textiles, besides the regular academic studies. There are classes in Bible; there are technical studies for teachers-in-training, for nurses, and for agriculturists; and there are two newly formed courses, one for city cafeteria workers and the other for treatment rooms.

All this is for the making of efficient workers in the Master's cause and successful fishers of men. But one of the greatest things most of us have to learn is the lesson of cooperation with others in this work for humanity. And here, we have opportunity to learn that lesson. Come and see: it will do you good.

The Sabbath is ending as I finish writing you. We are out and away from the noise and sights of the city. I look away to the line of blue hills in the distance, and the glories of the setting sun. Truly, it is the end of a perfect day. I feel that our Sabbaths here are a foretaste of the joys of the new earth.

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God is a Teacher, and Who Teacheth Like Him

THE Lord answered Job out of the whirlwind, and said, "Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me."

Job had been passing through severe trials and his friends came to comfort him, to counsel him, and some times to condemn him.

Those friends represented the wisdom and knowledge of the world. They were men of education in the schools of the world. They had expressed their theories, and Job had been free to give some of his worldly wisdom.

Then the Lord came to Job with the question, Who are you that have so much to say about things, when in reality you know so little? Let me ask you a few questions.

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding.

"Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the

cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?"

Some of God's sons, creatures of His hands, watched the making of this earth, but where was Job at that time? And what personal knowledge had he that made it possible for him to speak with authority?

Agriculture an Essential Element in Education

HAD all our schools encouraged work in agricultural lines, they would now have an altogether different showing. The students would have secured an all-round education, which would have prepared them, not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

—Industrial Reform

WHEN Lucifer became jealous of God and Christ as they worked together, he stirred up rebellion in heaven. He complained that the Father was unjust and dictatorial. Many of the angels believed his accusations. The sons of God living in other

worlds were tempted. Then God and Christ said they would create another world before the eyes of these beings, that they might see the whole process of world-making. By demonstration, a great lesson was given the inhabitants of other worlds.

To begin with, the Lord created the heaven and the earth, and the earth was without form, and void. The matter was there, but in a formless mass. It was formless just as water or some other liquid is formless. If you want to know the form of a liquid, spill

a glass of water on the floor. What is its form? It can maintain no form. There was the formless mass of matter before these students of the universe, these sons of God.

THAT they might see each step in world-making, God said, "Let there be light: and there was light."

And then, day by day, the world was made before their eyes. The plants were made, and planted in the soil (Gen. 2:5). That sample farm, or garden, was all arranged as a home for the first people of earth, and it was given the man and his wife as they came from the hand of their Creator. The sons of God watched the whole process. I doubt not they had some part in getting that garden ready for man. They were able to understand what holds the worlds of this universe in space, for they saw those worlds when they were swung there. Man may speculate, but they understood. But where was Job when those things were done? How much understanding had he concerning the inner workings of God? And why had he been so free to express himself concerning things of which he knew so little?

THIS world was the finishing of creation. Man was placed here, a spectacle to worlds and to angels. He was to demonstrate anew the plan of God and the government of God. But Satan came to Eden as he had come to other worlds, and man fell. Then was made known that great plan of redemption whereby, in spite of the fall, man through faith in the Redeemer may be brought back to his original position. The apostle John expressed the idea when he wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

By faith in the life and power of Christ we are now sons of God. The Father calls us sons, and He wants us to be so true to His principles that He will not be ashamed to call us sons. Adam was a son of God in

a very special sense, and when he and Eve were placed in Eden, that sample farm, they were given an opportunity to work hand in hand with the Father. Then, as their sons should go forth from Eden, they were to fill the whole world with farms similar to that original one, until the whole earth bloomed with the glory of the Lord.

THE process might have been a most delightful one, but man sinned. Satan persuaded him that the plan of God was not a wise one, and man accepted the plan of the enemy. Then began that long process of education and training, which is still going on, to prepare the race for the earth in its renewed state. Under adverse circumstances the plan of the Eden school is to be carried out, for God's system of education has never been changed.

During our earth life man has the privilege of learning the alphabet, taking the first step toward reading the great book of the universe, which will some day make clear to us all the wonder workings of His plan. Even today the

Lord permits his sons, His followers on earth, to watch His plans of world-building. For instance: we have the privilege often of watching God make a whole meal of beans from a single bean, and we not only see His part in the process, but we have the privilege of assisting in the growing of the food. We are close to it; we can observe many of the minute processes that enter into this sort of creative work.

YOU take a little seed about the size of the end of a finger; you dig a soft place for it in the earth, plant it, and in a few days you have a climbing vine. It blossoms and bears seed. If we are willing to learn these simple lessons, these lessons in agriculture, which are called the A, B, and C of education, then after a while we shall be able to read from the great book of the universe. We will be able to see other wonderful processes in the great plan of God.

But the alphabet is to be learned here. That is the reason God wants His children

Educating for Mission Fields

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. "Missionaries will be much more influential among the people, if they are able to teach the inexperienced how to labor according to the best methods and to produce the best results. They will thus be able to demonstrate that missionaries can become industrial educators."

to have homes on the soil. He wants them to get the A, B, C's now. It is sometimes a hard and trying experience to learn these A, B, C's. It is a difficult thing for a child to learn his alphabet, and to see that a few marks really have meaning; but he must learn that very thing before he can make progress in reading books.

Just so, God's people are advised to learn the alphabet of education first. "Study in agricultural lines should be the A, B, and C, of the education given in our schools. This is the very first work that should be entered upon." Then, later, if faithful, we are to be closely associated with Christ. We shall have the privilege of following the lamb wherever He goes, and can watch at close range the re-making of this world as it is transformed into a home for the redeemed.

THE earth is to be melted, turned back into a liquid, having no form, as in the beginning, and these sons of God who have lived and worked with Him during their lives on the earth, will have opportunity to watch Him as He re-makes this old earth. Having studied the alphabet here, their education in world-making will continue as they see unfolded the mysteries of the universe. For a thousand years we may be in this school, learning from the great Master His way of making and running a world.

Many a man takes his son into business with himself before starting him out in a business of his own. The Father offers to do this with us, and our farms here on earth should be conducted according to His methods, and in harmony with His principles, that they may be training stations for workers in the great vineyard, and observation stations for those who do not understand the philosophy of salvation.

And when the A, B, and C of this divine education has been mastered; when we have had an experience in that higher school in which the work of world-building has been demonstrated and we have had a part, man will not again be deceived by the enemy who condemns God's methods and plans. The very thought of this should encourage us to keep ourselves unspotted from the world. It should lead us to deny ourselves the gratification of the carnal nature. These light afflictions, as Paul tells us, will work for us an exceeding weight of glory.

It is little wonder that the Psalmist, having caught a glimpse of this whole plan of education, prayed, "So teach us to number our days, that we may apply our hearts unto wisdom."

The Big Boiler Fund

FRIENDS had scarcely time to learn of the need of the larger boiler, as set forth in the SURVEY a few weeks ago, when a letter reached the office containing a check for fifty dollars from a mother and her daughter. Both are deeply interested in Southern missionary activities. Both have spent some time in the South and in direct touch with this work, and they have watched the growth of various enterprises to whose start they had given a helping hand.

Such donations are especially appreciated when they come from people who are frail in health, but whose spirit is strong and whose sympathy is keen for a work for humanity and the Master. Some there are who cannot personally be connected with this work, who yet want to share in the burdens. There are blessings to those who put their life and all in such work; there are likewise blessings for those who assist with their means. You have heard of the active minister of the gospel whose whole time was devoted to the spread of the message in the home land, and who did double work by supporting a missionary in China.

If you can help with the boiler fund, the \$750.00 to be raised, address Dr. E. A. Sutherland, Madison, Tennessee.

News in Brief

THE Sabbath forenoon service was conducted by Elder L. E. Wellman and was based on Ephesians 6: 5-20. Our rule of life should be, not how little we can do and escape condemnation, but how full and free we can be in our service for the Master. And He counts all we do for others in His name, as being done to Him.

FOR a number of seasons Professor Floyd Bralliar has taught science classes in the Asheville Normal and Collegiate Institute during the summer term. He left Madison this week to fill his appointment for the present season. Professor A. C. Holt, history teacher of Tusculum University, and this summer teacher of history and politics in Pea-

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body College for Teachers, paid the School and Professor Bralliar a short visit recently.

THE class in training for cafeteria work, taught by Mrs. Sutherland, is studying principles of life and wholesome living as set forth in the Scriptures, and simple life on the farm as the ideal given our first parents. The patriarchs followed this manner of life, and God's plan for His people is unchanged. With turmoil and unrest everywhere in the world, there is greater need than ever for a clear understanding of these things.

THE needs of the Lawrenceburg unit were so pressing that Brother J. C. Howell of Madison, spent two weeks or more, assisting in the finishing work on their miniature sanitarium. Miss White is there in charge of the patients, and she writes in encouraging tones concerning the work. Her description of the simple yet effective equipment for the giving of treatments is an inspiration to others who want to carry forward a medical missionary work.

LA TE word from Mother D states that she is still in the hospital at San Francisco, and that she is making as good progress as can be expected. She hopes soon to be moved to White Memorial Hospital, at Los Angeles. She is happy to have Miss Blanche Noble with her as nurse. Miss Noble was a member of the Madison family for a number of years and is taking the medical course in the College of Medical Evangelists at Loma Linda. Her summer vacation began about the time of Mother D's accident.

OR D I N A R I L Y, those who train at Madison connect with some center of activity in the South, but Brother and Sister J. W. Barrett of California, after taking the cafe-

teria course, returned to the West. A recent letter from them states that they have begun the manufacture of vegetable meats in a very simple way and with limited facilities. Brother I. E. Seibert is selling their products in the cities of the West and finds a deep interest in food problems. They look forward to cafeteria work a little later. Some who are interested in foods to replace a flesh-food diet, will be glad to know that it is possible to secure these foods nearer home than in the past. Brother Barrett's present address is Route 1, Box 618, Los Angeles, California.

A F R I E N D writes, "Six months ago I learned of the work you are doing at Madison, through my nurse. She had the SURVEY mailed to me. Through it I have been educated to use whole wheat bread. I am making it for my own family, and recently, I obtained a customer who takes a loaf every time I bake. Enclosed find the first dollar I earned in this way. Use it to help spread the message of healthful foods. I am anxious to work for the Lord, but, because of the babies, I cannot do a large work away from home. The SURVEY encourages us to do the little nearby things that we meet in life, and this is the start I have made. I can make good use of some health leaflets and other literature, and I want prices of the products of your food factory."

THE faculty, in its Sabbath afternoon study, considered the subject of the teacher's opportunity for working with and for students, Brother George McClure leading. In a school that throws students and teachers together in their daily work as well as in the class room, the association is so close that teachers have every opportunity to affect the lives of their students. Daily Christian living is one of the first qualifications for teachers and heads of departments. We are told that, "It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's word."

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High Points In Education

THE object of true education is to make men God-like. Ever since sin entered the world the Lord has had a plan of education according to which man will be redeemed. Christian education and the plan of redemption are one.

Even before sin entered, God had a system of education for the race, and its object was to develop in man the character of the Heavenly Father. One of the striking statements made concerning Christian education is that God's plan for the human family has never been changed, and that, "under changed conditions, true education is still conformed to the Creator's plan, the plan of the Eden school. The great principles of education are unchanged."

THE world has changed; men have grown away from the Lord; they have become wise in their own estimation, and we have warped and twisted ideas of the standards that the Lord holds for His people. Moreover, we are living in strange times, under great stress, and we are facing conditions which will try men's hearts to the utmost. The education of Christian workers at this

time is one of the greatest problems that the church has to consider.

"We are not to follow the methods that have been adopted in our older established schools." Why not? Because the school of

today must prepare its students for the world of today, or miss the purpose of its existence. Reform is a difficult matter, even in the face of divine instruction, because, as one educator puts it, "of the tremendous force of the habit of doing things as they have been done."

God's people, however, are expected to

lead out in reform. That is their business in life; that is what their religion is supposed to prepare them to do. That is what their education must make them equal to. It is comparatively easy to follow a beaten path, whether that is a trail through the forest, or teaching according to traditional methods. But it takes strength of character to look the situation over, decide that certain objects must be attained, and then, as a teacher, run counter to the ordinary and well established customs of educators, in order to accomplish what conscience says

The Message of Right Living

TRUE religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind. Men and women must be taught to take a careful view of every habit and every practice, and at once put away those things that cause an unhealthy condition of the body, and thus cast a dark shadow over the mind. —*Educate the People*

must be done. Some teachers will have the force to do this. As times grow difficult and world problems more intense, there should be an army of such teachers.

THE men who are leading out in the process of revamping the curriculum of an old and established educational institution, explain their problem in these words:

"We endeavor to make a fresh inventory of educational values. We endeavor to determine what at present are the most universal and important experiences for which the young people should be prepared; what kinds of knowledge today are most necessary for effective living; what are the most important decisions the student probably will have to make, and what are the issues he will have to meet. We endeavor to consider the student as a producer, who must be fitted to earn a living, to carry his share of the world's load."

Likewise, as educators we need to make a fresh inventory of educational values. Some things once considered essential are not now needed by the men and women who are facing the end of this world's history; and there are other matters that are vitally important in the development of men and women of today. In our own work as a denomination, what do our students need? What are they to do in the world? What does the world expect of them?

ONE does not have to look far to determine that they are expected to feed people. Proper food supply is one of the great problems for individuals, for communities, and for the nations of the world. We are to feed the hungry. We must understand the demands of the human system and the foods that, properly prepared, will satisfy those demands. People are starving in the midst of plenty because they do not know what to eat, and how. It is the privilege of the laymen of the church to serve a proper diet to men and women who are seeking light on the subject, and to teach the anxious learner how to do the same for himself and those dependent upon him.

The school that has set the right estimate upon educational values will be turning out students to meet this phase of life. Not satisfied with the preparation of the diet, the school will go futher and train its students to produce the food they consume. Every man either contributes his share to the world's production, or he is a parasite.

Christian principles forbid that one of its members should live the parasitic life.

FOOD production should be one of the problems of the schools of today. It has been said that "the tap root of the best sort of Americanism reaches down to the soil, and to the people of the soil." The tap root of true education is sunk deep in the soil, and the school that is preparing students to meet the world's needs will be on the soil, and soil problems will be a vital feature of the education.

Our schools should approach as nearly as possible the standard set of old for the schools of the Prophets, that system of schools outlined by the Lord for the training of His people at a time when the nation was facing calamity, and which embodied all the principles of the Eden school. There, students cultivated the soil, cooked and ate the products of their own gardens, built the houses they lived in, cared for the sick and afflicted, and were sought for healing by men from distant lands.

TODAY, schools and teachers that are giving keen thought to the real values of education, are again saying that students should be given "an acquaintance with fundamentals of the main fields of human knowledge and interest, rather than an accumulation of facts." Physical health is essential to usefulness in any field, and the laws of right living should be a part of the training in our schools.

Success in either a home or a foreign field is dependent upon sound reasoning powers, and the development of courage, initiative, self-reliance, and persistence, all of which we are told, are cultivated by a program of work and study rather than by study alone. For that reason our schools should offer business projects for the student body, such as cafeterias and treatment rooms, sanitariums, shops of various sorts, clothing and material-producing departments, as well as the ordinary class rooms.

With these activities, which make real demands upon the inner and higher nature of man, the student should "find himself" while in training, and be ready, without waste of time, to step from school into the work to which he feels that the Lord has called him. He should be able to leave the school without a burden of debt, an experience made possible only by the schools that offer students remunerative labor.

THESE are some of the problems that Madison is striving to solve, as it trains a body of men and women to hasten the world's preparation for the coming of the Savior. Other schools are wrestling with similar problems, and it is interesting to note that when this type of education is entered upon, when this particular chord is struck on the educational instrument, there is sounded also the note of student self-government, as an item in the preparation for wide usefulness.

It is the object of Christian education to develop individuality, power to think and to do; to make men capable of bearing responsibility, leaders in enterprise, men capable of influencing the character of others, men who are masters and not slaves of circumstances. These will have breadth of mind, clearness of thought, and the courage of their convictions.

Christian education prepares men to do their God given work on the earth, and puts in their hands a passport to the world where this type of education will be continued with the joy of still wider service.

The Message Through Health Foods

ONE needs to stand behind the counter, and serve the people who patronize the vegetarian cafeterias, in order to appreciate the eagerness on the part of many for the right sort of food. A man who has been eating at one of the city centers for some time has become thoroughly converted to this type of food, but his wife has not yet changed her habits. One day recently he said, "My wife is starving, literally starving in the midst of plenty. She persists in eating white flour biscuits and other denatured and highly processed foods, and I cannot convince her that it is not good for her. I myself have gained steadily since I began to eat at the cafeteria and never felt better in my life. I used to eat meat with the rest of them. Sometimes they tempt me by setting a platter of chicken before me, but I know flesh food is not good for me, and I will not eat it.

A young man connected with one of the rural centers writes: "One day as I delivered berries at a certain house, a lady asked if we made whole wheat bread. She said she had some at Madison and that it was like a medicine to her. This gave me an in-

spiration, so I asked the town grocers if they would handle bread if we baked it. They consented and, now they are enthusiastic over it. One day a railroad man called for some of 'that home-made whole wheat bread.' A baker from a nearby city offered his bread, but the man insisted that he wanted the whole wheat loaf. You may send us a supply of the leaflet, Value of Whole Grain Breads, as we use these with our bread."

Everybody can do something for the Master. It is time for our homes to become centers for good food, for simple treatment of the sick, and for the many activities that the Lord bids His people carry on. The promise is, that when our housewives step into such work, their health will spring forth speedily.

Items of News

THE vesper service at the opening of the Sabbath is an interesting occasion at the School. At the close of a busy week, workers from all departments gather for song, instruction, and a season of prayer. The workers from the city centers, who have been with the throngs during the week, find the restfulness of the country most grateful, and compare themselves to the company who were instructed by the Savior; "Come ye yourselves apart into a desert [or country] place, and rest awhile: for there were many coming and going, and they had no leisure so much as to eat." And so it is many times at the cafeteria and treatment rooms, there is much coming and going, so many wanting help and instruction and food, that sometimes it is difficult for the servers to find time for their own meals. But Sabbath eve the burdens are laid aside, and all come together to encourage each other with the story of the blessings and opportunities of the week. Surely it is a blessing to have such opportunities. The Savior's time was filled with the healing of the sick, caring for the afflicted, feeding the hungry, and teaching, and He has passed that same work on to us, to be done with no thought of wage, but in His name, and that others may learn to know Him better. Mr. Rimmer, who is connected with the city treatment rooms, had charge of the service last Sabbath evening.

THE outlook for the bean crop is good, and Brother James Lewis presented a

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smiling face when the first picking of string beans was delivered to the sanitarium on the tenth, and a few days later the entire School family was served. So extensive is the garden proposition this year that a number of men are sharing the burden of food production, and Mr. Lewis has the leguminous crops in charge. The matter of food raising takes considerable time and attention from the student body, also. And the spirit and hearty good will with which they respond when there is "a work drive",—which means a special call outside regular hours and assigned duties to help meet an emergency,—makes the heart happy. That is part of the cooperative scheme of Madison living. Much as swimming appeals to boys and girls, and older folk as well when they live on the banks of the Cumberland, the pleasure is given up without grumbling if services are needed in garden or orchard. And they stay by until the job is done, as shown recently when forty thousand sweet potato plants were set in time to get the benefit of a threatened shower.

CALLS for helpers are a repeated perplexity to the Madison faculty, for they come faster than they can be filled with qualified workers. They include a demand for teachers for rural schools offering the industries as well as the common branches; for nurses and cafeteria and treatment room workers. This stresses the importance of the coming summer school, beginning the 17th of July. Madison is in session the year round. Each quarter new classes are organized, and students are admitted, and some come in between times, especially those who find it necessary to make expenses by work. If you, or members of your family, want to come South for a life of Christian activity, Madison gladly opens her

doors to you. Let us send you particulars concerning the next term's work, and also concerning the coming fall opening. Address, Nashville Agricultural Normal Institute, Madison, Tennessee.

THE Sabbath morning service was conducted by Dr. A. J. Harris, of Nashville, who took as his text Zephaniah 1:14-17. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly." We are seeing a time when men's hearts are failing for fear; when the hearts of statesmen are perplexed until they sometimes shed tears. Everywhere are happenings that are as voices warning of the times just ahead. Men of wealth have their houses guarded to prevent sudden attack. Life in the cities is safe only because of the standing army in the form of an armed police force; capital and labor are arrayed against each other. In the midst of these conditions the Lord is willing to show His people great favors, if only they are willing to be used by Him.

THE Madison program holds the workers pretty steadily on the place, but from time to time some of them have the privilege of visiting rural centers within reach by automobile. Brother Rocke and family, Brother George Wallace who has the building work in charge, and Brother J. K. Macmillan spent the weekend at Fountain Head and vicinity. Good reports are brought back concerning the work of the Fountain Head Health Retreat, Chestnut Hill School, and from Brother Hans Halvorsen, whose family lives near Portland, Tennessee.

THE greatest experience of my life has come to me during the four years I have been connected with the School", said Brother Arthur Robey. "To me it is a wonderful thing to see a large group of people living together, working on a cooperative basis as the family does here. When I deal with business men in the city, they do not ask me for matches, because they know I do not smoke. They use no profane language in my presence, because they know we do not believe in it. I am pleased to be in a place where the life tells in this way."

Reading the Survey

"The accounts of your happy, busy family are enough to inspire the most slothful to determined action for the Lord."

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What it Means to Answer the Call for Self-supporting Workers

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

THE man who attempts a work in answer to the call of the Lord will do well to read the experiences of Abraham. While attending to his every-day duties, this man heard the call to move from the city, and to go to a country that the Spirit of the Lord would point out to him, there to live out before the people the principles of truth that he had espoused.

Abraham responded to this call for workers. His friends did not see much light in the plan, and he had to take the step against their counsel and advice. He left home, friends, and kindred, and as he left he was unable to say just where his journey would carry him. There was an element of uncertainty in it, looking at it from the worldly man's point of view. It was bad business policy, such men would say. Abraham's plan seemed a rash move to his friends. He had to demonstrate decision and faith in his own convictions. It was a step as decided as the one that held him to the Sabbath and the worship of the true

God, when his friends and relatives were wedded to the world and the idols of the world.

AFTER making up his mind to move, after severing the home ties and jour-

neying to the new land, Abraham did not find that all things moved smoothly. He located on a farm, but the first season was very dry, soil conditions were different from those in the homeland, and life in the hill country was strenuous for one accustomed to the rich valley of the Euphrates. In spite

Waiting for the Personal Touch

THERE are thousand of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. It is personal effort that they need. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened.

—*Evangelistic Work*

of the wave of discouragement that seemed coming his way, he had the settled conviction that, come what would, he would not return to Chaldea.

The first year in a new country is very apt to be a trying one. With Abraham, crops were cut short by a long spell of dry weather. Something had to be done—at least so it seemed to the new comers, and the family moved down into Egypt. There they found plenty. Many workers coming

South feel that the weather is hot, or the soil poor, or the drouth too prolonged, and these experiences test the staying qualities as possibly nothing else can.

FROM the day that Abraham went into Egypt the Lord began to reckon the captivity of the children of Israel. As yet, there was no such nation. Abraham himself was to be the father of that nation, but his step in the wrong direction was the beginning of a long chain of events in the history of that nation which ended only when Moses led his people across the Red Sea. How far reaching is an act that violates one's faith in the Master.

Some of the results of that move to Egypt were even more quickly felt. For instance: Hagar came into the family as the result of the Egyptian sojourn, and all the Ishmaelite history followed.

Lot was of the number who went into Egypt with Abraham's company. He was the one who, above all others, should have stood second to Abraham in the development of the missionary center from which was to go forth the message of the coming Redeemer. But the trip to Egypt gave strength to Lot's argument that he could not stand the pressure of school life, and that his family wanted to leave for better quarters. So Lot and his family separated from the rest. Lot gave up his place in that school center and pitched his tent toward Sodom. In time, he was living in Sodom; preaching, it is true, and with a soul vexed by the evils of the society about him, but unable to stem the evil in his own family. There followed the loss of Lot's company, in that burning that typifies the last-day fire that will destroy the whole world.

It seems pitiful that he could not have remained true to the call that brought him from Chaldea to the land of promise. These experiences are made part of the divine record for the admonition of those who, in these days, hear the call of God to a place in His vineyard. The temptations that came to Abraham will come to all who step out now. God forgives the mistakes, and repeats the warning, "Go not down into Egypt." The record of Abraham's life is made part of the Bible that, if possible, the

modern members of his family may avoid his pitfalls.

THOSE who come to Madison to train for lives of usefulness in highland schools, or medical missionary enterprises, or a rural base for city work, will have experiences similar to those recorded concerning Abraham and his nephew Lot. "The Lord would have the influence of this

school widely extended by means of the establishment of small missions 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."

Hundreds of men and women might be doing a great work for the Master, but those who answer this call must expect to meet circumstances and conditions similar to those pictured in the life of Abraham, and it is only by faith in God and His word that they will be able to make a success of the undertaking.

Service for People

THE followers of the Lord are to be a peculiar people, especially in these closing days of the world. And their peculiarity

The Worker for Christ

LET every thought and word and deed reveal Him. You need a daily baptism of the love that in the days of the apostles made them all of one accord. This love will bring health to body, mind, and soul. Surround your soul with an atmosphere that will strengthen spiritual life. Cultivate faith, hope, courage, and love. Let the peace of God rule in your heart. The Holy Spirit will impart a divine efficiency, a calm, subdued dignity, to all your efforts.

—Words of Encouragement

should consist largely in their good works. By living lives of usefulness, ministering to the necessities of others, treating those who are sick, and helping the afflicted, the Lord gives us opportunity to be co-laborers with Him.

That this is our privilege, is made known by the life that Christ Himself lived while on earth. He was a genuine medical missionary and He has passed on to us the same manner of living. Brother H. B. Thomas, home missionary secretary of the Tennessee River Conference, conducted the morning service on Sabbath, and he stressed the importance of working *with* the Master and *for* the people.

As a part of neighborhood work, we are told to "give thanks unto the Lord, call upon His name, make known His deeds among the people." No man can be a part of the great church, and yet be idle. There is a work for every one, a definite work that will bring him in contact with the needy. Many, many are now idle. We are told, however, that a great reformatory movement is needed, and as a result of that, the sick will be healed, a spirit of intercession will be found similar to that seen in the day of pentecost. "Hundreds and thousands were seen visiting families, and opening before them the word of God."

As an example of the personal work required of the Christian, the following extract was read:

"By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls."

It is for this very type of work that Madison is training. Even during student life there is opportunity for a large amount of it, and when life in the school is over, the student is expected to connect with some missionary enterprise that has as its sole object the helping of people.

Health Foods Manufactured at Madison

FOR the benefit of those who are inquiring about foods put on the market by the food department of the Madison School, we give the following list:

Unleavened Breads—

- Whole wheat fruit crackers
- Sweetened whole wheat crackers
- Unsweetened whole wheat crackers
- Bran crackers
- Whole wheat beaten biscuit
- Whole wheat beaten sticks
- Breakfast crisps

The vegetable meats, in cans of various sizes, are—

- Nut meat
- Soy bean meat
- Savory meat

There are soy beans, plain canned.

The sweets are malta and fig marmalade. There is a cereal drink, and malted nuts. Steamed whole wheat is put up in 16-ounce cans, and sterilized bran and forty per cent gluten flour are for sale. Order blanks with prices will be sent upon request.

Items of News

THE children, the squirrels, and the birds have been rivals at the English mulberry trees for the past few weeks. The crop was unusually large. The fruit ripens slowly and seems especially adapted to the wild things. But the children demand their share, and some of the older folks as well.

AMONG the visitors of the week, were Elder S. W. Spies of Sao Paulo, Brazil, who attended the conference at San Fran-

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cisco, and is soon to return to South America. He was accompanied by Brother R. L. Pierce and others of the Southern Publishing Association, Nashville.

WITH the opening of the blackberry season, Brother G. G. Jenkins, of Jingo, made arrangements for the community to pick for the School and several workers, with Miss Mabel Robinson in charge, left early in the week with a truck load of glass jars for the scene of operation, which is about forty miles from Madison.

THE junior band has reached a point where it merits mention. Its music now rings out over the campus at regular intervals, and there is a deep and abiding interest that speaks well for the young folks. The band numbers twenty-three instruments, and at the present time is preparing for the Fourth of July picnic program to be held by the community in South Park.

A WEE baby left Nashville for the summer home of his parents in the mountains, accompanied by Nurse, and two Swiss milk goats from the Madison School flock. There must be plenty of milk for the little fellow himself, and some to spare for other babies, if need be, for this little one has been prospering on a diet of goat's milk. Several other Nashville babies are going through the hot season by the aid of the goats.

GOOD news comes from the Knoxville cafeteria workers. Brother Dan Jensen, who has been a member of that unit for sev-

eral months, spent the week-end at the School, on his way to his home in Iowa. He plans to return to the work in a short time. He says that he has never found anything like the work in a self-supporting unit to develop a young man. It gives work that is appealing to the better nature, demands of the workers strict adherence to the principles of right living, and affords a most pleasant method of working for the good of other people. The Chattanooga cafeteria has occupied a second floor, but hopes soon to have a place more easily reached, and where a larger patronage can be handled.

THE sixty-foot stack on the Big Boiler was raised this week, and in a few days steam will be furnished by the new boiler. We have told the School's need of this new and larger boiler to meet the demands of the student kitchen, the food factory, and the laundry. A number of friends have responded to the call for assistance in meeting the expense of the boiler and its installation, but there is still a considerable portion of the \$750.00 for which we asked that has not been received. The faculty is paying \$750.00, and it is because the School affords students the rare chance of making expenses by work while in training for practical missionary work, that the management feel free to ask this assistance of friends. Donations of whatever size are appreciated. They may be sent to Dr. E. A. Sutherland, Madison, Tennessee.

From Survey Readers

"The little sheet has revived my interest in healthful living."

With a donation to the publishing fund comes this word: "The Survey is a real pleasure to me, and to prove it I am sending the names of friends who also want the privilege of reading it."

"Will you kindly send samples of health leaflets and list of foods and their prices. I have friends who are interested."

"I look forward every week to receiving the little paper, and I feel guilty that I have not before sent something to assist in the publishing. How I wish I might have part in that kind of work you are doing."

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Preparing Students for Christian Service

WE ARE told that "as long as time shall last, we shall have need of schools." The nearer we approach to the end of earth's history, the greater becomes the necessity for shaping our educational work in harmony with the instruction of the Lord. Changing conditions in the world, and a broader grasp of educational principles, are leading educators to make radical changes in educational methods. School curricula are being revamped. It is demanded that students receive a training that will fit them to face the world as masters of present-day problems. If this is the demand made upon secular schools, it is of yet greater importance to the institution that is preparing Christian workers.

A PROMINENT educator in the South recently presented a plan for making the city schools more efficient in the training of the future citizens. In his argument for an education in self-support, he is reported to have said: "The command that in the sweat of thy brow shalt thou earn thy bread, was not a curse but a blessing. The human being who eats bread for twenty-five years earned by another's sweat will never sweat himself. God never intended any such arrangement. When he said, 'Go, multiply and replenish the earth, He expected a man to support himself before he reproduced himself. Nature has set the time for human beings to support themselves at the age of adolescence."

This calls for schools giving students an opportunity to be self-supporting during the period of their training. To spend the best years of youth in school without any responsibility in the earning of food and clothing, is an injustice. Parents used to seek an education for their children that would free

the young people from work. We are coming to see that a vital part of education is work, and that the school should prepare men to be masters of labor rather than its slaves.

WHEN this practical feature of education is stressed, it becomes necessary to weed out many things formerly considered

an essential part of the school program. "The human mind is too precious to be lumbered up with useless information. Education is not information, but ability to use information. The blacksmith who can shoe a horse so that he will not gaff himself in running around the track is better educated, even if he cannot read or write, than the college professor who reads Greek but cannot support his family."

When such ideas are advocated by men who stand as leaders in education, it is evident that the older ideas of education are giving way to more rational methods, and that teachers according to the older methods will have to wake up, change their style of teaching, or be supplanted by more practical men and women.

"We learn to work by working — not by thinking about it. Education should train the

In the Service of the Master

THERE is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way.

—*Speedy Preparation for the Work.*

child to work intelligently." This is another enunciation of true principles which, interpreted, means that the school should offer opportunities for labor projects, lines of practical work akin to the work that will occupy the student when he leaves school, and that those work projects should afford opportunity for, and training in, self-support.

THESSE ideas are being advocated by leaders in education. The men who are thinking along this line tell us that "system, average, figures, per cent — these were the things that superintendents of old watched and worshiped, while the individual child was pressed down or drawn out to fit a prescribed average." Now, it is the individual and his place in the world that is to be considered, and his training is to be so fashioned as to make of him a well qualified and self-supporting citizen.

These advanced ideas on the part of public school men should spur the leaders in schools that are training Christian workers to study carefully the methods they are following. A large part of the Master's work must be done by men and women who are willing to throw themselves without reserve into His cause, and who are willing to use their means as freely as they use their time for the spread of the message.

The end will not come until laymen are doing their part, and this means that many will go forth at their own charges. We face the problem of training men and women to carry the gospel to the world while at the same time supporting themselves by their daily toil. The Savior of men spent years as a laborer. His ardent follower, Paul, was a self-supporting worker while giving the gospel. A similar method will be pursued in these days when the gospel must be carried to the ends of the earth.

THIS leads to the conclusion that the school which meets present needs must be located where there is land for cultivation, and where the fundamental industries connected with food production, the manufacture of clothing, and the building of houses,— vital considerations in matters of support—are taught, not as incidentals, but as prominent features of the educational system.

It is not enough to locate the school in the country; the life, the class work, the ideas inculcated must all be in harmony with the principles of rural life as originally

given to man when Eden was his home. It is because this has not always been true, that we are said to be far behind where we should be in the preparation of workers. We have been holding the work back instead of advancing with an even, steady gait.

To make a success, the school that is located on the land and whose students are the farmers, must be in session the year-round. Farmers cannot take a long summer vacation; neither can hired men do the summer work on the school farm, if students are to receive the training that a farm should afford.

EVEN our city schools are coming to advocate the year-round program. And the question put to those who may oppose the plan is: "What man other than the proverbially impractical school teacher would run his factory only nine months out of the year, when the world was crying for its product and the workers of the factory were anxious for continuous work and pay?"

Madison has had these problems to meet, and long ago established the plan of the all-year school. Class work is offered fifty-two weeks in succession. Students are encouraged to enter upon a well-defined course, and for the sake of economy and to hasten preparation for work in his chosen field, he is expected to give uninterrupted attention to school duties until that course is completed. The best preparation in the shortest period of time,— that is the aim of the institution.

ANOTHER method adopted to hasten the preparation of workers, and at the same time to enable them to meet expenses by work, is the long class period and intensive work in one subject and under one instructor, until that subject has been completed. For eighteen years, and more, that plan has been tested, and it has proved most satisfactory. It tends to develop student ability; it demands the best and most efficient work on the part of teachers; and the institution and its plans have been rewarded with public recognition as to the character of the work done.

It is always hard to step out of the well-worn path, but we face strenuous times in this world, and a new and stronger class of workers is demanded from our schools. Men must come forth prepared to face some of the most difficult problems the world has ever offered for solution. We need the

strength of Moses and Elijah, of David and Paul.

"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. Years have passed into eternity with small results that might have shown the accomplishment of a great work."

AND then we are told to plant our schools on the land if we want to train workers for home and foreign fields. We are to teach soil tilling, that our workers may be prepared to teach this same subject in schools in foreign lands as well as in our own country. Of Moses it is said, that a large part of what he had learned had to be unlearned. "Its impression had to be blotted out by forty years of experience in caring for the sheep and the tender lambs. If many who are connected with the work of the Lord could be isolated as was Moses, and could be compelled by circumstances to follow some humble vocation until their hearts become tender, they would make much more faithful shepherds."

The great Master began His life in this humble way. Instead of finding it necessary to unlearn what he had wrongly acquired, He spent His first years under circumstances that brought Him in contact with the world of labor, and made family support one of His first burdens. We want our young people in this day and age to have similar training, despite the fact that there is strong drawing in an opposite direction.

Lessons from David and Saul

AT THE forenoon chapel services, Mrs. Sutherland has recently given a series of studies based upon the experiences of Saul and David, as recorded in the first book of Samuel.

In anointing a king for the children of Israel, the Lord chose a young man who stood head and shoulders above his companions, not because of his physical proportions, but because he was a goodly young man, and humble in his own eyes. Had Saul retained this virtue, God could have led him on to success, and he might have saved the nation from sin and distress.

One of the first signs of weakness in Saul was his failure to obey to the letter the instruction of the prophet Samuel. When commanded to destroy utterly the Amalekites,

a people who had refused the blessings of the Lord, Saul saved their king alive, and when called to answer for his conduct, instead of confessing his error, he sought to lay the blame upon others. He had set his judgment above that of the Lord. He then denied that he had done anything wrong, and, like a coward, attempted to justify himself and let others bear the blame.

It was then that the truth was enunciated that, "To obey is better than sacrifice." God asks of us obedience ahead of prayer, or gifts and offerings. It is a wonderful experience to be able to hear the voice of the Lord, and to have a heart that is willing to follow directions.

When Samuel was sent to anoint a successor to Saul, he was about to pour the oil on the head of a man of big stature, but he was told that the Lord looks on the heart rather than upon outward appearances. The youngest member of the family of Jesse, David the shepherd boy, was designated by the Lord as future king of the nation.

One of the servants of Saul recommended David as "cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him." This recommendation gives one a glimpse of the education David had acquired in the schools of the prophets and in his work as a shepherd of sheep. By improving his spare time, among other things he had developed his talent for music. Not only had he learned to play, but he composed hymns and tunes.

Later in David's life, when through jealousy Saul was his avowed enemy, the Lord raised up friends for the young man in the very household of the king. There was Jonathan, the king's son, and there was Michal, the king's daughter who later became the wife of David. And as Saul lost favor with God and man, David won confidence by a quiet consistent life, and, by adherence to the word of the Lord. David's close association with the Lord led Saul to fear him.

Even though David knew that he himself was the Lord's choice as ruler, he would fight for Saul against the enemies of the kingdom, and he refused to lay hand upon the king, trusting God to direct affairs. This quiet patience in the face of perplexities and misunderstandings developed in David a character that God could bless.

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Items of News

TWO car loads of coal were hauled last week, one containing over forty tons of anthracite coal for the food factory oven, the other soft coal for the steam boilers.

THE young people's service on Sabbath afternoon was conducted by Elder J. W. Beams, of Iowa, who spent the week-end at the School. Elder Beams is considering the advisability of moving his family to the South, and he visited both Southern Junior College, at Ooltewah, and Madison.

NOT long ago Mrs. Alice Appleby and her son Victor went to Birmingham in answer to a call for additional help in the cafeteria. L. L. Ewing and wife, who are baking whole wheat bread and serving meals at Hot Springs, Arkansas, write that their work is growing.

THE work of remodeling the women's treatment room at the Sanitarium is progressing. Brother George Wallace and his crew of men are doing the carpentry work, while Brother S. W. Ford has charge of the plumbing. Outside painting of the Sanitarium buildings is being done by Emerson Zapata.

THE plum trees are heavily loaded this season. Mr. and Mrs. Wheeler have charge of the canning, and during the past few days nearly 500 gallons of plums have been canned in glass by the cold-pack method. Tomatoes are ripening, the first from the School gardens being served at the Sanitarium about the middle of June. In

general, crops are looking well. There have been frequent showers.

A FORMER guest of the Sanitarium told a friend, whose baby is not progressing as it should, that goats milk might save the little one's life. The milk from common goats was tried, but they soon ceased to give milk. Then the father was advised to send to Madison for one of the School's Swiss milk goats that is educated to give milk for a longer period, and a few days ago, in answer to a telegram, a goat was sent to this baby's home.

AFTER five weeks in the hospital at San Francisco, Mother Druillard made a safe journey to Los Angeles on a stretcher in a baggage car. She is reported to be making a good recovery from the auto accident which resulted in a broken limb and many bruises, and she hopes to be able to return to Madison in the near future. She is now at White Memorial Hospital, and within easy reach of many friends and a number of relatives.

A PATRON of the city treatment rooms told the workers that she loved to come there because they always seem so happy, and she wanted to know the reason for their quiet joy. It gave opportunity to explain the workers' hope in God, and the pleasure they get in ministering to the needs of others. One of the young women reported, after two weeks' work at a city cafeteria, that it had been the greatest experience in her school life. She is beginning to understand the value of business projects in connection with a school, and the opportunities afforded for helping people who are seeking aid.

Helping the Survey

SOME friend was kind enough to send me the Survey several months ago. With this, please find a small donation to your publishing fund," writes a Florida reader.

From the Pacific Coast a reader sends a donation, and writes: "I have had the Survey for nearly a year. The work represented by this four-page paper is just the kind of work that is dear to my heart. I hope some day to see Madison. What is the best season of the year to visit there? Please tell me about your sanitarium."

The Madison Survey

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VOL. IV

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No. 29

Control of Appetite Necessary to Physical, Mental, and Spiritual Health

IN EVERY great crisis that men have been called to face, the Lord has given special instruction concerning the laws of health, that His people might be prepared physically, as well as otherwise, to meet the issue with success.

Times ahead of us promise to be most trying, and now as possibly never before, the people who love God and want a part in the closing message to the world, need strong bodies and keen minds.

"You cannot afford to weaken your mental and physical powers, lest you become unable to discern spiritual things."

To the Christian, one the strongest arguments in favor of healthful diet is that he wants a mind unclouded and quick to perceive the leadings of the Spirit of God. He will, therefore, avoid eating those foods that encourage auto-intoxication. He will seek in every way to relieve the organs of his body of unnecessary strain, such as is imposed by a diet of flesh food and the indulgence of appetite for rich dishes and unwholesome combinations.

EVERY housewife has laid upon her a heavy responsibility to set before her family a diet that will promote health of body and mind. But the responsibility does not rest wholly upon her; every member of

the family should be educated in the principles of healthful diet, and should be able to resist the temptation to eat harmful foods even if they are on the table.

The young man Daniel was able to do a mighty work for God's people, and his name has passed into history as one who had

learned to control appetite. At his mother's table, he had been taught the great underlying principles of health of body, and then, when out and away from home influence, those principles stood out clear in his mind, and he had the moral stamina to stand true to her teachings when temptation was strong in the other direction. Many a man would like the popularity that came to Daniel, but only a few are willing to stand for the life of abstinence that was a testing point in his character. Daniels are needed today, for

Flesh Food is not Necessary

FLESH foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in the matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth, and will lose their perception of what is truth. They will surely reap as they have sown. —*Faithfulness in Health Reform*

our young people will be called to stand before kings and rulers, and the question arises whether we are educating them for such tests.

IT IS the business of our schools to train for leadership. If we do the work God has for us, we must be able to stem the tide, instead of following with the crowd. We must understand the work that God has for us to do, the way He would have that work done, and then be able to carry out that divine program in the face of many difficulties. The self-indulgent man or woman, the person who cannot say, No, when offered some dish that he knows is not for his good, will never do any great things for the Master. The experience of Christ, as He prepared for His work on earth, indicates that He had absolute control of His appetite.

ONE of the mightiest manifestations of the power of God for His people was the deliverance of the children of Israel from Egypt. For years He had watched the sinking of that race into bondage. Step by step they had departed from the principles He had given, which obeyed, would make them the leading nation of the world. They were slaves to appetite; slaves to labor; slaves in body and mind.

By a miracle, God led several million people out of Egypt, and headed them for a land of promise where they were to live in harmony with the laws of life given in Eden. They were to be tillers of the soil, and every family was to own and live on a farm. But they were not ready for such a life, and for forty years the Lord kept them in training, fathers, mothers, young men and women, and the children — all of them in training.

He took them away from Egypt that they might form new habits and reach new standards of living. They were wedded to the Egyptian diet. They wept and they mourned for the flesh pots. They had food prepared especially for the occasion, and placed before them fresh every morning. It came direct from the hand of the Lord and was spoken of as angels' food, but that did not satisfy them. They were hankering for the meat, the fish, and the fowl, that they had been eating in Egypt. Deliverance from bondage seemed a small thing in their minds compared with having what they wanted in the way of food.

They were in no condition to work for the Lord; they were in poor condition to help their neighbors; they could not discern spiritual truths. The cry of their perverted appetites drowned out every other thought.

THEN, as the Psalmist tells us, God gave them the desire of their hearts. He sent them meat to the

Teach Cooking without Meat

PEOPLE are to be taught how to prepare wholesome food. They are to be shown the need of discarding unhealthful foods. But we should never advocate a starvation diet. It is possible to have a wholesome, nutritious diet without the use of tea, coffee, and flesh food.

—Teaching Principles of Health Reform

full. They wanted flesh, and they got it; but they paid the penalty in death. While the meat was yet in their teeth, they died by the thousand. We have seen epidemics sweep the land when men died faster than the living could bury them. And that was merely an incident to what has happened in other lands, and what we may expect later.

It was a hard-learned lesson in the camp of Israel — the lesson that God would have them live on a diet free from the flesh of animals. It took years to build up a class of people who were willing to obey the Lord even in matters of eating. Many of the older people were laid in their graves, and children born in the wilderness took their places before the lesson was mastered. But that les-

son had to be learned before they could enter the promised land.

ALL these things are written for our instruction. The message of healthful diet is given to clear the vision of men and women who desire to follow the Lord. Many who profess to believe in the Word, see but dimly the work which He would have them do. Inefficiency marks their work. They are like the railroad engineer who is color blind and in danger at any time of misinterpreting the signals. We live in a day when it is disastrous to misunderstand the signs of the times, but to understand them, all the faculties must be alert. The end will approach unawares to many, because they are asleep, — drowsy with the load of poisons that have been accumulating in their system.

Some fail to realize that a clogged physical system blinds the spiritual eyesight. We are told that God's people "must learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification. Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death. Let the individual who is seeking to possess purity of spirit bear in mind that in Christ there is power to control appetite."

THE school that is preparing men and women to herald the coming of the Messiah must, therefore, take a positive stand on matters of health reform. It must make that a vital part of the education of workers. Those who are going out into the world as teachers and cooks, as nurses, or as workers in a ny other capacity, should be rooted and grounded in these principles. Nothing should swerve them from what they know to be right.

In days of old, when the schools of the prophets were training young men in Israel to withstand the tide of evil that threatened to submerge the nation, adherence to teachings of the Lord and the Spirit of prophecy was so strong that even visitors to those schools caught the Spirit, and testified in accordance with it. At one time Saul, seeking the life of David, came to the school at Ramah, and coming into the presence of students filled with the teachings of the prophet, he likewise began to prophecy. Our schools need students who are so true to these same teachings that they will mould the thoughts and lives of the people with

whom they come in contact. This can never be unless these students are true to the teachings of the Lord in matters of diet.

Sentence Sermons

THE greatest men of the earth are not beyond the power of a wonder-working God."

"Ingeniously Christ worked to obtain access to souls in the higher classes who knew not God and did not keep His commandments."

"Many people can be reached only through acts of disinterested kindness. Their physical wants must first be relieved. As they see evidence of our unselfish love, it will be easier for them to believe in the love of Christ."

"Wherever Bible truth has been presented, a work of practical godliness is to be begun. Wherever a church is to be established, a missionary work is to be done for the helpless and the suffering."

"There must be less sermonizing, and more tact to educate the people in practical religion."

"God calls for self-sacrifice. This will bring not only financial but spiritual prosperity. Self-denial and self-sacrifice will work wonders in advancing the spirituality of the church."

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner. We must strive to educate the people, not only by our words but by our practice."

"In every city where we have a church, there is need of a place where treatments can be given. The building might be inelegant and even rude, but it should be furnished with facilities for simple treatments. These, skillfully employed, will prove a blessing, not only to our own people, but to their neighbors, and might be the means of calling the attention of many to health principles. Make small beginnings, and enlarge as circumstances may demand."

A Community Gathering

FOR several days before the Fourth, preparations were on foot for the annual picnic which brings together friends of the "Bend"

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and the School family. South Park was mowed, and Mr. Sargent and Mr. Robey, masters of ceremonies, put up swings, teeter boards, a band stand, and a platform for the speakers.

Never in our experience in Tennessee have we had a more pleasant day for an out-of-door gathering. Before nine o'clock people were coming. At eleven, the junior band, which furnished much of the music of the day, was playing, under the leadership of Colonel Davis of Nashville.

It is estimated that about 350 people partook of the bountiful dinner spread under the trees. Several solos were given, by Gaines Lowry on the trombone and Lionel Whidden on the violin. The company watched the development of a bit of neighborhood gossip as portrayed by a company of students. A city man moved his family to the country. One day his cow got into neighbor Brown's garden and ate the top off two squash vines. The farmer's wife told her neighbor, and the story passed from mouth to mouth until the daily paper reported that the cow of the city dweller had destroyed twenty-five acres of corn for farmer Brown, and that a case in court was pending.

Discouragement filled the heart of the city man, but Judge Grey, a man of fine principles and an understanding of the Scripture method of adjusting misunderstandings, advised farmer Brown to go to his neighbor and have a good talk with him. Possibly the case might be adjusted amicably. Farmer Brown was willing, but city neighbor was stiff and unapproachable. Farmer Brown, following the Judge's advice,—and the Judge was quoting Matthew eighteen—took with him two friends, and together they met the city neighbor.

The plan worked. City neighbor was won. Then a community counsel was called, that

brought together all who had in and way taken part in the gossip. The affair ended with confessions and apologies, and a warm feeling of good will on the part of all.

It was a graphic presentation of the big trouble that may arise out of a very little offense, and likewise of the wisdom of following the Lord's method of adjusting differences as outlined in the eighteenth chapter of the gospel by Matthew.

Items of News

THE Sabbath morning service was conducted by Elder T. F. Hubbard, pastor of the Nashville church, who gave an interesting study that appealed strongly to the congregation.

THE family was glad to have Brother M. W. Wells return from Michigan, his former home, ready to assist in the work of the School. His services are appreciated, either in the department of food production, or in the shops where he is skillful in handling tools.

IT IS vacation time for Miss Eva Wheeler, member of the Madison faculty who has for the past two years acted as matron of the Florence Crittenden Home, in Nashville. Miss Wheeler finds the School farm a desirable place to rest, and she is spending the time with her brother, Andrew Wheeler, and his wife.

IN THE early days of Madison, Brother and Sister A. N. Kinsman, of Austin, Minnesota, made frequent trips to the South, each time bringing some member of the family for training. They are now spending the greater part of the year at Miami, Florida. As they make the trip by automobile back and forth, they are expected to stop at least long enough for a word of welcome. They passed this way during the week, and had with them their daughter, Dr. Linnie Black, of Marysville, Tennessee. Doctors John and Linnie Black, formerly members of the Madison faculty, are now in medical work in East Tennessee.

The Survey

WHY is this little sheet sent out free? Because we want people to know of the possibilities for self-supporting Christian enterprises in the great Southland. The Madison workers appreciate the donations to the publishing fund that come from time to time from friends of this type of work, and take this opportunity to thank the donors.

The Madison Survey

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Vol. IV

JULY 26, 1922

No. 30

The Manufacture of Health Foods an Important Part of Our Work

OUR schools should be located on the land, and students should be taught to produce from the soil the foods they eat. We are told, also, that it is well for schools and sanitariums to be closely associated. Both institutions profit by the association. Madison has its farm, and food production is an important industry of the place. In their training for mission fields, students are taught to raise what they eat. Madison has a sanitarium and is training workers for various medical missionary activities. More recently in its history, Madison has begun the operation of

city cafeterias for the purpose of reaching people at a distance with the message of health foods. And this brings to us the problem of manufacturing health foods.

For a number of years before the establishment of the school, a food factory was operated in this section of the South. It was in the days when flake foods had been popularized, and this factory was started as a money-making enterprise. Although it was in no way connected with the work of the denomination, yet our people were looked

upon as responsible for the project, and when it failed they received the censure.

IN ORDER to keep alive the health food industry, the factory was purchased and operated for a number of years by the conference. The location was unfavorable and the labor problem a perplexing one, and so in spite of the fact that good foods were manufactured, the enterprise was a losing one, and it was decided to close.

Finding it difficult to dispose of the property to any company whose object was the making of money, it was decided to scrap the plant, but Brother

One Branch of the Lord's Business

THE health food business is one of the Lord's own instrumentalities to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance in regard to the preparation of the best foods for all times and occasions.

—*Medical Missionary Work in Cities*

Jethro Kloss, who had a keen interest in the food work, and who had had some experience in a small way in the manufacture of foods in Minnesota, decided to buy. He operated the factory for several years. He was enthusiastic over the production of foods, not so much from the financial as from the philanthropic side of the question. But the labor problem was still a difficult one. He could not pay the prices demanded, and the factory was again to be shut down.

WHEN the Madison School faced the closing of the food factory, — the only one then operating in the South for the manufacture of health foods, — and considered the statement made in the early history of the institution, that Madison should interest itself in the food work in the South, the management of the School decided it to be their duty to keep the health food business alive.

This was in the time of the Great War, a time of unusual stress everywhere. But with the assistance of Sister Josephine Gotzian, who has befriended more than one struggling health food enterprise, the Madison School faculty purchased the plant. The buildings were wrecked and brought to the School farm. Here, a new factory was built. It is not large, but it is well planned and thoroughly sanitary. It has cost nearly fifteen thousand dollars, and aside from Sister Gotzian's assistance the School has borne the expense. The money came out of what otherwise would have gone to faculty members as a salary. They willingly made the sacrifice because of their love for health principles and their desire to help forward this type of work in the South.

THE factory has had a moulding effect on the work in this field. It has made possible the whole grain bread campaign that is being carried forward in many other places in a smaller or a larger degree according to the facilities of the different working units. It is encouraging men and women to discard the use of flesh foods by providing proper foods to take the place of meat. It is a strong educational factor in the health propaganda among a people who have been wedded to fine flour breads and hot biscuits.

"In all our work we should remember that the health food work is the property of God, and that it is not to be made a financial speculation for personal gain. It is God's gift to His people, and the profits are to be used for the good of suffering humanity everywhere. Especially in the Southern States of North America many things will be de-

vised and many facilities provided, that the poor and needy can sustain themselves by the health food industries. Under teachers who are laboring for the salvation of their souls, they will be taught how to cultivate and prepare for food those things that grow most readily in their locality."

This paragraph outlines the relation of the School to the health food business. It is to be made a part of the Lord's work. It is to be an educational work, and many are to be taught to prepare foods from native products of the soil. It is not to be carried on for financial gain.

THE question has been asked, How the School manages to make the business self-sustaining when others failed? The School has some advantages over others in matters of labor. There is opportunity in the institution, and where student labor is utilized, for a certain amount of give and take among departments. If work is pushing in the factory, then other departments donate of their labor; if work is slack

in the food factory, the labor, instead of being idle or being turned off, is taken care of in other departments. The wage paid by the factory is used to educate young men and women for lives of usefulness in the cause of the Lord.

The business of the factory is increasing. From time to time improvements and additions have been made, and the cost of these improvements has been met by the School. This summer it became necessary to install a larger boiler, the cost of which is \$1500.00. It has seemed too much to ask the faculty to meet this entire amount from their meager earnings. They volunteered to meet one-half the amount, if the other half could be raised among friends. If friends do not assist, then the faculty will be obliged to carry the entire burden, for the boiler is a necessity. But there are friends of this work; there are men and women who are in sympathy with the manufacture of foods for the good of humanity rather than as a commercial proposition; and it is to these friends that we make the appeal for \$750.00.

Given as Was the Manna

AS GOD gave manna from heaven to sustain the children of Israel, so He will now give His people in different places skill and wisdom to use the productions of these countries in preparing foods to take the place of meat. It is His design that the food treasures of each country shall be so prepared that they can be used in the countries for which they are suited. — *Healthful Foods*

FRIENDS have been kind enough in the past to provide equipment. It is Madison's policy to maintain its equipment, to keep up repairs, to pay workers, and to give students employment by which they pay their school expenses while in training. This is a decided advantage over the plan that calls upon the friends for equipment, and also for funds with which to operate. Madison is enabled to follow its method of finance as the result of such activities as the farm, shops, the sanitarium, and the food factory, and with the income from these sources, over one hundred students a year are given opportunity to meet the expenses of an education by working during their student life. We do not believe that friends will want to lay upon the faculty members any heavier burden than they are now carrying.

Big Boiler Fund

Cost of installing the boiler	\$1,500.00
Donated by the School	
faculty	\$750.00
A Nebraska friend	50.00
A California friend	30.00
	<hr/>
	830.00
Amount yet to be raised	\$670.00

If you are not in a position to send cash now but wish to help us, please write us what you will do later. A definite pledge will be appreciated as much as the cash from any of our friends. Donations may be addressed to Dr. E. A. Sutherland, Madison, Tennessee.

What Manner of Persons Ought Ye to Be

THE SABBATH morning sermon on the fifteenth was by Elder Charles Thompson, president of the Southern Union Conference, recently appointed to this field. The text is found in 2 Peter 3: 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be?" This is a vital question, asked by the Scriptures, the answer to which is found in the Scriptures.

Through the five senses, the Spirit of God has access to the soul of man, and sight is one of these avenues to the spiritual nature. Men having eyes sometimes fail to see, but that fact indicates death and decay. "Where there is no vision, the people perish." They die. Men are expected to see, to have a vision of what the Lord wants them to do, and the text in Peter speaks of a peo-

ple who are seeing. In the events that are happening about them, they are seeing that the end of earth's history is near. And the Bible asks, What manner of persons ought these people to be that are seeing and understanding these things?

SEEING things has an effect on people; it changes their lives. The reason we are counseled to have our educational institutions away from the cities and out in the country, is that students in training may see things that will influence the character for good. People who see and understand that all these things about us are to be dissolved, done away with, are expected to live and act differently than people who do not see and understand these things. Peter tells us they are to be holy in conversation, or citizenship as Paul gives it, and in godliness.

Paul tells us further that we must have holiness if we are to see God. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12: 14. When we begin to study the question of holiness we find that the Scripture interprets that for us, also. Paul wrote the Thesalonians, "The very God of peace sanctify you wholly." Here the word is spelled, wholly, instead of, holy. But Paul is telling us that in order to be recognized by heaven as *holy* we must be *wholly* devoted to the Lord. The "whole spirit, soul, and body" is to belong to the Lord, and to be devoted to His service. There can be no divided service. His service is not for certain days or certain occasions. It is not something that can be put on or off according to fancy. The people who see these things coming on the earth will be wholly absorbed in work for the Master.

Some people are trying to serve the Lord and themselves at the same time. They are looking out for personal interests. Their business is conducted for themselves; self interests are the big things in their lives. You say, If I am a farmer, must I stop farming because all these things are to be dissolved? Not necessarily, but the farmer who understands the times, who has caught the vision as he should, will say that henceforth all his activities, be what they may, will be conducted for the advancement of the Lord's work in the world. That is the whole-hearted service without which, Paul tells us, we shall never see the Lord.

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The thing that took Lucifer out of heaven was the service of self. He was saying, I will do this; I will do that; I was the big item in his thoughts. Beware of I. The person who serves "I" has not the vision that the prophet speaks of. The person who has that vision, who is doing the Lord's will on earth, will cease to work for himself; all that he does will be for the advancement of the work of the Lord.

Calls for Help

SUNDAY morning, Brother J. T. Wheeler, of the Louisville unit, gave the family an interesting account of the Louisville work. He came to Madison to secure help. Brother Paul Mayer, formerly of Madison, and his wife have decided to go to Louisville. He will assist at the rural base and in the treatment rooms.

A demand is still made upon Madison for a woman nurse. In spite of the fact that Madison has a large sanitarium family and it is felt that every hand about the place is needed to carry the work here, Brother Wheeler seems to feel that his coming will be rewarded as was the faith of the widow who made cakes for the prophet Elisha from a barrel of meal that, with the Lord's blessing, never gave out. Madison has learned that a blessing follows giving, and that the Lord often brings others to fill the vacancy when we have given to the limit, so it is probable that before this paper comes from the press, a woman nurse will be provided for Louisville.

How much easier the burden would be for all of us, if many of those who are still standing spiritually idle in the market place would give themselves, and hasten their preparation for this type of work. Repeatedly, there is the tug at the heart strings of the school family, as it listens to the pleas for help to

carry forward the work in cities and in rural districts. How can those at a distance be made to hear these calls?

Items of News

THE Sanitarium family enjoyed a talk on birds and bird habits by Mrs. L. G. Hopkins, of Cincinnati, one of the guests who is especially pleased to find a resting place and treatments in close touch with rural life. Mrs Hopkins is out early and late about the farm to meet the birds in their haunts.

A GREAT deal of pleasure has been given the family by the cornet playing of Mr. Harry Gottheimer, of Birmingham, now a guest of the Sanitarium. He became acquainted with Madison methods of food and treatment through the Birmingham cafeteria. Another item in the music line is the hymn singing of Mr. Harry Ecklund, of Dayton, Ohio, who is spending a little time at Madison of acquaint himself with the work of the institution.

WE WERE pleased to have a visit from Brother A. E. Putnam of the Lawrenceburg unit. He reports good courage on the part of all workers. The rest home is doing well, patients are improving under the care of Miss Whiteis, and a good interest has been aroused in their work throughout the community. The school connected with this unit should open to the boys and girls of the community in the near future, and Brother Putnam was in search of a teacher. Lawrenceburg has had a bountiful crop of small fruits and vegetables.

FRRIENDS of Mrs. Druillard will welcome the news that she made a safe trip from Los Angeles, California, reaching Madison in company with Dr. Sutherland and Mrs. Scott on the morning of the thirteenth, eight weeks after the accident in San Francisco, which resulted in a broken leg and many bruises. She is doing remarkably well. The injured limb has been put in a Hodgen's splint, and she looks forward to an early recovery. She is happy to get home, and the family all felt wonderfully relieved when her long journey was at an end.

From Readers

"I thank you for your inspirational little sheet. It is a joy to me to read of the work you are doing in the South. Accept a little donation for the publishing work." writes a distant friend.

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VOL. IV

AUGUST 2, 1922

No. 31

A Time For Activity Among Christian Lay-Members

THE class in Christian education has been studying God's plan for the development of Christian character. In the beginning, the Lord founded a school in the garden of Eden. Christ and the angels came there to teach our first parents, and the system of education there established was to be carried forward all over the earth.

A rival system was set up under the very shadow of the Lord's school, and Adam and Eve chose this other type in preference to the training that the Father had for them. Outside the gates of Eden, the descendants of Adam grouped themselves in two classes: the one followed the plan of the Eden school; the other, led by the man Cain, fostered the rival system of schools. The two types of education are described as follows:

"The people who were under God's direction still pursued the plan of life that He had appointed in the beginning. Those who departed from God built for themselves cities, and, congregating in them, gloried in

the splendor, the luxury, and the vice that make the cities of today the world's pride and its curse. But the men who held fast God's principles of life dwelt among the fields and hills. They were tillers of the

soil, and keepers of flocks and herds; and in this free and independent, life *with its opportunities for labor and study and meditation, they learned of God, and taught their children of His works and ways.*

Here are pictured two classes of people. One was preparing its children, by its system of schools, to meet the mind of God while living on earth, and finally for a place in heaven; the other was following a worldly policy, and preparing its children for destruction in the days of the flood.

IN THE days of Noah there were nominal Christians, and there were real Christians. The true Christians in those days were doing things for the Master. The Lord, through His prophet Noah, had bidden them build an ark for the saving of their souls. Their

Every Man to Act His Part

SERIOUS times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord, and with persevering energy carrying them out. More depends upon consecrated activity and perseverance than upon genius and book-learning.

—Industrial Reform

faith in coming events was attested by the part they played in the building of that ark.

There were other members of the antediluvian church who professed to believe in the coming flood. They talked it, they scattered literature on the subject, they wrote about it. With this activity they felt that they had done their duty. Their education had made of them preachers, writers, talkers,—but not doers. They failed to realize that no truth is really learned until it is demonstrated in the life of the believer. Christians should think, talk, and write about the truth, but truth cannot develop character until it is lived out, until it becomes a motive power for action.

The purpose of the Christian school is to form in students the habit of doing what the Lord says His people should do. God speaks through His Word and through the prophets. The schools should develop faith in this divine instruction, a faith so strong that the believer will do anything that the Lord asks of him. Nothing will seem impossible. The student lives to please God, and without a faith that leads one to do as the Lord says, it is impossible to please God.

STUDENTS of the antediluvian world studied evolution, false science, and human reasoning, until they lost sight of God's will concerning His people. Those students were not taught to do what the Lord was say-

Every Man to Act His Part

IN THE closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen, as well as ministers, to take part. All who have enlisted as His soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually. The work of God in this earth can never be finished until men and women comprising the church membership rally to the work, and unite their efforts with those of ministers and church officers.

—*Methods of Labor*

THE original plan of education, the one which the Lord gave in Eden, calls for a school of industries. That system of schools not only makes talkers of the truth, but it puts men on the soil, and their religion shows itself in all the activities of the farm. On the farm, with the Lord Himself for their teacher, they become a spectacle to the world. That type of education connects the earthly school with the school of heaven. Teachers from Heaven's school will cooperate with teachers and students in the schools on earth, through the Bible, nature, and the operation of the Spirit of God upon the mind. Then, these schools on earth will give students an opportunity to put into practice the truths they have been taught. People of the world will see here a demonstration of the truth. Such schools will fulfill the Savior's words, "The kingdom of heaven is among you."

ing through the prophet Noah and others that they should do. In those days the test of faith in the Bible, and in testimonies of the prophets, was indicated by their willingness to help build the ark.

There were members of the church in those antediluvian days who professed to believe in the message concerning the flood. While engaged in their worldly pursuits, they were making liberal donations to the work of Noah. Their missionary work was done by proxy, and they were unwilling to throw themselves without reserve into that work.

There were prayer meetings and religious revivals in those days, but still many, professing to believe in the nearness of the end, went on with their own work. Some prided themselves on their zeal for the truth, and yet, when it came to the final surrender of worldly interests for whole-hearted service on the ark, they were not ready to take the

step. The opportunity passed for such. They gradually grew cold; the cares of this world crowded out the love of God, and when the critical hour came, when the doors of the ark were closed and the clouds began to pour out water, there were thousands who called themselves believers who found that they were with the ungodly, and that their doom was sealed. Beg as they might for a place in the ark, they could not then secure an entrance.

THE flood came to rid the earth of a class of worthless men and women, and that it might be reseeded with men who would do what the Lord asks of His followers.

As it was in the days of Noah, so shall it be in these latter days. The schools were largely responsible then for the attitude taken by the people. Today, a similar system of education is in operation, a system that leads away from, instead of toward, the work of the Lord.

Heaven's plan of education is not in the schools of the world. True, some of these schools are emphasizing the practical side of education, but too often they lack in the teaching of present-day truth. Other schools that do emphasize the message needed by the world are short when it comes to the practical demonstration of that truth. They fail to put in concrete form the truth that the world so much needs. They talk, and they write, but they are not building any ark. They are weak in character-forming work that the Lord tells us should be done in these last days.

THE work of the Master is languishing for lack of laborers. It is strange how small the number of professed believers who are willing to give up their worldly pursuits for active service in an enterprise for the Lord, that will take all their time and strength and talent. Many Christians are willing to donate liberally of their means to help conduct the enterprises, but they do not put themselves into the enterprise.

There are a number of activities that offer God's people an opportunity to work in cooperation with the Lord. It is time for treatment rooms and vegetarian cafeterias, for rural bases doing community work, for schools of the practical sort, for Christian farmers to till the soil for the glory of God, for mechanics to give time and talent to the work of constructing enterprises that God is calling for.

When we live up to our privileges, when our educational work is what it should be, the idea will prevail that every Christian should devote his entire time to the religious work which he professes. All his time, all his money, all his talent belongs there as truly as did the time, money, and ability of Noah belong to the building of the ark.

God's work needs all there is of every believer, and the believer needs all the character-building that comes with devotion to the Lord's work. The time of the flood found a multitude of disappointed people. They had deceived themselves with the thought that their donation to a worthy cause was all sufficient. Again, in the days of the end, many will say, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then I will profess unto them, I never knew you."

It behooves us now to be where the Lord would have us, and to be doing what the Lord would have us do. And this takes our all.

A Nearby Field

MEN who are able to see the hand of God in history recognize the fact that America was discovered by divine appointment. This country became the refuge of men and women from Europe who desired to escape the dead formalism of the old world. They were willing to risk everything for the freedom offered in the new land. America gave them opportunity to follow God's instruction. The results, in the form of government and education, have been the wonder of the world.

Today, there is a section of this same land that affords untold opportunities to Christians who desire to get away from crowded city churches, and out into the open where they can associate in the development of enterprises for the upbuilding of the Lord's work. Some of our people are coming to see that it is not enough for a Christian to spend his days in worldly occupations, depending for spiritual growth and inspiration upon a few formal religious services on the Sabbath.

There is in this same country, an open field for activities such as every Christian should share in,—for food stores and bak-

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eries supplying health foods; for cafeterias and treatment rooms, and other Christian activities such as are often emphasized in these columns. And the beauty of the thing is that this work, while affording opportunity for us to help others, does more for us than we can possibly do for others. Madison offers training for this field of activity. Those who are anxious to place themselves, with all their ability, in the line of service are invited to seek this training.

Big Boiler Fund

WE WANT to keep before you the need of help to pay for the boiler recently installed for the food department, until \$750.00 has been raised. Last week you had the story of the addition of a food factory to the industries of the School, and our reasons for putting foods on the market to take the place of meat.

During the week, a friend in the far West sent a donation of \$5.00 to the boiler fund with the words: "We are much interested in your practical and thorough methods at Madison, and only wish we had ten times this amount to send." This indicates the spirit of many who are watching the work of Madison and other self-supporting missionary centers in the South. That spirit of cooperation goes a long way toward making this work a success.

If it is inconvenient to send donations at present, a pledge to pay in a reasonable time will be acceptable. Address, Dr. E. A. Sutherland, Madison, Tennessee.

Items of News

DURING the week, Brother and Sister Joseph Sangster and Brother J. C. Gant reached Madison by automobile from Washington, D. C. They are interested in self-

supporting educational work and plan to spend some time at the School.

A MECHANIC from the city who had been doing some work for the School was taking whole wheat bread home from the factory. As he was leaving he was heard to say, "That is the best bread I ever ate. A man can make a whole meal on it."

FOR an hour or more, Mrs. L. G. Hopkins entertained the School family on Saturday evening with the story of birds. She has a fascinating way of handling the subject, and gave a great many interesting things for the children as well as the older members of her audience. Madison students are educated to regard bird life on the farm, and Mrs. Hopkins spoke of the place as a bird reservation, because of the numerous birds here and the protection which they enjoy.

THE berry canners have returned from Jingo, and report over seven thousand quarts of blackberries canned during the past four weeks. The canning was done by the Misses Mable Robinson, Bonnie Miller and Ruth Gibson. The truck made two trips a week with cans and sugar, returning with a load of fruit for the storehouse. The home canner has been putting up beets, the week's output being 1800 quarts of beets and 500 quarts of greens, with a beginning on the tomato crop. The plum orchard has yielded well, and over 1100 quarts of plums have been canned.

THE baby is doing remarkably well, and is gaining in weight and strength every day," writes one of the fathers who took a couple of goats from the School flock to his summer home to feed his baby. And he goes on to tell of the care the goats are receiving, of the pasture fenced in especially for them, of their scientific feeding of grain, of their fondness for sassafras sprouts, and he adds, "I am sure we will be able to return them to the flock in good shape when we go back to Nashville, after which we want to get the milk from you daily as in the past." These goats are doing a good work during their vacation time.

The Cooperation of Readers

With a donation to the publishing fund comes this word: "I very much enjoy the timely truths so tersely set forth in the Survey. I heartily endorse your call for practical methods of education."

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Are We Ready to Open the Door to the Cities

—Medical Missionary Work is that Door—

ONE of the greatest problems confronting the church today is how to carry the gospel to the cities; how to reach the masses in congested centers. The doom of the cities has been sounded. Destruction,

like the sword of Damocles, hangs over this world, and the cities will be the first to suffer. On the church that believes in the nearness of the end, rests the responsibility of sounding the warning of the coming crisis. We see beginnings of trouble, but many, like the world about them, do

not rightly interpret events that are transpiring. Some day people will say to us, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." And in those days, people who are caught in the on-coming flood will say, "You knew! Why then did you not tell us?"

THE world is asleep. People living in cities are full of other thoughts than those pertaining to the work of the Lord. It takes something more than talk to catch their attention. They are full of amusement;

full of activities; there is a hurrying to and fro, and the arch enemy is seeing to it that men and women have little time for serious consideration of problems relating to their eternal interests.

Medical Work for the Cities

CHRIST is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and treated without drugs.

—*Medical Missionary Evangelists*

But God has not forgotten His people. The end will not come to any man until he has been warned of the times in which he lives. And to His people, God has outlined a course that will serve to bring the truth to the attention of people in the cities even in the midst of their business and pleasure. Men in

all walks of life have to eat, and God has ordained that His people should have a food message that will bring the hungry to them, and while feeding bodies, give them opportunity to present a soul message, also.

Men are subject to disease; ills come upon them, and in their desire for relief from body pains they will gladly come to nurses who are skilled to give treatments. God wants His people to be prepared to give the message while administering to physical wants. "Medical missionary work is the gospel in practice," and every be-

liever in the coming of the Savior should be equipped to give that practical demonstration of the gospel.

THE world is pictured as a great globe lying in darkness. Here and there throughout this darkness are to be seen small points of light. "This darkness is the result of men following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel."

This a description of church members who, with word of mouth are proclaiming their faith in the soon return of the Master. But their light is said to be hidden under a bushel. As Isaiah tells us; when they fast, it is for debate. They strike with the fist of wickedness. In a time when every effort should be bent to the demonstration of the truth, members of the church are busy with their own concerns, and the world sees nothing in their lives to impress one that they look for the end.

Now, in the midst of the darkness, light is to break forth. Little lights are to be seen in many, many places. "I saw jets of light shining from the cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village."

IN THE midst of the darkness of the cities, memorials are to be erected. "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities."

Medical missionary centers, therefore, are one type of memorials that the Lord would have in all our cities. Christ went from city to city, from village to village, feeding the hungry and healing the sick, and "He has commissioned us to carry forward the medical missionary work that He began." "In every large city there should be a representation of true medical missionary work. It is the Lord's purpose that His methods of healing without drugs shall be brought into prominence in every large city through our medical institutions."

WHAT a vast work is here outlined for us. Every city is to be entered by med-

ical missionary workers. There are to be sanitariums and treatment rooms, cafeterias and health food stores, with rural bases for the workers. An army of workers filled with the love of the Master, able to work in close cooperation with their brethren, able to live lives of unselfishness, of self-sacrifice for the good of humanity that is longing to know more of the Lord and His will,—an army of such workers is needed at this very hour to break the darkness that overshadows the world.

If medical missionary work is the door to the great cities, it is evident that the devil will exert his influence to the utmost to keep that door closed until the fate of the cities is forever sealed. We have the key to open those doors; at least, we should have the key, which is faith in the Word of the Lord, and a love for the Master which manifests itself in service for our fellow men. This is a great testing time for the church. Have we that faith and that love which will enable us to open the door, that men and women in darkness may see the light?

THE Lord has given His church a wonderful privilege. It has a knowledge of health principles; it has an understanding of rational methods of treating disease, that should make the church a saving power in the world. It stands like Esther of old, with the power of deliverance in hand. If, however, the members of the church fail at this time to do their duty, the message to them will be that given to Esther: "If thou altogether holdest thy peace at this time, then shall enlargement and deliverance arise from another place; but thou and thy father's house shall be destroyed."

Queen Esther's personal safety depended upon doing what the Lord had placed within her hands to do. Likewise, our safety and salvation in these days, depends upon our doing what the Lord has commissioned His church to do. It is now our privilege to enter the cities of this country with the gospel of health. It will require sacrifice of personal business interests, but our spiritual life depends upon it as well as the life of the people to whom we are sent.

THE drowsy condition of laymen is deplorable. Ninety-nine members out of every hundred are still conducting business propositions for their own benefit, and the work of God languishes. These business men may be speaking a word for the Master

from time to time. Many of them pride themselves upon their generous donations for the support of the gospel, but their service is like that of Lot in Sodom—it will not help them or their families into the kingdom.

In various cities, there are groups of men and women who have caught the call of the hour for medical missionary centers as memorials for the Lord, and they are conducting cafeterias and treatment rooms; they are baking health foods and endeavoring in other ways to reach the needy. And in these same cities many members of the church watch the efforts of the workers from afar, not so much as lifting a little finger to strengthen the enterprise with labor or means. It is the privilege of the city church members to cherish and assist. Better yet, the church should identify itself with some such enterprises, for they are the door to the hearts of the world, and through this door men and women will be brought into the fold.

IT MAY be a new interpretation of the message for this time. But it is time for us to awake to the privileges the Master is offering us. When this is talked to our people they say, "I would like to do something of that sort, but I don't know how." It is to help those who do not yet know just how to do this work that Madison conducts courses for the training of workers for medical missionary activities in the cities. It sees the great need of these centers, and it is bending its efforts to fitting workers. Special, brief courses are offered here. You may have the information for the asking.

There is due a great reformatory movement among God's people, and following that, many sick will be healed. It is our privilege to help people get ready for the time of trouble, for the judgments of God which are beginning to fall upon the earth. It is time that a multitude decided to train for lives of usefulness as medical missionaries. We will be glad to assist you.

More About the Food Factory and its Work

SOME think of a food factory as a business for making money, but the Lord tells us that, "In all our plans we should remember that the health food work is the property of God, and that it is not to be made a financial speculation for personal gain. It is God's gift to His people, and the profits are to be

used for the good of suffering humanity everywhere."

When the children of Israel were in the wilderness, following their deliverance from Egypt, the Lord fed them. God has always been interested in the food supply and the character of the food eaten by His people. He wants the food made by our health food factories to be as was the manna to His people in the wilderness, and He has promised to give wisdom for the manufacture of this food.

MEN are striving to get away from the use of flesh meats. They are beginning to realize the harm that these foods cause, and they ask for something to take the place of meat. Again, the world is ready for the whole-grain preparations which are so necessary to health. The manufacture of such foods should not be confined to a few localities. They should be made in many places, and many people should be taught to take the products of the community in which they live, and from them manufacture health foods.

We have been told that "especially in the Southern States of North America many things will be devised and many facilities provided that the poor and needy can sustain themselves by the health food industries. Under teachers who are laboring for the salvation of their souls they will be taught how to cultivate and prepare for food those things that grow most readily in their locality."

THIS indicates that a larger work than heretofore must be done in the way of educating people to make the health foods. With this idea in mind, the faculty of the Madison School undertook the manufacture of health foods. The factory is a department of the School, operated with student labor as are the other departments of the institution, and the factory is one of the laboratories or class rooms for the training of workers in food problems.

When the factory was built, the faculty put into it about twelve thousand dollars—money invested in the enterprise voluntarily, but which might rightfully have gone to them as a salary. They gave because they felt the need of encouraging the manufacture of foods in the South. They were opening the only health food business south of Mason and Dixon line. But it must not remain the only one. Others should be

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opened, and workers for them must be trained.

THE story of this effort was given last week. At that time a call was made for donations to the boiler fund. If the friends who read of this effort feel that the workers at Madison have done their part, and that other centers for the manufacture of health foods should be opened, they are asked to assist with donations to the boiler fund. The faculty has paid one-half the price—\$750.00 out of \$1500.00, and we believe friends will give the remainder.

Big Boiler Fund

Cost of installing the boiler	\$1,500.00	
Donated by the faculty	\$750.00	
Donations previously reported	80.00	
Donations of the past week	110.00	940.00
Amount yet to be raised		560.00

No donation is too small to be appreciated. Even a letter indicating your attitude toward the plan will be welcome. In case a donation is not possible at once, a pledge for payment in the near future will be acceptable. Address, Dr. E. A. Sutherland, Madison, Tennessee.

The Annual Conference of Southern Workers

SOME time each year the workers in units, or out-centers, have had a home-coming. In earlier days these were almost altogether rural school teachers. More recently, the school work has divided time with medical missionary activities. This year the annual meeting will be held

Friday, Sabbath, and Sunday —
October 6, 7, and 8, 1922.

What a meeting it would be if all the workers in all the centers could attend, but that is impossible, because the activities of

these centers cannot be discontinued even for a convention. But it is hoped that every group,—be it a rural school, a rural base for city work, a treatment room or sanitarium, a cafeteria, or if only a family located for community work,—will send one or more representatives.

Then, there are friends who want to know more of Southern self-supporting missionary work, and they are invited to the conference. It is an excellent time to catch the spirit that pervades this work. It is a bit dangerous to come unless one is open to conviction.

The work enlarges from year to year, and these days of counsel and study are essential to the success of the cause these enterprises represent. Every one should come full of ideas that will help others, and ready to be filled with new inspiration and courage for the year ahead of us. Begin to plan now, and let us here from you.

Items of News

THERE is now a Madison Blue Bird Society, this being the name given the Junior Audubon society recently organized by Mrs. L. G. Hopkins. Audubon is rather a difficult word for the younger members, so they took the poetic name of Blue Bird after one of the favorites of the feathered tribe in this community. Fifteen adults have been accepted as associate members, but the society proper is for the children, and Mrs. Hopkins will keep in touch with them by correspondence for six months or more, after which they are supposed to be full-fledged Blue Birds, and able to look after themselves.

THOSE who have been members of the School family during recent years will remember Father Bralliar. His ninety years are beginning to weigh pretty heavily upon him, and his daughter, Mrs. Sutherland, accompanied him to his Iowa home, returning on the twenty-sixth for her work in the summer school.

IT IS a busy time in the food canning department. Last week over a thousand gallons of vegetables were put up. This week the vegetable canning continues and peaches are added.

FOR the first time in some weeks the young folks had a march last Saturday evening, the orchestra furnishing the music, and Mr. Sargent acting as drill master.

The Madison Survey

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The Privilege of Being a Medical Missionary

THE medical missionary has a wide range of activities. He is by no means confined to the giving of treatments. His work will be akin to that of the Master, who has been called a "genuine medical missionary." A city physician, addressing a company of students in training for this type of work, was telling them of the opportunities he saw for them in the world. He said that Seventh-day Adventists can do some things for suffering humanity better than almost any one else, because of their religious convictions. Their religion trains them in habits of temperance; they use no meat, no tea and coffee. They are educated in self-control and abstinence, which, with their faith, gives them a patience which eminently fits them to deal with the sick and afflicted.

THAT was a strong testimony, and as a people we ought to come up to that standard. It shows that men, knowing the principles of our religion, see what the religion we profess should do for us.

By the side of that physician's statements place such words as these:

"God has committed to us a special work, a work that no other people can do. He has

promised us the aid of His Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ."

Our Mission

WE should show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery, and help those who cannot possibly help themselves. In doing this we have a favorable opportunity to show forth Christ the crucified One. Methods of helping the needy should be carefully and prayerfully considered.

—*Our Duty to the World*

It is good to have a special work expected of us. It is a wonderful blessing to be in line for the current of power that will make possible the accomplishment of that work. Every man to his place—that is the message today, and a large place in these closing days is to be

occupied by medical missionary activities. "The medical missionary work is the gospel in illustration." As it is otherwise stated: "Medical missionary work is the gospel in practice."

THAT the Lord chooses people to do a definite work in the world is illustrated by the experience of Aholiab and Bezeleel. They were given special ability as hand workmen in the wilderness tabernacle. That power and skill did not die with these men; it was transmitted for a number of generations, and Solomon took advantage

of it when he came to build the great temple at Jerusalem.

In similar manner the Lord has committed to His church certain lines of work. It requires special power to do this work, and church members should be in line for the current of power which has been promised to those who associate with the Master in His work. There are church members whose time is consumed largely in worldly business. The Lord has something better for them. They should be more closely associated with Him in the conducting of enterprises that will tell for the progress of the gospel.

Christ was working to relieve the suffering, to feed the hungry; and He wants His people to follow in His footsteps. Every church member should be able to assist his neighbors. Some need relief from physical pain; some need instruction on matters of diet. Whatever the need, we should be able to meet it. New members need training for such missionary activities, and this necessitates the conducting of educational centers by the church that its members may be trained.

Not only will these centers of training prepare church members for lives of usefulness as medical missionaries, but the world itself will come to us for instruction, and these activities will be the door to human hearts.

"If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might today be rejoicing in the message if those who claim to love God and keep His commandments would work as Christ worked."

Christ was a genuine medical missionary.

The Annual Conference

October 6, 7, and 8

AT THE coming meeting of self-supporting workers to be held at Madison October six, seven and eight, a topic that will require much study is the problem of supplying qualified workers to fill the heavy demand for workers in city cafeterias and treatment rooms, teachers for rural schools, and men and women to conduct the rural bases for these other activities.

From the beginning of Madison's history there has been the problem of establishing rural industrial schools. This has

called for the outlay of considerable money. But the city work is a still more difficult financial problem. There is the matter of high rents, the high cost of food stuffs, and the high wage that must be paid for different forms of mechanical work such as plumbing.

IT IS not difficult now to understand the force of the statement that, what might have been done in the cause of Christian work with comparative ease will now have to be done in the face of great difficulties. Since we do face hard conditions and almost unsurmountable obstacles, there is a temptation to say that the work cannot be done. But it can be done; it must be done; and it will be done.

The associates of Caleb and Joshua outnumbered them six to one, but the faith and courage of the two loyal followers of the Master won out in spite of the discouraging report of the ten spies. That spirit, that faith, and that courage is required of God's people today. Caleb and Joshua not only talked their faith, but they bent every energy to educate the younger generation in faith and courage, until they headed a company of young men and women who were able to cross the Jordan and take possession of the land of promise. Those who talked doubt and dwelt upon the difficulties slipped into their graves, and the men of faith went on to victory.

THIS experience is written for the instruction of Christians today. It is a chapter that should be studied by those who want a part in the closing work of the message. It should help us to lean on the promises of God, and with vigor train men and women for the final conflict.

The many who are practically idle when it comes to spiritual work need to be shown the opportunities of the hour. We hope that the conference will be attended by many who are interested in active missionary work, in enterprises that can be conducted by laymen for the forwarding of the Master's work. We are in the fight, and as Solomon tells us, "There is no discharge in that war."

Bear in mind the time of the conference, and let us hear from you at an early date.

Training Laymen for the Master's Work

IT IS a time in this world's history when laymen are to play an active part. "If

every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations and tongues." The work cannot be left to the few. Every man should share in the work, as every one wishes to share in the blessing and the reward.

Opportunities are opening on every side and we are bidden to step into these opening providences. But before engaging in an enterprise for the spread of the gospel many feel the need of some special training. They may be beyond the years of the ordinary school, but somewhere they should be given the special work that will fit them for lives of greater usefulness.

In the city of Denver there is an institution known as the Opportunity School. Any man or woman may enter it. It is open to all who want to make the effort for an education. It takes them whatever their previous life, and irrespective of what are usually considered qualifications for a school. The woman who scrubs floors in a business house can take class work at odd hours, and if she has the ability within her, later, she will be found occupying a higher station in life. The common day laborer can enter and train for technical work.

In preparing laborers for Christ, we need schools of opportunity. Instead of confining our efforts to the training of a select few, the masses should be given a chance, for in the closing work many are to have a part. "Instead of over-educating a few, enlarge the sphere of our charities. Resolve that the means that you intend to use in educating workers for the cause shall not be expended simply upon one, enabling him to get more than he really needs, while others are left without anything at all." This is the instruction we have had.

Many are spiritually idle in the vineyard because they have had no training for usefulness. Madison is endeavoring to meet this situation. Her doors are open to men women who, with a comparatively brief training, can do much more effective work for their Lord. It is a school for laymen who will make efficient workers at a rural base; for those who have native ability for medical missionary activities and need speedy training preparatory to conducting treatment rooms, cafeterias, food stores, and similar enterprises.

Madison does not discount the thorough work offered in many institutions, but in

addition to that, this school offers the brief training for mature men and women who desire to become active workers for Christ.

Encouraging Report of Cafeteria Work

ON HER return from a recent visit to several of the city centers, Mrs. Lida Scott, secretary of the Medical Missionary Volunteers, gave the family an interesting report.

THE Lord has a definite plan for working the cities as well as the highways and byways of earth. Radio developments in recent years help us the better to understand the great "broadcasting station" of the Master, and the opportunities of His people on earth to "listen in", provided they are tuned to hear heaven's message. The zeal of young folks to understand the radio system ought to be imitated by Christians who really want to know what the Lord would have them to do.

A few years ago two women were working in the silk mills in an eastern city. They had surrendered their hearts to the Lord, and they knew that "God desires that His children shall make use of all their powers in working to bless others, that they may grow strong in the strength of Jesus."

They had read the words: "You may not be learned, you may not be thought capable of doing a great work for God; but there are things which you can do. . . . Unaccustomed paths will open before you in your work of ministry. You will often have to step out of the beaten track, and under the Holy Spirit's guidance do a special work for God."

IT WAS not very clear what they could do, but they came to Madison for training, and as time went on, they decided upon a definite course of action. They would open a cafeteria in Chattanoga.

They took an upstairs room in a building well located for the business, and in spite of a number of drawbacks they made the place attractive, served well-prepared meals, and always met their customers with a hearty good cheer. The work grew, but the time came when a move must be made. Recently, these women have secured a well-located down-stairs store room, at 722 Cherry Street.

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authorized March 26 1919.

IT IS with considerable interest that one stops at the broad show window and reads the sign: "M. M. V. Vegetarian Cafeteria." Outside, are window boxes containing green things growing; inside, is a large basket of fruit and a vase of flowers. Stepping inside, one is a bit surprised at the size of the place, and is inclined to make some mental comments upon the courage of the workers, Mrs. Hilgers and Miss Kinner, for they have seating capacity for fifty. The general appearance of the place is pleasing with its harmony of colors, its attractive little rest room, its casement windows of generous dimensions, and the airy, cool appearance that makes a strong appeal in a Southern city on a July day.

The kitchen is delightfully clean and well lighted. At serving time patrons come by twos, and threes, and fives until the room is filled. The steam table is supplied with a large variety of wholesome dishes. The cold table above a long ice box invites attention to the crisp salads, cool desserts and refreshing drinks. There is a hospitable spirit on the part of the hostesses that makes a strong appeal, and one watching, is impressed that these people have been "listening in," for they are not only feeding people with good, wholesome food that makes for health, but they are doing a strong educational work.

When the day's work is over, these people are fortunate enough to have a little Bethany outside the city where they may go for the night. They are away from the noise and confusion of the city, and are in close touch with nature. The encouraging thing about it is that these two women are demonstrating what may be done by hundreds of housewives, some in one way and some in another, but all in the name of the Master.

Items of News

PROFESSOR Floyd Brallier taught in the summer school at Asheville Normal and Collegiate Institute, then returned for our own summer term at Madison. He has a large class in physiology and anatomy. Another class of twenty-five or more is enjoying the study of Bible and Christian education under the instruction of Dr. Sutherland.

AFTER an absence of a number of weeks, Dr. Sutherland conducted the school family's vesper services on Sabbath evening. He gave a brief report of the conference at San Francisco, and told of the deep interest in medical missionary activities, and of the steps taken to strengthen that phase of the work.

IT seemed for a little while last Wednesday that the arsenal of heaven was open, for the wind blew a gale and the rain came in torrents, mingled with hail. A number of trees on the School farm and in the neighborhood were thrown down or uprooted. Garden crops such as tomatoes, corn, and melons were almost wholly destroyed. It was a costly storm, but it might have been worse. No buildings were destroyed, and no one was injured. For this we feel very thankful, and although the garden outlook is a bit discouraging in view of all the effort that has been put upon it, yet we know that all things work together for good to those who love God, and He can make apparent loss our gain.

REPORTS of whole wheat bread making are coming from various sources. A housewife in Florida, catching the inspiration from reports in the SURVEY, is baking for her neighbors, and when she cannot get whole wheat flour on the home market, she sends to Madison for a supply. Brother and Sister Neil Martin have installed a one-hundred loaf oven at Polk Street Settlement, in North Nashville, and in connection with their medical work are putting out about four hundred loaves of bread a week. Brother L. L. French writes that he and his wife are selling about the same amount of whole wheat bread of their own baking in Montgomery, Alabama, and they look forward to having a cafeteria and treatment rooms in that city.

"The Survey is read with eager interest and passed on to others. Some are much interested, and I am mailing you a list of names and with them a donation to help defray expenses."

Calendar Number

The Madison Survey

FALL TERM October 16, 1922 to January 12, 1923	1922	SPRING TERM April 16, 1923 to July 13, 1923
WINTER TERM January 15, 1923 to April 13, 1923	1923	SUMMER TERM July 15, 1923 to October 12, 1923

The Nashville Agricultural Normal Institute

Otherwise known as The Madison School and Rural Sanitarium

General Statements

THE Nashville Agricultural Normal Institute is located on a five-hundred-acre farm near Madison Station, and about ten miles from Nashville. It was established in the year 1904, and the following year was incorporated under the General Welfare Act of the State of Tennessee, "for the teaching and training of missionaries, teachers, and farmers, who are willing to devote at least a portion of their lives to unselfish, unremunerative, missionary labor for the glory of God, and the benefit of their fellowmen."

Sacrifice has been a foundation principle of the institution. The land was purchased, many of the buildings were erected, and much of the equipment has been provided by the donations of liberal-hearted friends who wish to place practical education within the reach of students who are desirous of fulfilling the spirit of the charter. The teachers have been men and women willing to spend their lives in the training of such workers. They have received no stipulated salary, but instead, have donated to the institution what would, at a normal wage, amount to over a hundred thousand dollars.

Christian education is the world's greatest need. Intensive training is the spirit of the times, and to give speedy preparation for a life of Christian activity is the aim of the Madison School. It is training men and women to conduct industrial schools in rural districts of the South, and medical workers for rural sections and the cities. The School is conducted upon democratic principles, and stands for a layman's movement. It has directed into the Southern States, and beyond, over two-hundred-fifty workers, and is the parent of some thirty centers of activity, such as schools, sanitariums, or rural rest homes, and city treatment rooms and vegetarian cafeterias.

In the principles it advocates, and in the methods it pursues, the Institute is identified with advanced methods of education. The farm is one of its laboratories for practical demonstration. Farm, garden, and shops form part of the

as may be desired to make the room home like. Members of the family also provide their own dishes, silverware, and tray. Students unprovided with these articles when they reach the School will be obliged to purchase them here *All articles that pass through the laundry must be plainly marked with the owner's name in indelible ink.*

How to Reach the Institute

TICKET to Madison, Tennessee, on the Louisville & Nashville Railroad, if possible; otherwise, to Nashville, Tennessee. The Gallatin Interurban Railway gives hourly service between Nashville and Madison. However, students coming via Nashville will find it most economical to check baggage to Madison over the L. & N. Railroad. Students desiring to be met at Madison Station, should telephone Walnut 1789 R.

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laboratory equipment. There is shop work, dairying, carpentry, printing, and the manufacture of health foods. Emphasis is laid upon household economics, and practical education is given young women to fit them to meet life's duties and to teach others to do the same.

A complete course in medical nursing is given in connection with the Rural Sanitarium. Teachers in rural manual-labor schools of the South must be prepared, not only to teach the ordinary branches in a most practical way and to minister to the physical needs of their patrons, but while doing this they must be self-supporting. Madison, therefore, is not only itself a self-supporting institution, but it affords opportunity for student self-support.

Some Characteristic Features

SCRIPTURE study is made prominent, for in Christian education the Bible should be the basis of all instruction. Nature study is a practical demonstration of applied science, the results of which are seen in the out-of-the-city movement and the establishment of schools in rural districts,

2. Christian democracy is taught by means of a system of student self-government.

3. Student self-support is made possible by the location on a farm and the development of various remunerative industries.

4. Free tuition is granted to all who prove themselves qualified to enjoy the privileges of self-government.

5. Nurses' training is offered for those who desire the skill, not for commercial purposes, but as a preparation for medical missionary work in the South and in other needy fields. Enrollment as a Medical Missionary Volunteer is a prerequisite of admission to the course.

6. Two courses are offered, each providing twelve months' training for men and women otherwise qualified to conduct city treatment rooms and vegetarian cafeterias, and a twelve months' intensive training in agriculture.

7. Men and women of limited education who possess a spirit of devotion and ambition are afforded an opportunity to train for activities within their capabilities. It is a school for such laymen as farmers, mechanics, and housewives, as well as for teachers, nurses, and others desiring professional training.

8. Intensive training is offered in short courses, affording definite attainments within a limited period of time.

Qualifications for Entrance

THE Institute is training teachers, farmers, health-food workers, and medical missionaries, for the South. Applicants, therefore, should have a definite object in harmony with the purpose of the School. No age limit is specified, *but only mature students are provided for in the courses of instruction.* Those desiring only a general education are advised not to apply. Formal application should be made to the Faculty upon blanks provided for that purpose.

In order to meet the demands of class work, manual duties, and regular attendance upon all school exercises, the student must have good health. A limited number who are not physically equal to the regular program, but who desire to prepare for self-supporting missionary work, may be admitted as student-patients in Sanitarium Rest Home. Cash is required to meet expenses, but by previous arrangements expenses may be reduced to a certain extent by labor. Students who prove unequal to the regular program may be placed in the student-patient class by the Faculty until able to resume regular duties.

Students are expected to conform to the principles of healthful dress adopted by the Institute, and to be in harmony with the principles of self-support and self-government. Application to enter is considered a guarantee that the applicant is not only in harmony with these principles, but that he desires to assist in promulgating them. The attention of applicants is called especially to the rulings that students voluntarily forfeit their place in the School if found guilty of stealing; if out nights without making previous satisfactory arrangements; or, if they use tobacco. In dress, neat, plain apparel is the rule, and extremes in fashion are prohibited. A leaflet on the subject goes with the student application blank.

Government and Discipline

THE School is a democratic body, and all members in good and regular standing share equally the right of franchise. Rules and regulations, based upon principles laid down by the Board of Managers, are made by the legislative committee known as the Union Body. Upon entrance, students receive a copy of the general principles and rulings of various departments of the institution, and in the course of four weeks are expected to be ready for acceptance into the Union Body. Acceptance is necessary to continued residence in the School.

Violation of the rules may lead to the disfranchisement of a member, and continued inability to conform to the principles of the School naturally severs the student's connection with the institution. A disfranchised member is placed under a guardian, and for such supervision he pays \$5.00 per month.

All religious exercises are educational in nature, and regular attendance is required, as it is for all other school duties and exercises. Worship and Bible study are conducted each morning and evening. All who connect with the Institute are expected to arrange their personal program with this in view. Students are expected to respect the observance of the seventh-day-Sabbath.

Class Regulations and Records

FULL WORK in any course consists of one major and one minor subject each term. The minor subject is a manual training class, requiring of the student twelve 60-minute hours' recitation and a minimum of one-hundred-fifty hours of manual work in the department to which he has been assigned. No student is permitted to begin class work in a major subject who failed to make a satisfactory grade in either a major or a minor subject the previous term, except by special arrangements with the Faculty. Madison's training is for Christian

activities and all its students should be missionaries-in-training. Class credits are dependent upon conformity to the missionary program outlined by the Faculty.

The records of the institution give the history of the intellectual and manual work of each student, and statements are issued for each term.

Students deficient in the common branches are required to make up the work before being admitted to more advanced classes.

Class work cannot be dropped, neither can a student change from one class to another, without the Faculty's permission.

Each class hour missed, or fraction thereof, discounts the term standing one per cent. Opportunity is given to make up, under a tutor, work unavoidably missed, at the rate of thirty cents per hour.

Permission to withdraw from the school must be obtained from the Faculty. Notice of at least two weeks should be given in case a student wishes leave of absence during the school year.

Courses of Instruction

Madison offers technical work for men and women who desire to prepare for teaching in rural manual-labor schools; for farm, mechanical, and other lines connected with Christian activities; to conduct vegetarian cafeterias and city treatment rooms; for medical missionary and medical evangelistic work. For subjects offered in the several courses, consult the schedule of studies.

Teachers' Course:

Applicants for this course are expected to be strong in fundamentals. The rural teacher should have an education equivalent at least to a high school course, and a working knowledge of certain other subjects. In counsel with the Faculty, students are permitted to select a sufficient number of practical studies to make them efficient rural community workers. The institution also makes provision for students who desire more advanced work along practical lines.

Certificates are given to those who complete the required amount of class work and the required practice teaching either at Madison or in one of the rural schools. The amount of practice teaching does not exceed one year, but depends upon the previous experience of the student.

Students, more advanced in years, who show adaptability for certain phases of rural school work, but who cannot take the regular courses offered for teachers, will be permitted, in counsel with the Faculty, to select studies that will prepare them for their chosen work.

Nurses' Course:

The Madison Rural Sanitarium, operated as a department of the Institute, affords an excellent opportunity for the practical training of nurses. It is the object of the Institute to train medical workers for philanthropic work, but not for commercial nursing. Requirements for entrance are nine grades of school work, a high standard of Christian integrity, a good physique, and membership in the Medical Missionary Volunteer Band. The Faculty reserves the right to

Courses of Instruction

One subject at a time—class period, three hours

Long term: 120 sixty-minute hours.

Short term: 36 sixty-minute hours.

Term	General and Academic	Nurses' Course	Rural Teachers' Course	Agricultural Course	Elementary Agricultural Course	Home Economics Course	Cafeteria Course (Repeated beginning Spring Quarter)	Treatment Room Course (Repeated beginning Spring Quarter)
Fall Quarter	Old Testament Bookkeeping and Com Arithmetic Eng Grammer with Printing Algebra Adv Bl'ksmithing Instru Music Sewing	First Year Prac Hydrotherapy & Massage Second Year Diseases and Treatments Third Year Bible	First Year Hist of Education Psychology Second Year Food Chemistry Dietetics Cooking	First Year Entomology Animal Husbandry Agronomy Second Year Physics	Bible and Testimonies Animal Husbandry Agronomy	First Year Food Chemistry Dietetics Cooking Second Year Physics	Bible and Testimonies Physiology and Anatomy Food Chemistry Dietetics	Bible and Testimonies Physiology and Anatomy Food Chemistry Dietetics
Winter Quarter	Reading, Spelling, and Penmanship Cooking Sight Singing Cabinet Work	First Year El Sewing Second Year Children's Diseases	First Year Cabinet Work Second Year Weaving	First Year Farm Mechanics Second Year El Blacksmithing	El Blacksmithing	First Year Weaving Second Year Cabinet Work	Cooking	Prac Hydrotherapy
Spring Quarter	Arithmetic Eng I, Printing and Proofreading New Testament Instru Music Dressmaking Weaving	First Year Practical Nursing Medical Ethics Second Year Obstetrics Genito-Urinary Accidents and Emergencies Dietetics	First Year Bible—Book Study and Methods Second Year Simple Treatments, Accidents and Emergencies	First Year Simple Treatments, Accidents and Emergencies Vet Medicine Second Year Chemistry	Horticulture Vet Medicine Bookkeeping	First Year Simple Treatments, Accidents and Emergencies Household Management Second Year Chemistry	Kitchen Management Baking Bookkeeping	Massage Theoretical Hydrotherapy Bookkeeping
Summer Quarter	Millinery Weaving	First Year Bible Hygiene and	First Year Bible Hygiene and	First Year Horticulture	El Blacksmithing	First Year Bible Hygiene and	Canning	Diseases and

Course	Cooking Hymn Playing	Second Year Cooking	Second Year Sewing	Second Year El Carpentry	Gen Agriculture	Second Year Horticulture	Gardening	Treatments
Long arter	Bible Doctrines U. S. History General History Geometry Eng II & Printing Biology, Botany, & Physical Geog Dressmaking	First Year Physics and Chemistry Second Year Materia Medica Oper Room Drill Surgical Nursing	First Year Methods in Com- mon Branches Second Year Bible and Testimonies	First Year Gen Agriculture and Botany Second Year Bible and Testimonies	Gen Agriculture	First Year Sewing, or Gen Agriculture and Botany	Practical Cooking at City Cafeteria or Sanitarium	Practical work in Treatment Rooms
ing ort arse	Cabinet Work Sewing Poultry and Bee Raising Weaving	First Year Bible Doctrines Second Year Laboratory Drill	Gardening or Poultry and Bee Raising	First Year Gardening Second Year Bible Doctrines	Gardening	First Year Gardening		
mer arter	Literature,— American English Sacred Zoology and Astronomy Instru Music Denominational History	First Year Physiology and Anatomy Second Year Bacteriology Theoretical Hydrotherapy	First Year Pedagogy School Manage- ment Rural Sociology	First Year Bacteriology Feeds & Feeding Rural Sociology	Feeds & Feeding Poultry and Bee Raising	First Year Bacteriology Household Accts Rural Sociology		
mer ort urse	Geography Civil Government Auto Repairs	First Year Dissecting Second Year Phys Culture Manual Swedish	First Year Horticulture or Drawing or Painting or Music	First Year Canning Baking Cooking	Farm Mechanics	First Year Canning Baking Cooking		

Students in the Rural Teachers' Course, the Agricultural Course, and in the Home Economics Course are permitted to elect their short course subjects in manual arts.

deny admittance to or to drop from the course, any student who does not reveal a fitness for the work. Of women, the course requires three years, and of the men, two years of uninterrupted work. During the first and second years the student's time is entirely occupied in the Institute. During the third year, her time may be divided between the Sanitarium and practical city mission work under the direction of the Faculty. Polk Street Settlement, located in one of the factory districts of Nashville, the cafeteria, and the city treatment rooms, afford nurses in training an opportunity for practical experience in medical missionary enterprises conducted on a self supporting basis. Credits are withheld until the course has been completed in a satisfactory manner, when a certificate is given showing the amount of work covered and the character of the work done. New classes are organized at the beginning of the fall, winter, and spring terms.

Cafeteria and Treatment Room Courses:

To meet the demands for city cafeterias or vegetarian restaurants, a cafeteria course is offered that can be completed in twelve months. The treatment-room course, covered in twelve months, is a condensed training for men and women having some business ability, who desire to conduct hydropathic treatment rooms.

Two Agricultural Courses:

Scientific farming is one pressing need in the field of the School's activities, and one of these courses should be taken by every man who plans to connect with a rural community center. A new and attractive feature is the training for self-supporting city work from outpost centers. Men of practical experience are needed to conduct these rural bases. For such students, special attention is called to the condensed agricultural course of twelve months.

Home Economics Course:

Women, trained in the science of home-keeping have a wide field of usefulness. This course is planned for those who teach in rural districts, and for housewives who want to fit themselves for community work.

Short Courses:

One of the popular features of the Institute is the short-course work, offered in three weeks' periods four times during the year. The Institute is preparing men and women in the briefest possible time for the practical duties of rural school community work and other self supporting missionary activities, and reference to the schedule of studies will reveal the fact that a large number of important subjects are covered in these short courses.

Review Subjects:

Entrance to any department requires a thorough working knowledge of the common branches. Some students, mature in years, still lack educational qualifications to enter upon the work of a course. For such, a list of review subjects is offered. Presumably, students entering these classes are not taking the work for the first time; the subjects are given as a review. Classes are not organized in any subject for less than five students.

Classes and Class Periods

A THREE HOUR recitation period is the rule, and unless otherwise specified, the student receives credit for 120 sixty-minute hours when he finishes a long term subject, and for 36 sixty-minute hours for a short-term subject. Classes in ancient and modern languages and other college subjects are organized when the demand warrants it.

The correlation of literary and manual-training subjects is illustrated by the combination of the English work with printing; by the teaching of home economics in connection with the manufacture of health foods; and in the student and sanitarium culinary departments, and the city cafeteria.

Prospective Students

EACH prospective student should file a written application with the Faculty, and should not come to the School until he has received notice of acceptance. For further information and for blanks, address the Secretary of the Faculty, Nashville Agricultural Normal Institute, Madison, Tennessee.

Student Expense

THE conduct of the School is such that the student is, to a large degree, responsible for the expense which he incurs. The following rates are quoted on the basis that each member of the Institute works two hours per day without pay to aid the Institute in meeting general expense; that he remains at least one full year in the institution, and that during that time he makes school expenses by work, at the scheduled rates. Those who remain less than one year, unless admitted for a definite short course which they complete, and those who do not make expenses by work, pay double the rates given below.

Entrance fee	\$35.00
Board, two meals per day, per month averages	\$7.00 to 9.00
Rent for each room, per month	3.00
Library fee, fuel and light for public buildings, etc., per month	.75
Fuel and light for private rooms, according to use.	
Laundry, charged for by the piece	
Piano or organ rent, per month, 40 hours	1.00
Music, painting, and tutor fees, per hour	.30
Transportation to or from Madison Station	.25
Baggage, per piece	.25
General physical examination	1.00
Tray and dishes, approximately	2.50
Tuition, for students in good standing, free; for disfranchised students, per month	5.00

Students provide furniture for their rooms. The approximate cost per room is sixty dollars.

The entrance deposit may be withdrawn by permission of the Faculty, after the student has an equal labor credit balance. The unused portion of the deposit is returned when the student withdraws from the institution.

The average monthly expense of a student is about twelve dollars provided he is entitled to the double charge rebate.

Self-Support

THE WORK of the institution is performed by the students and teachers.

Students receive credit for all work satisfactorily done, above the two-hour time previously explained, at the rate of ten cents per hour. Each year a large number of mature students make expenses by work, and a premium is placed upon so doing by the rebate, at the end of each year of uninterrupted student life, of the double charge to all who have earned expenses. And on the same basis, a proportionate rebate is given all who earn over one-half their expenses by work.

In all cases the expense of clothing, books, and incidentals must be met in cash. Students not making their way by work must be prepared to meet the deficit in cash at the double rate.

Board

ALL MEMBERS of the School family board on the cafeteria plan at Kinne Hall. Two meals per day are served. They are paid for at the time of service with coupons, procured from the business office. Friends are requested not to send food to students, fruit excepted.

Students furnish tray, dishes, and silver. These may be purchased from the School, the approximate cost being \$2.50.

Students entertaining visitors may meet the expense from their own coupons for two days. Visitors remaining for a longer period are asked to make arrangements at the business office for their own expenses,

Examinations

EACH STUDENT'S ability to apply his knowledge is tested before he is classified. Examinations also close the work of each term.

A physical examination, costing one dollar, is given each student by the physician. Special rates are made in case laboratory examinations and other tests are deemed necessary. *Eyes and teeth should be put in good condition before entering the School.*

Rooms

MEMBERS of the Institute family live in cottages. Two students are expected to occupy the same room. On reaching the School, a room is assigned, and any change made must be in counsel with the Faculty. Students are expected to keep rooms and surrounding grounds in a neat condition, subject to inspection.

Room furniture including bed, dresser, chairs, stove, study table, window shades, toilet china, etcetera, must be supplied by the student. In part, these articles may be purchased from the School.

What to Bring

COTTAGE rooms are unfurnished. Furniture must be supplied by the student.

In addition, each student is expected to provide at least three sheets, a pillow and three pillow-cases, a bed spread, the bedding necessary for cold weather, a table spread, twelve towels, four table napkins, suitable work and rainy-weather clothes, three fomentation blankets, and such rugs, curtains, etc.

The Madison Survey

Published by
The Nashville Agricultural Normal Institute
Madison, Tennessee

VOL. IV

SEPTEMBER 6, 1922

No. 35

Opportunities for Laymen of the Church

IF EVER a people had warnings of things about to happen on the earth, it is those who are living today. Coal strikes, railroad strikes, and general turmoil in the business world are making men think. Seventh-day Adventists have been told that as truly as Sodom was destroyed by fire; as surely as the flood followed the warnings of Noah and his associates, so present day troubles portend a terrible visitation upon the cities of the world.

It is time to withdraw from the cities. "Out of the city" should be the message of every Christian. Not only should the Seventh-day Adventist talk this, but if he is living in some crowded center, he should set the example by taking his own family to the country and securing for it a rural home. A farm should be the heritage of each Christian family in these days as it was in the days when God established His people in Palestine.

IT IS time to build up the rural church, and for the members of the church to reach out with a message to the people living in the nearby cities, by establishing in their midst such centers as health-food distributing stations, vegetarian cafeterias, and treatment rooms. The church that is operat-

ing such city centers and that has a wide-awake company at the rural base, will carry weight when it presents the story of impending doom to city dwellers.

If the church of which you are a member is not yet doing a work of this sort, it may be well to consider why. Is it because the members have not been educated to carry

A Call for Consecration

SHALL we not manifest an interest to set in operation ways and means for the opening up of city work? Many opportunities have been lost through neglecting to do this work at once; through failing to go forward in faith. 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? Let every talent be employed in the work of God.

—A Present-Day Work

forward a self-sustaining, practical missionary enterprise? Is it because the members do not care to make the necessary sacrifice?

EVERY Seventh-day Adventist in whose veins flows red blood, who himself is ready for the times

ahead, believes that these troubles in the earth are a warning, and he will be energetic in proclaiming the message, not alone by word of mouth and the printed page, but by moving from the cities. Are we asleep in the midst of labor difficulties? It is not enough at such a time as this to preach. To our preaching must be added a practical demonstration, a leadership, that will take people from the centers of trouble.

"A thousand doors of usefulness are open before us." "The missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to

labor, and in ways and places that we had no idea of working. Opportunities are opening on every side. Press into every providential opening."

This is a message to laymen. The Master Himself was a layman, and His life work outlines the work of laymen. He did the highest work of a Christian as a self-supporting missionary. He was not antagonistic to the work of the church organization, but He augmented it by teaching that every believer should carry an active part of the work, and that laymen are equally responsible with the ordained ministers for the advancement of the cause of God in the earth. When we sense this, what a reform movement the church will see. And that reform must come before the closing work can be done.

Special Opportunities for Students

A COPY of the annual calendar of the Madison School was sent to every reader of the SURVEY last week. It explains the work of the institution and gives information needed by prospective students. Madison is training workers for the South and for foreign fields, and its doors are open to mature students, both men and women, who desire to train for self-supporting enterprises in these fields. Save last week's copy of the SURVEY for future reference. Send for application blanks if you are interested as students.

Train for Cafeteria Work

SEVERAL years ago we were told that sanitariums and vegetarian restaurants should be started in Europe. Before we can do much along these lines abroad, we should seek the experience of workers in the home field. The vegetarian cafeteria offers unusual opportunities for personal contact with people who are seeking the better way.

"Our restaurants can be so conducted that they will be the means of saving souls. One of the principal reasons why hygienic restaurants and treatment rooms should be established in centers of large cities is that by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in the business methods, and will investigate

the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time."

The fall term of school opens at Madison on the 10th of October. At that time there should be a class of twenty five capable men and women organized for cafeteria work. There is a great program ahead of us. These workers must understand the theory of the message, and they must be able, also, to present it in a practical way. Otherwise they are greatly handicapped as workers for the Master.

Prepare to Conduct Treatment Rooms

The instruction is definite: "In every city where we have a church, there is need of a place where treatments can be given. Among the homes of our church members there are few that afford room and facilities for the proper care of the sick. A place should be provided where treatments may be given for common ailments."

Beginning October 16, the opening of the fall term, there should be at least twenty-five men and women, otherwise qualified for self-supporting missionary enterprises, who are beginning definite training for treatment-room work. If this work makes an appeal to your heart, send for the necessary application blanks.

Another Annual Convention

THE conference this year will open Thursday evening, October 5, and continue until the evening of the following Sunday. Last year as the convention closed, the delegates realized that a number of matters had been crowded off the program for lack of time, and it was voted to spend three days instead of two in counsel this season.

Three main lines of work will occupy the attention of the delegates: rural school problems; city cafeterias and food work; and medical missionary activities, such as rural rest homes or small sanitariums and city treatment rooms operated from the rural base. The evening of the fifth and Friday the sixth will be rural school day. Every rural center should have its representatives on hand for the study of such problems as

Methods of teaching in the rural industrial school.

Distinguishing characteristics of the rural industrial school.

Cooperation secured from children and parents for the general welfare of the school.

The place manual training subjects occupy in the daily program.

The rural school as a center of community activities.

Cooperation with the university extension work and farmers' conferences.

Methods of cooperation on the part of rural school workers.

How the rural school workers are supported; how the school is equipped.

Activities of the rural school along health and sanitary lines.

The circulating library and literature work.

How and where to secure properly-qualified teachers and workers.

A similar list of topics confronts the delegates when they come to consider the food work, cafeterias, medical activities of the rural bases, etcetera. The three days of the convention will be brim full, from the early morning consecration meeting to the last hour of the evening session.

Has the time come for the laymen to enter the work? What is the relation of city churches and church organizations to missionary centers such as cafeterias and treatment rooms, food stores, and the manufacture of health foods?

At the present time, ninety-nine out of every one hundred members of the church are said to be engaged in business enterprises for themselves. A large proportion of these men and women will have to make a change, and at the convention ways and means will be discussed whereby that ninety-nine per cent can use their time, their ability, and their money for the forwarding of the gospel.

This notice may be considered a personal invitation to all interested ones to attend. It is impossible to send a letter of invitation to each one, but those who desire to spend three days in the study of these problems are cordially invited to attend. The Madison School will entertain the visitors, but all should write before coming, and guests are asked to provide their bedding. Do not neglect to write before coming.

A Call for Workers

Carpenters

NEVER during the eighteen years of Madison's history has the institution passed through such a busy season as the last few months. The program is naturally a full one when limited to the regular work, but when there is added the large amount of building that has been carried forward this summer, it taxes to the utmost the strength of the workers to keep up the numerous activities that continue the year-round.

But there is no halting yet. Within a few months the location of city cafeteria and treatment rooms must be changed. Before the change is made, the new quarters must be remodeled. This work should begin the first of October, and to do it we need the assistance of several carpenters.

Again, the new assembly hall on the School grounds is yet to be finished. That work was interrupted by necessary enlargement at the Sanitarium. As the fall term of school opens, the rooming quarters for students will be taxed, and it will be necessary before cold weather to finish off the attic of the assembly hall for students, rooms. We need carpenter help for this.

Are there among SURVEY readers any carpenters who would like to spend a few weeks, or possibly a few months, with us, helping to put these buildings in shape? We will greatly appreciate such help. We ask that any who may be able to give such assistance kindly send their names at once.

Farmers

TO CARRY forward the city mission work in the right way, it is necessary to conduct a rural base. This rural base should be an educational center as well as a food-producing center. Well-trained, consecrated farmers and mechanics are needed. To meet the need of workers who offer themselves for this line of work, the School gives an agricultural course. The country base is the life of the city work. Those who are interested and desire to take a brief training are invited to send at once for application blanks.

Teachers

TO OPERATE the rural base, calls together a group of families and usually there are children in the group. These, as well as the children of the neighborhood, should have school privileges. A number of applications for teachers are on file and we need assistance. Are there not teachers of some experience who want to spend a brief period in the specific training needed for self-supporting rural schools in connection with a rural base?

Big Boiler Fund

INTERESTING letters come from those who have read of the effort to increase the efficiency of the food department of the School by the purchase of a larger steam boiler.

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authorized March 26 1919.

Elder J. N. Loughborough, one of our oldest ministers, sends his contribution. Dr. Kate Lindsay, one of the first women in our ranks to practice medicine, responds to the call. The secretary of a busy physician writes that the Doctor, when he read the call, asked her to send a check for \$100.00. A former Sanitarium guest writes that the family is reading the little paper from Madison, and he encloses a check for the boiler fund.

These are samples of the responses. Irrespective of the size of the donation, the gift and the spirit that brings it are both appreciated by the workers at the School.

Cost of installing the boiler	\$1,500.00
Donated by the Faculty	\$750.00
Donations previously reported	190.00
Received since last report	184.50
Amount yet to be raised	\$375.50

Seeking a Home for a Boy

FRRIENDS of a thirteen-year-old boy are seeking a home for the little man where he can receive Christian training and grow to manhood in an atmosphere of refinement. If among the SURVEY readers there is a family that can open its doors to this boy, correspondence is invited, and particulars will be given by Dr. E. A. Sutherland, Madison, Tennessee.

Items of News

A BUSINESS man writes: "I made a trip from Texas to Alabama, then to Chattanooga, Knoxville, and Asheville, North Carolina, and I must say I appreciated finding the vegetarian cafeterias in cities along the route."

THE little Rural Sanitarium has had a full house all summer. Last Sunday, sixty dinner trays were served, the number of pa-

tients being augmented by their friends who came out for the day or week-end. The women's treatment room has been remodeled, and now presents an attractive appearance and very much better accommodations for the guests.

AMONG the students of earlier years were Brethren John and Chris Holms and their wives. For the past five years they have been doing pioneer work in the mountains of East Tennessee. They are carrying on a prosperous lumber business and at the same time are interesting their neighbors, distributing literature, etcetera. A church of fourteen members has been organized.

THE annual camp meeting of the Tennessee River Conference was held in a grove in the edge of Nashville. Several members of the School family camped on the grounds, but not all could have that privilege because work of Sanitarium and in some other departments is continuous. But each day the truck made several trips to the grounds, and every effort was made to give the entire family the benefit of the meetings. Twelve of the Madison students were baptized on the closing Sabbath.

SUNDAY morning the family had an interesting talk by Professor J. I. Beardsley, principal of Oakwood Junior College, who with his family spent a number of days at Madison. Professor Beardsley stressed the importance of industrial education for the negro race and the value of self-support to the colored student. These are problems that the Oakwood School is endeavoring to solve by extending the time of its courses and placing its daily program on the two-study basis, and thereby giving students a better opportunity to earn school expenses by work. Brother K. F. Ambs, business manager of the institution, his two children, and Miss L. Beaman, also spent a number of days at Madison. While Oakwood trains colored students and Madison is a school for white students, yet the two institutions have a number of problems in common.

Just a Reminder

THE Survey reaches you week by week, sent free, because we want you to become acquainted with activities of the Madison School and other self-supporting centers in the Southland. Many words of encouragement come from readers. These are appreciated, as are the donations sent from time to time to help meet expense of publishing.

The Madison Survey

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An Education That Gives Culture

TIME was when men sought an education that would relieve them of the necessity of work. They wanted an educated mind, and lost sight of the fact that certain areas of the brain are developed only as the hands are trained to perform skillfully. The feeling that work was one thing,—and usually a degrading thing,—and that education was indicated by soft hands and long-grown finger nails is a relic of the days when religion was thought to consist largely of form, and men got rid of sin and the devil by withdrawing themselves from human associations and living the life of a monk.

"I pray not that thou shouldst take them out of the world," said the Master, touching on the then prevalent idea of spirituality as an experience apart from the everyday life. He taught His followers that the God life, the highest and the noblest existence on this earth, is to be attained while rubbing elbows with the masses; earning one's daily bread; while sharing the woes and the heartaches of sufferers. This being so, the training that fits men to best meet life's problems is the truly cultural education. And we who are facing a time in history when practical education is deemed the need of the

hour, should recognize the real value of that training as a means of developing a cultured mind and soul.

THE generally accepted plan places the teacher of Greek, Latin, literature, or of the higher mathematics on the plane of mental culture; but the world is demanding men who can *do* as well as *think*. The test

Preparing for Times Ahead

SERIOUS times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord, and with persevering energy carrying them out. More depends upon consecrated ability and perseverance than upon genius and book learning. A return to simpler methods will be appreciated.

—*Industrial Reform*

of culture is ability to do; not, to do nothing. And so, great educational institutions are changing their programs and linking the practical with the theoretical, in order that their graduates may be able, when they leave the schoolroom, to do the things they have been studying about. If their work in life is to construct railroads and span chasms; if it is to make machines to carry the world's products and its human freight; if it is to develop worn land, and raise four bushels of grain where before but two were grown—whatever the objective, it is coming to be the plan to learn to do the real thing while in school, and to be prepared when school life is over to carry the actual burdens of such work. Business men are taking hold of educational institutions, and business tactics are coming into the class room.

THIS all indicates progress in methods of education, and schools that have as their goal the training of workers for the Master have much to learn along these lines. Their proper location is on the land and agriculture is the basic industry. No man should stand at the head of these schools and attempt to mold the character of the work, who does not appreciate the value of agriculture and recognize its place in the training of students. "They will hold everything from advancing in right lines," we are told, and "in the past their influence has been a hindrance."

A limited amount of class work on the subject of agriculture will not answer the purpose. The school farm should produce the food needed by the school family. Less and less should we depend upon imported products. Students and teachers, working the soil together, with the blessing of the Lord attending, are to prove that false witness has been borne against the land, and that those who work with faith and hope will be richly rewarded.

LINCOLN stated it tersely when he said, "The most valuable of all arts will be the art of deriving a comfortable existence from the smallest area of soil." In days when transportation troubles face us, we are going to see the value of producing our food supplies from the land about our schools. We must teach men and women the art of producing their living from a small acreage.

"Serious times are before us, and there is great need for families to get out of the cities into the country." These families are to be Spirit-filled men and women whose love for the Lord and His truth will lead them to devote their lives to His work. While making their own living from the soil, they must be able to teach others from the cities how to do the same thing. Their homes may soon become places of refuge for those who are tried and afflicted.

All this calls for a new presentation of farmers and manual laborers. Mental discipline is to be combined with physical fitness and skill to perform life's duties. Practical men will face the problem of teaching the art of agriculture, and they must be so in love with that art that it will transform their lives. When a skilled agriculturist is possessed also of the Christian graces that come with consecration of life to the work of the Master, he will be a mighty power for good. That is the type of teacher we are looking for.

That teacher will be recognized as a cultured man, and he will bring culture to his students

The Boiler Fund

WHEN the call was made for donations to help pay for the big boiler needed in the food department of the School, there came response from a worker in medical lines who a number of years ago was a student with some of Madison's teachers. Who would not appreciate such words as the following? She writes:

"I told the Lord that if He gave me my wage for last month when I was sick and had tonsils removed, that I would put five dollars in the Big Boiler Fund as a thank offering. I want it to head the 'Small Donation List', so that other SURVEY readers will be encouraged to put their little donations alongside of mine, until the many mites amount to a real lift on the Boiler Fund. Of course, this will not discourage the friends who can send larger donations. But many of us SURVEY readers want a part in helping you give the message of health foods to the people; so I send this with a prayer that the Lord will multiply it a hundredfold."

That is the cooperative spirit which is making possible the work of an institution that bars no one from training for the Master's work because he lacks money to meet expenses.

On the Big Boiler Fund there is lacking \$350.00 of the amount asked for. If friends want to help and cannot pay at once, pledges to pay in the near future will be appreciated. You may address Dr. E. A. Sutherland, Madison, Tennessee.

Working for the Mountain People

FAR and wide is known the work of Oneida Institute, established by "Burns of the Mountains," in the highlands of Kentucky. From that school men and women are penetrating the mountain regions with the gospel of education, and from Professor T. L. Adams, president of Big Creek Institute, located at Big Creek, Kentucky, come the following words. They will be encouraging to other teachers who are giving their lives to the youth of the mountains, and who are striving to make their schools and community centers self-supporting, and that very largely from the soil. Professor Adams writes:

"With other workers, I came to Big Creek from Oneida to conduct this school for boys and girls. After an experience of five years in Mountain work, I thought I saw a way to make the enterprise practically self-supporting after it was once started. I was much interested in reference made in your little paper, the SURVEY, to self-supporting missionary work, and am writing for information as to the lines of activity you carry on for the support of your work. I am much interested and will be glad of any information you can give me, for I take it that anything that would help you would help in the work here. There is wide opportunity here in the mountains to do a wonderful work for the country."

Some of our friends who are interested in the mountain work may want to learn more of Big Creek Institute, and of the men and women who are devoting their lives to work in that rather obscure corner of the earth. Big Creek Institute puts out a little paper called the *Kentucky Highlander*.

Growing Character in Mountain Work

ONE of the rural workers of the South wrote recently. "I certainly believe this work will develop unselfish service on the part of God's people and prepare them for the end." In order that you may see why she feels that such work is a real character developer, we give a few experiences gathered here and there from among the workers, without mentioning names.

From one school center comes this word:

"We are happy because our crops are looking so good. Irish potatoes did real well; sweet potatoes give promise of a good crop; the strawberry patch yielded over 800 quarts; the peach crop is good, and we had an abundance of blackberries. Canning has been one of our main activities, and yesterday we dried corn. But I must tell you something else. The hay crop is one of our big problems. We knew that if we had a few bushels of cow peas or soy beans for seed it would be a great blessing, but we had not a cent with which to buy, and we did not know where in the big world to get ten dollars. Then the Lord came to our rescue, and a neighbor made an advance payment on music lessons for one of the children, and we bought the seed.

Along with agricultural problems and the question of supporting the little schools, comes the work of the medical missionary. On this point a worker writes:

"We were not able to finish our house for lack of a carpenter, but we converted a portion of the unfinished building into treatment rooms and have been working for the neighbors. We had a seventeen-year old boy who was suffering from rheumatism. We had to supervise his diet carefully, and it pleased us to see him adopt a healthful diet as he regained his health, and to hear him state his faith in other principles of truth. He goes back to his home a wonderful help to the community."

It takes faith and courage to conduct the rural center with its school and medical activities. It develops both these attributes in the people who persist in the enterprise. The blessing is shared by the workers and the ones who are recipients of the workers' care.

An Inspirational Visit

LAST week Dr. Percy Magan, dean of Loma Linda College of Medical Evangelist, Professor Fredrick Griggs, president of Emmanuel Missionary College, and Mrs. Scott, Dr. Sutherland and Professor Bralliar of the Madison Faculty, visited two very interesting educational institutions, the engineering department of the University of Cincinnati and Antioch College, at Yellow Springs near Springfield, Ohio, in order to study some of their methods of industrial education.

Sixteen years ago the engineering department of the University of Cincinnati arranged its program so that students-in-training could devote a portion of their time to practical work in shops of Cincinnati and other cities. The student body is arranged in pairs. While one of a pair is devoting his time to class work at the University his mate is working full time in a shop. At the end of a few weeks the program changes and the practical workman enters class while his mate fills the position in the shop.

When this scheme for practical demonstration along with the theoretical instruction was offered the students sixteen years ago, only twenty-seven men elected to adopt it, the remainder of the students preferring to carry their work on the old plan of full time work and no practice. The new plan

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has grown in favor, however, until today the engineering department enrolls nearly a thousand students, and all are on the plan of theoretical work combined with the practical experience during student life. The course has been lengthened from four to five years, but the students on the new plan are able to very materially decrease expenses by the money they earn in the shops.

ANTIOCH COLLEGE, the second institution visited, was founded by Horace Mann, the great educator who desired the college to be a manual training school. After the death of the founder, his vision of practical education was lost, and the school declined. A year ago the institution was turned over to Mr. Arthur Morgan, a business man of broad ideas and large experience in public works.

Associated with Mr. Morgan are a number of wealthy business men who have confidence in his educational plans, and who are willing to assist with their means. His educational vision is similar to the plan being worked in the engineering department of the University of Cincinnati, with possibly more emphasis on training men for leadership or ownership of small businesses. He favors educating men for independent life as mechanics and along agricultural lines. A large tract of land has been added to the college property, and it is Mr. Morgan's hope to establish a number of industries on the campus for the benefit of students and to offer means of student self-support.

THE visit to these institutions was an inspiration. One cannot but admire the spirit and courage of men who are true to their convictions, and who are willing to step aside from beaten paths in methods of education.

For eighteen years Madison has in principle been following a similar plan of education, connecting theoretical training in the class room with practical training on the farm and in the shops. It has thus been training for leadership in certain enterprises, and has given students an opportunity to make expenses while in training.

The Madison School has had the advantage of school-owned industries, located on the campus, and this has held the students under the influence of the institution during the entire period of their training, instead of sending them into the city or elsewhere for their manual duties. Perhaps no other plan could do more for the student in the way of inspiring confidence in the enterprise, and cooperation in the conduct of these enterprises, than this one which affords daily contact and constant familiarity with all the inner workings of the business.

The report from these two most interesting institutions makes us realize more than ever the great privilege that an institution affords students when they can have opportunity to work on the cooperative plan, and can closely correlate manual work and class room instruction.

Items of News

FRRIENDS want to know of the progress being made toward health by Mother Druillard. A friend and neighbor, after a recent call, put it in this way: "Her courage and good cheer is wonderful and enough to carry her through almost anything". She has been in a wheel chair a few times, but can stay up for only a short time. But she has a bed which gives her much comfort. This was ordered for her by her friend, Dr. Sanders, and she says it is a wonderful boon to those obliged to suffer from broken bones. Mother D. wishes to express her thanks to all the friends who have so thoughtfully sent her words of sympathy.

THE annual conference of Southern self-supporting workers will convene at Madison October 5-8, the opening session being Thursday evening at seven o'clock. We call frequent attention to this meeting, for there are people at a distance who wish to attend. They are cordially invited, but are asked to write before coming. It is some effort to provide accommodations for the company, and the School should be notified of your plans as early as possible.

The Madison Survey

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VOL. IV

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The Relation of Tuberculosis in Adults to Childhood Tuberculosis

TUBERCULOSIS, the great white plague, is reaping a heavy harvest in our midst every year. Despite the efforts of the Government and of the medical profession to check the disease, and all the organized efforts to educate the public to combat tuberculosis bacilli, the toll is still very high.

Tuberculosis is especially a disease of youth, although by no means confined to the early years of life. It is a disease fostered by unsanitary surroundings. The foundation for tuberculosis is often laid in childhood, and children in our large cities are especially subject to it. Contaminated air in public buildings, such as school rooms and poorly ventilated homes; low moral and physical standards; continuous nerve tension, such as many children live under in crowded schools and facing the cramming system of education; lowered resistance through mal-nutrition,—these are some of the predisposing causes of the disease. And because these conditions exist in an exag-

gerated form in the cities, the cities become the hotbed of the disease. To save the children from tuberculosis is one reason why every parent should seek a home in the country.

The Christian's Pattern

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. He lived in a peasant's home, and faithfully and cheerfully He acted His part in bearing the household burdens. He was a willing servant, a loving, obedient son. He learned a trade, and with His own hands worked in the carpenter's shop with Joseph. In the simple garb of a common laborer, He walked the streets of the little town, going to, and returning from His humble work. His life demonstrated the worthlessness of those things that men regarded as life's great essentials.

How Shall Our Youth Be Trained

attack of influenza, and the tuberculosis bacilli may flare up.

When there is fair physical vigor it is difficult to recognize the disease in children. But when there is unusual lassitude, anemia, a slight rise of temperature at times, possibly stunted growth, a fickle appetite, a fretful disposition—when one or more of these conditions exist, it is well for parents to be on their guard. A fight may be going on in the child's system against the dread disease.

PHYSICIANS find that from seventy-five to eighty per cent of the children living in the large cities show a positive reaction to the tuberculin test. Not all of these cases develop active tuberculosis, because the life forces are often strong enough to suppress the disease germs. On the other hand, let the vitality become lowered as the result of a cold or an

TUBERCULOSIS is primarily a disease of the city, and children up to the age of fifteen are especially susceptible to the tuberculosis bacilli. The germ finds entrance to the body in a variety of ways, possibly most frequently by the use of milk from tubercular cows. In spite of legislation and extreme care, it is a continual battle for those living in cities to procure milk from healthy cows. Milk for human consumption should always be sterilized. Since the child of a tubercular mother, if nourished by the breast would have little opportunity to escape the disease, some other means of sustenance should be provided.

The tuberculosis bacilli contracted in youth may lie dormant in an individual for many years, and then become active when the meridian of life is reached and vitality begins to wane. Out of two hundred cases of pulmonary tuberculosis in adults examined within recent months, sixty-two per cent gave a history of infection in childhood. If the history of others had been less obscure the percentage of early infection would doubtless have been higher. It seems evident that in a large number of adult cases of tuberculosis, the infection has been carried from early years, and has been fanned into a flame by an attack of influenza or some other trouble that lowered vital resistance.

THE Psalmist's expression, "A pestilence that walketh in darkness," well describes the T. B. germ. Sunlight, fresh air, good food, a wholesome moral atmosphere, are preventives of this disease. Parents should consider carefully what it means to rear their children in the city. As we value their lives, we should seek for them a home away from the physical and moral contamination of congested centers. We should locate on the land and teach them to live and work in the open; to eat wholesome food raised by their own hands. The health of our adult population depends upon freedom from tuberculosis in childhood.

In case symptoms of tuberculosis appear, special precautions should be taken to keep the power of resistance up to the highest point. The value of foods rich in mineral salts and vitamins must be recognized. Proper methods of work and the importance of sleep and rest must be emphasized. Worry should be avoided. Tuberculosis germs may be in the body, but they can do

no harm so long as the system is properly nourished and vitality is up to par.

A HEAVY program is before the people of God in the closing days of earth's history. It will require all the health, all the mental vigor that can be developed. With the vision of this work should come also an understanding of the laws of health and the urgent need of caring especially for growing children. Every law of health should be put into practice. It is time to leave the cities and seek a home under conditions favorable to health. If we be willing and obedient, we shall eat the good of the land.

A Growing Demand for Wholesome Food

WHEN Mrs. Lida Scott returned recently to Madison she told the family of experiences in San Francisco, Los Angeles, and New York City, where she finds that the public is aroused to the importance of vegetarian dietary, and restaurant keepers are attempting to satisfy the growing demand for such food.

In most of our large cities, one can find the hundred per cent whole wheat loaf and vegetables simply prepared and served in their own unthickened juices. At other times what is called a whole wheat loaf contains only a sprinkling of bran with white flour, but the proprietor realizes the demand, and as the public becomes better educated it will cease to accept the imitation for the genuine.

Fisher, the man recently written up in the popular magazines as authority on whole wheat bread, has a restaurant on Sixth Avenue, New York, where he sells the one-hundred per cent whole wheat loaf. He makes, also, a specialty of simple, home-cooked vegetables. In the window the passer finds a bulletin, which is changed from day to day. One day it read—

What Is More Appetizing
What Is More Wholesome
Than Stewed New Limas?

And that day lima beans, well cooked and most attractively served appeared on the menu and were eaten by hundreds of people. Just one thought a day, but the public is being educated to the advantages of a simple, natural diet.

Some restaurants are offering vegetable club dinners. Others are making the vegetarian menus so generous that the seeker for natural foods can be satisfied at a much

more reasonable price than a few years ago. There is still much to be done, however, in the way of placing these foods before the people at prices that fall within the reach of the common people.

Cafeterias and restaurants appear in a variety of forms. There is the little "hole-in-the-wall," known as a luncheonette; there is the automatic cafeteria, where coin is deposited in a slot machine and the dish of food is released. The Young Women's Christian Associations conduct cafeterias on the ground floor, and when the patronage reaches near a thousand the overflow is handled on the balcony. And there is the magnificently equipped Child's new cafeteria, furnishing a variety of wholesome and appetizing dishes for the vegetarian.

It is time for our own people to make a stronger impression on the public with their knowledge of foods that bring forth health and vigor.

The Annual Conference

YOU will not overlook the date — October 5 to 8. You will not forget the request that all who plan to attend write before coming. If transportation facilities are normal, we expect to have a well-attended meeting.

The tendency has been to confine our gospel efforts to a limited number of places. "How many towns and cities there are that are utterly neglected. . . . Transplanted trees from your thickly-planted nursery. God is not glorified in the centering of so many advantages in one place. Give room; put your plants in many places, where one will not lean for support upon another. Give them room to grow. This the Lord demands of you."

This process of transplanting is going on, as seen in the establishment of numerous centers for self-supporting missionary enterprises. The conference will bring together men and women who are full of ideas and plans. This is to be an educational and inspirational rally.

A Dollar Day for the Boiler Fund

THE story is not a new one — the need of a larger boiler for the food department of the Madison School. This institution is training men and women to conduct vegetarian cafeterias in Southern cities. There is a

strong demand for such workers. Students make their expenses while in training, and the food factory helps to make this possible.

A new and larger boiler was needed, costing \$1500.00. One-half of this amount was given by the faculty. Friends have been asked for the other half. There is yet to be raised \$310.00.

It has been suggested that we have a DOLLAR DAY, and that readers of the SURVEY be asked to contribute \$1.00 apiece.

Smaller donations will be just as thankfully accepted, and larger donations will by no means be refused, but we would be wonderfully pleased to see friends who are interested in this Southern training school and its activities complete this campaign for a little money by sending ONE DOLLAR.

We thank you in anticipation. Address, Dr. E. A. Sutherland, Madison, Tennessee.

Carpenters are Needed

LAST week' readers had their attention called to the building activities at Madison and the need of special help between now and the first of January, in order to complete the new school building in process of erection on the campus, and remodel rooms in the city for the cafeteria and treatment rooms.

Are there carpenters who are willing to volunteer their services for a brief time in order to complete these jobs? Correspondence is invited and particulars will be given.

Why Train Workers To Conduct Vegetarian Cafeterias

PEOPLE who understand the science of healthful diet are under obligations to assist in the education of people less fortunate than themselves. If a house were on fire it would be considered criminal carelessness for a witness to make no effort to save the inmates. How can those who know how to eat for health be free from responsibility for the health of those who do not know?

Instruction is positive on this point. The knowledge of health foods is called a gift from God, and for this gift, as for all other talents, the possessor is held accountable to the Lord. We read:

"God desires that in every place the people shall be taught to use wisely the products that can be easily obtained. Skillful

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teachers should show the people how to cultivate to the very best advantage the products that they can raise or secure in their section of the country."

And this work of preparing healthful food for the public is to be done in no half-hearted way. "Such work will yet be done with consecrated zeal and energy." It requires some business ability to carry forward a vegetarian cafeteria, and those who do this work in the South should have a business training before they enter Madison, or they should get it in connection with some of the industries of the institution.

Light on the subject of diet is coming from many sources, and the importance of establishing vegetarian eating places is emphasized to such an extent that it is impossible to ignore the demand. As illustration, Dr. Arnold Lorand of Carlsbad, writing on the subject of vegetarian diet, says: "It would be very advantageous if in all large cities vegetarian societies or clubs were formed which would build and control restaurants of this kind." And then in regard to the people who are to conduct these eating places, the same author says:

"In vegetarianism a thorough knowledge of the science of cooking is a prime requisite. It would be well if the owners of vegetarian restaurants would first have to pass an examination in cooking."

The demand upon Madison for trained cooks is on the increase. Many cities of the South must yet be entered with the message of healthful food and the rational treatment of disease. "As yet there are comparatively few places in the South that have been worked. There are many, many cities in which nothing has been done. Centers of influence may be established in many places by the opening up of health-food stores, hygienic restaurants and treatment rooms."

For this reason the School offers two courses of one year each for the preparation of such city workers as cooks, dietitians, and nurses. The next classes will be organized the middle of October. Those who are interested are invited to write for the annual calendar and application blanks.

Items of News

SOME time ago Elder Charles E. Boynton, for a number of years missionary worker in South America, was brought to Madison on a stretcher, suffering with septicemia. He has made a good recovery, and is returning to his family near Chattanooga.

A NUMBER of X-ray pictures have been taken of Mother Druillard's back and limbs. The broken bones have united, her back shows no injury, and there are good indications that she will in time be able to walk again. This is a source of encouragement to her and her friends even if the road to recovery seems long.

THERE is much interest in instrumental music on the part of a good many members of the family. Brother and Sister A. J. Wheeler and Brother George McClure have carried perhaps the heaviest portion of the burden of developing an orchestra and the junior band. At the musical entertainment last week Mr. and Mrs. Erwin T. Booth, of Nashville, assisted the home players. Mr. Booth is a master with the French harp. Mrs. Booth accompanied him on the piano, and she sang several numbers which were very much appreciated. Mrs. Ernest Young, of Louisville, who is with her husband at the Sanitarium, has entertained the guests a number of times with her sweet singing.

"I have read the Survey and find myself in harmony with the plans and methods of the Madison School."

"I hand my copies to my friends and have sent several copies across the waters."

"I watch eagerly for the little paper."

"My husband reads the Survey through at a sitting as soon as it reaches the house."

"It helps me to get a broader vision of what I should do in life."

The publishers appreciate names for the mailing list, and likewise they appreciate it when friends favor them with donations to meet the publishing expenses.

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Training for Christian Service

—How Shall We Make Efficient Workers—

IN HIS Sabbath morning service Dr. Percy T. Magan, dean of Loma Linda College of Medical Evangelists, took as his introductory text the words found in the twenty-seventh verse of the twelfth chapter of the book of Proverbs, "The slothful man roasteth not that which he took in hunting." There is a great cry for efficient workers in both home and foreign fields, and our schools face the problem of training for service. The mere taking of a course amounts to little. The great question is, What use is made of the education when once it has been gained? Mere hunting is not sufficient; it is a slothful man who stops with the hunt; training must be made practical, and our students must be able to roast their venison as well as to hunt the deer.

In the work now advocated of conducting vegetarian cafeterias and treatment rooms in the large cities, a man may know how to cook; he may be able to give treatments; he may be able to finance a cafeteria or treatment room, but if he is unable to work with others, to hold a company of workers together, he might as well not start out in the enterprise.

OUR workers must be able to get along with people, and very often with very queer people, at that. People who are devoted to a cause are often odd, but these people, if handled right, are willing to do anything. They will work without a big wage; they will stick to a job through thick and thin if we will only give them the chance. It is the

big business of leaders to know how to handle such people.

Our self-supporting work gets more vital thrusts from people who are not able to work in the harness together than from any other one thing. And so our training must develop ability to pull

together. That is the greatest problem we face in this life work of ours.

SOME people who are after a diploma fail to realize the true meaning of the word diploma. There is in it the same meaning that you find in the words diplomat, and diplomacy. A diplomat has two nations, or two interests, to represent, and it is his business to make the parties of one side see the situation as it looks to the parties on the other side. A diploma, therefore, ought to signify that a man is a diplomat; that he has

Medical Missionary Work

HENCEFORTH medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities. Sanitarium work is one of the most successful means of reaching all classes of people. Christ has commissioned us to carry forward the medical missionary work that He began.

A Plea for Medical Missionary Work

ability to get people to see alike and to work together.

A man of genius and skill was one time trying to put across a great city enterprise, but things were going bad. His heads of departments were not cooperating. An editorial in the city paper put it about like this:

John B. Smith is a brilliant man;

John B. Smith is a genius;

John B. Smith is an educated man;

John B. Smith is a thorough gentleman,
but—

John B. Smith cannot work with other
people, and—

John B. Smith will have to go.

IN OUR work, it is a most pathetic thing when men who are trained to do well all the details of a work are yet unable to cooperate for the upbuilding of the whole enterprise. To get people to work together is one of the greatest accomplishments. Abraham Lincoln was a master at this. He chose for his cabinet men who were noted for their ability to do things,—men who knew much more in their line than the president himself knew. Then he had the faculty of gaining the confidence and cooperation of these men for the good of the nation, and in that way he won the war.

Lincoln reasoned that if he could hold these men together he would have the greatest cabinet the world had ever seen, but before he could hold them he must control himself. The hardest job any man has is to become master of himself, and to be willing to work with men either as employer or as employe. It is an easy matter to fire a man who does not please the boss. But firing a man never cured a difficulty. As Lincoln put it: "Killing the dog does not cure the bite."

AND so in all our work, we are trying to make leaders of men; men who have first the mastery of themselves and then are able to work well in the harness. And it is a great undertaking. In our training of medical workers, we face some changes in methods as we seek for efficiency. One of the foremost figures among medical educators has recently said that the education of physicians is now such an expensive luxury that even the great foundations, which have millions of dollars at their disposal, are staggered, and say that methods must be changed.

Medical educators are holding conferences and laying plans with a view to revamping the curriculum. It is even proposed to put medical education on a program so students can earn from one-half to three-fourths of their expenses.

The feasibility of combined class instruction and practical work has been demonstrated to such an extent by the engineering department of the University of Cincinnati, and elsewhere, that men of authority in the medical profession are saying that the medical school that can operate on a similar basis will be doing the biggest thing that has ever struck medical education.

The school at Madison for years has been conducting its work on a similar basis. The Lord has honored this work. He has brought to the school educators from foreign countries to see what is being done here, and now we are seeing great men in the medical world wrestling with the same problem. We have taken a step in the right direction, and if we have faith in the Lord and in His Word, we may expect to see greater results than ever before in preparing men who are able to roast that which they have taken in the hunt. In other words, to carry forward with success a work undertaken for the progress of God's cause in the earth.

How to Prevent Colds and Avoid the Evils that May Follow

THE season of colds is approaching, and it is well to remember that an ounce of preventive treatment now is worth many pounds of curative treatment after an attack of influenza.

The influenza germ can have no effect on the system until vital resistance has been lowered. But when once it gains a foothold, it and the complications which often follow, such as pneumonia, pleurisy, and tuberculosis, may become a veritable plague. The wise person will so live that his body is fortified against an attack of influenza.

One of the important steps is to have the system saturated with vitamins and mineral salts obtained from foods eaten in their natural state. It is well to eat an abundance of vegetables prepared so as to preserve the mineral elements, and whole grain preparations instead of denatured food products, such as many of the popular breakfast foods and devitalized breadstuffs.

From a health talk by Dr. Sutherland

There are some things that should be assiduously avoided, such as rapid eating, worry, and eating late at night. There should be wholesome exercise in the open, sleep in well-ventilated rooms, and deep breathing. Disease catches people who are poor breathers and those who breathe vitiated air.

On rising in the morning it is well to take a cold spray, a rub or a sponge bath, provided it is followed with a good reaction. This is a tonic that fortifies against disease. And the warm bath is necessary to keep the skin in good condition. The body should be properly clothed so as to avoid exposure to the weather, and special attention should be given to the proper clothing of the extremities.

It is found also that health depends much upon the prevailing state of mind. Contentment, an optimistic outlook, usually means good circulation, normal functioning of the various organs, and the free elimination of poisons by the excretory organs. Worry, continued nerve tension, and fear affect every organ of the body. They retard digestion, close the excretory ducts, and the body accumulates poisons and becomes a fertile soil for influenza germs. Then pneumonia, pleurisy and tuberculosis germs are easily grafted upon the weakened tissues.

"Teach the people that it is better to know how to keep well than how to cure disease." If, in the home, parents and children are free from colds and their complications, this will be a good advertisement that the principles of health are observed. This is one way to demonstrate one's knowledge of the laws of God as applied to physical life.

A Treat for the Madison Family

DURING his visit at the week end Dr. Percy Magan spoke to the family a number of times. He and Dr. Lillian Magan spent thirteen years at Madison and they are still counted members of the family, and when Dr. Percy is here it is the occasion for an educational rally. He was one of the founders of Madison, and before that was in the movement that took Battle Creek College out of the city, relocating it on the farm at Berrien Springs, Michigan.

Then followed the development of a school of industries at Madison for the training of practical Christian workers in the South. The various steps in the growth

of this school are all familiar to Dr. Magan, and in many of them he has had a leading part. Then, when the medical school at Loma Linda was in a critical condition, he was released from the work at Madison that his organizing ability might be utilized in the development of that training center for medical missionaries.

Dr. Magan gave an intensely interesting story of growth in the medical college, and of plans now on foot to strengthen that work by making it possible for students to earn a portion of their expenses while in training. This struck a sympathetic cord in the hearts at Madison, for when a medical school, which is recognized as one of the most difficult educational institutions to operate, contemplates such a plan, it must be a portend of decided reforms in many another school.

It is a wonderful satisfaction to the founders of Madison, after their years of combined class and manual work, to find a similar scheme contemplated by medical schools which have to compete with the highest educational institutions of the country. Wider opportunities are to be offered the youth of the denomination. On the other hand, heavier demands are to be made upon the students, for the time is coming when an applicant for admission must prove his adaptibility by holding a job for a specified period, and giving a recommendation from a satisfied employer.

Compared with the pattern set for the education of Christian workers, we have departed far from what God would have us do, but we are told that our schools are "prisoners of hope," and that while for a time educators may have lost the distinct outlines of their vision, the schools will return to their upright position. Dr. Magan's visit and talks were a real inspiration.

Carpenters Are Needed

THE annual conference of Southern self-supporting workers convenes at Madison on the evening of October 5. Following the conference, the School takes over a property to be fitted up for cafeteria and treatment rooms in the city. This is all part of the training offered workers for this field. We must have added help for building. Are there carpenters who would like to attend the conference, and remain for a time afterwards

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to assist in this work? If so, we hope to hear from them in the near future. Further information will be given by Dr. E. A. Sutherland, Madison, Tennessee.

Items of News

CLASS work for the children of the place began on Monday, September 18, with Miss Florence Hartsock in charge. Madison does not admit children to the school, but the education of the children of faculty members and of students is provided for in the normal training department.

CONVENTION time is near. This annual meeting will be of vital interest to all who are actively engaged in self-supporting missionary enterprises, and to others also. We invite you, and ask that all who plan to come write us as early as possible. The opening meeting of the conference is Thursday evening, October 5.

A CARPENTER whose wife died recently leaving him with two children, a boy of eight years and a girl of six, desires to have them educated in a Christian school. He would like to work at his trade in the neighborhood of the school, and will pay for the children's care. Further information will be given if desired.

AT THE Sabbath afternoon young peoples' meeting Miss Eva Carpenter, for fifteen years a missionary in India after training in Trevecca College, Nashville, gave the family some very interesting experiences. When she began work she found it hard to reach the hearts of the natives. But she changed her methods, visited homes where there were sick and afflicted, treated the sick, and then found doors opening and ears ready to listen to her message.

ON LAST Sabbath Elder N. S. Ashton, president of the Ohio conference, paid the School a brief visit as he was on his way to the fall council at Kansas City. On the same day Brother and Sister B. N. Mulford and Sister Ada West, of the Fountain Head School, were here, and Mrs. H. M. Walen and friends from Chestnut Hill School, also located near Fountain Head, Tennessee.

THIS is the season for changes in the Madison School family. Some are going out to their fields of activity; others are entering for the coming year. Mrs. Roberta Ingram, after several months at Madison in the study of dietetics, cooking, and so forth, has accepted a position as teacher of a church school at Valley Crucis, North Carolina.

FRIENDS and READERS of the SURVEY

Have been invited to help
pay for the steam boiler recently
installed to increase the
efficiency of the

FOOD DEPARTMENT
of

The Nashville Agricultural Normal
Institute

A Training Center for Christian Workers.

A DOLLAR CAMPAIGN

is on for the completion of this fund.

PLEASE SEND NOW

while the thought is in your mind.
A little lift from many homes into
which the Survey is carrying the mes-
sage of gospel work by laymen —

That is all we ask —

Contributions may be sent to
E. A. Sutherland, Madison, Tennessee

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Every Man a Worker For Christ

AS SURELY as there is a place in heaven for every faithful follower of the Master, so surely there is a definite work for His disciples on this earth. The Son of God came to earth as a man in the common walks of life. He had a purpose in this. "In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived." For eighteen years he dignified common labor by His daily presence in the work shop, by toil for the support of His family. By him the path of toil has been made a sacred path.

RELIGION that takes men away from their fellow men, or that separates them from useful toil, is not the religion of the Christ. "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." It must be a mistake therefore for ninety-nine out of every one hundred professed Christians to be engaged in work for themselves. They need to learn that their time, their talents, and their energy should contribute to the upbuilding of the Lord's work in the earth.

"We are standing on the threshold of the crisis of the ages." That is a powerful state-

ment, the truth of which is accepted by many men in all walks of life. All do not know what that crisis may be, but hearts are inquiring. Men know that it is time to change their ways. For Christians, it is time to become actively engaged in some work that will prepare the world for this crisis. "Con-

Cities Should Have the Message

IN EVERY city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached with saving truth, and be led to receive Christ as a personal Savior.

—*Captivity and Restoration of Israel*

ditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things is at hand. "It is true now as never before

that the King's business demandeth haste.

CHRIST was a carpenter, by His life demonstrating that carpenters and mechanics can so conduct their affairs that they will be giving the message of their Father. Carpenters who have been working largely for the wage will have to change their point of view and do their work from another angle, but that is possible when the carpenter becomes a converted man and has the same vision as the Savior. The Lord will open avenues of usefulness for such a carpenter.

The raiser of food stuffs, and the one who prepares foods for the table, has the privilege of walking in the way made sacred by the Master who was a feeder of multitudes. He wants His people to farm for Him, or to

cook and serve food for Him. That puts a new motive in the work ; it changes the mental attitude. Personal aggrandizement ceases to be the actuating motive. To spend and be spent for others makes one a co-laborer with the Lord.

THERE are ways of nursing for the Master and for the advancement of His cause. A nurse may be like a hollow log, or like a tinkling sycambal—devoid of the inner power that tells for the Lord. But it is the privilege of the nurse to have a heart in tune with the Master, and then the ministrations will resemble closely that of His, when jaying on of hands restored health.

Hearts have been known to melt under the influence of the godly medical attendant. Men addicted to habits that destroy health will give up those habits. Not long ago a patient was heard to remark, "I don't want my nurse to see me with a cigarette." Conscience had been awakened and new habits were being formed. In the wake of our treatment rooms one finds many a life that has been changed. So strong was the influence of one nurse that patients spoke of coming to the treatment rooms as they would of going to church. The instruction was recognized as wholesome and acceptable. That treatment room had become an educational center for a higher mode of thinking and a cleaner manner of life.

Wherever the Master went, throughout the years of His ministry, He was calling men from their worldly occupations. That call is sounding still, and as conditions in the world become more and more intense, it becomes yet more imperative that all who believe in the coming of the Lord prepare themselves for a more active life in His service.

The Coming Conference

THE first meeting of the conference of Southern self-supporting workers is scheduled for Thursday evening, October 5. All who are coming should plan to be here for the first session and remain to the close of the conference. Friday will be devoted to a study of rural school problems. A partial list of the topics for discussion was printed in the SURVEY of September 6. Then will follow sessions devoted largely to the medical and health phases of this work. Here are some of the topics:

It is time for laymembers of the church to conduct self-supporting missionary enterprises.

The relation of church and conference organizations to such activities as city treatment rooms, vegetarian cafeterias, and health food work.

The message that should be given by the vegetarian cafeteria.

The proper location for cafeterias and treatment rooms ; their equipment and service ; and the qualification of workers.

Cafeterias as educational centers.

Health-food work by isolated families.

The rural base and the place of the educated farmer.

How shall we get people into this work, and how shall they be trained ?

The experiences of men and women who have been active in this type of work will be inspiring. Much will be gained from the round-table discussion of problems that the workers are meeting day by day in the open field. Come prepared to contribute to the success of the meeting.

The School will entertain all who are interested in Southern self-supporting missionary activities. Visitors are asked to bring bedding, and in order that they may be provided for, all are invited to write before coming.

How Shall We Build

THERE was a time in the history of our schools when it was a difficult matter to find sufficient work for the students. Today, at Madison it is a problem to obtain sufficient student labor to do all the work demanded by the growth and upkeep of the institution.

This is a center of many activities. A new school building is in process of erection on the campus, and the first of October a city building must be remodeled for treatment rooms and cafeteria.

At such times, when the pressure is great there is a temptation to hire help from the outside. But we are reminded of the experience of Israel in the days of Solomon when the temple was under construction. Solomon met a labor problem which has been recorded for our admonition. Materials had been gathered for many years, and when building time came he sent to Phoenecia for a skilled workman. He found a skillful

worker in the person of Hiram, a descendant some generations removed from Aholiab the great builder in the days of Moses, but that was the beginning rather than the end of trouble. Of this experience we read:

"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 yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them and in its place came the spirit of covetousness. The result was a demand for higher wages which was granted."

UNDER the influence of Hiram, Solomon's men struck for higher pay. The king faced a labor problem similar to the one the world faces today. God's plan for His people was different, and if followed, Israel escaped such difficulties. We may say that this could not have been avoided, but it might have been avoided had Solomon exercised faith in God. We are told further:

"He could have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God."

It is our privilege, at this time when the School needs builders, to exercise faith in God to provide the necessary skilled help, rather than to hire men of the world to do

FRIENDS and READERS of the SURVEY

Have been invited to help
pay for the steam boiler recently
installed to increase the
efficiency of the

FOOD DEPARTMENT
of
The Nashville Agricultural Normal
Institute

A Training Center for Christian Workers.

A DOLLAR CAMPAIGN
is on for the completion of this fund.

PLEASE SEND NOW

while the thought is in your mind.
A little lift from many homes into
which the Survey is carrying the mes-
sage of gospel work by laymen—

That is all we ask—

Contributions may be sent to
E. A. Sutherland, Madison, Tennessee

the job, and pay them a wage that we can not afford to pay our student help. For this reason we have been asking for the assistance of carpenters, men of consecration, who are willing to assist with their building talents.

IF we train men and women to go out into the world and carry forward enterprises for the upbuilding of the Lord's work where faith is a necessity, then we need to exercise corresponding faith here in the procuring of our help. We believe there are carpenters now, as there were carpenters in the days of Solomon, who will assist in this building, doing their work on the same financial basis as the self-supporting workers of the School. We are looking for such carpenters, and invite them to write.

Principles to be Observed in Matters of Dress

THESE are days when dress problems have to be met by both students and teachers, and at a recent study of the subject the following principles were presented:

Importance of the Subject—No education can be complete that does not teach the right principles in regard to dress. . . Love of dress, and devotion to fashion, are among the teacher's most formidable rivals and most effective hindrances. —*Education p. 246.*

"Our words, our actions, and our dress, are daily, living preachers, gathering with Christ or scattering abroad. This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer."

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Dress Simply—"Simplicity of dress will make a sensible woman appear to the best advantage."

"An over-dressed, outwardly adorned woman bears the sign of inward poverty."

Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils.

—*Education p. 248.*

"To dress plainly and to abstain from display of jewelry and ornaments of every kind is in keeping with our faith."

Dress for Health—"The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing."

"If we give the lungs and the feet ample room to do the work God designed they should, we shall be rewarded with better health and clearer conscience. — *Healthful Living, p. 547.*

The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their housework, and especially for those who are obliged to perform more or less out-of-door labor."

The air bathing the arms and limbs and circulating about the arm pits, chills these sensitive portions of the body so near the vitals, hinders the healthy circulation of the blood, and induces disease, especially of the lungs and brain." — *How to Live, p. 67.*

Use Taste—"There should be no carelessness in dress."

"Good taste should be exercised in the selection of appropriate colors."

"The hair should be carefully arranged."
"Let the attire be appropriate and becoming."

"Shun extremes."

Items of News

THIS week saw the return of Brother A. A. Robey and his little daughter Esther from a visit with relatives in his former home at Hartford City, Indiana. Mr. Robey has charge of a section of the mechanical work at the School. Brother Harry Goodrich, of the Southern Publishing Association, and his two daughters spent Sabbath with Brother Harry King and other friends at Madison. Miss Elizabeth Windhorst, one of the Sanitarium force, is spending a few weeks with a sister in Michigan. Mr. George Wallace, in charge of the carpentry department of the School, made a quick trip to the lumber mills of the Brethren Holms, near Tracy City, Tennessee, and as a result a car load of lumber has been ordered from there.

IN A school with an all-year program, the teachers and workers have no regular period of vacation, and Madison endeavors to relieve the working force at intervals with the least possible inconvenience to the work. Some take their outing in the form of week end visits to other rural centers. Mr. and Mrs. W. F. Rocke and Mr. and Mrs. James Lewis report a very profitable as well as enjoyable trip to Lawrenceburg, Tennessee and Florence, Alabama. At Lawrenceburg, Miss Samantha White is looking after patients in a small rural sanitarium conducted in connection with a community school. At Florence, Brother and Sister C. N. Martin and associates are developing a medical missionary center.

AMONG recent arrivals at Madison is the family of Brother E. R. Allen which for a number of years has conducted a community school near Franklin, Tennessee. They are coming in for some special lines of work and that their son may have the benefits of the School.

SOME one with a family of children of school age may be interested in a small farm, thirty acres, for sale at a reasonable price, near Lawrenceburg, Tennessee. Information may be obtained from Brother A. E. Putnam of that place.

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The Spirit of Heaven on Earth

THE teachings of the Savior seem to indicate that it is a mistake to be looking and longing for a heaven beyond without first learning that heaven, to be enjoyed in the future, must begin here on earth. "We must make a little heaven to go to heaven in," is Elder Haskell's way of putting it.

The Master told His disciples a thing that surprised some of them when He said, "The kingdom of heaven is within you." He was living in the atmosphere of heaven all the time He was on earth, and He wanted His disciples to have a similar experience. Heaven, therefore, is a mental attitude as well as a place. How, then, are we to get the frame of mind that harmonizes with the kingdom of heaven?

In the second chapter of the gospel of John is the command, "Whatsoever He saith unto you, do it." Then, later, the Lord said to His followers, "If ye know these things, happy are ye if ye do them."

THE Master has a work for every one of His people, and it is the privilege of each one to know what work God would have him individually do. The first duty of a Christian

From a chapel talk by Dr. Sutherland

is to find his job. Having found it, he should become active, and in that activity there will be joy and happiness. That joy which comes as the result of getting into the right place, where one can work in cooperation with the Lord, is the beginning of heaven.

Many of us have listened to descriptions

The Proper Location For Mission Centers

WE MUST not hide the truth in the corners of the earth. It must be made known; it must shine in our large cities. Christ in His labors took His position by the lakeside, or in the great thoroughfares of travel, where He could meet people from all parts of the world. He was giving the true light; He was sowing the gospel seed; He was rescuing truth from its companionship with error, and presenting it in its original simplicity and clearness, so that men could comprehend it.

—*The Work in the Cities*

of the heavenly world as a place of never-dying trees, of grass that does not fade, and where there is no pain or sorrow. But that place, if entered by some of us with our present mental attitude, would be anything but heaven. In fact, with a restless, unhappy, discontented outlook, there is little hope of

a home in heaven. We must imbibe the heavenly atmosphere here if we are to hope for a home in the heaven which is described as a place.

THE Christian who has found the work the Lord would have him do, and who does that work with the spirit of the Master, with a happy, contented mind, and a vision of what he can accomplish by association with the Lord in his daily walk, that Christian will not spend much time longing for release from his job. He will cast an influence which will impress others that he is re-

lated to heaven, although his feet still tread this earth.

He has found his divine calling; he is doing that work because the Lord has bidden him do it. He loves his work, and has faith and confidence in the personal leadings of the Lord. Wages will have small part in his thoughts. He will be satisfied that the Lord has assigned him his work, and he will trust the Master further to supply his physical needs. That is the way the Christ lived and worked. That is the royal road to the place which He has gone to prepare for those who follow in His footsteps while they are in the world.

COMING in contact with some restless souls makes one decide that it is possible, likewise, for a man to have the spirit of hell within him. That mental state may be as real as a place of consuming fire. It begins at least, as a state of fear, unhappiness, discontent with one's lot in life; disbelief, uncertainty as to what the Lord would have done. If a vision of what one should do for the Master has been seen, and then one refuses to accept the Master's command to do, there follows the mental attitude of fear and discontent that is a real punishment.

We see everywhere men who have not found their calling in life; Christians who, with all the theory of the gospel they possess, have not yet found their place. Or, it may be they have found what they should do, but they have no love for that work. Such people suffer.

It is the mission of the training school to help students find their God-given job, and then to train them for efficiency in that work. Having found it and being in training for it, our students should be the happiest people to be found anywhere. Perhaps that is the reason I am so often told by people who come to the Sanitarium that one of the inspiring things about this place is the happy spirit of the workers. When I am asked to explain it, I tell the inquirer that the most of the people here have decided what the Lord wants them to do, and that their happiness comes in carrying out His will.

Report From The Fall Council

THE annual meeting of the General Conference Committee, at Kansas City, was reported to the family by Dr. Sutherland as one of the best council meetings he had

ever attended. The brethren in charge of the work have some very difficult problems to solve, and the financial situation is a puzzling one. Where such hard financial questions have to be adjusted, there is sometimes a tendency to irritation and nervousness, but the recent meeting was characterized by the greatest harmony and a strong spirit of cooperation. Men sat down to their difficult tasks with confidence that the Lord is guiding, and this brought out a feeling of love and confidence in one another. This spirit of hearty good-will should be reflected from the utmost corners of the vineyard, and should permeate the work of every church and conference.

For the encouragement of those who are doing self-supporting missionary work, the Doctor reported that steps have been taken to strengthen this phase of the work, and to further develop plans already laid to put this work on an equal footing with other types of missionary endeavor. This year there will be a set day for raising funds to help forward the rural schools, but after this year the needs of these centers are to be entered on the general budget, and the self-supporting work will receive its proportion of the income for missionary work.

Elder Spicer's words of encouragement for such work will inspire the union and local conferences to do all they possibly can at the next rural school day to raise the necessary funds to take care of these enterprises this season. All self-supporting workers should feel grateful for the recognition of their work at the council, and should do all in their power to cooperate with their local conferences for the general upbuilding of the cause.

At the same meeting, the committee on distribution of laborers arranged for Elder C. V. Leach to take the position of Bible teacher at the Madison School. This arrangement is much appreciated by the School, for they recognize the years of experience Elder Leach has had in home missionary work, and his vision of work that in these days should be done by laymen of the church. It is believed that he will be a real strength to the evangelical work of the School at Madison.

Reaching Many Different People

A MERCHANT, selling goods over the counter, stopped to say, "A few months ago I had no use for whole wheat bread. I

told my wife I would not eat it, even if she did. But she kept bringing it home from the grocery where you folks have it on sale, and now I won't eat any other kind of bread."

A woman of international note as a baker and cake-maker was conducting a cooking class in one of the department stores. She urged the eating of whole wheat bread, but added that here in the South it is practically impossible to secure the right kind of flour. Some of her class remonstrated, but she held her point. When class was out, a number of

the ladies came to the vegetarian cafeteria to report. Next day they went to class armed with a Madison loaf of whole wheat bread, and samples of the flour. The expert ran her hands through the flour; gave it an extra touch to reassure herself, then said: "Ladies I will take back what I said yesterday. This flour is the real thing." And holding the sample loaf of bread out to her class she said, "That is as near a perfect loaf of bread as I ever saw. Go to the cafeteria and get it for yourselves."

And then the women came back for recipes, and wanted the privilege of learning to cook in the cafeteria, or better yet, to come out to the School for a course in cooking.

You do not need to spend money advertising. Do your duty in either cafeteria or treatment room and patrons will do the advertising for you. The other day a banker was boosting the city treatment rooms in the presence of his friends, because he had received satisfying treatment and knew whereof he spake. That is the way the work is growing down South.

Carpentry Help is the Need at Madison

SOME may not understand why notices are appearing in the SURVEY asking for

THE DOLLAR CAMPAIGN

To raise the cost of
A STEAM BOILER
for

The Nashville Agricultural Normal Institute
A Training School for Self-supporting Workers

Is bringing some interesting responses

SOME SURVEY READERS
are just beginning to realize that they are
receiving the little sheet without any cost,
and say that they want to help raise

THE BOILER FUND
Instead of only One, several sent Five Dollars

Three sisters in a family
sent each a donation

An old-time friend multiplies his dollar
by fifteen

YOU PLAN TO RESPOND?

We will be glad to have that response at once

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

the help of efficient carpenters. This seems to be a time of special stress for this particular kind of assistance.

The Madison School began in a very simple way with small buildings and meager equipment. The sanitarium and the school proper have been passing through a period of expansion that is almost impossible to keep pace with if we depend alone upon student labor. And so we are sending out a call for some of the fathers, who have had experience as builders, to assist us prepare larger quar-

ters for their boys and girls, or for their neighbors, who want the training that Madison offers.

Gotzian Hall, the school building in which the heavy part of the literary work has been conducted since 1908, was altogether too small for the student body last year. Through the generosity of Sister Scott a new assembly hall was begun, but it is not yet complete. The auditorium will be used by the coming conference, but class rooms are not ready for the fall school, and the space under the roof will have to be utilized this season by some of the students. This is one of the pressing jobs for the carpenters.

There is a feeling on the part of some at Madison that out in the field, and within the range of SURVEY readers, there are some good carpenters who will give a lift at this time. No money inducements can be made, but carpenters are needed who possess the spirit that characterizes all the work of the place. Those who feel that they can assist are invited to correspond, and further details will be given.

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A New Location for Cafeteria and Treatment Rooms

EACH year at the season's moving time, the workers of the Nashville cafeteria and treatment rooms have faced the proposition of moving. They have been well located, but rents have been soaring, and warning was given last year that never again could we have the rooms for the rent we are now paying. So we are forced to move.

The search for a suitable location covered many weeks, and all the difficulties connected with it have led friends to advise that the Nashville work have a permanent home. The Lord surely raised up friends who willingly gave of their time and means to make this possible. Now, the work of remodeling begins, and this is one of the reasons why Madison is calling for the assistance of efficient and consecrated carpenters. The new site must be ready for occupancy by the beginning of the new year.

All the search, and all the tangles that had to be unraveled before a decision was reached, make us comprehend better than ever the truth of the statement, that what once might have been done in city work with comparative ease, must now be done in the face of many difficulties. There is a conviction, however, that we know our duty, and that the Master who has given instruction concerning the care of the sick, the health food work, and the training of workers along these lines, will honor the step that has been taken and will send the needed help.

News of the Week

MADISON owns to a pretty strenuous program, but from time to time there come pleasurable breaks that are long re-

membered. This week a large part of the family enjoyed a picnic in Shelby Park. The trucks carried the crowd and the dinner, and the young people spent several hours in one of the most beautiful spots about Nashville. And as a surprise to all, Mother D appeared on the scene. She is not yet able to be on her feet, but her heart went out to that frolic, and she drove over to the park for a few minutes just to see the family.

CONVENTION opens the evening of October five. Plans are on foot to entertain those who are interested in Southern self-supporting work, whether conducted in the city or at the rural base. Everybody in the family will play host, for these meetings are a sort of home-coming, and the present family is proud to give way to those who have been out on the firing line for a time. We wish all the SURVEY family might be here. Its pages will give a digest of the meetings after conference closes.

WHILE Brother J. C. Howell was visiting relatives in Michigan during the month of August, he secured two French burr stones for the grist mill. They were donated by a cousin of his. These he is now putting in shape for use at the School. The problem of grinding whole wheat flour increases with the growth of food factory business and with the sale of whole wheat bread by the city cafeteria.

THERE was a time last summer when the prospect for a fall garden looked very discouraging. A hail storm cut many of the crops to the ground. But seed was sown again, and now the family is eating delicious sweet corn, fresh tomatoes, big ripe sweet potatoes, and other things.

SATURDAY evening Professor Bralliar gave the young folks a stereopticon lecture, using a set of government slides on horses and ponies.

Assistance is Appreciated

WITH a donation to the publishing fund came the following words: "Many thanks for the dear little paper. I am always looking for paragraphs that indicate the progress in your work."

Another sends a bit of help with the words, "I agree with the principles advocated by the Survey."

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Lessons from Experiences of the Fathers

THE APOSTLE Paul in 1 Cor. 10 has laid down a fundamental principle relating to the use of the experience of our fathers and other righteous men who have lived in bygone days. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea."

God permits men, his chosen instruments in the work of righteousness, to pass through certain experiences that to the on-looker might seem to be annoyances almost cruel and meaningless. But God has a purpose.

WE SPEAK often of being under a cloud of discouragement, but the children of Israel were under a different cloud. Their cloud was Christ, Jehovah. It shadowed them from the heat by day, and it was a light unto them by night. When the cloud halted, they remained where they were, and when it lifted, they moved forward. When they offered their morning and evening sacrifices, the incense of their prayers ascended to Him, and in response came flashes of light from the cloud, and from the altar the light passed again back into the cloud, teaching them, not in a vague and hazy way, but in a clear and dis-

tingent way, that there was ever a direct communication between man and God.

When the people entered with Moses into the experience of the cloud, it meant they had faith that He who was in the cloud was their wisdom, their strength and their guidance. Sometimes they were led off into what seemed a trackless wilderness,

without water, and not knowing where their food would come from. Some might ask, Why should we go in this direction? The man of faith said, Our safety is in following

the cloud. Our righteousness and salvation is to understand and abide by the principles taught us, of obedience, fellowship, loyalty, confidence, and cooperation; and we will follow the cloud. Thus it was that they were baptized with Moses in the cloud.

BUT God in His good providence provides also that every man and woman shall likewise receive a baptism in the sea. Like Israel of old, we must pitch our tents "between Migdol and the sea." In response to the workings of the mighty hand of God the Egyptians had let Israel go. They started on their journey into the wilderness, as the Egyptianstought, simply to worship toward the land of Canaan. When well on the way the word came to Moses, "Pitch your camp between Migdol and the sea."

The Spirit of the Conference

THE note sounded every day of the conference, and by almost every speaker, was a call for activity on the part of laymen of the church and the opening providences into which it is their privilege to step.

Extracts from Sabbath sermon at the conference by
Elder W. C. White.

That was a supreme test for Moses. He knew the country and that the people would be in a trap, mountains on one side, and on the other side, the sea; and the greatest possible invitation for the Egyptians to overtake them. Moses in this case dared not counsel with his generals. He had supreme confidence in that Voice that was leading him. He followed the cloud, and his people followed him and the cloud until they were there in the trap.

"Now," said the Egyptians, "those fools have gotten where we can capture them." As they came up, some of the people cried out in fear, but God said, "Stand still, and see the salvation of God." When the people were quiet so that they could hear His voice, He said, "Go forward," and they went forward, straight toward the sea. God opened the sea and they walked through.

PAUL wants us to understand that the experience of our fathers included baptism with Moses in the cloud and with Moses in the sea. That is the baptism every one needs today, and tomorrow, and every day so long as we have life and strength to serve the Master. We must know that Christ Jehovah, who was in the cloud ministering to Israel, is today in the heavenly sanctuary. The communication between earth and heaven is just as close today as then. In response to our prayers, God will send flashes of light to give wisdom and power and glory. The Holy Spirit awaits our demand and reception.

They "were all baptized unto Moses in the cloud and in the sea; and did all eat of the same spiritual meat." God provided for their temporal needs. When they reached the last extremity, God provided for them day by day, but he made no provision for their hoarding anything. That which was not used in the day decayed before the next, and they had to look to Him for a fresh supply the next morning. And during all that forty years, wherever they camped in that vast wilderness, if there was no natural source of

water, there was a rock, and from that rock flowed water to supply their needs. That rock was Christ. Paul tells us that these things are written for our admonition upon whom the ends of the world are come.

YOU remember the story of Elisha and his servant. The Syrian king had been sending its armies to overthrow the kingdom of Israel. He was disappointed, for he did not find Israel where he expected to. He called together his generals and asked who was betraying their secrets to the king of Israel. They said, It is none of us, but Elisha the prophet tells his king the things you speak in your bed-chamber.

The king of Syria set out to capture Elisha. A great army compassed the city, and when he and his servant looked out, there was a great host. The servant asked, "O! Master, what shall we do." Elisha prayed, "Lord, open his eyes." Then the Lord opened his eyes, and the servant said, "They that be with us are more than they that be with them." Elisha was protected and backed up by the armies of heaven, just as this Syrian army was backed up by the armies of Lucifer, and when their eyes were opened they saw that the hosts of Heaven are more than the hosts of evil.

I pray God that we may so seek Him and plead for eye-sight that He will open our eyes.

Concerning the Annual Conference **A**LL day Thursday, October five, arrivals were announced for the meeting. The opening session was held at eight o'clock in the evening, and this first meeting of the fifteenth annual conference of Southern self-supporting workers, became also the dedicatory service of the new school building, the Helen Funk Assembly Hall. Artistic in its simplicity, it brought forth many expressions of delight and appreciation.

It was on a similar occasion twelve years ago, that Gotzian Hall, the gift of Sister Josephine Gotzian, and for the intervening years the center of school activities, was ded-

icated. The comparative size of the buildings, as one to six, may be taken as an indication of the growth of this work under the blessing of the Master.

The sessions of the first day were devoted to a study of rural school problems, Professor John Thompson, educational secretary of the Southern Union Conference, presenting the first paper, "Distinctive characteristics of the rural school." The discussion following was led by Mrs. H. M. Walen, member of one of the first schools started in the early days of this movement. The group of workers who buy a farm, open a school, make their living from the soil, and combine community work with their other duties, have a life that is full to the brim, and they must have a distinct vision of what is to be accomplished. It takes all there is, plus all that the Lord can do for us, to make this work a success. Like Judson in his work in India, they spent fourteen years of faithful service before beginning to reap their reward in the form of men and women who are willing to follow the Master. But the seed sown has taken root, the plants have grown, and the seed is ripening.

ROUND table topics and the study of principles underlying the rural school as a means of reaching the souls of men filled the day. At the set of sun Elder O. R. Staines led in a praise service in which many ringing testimonies were given.

The study of the evening was, "The time has come for laymen of the church to play their part in self-supporting missionary work." Dr. Sutherland presented the subject, and the company faced one statement after another of principles concerning the duty of leaders in the church to set the laymen to work. The privilege of work is offered every layman. The far cry of the cities is for the message. Medical missionary work is an entering wedge to the cities, a door swinging on its hinges and inviting our advance.

It is our business to make people more comfortable, and thereby break prejudice.

A great reformatory movement is due in the church which will be brought about by setting laymen to work. These laymen are asking for definite plans—something well defined to do. We are not left in ignorance concerning activities. Every city church should have its cafeteria and health food store, its treatment rooms, and headquarters for teaching people to care for their health and to properly feed themselves. Their minds are to be cleared by proper diet and treatment to receive the stupendous truths that mean their salvation. The cities are facing destruction, and some day soon people will say to us, "You knew these things were coming? Then why did you not tell us?"

Sanitariums should be conducted in home and foreign countries; not mammoth institutions, but simply equipped places, conducted by men and women in close touch with God and whose hearts are in love with their fellow men.

There is a large program for laymen and no one needs lack work. Men of means will respond as this work comes to their attention, but first of all God's people must be willing to use their means, all they have, for the advancement of His cause. This is a call for consecration of time, talent, means — all to the work of the Master.

SABBATH every hour was filled, a portion of the time being given to reports from workers telling of personal experiences in various rural and city-rural centers.

Elder M. A. Hollister, president of the Tennessee River Conference, himself deeply interested in vegetarian and health food work, gave a paper on the duty of the church along this line.

In the evening Dr. E. M. Sanders, of Nashville, president of the State Board of Health, gave a very instructive lecture on recent developments in medical lines. He spoke also of the changes now recognized as necessary and which are coming into medical training.

SUNDAY'S program was along the lines of sanitariums, treatment rooms, vegetarian cafeterias, and the rural base for city workers. We wish it were possible to convey on paper the spirit of the meeting. It was an inspiration to all who attended, and from time to time we hope to give portions of papers and sketches from speeches delivered at the conference.

Action was taken asking for a permanent date for the annual conference, and the first Thursday to Sunday in October was suggested, this to be arranged in counsel with the officers of the conference in order to avoid conflicts with other meetings.

A need was expressed for an institute that will afford time for a study of rural school problems, that the schools may be brought to a higher state of efficiency, and a committee was appointed to plan for this. This same committee is asked also to consider plans for greater publicity of the rural schools and their work in the South, their needs and their activities. It is felt that all through the country there are friends who, if they knew the needs, are in position to assist.

The Relation of the Church to City Treatment Rooms, Vegetarian Cafeterias, and Rural Community Work

THE work of the church is the saving of souls, and since the real object of such enterprises as our cafeterias and treatment rooms is to save men, the attitude of the church and conference should be not mere toleration of these enterprises, but they should encourage and foster by active participation and cooperation. If conducted as a local church interest, they should receive at least the full moral support of the conference. I believe that every church and conference organization should further to the best of their ability, every interest of this sort, and more than that, they should them-

selves endeavor to establish such interests wherever the need and opportunity presents itself.

The vegetarian cafeteria is a most excellent line of work, as it serves healthful foods to the people and gives instruction in healthful cookery. We are told that the cafeteria should be a school—not merely a place to feed people, but a place to educate them. It affords excellent means for the distribution of literature, and an opportunity to talk with men about their physical and spiritual needs. Every worker should be consecrated, and capable of pointing men to the Lamb of God. Our cafeterias should conduct cooking schools, and lectures should be given for the public and for church members, as the layman has a work to do for his neighbors and needs instruction to know how to do this work effectively.

Many of the same things may be said of treatment rooms. Patients need instruction on diet and the preparation of healthful food, that they may learn the science of keeping well. Our laymen should fit themselves in this time of comparative quietness to meet the plagues that are coming upon this earth. The workers in these city centers should be examples of neatness, Christian courtesy, and with a character above reproach. "Genuine medical missionary work is the gospel in practice." We who are engaged in this work must *live* the life.

I believe the relation of the church and conference to these enterprises, and to the rural work, should be that of wholesome wholehearted support. Encouragement should be offered at all times. The work should be enlarged. Numbers of laymen should be added. Men should be trained, their proper place found for them, and all should be directed by trained, educated leaders. One spirit should pervade this work, a perfect, united company working to one end, which is the salvation of the souls of men. Even though we may be able to do no

more than lift them up a little from their present condition, let us never lose sight of the objective.

Personal Mention

FIVE years have passed since Elder W. C. White visited Madison,—so there was a special greeting in store for him when he arrived for the conference. His Sabbath morning talk, on the experiences of our forefathers as an inspiration to us in the closing days of the message, was filled with the ring of truth. We wish it might all be given in these pages. Elder White has been intimately connected with this work from the day the location for the Madison School was determined. He gave some clear testimony concerning the objects of the School, and speaking of self-supporting work he referred to the experience of the apostle Paul who, if help was given, accepted it graciously; and if financial assistance was not given, went on with the work anyway, for said he, "Woe is me if I preach not the gospel." The point with Paul was, that there was a world to warn and the burden of the message rested on him.

DOCTOR George T. Harding, Jr., brother of the President and superintendent of Columbus Rural Rest Home, was again at the conference. He gave some very interesting experiences and contributed much to the study of medical missionary enterprises. He referred to the rural school and medical missionary work of Sam Higginbottom, farmer-missionary who is carrying forward a notable work in India, and stated that success comes from adherence to principle and sticking to the work the Lord has given us to do.

ANOTHER treat was in store from Dr. W. A. Truman, formerly of Loma Linda College of Medical Evangelists, and now medical secretary of the General Conference, who visited Madison for the first time. He said that when arrangements were made at the Fall Council for him to attend the con-

vention he needed no urging, for he has long had his eye on the South and has watched the growth of Southern self-supporting activities. Dr. Truman emphasized the value of medical missionary work as following the pattern set by the Savior. God has a very definite pattern for His people in all their work, and personal ministry is one of the best methods for destroying the wall of prejudice that often exists in the hearts of men.

WHEN Mrs. H. M. Walen was telling of the long years of quiet work in Chestnut Hill School, her daughter, Mrs. Herschel Ard, who is teaching at the present time, was called to tell some of the school room experiences. Mrs. Ard has grown up in this work, having come to Madison with her parents when only a child, and as soon as old enough she gave her life to the rural school. She is teaching the mountain boys and girls to apply the laws of physiology in their everyday life. Mountain children are reporting daily the brushing of their teeth, the bath habit, the amount of water they drink, that they have not eaten between meals, and so forth. They are giving up tobacco, and are eating whole wheat bread which they learn to make at the school. And these are only indications of the intimate personal contact with the lives in the mountain homes that comes through the rural school taught by the wide-awake teacher.

THE cooperative city-rural work of Asheville was described by Brother Arthur Jasperson, of Asheville School and Mountain Sanitarium located near Fletcher, North Carolina, which has also cafeteria and treatment rooms in the city.

FROM a more isolated North Carolina group came the report of Glen Alpine School, given by Mrs. F. C. Port. In spite of the rigorous experiences incident to the early days of such work there was a note of good cheer in all she gave, and her face beamed as she told of some of the personal

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touches they have with people of the hills.

A CONVENTION would not seem complete without Professor A. W. Spalding, author of "Men of the Mountains," and "The Hills O'Carliny," for he has seen the mountain life from many angles. He gave a glimpse of the work of the Home Commission which at present he is heading, with headquarters at Washington.

ANOTHER representative of medical missionary activities, dating back a good many years, is Dr. O. M. Hayward, one of our first physicians in the South. He has had close connection with a rural work also, and it was his medical work on Sand Mountain that paved the way for other activities. He spoke in the closing hours of the conference.

SPACE is too limited for us to tell of all the good friends who gathered at this conference to study and to pray for better ways of doing their work for the Master. It was good to see Mother Fuller from Mountain Pine School. Brother Frank Artress and his wife were here from Bon Aqua, where they have carried forward a rural work ever since they joined hands as man and wife. With Raynold Peterson and wife came Brother and Sister William H. Harbolt, who have been assisting with the work on Sand Mountain. They came through in a Ford car. Brother M. A. Beaumont represented the Birmingham unit.

DOCTORS R. R. and Caroline Hilborn, of Akron, Ohio, are interested in Southern work and plan to connect with it. This

was their first conference. At the recent Council in Kansas City Elder Charles Thompson, president of the Southern Union, was transferred to a South American field. He was able, therefore, to spend only a limited hour at the convention, but he gave the company his greeting and his farewell. Professor J. A. Tucker, educational secretary of the Southeastern Union, took an active part in the discussion of rural school problems. Dr. C. F. Curtis, of Atlanta paid his first visit to the School at convention time.

ELDER C. W. Curtis, president of the Kentucky conference, and Dr. A. J. Harris of Nashville, contributed to the pleasure of the assembly with their songs. B. N. Mulford was here from Fountain Head School and Rural Health Retreat. He is one of the pioneers in both the rural school and the rural sanitarium work. Professor Leo Thiel, who has been absent from the South for a number of years, is again in our midst as president of Southern Junior College, and it was good to have him in the conference. The Nashville church and the Southern Publishing Association were well represented. We wish we could tell the pleasure it is to meet all these friends, and many more, who came from various quarters because they are either deep in this sort of work themselves, or are interested in self-supporting missionary enterprises and want to lend a helping hand.

A Destructive Fire

THE conference closed and the friends from nearby homes had left. The camp had fallen into sleep, when fire was discovered in the boiler house at the Sanitarium. The fire department of the School responded quickly, and a little later an engine from the department of Hadley's Bend, across the river, and another from the Nashville Fire Department were on the grounds, but the building was too far gone to be saved. This destroyed the electric lighting system of the institution and put the heating plant out of commission temporarily. It was only in the mercy of God that the Sanitarium buildings were not consumed. Perfect quiet and order prevailed among the patients as the firemen worked, and we are thankful beyond expression that no one was injured. Next week further information will be given.

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All Things Are Waiting For God's People

WE ARE living in the midst of strife. Nations are in turmoil and every day seems to threaten war. As the papers come from the press men say, What is the situation in Europe today?

Along about the year 1848 the situation was somewhat similar. So great was the unrest that an outbreak was expected at any time. But for some unknown cause the trouble passed and the expected war was averted.

The writer of the Revelation tells us, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

GOD'S hand is overruling. His angels are holding the winds of strife in check until His people are ready for the end to come. He is not waiting for the socialists of the

earth to get ready; nor for the bolsheviki; nor for the organizations of labor; nor for the men of great wealth. He is holding the winds of strife a little longer to give His own people, those who profess to love and

serve Him, time to get ready for the final conflict.

Before the end, there is still a great work to be done. Among other things the cities are to be warned. In every city God's people are to plant memorials for Him. Among those memorials will be cafeterias serving

a wholesome diet, that men may learn to feed themselves in harmony with the laws of physical health. There will be centers for the care of the sick and afflicted, which likewise are schools instructing men and women in the laws of physical righteousness.

We are watching the turn of events in the world. Today, the question was a vital one, Does Turkey go out of Europe? The "Sick Man of the East" seems to be nearing his end, and yet life lingers with him. When the word of God goes forth and the angels release the winds, he will come to his end and none shall help him.

A Time for Activity

MAKE regular, organized efforts to lift the church-members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work. God's people must realize their great need and peril, and take up the work that lies nearest them.

—The Church's Need

Events in our homeland are equally significant. With labor troubles that threaten the safety and comfort of the entire nation; with strikes nation-wide in extent that affect industry and transportation, our government, which prophecy has described as a lamb, will be forced to assume another form, and will speak with the voice of the dragon. But before that, the cities must have the warning message. Every city should have its memorials for God. The time is ripe for a mighty reformatory movement on the part of God's people. It is time for them to yoke up with the Master until they are full partners, and all that they have and all they can do belongs to Him and is subject to His direction. It is time for us to be thinking for the Master; to be talking for Him; and to be working for Him.

Medical Missionaries Have Opportunities for Soul Work

WE HAVE the encouraging statement that, "Medical missionaries who labor in evangelistic lines are doing a work of as high an order as are their ministerial fellow-workers. The efforts put forth by these workers are not to be limited to the poorer classes. The higher classes have been strangely neglected. In the higher walks of life will be found many who will respond to the truth, because it is consistent, because it bears the stamp of the high character of the gospel. Not a few of the men of ability thus won to the cause will enter energetically into the Lord's work."

A MAN who was formerly a mechanic but who has turned his attention to medical work, in speaking of his experiences as a nurse and treatment room worker, said that of all the things he had ever done, treatment room work offers him the best opportunity to come in close contact with people. Like the farmer who plants seed and has faith that it will grow, so the city worker for the health of men, has opportunity to sow seed and to see the fruits of his planting.

A minister of the gospel was facing heavy duties that demanded the best physical condition. A member of his congregation, a railroad official who had been a patron of a city treatment room, advised his pastor that his physical efficiency would be increased by a course of treatments. As treatment was in progress, the subject of diet was discussed, and a program mapped out which at first was resisted by the minister. He did not believe in eating cabbage and other of the coarser vegetables as a bowel regulator, and said he would not do so. But he smilingly returned for the second treatment, saying that he had decided to follow the advice in matters of diet.

This man's mental attitude had changed, confidence had been established on a physical plane, and then began a series of talks on religious subjects, a discussion of Bible history, of the principals of religious liberty, and kindred matters. As a result, that pastor passed on to his congregation many of the principles discussed in the treatment rooms under the hand of the masseur. And when the morning paper reported the Sunday evening services, readers studied those same subjects. The influence of that worker had gone far beyond the bounds of his treatment room.

MANY men in the higher walks of life are hungry for soul food. "I have asked some of these men," said one of the city workers, "if people talk with them about their spiritual needs, and they tell me it is a rare occurrence. Truly, this class of people has been strangely neglected, and through the avenues of cafeterias and treatment rooms we are enabled to assist them."

One interesting circumstance concerned a man who had been having trouble with a friend and a lawsuit seemed imminent. The matter was weighing heavily on the man's mind when he came for treatment, and quite naturally it came out in the course of conversation. Then followed a study of the Bible plan of dealing with a brother in fault. The principle was accepted, the treat-

ment was followed by prayer, and the man went out to meet the offender with a changed spirit.

Six months later another man came for treatments. He told the same story of difficulty with a brother in the church, and how it had been settled according to the Bible plan of arbitration, and he quoted the Bible texts that had been used with him. He was the second party in the trouble, and was unconscious of the fact that his brother had received instruction in the treatment rooms. That man also was ready for prayer and study. And later, he said, "You pray as if you knew the Lord. I like your treatments; they make me feel better; and I like your teaching."

To the city worker who is *living* the life himself, the Lord will open hearts of men, and along with physical assistance and instruction on matters of physical uplift, will come opportunities for instruction on the deeper things of life. But no one can give more than he himself is living.

The Boiler Fund

THE response to the call for assistance to meet the expense of installing the steam boiler at the food factory has been very gratifying. It is good to hear from friends, living in different parts of the country, who want a part in this work even though it may be a small part. Letters come with a dollar bill and the words, "I wish I could make it one hundred times as much." Or, "We are thankful to be able to help just a little bit." Or, "May you ever be blessed in doing your good work." Or, "I hope some day to be connected with the work in the South."

And others who felt that they could spare more than the one dollar have sent their contributions. One friend living in a soldiers' home sends fifteen; a relative of one of the workers on the place sends twenty-five. And so, little by little the fund has been growing. We now lack \$175.00 of having the amount we asked for.

The spirit of the donors is well expressed by the following note:

"Shure and I'm sinding ye's a ane doller bill fer that shtaimle biler ye's print aboot in ye'r wee paiper doon Sooth. An' I'm hopin' it 'ill be a guide biler and cook onythin' fra a mess o'spuds to a washin'. Oime intherested in the koind of worruck ye's be doin' doon thaire."

We welcome words and a donation from other friends.

Another Warrior Gone to His Rest

ON THE eleventh of October, at his home in National City, California, Elder S. N. Haskell fell asleep. This was the close of a long and eventful life, and one that for over forty years has been closely connected with the work of the denomination. Elder Haskell was recognized as one of the best Bible students among us. His Bible was an almost constant companion, and his faith in the Word of God and the Spirit of prophecy was unbounded. His death means much to the Madison group of workers.

In 1904, when the Madison School was founded, Elder and Mrs. Haskell were living in Nashville. They had part in the selection of the School site, and for a time held the deed to the property. Both were members of the board of trustees and so remained to the time of their death, and for a number of years Elder Haskell was president of that board.

So long as he lived in the South, Elder Haskell was a frequent visitor at Madison, and till the time of his death he was deeply interested in all the details of the institution. Only a few days before the end a letter came from him, one of his characteristic letters, expressing faith in God, and counseling the workers not to swerve from the instruction of the Spirit of prophecy and the principles of Christian education which led to the establishment of the School.

A loyal friend and true counsellor has gone from our midst, but the influence of his life, and the results of his wide experience will long remain.

Every Christian Should Be at Work

THE importance of training laymen for active service was emphasized by Elder M. A. Hollister, president of the Tennessee River Conference, in his talk with the Madison family Sabbath afternoon. God has a work for every one of his people, and it is most unfortunate at this time of stress for any one to be spiritually idle. When the vineyard is so destitute of workers, for some to stand idly by is an offense that God can not overlook.

We are told that unless we find our place in the vineyard and willingly help in the spread of the message, many professed Christians will fail to go through to the end.

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They will drop out by the way. Some are in the habit of watching for the fulfillment of certain signs, planning to enter the work at the last minute. Some of these are going to be disappointed. They will awake too late to find that the time has passed and and they have missed their opportunity. People who watch for signs before obeying the Lord's command, "Go, work in my vineyard," are standing in a dangerous place. We must learn to act from principle, from love of God and our fellow men, rather than for the sake of saving our own souls.

Items of News

THE fall quarter of the Madison School opened the sixteenth of October. Since this school is in session the year round, there is not the sudden increase in numbers that marks the fall opening of most institutions. The family at present numbers approximately two hundred. Among the new arrivals are Brother and Sister H. E. Standish, from California. Brother Standish is an experienced carpenter and contractor who has charge of the remodeling of the building for city cafeteria and treatment rooms in Nashville. Mrs. Anna Ryan, former member of the White Memorial Hospital force of workers, at Los Angeles, California, has come South to engage in self-supporting missionary work. Brother A. Xanthopoulos, a Greek who desires to fit himself for medical work in his native country, is at Madison for pre-medical work and to acquaint himself with the operations of the Madison School.

THE fire on the night of October 8 destroyed the power house at the Sanitarium, putting the electric light plant out of commission. This has necessitated the purchase of new equipment. A second-hand generator and switchboard in first class con-

dition was purchased in Kentucky for three hundred dollars. A new stack for the Sanitarium boiler will cost about three hundred fifty dollars. The power house is being rebuilt, a steam engine will be installed, and in view of the difficulty in securing coal it is planned to equip for burning either coal or oil. It will cost about two thousand dollars to again put the plant in operation.

FOR the past two years Miss Lola Spear has been associated with Miss Gladys Robinson in the Nashville treatment rooms. The middle of September she went to St. Helena, California, for rest and a visit with relatives, Miss Emily Spindle taking her place in the city work. Miss Mable Robinson has returned from her vacation, and she and Miss Laura Stout have charge of the institution bread baking. The activities of these young women is indicated by the attractive display of over a dozen varieties of breads at the recent community fair.

AS THE fall term opens Mrs. I. H. Sargent is again at her post after a visit of several months at her home in Iowa. Miss Samantha White is returned from Lawrenceburg in time for convention, Mrs. A. E. Putnam coming with her for the meeting as representative of the Lawrenceburg School and Rural Health Home. Mrs. M. E. Bodwell, who was a member of the family last year, taught during the summer at Lawrenceburg. She made Madison a short visit during the week, before starting farther South with relatives.

IN ANSWER to the call for carpenters to assist in building enterprises at the School, Brother Walter A. Beebe came from Iowa. Inside work is going forward on the Assembly Hall under the direction of Brother George Wallace.

LAST year Brother Walter Jensen of Nevada, Iowa, did the stucco work on the Helen Funk Assembly Hall. He has again come South to assist in the brick work on the building for cafeteria and treatment rooms in Nashville.

Dear Readers

TO THOSE of you who may have missed the Survey last week, let us say that no paper was issued on the 25th of October, owing to the pressure of work attending the opening of the new term of school.

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Another Medical Missionary Convention

LAYMEN of the churches are asking what they can do to help forward the message to the world. They are hearing the call for every man to get into his lot and place. Last year several medical missionary conferences were held in the Columbia Union conference under the direction of Dr. H. S. Brown, medical secretary. There was such a meeting with the Philadelphia church, and another with the Dayton, Ohio, church. Classes in cooking and nursing were conducted, and a wave of interest was started that seems to have increased rather than diminished.

This season Dr. G. T. Harding, Jr., of Columbus Rural Rest Home, medical secretary of the Ohio conference, and his associates, have mapped out a program for a number of medical missionary conferences in the larger churches of that state. The first of the series was held in the Cincinnati church, Friday evening, November 3, and all the following Sabbath.

THE Walnut Hills church building was well filled by city members and friends who came from Dayton, Columbus, Covington, and elsewhere. It reminded one of the old-time meetings, for the brethren and sisters had an all-day sitting. Members of the

Cincinnati church served a plate dinner in order that no time be lost in going home at the noon hour. Dr. Harding presided at the meetings, the topics for discussion were most practical in nature, and the freedom with which they were discussed indicated

A Work for the Cities

WE ARE not to erect large buildings in the cities, but over and over again the light has been given me that we should establish in all our cities small plants which shall be centers of influence. Hygienic restaurants are to be established in the cities, and by them the message of temperance is to be proclaimed.

—*The Restaurant Work*

that many people are looking for new avenues through which to work for the Master, and for more effective service.

Elder J. J. Marietta, pastor of the Cincinnati church, led the consecration meeting

at the vesper service hour, emphasizing the importance of building a character that will stand the test of the times in which we live, and the need of activity in the Master's cause. Elder E. C. Townsend, pastor of the Dayton church, conducted the early morning meeting on Sabbath, and gave a clear call for devoted service and a life of activity, and urged laymen to learn to work in harmony and unity for the advancement of the cause of God.

THE CALL of the Church to Work" was the subject presented on Friday evening by Miss DeGraw of the Madison School. It was a study of the instruction the Lord has given His people concerning the work they should do in these closing days of earth's history. We are told that not one in

a hundred of the laymen of the church are now doing anything but their own worldly business. One per cent busy for the Master; ninety-nine per cent standing idle in the vineyard. It is the duty of pastors and church officers to teach the church membership how to work, what to do, and then to set them to work.

We are not left in ignorance concerning what may and should be done. Every city should have its centers of light, its memorials for the Lord. People should find Seventh-day Adventists treating the sick, teaching people how to care for their health, feeding them, and teaching them how to feed themselves. It should be as much expected that a Seventh-day Adventist church will have a health-food store and dispense

health foods, as that they have a church building for services, and a school for their children. Every church should conduct treatment rooms; every church should have a cafeteria. This is not saying that some member of the church should conduct a cafeteria and a treatment room, but we are told that the church itself should have these enterprises.

THE time has come for city people to find a home on the soil. They need to get out into the country. They must do this themselves before they can lead other people out. This means a rural base for the city work. Lot, in Sodom, illustrates the attempt of Christian ministers to live in the city and work for the salvation of souls. Like him, their righteous souls may be vexed by the conditions they see and live under, but Lot himself was saved by the narrowest margin, and his sons and daughters perished in that blaze that prefigures the final destruction of the world. Abraham and his students, living

at the farm school, his country base, were doing a work for the city that no others could do. These things are written for the admonition of those living in our day.

Dr. R. S. Teters, in the discussion that followed, stated that he believes in the country base and that all ministers should live outside the city. Every church, even the rural church, should have facilities for treating the sick, and should be teaching people how to eat. In his presentation of the subject, "Food, Teeth, and Health," he gave scientific reasons for the use of

whole-grain products, the use of foods rich in vitamins and mineral salts, and he bore a strong testimony against the use of cane sugar in quantities, denatured food stuffs, and meat, and showed how the teeth suffer as

Your Time Belongs To The Lord

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? O, we cannot afford to do this! Let every talent be employed in the work of God.

—*A Present-Day Work*

the result of improper diet.

TREATMENT Rooms and Gospel Work, was the subject presented by Brother J. G. Rimmer, of the Nashville treatment rooms. He has had a rich experience in teaching people the way of the Lord as they have come to him for physical treatments. We have the example of the Master, who was a genuine medical missionary, and whose work for the sick and afflicted opened their hearts for the vital truths He had for them. The need of following closely the instruction of the Lord concerning rational methods of treatment was given by Brother U. E. White, who has had long experience in treatment room work in the city of Columbus. He gave warning against the use of poisonous drugs and various forms of treating the sick that deny the power of God.

THE question of a vegetarian cafeteria for Cincinnati, and treatment rooms for the city, and a bakery that will dispense whole wheat bread; the value of a food fac-

tory that will use native products and place foods on the market at a price within the reach of the common people, and provide employment for men and women who are in need of work; the mission of sanitariums in the spread of the message; these were topics discussed by Dr. Virgil Fisher, of Mount Vernon Sanitarium, Dr. D. D. McDougal, Elder E. H. Huntley, Brethren R. B. Craig, J. D. Montgomery, U. E. Whiteis, Dr. Teters, Dr. Harding, Elder Marietta, Elder Townsend, and others.

It was an inspirational meeting, and closed with a number of recommendations for putting into operation the instruction that our churches should have centers of influence, lights in the midst of darkness, and that the church membership should be noted for its activity. Not only is the Cincinnati church aroused to the necessity of having treatment rooms, a cafeteria, and other centers for dispensing foods that make for health, but there are others in that great city who stand ready to offer assistance in carrying out some of the plans the church is studying. God has promised to raise up friends, and that when we are willing to move forward, using the means and the talents we have, that He will then bring to us from other sources, the money needed to make this work possible.

Faith in the promises of God—this is the victory for us individually, and for us when we undertake some of the big things the Lord is asking us to do.

Word from the Workers in Louisville

TWO centers of activity have been opened in the city of Louisville; a vegetarian cafeteria located just one block from one of the busiest corners in the city, and the treatment rooms next door. These are two educational centers both patronized by an excellent class of people. Brother J. T. Wheeler writes:

"I wish I could tell you of some of the interesting experiences that come to us, of the people broken in health who are seeking help and respond to the treatments and the diet. One day, a lawyer came to the cafeteria for whole wheat bread. He was sick and unable to go on with his work. He told me that he wanted to try our treatments. He made remarkable improvement, and when he finished the course of treatment, it was a year before I saw him again. He came in one day to tell me that he had been working

hard since he left us, and that he attributed his improvement to the fact that, following our advice, he had given up the use of meat, tea, coffee, and tobacco. He found that health depends upon conformity to the laws of nature. The life habits of many people are changed as a result of our work.

"For a time we lived in the city, but we were convinced that our workers should have a country home, so we purchased a farm of fifty acres eleven miles out from the city. We then needed a truck to carry ourselves and supplies to the cafeteria. A one-ton Ford truck cost us \$720.00. We have paid \$400.00 on this, and still owe \$320.00. We hesitate to ask for assistance, but our group of workers are not receiving a wage; we are putting all we have of strength and time into this enterprise, and if there are friends who can give us a lift, we will most certainly appreciate it. The unit is organized under the General Welfare Act of the State, and money donated is used only for the purpose designated.

Donations should be marked, "Louisville truck," and sent to Mrs. Lida F. Scott, Madison, Tenn.

Ways in Which You May Assist A Rural School

THERE is a rural school on Sand Mountain, conducted by a group of workers of which Brother Raynold Peterson, Brother and Sister George Noble, Brother and Sister William H Harbolt, and Mr. and Mrs. Lauren Noble are members, which has an enrolment of forty children. School equipment is rather limited, and these workers write that there are a number of ways in which friends at a distance can assist them.

For a time they were needing text books, for some of the children cannot afford to furnish their own books. Friends, learning of the need, supplied the books. Mrs. Lauren Noble writes that the younger children are overcrowding their schoolroom and its seating capacity, and that they must have more seats and desks. If they can have a little help in the way of cash for lumber, Brother George Noble will build the seats.

They are teaching the children to cook, and they need a small cook stove. They will use this for heating and cooking purposes. Some good friend who possibly cannot come South himself, should help this work with money for seats and a stove.

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Brother Raynold Peterson, who is teaching some of the more advanced pupils, is stressing the study of physiology and agriculture. The help he solicits is of a very practical nature. He would like several copies of Hunnicutt's, *Agriculture for the Common Schools*, as text for his classes. He says, "If you ever see anyone with a Babcock milk tester to give away, please tell him we will be more than glad of the gift. We are trying, also, to get a small microscope for use in the science classes."

All this is interesting and appealing. Some of you may be led to help in these, or other ways, in a place where men and women are devoting their young lives to a great work in an obscure corner of the earth. Whatever you may do will be greatly appreciated. They ask no wage. What they want is equipment to make their work more effective.

Items of News

THE CHATTANOOGA cafeteria workers had a visit from Mrs. Scott last week. When she reached the city, she asked the cab driver to take her to the cafeteria without giving him the address. When asked how he knew where to go, he replied, "I often take people there." The cafeteria is feeding about one hundred fifty people a day. The Knoxville group of workers are making a reputation for themselves through the whole wheat bread. They find it impossible to meet the demand without more equipment, and they plan to devote one of their rooms to a food store, and install a larger oven for bread baking. From here, Mrs. Scott went to Birmingham, where she is spending a number of days with the cafeteria workers, and is giving personal assistance in the preparation of foods.

THE latter part of July, a very destructive hail storm practically ruined the School gardens, and much of the fruit. It caused considerable mourning at the time, but the gardeners planted other crops which grew well, and down into November the family was eating fresh home-grown vegetables. There is a great lesson for us, that when disaster comes, it is possible for us to recover ourselves. This is a lesson that Christians should teach unbelievers who often become prostrated by misfortune. As we eat the fine vegetables from this late fall garden, we feel that we should never become discouraged even though we face apparent failure. We must become more industrious, and take advantage of opportunities that otherwise we might not have recognized.

BRETHREN E. E. Brink and Gaines Lowry, Miss DeGraw, Yolanda Sutherland, and Alice Bralliar drove from Madison to Fountain Head on Sabbath, October 28. The hills were a blaze of autumn colors and the trip was in every way a delightful one. They brought back a good report of the work of the Fountain Head School and Sanitarium, which is one of the places demonstrating the possibilities of the rural sanitarium, and the advantages of close cooperation between sanitarium and school work.

ON MONDAY, November 6, the work of the institution was suspended as far as possible, and students and teachers went out in groups for their harvest ingathering campaign. The preceding Saturday evening, Elder O. R. Staines gave an interesting stereopticon lecture in the chapel as an inspiration for the campaign. He and Brother H. B. Thomas organized the forces and piloted the workers.

THE MADISON School had the pleasure of a one-day visit from Brother R. S. Teters, dental surgeon of Van Wert, Ohio, who has been interested in Madison methods for some time. Dr. Teters is an active church worker and a strong advocate of health foods and rational treatments. He promises next time he comes to remain long enough to give the family some instruction in oral hygiene.

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Nature Teaches Lessons of Neatness and Order

THE Sabbath morning lesson was given by Professor Bralliar, who took as his text the words of the wise man found in Ecclesiastes 1:5-6, "The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuit." There is a law, a part of the law of the Creator, which governs all the operations of nature. Nothing is left to itself; every thing is dependent upon all other things, and is subject to the mind of the Lord. The trees bud and the leaves come forth at the appointed time; the grass springs out of the ground at the call of the Master of the universe.

All these things are living parables for God's people, and He wants us to be able to interpret the parables written in the book of nature.

SOMETIMES a spirit of complaint gets possession of the students in our schools. They will grumble about the food placed before them. Men from the beginning of time have been prone to grumble about their food. The Lord has always had to meet

grumblers on the diet question. So we need not be surprised, or discouraged, if some students have the grumble spirit over food.

But we have watched students for years as they come to Madison, some of them with one ailment and some with another, and we see many of their frail bodies grow strong.

We see the vital forces improve, and their ability to accomplish things increase many fold. This is due largely to the simple, wholesome diet placed before the family, and the regularity with which the meals are eaten. Regular habits make a wonderful dif-

ference in both physical and mental efficiency.

The fact that students work to a program is a large element in their success. In fact, with the program of the School, it is difficult for a student to go very far from the path of rectitude. There is a stated time for retiring, a time for meals, a time for work, and a time for class. If not in his place at the right time, a student is soon called to account for himself, and if he has been straying, he is soon brought back to the place where he should be.

IN EVERY walk of life the man who works to a program accomplishes more than the man who is haphazard in his plans and al-

The Way to Power

GOD has committed to us a special work, a work no other people can do. He has promised us the aid of His Holy Spirit. The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ.

—Responsibility of Medical Workers

lows the work to push him. Men and institutions need to have their plans well formed. They should form the habit of completing the work they begin. It is a sign of weakness to continually face unfinished jobs. When that is the case, we may ask, What is the matter with the head?

The Savior likes to see a work finished, and His words when he faced the end were, "I have finished the work which Thou gavest me to do." I do not say that we should not begin a work until all other jobs are complete, but if conditions indicate that a new work should begin before another job has been completed, we should soon return to the original job and see that it is finished.

AN ELEMENT of care and completeness has characterized the workers for the Lord who have made a success of life. Paul had that element in his character. When his life was closing he said, "I have fought a good fight; I have finished the work." He was following the example of his Master.

Paul once wrote Timothy, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, especially the parchments." This might seem to indicate that Paul was careless about his personal belongings, and that others had to gather them together for him. But we judge differently when we remember that this instruction to Timothy followed the arrest of Paul, when he was hurried away to Rome without time to collect his personal effects. Paul was a man who, when given a work, was able to stay by it until it was finished.

ANOTHER element of success lies in the ability to move when the Lord says move. The Roman army was surrounding the city of Jerusalem; captivity faced all within the walls. But word came to the Christians that, when the army withdrew, they were to slip out of the city.

The Roman army was withdrawn, and the Jewish soldiers, feeling elated over their apparent victory, stayed in the city, but the Christians who believed the warning, quietly withdrew while the gates were open. Then the Roman army returned, and all way of escape for the Jews was shut off, but the Christians who obeyed were saved. There comes a time for God's people to move. They must act, and act quickly, or forever lose the opportunity.

The experience of the Roman army about the city of Jerusalem is similar to the situa-

tion in the Near East. We have been told that when the Turk moves from Europe to Asia, our time for work is practically past. Several times in recent months, it has seemed that the Turk was going out of Europe, but something held the winds of strife. God sees that His people are not yet ready for the events that will follow that move. The Turks have been able to recover themselves, and now seem more firmly established than ever in Europe. But God's people should be finding their places; they should be doing their work.

All nature teaches us that we should not move by impulse, nor as the result of feeling, or fear. We should know the mind of the Lord for us individually. We should act from principle, and respond to His laws as truly as the sun obeys in its rising and setting. Our schools are the great instrumentality chosen by the Lord for developing in us that love for law and order, and that ability to obey, that will make us successful workers for the Master.

When We Find Our Place in the Lord's Work

WE SPEAK often of the power that should attend Christians in their work for the Master, and sometimes bemoan our lack of power. There is a reason for this weakness, this inefficiency, this lack. We are told, "The heavenly current is flowing earthward for the accomplishment of the very work appointed us. Let not this heavenly current be turned aside by our deviations from the straightforward path marked out by Christ."

The current is turned on, but a man, to receive the benefit of that current, must be in line; he must be in his appointed place. Any deviation on his part throws him out of line for that current, and try as he may, he lacks the power of accomplishment that should characterize his work.

THERE are great lessons for us to learn.

One man cannot work alone; he must associate with others. For most of us, this calls for some change in our methods of operation. "When God calls a man to do a certain work in His cause, He does not also lay upon him burdens that other men can and should bear. These may be essential, but according to His own wisdom, God apportions to every man his work."

From a chapel talk by Dr. Sutherland

Here is outlined a cooperative plan of work, according to which each man is to carry his share of the responsibilities and burdens. One man is not to assume too many burdens, simply because others associated with him are not doing their share as well as they might. Leaders in any unit, or any company, must possess the teaching spirit, and with it a patience to instruct the weaker brother. It is sometimes easier for mother to do the work instead of teaching little daughter how to do it, but it is not justice to either mother or daughter for mother to do what daughter ought to be taught to do. So in company work, for the leader to assume responsibilities that should be borne by other members of the concern is an injustice to both, and is apt to push each one out of the direct line of the current of power which the Lord says is flowing earthward for them.

IN WORKING together, we must learn to put up with the human weaknesses and personal peculiarities of others whom God is calling into this work as truly as He has called us. God has patience with us when we are full of imperfections and our efforts are ineffectual. So, if we are doing the Lord's work, we must have patience with those associated with us. Our patience with them is a manifestation of the character of the Master, and a measure of our efficiency. This principle of working with others, getting the best service out of them, teaching them to bear burdens, having patience with them in their weakness—all this is the very best discipline we can possibly have in our preparation for the kingdom. It is the fitting we need before we receive the power that will characterize the closing of God's work in the earth.

There are two things to watch in this cooperative Christian work. In the first place, we may be tempted to quit the job before it is finished, because somebody brings pressure to bear against us, or we are subject to criticism. If we are called to a work by the Lord, nothing of this sort should ever disturb our equilibrium, or alter our purpose.

Again, we are not to neglect our share of the work, nor assume burdens belonging to others which, added to our own, will overtax us, because some one associated with us is not doing his work as well as we think it should be done. When we do that, we take ourselves outside the direct current that is sent earthward for us.

THIS type of cooperative work will be found in the church that is living up to its privileges. It is the duty of church officers and ministers to teach the lay-members how to work together. Their ability to do this, every man in his place, will open the church to the outpouring of the Spirit of God, spoken of as the latter rain. This program of cooperative work will be a demonstration to the world of the principles of heaven.

The church or the company, the group or the unit, whose members can work in close association, each man doing his God-appointed duties in harmony with those of every other member—that church or company is better fitted for the new earth, even though its members may lack some theological training, than another group thoroughly educated theologically, but whose members are fractious, quarrelsome, and unable to do good team work.

A Center of Activity at Florence, Alabama

TO PEOPLE of the South, and to many in other sections, the name of Florence, Alabama, has become familiar through public notice of the government nitrate works, the harnessing of the water power of the Tennessee River by the great Wilson dam, and the proposal of Henry Ford to purchase this site from the government. Last fall, Elder C. N. Martin and family purchased a valuable property at Florence for the purpose of developing a Rest Home and a health food bakery. Sister Martin writes:

"Elder Martin spent five months in the West interesting friends in the Southern work. He raised in money and pledges enough to finish and equip a small treatment room, pipe the water from the springs to the hill, install a hydraulic ram, and put in a compression air tank. We feel very grateful for this assistance.

"The workers on the farm have had a very busy summer. Besides raising a large garden, they have put up several thousand quarts of fruits and vegetables.

"Brother Buntin, of California, has connected with the work as baker, and a good many people of the city are using our bread. At the time of the county fair the health foods were demonstrated to hundreds. A few days ago a prominent physician looked

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over the work and promised, when all was ready for opening, that he would round up the doctors and bring them up to see us. A hygienic dinner is planned for them.

"The greatest need of the work now is cottages for the helpers. There is a spirit of devotion among the workers which helps them meet bravely the hardships incident to starting a new work. So far, they have received very little beyond their board and sleeping quarters. Yet no one murmurs or complains. All believe that the Lord saved this place for this work, and that we have a wonderful opening for service. Hundreds of people are moving to this community. This is our time to work, and we do plead that the work of the Lord be not hindered. We have banded together to build a memorial for God, and we feel that some of you can help us."

Items of News

IT IS our pleasure to have as guest at the Sanitarium, Professor S. T. Wyche, a widely-known teacher of story-telling. He has entertained the Sanitarium family several times, and has told tales for the School family and the children of the practice school of the Normal Department. Listening to him, one wonders why mothers and teachers do not more often study the art of telling Bible stories. Everybody is ready to listen, and the Word of God contains the richest fund of material to be found in the realm of literature.

AUTUMN in Tennessee is especially delightful this year, and the fact that the rains have been long postponed is a real blessing to building activities at the School. Brother E. H. Standish is in charge of the remodeling of a city building for cafeteria and treatment rooms. A new power house is built for the electric light plant, new

machinery installed, and lights were again turned on the eleventh of November, a little more than a month after the fire put the lighting plant out of commission.

THE Knoxville Unit had a visit from Mrs. Scott, last week. Mr. and Mrs. C. G. Mays and Miss Clara Messenger are in charge of the work there. Mrs. Scott reports meeting a number of people who are very much interested in food problems and the work of the cafeteria. The Chattanooga cafeteria workers also had a call from Mrs. Scott, and were found doing well and full of courage. Later, the Birmingham Unit held its annual board meeting which was attended by Dr. Sutherland and Mrs. Scott.

FREQUENT inquiry is made concerning Mother D, and we are glad to report that she continues to improve. She is able with assistance to walk a little, and last week went to Nashville by auto to transact some business, but she did not leave the car. She still spends the greater part of the time in bed. She looks well, and is full of the old time life and enthusiasm.

WE WERE favored with a short visit from Brother E. R. Callaban, formerly business manager of the College View, Nebraska, Sanitarium, whose home is now in Florida. He expressed surprise at the growth of the School during the years that have passed since his former visit.

LAST week Elder C. V. Leach, who is now living in West Virginia and who contemplates work in the South, spent the day at Madison in counsel with the workers and looking over the situation. He is especially interested in the training of laymen for active Christian service.

A PATRON at the cafeteria recently paid a high compliment by saying that he had never found, anywhere in his travels, better prepared vegetables than were being served over the counter.

Little Thank-You's

A New Hampshire reader writes: "The weekly visits of the Survey are enjoyed more than I can tell you," and she sends a bit to help in publishing.

A Southern reader says, "I am never too busy to read the Survey through when it comes," and she sends names of friends for the mailing list.

A Michigan friend says, "The little Survey is a welcome visitor to our home. Wife and I are cripples, and it is like the first Johnny-Jump-Ups in the spring."

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Fathers and Mothers in Israel

THE Apostle Paul speaks in endearing terms of Timothy as "My own son in the faith;" "My dearly beloved son;" and of Titus as "Mine own son after the common faith." The gospel of Jesus Christ had made of Paul a father, indeed. He had the heart of a father toward all his converts, and that father feeling and care is the real Christian attitude which will be manifest by all workers who have found the place the Lord wants them to fill in the great vineyard.

It was a principle which Paul adopted, and concerning which he wrote when he said, 1 Cor. 4: 14, 15, "As my beloved sons I warn you. For though ye have ten thousand instructors in Christ, ye have not many fathers." Many in the church are willing to act as instructors, but not many are fathers in Israel. And yet that relationship of parenthood is the real Christian experience.

ISAIAH gives the same thought when he says that the workers are to lengthen the cords of their tents, and strengthen the stakes for a larger work. They are to break forth on the right hand and on the left. The

Chapel talk by Dr. Sutherland

size of the family, the church, is to increase marvelously, "For thy Maker is thine husband." "The Lord hath called thee as a woman forsaken." "Break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the children of the married wife, saith the Lord."

Called to the Service

THOSE whom God chooses are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. Their lives inhale and exhale the fragrance of godliness. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Savior's example of cross-bearing and self-denial.

—*Workers from the Ranks*

them the knowledge of the truth.

The Winepress Experience

THOSE who answer the call to a place in the work and become fathers and mothers, must expect to pass through hard and trying experiences. We are told that they must pass through the winepress alone. Their relatives and dearest friends may not understand them or sympathize with them in their work, and they may be misinterpreted by their associates. But if they are true to the call, if they remain faithful to the Lord and the work He has assigned them, the time will come when their work

will come into prominence, and when many, who for a time were critical, will change their attitude.

Mary, the mother of Jesus, had experiences which illustrate what many of the Lord's people must pass through. She was chosen of heaven to carry out the plan of redemption and to bring into the world the Son of God. When the matter was first made known to her, it called for a life so different from her former teachings, so contrary to all belief on the part of her church associates and kindred in the flesh, that she hesitated to accept the call.

Then the angel told her of the plan of God. After listening, she replied, "Be it unto me according to thy word." She had caught the vision; she surrendered herself, her will, to the Lord, to be used henceforth by His Spirit. And then she had to pass through the winepress alone.

The winepress either removes selfishness and human faults, or it presses the person himself out of the place God has chosen for him to occupy. Which result will follow? That depends upon the mental attitude of the individual himself.

THE winepress experience is usually comparatively a short one. In time, friends rally to the one who has stood the test. Even while Mary was subject to the criticism and scorn of relatives and church associates, the angels of heaven were heralding to all the world the birth of the child over which her friends were feeling disgraced. The three wise men travelled far to show their appreciation of the results of Mary's close association with God. Simeon and Anna did not hesitate to proclaim the young child as the Savior of the world, and they pronounced their blessing upon the very thing that those who should have sustained Mary in her trial were considering a disgrace.

Those who espouse a cause; those who father an institution established for spiritual uplift; those who strike out in any great reform must expect to pass through a winepress experience. "No educational institution can place itself in opposition to the errors and corruptions of this degenerate age without receiving threats and insults. But time will place such an institution upon an elevated platform, having the assurance of God that its leaders have acted right."

Men Must Have a Vision

MEN and women who wish to work for the Master must first have a vision of His purpose for them. They must then surrender themselves to the fulfillment of that purpose. They may expect to meet with opposition, but if they are true, time will place their work on an elevated platform.

Men must have a vision of their work, and also, they must have the spirit of fatherhood toward that work if it is to prove a success. In the days of Samuel and Elijah, the man who stood at the head of the schools of the prophets was called father, and the students were called sons—sons of the prophets.

This same custom prevailed in New Testament times when Paul as a teacher looked upon his students as sons. That spirit characterized the work of Luther and Melancthon in the school at Wittenberg. Thomas Jefferson, founder of the university of Virginia, considered the institution as the child of his old age, and preferred to be called its "father", rather than its "founder".

THE founders of Oberlin College rose from their knees with the words, "The child is born, and what shall its name be?" It was this feeling of fatherhood that led President Finney to remain with the institution for forty years. He was succeeded by Mr. Fairchild, who had been a student in the college under Mr. Finney, and who, from sonship became a father of the institution and spent sixty years in the service. Those men had a vision of the work God would have them do.

The spirit of parenthood enabled them to train young men and women for Christian service who also had visions—clear-cut views of the work God would have each of them do. That was the spirit which enabled those men and women to work without a salary, and to send forth missionaries of the self-supporting type, willing to go anywhere, if need be with but an ear of corn in their pockets. Their motto was, "Henceforth, that land is my country which most needs me."

What a power there will be in the school whose every faculty member has a vision, and has also the spirit of parenthood for the institution. The question of salary will mean no more to such a group of teachers than it means to the mother in a home. She is not working for a wage; neither are they. They will no more forsake their work than they

would forsake their children of the flesh. They cannot be tempted by increase of wage to leave the place to which God has called them. Such faculty members will put a spirit into the hearts of the students under their instruction. Such students will repeat the experience of the early Oberlin men and women who went everywhere, hesitated at no hardship, if only they had the Lord's commission.

God's Plan of Education

THE Lord has outlined a very definite plan for our educational institutions. They should be located on the land. Some one, therefore, should father this farm idea. He must have the vision, and then it will be his privilege and his pleasure to see that the land is properly tilled, that the school raises its own foods, and that the farm is beautified and made attractive to all as the Lord's farm.

With our schools there should be sanitariums for the care of the sick. This is another big idea that should be espoused by men of vision. This is the mind of God. What we need is men who will be as true to this idea as a wife is to her husband. Then the idea will bear fruit.

As part of our educational work students should build their houses; they should make their clothing; they should manufacture health foods. These are all big ideas, and should be fathered by Christian men and women. When they are really *fathered*, then will the institution that harbors these ideas be a successful training station for Christian workers.

The school according to the divine plan is also the ideal church. Such a school will be a wonderful example of cooperation. It will differ very materially from the ordinary school which deals largely with things in the abstract. It will be altogether different from the ordinary church which devotes a large share of its energy to self preservation.

THIS PLAN includes all God's people, and provides a place of activity for every believer who wishes to work under the leadership of the Spirit of God. The man with a gift, who is willing to use it for the glory of God, becomes more than an instructor; he has the mind of a parent; his wage is largely the pleasure which comes from working in close cooperation with his fellow men and for the cause of the Master.

To such, the Lord has promised that physical necessities such as food and clothing will be provided.

Many an institution is lacking in power of accomplishment because the instructors have not the spirit of fatherhood. The institution is an orphan. It is time for every Christian to know what God would have him do, and like Mary, to say, "Behold the handmaid of the Lord; be it unto me according to thy word." This is the spirit that will be rewarded with the latter rain.

Chestnut Hill School

AS YOU drive along the Gallatin-Portland pike, you see a group of buildings several hundred feet above the road and to the west. There is a school house, a cottage home for the teachers and workers, and a small sanitarium. There they stand like a city on a hill, overlooking the surrounding country, and to this little center the community looks for a variety of activities. The school taught by Mrs. Susan Ard, is caring for the children, and daily giving them lessons in physical and spiritual welfare that will stay with them to the end of life.

This is one of the early schools started in rural districts by members of the Madison family. Everything about the place seems to reach the lives of the community in some way or other. There is agriculture, cooking, class work for the children, sewing for the neighbor who brings in her children and asks for help in clothing them; there is the scattering of literature, and the treatment of the sick.

Mrs. Walen says that the women of the community favor the making of whole wheat gems without soda because they are so quickly made. They are accustomed to hot biscuit three times a day and are impatient of the time required to make yeast bread, but they can grasp the value of whole wheat and learn quickly to make the stirred gems.

These workers are several miles from the railroad, and sometimes they seem cut off from the world. They gave a hearty welcome to a car load from Madison, even though they came unannounced on Sabbath. Mr. and Mrs. Tolman, Miss Gladys Robinson, Miss DeGraw and Mr. McClure spent a few hours there, attending the Sabbath school and the service which followed. It is the custom of this group to have a Bible study followed by a testimony meeting each

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Sabbath, and it is good to listen to the words of those who are giving their lives to the Master's work in one of the out-of-the-way corners of earth.

People who have clothing that is worth remodeling, and that they can spare, can put it to good advantage in some of these little school centers. School books are a blessing, also.

It was after he had visited several schools of this sort that Dr. Claxton, then 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 of the earnest and self-sacrificing zeal of their teachers has led me to believe that they are better adapted to the needs of the people they serve than most other schools."

There are hundreds of men and women who, if they once found their way into this work, would rejoice in the experiences that follow.

News in Brief

WORDS of encouragement come from former members of the Madison family who are taking medical work at Loma Linda College of Medical Evangelists. Miss Blanche Noble is a junior, and her work is largely in Los Angeles this year. Messrs John and Sidney, Brownsberger and Lew Wallace as Sophomores are deeply interested in their work. Miss Elthel Brownsberger began the course this fall, and Mrs. John Brownsberger, for years our Miss Elsie Peterson, is taking work in dietetics, and between times caring for the little cottage home which serves as headquarters for these medical missionaries in training. Miss Mary Dale, a senior has spent two summer vaca-

tions at Madison and looks to the South as her future field, and Miss Marguerite Coffin is taking the nurses' course in Loma Linda. What a force of workers the South should have when these young people are ready to return.

EACH week, the men of the School have an hour for the study of out-of-door problems, and to plan work for the coming week. Yesterday, Professor Bralliar gave a very instructive agricultural lesson on the conservation of moisture. Plants use on an average 700 pounds of water to produce one pound of dry material. One ton of hay passes from the soil during its period of growth about 700 tons of water. A large portion of this moisture is given off into the air through the foliage. This is the season to conserve moisture for next year's crop. The soil should be loose so that it will absorb the water which falls during the winter, and in the South the fields should be protected from washing by cover crops.

A NUMBER of week-end visitors added to the pleasure of the family. Miss Rose Andre and Brother and Sister F. F. Johnson of Hinsdale Sanitarium, near Chicago, stopped for a brief visit as they were on their way by auto to the Florida Sanitarium at Orlando. Mrs. Sargent had the pleasure of a visit from her sister, Miss Esther Jenson, and Miss Ayers, two nurses from Nevada, Iowa, who are southward bound, expecting to spend the winter in Florida.

SABBATH forenoon Brother R. B. King spoke to the family. He emphasized the importance of giving attention to what may seem little things of life. One dead fly may spoil a sweet-scented ointment; a few little foxes may do damage to an otherwise fine vineyard. Some of our greatest happiness comes from the thoughtfulness of a friend who answers the impulse to say something, or to do some little act of kindness.

THE Saturday evening hour was an enjoyable one to the young folks. They had a program of music and recitations given by members of the family.

To Survey Readers

For your kindness in helping meet the expense of publishing this little sheet, we thank you. **Feel free to send names for the mailing list, and donations to the publishing fund, small or large as you feel disposed.**

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Teaching Boys and Girls to Love the Country

SOME twenty years ago a young man, superintendent of a public school in New York, attended the summer school for church school teachers at Berrien Springs, Michigan. According to his own story, he came there loving city life and hating the country. The school on the farm and instruction in the principles of Christian education

changed this young man's ideals, and the Spirit of the Lord wrought a great transformation in his life. He tells of the struggle he had in the woods at Berrien, alone with the Lord, when he said, "Lord, I do not love the country; I do love the city and city ways; but you have said that our schools should be on the land, and that the country should

be our home, as it was in the beginning. Lord, you will have to make me hate the things I now love, and love the things I now hate."

This young man was Charles Alden. He spent a year at Berrien, entered heart and soul into the industrial features of the school, and then came South as colaborer with the teachers at Madison who had first given him the inspiration to follow these principles. Professor Alden and his wife were among the first members of the Madison family

to go as pioneers into the rural school work. They located north of Goodlettsville, Tennessee, on what is known as "Rim land," and there they have been demonstrating the possibilities of soil often considered barren and unproductive. "Educating the Land."

Professor Alden is now principal of an agricultural school operated by the United

States government under the Smith-Hughes Act, and is superintending the outside activities, or work projects, of over one hundred seventy-five young people. All are in some phase of crop production. All have a keen love for the land and country surroundings.

In his school agriculture is not a "tacked on" subject. The early

hours of the day are devoted by the entire school to nature studies and agriculture, or to domestic science and cooking. As he says, he does not place agriculture over against Greek Latin, or the mathematics, so that students who choose one neglect the other. All students have opportunity to study agriculture and crop production. His clear knowledge of Bible and the principles of Christian education enable him to present these subjects in a very striking and impressive way.

Rural Life Training for Home and 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 heathen lands.

—A Missionary Education

SEVERAL members of the Madison family have visited Professor Alden recently. Last Sabbath it was a pleasure for a number to gather about his family table for the study of the Sabbath school lesson. The life and experiences of Moses were under consideration. Born of peasant parents, into a life of slavery, educated in the court and heir to the Egyptian throne, he took his post-graduate work on a Midian farm, where the daily duties of rural life and a life of devotion to the Master prepared for him for leadership in a great national movement. Moses led his people, three million strong, in the greatest back-to-the-land movement recorded in history. For forty years he had his people in training in that wonderful industrial school in the wilderness. They were in training for rural life in Palestine, where every man who crossed the Jordan was to be a land owner, and every child inherited a country home.

God wants His people today, to grasp these fundamental principles of education; to love the land and seek homes on the soil; and to teach the love of the country to the younger generation. We forget, sometimes, that "The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen."

There is a Demand for Vegetarian Cooks

THE mother of a young man who was working in the food department of the School while he was in training for Christian service, once wrote, "I don't want my boy to be a cook; I want him to be a man." That mother had not yet caught the idea that the world is needing cooks, and that one of the broad avenues of usefulness for Christian men, and women too, is in the preparation of wholesome foods.

"There is religion in a good loaf of bread." True. "If need be, a young woman can dispense with a knowledge of French or algebra, or even of the piano; but it is indispensable that she learn to make good bread, to fashion neatly fitting garments, and to perform efficiently the many duties that pertain to homemaking."

THE opening of vegetarian cafeterias is popularizing courses in cooking and

dietetics, and men and women are seeking those lines of work as never before in the history of our schools. This is well, for calls are coming for well-qualified cooks, an teachers of foods and feeding. Scientific knowledge is demanded, as well as skill in the preparation of dainty and wholesome dishes. Those who take up this work must be thorough converts to diet reform, for they stand in a position where people turn to them for instruction in matters of diet. We have a message to give, and cooks have the privilege today of serving the people in the same way as did the disciples who took the bread after Christ blessed it, and passed it out to the multitudes. We are to serve men in the name of the Master, and it is for cooks of that sort that the world is calling.

There lies on the table now an urgent call for a cook for a cafeteria in a large city where the patronage will run into the hundreds. The head of a large manufacturing concern is interested, will equip the place and assist in many ways. He wants our diet; he wants his people to be served with the diet that helps people get well in our sanitarium. Where shall we find the competent business men and women, with the consecration and the training necessary to answer such calls?

We read that not one in a hundred among us is doing anything but his worldly business, and then we see the need of workers in the Master's vineyard. Do you wonder that we sound the call for men and women to enter Madison for the practical, all-round training that is so much needed in this day? Madison needs the cooperation of many who have not yet decided to cast their lot with the groups of workers who put all, — time, talent, strength, education, — into the Lord's work, asking not even a wage, but making their way as they go, like the Apostle Paul.

A Teacher Wanted in Honduras

A LETTER from Mrs. Lula V. C. Gregory, who is doing self supporting missionary work in San Pedro Sula, Honduras, gives some interesting facts concerning the school she is teaching, and calls for help. She describes the type of teacher she needs in that field. Some reader may be ready to answer the call. Concerning the school, we quote in part from Sister Gregory's letter:

"About one and a half years ago my hus-

band and I came to this Republic to do self-supporting work. He is specializing in optometry, and I am conducting a self-supporting school. Because an unincorporated school can have no recognition in the Republic, the government authorities and the mission officials have encouraged us to incorporate, and this we are doing. We make a specialty of English, and as soon as the children are far enough advanced we put them in our English text books. We teach Bible. We must put in gardening, wood work, and more sewing than we have been able to do this year. I would like to make the industrial features of the work very strong."

THEN follows the call for help, and the description of the sort of help that will meet the situation. Sister Gregory says:

"Have you any one in training who speaks the Spanish language who would be willing to come down and help us? What we need is someone not afraid of work; one who is willing to do all in his power along all lines to make the school a success; someone who will be happy in roughing it. We do not need any one who wears his feelings on the outside, but someone who will not be easily offended, and who is in this work for the Master's sake.

"We cannot promise a salary, but just enough to meet actual necessities. There is work here for good dressmakers, and embroidery is one of the government requisites. We are just closing the year's work. Our schools begin in February. The fare from New Orleans to our seaport is \$45.00, so the expense of reaching this field is not very great. I am asking the Lord to let us have just the right person for the place. He must surely open the Red Sea for us in some way."

This call for a teacher who is willing to go to a nearby foreign field with a practical training which fits him to do in that country a self-supporting work for the Master, ought to meet with response from someone. The qualifications specified remind one of the training given those Oberlin students in the days when the inspiration from President Finney led the students to go anywhere with the words, "Henceforth that land is my country which most needs my help."

This is but an index to the calls that are sounding from different parts of the field for well-qualified men and women who are not afraid of work, and who can make their

work educational and a means of support while they are teaching and ministering to the needs of the people. For such places Madison is training workers with as much speed as possible, but it cannot keep pace with the calls.

The Birmingham Cafeteria

PRACTICALLY ever since the beginning, some two or three years ago, the vegetarian cafeteria at Birmingham and the rural base for workers fourteen miles away have been sending an "S. O. S." for a larger force of workers. The upstairs quarters in the city needed conveniences, repairs, and changes adding comfort and attractiveness. There has never been a time when those in charge, unaided, could make the improvements.

In order that these things might be done, Mrs. Scott, accompanied by three Madison young people, recently made the two-hundred-sixty mile trip to Birmingham in her automobile. After a two-week's absence the party is again home. Sabbath afternoon at the young people's meeting, the family enjoyed hearing some of the many experiences of the two weeks.

They told of the interest on the part of members of the Birmingham church; how Elder McLennen called for volunteers, and devised a system which provides some help for the cafeteria each day; of the beautiful flowers brought for the tables; how the Dorcas society is making new sets of table cloths and covers. One sister interested her brother-in-law who is an electrician to donate material and time, and he fixed several lights where they were much needed. He assured the cafeteria workers that whenever his service was needed it would be given free of charge. The whole-hearted spirit which characterized this volunteer service recalls the occasion described by Isaiah: "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 smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails that it should not be moved."

THE end of the two weeks found two and three coats of old ivory paint over the dingy brown wood work of the dining

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room; fresh, new signs at the entrance; freshly painted stairway; a neat little rest-room in one corner of the dining room, decorated with ferns that were loaned for the winter; shelves back of the serving deck for hot-food dishes; a two-burner gas stove at the hot-food counter for hot drinks, baked potatoes, etc.; galvanized tubs in the kitchen for dish washing, made by one of the company; more lights where needed; kitchen wood work painted a suitable color, and the ceiling and walls calsonimed; additional store room and shelves, and many other things.

Meals were served regularly during this time, which necessitated a good deal of extra cleaning and moving in order to have the dining room ready for patrons each day. As guests noticed the changes from day to day their remarks were encouraging and gratifying. Some of Birmingham's prominent citizens are regular patrons at this humble little place, and they felt free to express pleasure over the improvements.

The plan proved a profitable one,—that of having a sufficient number of Medical Missionary Volunteers go to a unit to accomplish something definite for the unit in a specified time, the Volunteers being a part of the unit for the time being. These Volunteers are prospective workers in city and rural centers. The experience gives opportunity to study first hand; actual business situations are understood and met effectively, and the breath of life comes into all who participate. The individuals whose privilege it is to go on such a mission are better prepared to counsel those who are in training with the idea of becoming permanent members of some unit.

Training Nurses

IN THE early days of the Madison School instruction was received that a sanitarium

should be established in close proximity with the School, because each institution would be of advantage to the other. In the years that have followed the establishment of the Madison Rural Sanitarium as a department of the School, we have had ample opportunity to test out the advantages of having a school and sanitarium under the same management.

Patrons of the Sanitarium are often deeply interested in the educational work of the institution, and very often acquaint themselves with the methods of operation. They are pleased with the idea of training workers for needy fields. They are interested in the program that enables students to pay school expenses by working while in training, and the practical character of the training receives their approval.

The question is sometimes raised by people at a distance whether the training at Madison fits nurses for state board examination. A few years ago, two young women entered Madison from the factories of an eastern city. Their vision was limited, their educational advantages had been poor, but they wanted to train for lives of greater usefulness. They took the nurses' course. Nurses here have the same privilege of class work as other students. They are in class three hours a day, and class work comes in the day time instead of at night, as in many training schools. These young women made good.

A young mechanic, wishing to fit himself for Christian work, came to Madison with his wife and baby. He made his way while taking the nurses' training, and from Madison passed to a position of responsibility in another medical institution. When these three young people took the state board examinations for nurses in a Southern city, the young man received an average of 98 per cent and the young women each 95 per cent. They headed the class.

God has promised to bless men and women from the common walks of life if they will give themselves to His service. The experience of these young people illustrates what may be done by many others.

ONE friend writes: "I love the little Survey, and have wanted to send names, but I have waited, hoping to be able to send a donation with them. Perhaps I have done an injustice to both you and them by waiting. The little sheet is so full of inspiration that I wanted every member of our church to receive it."

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Have a Vision and Keep It Clear

MOSES, the leader of the children of Israel, was a man with a wonderful vision. His education and experiences in life were such as to develop in him a mind that was susceptible to the movings of the Spirit of God. He knew what God wanted him to do. It was his custom to take counsel of the Master concerning all the acts of his life, and to follow the instruction given him from above. His people recognized him as a prophet, and we are told that in all these experiences he prefigured the Savior, Himself.

Moses was educated in youth to regard government as the province of the selected few. That was the Egyptian system: that was monarchy. Moses at first attempted to do God's will on that plan, but it led to disaster, and he fled from home and was in training in the wilderness for a period of forty years. During this forty years he learned the better way,—that of dividing responsibility with the people. But this plan of having the common people bear responsibility was so new to many of the congregation, and to some of the leaders, that when the Tpirit of prophecy broke out in the camp, it was at once reported to Moses, and even Joshua, Moses assistant, said, "My lord Moses, forbid them."

BUT Moses had a broader understanding of the gifts of God. He knew that the Father wants many of His children to share in the blessing of work for the Master; He wants many to receive the power to accomplish definite results for Him. And so Moses answered Joshua, saying, "Enviest thou for my sake? Would God all the Lord's

people were prophets, and that the Lord would put His Spirit upon them."

In Moses, the people had a leader who longed to see them all active in the service, all standing in their appointed place and working for the Mas-

Every Man a Home on the Land

IN GOD'S plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan.

—*Counsels to Teachers*

ter. This meant division of responsibility, co-operation in the management and conduct of the work.

THOSE who bear responsibility must have more than the ordinary knowledge; they must have a vision of what is to be accomplished, and then they must be true to that vision and give themselves to the fulfillment of the Lord's wish. "Where there is no vision, the people perish." Laymen lacking vision will remain inactive and will perish. God wants them to catch a view of the great work to be done, to see clearly what they themselves should do, and that vision will give them inspiration to give up worldly

enterprises and dedicate their lives to His work.

The vision puts inspiration into men in the common walks of life. Farmers, carpenters, mechanics, book-keepers, stenographers, teachers, nurses, cooks, may all do a work that is primarily for themselves. Or, they may have a vision of the Lord's work, and may find their place in His great scheme. Their ability and time will then belong to Him. They become members of His working force through which the world is to be warned and prepared for the end.

Laymen, many of them, are groping in the dark. They are seeking direction. They are hearing the call, and they need leadership. It is the duty of church officers and ministers to instruct the laymen of the church in the lines of work that God would have them carry forward. The cities are to be entered. It is time now for doors to be opened and for consecrated laymen to carry forward an active campaign.

"Medical missionary work is the door through which the truth is to find entrance to the large cities." Medical missionary activities are varied and give opportunity to men and women of diverse talents. The door to many cities will be opened by the work of men and women with a vision of the health food question, who will devote their ability to conducting vegetarian cafeterias, and to the manufacture and sale of health foods. Others will treat the sick. Every city should have its treatment rooms, which are recognized as missionary centers where men's hearts are reached while their bodies are being healed.

THAT all should catch the vision is evident from the words, "Every ray of light given is to shine forth with clear, distinct brightness. The truth is to go forth as a lamp that burneth. There are hundreds of God's servants who must respond to this call, and take the field as earnest, soul-saving workers. God calls for *live men*, men who are filled with the vivifying influence of His Spirit."

We are told further that—"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." Leaders need the broad vision that will enable them to direct and educate the common people in the lines they

can do for the Master. And the laymen themselves need the vision for themselves of what the Lord would have them do.

There is a place in the closing work for the consecrated farmer right on a farm, and for the converted mechanic to do a work with his tools similar to the work of Christ during eighteen years of His young manhood. Read the instruction—

"Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. . . . 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."

Without a shadow of doubt, it is time for men and women in the common walks of life to have a vision of the place in God's vineyard which it is His will they should fill.

Missionary Work in Korea

IT WAS a very great pleasure to the friends of Dr. Riley Russell, and to the School family as a whole, to have a visit from him the first of the week. He addressed the Sanitarium family once and the student body twice, each time giving some very interesting and instructive things concerning missionary work in Korea where he and his family have spent the past fourteen years. It is a great treat to listen to the experience of a man who has been carrying forward missionary enterprises in one of the hardest of mission fields and largely on a self-supporting basis.

Dr. Russell described the work of his school and the successful effort to develop a variety of industries. He told of the wide field of activity for the medical missionary. Conditions in Korea are such, and in other countries also, that workers find they must be independent of salaries if they are to carry these great principles to the world. If a worker can receive a salary, it is well, but if no salary is forthcoming, he must be in a position to go forward in his work without it. The time is right here when workers for the Master must be willing to put all they possess into His work. God promises that those who have this spirit, and the practical education to meet conditions in the field to which they are called, will be

cared for. Means will be provided to meet their needs.

MISSIONARIES "will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. A smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. *This will be appreciated where means are difficult to obtain.* They will reveal that missionaries can become educators in teaching how to labor. And wherever they may go, *all that they have gained in this line will give them standing room.*"

Financial conditions are very uncertain in the mission fields. Dr. Russell stated that the suit of clothes he was wearing cost him 140 million yens, which is equivalent to 70 million dollars United States money in pre-war times. He often pays the equivalent of \$50,000 United States money for a meal in Korea.

KOREANS let the nails on their little fingers grow an inch or two in length. That is an indication that one is a gentleman of leisure. The school of which the Doctor was in charge would not allow a student to enter until he trimmed his nails and expressed his willingness to earn his living by labor. The effect of this practice in the school was quite remarkable, and it changed the mental attitude of the people all through that section.

The story of the school's growth was most inspiring as the doctor told of the development of various industries as a means of support, such as the orchards, the chicken ranch, dairying, printing, etcetera. The problems in Korea are similar to those we have at Madison, and our students were told that everything they can learn here in the way of self-support will be of great value to them when they enter a foreign field.

"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." This is the instruction that leads us to stress agriculture and all the related industries in the training of workers for both home and foreign fields. In time, the truth of the statement just quoted will be seen as perhaps it is not yet grasped. World conditions are shaping for a great forward movement on the part of men and

women devoted to the Master, and who are willing to go where He calls at their own charges, making their way as they work for Him.

Judging by the Children's Games

THE child brought up on a city street thinks the thoughts of the city, and those thoughts are inspired by the sights about him. The county-bred child, surrounded by an atmosphere of growing things, has a different outlook on life.

In giving the children of Israel instruction concerning the keeping of the passover, the Lord told parents that the children, watching, would ask the meaning of the ceremonies. Those questions opened the way for religious instruction.

God wants His people to teach by the use of objects. The school farm is to be an object lesson, not only to students, but to all who see it. The lives of His people are to be a spectacle to the world, to men and to angels. We are to be active in His service, by our activities teaching men what it means to obey the Lord.

Children are natural imitators, and at Madison we catch a glimpse from time to time of the effect the democratic form of government has on the younger members of the family. We see, also, how the children imbibe ideas by listening to things that might seem beyond their understanding.

The government of the student body is in the hands of the Cooperative Band. Matters are handled in parliamentary form. There is a chairman and a secretary, motions are made, and questions are settled by vote. Not infrequently the children are overheard conducting a Cooperative Band meeting at play hour. And they carry the program through with all the dignity of their elders. They are learning by example.

Not long ago eight-year-old Olive said to nine-year-old Esther, "Come and see me clean the lamps. I play they are patients that have come for treatments. The chimneys are the ladies and the lamps are the gentleman. As it is polite for the gentlemen to wait for the ladies, I treat the ladies first." The chimneys were taken off, and according to Olive were given "a spray and a rub." Then the lamps were filled and according to the little girl, were given "an oil rub and massage." When treatments were

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over, the two children set about to "clean up the treatment room."

The life of the School is reflected in the games of the children.

Items of News

NOT long ago, Brother Raynold Peterson made known through the SURVEY, his need at the school on Sand Mountain of a Babcock milk tester. Almost as soon as the issue of the paper containing this notice came into the hands of readers there came back an answer. A reader living in Michigan wrote that her son would gladly send one from his home "free of charge and postage paid." And this was the second answer to the call for a milk tester. Brother Peterson writes to tell how much he and his company appreciate the spirit of cooperation in their mountain work which such responses indicate.

MOTHER D has left the Sanitarium, and is again in her home, after an absence of six months. She is walking from her cottage to the office without crutches, but with labored effort. She ate Thanksgiving dinner in Kinne Hall with the School family, and was treated with a round of cheers when she entered the room. She is hopeful and happy, and everybody who sees her recognizes that her rapid recovery is due largely to her trust in God and her keen interest in life. She takes much pleasure in again greeting friends over the telephone.

THE work of the Louisville unit was presented to the family by Brother J. T. Wheeler, who came down in search of workers. The country base is an important feature in self-supporting city work of this type, and in response to the call for a farmer, Kenneth Gibson, who has taken two years' work at Madison, volunteered to go. The present force of workers is not able to

carry the treatment rooms, and arrangements are being made to send two nurses, one man and one woman.

THE School had the pleasure of a visit from Dr. C. A. Burrows and his son Clinton, of Los Angeles. Dr. Burrows is a member of the faculty of Loma Linda College of Medical Evangelists, and a specialist in the treatment of eye, ear and nose diseases. He and his son are visiting a number of our institutions in the South. He has been interested in this section for a number of years and may decide to locate in the South. He gave the Sabbath evening vesper study December one.

FOR some weeks Miss Laura Stout and Miss Mabel Robinson have been conducting a cooking class for neighbors in the "Bend." Thanksgiving evening the family was entertained by members of the class who had a fine display of foods they have been making. They told of making whole wheat bread to replace hot biscuit, of their cakes without soda or baking powders, and of their lessons on the use of legumes and vegetable foods to take the place of meats.

THANKSGIVING proved to be a happy and profitable day at the School. The morning service of thanks was conducted by Dr. Sutherland. Following dinner there was a little time for speeches in the dining room by Mother D, Brother Rocke, Mrs. Scott, Brother Brink, and Brother Robey, with appropriate music. The children gave a program in the afternoon, and in the evening the family had a social gathering.

IN THE afternoon of Sabbath the Faculty was addressed by Dr. O. M. Hayward. He conducted an interesting study, stressing the magnitude of the work of teachers who, with God's blessing, are changing human character into the likeness of the Master. It calls for a close walk with the Lord, and the teachers have their reward when they see former students making a success of their work in his vineyard.

THE Saturday evening lecture of the week was given by Brother H. H. King on poultry raising, illustrated with stereopticon views from the International Harvester Company, showing proper location of yards, and correct methods of housing and feeding.

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A Time for Revival and Reformation

IT IS possible for a people to be well versed in the signs of the times and to preach by word of mouth that the time of Christ's coming is near, and yet lack the character that will enable them to stand before the Lord when He comes. The people who welcome Him with the words, "Lo, this is our God, we have waited for Him," will have been spending their lives in His service, and will have been registered in Heaven as doers of the Word.

As the time of the end draws near, a lethargy will overcome Christians unless they make more than the ordinary effort to throw it off. This effort must be a personal one. It cannot be done for the laity by the minister in the pulpit; it cannot be done by parents for their children. Though Noah, Job, and Daniel were in the land, those stalwart workers for the Master, those men whose lives were of intense Christian activity, they could not do the work God wants us to do. It is a time when every man must stand for himself.

EVERY laymember of the church should have his work. Daily, he should become more proficient in that work. There should be a uniting of people of Christian faith to

carry forward together a work for the Master. This means that disagreeable traits of character need to be dropped; that selfish interests must be replaced by a love of the work of the Lord; that personal property will be used for the advancement of the cause of God. In other words, there is need of reform in the lives of many of us.

A Call for Workers

MANY have been over-fed with spiritual food, while in the world thousands are perishing for the bread of life. Church members must work; they must educate themselves, striving to reach the high standard set before them. There are hundreds of God's servants who must respond to this call.

—*Words of Counsel to Ministers*

"The time has come for a thorough reformation to take place." That is the message given, and then follows a description of personal experience when that reform is working:

"When this reformation begins, the spirit of prayer will actu-

ate every believer, and will banish from the church the spirit of discord and strife."

HIS workers will have the habit of praying always and under all circumstances. And they will be active as well, for to those who are in the reformatory movement comes the instruction, "Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts." There is some thing about medical assistance that is irresistible to most human beings. If we can help people when they are sick and suffering, we earn a place in their affections that will enable us to plant seeds of truth. The

Master used this method in His work for mankind. His followers can find no better way. Every one who is looking for the Lord's return should have a knowledge of simple methods of caring for the sick. That is one great work for the laymen.

THIS feeling that the laymen must be active in the service of the Lord is evident on the part of many ministers of the gospel. "The most encouraging feature of Christianity today," said a Methodist pastor recently, "is the increased interest that our laymen are evidencing in the affairs of the Kingdom, and the wise church is that which magnifies her laymen and gives them a large place in her affairs."

"The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to Him, and to do their very best, according to their circumstances, to assist in His work."

God knows the circumstances of each one of His people, and He is asking them to do all they can. He asks for the same liberal-hearted service that characterized the children of Israel when the tabernacle was to be built in the wilderness. At that time, they gave of their money and of the materials they had in hand until a halt was called. There was more on hand than could be made use of. Today, if everybody caught the spirit of giving themselves with all they possess, there would be men and means enough to carry forward all the enterprises God has commanded His people to conduct.

"There are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message." There are many who are content to serve their Lord by giving donations, when the Lord needs them as individuals much more than he needs their money. And God knows they need the experience that comes to those who are active in His service more than they need anything else in this world.

IT IS dangerous to pride ourselves because of the activity of the denomination. Like the Laodicean church, which thought itself rich, God may count us poverty-stricken and naked. We are told that—"Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake."

"All the preaching in the world will not make men feel deeply the need of the perishing souls around them. Nothing will so arouse in men a self-sacrificing zeal as to send them forth into new fields to work for those in darkness. Men must learn to bear responsibilities."

The Savior pictured present times in the church when He spoke the parable of the last supper. Messengers are sent out to call people to the feast, but they begin to make excuses. Today, when asked to take a place in the work, to conduct some enterprise that will be a light to the world, those from whom one should expect hearty response, offer all manner of excuses. Property interests interfere; or, family affairs are difficult to adjust; or, there is some other cause of delay that seems most reasonable to the one who offers the excuse. But the time is near when the Master, turning from these, will say, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and the halt and the blind."

Conditions in the world, the situation in the Near East, indicate that we have reached the time when every man must find his place in the Lord's work, or give an excuse. And to be excused is fatal.

A Plea for the Farm and the Farmer

HISTORY tells us that when ancient Rome was trembling in the balance, the farms of the nation were deserted and farmers sought homes in the cities. Laws were passed placing men back on the land, and by laws they attempted to hold men

there, but in spite of it all, the drift was toward the cities.

From over the world today, comes word that nations are struggling with the same problem. At the close of the World War, many of our own soldiers whose former homes had been in rural districts found that they had lost their love for the soil, and thousands of them have never gone back to the farm.

In his first speech in the new parliament, David Lloyd George "called attention to the gravely unsatisfactory state of agriculture" in England. This man, who is so well acquainted with the workings of the entire British kingdom, "expatiated on the seriousness of the depopulation of England's rural districts, and expressed the belief that the employment problem could be largely solved by the development of agriculture, and in finding work for the surplus population on the land."

England is hearing the call of the land; the out-of-the-city message is sounding there.

FRANCE is having rural problems that perplex those in authority. It is reported that one-tenth of the farming land of France is for sale, and some alarm is felt for the agricultural interests of the nation. "Various suggestions have been made to prevent the increasing movement to the cities and to persuade the people to go back to the land." There is the familiar situation of high wages paid by the factories "attracting many young men and girls from the country to the cities."

These things are signs of the times in which we live. The place for God's people is on the land. The rural home is the normal location for any people. The strength of any nation is in proportion to the strength and numbers of its rural population, and the development of its agricultural interests.

THIS is more than a political problem; it is a matter of interest to the church. The last few years has given us an inkling of difficulties that we face as the result of disturbances in transportation. There may be food in abundance in one section of the country, but if trains are not moving, people elsewhere suffer for lack of food. Coal may be lying at the mine, but if there is no means of transporting it, people may freeze. As these conditions become worse and worse, the large cities will be first affected and will suffer the most keenly.

God has given warning, and wants his people out and away from these centers. He has given the call, "Out of the city," with the same distinctness that He has given other phases of the message. If we were as slow to respond to some other things as we are to answer this call, where would we be in our world work?

With increasing labor troubles and growing difficulties in transportation, it becomes more and more important that we raise our own food, and that we be able to provide clothing and other necessities of life. With food prices high and the food supply short, it is strange that people voluntarily leave the country to become parasites in a city. But this too is an indication of the times in which we live.

"I heard someone say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.'"

This time of peace should be utilized by us in finding our place in the great vineyard. Opportunity is given for hundreds now living in the cities, watching for a chance to make a mere pittance, to get onto the land, and there build up a refuge as Noah in times of peace, built the ark, or Samuel in his day, developed schools that carried the nation through its time of stress.

Help People to Find Their Place

IN ORDER for trees to make a healthy growth they must not be crowded too close together. God compares His people to trees, and so He says, "We need wise nurserymen who will transplant trees to different localities, and give them advantages, that they may grow. Let forces be set at work to clear new ground, to establish new centers of influence wherever an opening may be found."

In speaking of the need of workers, and the manner of carrying forward God's work in the earth, Professor Bralliar used the illustration of an ear of corn. If the whole ear were planted in the ground it might send forth shoots, but it would get no further.

If the kernels are taken from the ear, but sown too close together, the plants will put forth leaves, they will produce fodder, but still will not bear fruit. If the seed corn is scattered so widely apart that one stalk stands out and entirely alone in the community, it will bear very little fruit, possibly

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an occasional kernel on a big cob. Even the corn stalk needs association with other stalks of corn, and the fertilizing pollen, in order to produce fruit.

There is a law of nature that needs to be followed in the planting of the corn. The kernels should be planted each in a plot of ground by itself, yet in close association with other kernels, and when this law is observed the farmer is rewarded with a harvest of corn.

In our work, where members are crowded together in large churches, each one feels little responsibility. It is hot-house growth. The plants are weak and cannot endure hardship. On the other hand, it is not well to be off and entirely to one's self, lest by lack of association we remain unfruitful. We need to be properly located, properly associated with others of similar faith and purpose, in order to make a success in Christian life.

News in Brief

WHEN we are in the line of duty and working in harmony with the mind of the Lord, He has a wonderful way of timing events for the best good of His children. We have seen this many times in the history of Madison. Brother George Wallace has proved a God-send as a carpenter and builder. Mrs. Scott came into the life of the School at a time when, to meet growing demands, expansion was necessary, and she has helped in a most liberal manner. When city conditions made it necessary to prepare quarters for the cafeteria and treatment rooms, Brother H. E. Standish came to us from California, and he is in charge of the city building enterprises. Then, as an indication of the watch care of the Father, we find that He raises up friends in the medical profession. One of these expressed his

interest recently in an impressive way. He wrote, "I want you to know that no one is more interested in the people at Madison than I am, and its growth and development has been one of the great pleasures of my life. I trust every one at Madison will feel that I am quite as much at their disposal when my services or help may be needed as Doctor Sutherland. And I want you to know that I will always consider it a pleasure and a privilege to serve the folks and encourage them in their efforts to rise above the ordinary, for so few people are striving for this standard that we certainly should encourage the ones who do."

ATENTION is called to the fact that the annual meeting of the Board of Trustees of the Madison School; the annual meeting of the Patrons and Constituents, and the semi-annual meeting of the Board of Managers is called for the ninth of January, the meetings to be held in Gotzian Hall on the School campus. It is at these meetings that the work of the entire year is reviewed and plans are laid for future activities. There are many friends of the institution who have watched its growth for the past eighteen years, and to them a hearty invitation is extended to attend these meetings.

DURING the week of prayer the family was divided into bands for daily study and prayer. The nurses and sanitarium workers met together, the cafeteria and treatment room workers formed a group, the different classes spent a portion of the class period with their instructors, and the Faculty had its daily gathering. The season was considered a real blessing, and an opportunity for spiritual growth.

THE truck work of the past week is some indication of the activities of the institution. The food factory received a car load of cans. A car of lumber came in for the building department, and two car loads of coal were hauled from Madison Station to the School grounds.

A Suggestion

YOU who are in the habit of exchanging Christmas gifts may be glad to add the Survey to your list. The little paper has been coming to you for several months, possibly a year, in some cases even longer. A donation in the form of a Christmas offering to the publishing fund will be received with pleasure.

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The Basis of Success in Cooperative Work

ACCORDING to the plan of salvation, the Lord takes sinful men into the closest partnership with Himself. So close is that relationship that Bible writers compare it to marriage, the Lord being the husband and human beings, or the church, the wife. God and man are to be one as two people in marriage are supposed to be one.

One of the mysteries of the universe, one of the unexplainable things by human reason is the union of God who is sinless with man who is sinful. This is the mystery of Godli-

ness spoken of by the apostle Paul. It cannot be reasoned out, but it can be realized by any member of the human family who is willing to join the partnership.

MAN may be full of sin, but God looks at his human partner through the redeeming blood of His Son, and sees in that partner the attributes of Christ. Faith in our Savior's righteousness justifies us in the eyes of the Father and makes us one with Him. That is the atonement. God's love for His human partner begets love in that partner for the Father. "We love because He first loved us," says John.

God's confidence in His human partner develops confidence in the mind of the man toward His Redeemer. As God bestows on man one after another of His attributes,

Chapel talk by Dr. Sutherland

those attributes are born in the heart of the earth partner. They are as seed, and they bring forth fruit which is the divine character in the human body.

The loyalty of the Lord toward the man who yields himself to the partnership creates a loyalty in the partner's heart toward God and His truth. Even the angels marvel at it. Many instances are on record of that loyalty which has led men to sacrifice their all for the Master's cause.

THIS relationship to God exists in the mind of man; the part-

nership for the present is a mental process. "With my mind," says Paul, "I myself serve the law of God; but with the flesh the law of sin." This mental attitude is the growth of the "new man," the Christian character, that still dwells in a sinful body, a body claimed by Satan.

If man retains his mental relationship to the Lord and hates sin, even though he yet does some of those things that he hates, God regards him still as His partner, and He attributes the sinful nature and acts to the Devil, the author of sin.

As partners with the Lord we must recognize that we cannot of our own selves destroy sin in the flesh. We can but surrender to God and permit Him to graft in the Word, which is His character. This will be

done little by little, as the enemy was driven from Canaan before the advancing Israelites. The Lord told them that He would not drive out the enemy all at once, for they would not be able to occupy the land if He did that. So the process of character development is a progressive one. The grafting is a bud at a time, but he will continue it until every branch of the old plant is pruned away, and in their places are scions of His own planting.

THE man who has this conception of his relationship to the Lord, and of the process that is going on in his own nature, ought to be very lenient with his brethren with whom he is called to associate. We are bidden to be good to our enemies, but surely the relationship between one partner of the Master's and another partner of His, should be as close as the relationship between the Lord and His earth partners. There should be mental harmony.

When we work side by side with brethren, we may be conscious of their mistakes, but if we are both partners of the Lord we must be willing to bear with the mistakes of others as the Lord bears with us. "With all lowliness and meekness, with longsuffering, forbearing one another in love"; this is the way we are to develop character. If we are really united with the Lord, we will not have trouble with our brethren with whom we are associated in His work. This does not mean that we shall wink at errors and sins, but it does mean that we will have learned to follow the Master's instruction concerning the correcting of a brother in fault. We will go to him alone and in the spirit of meekness, remembering that we ourselves are sinners, and with the spirit to win him rather than to condemn.

OUR own association with the Master will enable us to take a charitable view of our associates when we know that mentally they are partners of the same Master. This plan of working for the Lord in groups that are closely associated in an enterprise, gives God an opportunity to transform us in character. It is a plan of His own to fit us for the Kingdom.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" That is the question put by the Apostle John. Likewise, he that cannot work with his brethren whom he sees daily, how can he work with the Lord whom he

has not seen? There is here a test of character, in this close association necessary to carry forward the Christian enterprises that are to be lights to a dark world. "A new commandment I give unto you, that ye love one another."

THE Lord is looking for people who have this spirit of cooperation. No body of Christians has yet been able to cooperate as He would have them. In 1844 the church then organized was given this chance, but they have found practical cooperation in carrying forward God's enterprises very difficult to perform. They were able to work under direction, but they did not learn fully the lesson of cooperation. That first generation failed to learn the lesson. It has practically passed off the stage of action. The next generation is on trial; it is well along in years. It was the experience of the disciples at the Pentecostal outpouring, and it must again be the experience of God's people, — of those who are preparing for translation. All difficulties must be put away; we must be able to do team work with men having faults. We must learn to have confidence in one another.

The generation of the children of Israel that came out of Egypt was quarrelsome and complaining. They went into their graves. Caleb and Joshua were able to teach the younger generation some things that enabled them to cooperate in carrying out the commands of the Lord. They presented a united front at Jericho, and the angels were able to bring down the walls of the city before them. The march of that people about those walls, day after day, silent, stalwart, faithful, was a wonderful sight to the world. In like manner, God's people in this generation should be able to do group work for the Master.

THE work before us is too great to even think of touching unless this spirit of cooperation can be among us. This message is to be given not only through preaching, but by the means of hundreds of groups of people working together, conducting schools and sanitariums, cafeterias, treatment rooms, and publishing houses, all over the world.

There is a place in this movement for every man who has the right relationship with the Father — the partnership which spells success. When that is our experience

we will be willing to go anywhere, do anything, and that without question as to wage, for the partnership experience solves the matter of temporal support. Our all belongs to the firm.

Worry and Nerve Tension as a Cause of Disease

THE human body is a wonderful mechanism, the most wonderful in all the world. If anywhere in the universe man may see the hand of the divine, it is by studying the arrangement of the organs of his own body, the relation of one part to another, and the direction of all functions by the brain and nervous system. David, contemplating these relations, exclaimed, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Many of us, however, live with this body for many years without really finding out much about it, or sensing its greatness.

The deeper scientists go into the study of physiology and anatomy, the better they are coming to understand the effect of thought upon the functioning of various organs and vital processes. Every organ and every cell of the body is directly connected with the central nervous system, and any disturbance of the nervous system is registered somewhere in the body.

Of late, physicians have been free to attribute the faulty functioning of various organs to some local infection in teeth, tonsils, gall-bladder, colon, appendix or the sinuses, and often surgery is resorted to, the offending member being removed. In many instances remarkable cures have followed surgery, and if not a complete cure, there has been decided improvement. But every physician knows of cases in which surgery fails to bring the desired results, and it is now becoming the custom to look for some neurotic cause of the trouble before resorting to surgery.

PERFECT health depends upon perfect circulation. The Creator so arranged our bodies that many of the vital processes go forward independent of our consciousness. The control is placed with the nervous system and the process goes on during sleep as well as during waking hours. The blood supply of every organ is controlled by the nervous system. The organs of elimination,

the secretory system, the different glands, are all affected by the circulation, and are controlled by the sensory and motor nerves.

When the mind is troubled, or kept on a long and intense strain, blood pressure is disturbed and metabolism is affected. The nerves that should be a strong protection against the inroads of disease do not function as they should, and germ find lodgment in tissues where they could not get a foothold if the nerves were up to par and doing their full duty.

UNDER nerve strain the caliber of blood vessels is often diminished. The case may be stated in some such way as this: by worry, or some other nervous condition, the blood vessels to the teeth, for instance, may become contracted, thus restricting the blood supply, and as a result of this inadequate blood supply, the teeth more readily pick up infection from the blood. The nerve in the tooth may be killed and the tooth filled. Sensation has been destroyed. There is no pain, but the infection continues, and after a time the body suffers from that infection.

Other conditions combine with the nerve tension to produce these troubles. Food lacking in mineral salts and vitamins, lack of deep breathing and a sufficient amount of oxygen, are contributing causes to disease, because they make it practically impossible for the tissues to resist the attack of pathogenic germs. These germs may make their attack from the outside, or they may be conveyed to the impoverished tissue by the blood stream. At any rate, they are ready to lodge and develop wherever the resistance is low.

IT IS found that hysteria is a frequent cause of serious diseases, such as rheumatism, neuritis, and infection of the teeth and gall-bladder. Giving way to anger, or allowing the mind to remain in a troubled state, may be predisposing causes of various familiar diseases. The nerves that control the tissues, organs and glands of the body are influenced, to a degree at least, even by the clothing we wear, and by our environments. For portions of the body to be over-clothed, and other portions to be too thinly clad disturbs circulation, affects the nervous system, and lowers resistance against disease.

Metabolism, which is a term applied to the handling of the food after it passes

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through the walls of the intestines to become a part of the body itself, is altogether under the influence of the nervous system. A person may eat good food, well prepared, but eat it with the wrong mental attitude. He may worry as to whether or not it will digest, and by so doing prepare the way for trouble. The happy, contented mind, free from care and worry will often get better results from poor food than the person with the worry habit gets from the best of food, all because of the close relation of mind to body functions.

The Lord has given us great principles of health which in some cases scientists are but beginning to comprehend. "Study to be quiet;" "None of these things move me;" "Keep thy heart with all diligence, for out of it are the issues of life." These are divine principles which man begins to understand now that he has developed laboratory facilities, and has the benefit of the X-Ray and the microscope. But they have been true always, and always the unsettled mind has been a cause of disease in the body.

The gospel Jesus Christ is to bring peace of mind and health of body. When we have painful symptoms for which we can find no cause, it is well to remember that they may be the result of wrong habits of thinking. If these wrong mental habits continue, they may bring about pathological conditions. Treatments, and possibly surgery, may have to be resorted to, but even then unless the wrong habits are corrected, the health will not be restored, for other organs will suffer the results of nerve tension. "Great peace have they which love thy law; and nothing shall offend them." We need to adopt the philosophy that makes it possible to rest in the Lord and cease from worry and mental anxiety.

Items in Brief

ELDER W. A. Spicer, president of the General Conference, has been making a trip through the South visiting various institutions, and spent the eighteenth of December at Madison. This was his first visit to the School. Class work was dropped for the afternoon in order that all might attend his meeting. He gave an interesting talk on the experiences of our people in some of the war-stricken countries of the Near East. Later, he met the faculty for an hour's counsel, and in the evening spoke again to the entire family. His visit was a pleasure and inspiration.

SISTER Wilhelmina Holst, one of the first group of workers in the Birmingham unit, is spending a short vacation at Madison. She has been kept very close to the work of the cafeteria and the rural base for the past three years, and is taking this opportunity for rest and recuperation, at the same time visiting her daughter Margaret, who is a member of the student body. Mrs. Mary Dunmead is taking Mrs. Holst's place at Birmingham for the time being.

DOCTOR R. E. Ownbey, Mrs. Ownbey, and Mrs. Ownbey's brother, spent the week-end at Madison. They have been in Missouri for several months, and are on their way farther South with a view to settling for medical work.

THE week of prayer proved a real blessing to the School, and at its close seven members of the family asked for baptism. Elder and Mrs. O. R. Staines met twice with the faculty in their evening prayer services.

MADISON extends the seasons greetings to all SURVEY readers, and wishes for each a New Year of blessing and service.

From Readers

"I love the work you are doing at Madison and I love the little paper that tells about it. I want sometime to come into school for preparation, and then I hope to help start one of those self-supporting centers. I think the plan is wonderful, and just what we need to help us get rid of our selfishness."

"The Survey is full of good spiritual food," writes a distant friend of Southern work.

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Agriculture a Vital Factor in the Training of Workers

FOR the training of Christian workers, there is no place like the farm. The all-round education needed by those who work the home field, as well as foreign fields, can best be given by the school that is located on the land, and that makes agriculture the A B and C of its education.

A picture is given us of the ideal school farm, the one prepared to fill its mission in the training of workers to carry the message to the world in these last days.

We read: "The land around our school is

to be used as the Lord's farm. In a special sense portions of this farm should be highly cultivated." No ordinary manner of cultivation will do; the school farm is to be a sample farm, an example to all the country round about.

THE object in this is to so educate students that when they become part of some missionary center, they will be able to conduct the rural end of their work in a way that will glorify God. That is, the school farm is one of the most important educa-

Chapel talk by Dr. Sutherland

tional factors of the institution. It is to play an important part in the education of the students for their life work, and prepare them "for a place on the Lord's farm in the earth made new". This is a wonderful thought.

The school whose acres are a real factor in the education of students, will have as a goal the raising of the food consumed by the family. "Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health."

A New Year's Greeting To Every Survey Reader

MANY of us have found it profitless to resolve to be good. That lies within the power of God alone, as the Savior once said to a follower of His. But it is appropriate for us to decide, as we face the possibilities of a new year, that with God's help, this will be a season of missionary activity for us. Anywhere my services are needed, there let me go.

Here, then, is a business proposition as well as an educational problem. The farm must be so conducted as to produce the food of the family; it should be planted to fruit trees, all the different varieties that will bear in the locality. In its gardens should be raised a great variety of vegetable crops. Skill is needed to bring from the soil all these varied crops, and men of education and ability are to be placed in charge of the agricultural interests of the school.

A SCHOOL cannot be properly conducted if only the man, or the men, at

the head of the agricultural work are interested in the farm. The entire faculty should be vitally concerned with the farm side of the school work, and especially should the man who stands at the head of the institution understand the subject, and throw his influence in the direction of right methods of farming.

"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."

We know that serious times are ahead of us. There is great need for families to move from the cities and settle on the land. The impulse to this exodus must come from our schools, and the leaders in the back-to-the-land movement should be the product of our schools, — men and women filled with the gospel of farming, who will not only give the message by word of mouth, but who themselves will be heading centers for rural work.

IT IS time for us to train leaders in farm work; leaders for farms on which are located schools and sanitariums, and which constitute the rural base for city work. It is not only time for this, but away past time. We have moved so slowly in this work that our feeble efforts have been spoken of as cowardice. "It reveals cowardice to move so slowly and uncertainly in the labor line — that line which will give the very best kind of education."

Time is short, but we have the comforting assurance that if we will yet take hold with vigor, "We can do much to correct the existing evil in the education of our youth."

OF THE educational value of such farm life, we should be thoroughly convinced. "Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement." Note well this last sentence. It is a work essential to the spiritual advancement of the students.

"Nature's voice is the voice of Christ, teaching us innumerable lessons of love, and power, and submission, and perseverance." Nature is not to be deified, but through the lesson book of nature, God would teach His children on earth the great lessons of love, power, submission, and perseverance.

WHEREVER in the great field we may be called to work for the Master, we need *love* for the message, and for fallen men to whom that message brings salvation.

We need *power*, all we can carry of it, to make that work a success.

We need *submission*, self-control, the spirit of cooperation, if we are to work with other people, carrying not only our end of the load, but sometimes helping a weaker brother carry his.

We need *perseverance*, stick-to-it-iveness, if we are to go into the hard places of earth, the unpromising fields, and there let light and truth shine forth from our lives in

the daily duties, a man among men, a representative of the Lord, as the carpenter Man of Nazareth represented the Father.

And these four fundamental characteristics of the Christian worker — love, power, submission, and perseverance — are best taught on the school farm, with the crops and the farm animals.

THESE are some of the lessons Madison studies. In earlier days, this school did raise the food consumed on its tables. It did that more nearly than it is doing it today. The school has grown in numbers more rapidly than it has been able to develop its food-producing powers. In those early days, much time was spent in the study of the soil and other agricultural problems. We worked to the principle that one acre properly cultivated will produce more than five acres poorly tilled.

The family is growing; the interests and activities of the institution are many times what they were a few years ago, and we face a heavier program of agricultural work than ever before. Where formerly one man could

To Our Teachers

HAD all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have changed.

—Industrial Reform

head the department of food production, it now becomes necessary to divide responsibility, placing one man in charge, not of the garden, but of one section of the garden, such as the root crops, another in charge of the leguminous crops, and another of the salad crops.

MADISON has to take inventory of itself, lest in the multitude of activities it be found to slip from fundamental principles. If we relegate to the farm the help that is found unequal to duties in other departments, the inefficient workers, we do the agricultural work an injustice, for the farm and gardens must not only be well supervised, but a large share of the work should be done by capable, conscientious students who carry responsibility, and who, in counsel with the heads of the departments, can help make the school farm and gardens meet the requirements from an educational and business standpoint.

The food-producing committee is spending considerable time on these problems. It is our conviction that "we should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold and silver."

What is richer than gold and silver? It must be the character that God promises will be developed, when in our rural schools we cooperate with the Creator of the universe in that annual production of food for the physical saving of the people.

THE earth is growing old; there are conditions difficult to overcome, but, "With proper, intelligent cultivation, the earth will yield its treasures." We are not to become discouraged by past failures. We are to overcome these mistakes and go forward. "Let the teachers wake up to the importance of this subject, and teach agriculture and other industries that it is essential for the students to understand."

Not all these things can be done at once, but we are to make a beginning in faith. Madison must do more than ever before in the training of its students. As men and women respond to the call for laymen in the field, these laymen must be able to find here the training that will make them a success when they go forth to duplicate this work in some needy section.

Some Facts Concerning the Liver

THE liver is one of the largest and most active organs in the body. It has many functions, the proper performance of which are of vital importance to health. Sometimes, because of indiscrete habits of life, the liver becomes torpid. On the other hand, the liver is often accused of torpidity when that is not really the case. When the liver is torpid, the sickness is serious.

The liver is one of the faithful sentinels of the body and will often stand considerable abuse. As with the kidneys, it is possible to presume upon the ability of the liver to function. When the liver does not function normally, it is a serious thing to take poisonous substances into the body, or to allow toxins to accumulate in the system that should be eliminated through bowels or kidneys.

THE activity of the liver has been demonstrated by experiment upon animals. For instance, the portal vein has been ligated near the liver and connected with a blood vessel in the general circulation, thus throwing the portal blood into the general blood stream. Under these conditions, if the animal subsists upon foods that contribute poisons to the body, such foods as flesh of animals, death follows in a few days. If the animal is fed upon a wholesome vegetarian diet, it will continue to live indefinitely.

This test shows the liver to be a filter which removes from the blood many poisonous substances, converting them into harmless substances that later may be eliminated by other organs.

THE liver is the storehouse for starches and sugars, which are held there until called for by the body. This liver starch is converted into dextrose, or fruit sugar, and sent out into the circulation for the use of the body cells.

Another important function of the liver is the conversion of waste products of protein into urea, which is then passed on to the kidneys for elimination. This protein waste may come from the natural wear and tear of the body in the breaking down of cells, or it may result from an excess of protein in the food supply.

Alcohol in all forms, tea, coffee, and condiments, all lay a burden on the liver. Flesh food contains poisons in the form of waste

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matter that tax this organ. An excess of fat overburdens the liver.

CONSTIPATION, the almost universal trouble of this age, is an aggravating cause of liver complaints. Food allowed to remain over twenty-four hours in the intestinal tract, passes through putrifactive changes. The poisons formed pass through the walls of the intestines, are gathered into the portal vein, and are carried to the liver. The liver will do its utmost to destroy these poisons, but continued constipation throws a burden upon the liver that may cause disease of that organ.

SOME of the more evident symptoms of liver trouble are jaundice, usually due to obstruction of the bile ducts; a coated tongue, nausea, loss of appetite, headache, drowsiness, and liver spots. These spots are due to the fact that the liver is unable to destroy all the poisons thrown upon it, and they get into the circulation and affect the pigment of the skin.

THE first step toward cure of a torpid liver is to regulate the diet. Avoid the use of flesh foods, and all substances containing poisons such as tea, coffee, tobacco, and condiments. Eat liberally of fruits, non-starchy vegetables, and sparingly of fats and starches and cane sugar products. Avoid over-eating, and the heavy evening meal. The stomach should be empty upon retiring, because food digests much more slowly at night than during waking hours, and retarded digestion is apt to throw an added burden of poisons upon the liver. Fruits containing citric acid, such as lemons, along with the treatment outlined, will accomplish more for the torpid liver than the ordinary liver medicines.

Cure the constipation. The bowels should be educated to move two or three times in

twenty-four hours, according to the number of meals eaten. The activity of the bowels may be tested by taking a dose of vegetable carmine, or charcoal. Note the time of taking, the time of first appearance of the coloring matter in the feces, and the last appearance of the color. It is often found to take from forty-eight to seventy-two hours for the food to pass through the intestinal tract. This retarded digestion is adding a burden to the liver.

IN CASE of torpid liver, it is often beneficial to use the hot foot bath, and hot fomentations over the anterior and posterior liver. Three hot applications, with an application of cold between each two, will greatly stimulate the liver and speed up the circulation. Much may be done to tone up the general system and assist the liver, by keeping the skin active by baths and the cold morning friction.

These rational treatments make it unnecessary to take calomel, which is a poison, and which is taken to arouse the liver to counteract the poison in the system. The after effects of calomel are always bad.

A Call For Workers

THE brethren and sisters in the church at Mobile, Alabama, are deeply interested in the development of certain medical missionary work. Brother R. B. Woods writes:

"About twelve miles from the city, and on one of the best roads, we have found a very attractive place, which can be secured at a reasonable price. The elevation is two hundred feet; it is surrounded by a prosperous country, and is favored with a sea breeze from the bay, which can be seen in the distance. The Satsuma orange, pecans, and other vegetation that is found in such localities, can be grown here."

Mobile has a population of about sixty thousand. It has no sanitarium, and no treatment or cafeteria work is being carried on in the city. The members of the church would be glad to cooperate with people of means and training who desire to undertake this work.

Brother Woods has found a very favorable location in the city for a treatment room and cafeteria, and invites correspondence with any who feel called to enter the field to do this type of work. His address is, North Davis Avenue and Schusse Lane, Mobile, Alabama.



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James White Library
Andrews University
4190 Administration Drive
Berrien Springs, MI 49104-1440 USA
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