

# The Madison Survey

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VOL. V

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No. 1

## Studying Methods of Work

THE second of a series of medical missionary conventions for the state of Ohio, planned by Dr. G. T. Harding, Jr., medical secretary, was held at Columbus Rural Rest Home, Worthington, December 22 to 24. The first of the series was in the Cincinnati church, and the next one is called for Cleveland. At the time of the Worthington meeting, a number of the convention topics were presented to the Columbus church on Friday evening and the following Sabbath.

Doctor and Mrs. Sutherland, on their return from Worthington, report a very profitable convention. Besides the local church membership, there were in attendance a number of conference workers, some from nearby churches, and representatives from a number of self-supporting medical missionary enterprises. Dr. Harding desires the laymen of the Ohio churches to awake to their opportunities for activity in the Master's cause, and the keynote of this conference was, "A place for every consecrated Christian in the Lord's vineyard."

FOR each member of the church to devote his entire time and ability to the service of the Master, and to cooperate with other members of the church in their respective works, requires a faith similar to that of the

children of Israel when they marched about the walls of Jericho. Six days in succession the entire camp joined in the march. Six times on the seventh day that vast company silently marched about the city of the enemy without signs of capture or surrender. Until the end of the seventh circuit on the seventh day the walls remained just as strong, just as

formidable to the invader, as they were at the beginning.

It took a mighty stretch of faith to endure to the end, and trust God and His promises to the limit.

As they marched the last time about the

great city they were bidden to shout victory. How could they shout when those walls still stared them in the face; when there was as yet no sign of their weakening? And yet at that shout of victory, given by naked faith, they saw the fulfillment of the promise of the Lord.

THERE had been close team work. Not one dissenting voice had been raised. Every man was carrying his share of the burden. No man was off looking after his personal interest. Everything bent to the accomplishment of the work of God. There seemed to be absolute trust in the plans God had outlined to His servants, and that faith and cooperative work brought the

### A New Year

WITH this issue begins the fifth volume of the Survey. A prosperous year of service is the publishers wish to all Readers, and their hearty cooperation in answer to the Master's call for workers in the great vineyard.



desired results. That faith was vindicated in the sight of all the people, believers and unbelievers alike.

"When God's people can move forward as one, under the direction of one Power, for the accomplishment of one purpose, they can move the world." Angels will cooperate with such people. Walls of difficulty will fall before such forces.

In the case of the children of Israel, they had not always been able to move as one man, but those who were not able to learn the lesson of cooperation were laid to rest in their graves. It had taken forty years of discipline to develop this company of men and women who crossed Jordan and surrounded the city of Jericho. Those who would not cooperate had been weeded out, as well as those who had the habit of magnifying difficulties, and those who were more interested in their own affairs than in the work of the Lord.

THE fact that God depends for victory upon the cooperation of His people is evident from other experiences than the taking of Jericho. So great had been the victory there that some of the brethren proposed a different plan for taking Ai. Without counseling with the Lord, they decided to send to that city representatives rather than the whole people. They would let the people as a body rest in the camp while their work was done by proxy. This is a method considered satisfactory by many Christians today, but it was not acceptable to the Lord. He was teaching His people that every man should have a part in the work.

The chosen representatives before Ai met with defeat. They stood discomfited and ashamed before the enemy. Then they returned to the Lord's way, gave all the peo-

ple a share in the conquest, and again victory was theirs. They had a world to move, and it took complete consecration of time, ability, and talent on the part of all the people, then as now.

THE word of God gives numerous illustrations of the Lord's plan, and that he cannot give complete success to His people unless they are willing to cooperate to the limit. Achan's selfishness held up the entire camp. When Joshua and the elders made the secret treaty with the Gibeonites, they brought in complications that were like thorns in the flesh for years to follow. When the two tribes and a half settled on the east of Jordan, it was rumored that they were not going over to help in the conquest of the land for the rest of the brethren. Moses told them that if they left their brethren

### The Power of Cooperation

IF CHRISTIANS were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.—*The Warfare Before Us*

alone it would bring disaster, and the Lord would raise up another people to inherit the land. Even nature itself joins hands with those who cooperate in the work of the Lord, for in the days of Joshua the sun in the heavens stood still that the victory of God's people might be complete.

ELDER N. S. Ashton, president of the Ohio conference, spoke several times at the convention, stressing the importance of combining evangelical and medical missionary activities in city work. He related the experience of the Cincinnati church which has been planning to open treatment rooms and a vegetarian cafeteria. A business man of the city has offered to equip a cafeteria if the church will furnish the workers. The offer has been made, and if our people do not accept it, they find themselves in an embarrassing situation. Did they mean what they were saying when they talked of the duty of the church to establish such enterprises? As a



body of working Christians, we must either step into these openings, or cease to advocate this work.

Elder E. C. Townsend stated that the Dayton church has placed itself on record as favoring treatment rooms and cafeteria, and they will be in an unenviable position unless they start such enterprises. One of the biggest business men in the city has promised his influence and support. It seems hard to bring the church to realize the importance of hearty cooperation in these enterprises. It is one thing to bid others Godspeed in such work, and another for all to cooperate in making the enterprises a success.

THERE were a number of people at the convention who have had experience in trusting God and developing different lines of medical missionary work. One brother told of starting alone in a city when it was necessary to borrow money to equip treatment rooms which were opened in a rented dwelling house. That was fifteen years ago. He and his family and a few associates now have a sanitarium and hospital with thirty beds, which has the hearty support of a corps of good physicians. The company owns its property, and turns in several thousand dollars every year in the form of tithes and offerings.

A man and wife, both nurses, worked up a good patronage in another Ohio city, gaining favor for the treatments, although they were not able to establish an enterprise. Later, other workers came to the city, opened treatment rooms, and the two nurses went on to another city which has no medical missionary center.

A BROTHER from Cleveland stated that he will not rest until centers for medical missionary work are opened in his city. There was a hearty response to all the papers that were presented dealing with missionary work of a practical nature, and emphasizing the necessity in every city of having the church itself the center of all good enterprises for the community, which shall include not only evangelical work, but a number of medical missionary activities, such as cafeterias, food stores, treatment rooms, and the country base.

Dr. Harding and Dr. Olsen are to be congratulated for the success of the Worthington meeting. Among those who attended were Dr. D. D. McDougal, of Cincinnati, Dr. H.

S. Brown, medical secretary of the Columbia Union, Elder J. J. Marietta, pastor of the Cincinnati church, Brother C. E. Welsh of Mount Vernon Sanitarium, Brother Kennedy of the Newark sanitarium, Elders L. A. Spring and C. T. Redfield, and Miss Jensen, General Conference nurse, who is developing an interest and conducting classes in home nursing.

### From the Work in North Carolina

THE annual meeting of the Board of Management of the Asheville Agricultural School and Mountain Sanitarium was held on the school grounds on the sixth of December. Among those in attendance were Mrs. J. E. Rumbough who did much to make possible the work of this unit by the gift of a farm of 450 acres; Professor A. J. Tucker, educational secretary of the Southeastern Union; Brother O. E. Gilliland, who was in former years farm manager at this school and who is now located at Hickory, North Carolina; Mrs. Scott and Dr. Sutherland from Madison.

From the reports, it is evident that the Lord has been blessing this loyal company by sending them much needed help just at the crucial moment. Among recent additions to this company are Doctors Robert and Caroline Hilborn who have thrown themselves into this unit without reserve. They came from Akron, Ohio, bringing their goods and burning the bridges behind them. The aged father and mother came with them.

During the meeting, plans were made to erect two cottages and a much needed barn, as soon as money can be obtained. The work has grown to such an extent that there are now fifty members in the family, which is well organized and learning the glory of cooperation. Visitors were impressed that each year the work is on a stronger basis, and the prophecy that this place would become a strong center of activity is fast being fulfilled.

The meeting was held in one of the new sanitarium cottages, of which there are three. They stand on a knoll, and on the side of the hill opposite appears a picturesque log bungalow, the newly-built home of Mr. and Mrs. Jasperson. It is beautiful for location and commands a magnificent survey of the country from the windows of the living room.

The entire company seems truly alive to the possibilities of the work. They are look-



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ing forward with hope and courage and determination to the building of a work that will be a monument to right principles. They believe that an institution should be built on such a plan that it will permit "the harmonious development of the physical, mental, and spiritual powers." Year by year visitors to this planting of the Lord are impressed with the growth of the workers who are devoting themselves to the task.

Knoxville was also visited, where a very optimistic group of workers are planning the up-building of the cafeteria. Though small and still weak, this work is manned by a company of determined young people who believe that, if they work in harmony with principles of right, success will be theirs. Others feel the same determination to stand by them, and to do all they can to help them make this cafeteria a success. It is one of the principles of the Medical Missionary Volunteers not to shun, but to love difficult tasks, and to cooperate with the Lord in such a way that He can honor their efforts with success.

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### News in Brief

**B**ROTHER Alex Campbell, of Tucson, Arizona, a contractor and builder, has recently responded to the call for help from carpenters, and is with us to help on the building in the city, and later to prepare for some form of self-supporting missionary work. As he expresses it, he believes a Christian should be active every day in the year in his service for the Master. He has been reading the SURVEY, and, attracted by the work at Madison, he came South to learn more about it. This is but one of the experiences we have met in which the Lord shows His goodness by sending help at just the right time. The work on the building in the

city, the new home for cafeteria and treatment rooms, is making good progress, and if all goes well the cafeteria will open in its new quarters about the first of February.

**F**ROM the superintendent of the Food Reform Department of the World's Woman's Christian Temperance Union, Miss May Yates, of London, England, comes word: "You will, I think, be interested to hear that in my report to the convention of the World's Woman's Christian Temperance Union recently held at Philadelphia, I gave some particulars of the whole wheat bread campaign that has been reported in the MADISON SURVEY. I am glad to hear that the whole wheat loaf is now 'on the top of the wave' in the United States. I recently organized a memorial to our Ministry of Health, directing attention to its advantages, which was signed by over one hundred fifty eminent members of medical and scientific associations."

**A** TREE from the cedar grove stood in the corner of the new assembly hall on the eve of Christmas, and the children of the place had a happy time with songs and speaking and the distribution of small gifts. For years it has been Mother D's custom to treat the family to a cake of her own baking on Christmas, and in spite of her infirmity she superintended the cake making this year, spending several hours in the food factory with Mrs. Wheeler and the Misses Stout and Robinson. This will give her friends an idea of the improvement she is making from month to month.

**T**HOSE who attended the Conference at Worthington met a number of former members of the Madison family. Brother and Sister L. L. French have charge of the culinary department. They are happy and courageous, and are doing good work. There were also Mr. and Mrs. John Peters, Leroy Hunter, and Mary Magnenat, all connected with the Rural Rest Home, Mr. and Mrs. Fred Lytle who are living at Marion, and Mrs. Hazel Babcock, a teacher of nursing and diet in the Ohio conference.

**C**HRISTMAS morning Elder Redfield of Ohio, who is visiting his daughter Rhea, spoke to the family at the chapel hour. Elder Redfield spent some time in the South a number of years ago, and he is still interested in the work in this field.



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## Teachers of a Non-Flesh Diet

IT IS our pleasure to call attention to the November-December issue of the *Medical Evangelist*, published at Loma Linda, California, which is labeled an "Anti-Meat Special". Every issue of this publication is worth careful reading, but this is an especially timely number and should come into the hands of every Seventh-Day Adventist.

It should be read especially by those who may doubt the wisdom of a non-flesh diet.

For many years as a denomination we have had clear instruction on the subject of healthful living in matters of diet, sanitation, and the prevention and treatment

of disease. This instruction has been given to prepare us for conditions that the race must meet in the near future. Parallel with this instruction to the church has been the rapid development of scientific knowledge, corroborating the principles of healthful diet. Such men as Professors Chittenden and Irving Fisher of Yale, Dr. Sherman of Columbia, Dr. Kellogg, and many others have been widely read by the world, and the principles of a non-flesh diet advocated by them now rule in many homes. They are teaching that flesh food is not necessary for health or strength, and, moreover, that a diet of flesh is largely responsible

for some of the diseases that are a menace to the race.

THERE has been a turning to our people for instruction along the lines of healthful diet, but for some reason or other we are unable to meet this with the vigor that should characterize God's people in the face of such opportunities.

That non-flesh issue of the *Medical Evangelist* is timely, we cannot deny, but why should we as a people need this instruction at this time? In the words of Paul, "When for the time ye ought to be teachers, ye have need that one teach you

again what be the first principles of the oracles of God." It is not a matter of first instruction on the subject of a non flesh diet, but as Paul puts it, "Ye have need that one teach you *again*." Principles once known, and presumably practiced, have to be taught again, because they have ceased to be ruling principles in the lives of many of the people.

FOR over forty years Seventh-Day Adventists have professed to believe the teachings of the first chapter of the book of Genesis, which gives a non-flesh diet for man. They have had before them the experience of the post-diluvians, who adopted a meat diet and thereby cut short their lives. They

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### Be True to the Subject of Diet

THE churches should be staunch and true to the light which God has given. Each member should work intelligently to put away from his life-practice every perverted appetite.

—*A Revival in Health Reform*

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have known the experiences of the children of Israel who, in their wilderness life, were taught to live without the use of flesh meats. Why, then, do we need to be taught these things over again?

The *Medical Evangelist*, on page fifteen, quotes a paragraph which answers the question in the following words:

"All are now being proved; many to whom precious light has been given desire to return to the flesh-pots of Egypt. Many who are supported by the title of God's storehouse are by self-indulgence poisoning the life-giving current flowing through their veins. Disregarding the light God has given during the past twenty-five or thirty years, some continue to gratify their desire for flesh meat .... Those who use flesh meat disregard all the warnings God has given concerning this question. They have no evidence that they are walking in safe paths. They have not the slightest excuse for eating the flesh of dead animals. Can we possibly have confidence in ministers who, at tables where flesh is served, join with others in eating?"

AFTER reading this, we are compelled to believe that the reason people in the churches are backward on the subject of meat eating, and in need of the instruction given in the recent issue of the *Medical Evangelist*, is because men have continued to stand as leaders of the people while they themselves were not living up to the light and instruction given. Men have accepted of the title while unwilling to live up to Bible teachings on matters of diet, principles which God is now giving to the world through scientific investigators. And again, the question put to us, "Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the flesh-pots of Egypt? What confidence can the people have in ministers who so do?"

One reason this subject makes such a strong appeal at the present time is because

at Madison we feel, to a degree at least, the almost continual pull for workers true to the principles of healthful diet, trained to teach others by precept and example. The world is asking us for cooks and dietitians who can feed them as they have come to believe they should eat, without the use of flesh foods. They are asking for teachers who can help them in the preparation of foods in their own homes. They are ready to purchase our whole grain preparations, whole wheat breads, and protein foods to take the place of meat, and we are at a loss to find men and women, trained, or ready to take the training, to fill the demands.

WHEN we inquire among the churches for people true to the teachings on health subjects, they are hard to find, and we are met with explanation, or excuse, that they have been brought into the church without instruction on these subjects, and that their leaders have not set an example of abstinence.

There are openings on every side for work along diet lines. Some of the opportunities we are facing have been mentioned in these columns. But the workers are few. Our missionary workers have been trained for some lines of work, but few are prepared to teach as they should the great principles of diet. They seem as helpless as was David when he attempted to work in the armor of king Saul. We need a return to more simple methods, to the handling of the practical things of life. We see daily the necessity of dealing with real things, and making the teachings of the Master fit into the every day life of the common people. This gives large place to matters of diet and food preparation.

EVERY church should be a school, and all the members should be in training. Those of ability for public work should be sought out and prepared to conduct vegetarian cafeterias, and food stores, and other centers that will give forth a light on principles of physical and spiritual health. We



need now to break away from this wrong influence which has been exerted by some who have not been true to these principles. It is not enough to be a passive receiver of the light of healthful living; God calls for active service.

Our neighbors should feel the influence of our lives, and of the principles we are practicing in our homes and at the home table. The deeper we get into this truth, the more we will appreciate the great principles of living which God has given His people to carry them through times of distress and disease. The more we practice these truths, the more we will love them, and they will have a transforming influence in our lives. Every one should be a light in his community on the subject of a non-flesh diet.

If churches need help, and will choose representatives for training, Madison will do all in its power to assist those who want to become more active in the promulgation of these truths through cafeterias, food stores and treatment rooms.

### A Lecture on Agriculture

LAST Saturday evening the family listened to an instructive talk on the subject of agriculture by Professor Charles Alden. He touched upon a number of fundamental principles in regard to the ideal place for man to live and rear a family; God's purpose that His people should be located on the land, and teachers of the sacredness of the soil as it is taught in the Old Testament Scriptures.

"Education and the work of redemption are one," and "under changed conditions, true education still conforms to the Creator's plan, the plan of the Eden School." In that first school of the race—that sample school for all time—students lived and worked close to the soil, and in so doing were co-laborers with their Creator.

THE changed attitude of the educational world on this subject is illustrated by the fact that eighteen years ago, of the fourteen units required for admission to the University of Tennessee, not one was on agricultural subjects. Today, six of the fourteen units may be on agriculture. Great changes have taken place in the state of Tennessee along right lines, and in harmony with the writings from which the quo-

tations are taken. There has been, during these eighteen years, the exalting of a great subject, that of agriculture. The heaven has leavened the whole lump.

Eighteen years ago when we came South the teaching of agriculture in High Schools was unknown. Today, the High School that does not have an agricultural course is backward and ashamed. Up-to-date teachers now consider it their business to turn students toward the land. Have we as a people kept pace with the world on this subject? Have we made as much progress in our schools as has been made in institutions of the world? Have we as a people taken hold of these principles which God sets forth in His Word, loved and fought for them, and crystalized them in our lives? Have we leavened the hearts of our people through our schools as other institutions have leavened the hearts of men by their activity along agricultural lines?

TRUTH comes first to God's people. To them is committed the oracles of God, which, obeyed, will save them from impending perils. But when these saving principles are rejected, they are passed on to the world and God's people get no credit for their development. The stand taken by Madison eighteen years ago on the subject of agriculture and its place in our schools, has kept the fires burning. Real progress has been made. But we need to stir ourselves to see if we recognize these principles as sacred. Sometimes we lose sight of the sacredness of the subject even in the midst of our work and teaching on the land. We need to be especially tender to the movings of the Spirit in these days when God is leading men along these great lines of practical education.

The question is sometimes put, Is there educational value in agriculture? The University of Tennessee says, "Yes; there is in it the salvation of the country." If we fail to instill into the minds of the students a love of the country, of fields and orchards, meadows and gardens, our nation will most surely be lost.

For the schools of His people Israel, "God provided conditions most favorable for the development of character. The people who were under His direction still pursued the plan of life that He had appointed in the beginning . . . The men who



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held fast God's principles of life dwelt among the fields and hills. They were tillers of the soil."

**I**T ought to be a joy unspeakable to the custodians of these great principles. When rightly understood agricultural teaching becomes companion work for the Bible itself. There is no conflict. There is no more danger of dropping into the theories of evolution from the study of agriculture than there is of imbibing higher criticism from the study of the Scriptures. Let us make Madison a place where the great principles of agriculture stand out as they do not in any other institution.

Our people are going to be in a hard place when the world goes to pieces. The cities are getting top-heavy. Life there is so complex that they are paving the way for their own destruction. As men grow weaker the machinery of organization becomes more complex, and God wants His people out where they will be free from many of these things. He gives them a saving truth, a truth that brings both physical and soul salvation. And there are many in the world who long for this same great truth.

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### Items of News

**S**ABBATH morning services one week ago were conducted by Elder Charles Boynton. He and his family spent a number of years as missionaries in Central and South America. They are now living at Chattanooga, and while at Madison are visiting Professor and Mrs. Bralliar. Elder Boynton is Mrs. Bralliar's brother. Brother and Sister George Israel, also of Chattanooga and formerly workers in South Africa, spent a few days

at Madison. Brother O. U. Mallernee of Battle Creek, Michigan, whose interest in the South dates back a number of years, was also a guest of the institution.

**V**ESPER service this week was conducted by Elder C. T. Redfield of Mount Vernon, Ohio. He stressed the importance of setting every member of the church to work and the folly of thinking that one's work for the Master can be done by proxy. He encouraged the students to hasten their preparation for active service, and stated that in his opinion the lines of work being developed in the Southland by Madison workers could very profitably be carried forward in many other sections of the country.

**O**N CHRISTMAS night, the family had a pleasant time in the Helen Funk Assembly Hall where they were entertained by the musicians and others. Miss Eva Wheeler gave an impressive reading on personal sacrifice, groups of students demonstrated the conflicting ideas of Christmas, the money-loving spirit of the world and the spirit to help others, which comes from the Savior. There was also a glimpse of Christmas service in a number of other countries, music by the band, and songs by a male quartette.

**T**HE family of Brother E. R. Allen plans to begin work in Cuba in the near future. Mrs. Allen spent a few weeks with relatives in Wisconsin, returning this week. They leave Madison in a few days for their new work further South. Their address will be Manacas, Cuba.

#### From a Reader

**H**ERE comes a wee mite from our far corner to remind you that our hearts are true and in full harmony with the great work you are fostering and fathering. Our wish for the New Year is increased efficiency for the School, that it may more quickly prepare students to answer the calls for laborers."



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## The Head of Every Department Should be an Educator

THE selection of teachers for class room work is very important, but not more so than the heading up of manual departments in a school that purports to train workers for practical missionary activities. The greater difficulty in securing qualified industrial department heads is due largely

to the fact that for years we have been training class room teachers, but not industrial heads, and because the work of the classroom teacher is much more definitely defined than that of the heads of industrial departments. But the

school that makes a success of its industries must have its industrial departments headed by men and women who possess the true teaching spirit.

In the scheme of education under which most of us have been reared, this factor in education has been sadly lacking. It is comparatively easy to find a good mechanic, but difficult to find a skilled mechanic who also is qualified to head a manual department, and to train students to work, and to bear responsibility in the department in which they are working. This is recognized in the following instruction:

"We need more teachers and more talent

From chapel talks by Dr. Sutherland

to educate the students in various lines, that many persons may go from this place willing and able to carry to others the knowledge they have received. A competent farm manager should be employed, also wise, energetic men to act as superintendents of the several industrial enterprises, men who will

use their undivided talents in teaching the students how to work."

### Industrial Training for Students

MANY young people will come to school who desire a training in industrial lines. Every power at our command is to be brought into this training work, that students may go out equipped for the duties of practical life.

—*The Work Before Us*

THE plan is this:

Our schools should be located on the land. Agriculture and other industrial pursuits should be taught, and taught in such manner

and with such thoroughness that the students will carry their training to their fields of labor, let those fields be in this country or in some foreign land. Before a student is qualified to go out into a rural district and operate an agricultural school he should be trained to bear burdens here at Madison. Until he has learned to carry responsibility in the parent school, the probability is that he will not make a success in a school where heavier burdens rest on his shoulders.

When a student completes a literary subject he passes an examination, or a test, and receives credit in proportion to his efficiency. No set of questions will ever reveal the



ability of a student to conduct an industrial enterprise on a missionary basis, but his ability can be tested in another way. That way is by placing him under responsibility while he is in training, and, in counsel with qualified teachers, letting him prove his ability.

IT IS the business of our training schools to afford just such opportunities to students in training. But to make this plan of education practical, the industrial departments must be headed by real teachers, men who themselves know how to do the work, and how to instruct others to do the work. Such men are described above as "wise, energetic men," "men who will use their undivided talents in teaching the students."

Such men are elsewhere spoken of as "well qualified superintendents," and "wise, judicious, God-fearing directors." We are told that "every branch of work should be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute." This is the need in the department of agriculture, in the mechanical departments of our school, at the sanitarium, in the food factory, everywhere about the place, for all these departments are contributing their share of training in the preparation of workers to go forth to needy countries, there to do the very work they have been trained to do in the home school.

"Let teachers wake up to the importance of this subject."

At Madison, this is one of the subjects under study by the faculty. How can the efficiency of the heads of departments be increased? How can students be taught to bear responsibility and prove, before leaving the school, their fitness to conduct an enterprise such as a vegetarian cafeteria, or a city treatment room, or a bakery of health foods, or a rural school and country base for city work?

PEOPLE visit an institution that has in operation a number of enterprises such as those just mentioned, and they sometimes feel that they can easily make a success of similar enterprises, but experience shows that in most cases there is need of training and discipline; of learning to bear burdens under direction before attempting to carry the load alone. They need practical experience in a training school which conducts enterprises similar to those the students hope to operate when they have completed a course of training.

Speaking of the training of students for actual service in the world, we are told, "In the management of this work, small companies should be formed, who, under competent leaders, should be taught to carry a full sense of their responsibility. We are to begin to work in faith." There should be the closest cooperation between teacher, or department head, and the students working in the department. The work should be apportioned and each one should bear his share of the responsibility. Then together, the workers and their instructors should study methods

#### Industrial 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*

and counsel for greater efficiency and better returns from their efforts.

A MERE knowledge of the theory of cafeteria and treatment room work will not bring success. A clear understanding of the underlying principles will not keep the workers from floundering and experimenting until they have wearied and embarrassed their associates. Theoretical knowledge alone will not prevent waste of money, the loss of associates, and the disappointment of patrons. Something more than theory must be put into the training of workers for self-supporting missionary enterprises, and that "something" is the practical experience to be attained in a school of enterprises which shoulders responsibility onto its students.

All this is a part of the new educational system. According to the older meth-



ods, students were taught to work for themselves and for personal aggrandizement. According to Christian education men are to be trained to work for others, trained to serve others, trained to conduct enterprises that will shed the light of the gospel in dark corners of the earth. For this new type of student in the new type of school, we need a new type of teacher,—a teacher of the industries who is "wise and energetic," a teacher "who will use his undivided talents in teaching students how to work," and "to carry a full sense of their responsibility."

### Mrs. Jasperson Reports a Visit to Other Schools

FROM Mrs. Arthur Jasperson, one of the group of workers in the Asheville Agricultural School and Mountain Sanitarium, comes an enlightening report of a visit made by several members of that center to Baker Mountain School near Hickory, North Carolina, and to Glen Alpine School, near Morgantown, in the same state. Mrs. Jasperson says in part:

"The Doctors, Mr. Jasperson, son Bobby, and I left Fletcher by auto after dinner on Christmas day. The roads were good and the weather pleasant, so the trip was a delightful one. We made the ninety-seven miles to Baker Mountain by eight o'clock in the evening, where we found Brother M. A. Johnson and his large family of children enjoying their Christmas program.

"We were too late to hear much of the program, but we did enjoy the singing of the children and seeing the youngsters receive their gifts. We spent the night with near-by neighbors and returned to the school in time for breakfast. I am sure I never saw a happier family. From the gray-haired members down to the youngest, everybody was happy.

"Since fire destroyed their buildings some four years ago, Baker Mountain School work has been carried on in temporary buildings. One large room serves as dining room and kitchen. Sister Johnson says she likes it this way, because from one end she can see all that is going on. Evidently she is not yet afflicted with modern nerves. I was much impressed with the work of the school on this my first visit. Brother and Sister Johnson have given their lives to the work,

and one can tell from the expression on their faces that it is a labor of love.

FROM Hickory we drove to Glen Alpine where a group of workers from Wisconsin is located. We found Brother and Sister F. C. Port, Miss Rose Hamer and Miss Gertrude Holmes. This place may properly be called the cradle of self-supporting rural school work, for this is the former home of Elder D. T. Shireman, that pioneer in the Southern field.

"This company is struggling with hardships and difficulties, and they are doing their work with primitive facilities. The school desks are home-made and rough, but many a great man has carved his name on just such desks, so this is not a serious thing, for they do have good teachers. When I consider that Miss Holmes is a graduate from one of Wisconsin's State Normal Schools, it seems good to think she is cheerfully giving her life to so humble a work.

"These people need help. Their buildings need repairs, and they should have treatment rooms. Their farm did well the past year. They have raised potatoes, both Irish and sweet, ample for their needs, they have vegetables from the garden, and a fine flock of poultry. We left this school feeling that we had seen the material out of which heroes are made. We came home thankful for these two centers of education for the mountain people, and determined to make our own work at Fletcher a success. We feel after this visit that any member of our family who dares complain because of his lot should be taken out and shot at sunrise."

### A Turning Point in Life

SOME years ago a young woman visited Madison as guest of one of the students. Recently she writes, "For months I have wanted to send the names of some of my friends for the SURVEY mailing list. I am sure they will appreciate this little paper of good things. I myself am longing for the day when I can enter Madison for training. My thoughts often go back to the time I spent with you. Especially do I recall the morning devotional services. Coming from the business whirl of the great city of New York, I did enjoy the spiritual atmosphere of the School. Surely God directed me there. I was baptized soon after, and al-



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ways look to Madison as the place of my conversion."

With this letter came a list of fifty names, and a donation to the SURVEY publishing fund.

### News of the Work

THE Sabbath morning service was conducted by Elder G. W. Wells, successor to Elder Charles Thompson as president of the Southern Union Conference. Elder Wells was a resident of the South a number of years ago, so understands this field and has a deep interest in its needs and all efforts to carry forward the Lord's work. His talk was based on the statement in Matthew 20: 28, that Christ came to this world to minister to others, not to be ministered unto. With it he placed John 17: 18, which records Christ as saying, concerning His followers, "As thou hast sent me into the world, even so have I sent them into the world." Christ came to serve others and not to be waited upon. He commissions His followers to minister to the necessities of others in the name and spirit of the Master. He never sends them forth to criticise or condemn. Men are already condemned by their sins; Christians are to go forth as Christ's ambassadors, beseeching men to be reconciled to the Savior. The world is nearing its end. Ministers are asleep, laymen are asleep, and all need the message of salvation carried by men and women who know the power of salvation, and who have caught the message of Christian ministry.

IN ALL our work, we are bidden to bind about our wants that the Cause may have the benefit of our means to the limit. "When the Lord favors any of His servants with worldly advantages, it is that they may use those advantages for the benefit of

others. We are to learn to be content with simple food and clothing, that we may save much means to invest in the work of the gospel." It is comparatively easy to restrict one's expenditures when a work is in its infancy and the number of workers is few, but as an institution grows there is greater opportunity for carelessness and waste. From time to time the workers at Madison have a study of the subject of economy as applied to the different departments of the work. Brother Rocke conducted the study in this subject this week. We are stewards, and God holds us accountable for the way in which we use the means placed in our hands. The School has a standing committee on economy and sanitation, and one of its duties is to keep the matter of economy ever before students and teachers.

OUR state has been true to its name of "Sunny Tennessee" thus far into the winter. This has been especially favorable for the building enterprises of the institution both on the school grounds and in the city. Good progress has been made the past two weeks on the building at 151 Sixth Ave. North, which is to be the home of the city cafeteria and treatment rooms. Plans are developing to open the cafeteria by the first of February and the treatment rooms a little later. The garden is still furnishing vegetables to the school and sanitarium tables. We are gathering fresh greens, beets, carrots, turnips, and salsify, and the green house is producing a fine quality of lettuce.

A PATRON of one of the city treatment rooms had been greatly benefitted by the treatments. She is a devout Catholic, and when Christmas morning came she went into her church, and offered special prayer for the nurse who had been so successful in ministering to her physical necessities.

### Helping the Work Along

WITH a five dollar donation to the publishing fund, comes the message from a reader, "I am very much in sympathy with the work at Madison and the training of workers for the Master's work. I am keeping in touch with it through the Survey."



# The Madison Survey

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JANUARY 24, 1923

No. 4

## A Review of the Year's Activities

THE annual meeting of the incorporators, the patrons, and the board of trustees, and the semi-annual meeting of the board of managers of the Madison School, held on the ninth of January, afforded opportunity to review the work of the past year and lay plans for the future. It was a pleasure to have with us on this occasion a number of brethren from Nashville, Elder G. W. Wells, president of the Southern Union Conference, Elder M. A. Hollister, president of the Tennessee River Conference, Elder O. R. Staines, Brethren L. F. Harrison, R. L. Pierce, M. F. Knox, V. O. Cole, and others from a distance.

The Madison School is organized and chartered under the General Welfare Act of the State of Tennessee. The property is held by a board of trustees which is responsible to the State for the proper conduct of the institution in harmony with the charter. The trustees lease the property to the board of managers, and they, through their executive committee and the faculty, conduct the School and its various enterprises.

The board of managers is made up of seventeen members, elected for a period of

three years. The term for six of these members expired with the recent meeting, and by vote of the patrons these six were re-elected, — Dr. E. A. Sutherland, Dr. Percy T. Magan, Mrs. N. H. Druillard, the president of the Southern Union Conference who is now Elder G. W. Wells, Mrs. Lida Scott and Miss DeGraw.

### A Practical Training

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

— *Counsels to Teachers*

THE present school family numbers about one hundred seventy-five without counting the children, and the patrons of the sanitarium bring the numbers on the place to about two hundred twenty-five. We have every reason to be thankful, for the blessing of the Lord

has attended the work of the past year, and the prospects are good for the present school year.

Madison trains for various lines of self-supporting missionary work. The demand of recent years for vegetarian cafeterias and city treatment rooms has led to the addition to the curriculum of two courses for the preparation of cooks, dietitians, and nurses for city centers. This work is increasing in popularity, and is attracting to the school an excellent class of workers for training.



THE nurses' training course is a strong feature, gathering together a company of men and women who are in training for medical missionary enterprises in both city and rural districts. The teachers' training course has been strengthened and a number of students are preparing for rural school work. Miss Florence Hartsock has charge of the demonstration school for the children.

This year the Madison school received recognition as a Junior College. Its grades are accepted by Loma Linda College of Medical Evangelists, and a number of former Madison students are now doing excellent work in the medical school with a view to returning to the South as physicians. Students from the teachers' training department are eligible to teachers' certificates on the same basis as graduates from the State Normal Schools.

The sanitarium has had the largest patronage in its history. Last summer the new kitchen building was occupied, and that released several rooms in the main building which were fitted up for guests, and during the greater part of the year every available corner has been occupied. Fire in October destroyed the power house and electric lighting plant, but a new plant has been installed, and electric lights have been put in a number of buildings beyond the sanitarium,— the printing office, the food factory, laundry, Kinne Hall, Gotzian Hall, Gotzian treatment rooms, and elsewhere.

FRIENDS of the institution have been interested in the installation of the big boiler that furnishes steam for the food factory, laundry, and Kinne Hall kitchen, for they had a part in meeting the expense of this boiler. The boiler, and house to cover it, cost approximately \$2000.00 of which \$725.00 was donated by friends.

Work on the Helen Funk Assembly Hall has been going forward steadily. It may seem to some that it takes an unusually long time to complete a building of this sort, but it must be remembered that all such work about the place is done by teach-

ers and students instead of by outside hired help, and for that reason constructive work does require a longer time than it might under other circumstances. The Assembly Hall, which is the gift of Sister Lida Scott, is nearing completion, and a very handsome gift it is.

IT lies within the province of the Madison faculty to determine what lines of improvement they will pay for out of the income of the institution. They get their pay after the expenses of the year have been met. It has always been very gratifying to those who love this work and the cause for which the school is conducted, to note the generosity

of the group of workers who are carrying the burdens here. They might restrict the activities of the place, but instead they invariably say, Let us go forward.

This spirit is indicated by the constructive and improvement work of the past year. The records show an outlay of something over \$11,000.00 for

buildings and improvements paid for by the teachers from funds that otherwise would have been divided among them as a salary. That was their donation, in part at least, to the upbuilding of an institution that gives men and women an opportunity to make school expenses while in training. This money has been expended to enlarge the possibilities of students, and it speaks well for the spirit of cooperation which pervades the place.

FOR three years the Nashville cafeteria and treatment rooms have been paying a heavy rent, and they faced an advance the first of January. It was, therefore, decided to make a change. A lot was purchased at 151 Sixth Avenue, North, about one block south of the former location. The building on the lot is being remodeled and added to, and the city work is to have a permanent home. It is the first time Madison has had to cope with city building problems. It seemed providential for Brother H. E. Standish to come South at the time he did to superintend this work of construction.

### Religion and Every-day Work

BIBLE religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. — *Counsels to Teachers*



He is a builder and a contractor of experience, and the work is making good progress.

A number of men responded to the call made through the SURVEY for carpenters to assist in this city building, among them Brother Alex Campbell of Tucson, Arizona, who is also a contractor with years of experience, Brother Walter Jenson, a brick mason of Nevada, Iowa, and Brother Walter Beebe, of Nebraska. The new building will give enlarged seating capacity for the cafeteria, better facilities in the treatment rooms, and provide lecture and demonstration rooms for the school of health.

**MADISON** is a school of many activities and affords an all-round training. It maintains a number of mechanical departments for the up-keep of the institution, such as carpentry, blacksmithing, iron work, sewing, printing, auto mechanics, harness repairs, grist mill, saw mill, steam laundry, etcetera, and these are all contributing to the education of the student body.

Along agricultural and food lines there is another group of industries conducted for the benefit of the family, and also contributing to the education of students, such as the farm, gardens, orchards, and the food factory which is manufacturing foods for home consumption and for the market. This department has made steady headway the past year, and is in better shape now than ever before to serve its patrons. Its vegetable meats and its whole grain bread products are doing much to aid people solve the problem of healthful diet.

Many Madison students pay their board, room rent, laundry, and other school expenses by working for the institution. Self-government and self-support are two features of the work that are especially stressed in the training of men and women to go into needy sections of the country and there live and work for the Master. The past year has shown decided advancement, for which all connected with the work expressed their thankfulness.

**THIS** year death has taken one member from our midst. That is Elder S. N. Haskell. In the days when Madison property was purchased, Elder and Mrs. Haskell took an active part in the selection of the site, and for a time held the deed to the farm. Both were members of the board until the time of their deaths, and so long as they lived in the South, Elder

Haskell was president of the board of managers. He was keenly interested in the efforts of the School to demonstrate the principles of Christian education, and contributed to its advancement in every way possible.

Brother Knox of the Southern Publishing Association, speaking at the close of the meetings, stated that he considers the outlook for the work especially bright, and that the workers of the School have every reason for courage as they continue their efforts to train men and women for greater efficiency in the Lord's work.

### Fountain Head School and Sanitarium

**O**F THE rural centers for school and medical work, the one at Fountain Head, conducted by Brother B. N. Mulford and company, is one of the oldest. The reasons, as seen by this group of laborers, for conducting a rural work are given, along with some items of news. They write:

Indications of the end are all about us. Prophecy is rapidly being fulfilled. Strong men are asking what these things mean. We are living in a time of great opportunity, and the important thing for each one of us is to know our place and how to fill it to the glory of God.

The cities of today are filled with vice and corruption. God is calling His people out of these centers to quiet homes on the land, where He can more fully teach them His ways. Conditions in the world today should be a definite warning for us to establish ourselves in secluded spots, where we can till the soil and do other useful lines of work for support, and at the same time be teachers of the message now due the world.

There is another reason why Seventh-Day Adventists should leave the cities. In God's great plan for the human race it is His purpose that each family shall have a home on the soil, and be in close touch with fields, and with trees and shrubs that are good for food and pleasant to the sight. That was the Eden plan, and, though conditions have changed, God's plan has never changed. The workers at Fountain Head are glad to have part in this work. For seventeen years they have been conducting a



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rural school, and for seven years have had a rural sanitarium. It has been their privilege to help demonstrate the practicability of such enterprises, conducted largely by laymen of the church.

Friends will be glad to know that Dr. Clinton A. Burrows and family of Glendale, California, have recently connected with the Fountain Head work. Dr. Burrows brings a strength and experience that has been much needed in the sanitarium. The Doctor believes that it is time to leave the city, and for this reason has given up a growing practice in Los Angeles, as eye, ear, nose and throat specialist. For the past ten years he has been teaching in the Loma Linda College of Medical Evangelists. His step may give others courage to move from the city.

In view of advance steps that it seems necessary to take, Brother B. N. Mulford is visiting friends in the North, with the hope of securing means to meet some obligations resting upon the school, and to erect one or two cottages for the sanitarium.

Miss Clare Gates, who spent some time at Fountain Head, is leaving for Madison, where she will spend a few months preparatory to locating for work in Virginia. Miss Gates presented the Fountain Head School with a "Weaver's Delight" loom, and gave her services to starting a weaving department which will help students make their way in the school.

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### Items of News

**E**LDER C. V. Leach and family reached Madison from Hanna, West Virginia, at the beginning of the winter quarter, Elder Leach and the two older boys driving through by automobile. Elder Leach received a hearty welcome to the Madison family as teacher of the Bible classes.

**T**HE family witnessed the quiet wedding of Brother Arthur Robey and Miss Stella Peterson and Brother James G. Rimmer and Miss Laura Stout on the evening of January 11. The two couples left at once for a short trip and visit with friends, after which they will resume their work in the School.

**I**N SPITE of crowded conditions in student quarters, a number of new students entered school the middle of January. The second floor of one wing of the new assembly hall will accommodate the overflow until other student cottages can be erected. Among the new comers are Paul Wilson and the Misses Bailey of California, Miss Crow of Van Wert, Ohio, Frederick Smith of West Virginia, and Miss Brizendine of Tennessee.

**F**OR several weeks, Professor A. C. Holt, member of Peabody College faculty, had promised the Madison family a visit and a lecture. Last Saturday evening he spoke for an hour on the place of humor in education, telling a number of stories to illustrate national characteristics and other types of humor. Professor Holt is a minister, and a lover of the clean and the wholesome, and his lecture demonstrated the fact that there is a humor that carries with it no taint of the vulgar.

**L**AST summer, Mrs. Roberta Ingram and her three sons were members of the Madison student body. In the fall she took a position as teacher at Banner Elk, North Carolina. She writes of teaching cooking and dietetics to the children, "in a small way, of course. But, we do have our fun trying to bake whole wheat bread of flour made from the mountain wheat. When things go hard, I think of Madison and take fresh courage. I think often of the profitable time I spent there last summer, and it would afford me still greater pleasure to spend another season there now that I thoroughly understand the work."



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## The Plans of God for our Schools

I HAVE long looked forward to visiting the Madison School. I spent eight years in the school at Cooranbong, Australia, that simple school conducted under the direction of Sister White, and were I to speak to you on the subject of education, I would

tell you things so similar to the plans you are carrying out here that it would be like carrying coal to Newcastle.

I have been reading a sermon by William Miller, based on Romans 13: 12, "The night is far spent, the day is at hand: let us

therefore cast off the works of darkness, and let us put on the armor of light." We are living in a time when the Lord wants us to do things for Him that will attract the attention of the world. Concerning our school work we are told:

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

entirely different order from those we have instituted."

OUR educational work is to be progressive. We cannot follow even the plan of former years in our newer schools. Neither can one school be an exact pattern for other

schools to be modeled after. God has a plan for our training centers, and if we follow the instruction given, He will see that this type of work meets with approval.

I have been very much interested in studying the history of education. At one

time I met the editor of one of the largest papers in this country. He asked me if I had made any study of the industrial academies conducted in the first half of the nineteenth century, between 1830 and 1844. I began to study the question, and I found that during that period many academies were located on farms and had their work shops. They were developing an industrial education parallel with the giving of the first angel's message.

ABOUT 1844 these schools dropped this phase of their education. They yielded to pressure and opposing influences and a change came in their curricula. The modern

### The Mission of the Rural School

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

—Counsels to Teachers

From a talk by Prof. C. W. Irwin, of Washington, D. C., assistant secretary of the General Conference Educational Department.



reformation in education came to this country about 1876. The year of our centennial, a Russian introduced manual training into the public schools of the United States. But in 1873, three years earlier than this, an outline was given us for our schools which sets forth practically every feature of the reform. God wants His plan of education to be carried out by His people, which will put His schools in the lead.

This plan of education puts the school on the land; it calls the people out of the cities. You see, I am naturally sympathetic with your location on the farm here at Madison. We are not only to get people away from the evils of the cities, but there is a type of education given by the truly rural school that cannot be given in any other place or under any other conditions. God has a plan for the education of His people, and "such an education can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character-building, and fit them for usefulness in the fields to which they shall go."

SOMETIMES our teachers seem timid about telling the world of the education our schools offer in Bible, in labor, and in hydrotherapy, but I find that men of the world, thinking men, appreciate these things when they understand what we are trying to do. When we follow the plan of the Lord, it will bring the approbation of sensible men. Our teachers must set their backs to the world and keep their eyes on the plan of God for our schools, and then they will get all the approbation they need.

The Path of Toil is Honored  
By the Footprints of the  
Redeemer

THIS is the gospel of labor,—ring it  
ye bells of the kirk,—  
The God of love came down from above  
to live with the men who work.  
This is the rose He planted here in the  
thorn-cursed soil;  
Heaven is blessed with perfect rest, but  
the blessing of earth is toil."

I have been interested in the fact that three of the greatest prophets of Old Testament times were educational secretaries. These were Samuel, Elijah and Elisha. Samuel was the founder of the system of education known as the Schools of the Prophets, and "these schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.' In no small degree they aided in laying the foundation for that marvelous pro-

perity which distinguished the reigns of David and Solomon. OF ALL institutions, the school is the most important. If the schools are operating according to the Lord's plan, the church and the nation will reap the result in an army of stalwart men and women true to the

principles of the Bible. That was the result felt in the days of Solomon, when other nations seemed to be marking time while Israel came to the height of her glory. It was then that men came from the ends of the world to see the workings of that kingdom. The queen of Sheba traveled from a distant corner of the earth, and, after studying the government of Israel, said that she had never been told.

There was a power in the schools of the prophets that brought recognition even from men who might otherwise think different. When Saul, who was out of harmony with the teachings of Samuel, visited the school at Ramah, he fell into the spirit of the school. When they told what they were doing, he gave his approbation; he said those things were all right.

I have witnessed the same thing in our school work. I remember a time when the school inspector from the university visited



our school in the West. I spent several hours telling him our plan, going quite into the details of our Bible instruction and the manual labor. Later, he spoke to the students telling them of the advantages of industrial education. And he added, "I have two sons whom I wish I could persuade to come to your school. You teach the Bible; that is what they need. And you teach men to work. I wish they would come here."

I WELL remember the time in the history of the Avondale School when the Board planned to sell some of the school property. Sister White lived at the school and was interested in every detail of the work. It was then that she said not an acre of the land should be sold. It was all needed for school purposes. Our schools are to train ministers and teachers. If wrong principles and methods prevail in the schools, the entire work will be affected. Wrong methods in the school will retard the progress of the third angel's message.

God has given us as it were blue-prints of the educational work. The general principles are outlined, but He goes further, and gives us detailed instruction for the training of workers. A solemn responsibility rests upon all who are connected with our schools. I have always been interested in what you are doing at Madison, and I wish you God-speed.

### The Need of Teachers in the South

FOLLOWING the splendid talk of Professor Irwin at the Sabbath afternoon service, Professor J. A. Tucker, educational secretary of the Southeastern Union, told of the opportunities for consecrated teachers in some sections of the South. In part he said:

With all due consideration for the needs of foreign fields, I feel that we should recognize the needs of nearby fields such as our own Southland. My grandparents lived in Davidson county, the county in which Madison is located, and with the blood of Tennessee and North Carolina in

my veins I am deeply interested in the educational work in these sections.

There are over 200 counties in our part of the South in which we, as Seventh-Day Adventists, have not a worker. When I visit the larger churches, such as I find in some of the cities, I feel that some of these people should scatter out and locate in some more needy place where their light would be appreciated.

I have in mind one community in North Carolina, secluded, shut in by the mountains, far from the rush of the world, where years ago one of our ministers was nearly driven away because of the strong prejudice against the message he was giving. Today, on that identical farm where he was preaching there stands a little school, the influence of which is felt for miles. The closing exercises for that school were attended by a multitude of interested men and women, and all this change is the result of work done among the people by the teachers and medical workers.

There are hundreds of such places that might become the centers of a good work by small companies of consecrated men and women. I am a strong advocate of the small school. We need a hundred small centers to every large center. I hope you will not forget that one object of the Madison School is to train teachers for these isolated places.

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### News in Brief

AT THE fall convention of self-supporting workers a committee was appointed to consider plans for strengthening the rural schools. This committee, of which Prof. John Thompson, educational secretary of the Southern Union Conference, is chairman, held a meeting in Nashville on January 23, which was attended by Professor Irwin of the General Conference department of education, Elder G. W. Wells, Professor J. A. Tucker, educational secretary of the Southeastern Union Conference, Professor E. C. Waller, of Pisgah Industrial Institute, Professor Leo Thiel, of Ooltewah, Prof. Floyd Bralliar, Dr. E. A. Sutherland, Mrs. Lida F. Scott, and Miss DeGraw of Madison. Plans were considered for advancing the interests of the rural schools, and for interesting more people in rural school work. We shall hope to hear further from



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these plans, especially as the time approaches for the annual offering for rural schools.

**A** CALL for cafeteria workers comes from Moline, Illinois. Brother H. O. Butler writes: "For a number of years I have been an admirer of your work in the Southland. I am a reader of the SURVEY, and have become very much interested in the cafeteria and bakery business. We have an enthusiastic church in the city, and I have been thinking we might make some advance by conducting, in connection with our sanitarium, the lines you follow at Madison and in the South. I have a vision of a well-equipped, well-manned healthfood bakery that not only will supply the sanitarium but give the public the benefit of the whole-grain staff of life. I am wondering if there is some man, possibly some man and his wife, whom you can recommend to help us."

**C**AFETERIA work in Asheville was begun by Brother and Sister I. E. Seibert, who also spent some time at Madison, and who are now working along the lines of health foods in Los Angeles, California. Brother Seibert writes that his work is growing. "We make our own 100 per cent whole wheat bread. We also crack wheat and grind corn for breakfast cereals. We do this with our steel burr mills, and I think our flour is as fine as your stone-ground flour. I am putting our products in some of the local stores, and it is surprising how some people boost for us. We are still thinking of cafeteria work here in the West."

**T**HE family was glad to listen to a few words from Professor Leo Thiel, president of Southern Junior College, located at

Collegedale, near Chattanooga, Tennessee, often referred to as the Ooltewah School. The attendance is good, and Professor Thiel says the hearts of the teachers are cheered by the excellent class of young people in attendance. The school farm is in good condition, and the school has a number of industries in successful operation. They have a printing office and a basket factory, and they are doing considerable medical missionary work, although they do not have a sanitarium.

**T**HE ministerial Institute held in Nashville brought together a company of workers, a number of whom paid a short visit to the school at Madison. The Sabbath morning service was conducted by Elder I. D. Richardson, evangelist of the Southeastern Union. He is deeply interested in all phases of the health message, and is very sympathetic with the efforts of this school in its vegetarian cafeteria and city treatment room work. It was his expression that every city should have these centers of light, and that there should be a great chain of them throughout the South.

**T**HERE is a large class of men and women at Madison who are deeply interested in the problem of food production on the school farm, and this class was given an especially strong lesson on agriculture by Professor Charles Alden at the time of their regular weekly meeting. Professor Alden is not only a master of the art of agriculture, but he is a true lover of the soil. To him it is a sacred privilege to cooperate with the Lord in growing crops, and this attitude toward rural life and the industries goes into all his teaching.

**A** NUMBER of requests have come for extra copies of the SURVEY of December 27, readers wanting to use these with friends. Some mention the article on "Worry", and others express an interest in the subject of cooperation in Christian work, as written up in that issue.

**A** MEETING of the board of the Louisville, Ky., unit was held January 16, at which plans were laid for the advancement of the work of the cafeteria and treatment rooms. Dr. Sutherland and Mrs. Scott attended from Madison.



# The Madison Survey

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FEBRUARY 7, 1923

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## This is the Day for Laymen to Work

**I**N MY travels I was talking with a minister recently about the work he was doing for his congregation. He told me of financial problems, and we discussed the tithing system as God's way of giving every man a part in bearing the burdens of His work. But the minister told me that he had little success in personal work, for his special burden was to preach. Some one has said that the churches of today are addicted to sermon idolatry. But we have a message that should set every one of our feet in the path of duty, and put all our hands to work for the Master. It is time for a great layman's movement.

I hear of your cafeterias all through the country. What is their objective? They are to help people physically, but likewise they are to be a help to the souls of men. This is so simple a work that it can be done by multitudes of men and women. You do not need to wait for conference recognition, but let God have His way in your lives. I am glad it does not require five or six years of hard study, and possibly thousands of dollars, to fit men to teach others how to keep

well. Many can engage in this work of feeding people and treating the sick.

Nashville of all cities is a suitable place for laymen to carry forward their work, for it was in this city that the idea of a great layman's movement was conceived. In 1905, at a meeting of the Student Volunteers, a young man stirred that great body of young

people with his vision of work by the masses. It was a work in which Seventh-day Adventist young people should have taken the lead, but we have lagged behind, we have not lived up to our privileges. But today God is inspiring our young people to

### Man's Time Belongs to God

**G**OD cannot use the men who take unnecessary time to do necessary things. It is necessary to drink, to eat, to sleep, to take recreation. But when some great work for God is on, if you take unnecessary time to do these things in the presence of the greater things, God will pass you by, and select the man who is thinking more of God's work and need, than of his own work and need.

—Campbell Morgan

give their lives to the great movement that is now due the world.

**T**HE early Christian church started with twelve men chosen by the Master from the common walks of life, and ever since that time God has had a great work for laymen. In the time of the Reformation, companies of young men under Luther scattered literature and spread the message of the day. The same was true in England and Switzerland,—young men were fired with the gospel story.

It was about 1780 that Robert Raikes, a young man in England, a printer, seeing the

From a Sabbath talk by Eld. E. R. Numbers, of Washington, D. C., Secretary of the Home-Foreign Department of the General Conference.



need of Bible study by the common people, gathered together groups for study. This was the beginning of the Sunday School. Raikes the layman, a printer, was father of the Sunday School, of the Sabbath School, the object of which is to encourage Bible study by the entire family.

In 1844, a familiar date to Seventh-day Adventists, another layman, a Godly merchant, Sir George Williams, saw the young people drifting, dropping into pitfalls set by the enemy, and he fitted up a little place for the young men to meet. That was the beginning of a great movement known as the Young Men's Christian Association.

I ATTENDED the great laymen's movement in Boston where presidents of colleges and business men were grappling with the problems that pertain to the souls of men. I listened to the story of a business man who told of the call of the Lord to his heart, and of his surrender and decision to work for his Master in connection with his business. It is easier to talk in the pulpit, than it is to work with the people in the audience.

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

Every man should have his work for the Master, and while at work, we must remember that prayer is to have a large part in that work.

About eighteen years ago I heard of a school that was being established at Madison. I heard that it was giving good, thorough instruction in Bible. So I spent a little time here in the study of the Bible, and I have never forgotten the lessons I learned. I am glad at this visit to see how the work has grown.

### Combining Work and Study

THE school located on a farm has many advantages in matters of education over the school that lacks land for cultivation. In

the development of workers to meet the world's need in these days, we are told that "study in agricultural lines should be the A, B, and C of the education given in our schools." and again, concerning the training of workers there is the instruction, "Such an education as this can best be worked out where there is land to cultivate."

Educators in convention a few years ago "complained that they could not get the young men to think keenly. This is not to be wondered at. When you give a boy from eight to sixteen a go-cart, a bicycle, an automobile, and plenty of money to go to school with, who would expect him to be a good walker, a good illustration of a fine body? When you have surrounded the boy in school with every ingenious outside support, endless explanations, charts, diagrams, specialists and specialities—why should you wonder that the average boy cannot think for himself?

"When you give a girl five cents to take the street car instead of walking six blocks to school; allow her to get up late and to share no part in the home duties; to primp and fuss over her looks and dress; to think of the frivolities of society; to go where she pleases at night; and have forfeited nearly all government and control over her—why should you wonder that womanhood is deteriorating from its robustness, and alertness, and thoughtfulness, to weakness and shortsightedness? The inside forces are lacking today. The outside forces reveal such weakness."

THIS in well put language is the condition we have to meet with many of the young people who enter our schools. They must be transformed in thought and habit before they can be of service in the Master's work, and for that transformation the school on the farm, with its duties that lie close to the daily life program, the school on a farm has every advantage.

These are problems that Madison is meeting, and its program of work and study gives every man on the place opportunity to try out his mettle. Students and teachers work in very close cooperation, and together they see good results of their efforts. This winter Brother T. R. Treece has been clearing land in various places, but especially on what is known as the seventy acres. Because of the urgent demands for man help in other departments, his assist-



ants have been the younger boys. They have been enthusiastic workers in the department, and a good work has been done.

On some of that newly cleared land, Irish potatoes are to be grown. Brother Arthur Halsted is especially interested in the potato crop, and asked the privilege of raising them in addition to his regular work on the farm. Already some of the land has been broken for potato planting.

THOSE who are acquainted at Madison will remember the National cemetery, about one and a half miles down Galatin pike. From here, the boys have hauled a great many leaves as mulch for the grapes and berries. Joe Sutherland has charge of the strawberries. He is mulching with leaves and straw, and is preparing an acre and a half of ground for a new berry bed.

Cyrus Kendall, another young member of the student body, has charge of the raspberries and the blackberries. At present, orchards and vineyards are being pruned.

FOOD production is no small item at Madison, with its large family to supply, and the committee having this work in charge divides responsibility so that a number of young people are carrying burdens—what other schools might call “work projects.” Quincy Miller and Alton Pembroke asked the privilege of raising each five acres of corn and their request was granted. That is, they will bear the burden of corn growing on ten acres for the season.

Adolph Johnson, another student, has charge of the sweet potato crop, and his brother David has the job of raising greens for the family. This may seem a small task, but somebody who knows better compared the raising of greens at Madison to the filling of the silos. We believe in eating the green things as they grow at the home garden, for the sake of vitamins and mineral salts. That is talked from the rostrum and taught in the classes; it is instilled into the minds of sanitarium patients and urged upon the attention of students, until the eating of green vegetables and salad greens becomes a habit. So David is doing a real work when he takes this part of the garden.

Kenneth Gibson has been specializing on agricultural subjects for a year or more, and for several months has been doing extra work along this line, preparatory to taking

charge of the farm at the rural base of the Louisville unit.

Brother N. C. Wilson of California is spending his first winter in the South. His special burden is the green house, and he is delivering a fine quality of lettuce to the sanitarium and the school. It may interest our Northern friends who are still in the lap of winter, to know that Brother James Lewis, another of the food producers, had garden peas well out of the ground by the end of January. His wife, Mrs Clara Lewis, has been assigned the raising of herbs.

GARDENING is not the only activity that attracts the students and divides their time with study. Luther Johnson, another Californian who is in Madison to prepare for work in the Southern field, is in charge of the milk goats. A number of kids have been born of late, and the care of the flock today is just as good for the development of character as it was in the days when Moses was sent from the court of Egypt to the farm in Midian.

All this is a part of the education of our students. “All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute. Let teachers wake up to the importance of this subject, and teach agriculture and other industries that it is essential for students to understand.”

### The Flower Man and Whole Wheat Breads

AMONG visitors to the School there came recently the well-known landscape architect, John C. Wister, of Philadelphia, interested especially, so he thought when coming, in the iris-raising of Doctor Bralliar. He looked about the place, visited gardens, dairy, food factory, and sanitarium, noting plans of operation. Little or nothing was said about cooperation, but later he wrote:

“It was a great pleasure to me while I was in Nashville, to have a chance to go through your most interesting place. I do not know of any place I have ever seen that has inspired me more with the possibility of cooperative living. I shall hope to go often in the future, and to stay longer.



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"Does your food company have agents in different places? If so, I want a list of them, as I like your bread and crackers very much. I would like to be able to get them when traveling. If you have no agents, but care to have some in various places, could I help you get in touch with restaurants and pure food groceries? I would be glad to do this. I would like to do it especially in my home city, so that we might always have a supply of your crackers and bread on our table."

### Naming the Whole Wheat Bread

THE jitney was giving trouble as Brother Rocke was on his way to the city, and a man who overtook him kindly offered to help. The trouble was remedied, and pay was offered, but refused. Then a thought struck Brother Rocke. He had in the car the bread for the Nashville market, so he offered his benefactor a loaf. It was accepted with a smile, and the question, "So this is Seventh-day Adventist bread, is it? I have heard of your bread before. I have eaten at the cafeteria, and I know the quality of your breads."

### News in Brief

AFTER reaching Miami, Florida, on his way to Cuba, Brother E. R. Allen writes that he and his family made a safe and pleasant trip of over eleven hundred miles from Madison to Southern Florida. He continues "Some bad roads, and more good ones, and many miles of pavement. South of Macon, Georgia, we passed through large peach and pecan orchards. South of Jacksonville, Florida, are many grape fruit and orange orchards, and farther down the coast, fields of pineapples, and coconut groves by the roadside. As we neared

Miami we passed large fields of beans, peppers, and tomatoes."

FRIENDS were pleased to have a visit with Professor E. C. Waller, of Pisgah Industrial institute, Candler, North Carolina, who attended the meeting of workers in Nashville last week. He brought an encouraging report of the work at Pisgah. The school is well attended, and the sanitarium is building up a good patronage. This is another of the small rural institutions that is demonstrating the feasibility of close cooperation between school and sanitarium. It is also demonstrating the possibility of operating sanitariums in rural districts, a plan that a few years ago was seriously questioned.

THE SURVEY makes no charge for its visits: it comes to you subscription-free. And therefore, it appreciates such cooperation as is expressed from time to time by readers. From the West a friend writes, "I believe it as important a work to convert church members to the necessity of Christian activity, as to convert unbelievers to the teachings of the Bible. This is one thing the SURVEY is doing. I consider it a great little teacher."

MR JOE JEFFERS of Fort Worth, Texas, who is visiting his father at the sanitarium, gave the guests an interesting account of his conversion and consecration to the work of the Master. Mr. Jeffers is one of a large family, five of who have dedicated their lives to foreign mission work.

A CONFERENCE secretary in the North writes that some of the housewives in his territory are experimenting with whole wheat bread, that some of them have trouble and he asks for a supply of leaflets giving the recipe followed by the bread makers at Madison.

THE annual board meeting of the Birmingham cafeteria on the 27th, was followed by a similiar meeting for Hurlburt Farm School at Reeves, Georgia, on the 28th. Mrs. Holst, who has spent a number of weeks at Madison for rest and recuperation, returned to her work at Birmingham in time for the meeting there.

YOUNG People's meeting on the Sabbath was conducted by Elder G. W. Kneeland of Knoxville, president of the Cumberland Conference, who gave an inspirational talk



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## Teachers Should be Reformers

STUDENTS in our school should find themselves in the center of Christian activity. They should be surrounded with the most favorable atmosphere for following the Christ life. They should be in the midst of a forward movement, for in Christian experience there is no such thing as a fixed condition. If we do not progress, we slip backward, we retrograde.

There has been a tendency in educational centers to crystalize, to attempt to conduct the school of today as schools were conducted years ago. "Some teachers and managers who are only half converted, are stumbling-blocks to others. They concede some things and make half reforms; but when greater knowledge comes, they refuse to advance, preferring to work according to their own ideas. In doing this they pluck and eat of that tree of knowledge which places the human above the divine."

The faculty and workers at Madison carry heavy responsibilities. They are part of a community of active Christian learners

for whom they are to set the pace. Students will do much as they see their leaders doing. There is a strong tendency in all of us to allow the human side of our natures to predominate, but students should see demonstrated here the principles of heaven. They

should be associated with men and women who are determined that the Lord shall have His way in their lives. The road that we travel will grow more and more narrow as we near the end.

PETER the apostle, the student in the school of Christ, had received lesson after lesson from the Master, but one day after a lesson on self-denial, in behalf of himself and other

students he said, "Behold, we have forsaken all and followed thee; what shall we have therefore?" What shall our wage be? We have gone into this work with thee, Master, but what salary may we expect?

There were material needs in the family of Peter, just as there are material needs in the families of workers today, and Peter felt the pressure. Then it was that the hu-

### The Need of Reform

ERRORS may be hoary with age; but age does not make error truth, or truth error. Altogether too long have the old customs and habits been followed. That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings.

—Hindrances to Reform



man side of Peter manifested itself, and in the face of the Savior's promise to supply all their needs, Peter stopped to inquire what wage he and other disciples might expect.

That question of wage had been settled once and for all by the Master when He threw himself into the work of saving this world, and He hoped that His students would catch the same spirit of trust and faith,— that willingness to go anywhere, do anything, irrespective of remuneration.

PETER sat at the feet of the Master for many days and listened to the story of His coming death and resurrection. One day, as the Savior outlined his own future suffering, Peter stood forth in his human way of doing things and said, "Be it far from thee, Lord: this shall not be unto thee." Peter was looking through human eyes; He was not seeing with the Master, although closely associated with Him every day. The Savior recognized the spirit that prompted Peter's words as coming from the devil, and He answered His student, "Get thee behind me, Satan: thou art an offense unto me: for thou savorest of the things that be of God, but those things that be of men."

A continual struggle went on in the heart of Peter between the teachings of the Lord,— the meek attitude toward the things of God which the teachings of Christ brought,— and the old spirit of self and commercialism which was his when he was out in the world.

Peter was free to talk with Christ concerning the weaknesses of his brethren, James and John, when they sought to exalt themselves, but he did not take the Christian way of going to the brethren alone when he thought they were in fault. It takes more of the spirit of the Master than Peter had yet imbibed to follow out that instruction. Peter still had much to learn.

AT THE time of the last supper, Peter waited for others to perform the servant's work, instead of doing that work him-

self. He waited so long that finally the Master girded Himself with a towel and washed the disciples' feet. Human nature was struggling still for supremacy in the mind of Peter. The Master gave him a lesson which he never forgot, a wonderful lesson in serving. "The Son of man came not to be ministered unto, but to minister."

It takes the power of God in the heart of teachers and students to manifest that spirit of service to one another, day in and day out through life. But that is the life of the Master. That is part of Christian education. I will not do what others will not do— that is the human way. What others hesitate to do, that it is my pleasure to do— this is the divine way.

WHEN Christ entered Gethsemane, he asked Peter and others to watch and pray with Him, but the disciples soon grew drowsy. A lethargy seemed to overcome them, and they let the time pass that, if improved, might have been their strength and their stay through the dark days ahead of them. Then, when Christ stood before his enemies, Peter cut off the ear of one of the men. That was not Christ's way of doing. Peter did not have the mind of the Master. Christ had the spirit to heal; Peter, the spirit to destroy. They were working at cross purposes when there should have been cooperation,— oneness of purpose.

In the courtroom, when the Master stood before His accusers, Peter was asked if he belonged to the condemned man's company. He cursed to prove that he did not. Peter, the disciple who had known so much of the Savior, was still controlled by his human nature. He was a coward.

CHRIST emptied Himself of His divinity, surrendered forever His former place in heaven, that he might forever after be a man, and the Redeemer of men. Those who become His followers must give up the human side of their natures and accept of the divine mind. "Let this mind be in you which



was also in Christ Jesus." That is conversion. That is Christian education.

After the death of Christ, Peter said, "I go a fishing." This was back to the old walks of life, confessing that the three years he had spent with the Lord were all a mistake. He was saying that he had been deluded, deceived; that the cause for which he had given up his worldly pursuits was a delusion and a snare, and that he was going back to his former habits and companions. Evidently, Peter was not yet ready for that power in the spread of the message which the Savior had promised the disciples.

But the Master knew the heart of His disciples; He knew that Peter wanted to do the right, and so when Christ came from the tomb, one of His first thoughts was for Peter. He said, "Go, tell Peter."

**F**OLLOWING the ascension there came a change in Peter and other disciples. They came close to each other; they lost sight of the personal defects that had aroused criticism and division; they made things right among themselves by confession. In all this the Spirit of God was leading, and their hearts were ready for the baptism of Pentecost. The human way of looking at things gave way to the divine way of doing, and the power of God rested upon those men who, a few years before, had been called from the common walks of life.

When transformation in character had been wrought, then came the power to do things in a marvelous way. Peter and John had power to heal disease. When these men spoke, multitudes listening were convicted of sin and repented. Prison doors opened to them, the dead were raised. But before he had power to do things, the heart of Peter had to be broken. It was the heart-breaking experience that followed the death of their Master and Teacher that brought Peter to his senses, that gave him a vision of real things, and prepared him for the baptism of power. Likewise, the people of God in this day will have to pass through distressing experiences before they learn to work together for the Master; before they are ready to carry His work to the world with power.

It is as fatal for us to be indifferent in these days when the Lord has asked us to work and watch with Him, as it was fatal for Peter to sleep through the hours when His Lord was praying in Gethsemane. If

we can work together in little groups, obeying the instruction given the church for these days as the disciples should have followed the Master's directions, then angels will be commissioned to join us in our activities.—That means power.

In all our educational work, "reforms must be entered into with heart, and soul, and will. Altogether too long have old customs and habits been followed."

### In the Agricultural Department

**F**OR his week-end studies with the food producers of the School, Professor Alden considered the growing of Irish potatoes. The potato belongs to the same family of plants as the tomato, and it is classed with what are called the cool-weather plants. Early potatoes should be planted as early as possible and late potatoes as late as possible.

For the treatment of disease, he advocated one pint of formalin to thirty gallons of water. The potatoes are put in a sack and allowed to remain in this disinfectant for two hours. They should then be cut in pieces, from the stem end down, each piece containing some eyes from the bottom of the potato. This method of cutting gives a more even stand of potatoes than any other method.

Potatoes thrive in a sandy loam. The soil should be broken early so that the frost and rain will make it grainy or flocculated. The potatoes should not be cut until the day of planting. Then the furrow should be opened, the potatoes planted and quickly covered to conserve the moisture.

A question arose as to planting small potatoes. It is safe to plant small potatoes whole every other year, if one saves his own seed and plants from the same stock year after year. Whole potatoes will usually endure drouth better than sliced potatoes.

The gardener, whether raising potatoes or any other crop, has the privilege of working with the Lord and considering himself a co-laborer with the Creator. Professor Alden speaks of Psalms 85: 11-12 as his guide in potato raising. "Truth shall spring out of the earth: and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase." We have the promise that if we work the soil cheerfully,



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hopefully, faithfully, we shall reap a rich harvest.

When men recognize the sacredness of the soil it becomes a joy to work on the land. Professor Alden feels that the Lord is interested in every detail of our work on the farm, because it was He who placed our parents on the land, and so ordered that they should live from the products of the soil. And of our farming we are told, "Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God. . . Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blesseth the springing thereof."

### Instruction in Diet

THE attention of readers is directed to the *Review and Herald* of January 25, which contains an article of some length from the editor on the subject of vegetarian diet. One seldom finds such a compilation of excellent matter on the subject, and it is certainly wise to have this put in the hands of thousands our people.

While a correct diet will not save a man, yet in these days of intensity and disease, it is important that we know the Lord's plan for maintaining physical health, and the best way to live in order to have a mind clear for the perception of truth. Through all history, the Lord has endeavored to bring His people to a high plane of living, and this has included right habits of eating, and now, as possibly never before, it is proper for leaders to know the mind of the Lord and follow the instruction that He has given. It is a source of strength to do so; it is the cause of weakness to do otherwise.

God would have His people a spectacle to the world. Our own experience in con-

ducting vegetarian cafeterias in various cities, leads us to feel that at this time especially, people are turning to us for instruction on matters of diet. It is a time of extremes in eating as well as other things. Flesh eating is carried to the limit, and there are honest men and women who feel that a flesh diet should be discarded. Such people look to us for leadership. The article in the *Review* merits thorough study.

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### News in Brief

THE Sabbath morning service was conducted by Elder J. F. Wright, formerly of Alabama, now president of the Texas conference. His talk was based on words found in the fourth chapter of Amos, verses ten to twelve, emphasis being laid on the words, "Prepare to meet thy God, Oh Israel." Men are asking, What is ahead of us? There is perplexity on every side. Business men admit that they are working at cross purposes instead of in cooperation, as formerly. A turn of the hand could bring war. In the face of all these things our greatest work is to get ready for the Kingdom.

THE fields of barley and oats on the seventy-acre tract make a vivid green patch on the landscape these days, the field, because of its altitude, being conspicuous from the sanitarium and for several miles in the other direction. Ground is prepared for the sowing of spring oats as soon as the weather permits. A plot of ground has been set aside for Miss Hartsock and the children to have a school garden this season. Mr. Julius Gant is already busy on the asparagus beds, his share of the food production committee's work.

MRS. Wilfred Funk of Montclair, New Jersey, spent the week with her sister-in-law, Mrs. Lida Scott. With her came Mrs. MacLachlan, member of Mrs. Funk's family. Mrs. Funk is interested in sanitarium methods and in the general educational plan of Madison. Mr. Funk, member of the firm of Funk and Wagnalls, New York, has given the School a radio receiving instrument to be installed when the new Assembly Hall is occupied.

"I read every issue of your little paper, and it sounds mighty good to me," is the word that comes with a number of names for the mailing list.



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## Industry and Education

**B**ECAUSE a thing has been done a certain way for years is no guarantee that the method is correct. That is the argument of the conservative, not of the active, thinking man who is on the alert for better ways and means of accomplishing things for the Master. Concerning education we are told that "errors may be hoary with age; but age does not make error truth, nor truth error."

The vim and intensity taking hold of all things in the world; the wonderful progress made in invention; the speeding up of transportation; all these things indicate the necessity of activity on the part of educators whose duty it is to prepare workers to carry the message to the world. New methods must be employed; rather, methods of the Master which far antedate present-day ways of developing workers are needed in our schools. We are told that it indicates cowardice to move so slowly as we have been moving in manual training lines, but Dr. Pritchett, president of Carnegie Foundation, speaks the truth when he says, "It is sometimes easier to start a new school than to try an educational experiment in an old one."

**I**N THE industrial world some very great experiments are being made to test the value of educational methods as applied to

industry. Factories and big manufacturing concerns are awaking to the fact that in the schools of adjacent cities they have a working force that should be utilized. Manufacturers have been dealing with a class of ignorant men and women, often with bolshevistic tendencies, with whom it is next to impossible to build up a substantial industry.

Another element is met when students from an educational institution with their active minds, their keenness for progress, can combine their education with productive work. This is no theory, for the plan is in operation in a number of places, illustra-

tive of which is the cooperation of the engineering department of the University of Cincinnati with business concerns in the city of Cincinnati of which it is written, "The employers have found the work of the 'co-op' students both reliable and profitable." Business needs young men who will enter into industry with loyalty, and with the power of initiative well developed. Business is looking for "thinking laborers", the product of education along practical lines. This is a principle we have known for years, and which it has been our privilege to demonstrate by combining education and practical manual work in our schools.

### Combined Mental and Physical Labor

**T**HE discipline for practical life that is gained by physical labor combined with mental taxation, is sweetened by the reflection that it is qualifying mind and body better to perform the work that God designs men to do.

— *Counsels to Teachers*



WHILE educational methods are walking into business concerns of the world, business methods are being introduced into the schools. It is a significant fact that in the reorganization of Antioch College in Ohio, a business man, rather than a college professor, made the reforms. One of the striking reforms undertaken in that institution of learning is the development of the plan of part time work and part time study, a scheme akin to the plan followed under the direction of Dean Schneider for the engineering students of the University of Cincinnati.

In favor of this plan Antioch College explains, "By spending part time at work, the student is getting acquainted with real life and, by cutting short his after-college apprenticeship, is actually shortening the total time for him to become effective in his calling. Moreover, the continual alternation between class room and work is effective in breaking down the distinction between academic and economic life. His class work is made more practical, and his outside work is enlightened by the habits of study and research."

What Antioch College is doing for its students and the University of Cincinnati for its engineering students in the business world, it is the privilege of Madison to do for students it is training for Christian service. We want to shorten the time of students in their preparation for Christian enterprises; we want to break the line of demarkation between school and economic life. School days are to be filled with useful employment, part preparation for the lives to be lived after school days are over.

MANY of the methods followed in teaching even the sciences are admittedly unscientific. Theory and practice should be combined, but it is not enough for the student to observe and analyze operations as carried forward by others; he needs to do the work himself, operate the necessary tools and machinery, and be able to repair them when out of order.

These changes in school methods are calling for a new type of teacher, men and women with larger vision concerning what is to be accomplished and masters of methods for accomplishing the tasks set. As Mr. Kincaid says, in the bulletin of the Department of Education entitled, "Problems of Organization in Industrial Education,"

"The average instructor available to teach in a vocational school is by no means a finished product in his profession. There is not a sufficient number of teachers with mature minds who are trained to think logically about their work."

Then, too, no one man can carry the entire responsibility of directing the activities of a school that adopts this type of training. It resolves itself into a large business with various departments, and at Madison it has been found wise to adopt the "committee system", groups of individuals being held responsible for the successful operation of sections of the work. This division of responsibility educates leaders, and these department leaders are being prepared to step into new enterprises.

YEARS ago we were advised to locate the school on a farm, because the farm offers students the very best kind of work,—tilling the soil, food production, mechanical work, and domestic activities. Then came the instruction that with the school should be a sanitarium; that the school would be a real benefit to the patients, and the sanitarium would prove a blessing to the students. That has been duly demonstrated. It is an acknowledged fact that generally speaking, patients are better pleased with the treatment and service of nurses-in-training than with those of a professional. This is due, not to lack of efficiency on the part of the professional, but to the fact that the professional is so hampered by professionalism, his demands are so exorbitant, and he is apt to have lost the spirit of progress that characterizes the student. As business men appreciate "thinking laborers," so also do sick people.

Madison has by no means reached the ideal in its methods, but it is making progress. It is studying, almost continuously, methods of operation and plans for making of its students the "thinking laborers" that the great harvest field is calling for. And it has succeeded in putting in the hearts of some a willingness to attempt enterprises of no mean magnitude for the Master, enterprises that are attracting attention and that call forth favorable mention.

### Having Eyes They See Not

IT IS startling sometimes to see how many students lack the power of observation. They have grown to mature years



and have not learned to see things. Having eyes that seem to be open, they fail to see things that would be a real asset to them in their work. In our training we are endeavoring to cultivate ability to see things. Students are put in places of responsibility and then their work is inspected. Are tools in the proper place? Can the girl in the serving room put her hand on her aprons, towels, soaps, etc? Is she looking after her supplies, and keeping on hand the things needed for daily work?

Then, there is another vision that needs to be developed in the preparation of Christian workers. That is the spiritual eye. The Master as a young man had a wonderful keenness for the spiritual interpretation of daily occurrences. As He raised the water to His lips at the well in Samaria, it typified to Him the water of life; bread at the table, to Him was a continual reminder of the bread that brings eternal life. And so throughout His daily round of duties.

A similar experience is that of some men. In the days of the birth of the Savior there were many companies watching their flocks by night. Of only one group is it recorded that they heard the song of the herald angels. Of the men in the East, many looked up into the starry skies at night, but only a few saw the Star that shone for Jacob. What makes the difference? Some men in their daily work have developed hearts in tune with heaven; ears that are listening for the voice of the divine; eyes that catch a vision of the things the Master is showing.

### From Professor Alden's Agricultural Studies

THE soil is full of microscopic plants and animals which are continually doing something for the world of life. Because of the tendency to stick to the feet and to be carried into the house, house-wives and others cultivate a dislike for the soil and call it dirt. But soil is not dirt. We should think of the soil with respect.

I always respect enterprise. The earth is the greatest seat of industry and enterprise to be found anywhere in the world. On top of the earth we do not find such enterprise, such untiring energy and never ending work as we find in the soil. A few inches of soil

has as many inhabitants in bacteria as the entire world has in humanity.

In the same way that the Lord said "Let there be light, and there was light," so He created the soil. Soil and light are closely related. Light acts on the soil and starts the machinery to work. Out of the ground the Lord made to grow every tree that is pleasant to the sight and good for food. And he made man out of the soil, also. We are all children of the soil. Therefore, the Lord God sent forth man from the garden of Eden to till the soil from whence he was taken.

THE 13th chapter of Numbers deals largely with the subject of soils. The spies who went over to view the goodly land of Caanan were instructed to study soil conditions, and to bring some fruit back with them. Instead of giving months as we do today, they said this trip was made in the time of the first grapes. The Bible is a book noted for beauty of English. All great masters of English have been students of the Bible. Educational men of Tennessee are recognizing the Bible in the English courses.

I can imagine Joshua, optimistic and courageous as he was, saying, "I am going to take this bunch of grapes, boys, because it is the biggest I have ever seen." And it was a bunch of grapes.

In this beautiful story of the brook and creek-bed is indicated the place where the largest and finest grapes grow, a well-drained gravel sub-soil and sandy loam. Grapes may be put on any well-drained slope except a western slope. On a western slope the plants do not have the benefit of the morning sun. Eastern and southern slopes are very desirable, if the soil is favorable.

Isaiah 15 is another chapter on grapes. The difference between wild grapes and domesticated grapes is largely a matter of pruning. When the plant grows wild, the strength of the root system goes into wood production, the upkeep of dead wood, and the enlargement of big trunks.

There are two methods of propagation: one, in which the branch is not separated from the vine at all, but is covered with soil. This produces a new vine from each bud, making a row of vines. This is one of the best and surest methods of propagation, but a plant is permitted to bear only a few such branches.



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## THE MADISON SURVEY

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The other method is the bud system. Cuttings may have only one bud, and these may be planted in a hot house; or, cuttings may have two buds, one to be put under the soil, and one bud above. Care should be used in keeping them right side up. In cold climates, where pruning is done in the fall and the cuttings are kept until spring, the buds should be reversed to discourage growth, until they may be set out right side up in the spring.

The mallet cutting produces the choicest vine, having a branch with three or four buds and a knuckle joint. This consists of a piece of old wood with a shoot of new wood, and from the old wood there will develop a strong root system.

In purchasing plants, it is best always to buy a one-year-old plant, and this may be purchased at much less expense than the two-year old. There is less waste of wood and of roots, and the younger plant will respond much better.

John 15 has important lessons in grape culture. It is essential in the pruning of grapes to find the *true* vine. This is sometimes difficult, because branches will trail on the ground and take root. This illustrates condition in religious matters. Whereas some are deceived into thinking that Mohammed, or other false personages, are to be followed, yet Christ is the true vine.

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### Hurlbutt Farm School

THIS school is located on a 400-acre farm near Reeves, Georgia, and Professor W. S. Boynton is putting it in good shape for strong community work. Brother Huett is making of the old plantation house a very attractive home for Professor Boynton and family. By taking some material from the broken-down silo, and some from

Camp Gordon near Atlanta, it is possible to have an attractive and substantial home at a minimum expense. Brother Stover is putting up an attractive little home for his family.

At the recent board meeting plans were laid for repairing other buildings as soon as possible. Alfalfa and cotton as well as other crops will be raised this season. A very wholesome Christian atmosphere prevades the place.

Mrs. E. W. Hurlbutt, the founder of this farm school, expressed herself well pleased with the progress made on the place that she has had incorporated for public welfare purposes. Professor Boynton has special ability in dealing with young people. Ten or twelve happy lads were helping him with the work on the place for which they receive credit on their expenses, at the same time they are receiving instruction in their school studies.

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### Items of News

MR. and Mrs. Ivan Crowder and mother, Mrs. E. A. Crowder, left Madison during the week for Cocoa, Florida, where eventually they with others hope to develop a sanitarium and school. These friends came from California about two years ago. The young people have been students, and Mother Crowder has had work at the sanitarium. They traveled farther South by automobile, their journey having been delayed a few days by the unexpected snow and cold wave that struck this section about the first of February.

NEAR Bon Aqua, Tennessee, Brother and Sister Frank Artress have carried forward a school and community work for a number of years. A neat little school house has been built and there is opportunity for the development of a medical center. Near this school, Brother Artress has for sale a 75-acre tract of land, rolling to level, with a good, seven-room house, a barn, silo, potato house, wood shed, and two wells. This is located in Dickson County, forty miles west of Nashville. The price is \$4,200.00



# The Madison Survey

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## Sanitariums and Health Homes in the Country

FIFTEEN years ago when the Madison Sanitarium opened its doors to patients, it was prophesied by some that the location was too far from the city, and that patients could not or would not patronize an institution in the country. That sentiment no longer exists. There has been a change in public opinion within these years, and medical men everywhere are coming to see the advantages of country surroundings for the sick and afflicted.

There is another encouraging feature. Instead of large buildings, enormous institutions, it is now a recognized fact that small institutions have their place, and that a great work for the sick can be carried on by laymen who have the spirit of the Master and are willing to give themselves to suffering humanity as the Savior gave Himself.

"For the chronic invalid nothing so tends to restore health and happiness as living amid attractive country surroundings." How many country homes, the homes of Christian farmers, might, according to this, become centers of health, a blessing to the sick and likewise a blessing to the people who open their doors to the sick.

THERE is a vision here for some who have been wondering how they might

work for the Master. They have thought of health homes as beyond their reach, as institutions needing physicians and a corps of nurses and attendants, but there is a work of a simpler sort that can be done by many laymen of the church, men and their families in their own homes.

### Rural Schools and Sanitariums

HE WHO created man has an interest in those who suffer. He has directed in the establishment of our sanitariums, and in the building up of our schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity.

—*The Health Work*

"Nature is God's physician. The pure air, the glad sunshine, the beautiful flowers and trees, the orchards and vineyards, the outdoor exercise amid these surroundings, are health-giving,—the elixir of life. Out-

door life is the only medicine that many invalids need. Its influence is powerful to heal sickness caused by fashionable life, a life that weakens and destroys the physical, mental, and spiritual powers."

Note the assets for a health home, or rural health retreat, that every farm home has right at hand. Pure air, flowers, trees, orchards, sunshine, wholesome occupation. Then, if the housewife and her daughters are good cooks of wholesome foods, what a blessing the country home may become to the sick. There should be open to the public thousands of such homes presided over by practical Christian men and women who want their lives to be a blessing to others.



THIS instruction has been ours for many years. Now, men of the world are proclaiming the same principle. A recent issue of *The Nation's Health* contains an inspiring article by Dr. P. S. Waters, assistant superintendent of the Alton, Illinois, State Hospital, on the value of the farm home for the care of insane patients. The arguments presented by Dr. Waters in behalf of country homes for mental patients are equally applicable to other forms of sickness.

The patients are housed in simple rural homes presided over by a farmer and his good wife. The sick men work on the farm as they are able, and the women are taken into the household duties as they are able, or they raise poultry, care for the flowers, and work in the gardens.

Summing up the results Dr. Waters says, "Let us hope that the day is not far distant when the state will grasp this opportunity, and instead of constructing more large buildings will build a farm-home type of structure for housing the occupational, industrial, vocational patients and as many of the convalescent, acute cases as can be treated in this manner."

DISEASE is multiplying in the world.

God gives His people special commission to minister to the needs of suffering humanity. Our religion should be a wonderful asset in the care of the sick. The common people should understand the laws of health; they should be true to health reform, and should understand the science of feeding both the sick and the well. They should not be living in crowded cities, but in rural places, and to these rural surroundings they should invite the sick, many of whom will respond to the wholesome surroundings and be restored to health.

Some members of the family should be educated to give simple, rational treatments. Others should be qualified to prepare healthful foods and to teach the art of cooking. The country home may become a real light, a health place. "May God help us to do our utmost to utilize the life-giving power of sunshine and fresh air. When we as a people closely follow the Lord's plan in our sanitarium work, nature's resources will be appreciated."

WE ARE instructed, also, that schools and sanitariums of this simple country type should be conducted in close proximity, each one to be a help to the other. This plan is being followed in a number of places

in the South. Madison has its school, its sanitarium, and its vegetarian cafeteria and city treatment rooms, all related enterprises. Pisgah, as stated elsewhere, started as a school, and is developing the sanitarium in close connection with the other edu-

cational work. Near Fountain Head, in Tennessee, there are two schools with associated medical work. At Fletcher, North Carolina, the Asheville Agricultural School and Mountain Sanitarium are doing united work, and they also have city cafeteria and treatment rooms. In a number of other rural locations the simple sanitarium work is developing along with a school, and we know that more and more laymen should tran for such missionary enterprises. It is part of the great laymen's movement that precedes the coming of the Master.

#### Small Rural Sanitariums

IT IS God's plan that agriculture shall be connected with the work of our sanitariums and schools. Our youth need the education to be gained from this line of work. It is well, and more than well—it is essential—that efforts be made to carry out the Lord's plan in this respect.

— *How Shall Our Youth Be Trained.*

#### Items from Pisgah Industrial School

Candler, North Carolina

THE enrollment of eighty is the largest in the history of the school. A number of applications have been received from stu-



dents who wish to work during the summer months preparing to beginning class work next fall.

Third term classes have been organized in geography, arithmetic, book-keeping, sewing, woodwork, first aid and home nursing, and Bible for the first and second year nurses.

Winter plowing is nearly finished. A car load of lime is to be used in preparing land for seeding with red clover and alsike. Tests performed in the school laboratory show that the land in this section is deficient in lime, and certain types of land are decidedly sour. Perennial clovers can be successfully grown where the land has received an application of two tons or more of ground limestone per acre.

One thousand frost-proof cabbage plants were set out last week. The first sowing of English peas was made. Lettuce plants which have been grown in the open during the winter months will be transplanted soon. The orchard is to be sprayed with lime Sulphur. The pruning is nearly completed. A new four-room students' cottage is now nearly ready for occupancy.

The Harvest Ingathering campaign, under the direction of Elder V. B. Watts, the Bible teacher, resulted in raising \$1,094.42. Plans are being laid for extending missionary activities to the city of Canton.

The first lecture of the year's course was on the subject of "Educating for Citizenship," by Prof. D. Hidden Ramsey, formerly professor of Political Economy in the University of Virginia, now editor of the Asheville *Times*. Mrs. Crosby Adams, a composer and lecturer of national reputation, gave a piano recital.

A chorus of twenty-one voices was organized by Mr. L. E. Jarrett, who is giving private vocal lessons to a number of students. A small orchestra was also organized recently.

The Asheville Power and Light Company contemplates the construction of a 2300 volt electric line to the institution, which will furnish light and power at a reasonable rate.

Dr. W. A. Truman, secretary of the medical department of the General Conference, was a welcome visitor at Pisgah several weeks ago. His talk on "Divine and Counterfeit Healing" was instructive and timely.

The sanitarium has enjoyed a fair patronage during the winter months. A num-

ber of surgical operations have been performed the past few weeks. The school furnished five or six nurses to Asheville and the community during the recent epidemic of influenza.

Professor Waller met the Rural School Committee in Nashville January 23. He spent the Sabbath en route with the rural school at Culberson, North Carolina, which is being conducted by former Pisgah students. Misses Hilda Rockey and Evelyn Beers are teaching about twenty-five pupils, and Mrs. W. A. Slawson is nursing in the community. They are winning their way into the hearts of the people, and are of good courage. What a blessing it would be if a similar work were conducted in every county in this mountain section.

Eight years ago Drs. H. P. and Alice Parker came from California. Dr. Alice was untiring in her efforts in the institution and neighborhood, but failing health soon made it necessary for her to discontinue institutional activities, and for the past five years she has lived near the school. Last September she was brought to the sanitarium, suffering from heart trouble and complications. She bore her affliction with remarkable patience until her death on January sixteen. At the funeral service the large gathering of friends from the neighborhood bore witness to the esteem in which she was held. She is survived by her husband, a son, and an adopted daughter, who have our sympathy in their bereavement.

### Pisgah's Need

THERE is a wonderful little school located in a cove of the mountains of North Carolina, facing Mount Pisgah from which it takes its name, Pisgah Industrial School. This institution offers students an opportunity to study and work, and Professor Waller writes that this winter of the eighty young people in attendance, sixty-three are living in the school home, and of these, thirty-eight are paying for their education by work.

This school is located on a farm, and along with classroom instruction it combines field and shop work. The items from Pisgah appearing in this issue give some indication of the diversity of activity on the school campus. Pisgah is training workers for mountain sections of the South. Its



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field is broad and its capacity should be taxed by consecrated young folks who want to train for practical service for the Master.

It means much for a group of people such as carry the burdens at Pisgah to give their lives to the education of missionaries. They consider this their God-given work. As the work becomes better known, as the medical phase of the enterprise develops, and as a larger number of students ask for the training, facilities should be increased. At present the school has several needs. One is a primary school building in a retired spot on the campus for the children of the community, and another is a laundry building equipped with washing machines and a small mangle.

The need of the laundry seems the most pressing, writes Professor Waller. The estimated cost is approximately nine hundred dollars. Students and teachers will do the work on the building if friends will assist in the purchase of material.

We believe there are friends in various parts of the country who will respond. We are told that there should be many schools of this type in the South, and that friends living at a distance, who may not be able to come personally into this field, should be asked to assist with their means. Have you been waiting for just such a call? Then, you will want to correspond with Professor Waller, sending him whatever you feel that you can afford to contribute to the advancement of this enterprise.

It is a good practice to have some part in many Christian enterprises. Generous donations are certainly appreciated, but no one needs hesitate if he can send only a small amount. "Mony mites make a mickle," you know. Let the brethren at Pisgah hear from you and know of your good will.

Address, Prof. E. C. Waller, Pisgah Industrial Institute, Candler, North Carolina.

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### Items of News

**T**HERE is a little cottage on the campus in the edge of the grove, surrounded by trees and flowers; and standing on its front porch one faces the blue hills beyond the Cumberland River. Mrs. Phebe Clark and her mother, Mrs. Eastgate, lived in this cottage for the past two seasons. When the cold weather came they moved to the Sanitarium. Mother was a sweet little lady, a Quaker by faith, the mother of ten children; beloved by all who came in contact with her. She had passed her eighty-seventh birthday, when bronchial pneumonia brought her to death's door, and she quietly slipped away on the eighteenth of February. The body was taken to North Dakota, for burial at Larimore, the home of a number of her children. "Blessed are the dead which die in the Lord from henceforth."

**A**BOUT two years ago Dr. May Wharton and Miss Elizabeth Fletcher visited Madison and became much interested in the work of the place. They were connected with Pleasant Hill Academy located on the Cumberland Plateau in East Tennessee. Dr. Wharton felt keenly the need of facilities for caring for the sick of the community, and during the past year she has built and equipped a sanitarium. This past week Mr. and Mrs. Thompson came to Madison at her suggestion, to learn more of the co-operative work of sanitarium and school as carried on here. Mr. Thompson has charge of the farm work for Dr. Wharton.

**T**HERE is a new baby in the family. Juanita, a six-pound daughter, was born to Brother and Sister H. E. Standish on the 31st of January. Word has reached us, also, of the birth of a baby girl in the home of Brother Chauncey Smith. He and his wife, former Madison students, are now living in Loma Linda, California. Brother Smith had part in starting the Nashville treatment rooms. Congratulations to the parents.

"I wish to express my interest in the work at Madison. I cannot lay the Survey down until I have read it to the end, when it reaches our home," writes a Western reader, who is endeavoring to "stir up an interest in the plan of entering cities with cafeteria and health food work."



# The Madison Survey

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## Duties and Qualifications of Teachers

IT IS a custom at Madison for the members of the faculty to have a weekly study of problems pertaining to the work of the place and the principles of education which will make for greater efficiency on the part of workers. These meetings are a source of strength and encouragement, and serve to unify the workers in their dealings with the student body and in handling the various departments of the institution.

One of the first qualifications for success in a school of activities such as Madison is ability to grow. The stereotyped individual, who clings to the methods of the past, will soon find himself outside the circle, laid on the shelf. The Savior told His disciples that His workers must be like bottles having power to expand, not like old skin bottles, stiff and unyielding, that burst when put to the stretch. "Teachers, trust in God and go forward. 'My grace is sufficient for thee,' is the assurance of the great Teacher. Catch the inspiration of the words, and never, never talk doubt and unbelief. Be energetic."

TRUST in God will enable us to step into new paths and to work out for the world the great principles of education set forth in the Word. God wants His people to be a

spectacle, a theatre stage watched by the world. Our schools should be demonstration centers, as were the schools of the prophets.

It is a great thing, also, for teachers to trust their students. In our work of developing missionaries we must trust students with responsibilities. Madison is full of opportunities for the young and expanding minds. Students come to this school to learn to do things, and teachers must lay responsibility upon the students while they are in training. This is the way to develop in them the power of initiative, the ability to develop

### With Christ in the Daily Duties

BY faithfulness in little things, Elisha was preparing for weightier trusts. Day by day, through practical experience, he gained a fitness for a broader, higher work. He learned to serve; and in learning this, he learned also how to instruct and lead. — *Captivity and Restoration.*

enterprises when they leave the school. More and more as our work progresses, we must learn this lesson of placing burdens on students and teaching them how to bear responsibility. This is a phase of the educational work that will benefit both students and instructors. It will "discipline the mind, develop its powers, and understandingly direct them."

WE ourselves must learn to honor God in everything we do. Then, there will be power in our efforts to train men and women from the common walks of life to do great things for the Master. Many are discouraged; they do not realize that the Lord has a way for them to teach the gos-



pel while carrying forward their daily duties. "A man may be in the active service of God while engaged in the ordinary, everyday duties,—while felling trees, clearing the ground, or following the plow. The mother who trains her children for Christ is as truly working for God as is the minister in the pulpit." We must teach students to honor God in the small things of life.

This is illustrated in the experience of Elisha, who received his training with the great teacher Elijah. He worked with Elijah day after day, doing for him the humble things, such things as the Bible refers to as washing the hands of the prophet. Elisha was a farmer. He was called from the plow to train for teaching. He was to become head of an agricultural school which was training students for great mission fields. And his own training for this work was in close association with a great teacher, and by doing for him the daily round of small things.

OUR students must be trained to bear responsibility by close association in burden bearing with men and women of greater experience. That is the value of an education in a school of many activities. Each department offers students opportunities to get under the load, to meet the actual problems of life, to study business methods, thrift, economy, cooperation, stick-to-it-iveness. "The commonest tasks, wrought with loving faithfulness, are beautiful in God's sight."

Our schools should send forth an army of men and women qualified to make every move count for the Master. They should be trained to conduct enterprises that will bring the truths for these days before many people. They are to work in rural districts and they are to enter the cities with a living message. Many, many small institutions should be erected and conducted for the

glory of God. "Many sanitariums are to be established. They are not to be large, but sufficiently complete to do a good and successful work."

People want the message of health foods, and many, many vegetarian cafeterias, or restaurants, should be conducted. With them should be schools of health, and cooking classes. People want treatment, and it is our privilege to have treatment rooms that will care for the sick and teach the principles of right living. There is a great work to be done and the cry from all directions is, Where are the workers?

### Training for Leadership

C. V. Leach

IT IS my burden to see the laymen at work for the Master. That is the reason

I am at Madison. When called to work for the laymen of the church we saw the great need of leadership. We tried to start a movement among some of the churches,

#### A Time for Service

GOD requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril. — *The Work of Church Schools*

which we hoped to see spread far and wide, but before long we found sprags in the wheels. In a mining camp when the coal or the ore is being hauled on small cars, if there is danger that the car will go too fast and possibly run away, the men have the custom of stationing a boy by the side of the track with small sticks in his hand to throw in the wheels of the car. These are called sprags, and very effectually they will block the wheels.

Well, in the layman's movement we found sprags in the wheels. We realized the need of men trained to lead others, men who are not afraid to enter new fields, and new paths in old fields, and who can work with other people.

In the days of the Great War, as a nation we were thrown into service with little time for preparation. Masses of men were called to action and there was great dearth of



leaders. Then it was that "Uncle Sam" established the Officers' Training Camps, where in a few short months, men selected from the masses for their superior qualities were trained to act as leaders. And it was found that the intensive training in these officers' camps fitted men to face the most difficult situations of the war, and they compared favorably with other men who had passed through years of training.

I think of Madison as a training camp for officers. We need leaders, men who have a vision for the masses, and who are willing to throw themselves without reserve into the Master's work. I am much interested in the cooperative idea and want to help develop a product in the form of students who can do good team work wherever they may be called to labor.

### The Cafeteria at Knoxville

FOR some time the cafeteria at Knoxville has been operated by Mr. and Mrs. C. G. Mays and Miss Clara Messinger. Their location on Union Street had not been altogether satisfactory, but rents in the city are high and no more suitable place had been found within the reach of their finances. It is interesting to see, however, how unexpectedly circumstances may change. During the cold snap in February, the pipes froze and broke in the cafeteria kitchen. This brought about a situation that called for immediate attention and Mrs. Scott and Mrs. Bralliar answered the call to Knoxville. On her return, Mrs. Scott reported a move to a more favorable location, and a number of interesting experiences in connection with the change.

The workers had considered a building nearby, but not being entirely satisfied, they laid the matter before the Lord at their evening worship hour. The answer came so quickly that, as Mrs. Scott said, they would not have been more surprised had the prophet Elijah stepped in with a message for them.

A gentleman appeared at the door, his kindly eye and gentle voice indicating intelligence and refinement. They remembered that he had eaten at the cafeteria. It developed that he had charge of a small hotel, but failing health forbade continuing the business. He offered to rent the lower floor of the building to the cafeteria people, for he said, "I believe in your diet; I believe in your

work; I know you are doing good."

This building is near the city library, not far from the Young Women's Christian Association, and is otherwise a very desirable place. Heat, water, and lights are furnished, and the rent is less than what they have been paying. When the move had been made, the workers confided to their landlord that they felt they had found the place in answer to prayer. And the landlord replied that his family and the housekeeper had also been praying over the subject of renters.

The story of what seems a providential leading was told to the church, and several members came to the help of the cafeteria workers, rendering valuable service with sewing machine and tools, so that the new quarters were quickly put in order, and only one day was lost to the cafeteria patrons in the move to 325 West Vine Avenue, the new home of the Knoxville cafeteria.

### News in Brief

THE spirit of cooperation is shown in rather a marked way by some of the younger students at Madison of whom it might not be expected. For instance, when there is a car of coal on the track,—and that is frequently the case during the fall and winter months for it takes a good many car loads of fuel to keep all the departments of the institution going,—when the coal must be hauled, it is the custom for some of the boys to stay by the work early and late, and sometimes to haul all night when the pressure is unusually great. They seem to have as much pride as any of the older ones, or the heads of departments, in releasing a car on time, that there may be no unnecessary hold-up in transportation of fuel. The group that has won commendation for this faithfulness consists of Joe Sutherland, Floyd Bralliar, Jr., Cyrus Kendall, Adolph Johnson, Emerson Zapata, Elmer Rocke, and Walter Appleby.

WE HAVE decided to start a school canning department," writes Brother Ray-nold Peterson, one of a group of workers near Long Island, Alabama. "In order to sell our products we must use sanitary cans, and that calls for a sealer which will cost about \$25.00. The former item concerning our needs, that was run in the SURVEY, was



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so productive of good results that I have thought we might get a hand sanitary sealer from some of the readers. We are making a special effort to put before the people good foods, such as our breads and canned products that they may be able to give up their meat and coffee." Here is a chance to help some young workers who are giving their everyday life and energy to the people of the community.

A SMALL sanitarium is in process of construction on an eighty-acre farm near Knoxville. Some months ago Brother L. W. Wilson, formerly of New Jersey, located his family here. Word comes that Norman Wilson and Mr. Slaughter are cutting logs on the farm, and taking them to the saw mill where they are sawed into lumber. Every member of the family has some part in the work, and the atmosphere of the farm seems to vibrate with the thought of the future rural home for the sick neighbors. The Lord will surely honor these people as they seek to prepare a quiet place for people from crowded centers.

A SERIES of lessons on agriculture has been given at the morning chapel hour by members of the food production committee, Brethren R. B. King, T. R. Trece, I. H. Sargent, J. C. Gant, and Elder Leach. March brought growing weather, and the gardeners report the sowing of many early vegetable seeds and the setting of several thousand cabbage plants. All garden seeds are tested before planting, not only as an economic measure, but for the education of the family.

IT IS always a pleasure to hear from readers of this little sheet. Some favor us oftener than others. Among those who have recently written is Elder J. N. Loughbor-

ough of St. Helena, California, one of the oldest ministers in the denomination. He has followed the growth of the School and its activities for years and always has a word of cheer for the workers, and with them he sends a donation to the publishing fund.

FROM the Hurlbutt Farm School near Reeves, Georgia, comes a request from Professor W. S. Boynton for a farmer and his wife. The man's help is needed with the crops, and the wife can be a real help in the culinary department of the institution. There is a family of from fifteen to twenty that needs a good cook. There are school advantages for children, so this call may appeal to a man with a family.

THE Louisville unit has a farm, and from Brother J. T. Wheeler comes word of the need of a spray machine. They would appreciate a gift. They have an engine and can use a power spray, but that is not necessary. If the need appeals to some one, further particulars may be obtained from J. T. Wheeler, 509 South Third Street, Louisville, Kentucky.

AMONG the visitors on the place are Miss Mary Hawkins and Miss Madeline Thuringer of Montclair, New Jersey, guests of Mrs. Lida Scott. Both young ladies are interested in the country surroundings and the Sanitarium and School problems at Madison.

ELDER and Mrs. O. R. Staines were out for Sabbath services. Brother Staines reported an especially strong revival meeting at the time of the ministerial and home missionary secretaries' conference at the Southern Publishing House in Nashville.

LAST Sabbath morning Elder C. N. Martin spoke to the family concerning experiences in the work of his group at Florence, Alabama, where a small sanitarium is developing.

"I am reading the Survey with much interest and rejoice in the progress of the work at Madison. I realize that to institute a radical reform in methods of education is no easy thing, and I appreciate what you are doing," writes a minister.



# The Madison Survey

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## The Activity Expected of Christians

When the Savior's work on earth was done and He was leaving His disciples,—the students of His school,—He gave them a commission to go forth as teachers to the world. "Go ye therefore, and teach all nations." "Teaching them to observe all things whatsoever I have commanded you." Conversion ought to bring to

light the teaching spirit in every one, and those who have the light of the gospel are expected to become a great body of teachers; or, a body of great teachers. They will be both, for the truth, lived and taught, taught by the life as well as by word of

mouth, will make of His people a great people. We need more of the teaching spirit.

What shall we teach? In the life of Christ the answer is given:—"When the great throngs gathered about the Savior, He would give instruction to the disciples and to the multitude. Then after the discourse, the disciples would mingle with the people and repeat to them what Christ had said." This made of the disciples teachers of the people, and the method followed in those days should be followed today by people who claim to understand the times in which we live and who have had their eyes opened to the word of God.

Many people do not know how to read the Bible. They do not find in it the life for which they are longing. They are like the throngs about the Savior. "Often the hearers had misapplied Christ's words, and the disciples would tell them what the Scriptures said, and what Christ had taught that they said." Today, people who live

close to the Master, those who are listening to the instruction He has for the world, those who are *doing* the things He says His people should be doing at this time,—these people will be like the disciples, ready to tell others what the Scriptures

### The Value of Manual Education

THE exercise that teaches the hand to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life.

—Industrial Reform

say, what Christ has taught that they mean, and to demonstrate in their lives what He has said His followers should be doing in these days. They will be teachers, following the great commission.

IN THE mind of the Lord there is a distinction between preaching and teaching, for we are told, "There should be less preaching, and more teaching." There should be less mere talking about the Lord and His ways, and more doing the things He has said should be done. For instance, it is much easier to talk about health-food work than it is to demonstrate the use of



health foods in a vegetarian cafeteria. It is a real test of one's discipleship when he demonstrates his faith in health reform by conducting a cafeteria according to the principles of health.

It is an undeniable demonstration of faith in the principles of rational treatment for the cure of disease when trained nurses establish a treatment room and care for the sick. They have become teachers of right methods of living and treatment. It takes all there is of a man or woman to teach in this way, but the Lord sets His seal upon this method. He tells those of us who have been in the

habit of much talking and little doing to reverse the process, and then we will become "a spectacle to the world, to angels, and to men."

**E**DUcate the people in practical religion". That is the mission of the rural school. Make better farmers of the men. Make better cooks and mothers of the women. Teach them to put their religion into the every-day life. Religion and life cannot be separated. Faith in God should be exercised in connection with every activity. If it cannot be so, then better change the activities.

It is taught by some that when a man accepts the gospel of Christ he should sell his farm in order to get into the Lord's work. To some men the Lord gives the commission to locate on a farm, and make that farm the center of a work for the Master. The cities are to be warned and many now living in crowded centers will seek homes on the land. Farmers who are Christians, and who have a vision of the message as it can be given by the consecrated farm-

er, will find in the rural school work an avenue for very aggressive Christian activity.

**T**HIS calls for a new presentation of farmers,—farmers who recognize the Lord as the great Master of the earth and themselves as partners with Him. They see themselves as workers of a part of the Lord's farm. Such farmers will be teachers in the community. "People should learn as far as possible to depend upon the products that they can obtain from the soil. In every phase of this kind of labor they can be educating the mind to work for the saving

of souls." And of the farmers who are teachers of this sort it is written, "Ye are God's husbandry; ye are God's building."

Our mission in the world is not to condemn, but to present a hopeful, inspiring message that will draw men to the Savior. In order to give this message, we must come near the people and labor for them

### Men From the Common Walks of Life

**W**E have before us a great work,—the closing work of giving the last warning message to a sinful world. There are men who will be taken from the plow, from the vineyard, from various other branches of work, and sent forth by the Lord to give this message. The world is out of joint. But Christ greets with hopeful assurance the very men and women who cause us discouragement. In them He sees qualifications that will enable them to take a place in His vineyard.

— *To The Teachers in Our Schools*

in love. The worker "must become a center of holy influence." It is a principle in this work that by living with people we can do more for them than by spasmodic efforts. The rural work brings a Christian family, or a group of families, into a community as permanent residents. Community interests become their interests, and the Christian farmer and his family may create a center of holy influence. They may work with and for the community in a multitude of ways, along normal lines, that give opportunity for molding thought and presenting the gospel. That is the mission of the rural school.

**W**E ARE to carry forward the work "firmly and strongly, but in the meekness of Christ, and as quietly as possible."



This quiet work for the kingdom has been compared to the planting of seed, its germination, and the growth of the young plant. That again pictures the work and mission of the rural school. "The work which Christ came to do in our world was not to erect barriers," and it is the mission of the rural school to remove barriers rather than to erect them; to reach the hearts and souls of men through relieving physical necessities, through helping in the daily duties of life, and making worn and weary humanity see the blessedness of working in cooperation with the Lord.

"Men and women should now be offering themselves to carry the truth into the highways and the byways of this field. There are *thousands* who might give themselves to God for service. He would accept them and work through them, making them messengers of peace and hope." Of these thousands who should give themselves to the work, some should enter the South as Christian farmers, men who can direct a rural school center and associate with others to carry forward the teaching of the children, the care of the sick, and possibly the city work in a nearby center of population.

**M**ANY of these people are to go into this work at their own charges. That is, they are to invest their own money in the enterprise, and so far as possible make the school and farm self-supporting. "If families would locate in the dark places of the earth, places where people are enshrouded in spiritual gloom, and let the light of Christ's light shine out through them, a *great work might be accomplished*. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interests become so extensive that they cannot manage it without ministerial help."

If fathers and mothers will pray over the question, the Lord will open their eyes to the needs of the field. Whole families are needed in the self-supporting rural school work, and many who have been longing for greater activity should be in training for some part in the school program. Our commission is to become teachers, and conversion will develop in us the gift of teaching.

### If Self-Supporting, Why Ask Donations

**T**HE time is drawing near for the annual offering for rural schools of the South.

Readings on the subject are prepared by the educational department of the General Conference in order to direct the minds of laymen to the work of the rural schools and their mission.

The Spirit of prophecy has directed in the establishment of rural schools as a means of carrying the gospel to dark corners of the earth, and as a means of developing workers for other and harder fields at a distance. We are told that "it would have been pleasing to God if, while the Madison School has been doing its work, other such schools had been established in different parts of the Southern field. There is plenty of land lying waste in the South that might have been improved as the land about the Madison School has been improved. . . . Every possible means should be devised to establish schools of the Madison order in various parts of the South; and those who lend their means and their influence to help this work, are aiding the cause of God."

There is, therefore, a broad field for the rural schools, and our people everywhere should understand their relationship to these schools. When help is solicited for these schools, some ask, If these rural schools are self-supporting, why do they ask for donations?

The rural schools are established and conducted by families who unite their interests to carry forward a progressive Christian work. These men and women put their own money into the enterprise. They make it go as far as possible. They purchase a farm and equip it to limit of their resources. They give their time, their strength, and their ability to the work, asking no salary. They gain their support very largely from the soil. They open a school. Often they have to furnish the books; in some cases it is necessary to clothe some of the children before they can attend. They respond to the call of the sick; their lives are spent in the service of the needy.

All this is good and what they located in the community to do. But the farm needs further equipment in order to make the work efficient; or the school needs a truck to transport the children; or, there is indicated a real need of a cannery for the benefit of the community; or, a school house should be built, for the children are more than can be accommodated in the room set aside for the school in its beginning; or, there is need of



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another mule to carry forward the farm work; or, the interests of the work indicate that the time has come to build a treatment room, or establish a small sanitarium.

Will you ask this company of self-sacrificing men and women to carry that load alone and further equip the place? Knowing the conditions, we say, "No; let us help." The teachers in these rural centers are not asking for a salary. The work grows and develops year by year; they have done all they can, and they need our help to make it more efficient. That is the object of the offering for the rural school work of the South. Let us make it as generous as possible.

The funds are collected through regular channels, and distributed with wisdom to meet the needs as they are presented by the workers in various rural centers. Thousands of men and women should have an active and a personal experience in this very work, but there are many who cannot connect with a rural center who may still have part in the work by donating of their means to help equip centers already operating and in the establishment of new centers. Be generous, for in this as in all other branches of His work, the Lord loves and blesses generosity.

### The Need of Trained Workers

EVERY time a medical missionary convention is held the question arises, Where shall we get the trained workers? It is not difficult to convince men that, "In every city where we have a church, there is need of a place where treatment can be given."

We recognize it as part of our mission to treat the sick and afflicted, as the Savior healed the sick when He was here. We are free to admit that every believer should have some knowledge of the treatment of

common ailments. But one of the most perplexing problems before the Madison people is the question of supplying qualified workers to answer the calls. That is the reason we call attention frequently to the courses of instruction offered in nursing and in treatment room work. New Classes will be organized this spring, and they should be well filled. Send for information.

The health food work opens another avenue for Christian workers. The city vegetarian cafeteria is an attractive work for both men and women, but it calls for trained workers. New classes in the cafeteria course will open at Madison this spring, and details will be furnished upon request.

There should be a larger number in training for rural school work and for community nursing. All these activities are open to men and women of maturity who have reached the time in their Christian experience when they desire to devote their lives to more active work for the Master. Let Madison help you in your training.

### News in Brief

ABOUT the middle of the month Brother J. K. Macmillan who has been connected with the Madison work for the past two years left for an indefinite time in New York City where he will work with Elder Haynes.

MR. Leaton Irwin of Quincy, Illinois, is again at the Sanitarium for a rest. He is deeply interested in Madison methods of education. He has a farm near Quincy that he has offered to turn over as a rural base, provided the proper people can be found to operate it.

DURING the past four months Mrs. C. A. Wright, of Beardsley, Minnesota, has been visiting her mother, Mrs. Mary Dittes, and her sisters the Misses Florence and Francis Dittes, members of the Sanitarium force of workers. She returned to her home on the nineteenth. This was her first trip to the South, and her first personal acquaintance with Madison and its various activities, in all of which she has a keen interest.

WITH a donation to the publishing fund of the Survey, a friend in the West writes: "My interest in all the activities of Madison is an abiding one. I rejoice in the steady growth of the work and in all the splendid lessons you are teaching."



# The Madison Survey

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## Some Things the Master Wants Done

### The Sluggard Does Nothing

PEOPLE recognise that the world is in one mad whirl. We are approaching a climax, and Christians have problems to meet and solve that will determine their eternal destiny. Those who stand with idle hands too near the whirl are in danger of being caught with the current. Christians, old and young, need to be set to work. They should be connected with some enterprise that absorbs all their thought and energy, that takes practically all their time. They need to have their standards exalted. Often they need a change in their associations.

They must be all transformed from passive followers to active leaders.

"The soul of the sluggard desireth, and hath nothing." Prov. 13 : 4. The sluggard that Solomon was talking about is not an infidel, not a man who boldly turns his back on God and denies his existence. He is the man who expresses a desire to do right, but he gets no further than the desire. Failing to carry out those desires, he has nothing. He lacks the character, the will power, to do what the Lord is bidding His people to do.

Based on Sabbath morning talk by Professor Bralliar.

IN THE parable of the pounds, or talents, the Savior tells of a land owner who called together his servants, and delivered property to each according to his ability. To one he gave one pound as a test of his business energy. He was away some time, and on his return he asked for a report from his servants. The man with the one pound returned

it, carefully wrapped in a napkin. He had not stolen the money; he had not squandered his master's property; he had simply done nothing with it.

To the owner he said, "I feared thee, because thou art an austere man." He did

not accuse the householder of being low or mean, but of being austere; as a man willing to go through hard things in order to reach success. The servant said practically, "I know you are a man that will not hesitate at anything; you will do a thing whether it is hard or easy. But that program is too stiff for me. I am not willing to sacrifice my ease to that extent for any business success. That takes work, daily hard work. I made up my mind that I could not stand such a strenuous life, so I carefully guarded your pound, and I am returning it to you. I did not spend your money; here it is."

### Whatever Your Work

DO IT with exactness, with diligence; overcome the inclination to seek an easy task. The same spirit and principles that one brings into the daily labor will be brought into the whole life. Those who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaption or training, are not the ones whom God calls to work in His cause.

—Ministry of Healing



And to the servant came these words: "You knew I was austere. You knew I wanted to see the money bringing in something. You slothful, trifling, ease-loving fellow; you condemn yourself. There is no place for you in the kingdom. If you had even so much as put the money in the bank it would have drawn an interest; but you did nothing." Turning to the others, he said, "Take from this man the one pound, and give it to the man with the ten, who has energy and grit to make some exertion."

The householder in this parable is not wanting money himself, for he passes it on immediately to others who will make good use of it. His servants had been telling what big things they could do if only they had an opportunity, and he placed opportunity within their reach. He gave them a chance to prove what was in the heart and life, to demonstrate how much they were willing to do toward making life a success. The sluggard desires, but that is the end of his effort.

As Christians, God puts opportunities before us to see how much we are willing to do for Him. And according to the effort we make, the sacrifice of personal interest we are willing to suffer, so are we rewarded in character. When the end comes and the numbers for the Kingdom are made up, many will be left out, not because they were infidels, but because they were sluggards. They desire, but do not put forth the effort necessary to gain a reward.

#### Make Your Work a Part of God's Program

THE Lord has outlined a strenuous program for the church of these last days, a program of intense activity. It is not enough to desire to be in the Lord's work. God wants to see things done. "Desire accomplished is sweet to the soul." Our greatest joy will be the satisfaction of having done something. The man who wants to do, but never accomplishes his desires is called a double-minded man. He is said to be like a wave of the sea. The waves seem to move, but there is no forward progress. One of the most vital things for the Christian is to make up his mind what God wants done, and then do it.

We are not left in doubt as to what is to be done. There is some field of activity for every Christian. In fact, every one should be so situated that all his life forces contribute to the cause of Christ. It has been a scheme of the enemy to divorce life and re-

ligion. Christians should be connected with enterprises that will demonstrate their faith in God. Every day's work should be a reflection of the most sacred thoughts of the heart. The man who rests from his labors one day in the week, attends services to refresh his soul, and then devotes the remainder of his time to worldly pursuits, is cheating himself out of the joy of service; he is deceiving himself in regard to the demands of the Master and the needs of his own soul.

Christ dignified the common duties of life; he linked himself unquestionably with the working man, that all the world might know heaven's attitude toward man's round of work. The motive with which the work is done receives recognition in heaven.

#### A Place for Many Teachers

IN HARMONY with this idea, there has been outlined to us a line of work which gives every Christian something to do for the benefit of other people. The rural school work is one of these activities. It offers amazing opportunities to the farmer and his family—that is, the Christian farmer who desires to spend his energy, not for himself, but for the good of the community.

Along about the year 1834 a wave crossed this country in favor of manual labor schools. Educators studied carefully the need of manual labor in literary institutions, and a goodly number of schools took their stand for the practical in education. Out of the movement came a class of consecrated teachers and workers for needy sections of the country. Not a few of them came into the South. And the work which was touched in those early days by students from Oberlin, and other training schools, is still open to Christian teachers of today.

There are sections of the South, entire counties, in which we have done no work at all. Into many a rural section families should enter as farmers, teachers, and medical missionaries. This will call for devotion, it is true, but as the cause of the church schools made a strong appeal to our teachers twenty years ago, and many young men and women gave up their plans to go into this work, so today, there should be a consecration to the cause of teaching through the farm and the rural school center.



### The Health Message

THE proper feeding of people is another avenue for Christian workers. Great principles of health have been given us, which, obeyed, will bring health to ourselves and make us teachers of health to others. There are many who say they want an opportunity to work for the Master, but when the test of living comes, they are loath to give themselves to the strenuous program required of men and women who conduct vegetarian cafeterias and treatment rooms, or who nurse the sick.

If readers of the SURVEY could hear the calls for help along lines of diet, more of them would seek training as cooks and dietitians. Now is the time, the very time for this work; and with the instruction given us as a people, it is our privilege to lead out in a mighty movement for health. But time passes, and we desire, we wish we might do some of these things; and while we are wishing others are taking up the call of the hour. Several thousand professional men, known as the Protective Diet League of America, are now advocating many of the very principles that should be taught through our cafeterias and in our city treatment rooms and sanitariums, and by the teachers in our rural community centers.

To gain some idea of workers needed, consider such statements as these—

"As we draw near to the coming of Christ, more and still more of missionary work will engage our efforts. The message of the renewing power of God's grace will be carried to every country and clime, *until the truth shall belt the world.*"

"Cooking schools are to be established in many places. This work may begin in a humble way, but as intelligent cooks do their best to enlighten others, the Lord will give them skill and understanding. 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." "To teach the science of healthful living is to do missionary work for the Master."

"In every city where we have a church there is need of a place where treatment can be given. Make small beginnings and enlarge as circumstances may demand.

"Every possible means should be devised to establish schools of the Madison order in various parts of the South; and those who lend their means and their influence to help this work are aiding the cause of God."

Schools, sanitariums, treatment rooms, cooking classes, and cafeterias or restaurants for the proper feeding of people—these are enterprises that we are told *should belt the world.*

Where are the workers to carry forward this great program? There should be a mighty stirring among the churches, as men and women offer themselves to this work and seek training for more active service. The Madison School wants above everything else to be of service to those who seek such preparation.

### Instruction to the Farmers

IN THE agricultural class of the week-end, Professor Alden gave instruction on pruning, laying down some laws governing the care of fruit trees. He also considered the subject of corn. He always links his instruction on crop growing with lessons taught by the Scriptures. The doctor and the nurse, the teacher and the minister have been in the habit of counseling with the Lord concerning their work. The Lord has instruction likewise for the farmer. He says, "Give ye ear, and hear my voice; hearken, and hear my speech." Then follows advice to the plowman and the seed sower, with the words, "For his God doth instruct him to discretion, and doth teach him." There follows instruction concerning the harvesting of crops, and then the words, "This also cometh from the Lord of hosts, which is wonderful in counsel, and excellent in working."

By farming a man may cooperate very closely with the Creator, and it is the farmer's privilege to learn of the Master husbandman to the point where he has success in all his agricultural processes. God has promised wisdom that the farmer may know when and how to plant and cultivate, and when and how to harvest. He is both "wonderful in counsel and excellent in working."

According to Professor Alden, the ordinary pruning shears crush one side of the branch or twig. There is now on the market a pruner with a double cutting edge.



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For the pruning of small trees, nothing is better than a good pocket knife. Against the ordinary double edge pruning saw he warned the orchardman, for it is a weapon of destruction, and should never enter the orchard. The angle saw is the best.

Trees are quite like children in that if you start them right when young, when they are old they will not depart. It is wisdom to begin with one-year-old trees which have one straight whip. All then that is necessary is to cut back this whip to the desired height. For peach trees this should be about eight inches, and for the apple tree, about eighteen inches. Trees should be pruned so that three-fourths of the fruit can be picked from the ground. The low-growing trees are also easier to reach with spray; and they are in less danger from wind storms. Prune so that sunlight will have access to all parts of the tree, for fruit buds develop only under direct rays of the sun.

How like human life is that of the tree and its fruit. The Savior Himself studied these processes and drew great spiritual lessons from pruning.

### News in Brief

IT WAS a pleasure to have a visit from Elder Jay J. Nethery, president of the Southeastern California conference, and Professor W. W. Ruble of Southern California. These brethren are visiting different institutions, especially those connecting manual labor with literary work. They addressed the family at the chapel hour, telling of the new school with which they are connected, La Sierra Academy, located on a three-hundred-acre farm near Riverside, California. Every effort of this sort to establish schools on the land, and away from the cities, receives our hearty support. The

faculty of this new school has before it the interesting educational problem of uniting manual labor and class-room work in the preparation of Christian workers.

ON THE Sabbath, plans were laid for the spring week of prayer. Prof. John Thompson of Nashville, educational secretary of the Southern Union, met with the family in the forenoon and again at the young people's hour in the afternoon. In his talks he stressed the need of Christian activity on the part of the young people. Elder Leach spoke on the responsibility resting upon parents in these days of unusual temptation to the youth, and the need of cultivating confidence in parents on the part of the children. Special services and prayer bands were arranged for the week.

FRIENDS will be glad to know that Mrs. Druillard has recovered from her accident of last May to such an extent that she is again spending long hours in her office, receiving Sanitarium patients and looking after other interests of the institution. Her recovery seems almost miraculous. She wishes to thank those who have written her and sent messages to her, for she appreciates all the kind thoughts of her friends.

THE ornamentation committee had arbor day program in hand, and following an interesting hour on nature subjects, with music, the family planted trees about the cottages and along the road leading past the water tank and to the Neely's Bend road. Catalpas, redbud, lindens, and black locusts were the predominating varieties.

THIS week several hundred names were added to the SURVEY mailing list, names sent by friends who desire "the little paper with a big message" to reach others who may be interested in the great problem of self supporting missionary enterprises for laymen of the church. Our thanks to these friends.

THIS week two electric light cabinets and two deep therapy lamps from the Burdick Cabinet Company of Milton, Wisconsin, were installed at the Sanitarium, and two quartz lights, products of the Victor Company. These are much appreciated gifts from friends interested in rural sanitarium work and the training of medical missionaries to help meet the world's need.



# The Madison Survey

Published by  
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APRIL 11, 1923

No. 16

## What About the Children

A SPEAKER at Madison recently said, "If you want to know the condition of the children, examine the parents. Children reflect the weaknesses of their parents. This is true from the physical standpoint, and it is equally true concerning character and training."

With a world full of turmoil and distress there is greater need now than ever that children be early trained to know and love the Lord. "My children shall have during childhood the exquisite security the godless child can not know," says one

mother. And then she adds, "And, because I shall have given that conviction while they are yet tiny, never as long as they live shall they lose God."

The most precious possession of the church is its children, and yet today we are told that the children from our homes are going out into the world, lost to the work of the Master, faster than converts are brought into the church.

THE story of Israel leaving Egypt applies to the church today. That night before the destroying angel passed over, every child was to be within the doors of the home, and on the door lintels was to be sprinkled the blood of the sacrificial lamb.

Interpreted, that meant that father, mother and children were united in the service of God, and that His power would protect and save them all.

This experience of the Israelites was written for the instruction of those who live in the last days—for us who see the things that are happening all about, and

the end approaching. And we are told, "Before the overflowing scourges shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event.

To parents he sends

the warning cry,—Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. GET OUT OF THE LARGE CITIES AS FAST AS POSSIBLE. Establish church schools."

This paragraph contains instruction concerning the establishment of schools for the children, and tells where the schools are to be located. Get out of the cities with the children; place them in schools teaching the word of God, and how to do common things right. This comes as a command, as imperative as any given us concerning the conduct of our lives. Get the children

### In the Rural School

THE land will yield its treasures, bringing the joyousness of an abundant harvest; and the produce gathered through the blessing of God is to be used as nature's lesson-book, from which spiritual lessons can be made plain, and applied to the necessities of the soul.

—The Avondale School Farm



out of the cities and into schools on the farm, where they can learn to care for the stock, to work in the gardens, to handle tools, and to do the hundred and one things that go to make up a useful life.

**I**N ORDER to make a leader of Moses, the Lord placed him on a farm for training,—and that after he had exhausted the courses in the university of Egypt. King David was prepared for his life-work in the fields about Bethlehem. John the Baptist was reared in the hill country of Judea. Elisha, one of the world's greatest teachers, was called from the farm to rural school work, for the saving of the youth of Israel. Why are we today so slow to grasp the command to get out of the cities and on to the land? Why does it take us so many years, after we first give favorable consideration to the subject, to get our families into rural schools, and ourselves in connection with some rural work that brings us into the camp of service for the Master?

A most attractive picture is given of the farm dedicated to the Lord and the work of educating workers; such a farm as many, many Christians should be living on. "The land around the school is to be used as the Lord's farm. In a special sense portions of this farm should be highly cultivated."

What a source of inspiration it should be to young people to live on a farm that is recognized as a section of the Lord's farm; where the work is done for the Master; where the father, mother, and teachers look upon the work of the entire place as the Lord's work, and as a sacred work.

**I**N this school on the land, for the children whom we are endeavoring to snatch from the evils of the city, there will be vegetable gardens; there will be orchards, and the care of the trees, the planting and the sowing, and the gathering of the harvests are to be wonderful lessons. Most parents will have to learn some things themselves, will they not, before they are able to teach their children to see the real beauty in farm life?

It is in the schools thus located and conducted that missionaries are to be educated for both home and foreign countries. "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 demon-

strate that missionaries can become industrial educators; and this kind of instruction will be appreciated especially where means are limited."

**G**OD has planned wisely, and for the future, when He advises us to withdraw our children from centers of population and establish for them schools on the land. Not all Christians see this, but many more should grasp it. Some men of the world already see it, and are putting their convictions into practice.

One of the rural teachers was telling recently of a city man, an influential and wealthy father, who was able to choose from the best of schools for his children. He decided to send them out of the city to an agricultural high school, taught by one of our teachers, who is interesting the boys and girls in projects of the soil and animal husbandry. That father went contrary to the general idea, that the best schools are in the city, and sought for his family the advantages of rural life and rural education.

The government of the United States is appropriating thousands of dollars to advance rural training of the youth in this country. God forbid that our fathers and mothers shall see less in this type of education than do others.

### Princes of Earth and the Prince of Peace

**W**HEN Europe lay at the feet of Napoleon, and he looked to the future of his empire, his greatest desire was for an heir to the kingdom. His wife had no son, so he divorced her and married a princess, hoping for an heir with royal blood who would command the recognition of other kings.

When the announcement went forth that an heir was expected, every nation, even the United States, young and insignificant as it was at that time, sent ambassadors to Paris to congratulate the emperor. Physicians came from a number of countries: eminent men offering their services free, that everything might be done to insure the safe arrival of Napoleon's heir.

As the time neared for the birth of the child, the hotels of Paris were crowded with the representatives of foreign courts. On the eventful night when the salute of guns boomed out on the night air, signaling the birth of a son, Paris went wild. All this in

From a Sabbath Sermon by Professor Bralliar



the face of the fact that the nations expected this son to rivet still tighter the fetters on their necks. They were simply bidding for favor with the ruling emperor.

**T**H**ERE** is the story of the birth of another babe, Son of a King. The world was told of His coming, of His right to reign as Prince of Peace. He was coming to break the fetters of sin that bound the world. As the time of His birth drew near, there was no demonstration on earth. Two lone travelers entered the village of Bethlehem, unknown and unwelcomed. The sun was sinking in the west as they sought shelter in the inns. Finding no room they crept into a stable.

Angels were watching. The hosts of heaven stood ready to welcome the Savior's birth, but the earth lay in darkness and quiet. The world knew not that its Redeemer was about to appear. In the fields where David had watched his flocks there were shepherds with their sheep. They talked of the promised Messiah, and as they repeated the signs of His coming, an angel stood by them and announced His birth. And suddenly the heavens were alight with glory, and a multitude of the heavenly host sang, "Peace on earth, good will toward men."

Those shepherds, with the wisdom of the world would, have sought the child where other princes live, but the angels said, "You will find the Babe wrapped in swaddling clothes and lying in a manger." Strange place for a young prince—the Prince of Peace.

In harmony with his lowly birth, Christ lived the life of a laboring man, moved daily among the common people, walked their streets, built their houses "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."

And this was the Christ who by precept and example bids us work for the comfort of the suffering, feed the hungry, and teach the gospel to the world.

### From one of the Cafeterias

**W**ORD comes from the Louisville cafeteria, treatment rooms, and country base, recently visited by Mrs. Scott, that indicates progress in that work. On the fifty-acre farm located on the Manslich pike, twelve miles out from the city, Kenneth Gibson is carrying forward the spring farm-

ing. The orchard is pruned, he is developing a nursery, and the foundation is in for a new cottage. Mrs. Scott spoke to the churches in the city on Sabbath, to one in the forenoon and to the other in the afternoon. Elder O. R. Staines, home missionary secretary of the Southern Union conference, was there from Nashville, and both he and Pastor Curtis supplemented the study given by Mrs. Scott.

To the churches of today comes the message, "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 the ministers and church officers." There are hundreds of members in the larger churches who are working almost entirely for themselves, and who, when they sense this truth, will readjust their affairs so that the major part of their time will be devoted to enterprises that help other people into a knowledge of the message. These self-supporting missionary centers indicate openings and lines of work for laymen.

Following the meeting, two carpenters offered their services to help with the cottage under construction at the farm. There are others in the city who begin to realize the necessity of getting out on to the land with their children. The rural school will become a refuge for many before the end; and for that reason, if for no other, the number of schools should be multiplied many fold. Then, it is not enough to have a farm for the saving of our own children only; the farm should be the center for a vast amount of work for other people, a place where the life and the principles of Christ are daily demonstrated. Think it over, for the Lord may have a plan for you and a place in the rural work.

### News in Brief

**P**EOPLE who have recently moved to the southern part of Missouri write: "Conditions here are similar to those met in the mountains east of the Mississippi. I am convinced that a school properly conducted will be just as effectual in the work here as there. In fact, there should be many rural schools in the Ozark region. But to be a success we must have trained help. Our section is thickly populated, but we are doing little to reach the people. What better can we do for them than to establish



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## THE MADISON SURVEY

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schools? We have the sympathy and cooperation of the conference officers, but they cannot furnish the needed help. We have an eighty-acre farm that has been dedicated to this work, some stock and poultry, lumber on the place for a small school house, and a nurse to care for the sick. We need a man and his wife, trained for the farm and school room. Can you help us at once?" Such calls emphasize the importance of training for self-supporting missionary enterprises, rural schools included.

**W**ORD reaches us that the home of Brother Frank Artress, near Bon Aqua, Tennessee, burned to the ground on the night of March twenty-nine. Brother Artress was in Nashville at the time. Mrs. Artress and the children escaped without injury, but all their belongings were destroyed. These young people have been in the South for about ten years, and their lives have been devoted to the school and other work for the community. The loss is a heavy one for them, and while we cannot yet give full details, we are sure there are readers of the SURVEY, and friends of the work in the South, who will take this opportunity to assist them.

**W**HEN a young man has responded to an urgent call for help in a city center, it is good to have such words as these come back: "You made no mistake in sending Mr. S — to us. He is just what you said he would be,—good everywhere we need help. He sticks to the work better than any other young person I have worked with. He does not wait to be told, and if there is not other work in sight, he is busy with broom or cleaning of some sort. He puts some of us older ones to shame so far as neatness is concerned."

**A** MAN who had spent some time in the Sanitarium said, "The impression I received of the work here was not due to the skill of your physicians and attendants, although I respect their skill; but the thing that impressed me most is your implicit faith in Jesus Christ. Any one can win who stands on that platform. I admire a physician who is not ashamed to tell his patients that he prays for them. It was that spirit about this place that made me want to return."

**A** READER writes of her struggles over the diet question, and of the final decision to give up the use of flesh foods after reading articles on diet in the SURVEY. "I am interested in the way you reach people through the health foods. I believe you are doing a great work by setting an example in right living, which is a much more powerful argument than any amount of precept."

**T**HE ANNUAL conference of Southern Mountain Workers convened at Knoxville, Tennessee, on the fifth. Dr. Caroline Hilborn, who had spent several weeks at Madison, left in time to attend this meeting. The Misses Florence and Frances Dittes and Miss Whiteis also attended, and while on their short leave of absence planned to visit a number of schools in North Carolina.

**T**HE orchestra responded to an invitation, and for an hour or more on Sunday afternoon played for the Confederate soldiers in their home on the banks of the Cumberland River, not far from the Hermitage, the historic home of Andrew Jackson. This was a double pleasure, for it brought joy to the old soldiers and happiness to the young musicians. There are about sixty-five soldiers in this home which is located on a four-hundred-acre farm.

**T**HE nurses, the orchestra, and children of the church school entertained the family Saturday evening with a program appropriate to the Easter season.

**T**HE Survey deals with fundamental questions in a practical and constructive way," says a reader, as he sends a contribution to the publishing fund.



# The Madison Survey

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## Our Schools Should put Words Into Action

THE force of the Master's teaching lay very largely in the fact that it put men in action. That principle is evident throughout the Bible. The school in Eden was a farm school, and the earliest record shows the students at work with the growing things about them. It was the Father's plan that men on earth should develop character by putting into practice the principles which He enunciated to them.

When Moses stood at the head of the hosts of Israel, fresh from the bondage of Egypt but headed for the promised land, the entire company constituted a great school. "What an industrial school was that in the wilderness!" "There was labor for brain and hand," says the author of the book, "Education."

In that school they were taught to think, to work, and to cooperate with one another, and they were given great lessons in discipline. They had instruction on the importance of controlling appetite, and their diet was selected for them. Not until they had learned lessons of self mastery, self-support, and love for the simple life of a rural people, were they permitted to cross the Jordan.

And when they passed that water line, which indicated separation from the world and adherence to the true God, their inheritance was a farm, a home on the land, which was to belong to them, and their children after them, forever.

In those unique schools established by Samuel, and continued by Elijah and Elisha, there also was labor for brain and hand. They were but carrying out the principles of the earlier educational institutions. In them we find the farm and its activities, the students building houses, feeding themselves and others, and caring for the sick,

### Many Schools and Sanitariums

SCHOOLS and sanitariums are to be established in places where there is now nothing to represent the truth. These interests are not to be established for the purpose of making money, but for the purpose of spreading the truth. Land should be secured at a distance from the cities, where schools can be built up in which the youth can be given an education in agricultural and mechanical lines.

— *Be On Guard*

They were schools of common activities, and the students became leaders in the nation because of the strength of character developed in their school days.

CONDITIONS in the world make it more essential today than ever before that the people of God should conduct schools that teach men and women to do things. "The present school is a 'word' school," says one writer, and he adds, "The world is sick of words." "Give me a school where deeds take the place of words.



Give me a school where children may work in sincerity and truth, proving all things through words to action, and so arrive at the hidden spiritual values in the common every-day work about them. Give me a 'doing' school."

God knew the world would reach a point in its experience when it would revolt against the methods that have been holding it for years. And He gave His people principles of education that, if put to the point of demonstration, would exactly meet the mind of honest-hearted thinking men when this revolt came.

In the first place, these schools are to be rural schools. The country is God's chosen place for His people; it is the birth-right of every child; it is the logical place for educational institutions.

"In establishing our schools out of the cities, we shall give the students an opportunity to train the muscles to work as well as the brain to think. Students should be

taught how to plant, how to gather the harvest, how to build, how to become acceptable missionary workers in practical lines."

**WE ARE** all familiar with this instruction. Men are now seeing the same thing, and are calling for this very type of school, and they want it because through this type of school the rising generation is to be taught morality, if morality is to be taught at all. Listen to the words of Angelo Patri in the *Delineator* for May. Describing the school that comes up to his ideal, he says:

"Over to one side is a greenhouse with thousands of plants peeping through the glass and stretching out fingers that beckon and invite the gardeners to come closer and talk a little. CHILDREN AND PLANTS BELONG TOGETHER. There is a whole book of morality hidden in a garden where children work."

One of Patri's lessons on morality as taught in the garden is quoted in another column. It is so forcefully put that you must get it.

It is a great problem today to know how to counteract the downward trend of thought and of acts among the young. Truly,

the only school that can counteract it is the school of action. "The silent, sitting-down school must give place to the active, 'doing' school. Build the school in such a way that all the powers of its children may find free and happy outlet. Pitch the curriculum so that for every thought poured into the mind of a child there is opportunity provided for him to do something about it."

**THIS** is an ideal which can best be worked out in the rural school, and by the teacher with a vision. It is the ideal the Lord has held before us for years. It is the type of school for which Madison is training teachers. It is the school needed to produce missionaries capable of reaching people by personal contact, and along practical lines.

The "sitting-down" schools, the "word" schools, have been turning out word missionaries, people who are noted for their much speaking, but who are short on doing things. These schools

are responsible, also, for the church members who are satisfied with a church pew experience. But the time is ripe for activity, for laymembers of the church to be associated with Christian enterprises, such as sanitariums and treatment rooms, vegetarian cafeterias and restaurants, health-food projects, farms that harbor missionary activities, and schools of activity for the children. It is our business to establish schools that are doing things; that are teaching the students to do things while gaining their training; and that send these students forth to the world to do things that will tell for the Master.

Away with the "word" school, for the world is sick of mere words.

### The Real Life is that Spent in Service to Others

**I CARE** not whether you are farmer, nurse, minister or teacher, you have a wonderful gift that belongs in the service of the Lord," said Mr. J. M. Way, Secretary of the Southern Methodist Association, in addressing the young people of the Madison School on a

#### Schools and Sanitariums in Close Proximity

**HE WHO** created man has directed in the establishment of our sanitariums, and in the building up of our schools close to our sanitariums that they may become efficient mediums in training men and women for the work of ministering to suffering humanity.

—*The Health Work*



recent Sabbath afternoon. He advised them to aspire to be the first and best in their chosen line of work, and then with faith in God their success is assured.

There is no hope for the person without ambition. He was not referring to ambition for social position, but there must be a controlling force in our lives that will lead to the sacrifice of self for the good of other people. We cannot serve God direct; the only way we can be good is by serving our fellowmen.

Strength of character is developed by self-denial; but the denial of self is of little avail unless we have a distinct goal toward which we are bending every effort. The Lord told the Laodicean church "I know thy works that thou art neither cold or hot; I would thou wert cold or hot. So then because thou art luke warm, and neither cold nor hot, I will spue thee out of my mouth." This shows what the Lord does with professed followers of His who have no goal, no purpose.

There is no growth without first a death. If a grain of wheat fall into the ground, it must die or it remains alone. There is something about us that must die,—the old self must die—before we can be of service. An institution, such as Madison, which teaches a life of service, must teach also the death of selfishness.

A few grains of wheat were found in the tomb of an ancient Egyptian ruler. For thousands of years they had been buried. When discovered they were in an almost perfect state of preservation. If one of those grains of wheat had been planted in the Egyptian soil and had produced twenty fold, which is a comparatively small yield; if it had produced twenty grains of wheat, and then those twenty had been planted and each produced twenty others, and so on until the present time, the world could not contain the wheat originating from that one grain. Compare that with the grain of wheat that lay buried in the tomb. Think also of the man with the unused talent. Let us cultivate a taste, an enjoyment for the life of service.

### A Lesson in Morality Taught by the Garden

MICHAEL plants his beans, oh, so carefully. He lays them one by one in the little trench, eye down. He covers and pats them and talks to them, bidding them hasten to grow. The ground cracks, a wee bent back peeps through, and Michael is en-

chanted. His beans are coming — his beans are up! Already he counts the crop. Jack Frost breathes upon the garden, and Michael hastening to his beloved bean-rows finds death and desolation. "Never mind, Michael. It is early in the season. Plant them again," says teacher, and Michael stiffens his trembling lip and plants again. Patience and courage and faith, with *work*. One such experience is worth a thousand lessons in abstract goodness to Michael.

"Please can I plant nasturtiums along my border?" begs Antone. The teacher gives Antone his packet of seeds and shows him how to plant them along the border.

But the border is long and the sun is hot. Antone's back is tired and his will is not strong. He looks over to where the teacher is busily helping Madeline tie up a trellis for her peas. Antone hurriedly scratches a grave beside the stones that edge the walk, and buries the rest of the nasturtium seeds.

One day his teacher calls: "Antone, see! The nasturtiums have come to tell me about your bad job. They were better men than you. They did their work even when you made it so hard for them under the stone."

Antone has had a fine lesson on the stupidity and the futility of a lie. His own deed confronted him and he was measured by himself and his own work.

—*Angelo Patri*

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### News in Brief

APRIL fourteen was the day set aside by the General Conference for the annual offering to be taken for the rural schools of the South. It is impossible to give in brief way the story of these schools and the experiences of the faithful men and women who are giving their lives to help others to better ways of living. In the *Review and Herald* of April 5 appear readings for the churches on Rural School Day. If for any reason the matter was not taken up on the fourteenth, it is not yet too late to consider the schools of the South that are appealing to you for moral support and donations. There is a little book dealing with the rural school work in its beginnings that, if you have not already read, you should read. Its title is "Men of the Mountains," by Professor A. W. Spalding, (Southern Publishing Association, Nash-



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## THE MADISON SURVEY

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ville, Tenn.) Every member of the family will find it an inspirational volume.

**Y**OUR attention is called to the summer session of the Madison School. The term opens the eleventh of June. New classes will be organized in cafeteria and treatment room courses; there is work for rural teachers; this is the opportune time for prospective nurses to begin their training. Information and application blanks will be sent upon request. The work in the South offers many splendid opportunities to Christians who desire to spend their lives in service for the cause they hold dear. Madison's training is practical and within reach of all who are physically fit, for the industries of the place afford work to cover student expenses.

**I**T IS gratifying to receive letters indicating that the message of the SURVEY stirs men's hearts to greater activity in the Lord's work. "I have been reading the SURVEY for the past two years, and I have become greatly interested in your work, especially as outlined in the last few issues of your paper. For the last eight years I have been teaching in a public high school, and I think with a degree of success; but I begin to feel that I should tie up with some work that will make my life count more for the Master. The plan you have of families uniting to carry forward missionary centers appeals to me."

**I**T WAS a pleasure to see Mrs. Loyd Swallen, who spent the week-end at Madison with her little daughter. Brother and Sister Swallen visited relatives in Canton, Ohio, during the winter, returning this spring to resume their work at St. Andrews, near Monteagle, Tenn. Brother Swallen made Madison a passing call a few weeks ago, as he came South in advance of his wife. These young people are doing a good

work along medical and agricultural lines in the eastern part of the state.

**T**HE printing office force entertained the family Saturday evening with scenes and experiences from the work of the department, illustrating some of the amusing things in their life, as well as the tragic experience of having the SURVEY pried just as it was going to press. Much of the work in the printing office is done by younger members of the school family, under the leadership of Brother George McClure. The hearty cooperation of these workers makes the office a strong educational factor.

**W**HILE the new treatment rooms were in building in Nashville, Mr. James Rimmer, who has charge of the men's department, accompanied one of his patients to Florida. He returned this week, with an interesting story of experiences and a profitable meeting with the church at St. Petersburg.

**P**ROFESSOR Bralliar has given a series of nature lessons in the Sanitarium parlor, which made quite an appeal to his audience. His mind is full of stories of birds and flowers and bugs, and he is rich in illustrations from practical life.

**F**RIDAY evening, the fifth, and the following Sabbath, the Madison Sabbath School held a convention. Several friends from Nashville attended and participated in the discussions.

**A**FTER visiting a daughter at Louisville, Mrs. Elias Lewis of Albany, Wisconsin, came on to Madison to spend a little time with her son and family. Brother and Sister James Lewis, members of the school faculty.

**M**R. Walter Wilson came in from Lodi, California, to see his brother, N. C. Wilson, and family, and has decided to remain at Madison for a time.

**B**ROTHER John Wheeler, who has been working in the Louisville cafeteria for some months, has joined the Madison School for training as a nurse.

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**D**O you have friends who should read the Survey? It is our pleasure to send it free to any who may be interested in Southern self-supporting missionary activities. Feel free to send us names and addresses for the mailing list.



# The Madison Survey

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## The Cause and Cure of Depression

AMONG the guests at the Sanitarium are men and women who contribute from the richness of their life experiences, as well as gather from the life of the institution new inspiration for their future activity. Recently it was the privilege of the Sanitarium family to have in its midst President M. C. Hull, of Mississippi Agricultural and Mechanical College, and Mrs. Hull, both of whom are putting the best of their lives into the education of young people.

One day at morning worship Dr. Hull gave a study based on 1 Kings 19:1-8, bringing forth such practical lessons from the Scripture as can be given only by those who are in the habit of making a personal application of the truths of the Bible. In substance his lesson was something as follows:

"Jezebel sent a messenger unto Elijah, saying, So let the gods do me, and more also, if I make not thy life as the life of one of them [the slain prophets of Baal] by tomorrow about this time.

"And when he saw that he arose and went for his life, and came to Beer-sheba, and left his servant there.

"But he himself went a day's journey into the wilderness, and came and sat down under

der a juniper tree: and requested for himself that he might die."

ELIJAH was passing through an experience that is very common to men. He was weary, discouraged, and depressed in spirit. This state of mind comes to men and women in all walks of life. The poor man in

his daily toil has to fight against it; the business man, the professional man, the man of leisure,— all are subject to the feelings that overwhelmed the prophet Elijah.

In this Scripture are given the reasons for mental depression, and also there is given the cure of this trouble. Elijah had just

passed through a very trying ordeal on Mount Carmel. Israel had reverted to the worship of idols; a heathen queen sat on the throne, and King Ahab was a weak ruler, subject to her dictation.

THE forces of good and evil met at Mount Carmel. Elijah had seen a mighty manifestation of the power of God when fire from heaven had consumed his sacrifice. At the command of Jehovah, the prophets of Baal had been destroyed, and following this, Elijah hoped and prayed for the conversion of his people throughout the king-

### City Missionary Work in the South

MANY have supposed that the expense of entering the cities of the South would be extremely large, but had our people taken up this God-given work twenty years ago, they would now be reaping decided advantages. They have neglected fields that might have been opened, and in which there might now be churches established. There is decided missionary effort to be put forth for this field that has been so strangely neglected.

—Mrs. E. G. White, January 1909.



dom. He looked for King Ahab to turn to the true God. He ran by Ahab's chariot the distance from Carmel to the palace at Jezreel, hoping to find that the proud heart of Queen Jezebel had been softened and tendered by the Spirit of the Lord, but he was doomed to disappointment. He met only the cruel taunts of the queen.

For days the prophet had been passing through the keenest mental and spiritual experiences. He had been living on high tension, and when the word came from the haughty queen that by tomorrow he would be as dead as the propets of Baal, if she had her way, he was bitterly disappointed. A wave of discouragement swept over him and he ran for his life. At Beer-sheba he left his servant and pressed on into the desert. Overcome with weariness of body and depression of mind, he cast himself under a juniper bush and asked that he might die.

It is in such a state of weariness and discouragement that the sins of humanity often assert themselves. Following heavy mental strain it is not unusual for lawyers and other professional men to resort to stimulants, to give themselves up to a drunken orgy. Elijah yielded to impulse and ran from his work.

**T**HE causes of this mental condition are given in this same narrative. The prophet was hungry, for evidently he had gone a long period without proper nourishment. He was nerve worn, "tired to death" as the result of recent experiences. He was bitterly disappointed in not seeing the results hoped for on the part of his people and the rulers. Lack of proper food, overwork, or nerve exhaustion, and disappointment are frequently the cause of mental depression.

The cure for this condition is given in this same story of the prophet Elijah. "He lay and slept under a juniper tree." Sweet refreshing sleep is the first step toward recovery of worn nerves and fagged brain. And I want to tell you how thankful I am for such a place as the Madison Sanitarium, which provides the most favorable conditions for both mental and physical rest for weary souls of earth.

"Then an angel touched him, and said unto him, Arise and eat. God awoke Elijah with the divine touch and bade him eat. There was no rebuke for his discour-

agement; there was no threat of what might happen if he continued with his face toward the wilderness. An angel woke him and bade him eat. He was not asked to prepare the food for himself; the Lord Himself had food ready. Since God prepared the food for his servant, we have every reason to believe that it was the very best food that could be given to a weary and discouraged man.

In its return to the simple things of nature, in diet as well as in treatment and external surroundings, Madison is doing a wonderful thing for suffering humanity.

**B**UT sleep and food are not all that the despondent man needs. There should be the spiritual touch. Those other things, good in themselves, would lack power but for the spiritual enlivenment which those who have learned to know God have found the way to obtain. "The angel of the Lord came again the second time, and touched him, and said, Arise and eat, because the journey is too great for thee. And he arose and did eat and drink, and went in the strength of that meat forty days and forty nights, unto Horeb the mount of God."

There is a fourth element in recovery. Elijah had been in the slough of despondency. He had lost sight of his God-given work. His vision had narrowed. He had lost his inspiration and the buoyancy that comes from standing in the place God assigns one as a life work.

God fed him and gave him sleep, put a new heart in him, and then bade him continue his journey, look up, pick up the work God had given him, and go forward to better and better experiences. And so it is with many in the world today whom discouragement and disappointment have taken out of their work. After a period of rest and treatment, they need to be again set to work at the task God has for them.

## Opportunities for the Trained Nurse

**W**HEN a student finishes the nurses' course in one of our institutions, presumably he is a firm believer in the principles of healthful diet and the rational treatment of disease. He has been educated to cope with the common ailments of humanity without the use of poisonous drugs. His training has been given to make of him a



more efficient worker for the Master, who Himself was a genuine medical missionary.

Two courses are before the nurse—either to go into bedside nursing under a physician who administers drugs, or to connect with some institution carrying out the principles of his training school. There has been no lack of opportunity for our teachers to find employment in Christian schools. There is little or no excuse for teachers who are not so employed, but nurses have excused themselves for going out into the world by saying that they could not otherwise find positions.

This may have been true, but it should not continue to be the case. The nurse who follows methods of treatment contrary to her convictions soon loses sight of the principles she once espoused. She drifts from health principles, and gradually becomes careless about other sacred matters. Our correspondence indicates that there is a large company of nurses who have passed through this experience, and to them we point out the needs of the South and the opportunities in this section for the establishment of city treatment rooms and small rural sanitariums, simply equipped.

WE HAVE been instructed to connect sanitariums and schools. In the operation of rural schools in the South a number of treatment rooms and sanitariums have been opened. One little school built and equipped a very tiny hospital. It was the only institution in the county to which physicians and surgeons from the big city could take their rural patients. They came with their attendants, and that little sanitarium, under the direction of the nurses who were members of the school company, gained a real reputation for good work.

The Fountain Head School in Tennessee has developed a sanitarium; Pisgah Industrial School has its sanitarium, near Candler, North Carolina; Mountain View Sanitarium is a part of the school at Fletcher, North Carolina, which has also treatment rooms and a vegetarian cafeteria in the city of Asheville. In a number of other places the idea is growing of correlating the work of school and sanitarium, and for all such places nurses are needed, nurses true to the principles of their training and to the Bible, and who are willing to work for the love of humanity irrespective of the wage they

may receive. This is a philanthropic work and calls for sacrifice. There goes with it, however, a great deal of the joy of service.

THE MADISON school trains for this type of missionary work. Its nurses' course is thorough and prepares for Nurses' State Board examinations. The treatment room course is for those who prefer to train especially for city treatment room work rather than for bedside nursing. Heads of families who desire to enter the work together often find this a very desirable course, one member of the family preparing for the treatment rooms, another, possibly, for work at the rural base, or in the cafeteria.

New classes form in the nurses' course, in the treatment room course, and in the cafeteria course, on the eleventh of June next. No need to wait until fall to begin training. Now is a desirable time to come South, if the South is to become your future field of activity. If you are thinking seriously of some line of self-supporting missionary work, write for details of the summer work at Madison. School calendar and application blanks may be had for the asking.

### Visiting in East Tennessee and North Carolina

FROM the Madisonites, Miss Whiteis and the Misses Florence and Frances Dittes, who are making a hurried visit to a number of centers of work in the East, comes a message of cheer. Miss Whiteis writes: "Our first stop was with Brother Lucian Scott and company on Sand Mountain. They are doing a fine work for the community, and the restfulness of this rural place made us want to stay longer. We had a good visit with Sister Hilgers and company at Chattanooga. Their cafeteria is a very creditable place.

"We attended the meetings of the Southern Mountain Workers at Knoxville, took our meals at the city cafeteria, and then visited the Wilson family near Newberts, a few miles from Knoxville, and the Doctors Black at Maryville, former Madison people who are doing a good work in East Tennessee. From there we came on to Asheville where we were met by Dr. Robert Hilborn. We looked over the city cafeteria and treatment rooms, which are well located, then took the delightful drive to Fletcher



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where is located the Asheville Agricultural School and Mountain Sanitarium.

"Today we visited the home of Sister Ida Owen, who is living with her parents near Hendersonville. While there we met Miss Jean McKenzie from the sanitarium at Brevard, and Mr. and Mrs. Joseph Sangster who came South from Washington D. C. less than a year ago. We climbed the mountain by the fall near Sister Owen's house, inspected her looms, four of them, the spinning wheels, the rugs, and the beautiful articles that come from the hands of Miss Ida.

"Before coming back to Madison we plan to see the Pisgah Industrial School and Sanitarium, near Candler, Brother M. H. Johnson and his school for orphan children at Baker Mountain, near Hickory, and the Glen Alpine School at Morgantown. Our time is all too limited to visit all our good people in this part of the South who are developing self-supporting missionary centers."

### News in Brief

ON their return from New York City, Mrs. Scott and Miss Rilla Boynton stopped at Takoma Park, Washington, D. C., where it was their privilege to meet a very wide-awake group of nurses from various sections of the country, who are attending the nurses' institute conducted by Dr. A. W. Truman, Brother L. A. Hansenf and Miss Kathrine Jensen, of the Medical Department of the General Conference. The message of the South created considerable interest on the part of the company, as Mrs. Scott and Miss Boynton told of the openings for consecrated men and women who are willing to go at their own charges, working for suffering humanity through city treatment rooms or rural sanitariums. The food problem, and how to meet it, makes a strong appeal. Hundreds

of health workers are needed in the South to teach people what to eat, and how to properly prepare food. This is the mission of the vegetarian cafeteria, which is one unit of the health work, and a part of the medical missionary program.

LITTLE has been said of late concerning the Nashville Cafeteria and Treatment Rooms. With the close of 1922 the work was discontinued in the former location and the erection of a building for new and permanent quarters at 151-6th Avenue North, has taken longer than was anticipated. There have been various causes for delay, but announcement has been made that the cafeteria will serve its first dinner in the new location on Monday, the twenty-third. During the week preceding this date there has been unusual bustle at the new site, and all forces were mustered to do the last-hour jobs. The new cafeteria dining room on the first floor and the overflow room on the second floor present a very pleasing appearance, and next week we hope to report the opening. It is the plan to open the treatment rooms in the west end of the same building one week later.

SABBATH afternoon, Elder J. H. McEachern, assistant secretary of the General Conference Publishing Department, who is spending a short time with various institutions in the South, gave the family a glimpse of the colporteur work in the western part of South America. The work was begun in Chili by two young men from California who went out alone, meeting their own expenses, and making their way in the face of a strange language and strange customs. The continent south of us is calling for workers brave enough to face difficulties for the Master, and Madison students look forward to the time when some of their number will have a place in that land.

AN ARTICLE on rural school work in the SURVEY of March 21st touches a tender cord in my heart. It awakens a desire to do something of this kind," writes a friend in the middle West, who then outlines her plan and asks for suggestions.

THE Birmingham unit was in need of the help of a builder, and Brother J. C. Howell left Madison last week to assist at the farm base for a few weeks.



# The Madison Survey

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## Jesus Said "Lovest Thou Me? — Feed My Sheep"

ALL THROUGH the Scriptures the lesson is given that Christianity is not a passive existence, but that it calls forth the greatest activity. It is a life; it is revealed in the minutest acts of daily existence. The Savior spent thirty years on this earth, much of the time as a day laborer, working with and for men, mingling with His neighbors in the most intimate relations, assisting in the support of a peasant family, earning His own living by the sweat of His brow; doing all this that He might impress upon His followers the fact that their spiritual life should shine out through the deeds of the day.

It should be considered the greatest privilege as well as the duty of the Church, to demonstrate in the most practical way the principles set forth in the Bible. The Master has outlined a number of activities for His followers, and happy are they if they do these things. It is a source of happiness to be partner with the Lord in His work for the salvation of the world. It is a source of happiness to do things that develop a character that will stand the test in this world and carry us into the next world.

INSTEAD of sending groups of angels to this earth to spread the good tidings of the gospel, the Lord has planned for this message to be given by men. He takes men and women into the closest companionship with Himself, and identifies Himself with the work they do in His name. He works

through their hands and speaks through their voices. He gives man, with all his frailties, the benefit of the strength and the wisdom of the angels. The thought is a stupendous one, and once grasped, no man bearing the name of Christian could resist the impulse to throw himself into the Mas-

ter's work. The reason men halt must be due to the fact that their eyes are yet blind to the possibilities of working with Him.

"The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. . . . The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, He desires to control our minds, that we may do a perfect work. . . . Bible religion is to be brought into

### The Working Church

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. Scarcely a thousandth part of the work is being done that ought to be done in missionary fields.

— *Extension of the Work*



all that we do and say. Human and divine agencies are to combine in temporal as well as spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises."

WHEN the mind is right men will do only those things, will follow only those pursuits, that the Lord can bless and use to the furtherance of the gospel. Christians will stop doing some things that they are now doing when they catch that vision; and some things that men are now doing for themselves they will transform into activities for the winning of souls.

Jesus had a wonderful faculty for touching the lives of men at sensitive points. Were a person thirsty and coming to the well for a drink, Christ would lend his assistance, and meanwhile give the water of life that He knew was more keenly needed

than the thirsty one realized. All through the ages He has been feeding the hungry, and He bade His disciples, "Feed my sheep, feed my lambs."

Everybody must eat; the food question is a most persistent one, for it is daily in the minds of the multitudes. And so He tells His people to stand at the highways as the throngs are passing, and minister to their necessities. Teach them how and what to eat for health, and meantime speak a word for the Master. It is no idle tale that a man's heart is often touched by feeding him. God bids his people follow His example of feeding the multitudes. That is His call for city cafeterias or vegetarian restaurants, for health food stores, and other means of reaching people with wholesome foods. "Thou-

sands upon thousands of youth and those older in years should be giving themselves to this work."

EVERY city should have its cafeteria and in many cities there should be more than one such center of enlightenment. Then truly, thousands of people should be giving themselves to this work; and if so, in one way or another thousands of men and women, young people and those older in years, should be in training for this work.

Not long ago the minister of a city church told the congregation that one of the strongest agencies for touching hearts that he had met in that city, one which he met everywhere he went, was a little vegetarian cafeteria conducted by a group of earnest Christian men and woman. The food they served and the lessons they gave in right living were carried into many homes, and were breaking down prejudice and working a

wonderful transformation in men's lives.

Treatment rooms for giving rational treatments are another means for relieving men's necessities and opening the doors to hearts; and they should teach people how to keep well, as well as how to get well. They are educational centers. Every city church should conduct some place for the treatment of the sick. It is a great thing to recover from disease. The power of God works in the human body to dispel disease, and to His followers God has committed ways and means of assisting the sick to recover their normal condition.

"Thousands upon thousands of the youth and those older in years should be giving themselves to this work."

#### When We Cooperate with the Master

ALL who engage in ministry are God's helping hand. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?

—Education



What a speeding up of gospel work there would be if these "thousands upon thousands" whom God would like to see in this work should cut loose from their worldly pursuits and offer their services and their means. And of all the blessings that such a movement would bring, the greatest would come to those who were deepest in the service.

### Workers for City Cafeterias

AS CALL after call for qualified workers in city cafeterias is received by the Madison School, it becomes a serious question how people with native ability for this type of work can be made conscious of the unusual opportunities at this present time.

We are told that the very essence of all right faith is to do the right thing at the right time. Now is the time for vegetarian cafeterias. Hence, now is the time for many students to qualify for this work. It takes faith to step into the work; faith to realize that now is the time of all times in our lives to do this work; faith to give one's self to work of this sort for the Master.

Conducting cafeterias is not by any means a play job. It takes faith to stay by the hard work day in and day out, and one needs to know that the Lord is leading. He must have faith in the enterprise as a means under the Master's direction of leading people to higher ground, and preparing their minds for solemn truths concerning the Saviour.

The cafeteria worker must be a neat housekeeper and a good cook of simple foods. There should be a thorough understanding of the science of foods. There is need of business acumen. Some one in the cafeteria group must be qualified to buy to advantage and to keep accurate accounts. There must be economy in all lines. Then, the serving of people demands affability, a grace of soul, a genial nature that welcomes patrons with a smile. There is both science and religion in such work. The Lord promises to cooperate, and when we enter into it heart and soul, the question is asked, "As a means of education, what 'university course' can equal this?"

Beginning the eleventh of June, Madison offers students class work in the cafeteria and treatment room courses, two courses of one year each, which train students for city

activities. May we send you further information, a school calender and application blanks?

### An Opportunity for Student Carpenters

MADISON students are given an opportunity to make school expenses by work while they are in training for practical service in the Master's work. The school is located on a farm and has a large amount of work for students along the lines of food production. It has shops, a sanitarium and a food factory.

This season, however, there is a greater call in the carpentry department than has yet been met by applicants. As the new Assembly Hall is occupied, Gotzian Hall is to be remodeled for the care of patients. Several cottages should be built during the summer, and there is a large amount of painting to be done. Men who have ability as painters, or are skilled in the use of tools, and who are interested in the South and self-supporting missionary enterprises with a view to entering this type of work, are invited to connect with the school this summer. The details of student life and other information will be given upon request.

There is an important place for Christian mechanics and other manual laborers in the great harvest field. "Let farmers, financiers, builders, and those who are skilled in 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."

A sojourn at Madison, where practical lines of missionary work are emphasized and where the problems of self-support are being worked out, is often a very profitable experience for those who wish to devote their lives to the work of the Master.

And so this summer we hope to welcome into the school a number of men of maturity, who, while assisting the institution in its building, will themselves gain some preparation for future work.

### Cuba Needs Workers

IN THE early days of the Madison School considerable interest centered in the island of Cuba. Several workers from here went to the island, purchased farms and carried on a work for the children and the community. Among these were Brethren



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Calvin Kinsman and Oren Wolcott and their wives, Miss Bessie Kinsman, and Mr. and Mrs. Guy Holmes. Circumstances brought these people back to the States, but the needs of Cuba have never been entirely lost sight of.

This winter Brother E. R. Allen, after several years' experience in the South, took his family to Cuba. They are located near Manacas. From Brother Allen comes the following word:

"We now feel quite contented and at home in Cuba, and can see the needs here and the opportunities for service. If readers of *THE SURVEY* could sense the needs, we believe many more would break away from the conveniences and comforts of the homeland and give themselves to the Lord in these fields.

"Young people should come here to learn the language and the customs of the people, and then teach small schools where we have companies of Sabbath keepers. Those who do this must not be afraid of lonesomeness or hard work. There are difficulties, but these are not to be considered.

"The public schools are poor, and many of the people are seeking something better. These are willing to contribute means for buildings. I know of no better way to reach the masses than by gathering the children into schools. These schools can be self-supporting after being equipped.

"The conference is establishing a school about two hundred fifty miles east of Manacas, on a tract of land in Oriente Province. They will welcome at this school any young people who come to learn the language, and will help them to be self-supporting while learning it. There should be no dearth of workers here, for Cuba is closer to the central and eastern states than is California,

and it costs less to come here than to go to the Pacific Coast. The climate is all that could be desired. Cuba claims to be a resort for those having respiratory troubles, and I am told that asthma often disappears after a short residence here.

"We have leased a small farm and orange grove, and have a pleasant home. Our daughter Addie is teaching a small school for the English-speaking settlers. The school is held on the porch of our home. We are making some progress with the Spanish language. Few Cubans speak English, so we are anxious to be able to use their language. We will welcome young people who desire to become self-supporting missionaries in this field."

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### News in Brief

**T**HE new cafeteria at 151 Sixth Avenue North, Nashville, presented a pleasing appearance when the doors were opened to patrons for dinner on April 23rd. For the last month there had been frequent inquiries as to progress on the building, as patrons were waiting for the opening. A pleasant meeting of friends was held in the lecture room on the second floor on the preceding day. Treatment rooms will occupy the west end of the same building and it had been the hope to open these on the same day, but delays in plumbing postponed their opening for another week.

**L**AST TUESDAY evening Mrs. Nancy Rice Anderson, for ten years teacher of Expression in Vanderbilt University, gave the family a very enjoyable recital. Mrs. Anderson has been a reader for many years, and during the World War spent three months in the soldiers' training camps, using her art for the benefit of the boys. She delights in training school children for pageants. She was the guest of Mrs. Phebe Clark in her home on the campus.

**A** NUMBER of students have been under instruction by Elder Leach, the teacher of Bible, and last Sabbath six members of the School received baptism at the Fatherland Street Seventh-Day Adventist church in Nashville.

**A** MAN who tarried a week at Madison writes to a friend in the food factory, "Send me four or five loaves of whole wheat bread. Send them quick, for I am hungry."



# The Madison Survey

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## European Conditions Emphasize the Value of Country Life

**G**OD'S unerring eye reads the future and He understands that it is needful for many of His people at this time to get away from the large centers of population into more rural districts," writes Elder L. H. Christian, President of the European Division of the General Conference of Seventh-day Adventists, in a recent issue of the *Review and Herald*. Meeting conditions as they exist in Europe following the period of the war, men realize as never before the force of the instruction God has given His people concerning the place they should live and the necessity of making for them-

selves homes on the soil. They find that the cities "were and still are full of violence and insurrection. In the cities, too, the famine and the plagues were worst."

The cities were the centers of the strikes and blockades which resulted in the death of thousands of women and children. Even after the war closed, the effects of the conditions under which city children were born are seen in the lives of the little ones.

From a chapel talk by Dr. Sutherland

"Teachers in the primary grades in Europe confess that city children born during the war troubles are so nervous, unmanageable and otherwise abnormal that they find themselves helpless in coping with the new problems brought into the schools by these little ones."

### Reasons for Leaving the City

**W**E 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. The cities of today are fast becoming like Sodom and Gomorrah. —*Conditions in the Cities*

After describing the results of the strikes in cities when, "with neither food, light, telephone, telegraph, street cars, nor other public service, any large city will perish," Elder Christian turns to the rural districts of Europe, and shows how much better is the condition of the rural population. He tells of tens of thou-

sands, even in terror-stricken Russia, that have raised their own food, made their simple farm implements, woven cloth for clothing, and built their houses. And he adds, "We do believe that many parents with children should move out into the country where, by the help of God, they can support His cause and take care of themselves and their little ones."

**W**ITH the peace that America has always enjoyed, it seems hard for people



here to realize the force of the call to the country and the dangers of city life. But God has instructed us to leave the cities and provide for ourselves homes on the soil, because He sees the conditions that are ahead of us, and wants His people prepared to meet these conditions in the best way possible.

It is authoritatively stated that in this country over two millions of the rural population leave their homes in a year for the cities. There is a craze for city life, and the rapid growth of congested centers is producing social and industrial conditions which fairly frighten men of the world, and cause their hearts to fear for those things that are coming upon the earth. God's people should have faith in His word and a far-seeing vision, that makes it possible for them to be prepared to meet these conditions.

"Out of the city, is my message." As God provided rural homes for His people anciently, so He desires His people today to be living on the land. It is His plan that schools training Christian workers should be located on farms, training workers to conduct other farm schools. Our schools should be equipped to educate the students along the lines of practical life. More and more we need to know the arts of food production, scientific cooking, the making of clothing, and other things that will make us self-maintaining in times of great stress.

Madison students and workers should understand these things; they should be loyal to right principles, and they need to learn to work together, here and in the units or missionary enterprises they are trained to conduct.

### Vegetarian Cafeterias and the Cause of Temperance

**M**ANY a drunkard has begun his downward career at the home table. Stimulating foods, highly seasoned foods, rich pastries, all tend to cultivate an appetite for stimulants and narcotics. One of the most effectual steps in the cure of intemperance is to form the habit of eating hygienically prepared food.

A diet of fruits and grains and succulent vegetables bathes the cells of the body with a healing fluid and with elements of nutrition that relieve the irritation that otherwise may lead to the liquor habit. It is recognized today that there is no better

treatment for alcoholism than a few weeks' total abstinence from ordinary foods with plenty of fruit juice to drink.

The country is passing through a struggle on the question of prohibition. In spite of all the laws that have been passed and the vigilance of authorities, the making and handling of illicit liquor is one of the problems of the day. It sometimes looks as though the prohibition movement were almost a failure. There is the utmost need to strike at the root of the trouble, and it is possible for a multitude of the common people to do that through the serving of good food.

**F**IFTY years or more ago, Sylvester Graham gave the world the whole-grain flour for breads. Graham was a physician and a temperance lecturer who maintained that a vegetable diet was incompatible with a desire for stimulants. He advocated a non-flesh diet and taught the use of a bread containing all the elements of the wheat.

It is our privilege today to contribute much to the cause of temperance and prohibition through the preparation of hygienic foods in our city cafeterias. How far reaching would be the results if all the people who understand the principles taught by Graham, and whose literature abounds with instruction on the subject of diet, were alive to the opportunities of the cook and dietitian.

Through the vegetarian cafeteria multitudes may be reached with the message of physical righteousness,— and through that, with the gospel entire— who would not listen to sermonizing or the teaching of doctrines. If we lived up to our privileges, every city church would have at least one cafeteria through which it was reaching the people. In large cities the church should conduct a number of such centers of education. Even rural churches may do a good work by conducting vegetarian eating places in their nearby city.

In this time of temperance agitation hundreds of our people, young people and those older in years, should be training for just such work. Some can lecture on the topic, but many more can do their part by serving the proper foods. The world seems ready for the vegetarian diet. If we sensed this as we should many would train for the work. Madison offers courses of instruction especially adapted to those who desire to use



their talents and ability in feeding people.

The next cafeteria course opens the eleventh of June. Have you reached the time in your experience when you desire to throw your life energies into a work that helps men's souls? We will be glad to cooperate with you. Write for information concerning these courses at Madison.

### A Call for Carpenters

**A** GAIN, we sound the call for carpenters to assist in construction work at Madison School. Last fall when it was found that in order to carry forward the city treatment rooms and cafeteria in Nashville, a building must be erected, Brother H. E. Standish, who was then living in the West, became interested in the Southern work and offered his services. This was a real God-send to the school, which otherwise would have been unable to cope with building conditions in the city.

It has been the experience a number of times that in case of unusual need some one has appeared at just the right time to help over the emergency, and with heart in sympathy with the self-sacrificing spirit of other workers in the institution, has thrown himself into this work. This season more room must be prepared for patients. There is almost continuously a waiting list of sick people, and money has been raised for material for another sanitarium cottage, provided we can secure help to build on the financial basis of students' wages in the school.

Then, in our work for the sick there are always some needing care who cannot afford to live at the sanitarium, and for a limited number of them the school must provide. The Helen Funk Assembly Hall is now open for school purposes; and Gotzian Hall, for years the center of school room activities, is to be remodeled for the care of this class of the sick. Brother Standish and Brother George Wallace will superintend building activities, but there is need of carpenters to assist.

Ten young men capable of using tools can be given work on future school expenses. Or, there may be men of older years who desire to acquaint themselves with conditions in the South, with a view to settling here, who might spend a little time at the school assisting in the building enterprises

of the institution. Such would not be altogether the losers, for life in the school affords many opportunities for those who look forward to conducting a self-supporting enterprise of some kind. We will be glad to correspond with any who favor the plan. Building operations should begin in two weeks, and assistance is solicited. Details concerning life in the school will be given upon request.

### Nashville Cafeteria

**T**HE Vegetarian Cafeteria, closed for some months, reopened today in attractive new quarters, 151 Sixth avenue, North, in a building which has been remodeled for the purpose. This cafeteria, with the treatment rooms in the same building, which will be reopened early in May, is a branch of the Nashville Agricultural Normal Institute and Madison Rural Sanitarium at Madison, and has a large clientele in Nashville.

Midday dinner was served today, and the large, sunny cafeteria, up-to-date in its equipment, with prettily decorated walls and fixtures and soft-toned curtains, presented a most inviting appearance with artistic decorations of spring flowers and potted plants.

Beginning next week, an early supper will be served as well as the midday meal. The cafeteria is closed Saturday.

— *Nashville Banner*

### The Madison School Band

**I**T IS a little over a year since the Band was organized under the leadership of A. J. Wheeler and George McClure, with professor Davis of Nashville as instructor. Those who could purchase instruments were encouraged to do so. Some of the larger instruments were purchased by the organization and remain with the school. From time to time people interested in the education of the young people in music have assisted with contributions, but few realized fully the good work that has been done until the concert given on the twenty-ninth of April, in celebration of the first anniversary.

Helen Funk Assembly Hall was well filled. Besides the school and sanitarium families there were many friends from Nashville, Madison, and "the Bend." For an hour and a half the company was most agreeably



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## THE MADISON SURVEY

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entertained. Aside from a half dozen numbers by the Band as a whole, there was a trombone solo by Gaines Lowry, two cornet duets, one by Misses Yolanda Sutherland and Bonnie Miller, and the other by Professor Davis' little son Bige and his friend Fredrick Asmus; Miss Mae Davis gave a piano solo and Miss Eva Wheeler recited. The collection taken for the musical instrument fund amounted to sixty-three dollars.

The work of this little Band impresses one with the results of hearty cooperation, patient practice and persistence. In complimenting them on the results of the year's work, Dr. Sutherland said that they gave him a new vision of the results that the whole school may expect when every member is willing to "toot" when he should and as he should. Team work in the Band should be an inspiration for team work in every department of the school.

### For a Larger Library

**M**EMBERS of the College English class presented to the family last Saturday evening plans for increasing and improving the school library. As Helen Funk Assembly Hall is entered and the library established in its new home, and to meet the requirements of a Junior College, Madison must increase its library and reading room facilities.

The class conducted an interesting exercise in parliamentary practice, and a number of papers were read. The plan calls for the donation of 250 books by members of the school family, and the soliciting of books and money from friends. A committee of students and teachers was appointed to organize the campaign, the plan of which will be given the SURVEY readers in the near future.

### News in Brief

**S**EVERAL members of the Fountain Head School attended the meeting at the opening of the Nashville cafeteria, among them Mr. and Mrs. B. N. Mulford, Mr. and Mrs. George Fuller, and Brother Forrest West who has recently returned to this work, after spending a year in Florida. Fountain Head is one of the rural schools which has done a great amount of community work, and has demonstrated the feasibility of the small rural sanitarium. It is one of the centers referred to by the United States Commissioner of Education when he wrote: "A careful study of these schools, their spirit and methods, their accomplishments and the hold that they have on the people of the communities in which they are located, as well as of the earnest and self-sacrificing zeal of their teachers, has led me to believe that they are better adapted to the needs of the people they serve than most other schools in this section. They have discovered and adopted in the most practical way the vital principles of education, too often neglected."

**T**HE book of simple recipes used by the Madison Sanitarium and the city cafeteria is now ready for distribution. Patients and patrons have long wanted something to act as a guide for their diet after leaving the sanitarium, and this little booklet, price twenty-five cents, is put out for them and others who may be interested.

**T**HE annual meeting of the Association of Southern Junior Colleges was held in Knoxville April 13 and 14. Professor Bral-liar attended as Madison's representative, and at that time the Nashville Agricultural Normal Institute was admitted to membership in the Association.

**S**ABBATH morning service was conducted in the new Assembly Hall, by Elder G. W. Wells, president of the Southern Union Conference. He spoke on the need of careful living in these days of preparation for the coming of the Savior.

**I** APPRECIATE the Survey more each time it comes, and it is my prayer that the Lord will bless every effort to spread the Madison system of education for the training of Christian workers," writes a friend in the West.



# The Madison Survey

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VOL. V

MAY 16, 1923

No. 21

## How Much Belongs to the Master

WE ARE beginning to look upon "the work", as we say when referring to activities for Christ, — we are beginning to look upon this *work* in a broader way than in former years. There was a time when it was interpreted to mean either preaching

from the pulpit, or scattering literature, or teaching in one of our schools. Now, we see that these are but three ways out of many by which Christians may work for the spread of the gospel, and the good of their fellowmen. In those days it was no uncommon thing for a man to be advised to continue his money-making

activities, his work for the world, in order that he might have a large earning capacity, enabling him to contribute liberally to the support of those who were doing his missionary work for him.

We are coming to see that every man who lives the life of the Master, every one who names the name of Christ, should be heart and soul in the Lord's work. It is the privilege, and it should be the joy, of every Christian to take the cross daily and follow the Master. That cross typifies work, a burden of responsibility, and it is to be a *daily* experience.

Some there are who feel content to devote five or six days in the week to their own interest, refrain from work on the Sabbath, and count themselves active Christians. They lay great emphasis upon the observance of the Sabbath, but they overlook the fact that not only the Sabbath but every day belongs to the Lord, and that the

work of every day should be the Lord's work.

CHRIST was at work every day for His Father, and He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me". To live up

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### When Working With the Master

GOD calls for men of devotion to His work, men of moral courage, with ardent love for souls, and with a zeal that never flags. Such workers will find no task too arduous, no prospect too hopeless; they will labor on undaunted, until apparent defeat is turned into glorious victory.

—*Captivity and Restoration of Israel*

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to the possibilities of a Christian, therefore, one must be a daily follower of the Master. They may imitate Him who, as a Physician, ministered to the sick and afflicted; as Carpenter, taught the gospel in the close association of daily toil; as Teacher, trained men in the great training school of world-workers; as Food-producer and Creator, gives the world's supply of daily food.

In His earth life Christ interpreted God's wish for the human race. He lived and walked as every man should live and act. He was the Word written in human flesh. His acts were such that the glory of the



Father might be seen by those who watched Him. He was interpreter of divine thought, and it is the privilege of His followers to stand before the world as representatives of the same principles, demonstrators of the same methods of gospel work. As that manner of life took all there was of Christ—all His time, all His ability, every thought and every desire; so, it calls for a similar devotion on the part of His followers.

**W**ITH this agrees the instruction: "The work of God in this earth can never be finished until the men and women comprising the church membership rally to the work and unite their efforts with those of ministers and church officers". For that reason it becomes necessary to teach the masses how to change their manner of living, how to exchange their present activities for lines of work that will tell more positively for the spread of the message to the world.

It is possible for a cook to so do her work that she becomes a real factor in the Lord's vineyard. It is possible for a farmer to so conduct his farming enterprises that the farm becomes headquarters for Christian work, the crops "eloquent for the truth".

There was a seamstress in the days of the apostles who was such a factor in His work that she was raised from the dead to continue that work. There are today some women gifted in the use of the needle, who if once they catch a vision of what the Lord would have them do, will become a power in His work. There are mechanics, salesmen, and laborers in many lines, who are today spending six-sevenths of their time in earning a living, and yet counting themselves on the side of truth. These need to adjust matters. "If we will give ourselves for service to the Lord, He will instruct us what to do." "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."

**T**HE Father has a plan of work for each of His children, as really as He had a definite plan for Christ. Christ knew His daily work because He was in direct communion with the Father. He said, "I do always those things that please Him". We are to be laborers together with Him, for as Paul says, "It is God which worketh in you both to will and to do of His good pleasure". We are not asked to do anything that Christ has not done before us,

and when called into this active service we are to work with hope and courage and good will, never complaining that the work is too hard. We will not strive to see how little we can do and yet be saved; it will be our ambition to see how much we can do. "Let your light so shine that men may see your good works." We are to hold up the light. Men are watching for the good works of those who claim to know the truth. Faith in the coming of the Saviour will show forth in works for the good of other people. Faith without works is dead.

A young man came to the Savior one day and asked admittance to His school. In going over his qualifications for entrance the Master told him that he lacked one thing. He was a believer; he was a keeper of the law, but still he lacked one thing. The Lord told him that he must surrender all and become a daily worker. If a man fails to give all his time, all his health, all his strength, all his money, fails to hold everything in readiness to be used in the Cause he has espoused, he cannot be a disciple in the real sense of the word. Truth held in the mind but not put into practice will not save a man. Love of truth, that saving love of truth, puts a man into actual service.

**W**E ARE to demonstrate our belief in health reform by right eating, and by teaching others the way to health through the use of proper foods. The church which has a living faith in the health message will follow the instruction to conduct centers of health for the people round about. That church will have vegetarian restaurants and cafeterias, treatment rooms and schools of health. It will be teaching its people that the time is ripe for them to leave the cities and, settling on the land, to make their rural homes the center of educational and health work. It is not enough to talk about these truths; the word must be demonstrated in order to have force with those who hear it, and in order to bring forth fruit in the life of him who talks.

There should be a great revival of Bible study, a searching of the Scriptures to find out what God would have his people do at this time. The world is losing sight of the word of God; it is denying the inspiration of the Scriptures. In Russia parents are forbidden to teach the Bible to their children. That is the situation in a country that



contains one-tenth of the population of the world, and that attitude toward religion is spreading to other countries. We are living in a land that protects us in our worship, and it is most important that we learn to put into practice the truth that our minds have accepted. God calls upon His people everywhere to dedicate their lives to service.

### Plenty of Work for Students

THERE was a time in the history of our schools when it was hard to find work for students. Even yet some schools find difficulty in providing work for all applicants who desire to make expenses by labor. But at Madison there is almost constant call for more student labor. This is the result of the large number of activities connected with the institution. There are farm and extensive gardens to cultivate, mechanical shops for repair of tools and machinery, wood working shops, printing, and a food factory and a sanitarium to operate; a construction department that calls for carpenters, masons, steam fitters and electricians; a steam laundry, a school family to be fed, and in the city, a vegetarian cafeteria and treatment rooms. And in every department student labor keeps the wheels in operation.

To illustrate: Students taking the cafeteria course spend a portion of their time in the city work. The cafeteria movement is growing, and there should be a large company of men and women in preparation for that work. When cafeterias in other cities lack help they send a call to Madison for qualified workers. This causes Madison to groan because of the pressure for workers.

There is a heavy building program ahead of the school this summer. It is not wise for a school giving students work to hire outside workmen. Students should have this work. Madison has made a reputation for student labor, but to meet the situation this season there should come in for the summer term a number of student workmen. Ten or a dozen carpenters would be a blessing to the institution.

The unanswered calls for teachers indicate that something should be done to arouse young people with teaching ability to the need of wide-awake, up-to-date teachers in the South. There is scarcely any line of work for Christian men and women that offers greater opportunities than the rural school. It is broad in its educational advantages, and hundreds — literally hundreds — might

do a good work as teachers in rural industrial schools.

All this calls for students of character — men and women of consecration, who have heard the call for life service for the Master. The summer at Madison will prove profitable for teachers, for those who look forward to such city work as the cafeteria and treatment rooms, to farmers, carpenters, and other rural workers. Catalog and application blanks will be sent upon request.

### Agricultural Interests

“What is so rare as a day in June,” wrote the New England poet. We change it to read —

“What is so rare as a day in May?

Then if ever come perfect days.

Then heaven tries the earth, if it be in tune,

And over it softly her warm ear lays.”

SINCE the first of May the whole world has changed in appearance. The spring was slow about coming this season, and the gardeners had to plant some of their seeds two and three times, but the earth is now doing its best. Tree lovers find many a spot for study; flower lovers are amazed at the multitude of small flowers that Tennessee produces. The ground is first a mass of white; then the whole lawn seems a field of gold, changing in a few days to a carpet of blue.

A traveler whose business called him to a great number of beauty spots in this country, wrote recently that of them all he found nothing to equal the natural beauty of middle Tennessee. The iris is in bloom, and the spirea; the air is fragrant with the scent of lilac and locust blossoms. It is true that “ever since the world was created, His invisible nature, His everlasting power and divine being, have been quite perceptible in what He has made”.

In the gardens the strawberries are ripening. Ten or twelve acres of land are under intensive cultivation to produce the vegetables used by the family. About 1500 of the ten thousand early tomato plants are already in the open; and if weather conditions permit, the end of the week will see them all set. Brother N. C. Wilson has this work in charge, and is assisted by Adolph and David Johnson, Daniel Harder and Joseph Anderson.

Tennessee soil requires close attention and must be well cultivated after each rain.



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Two garden tractors are in use this season to supplement the work of the teams. Young onions, radishes, lettuce, asparagus, and chard and spinach greens are being served from the gardens at present. Every three or four years Tennessee has a clover year, a season when the white clover takes precedence of the blue grass, and this is clover year with us.

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### News About the Place

**I**T IS a wonderful educational feat to conduct a school in which every member has right of franchise, where all work in some department and the wage applies on school expenses, and where teachers and students associate as closely in all activities as they do at Madison. When a new department is opened, the school cannot well hire experienced help to operate it; it must train its own help. This was the case when the food factory was opened. It was the policy to begin in a small way, educate workers step by step, and make gradual growth. Mr. and Mrs. Andrew Wheeler were placed in charge of the work of this department in counsel with Mrs. Druillard, who has had years of experience in other institutions. Mr. and Mrs. Wheeler have grown up with the work. They are now taking a short vacation, visiting friends and relatives in Iowa and Kansas.

**L**AST fall Mr. and Mrs. Fred Austin came to Madison from Little Rock, Arkansas. They have taken the cafeteria course and Brother Austin has been working in the food factory. This week these young people with their two children left with Mrs. Scott for Knoxville to connect with the city cafeteria there. Mrs. Scott and her company, which also includes Miss Rilla Boynton, Mrs. Brallier, Miss Lingham, George McClure and Walter Appleby, are

driving through by way of Monteagle, which enables them to visit Brother Swallen's work near St. Andrews, and Chattanooga, where they will spend a little time with the cafeteria workers, Mrs. Hilgers and Miss Kinner.

**F**ROM Brother M. H. Johnson of Hickory, North Carolina, comes word that the Kiwanis Club "has in a way adopted us as the objective of their charities, and has raised \$300.00 with which to buy seed and fertilizer. This is in harmony with their plans to assist the 'under-privileged child.'" It will be remembered that the school at Hickory is conducted for orphan children, and that recently Brother Johnson asked for help in the work of teaching, as he and his wife have more than they can compass.

**T**HE appearance of the grounds about Helen Funk Assembly Hall has been materially improved the past two weeks. Considerable grading has been done, and cement walks have been put in by Walter Jensen of Nevada, Iowa, who did the stucco work on this building last year. Brother Jensen came South in January to assist on the city building. He started on his return trip by automobile the first of this week.

**L**AST Wednesday evening the Madison School Band gave a concert in the Goodlettsville Agricultural High School, taught by Professor Charles Alden. This was their maiden effort away from home, and they received a number of compliments, mothers at Goodlettsville saying that if other young people can do so well, they want a band organized for their sons and daughters.

**I**N WORKING the tractor about the farm, Brother J. H. Miller was caught in the wheel and narrowly escaped a very serious accident.

**O**N SATURDAY evening Mrs. Nancy Rice Anderson gave a second recital, much to the pleasure of the family.

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**W**ITH a number of names for the mailing list of people whom the sender hopes will become interested in Southern missionary enterprises, comes this word, "I have been reading your splendid little paper and I think it about time I did something to show my appreciation. Please find enclosed postal order for \$3.00 for the publishing fund."



# The Madison Survey

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## When Self-Government Gives Way to Imperialism

IT CAME to pass when Samuel was old, that he made his sons judges over Israel. And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations."

When the children of Israel were brought from Egypt, through the wilderness to the Land of Promise, they were settled on the soil in Palestine, every family with its farm which was to belong to that family forever. Farm property could not be transferred; it could be rented, but only for a limited time. Every fifty years all property that had been sold, or rented, returned to the original owner. This was the law of God for His people in order to keep them a rural people, and to insure rural surroundings for each child as it was ushered into this world.

From a chapel talk by Dr. Sutherland

"Men who held fast God's principle of life dwelt among the fields and hills. They were tillers of the soil, and keepers of flocks and herds; and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God

and taught their children of His works and ways."

THE simple rural life ordained by the Lord for the human race tended to health of body, strength of mind, and clean morals. It provided a favorable atmosphere for the development of a system of self-government. God appointed prophets as

### Self-Government in School

THE rules governing the schoolroom should, so far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed. Rules should be few and well considered; and when once made, they should be enforced.

—Discipline, in the book "Education"

advisers of His people, as interpreters of His word and will, and under the direction of the Spirit of prophecy the nation or the church was to make laws to govern its members, and these members were to see to the execution of the laws.

Step by step the people lost sight of the divine plan of life and government. Wicked practices crept in; the people ceased to round up wrong doers. Those who wanted



to do right were weak in the execution of the law, and it became evident that destruction threatened the nation unless some strong hand took hold of the government. When the people ceased to respect the laws which they themselves had made; when they ceased to respect the privilege of self-government, they looked to some outside authority for law and order.

So the people came to Samuel saying, "Make us a king to judge us like all the nations."

**T**HIS request grieved the prophet Samuel, but the Lord said unto him, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them." With the loss of love for self-government, the Lord recognized their request for a monarch as the only thing that could save them from utter destruction. And so He said, Give them a king. Nothing is so weak as government by the people when the people cease to respect that form of government; when they cease to do their duty as self-governing individuals. Mob law follows, or anarchy, which means death to the nation.

By the time Christ lived on the earth the Jews seemed to have lost all idea of law and justice. They trusted to feeling, to emotion. If things pleased them, they were indulgent; if things displeased them, their wrath knew no bounds. They were ready to mob a godly man like the Savior, if he crossed their path or questioned their traditions. Justice had fallen in the street.

#### The Home of Democracy

**T**HE early Christian church was organized with a system of self-government, but it soon followed the spirit of the world, lost its ability to govern itself, and the power passed into the hands of a few men, and finally centralized largely in one man. Protestantism was a reform in church government, and, that protestantism might have every opportunity to develop, a new land was opened up for it, a new government was thrown open to those who sought freedom of worship. That government, the United States of America, was the richest one ever known on earth in the principles of self-responsibility; it was a government of the people, for the people, by the people. In this land of the free, there came into

existence the church which was destined to give to the world its last warning message.

But changes are going on. In places, the rights of men to labor are restricted; in many places peace is maintained, and personal rights, only by an armed guard. One of the debated questions of the day is the size of the army that must be maintained by the United States in order to insure safety to its citizens. With a standing army of 140,000, there are statesmen who say it should be raised to five or six hundred thousand. People are seeking authority outside themselves for the enforcement of law, and it sometimes seems that again justice has fallen in the streets.

**W**HEN Israel said, Let us have a king, the Lord told Samuel to grant the desire of their hearts. They had a king, and then they had a standing army to maintain the authority of that king. They lost the right of individual franchise, the right of self-government; they lost their love for the law of God. They wanted the peace and the quiet and the safety that come from obedience to law, but they ceased to take any personal responsibility in the enforcement of law.

The Christian church was organized by the Master to carry out before the world the principles of self-government in which Israel as a nation failed. The principles of democracy should govern every Christian home. "The work of cooperation should begin with the father and mother themselves in the home life." "In the home training of the youth, the principle of cooperation is invaluable. From their earliest years children should be led to feel that they are a part of the home firm." A "firm" is a partnership, and according to this, the government of the home should be a partnership affair.

"Cooperation should be the spirit of the school-room, the law of its life." And again we read, "The object of discipline is the training of the child for *self-government*. He should be taught self-reliance and self-control."

#### Self-Government in the Training School

**M**ANY schools are governed largely by a monarch, but we are instructed that "the rules governing the school room should, so far as possible, represent the voice of the school." According to this, students and



teachers together should make the laws governing the school. That is democracy; that is a practical way of teaching those principles of democracy which make for loyal citizenship in nation and church. According to fundamental principles of education, the way to make nation or church self-governing is to teach self-government in the schools.

The student "will feel a responsibility to see that the rules which he himself has helped to frame are obeyed." This applies to the school which is training workers for Christian enterprises. The principles of self-government, taught in the school, mastered by the student, will be carried by him into the church which he is instrumental in organizing.

That church will itself become a school, in which all the members are trained for active service. Such a church will not be filled with wrangling, dissention and suspicion, for the principles of self-government cultivate love and respect of each one for all the others. Each one becomes his brother's keeper; he learns the gospel way of correcting a brother in fault, as outlined in the eighteenth chapter of Matthew. Each one seeks to save rather than to condemn others. Until this principle of self-government is carried out in training schools for workers, how can we expect to find it in the churches?

**S**TUDENTS must be taught how to govern themselves. The criticism against self-government in school often arises from the mistaken idea that students instinctively know how to conduct a self-governing body. That is a mistake; they must be taught, and the school which operates as a democracy must assume the responsibility of teaching its members how to govern themselves, and how to bear the burdens of government in a democracy.

The right of franchise belongs to all until that right is abused. Abuse of the privilege should be followed by the loss of franchise. Those who show themselves incapable of obeying the rules need supervision, and in the Madison scheme, such students are put under guardianship. For this, they pay a tuition, while the student with the right of franchise has free tuition.

In the preparation of workers to give the great message now due the world, the principles of Christian democracy must play a most important part. The principles of

self-government, the power of initiative, the simple rural life of God's people; these are interrelated truths which must be worked out by our schools, and in our churches. If we are untrue to these principles the time will come when, as in the days of Samuel, an imperialistic rule will supplant the freedom of self-government which God ordained for his people.

### The Students' Book Campaign

**I**T IS necessary, in order to meet requirements as a Junior College, for the Madison School to increase its library by about one thousand volumes. The College English class took the initiative in a plan for doing this, and a campaign is now on for interesting friends.

This week, letters will be written by students and teachers to their friends, setting forth the situation and asking aid in the form of books, or money with which to purchase books.

On the shelves in many of our own homes there are books not often used, but which in a school would be of much value. Not long ago an elderly brother wrote that he had a set of encyclopedias that he wanted to donate to this or some other school. Such a gift will be much appreciated.

The students in the family hope to gather together five hundred books, or more, and about \$250.00. The faculty members hope to donate an equal number of books, and they will raise all the money possible to complete the sum which is called for, approximately \$2500.00. The call is for books of history, travel and biography, encyclopedias, scientific works, books on medical subjects, on agriculture and animal husbandry, nature study books, works of literature in both prose and poetry, books for the Normal department, religious works, and denominational literature. School text books are not counted in rating a library, so they are not included in this call, although many times they are very acceptable in the small rural schools giving work to children.

#### Directions for Sending

May we have your cooperation? If you receive a letter from a student, or from some other member of the Madison family, and can do anything to assist, the books may be sent to the writer of the letter, who will turn them over to the library commit-



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tee; or, they may be sent direct to the institution. In that case, label distinctly, Nashville Agricultural Normal Institute, Madison, Tennessee.

If money is sent,—and we hope many homes to which the SURVEY finds its way will send a cash donation,—send it to your friend here in the school who has written you; or, direct to the institution, and a receipt will be sent you by the School treasurer. If you do not receive a letter, please, consider this a personal appeal.

A thousand books, or the price thereof, is the goal we hope to reach by the first of July.

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### The Influence of a Rural School

ON THE hilltop overlooking the pike stands a group of buildings, white painted among the green trees. Passers almost involuntarily turn to the driver with the words, What do we see on the hill yonder? A gentleman from California visited the place not long ago, and this is what he found:

A neat two-room school house stands off a little to one side, and there the young woman of the group sways the minds of children from the community. The neat house, the well-kept grounds, the farm gradually improving under the careful cultivation of a young Kansas farmer; fruit and vegetables grown all through the neighborhood in place of the tobacco crop of a few years ago; whole wheat bread and unleavened whole wheat gems taking the place of soda biscuit on the tables of the neighbors; Sabbath meetings and mid-week meetings, gatherings for hymn-singing; the sick from near and far cared for in the neat but simply equipped treatment rooms. This is a part of what one sees when he visits the Chestnut Hill Farm School, near Fountain Head, Tennessee.

In this case two families, Mr. and Mrs. H. M. Walen and Mr. and Mrs. Herschel Ard, with sometimes a few others to help, are spending their lives for the good of the people. An influence radiates from the place it permeates the homes of the people and changes their lives. And this is but one of a number of rural centers in the South. "It is simply wonderful," said the young man from California. "Why is it that we in the West hear so little about this work? Why is it that if we hear about it, we do not begin to sense the force of it? I have never seen anything like it."

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### News in Brief

IT IS Madison's purpose to arrive at the place where it teaches students all the things that are necessary to the maintenance of health and life. This calls for the addition of several crafts to the present program, such as spinning and weaving, tailoring, etc. It is difficult to find men and women who combine the skill to do and to teach these arts, but gradual progress is being made. At the present time Brother Martin Johnson is looking after the shoe-repair work, and students can have their plain work done on the farm at a price comparable with other prices on the place. In time, we hope to have a well-developed shoe-making department.

THERE is a cottage on the campus built when the Madison School was in its infancy, which bears the name of Sister Lura Davison, who spent some years in the South. She is now living at Cristobal in the Canal Zone as a missionary. She sends a donation to the SURVEY publishing fund with the words, "Some way, the little sheet always goes straight to my heart." May God bless her and others who have gone from our midst to hard and distant fields to work for the Master.

SOMETIMES we awake to the nearness of danger from which we are mercifully spared. Last Sabbath afternoon a cyclone swept through the country about three miles from the School. It is reported to have done \$100,000 worth of damage at Edenwood and old Hickory, which is the powder plant across the river. Several people were seriously injured.



# The Madison Survey

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## Meeting School Expenses by Work

IF ALL the children in the state should be educated in order to make democracy possible and a safe form of government, it is equally important that every child in the church should be trained in the principles of Christian education, in order that the church may do its appointed work in the world through well-trained workers.

It is necessary to spend money for the conversion of the world, but ahead of donations for foreign fields lies our duty to the children of the household who have been committed to us for training as future workers in those foreign fields. Not that we should do less for the needy at a distance,

but we cannot afford to neglect the education of the children and youth. Indeed, it is the duty of the church to educate all its members for active Christian service. This calls for a much larger educational program than church schools for the children.

Years ago the church was instructed to have a fund from which needy students could receive assistance. This help was to be given not to a few only, but many were to receive the benefit of it. There is another

way by which the church can help its youth to an education for Christian service, and that is by conducting schools equipped to give the student work while he is in training.

For years, we wrestled with this problem of student support. It was attempted by schools located in the city, and it proved a failure. Our schools have established indus-

tries, and conducted shop work, but the experiment usually proved an expensive one, and the shops were not permanent. Those who advocated manual labor lost their vision, or their influence was neutralized by those who saw no light in the plan.

IN ORDER to make a success of indus-

tries, the school should be located on a farm and the land should be cultivated by the students. Immediately, it becomes necessary to change from the program of the city school to one adapted to rural conditions. A farm, to prove profitable, calls for continuous activity, and if students do the work,—which is the only successful plan,—then the school must operate the year-round.

With agriculture as a basic industry, agricultural subjects should form the A, B, and

### A Message to Rural Teachers

THERE is a world to be saved. Let some of our consecrated teachers go out into the highways and hedges, and compel the honest in heart to come in,—not by physical force; oh, no! but with the weight of evidence presented in God's word. There are honest hearted men and women out in the hills that must be given the message of warning. —*Words of Encouragement to Self-Supporting Workers*



C of the education in the school that gives its students opportunity for self-support. The program arranges for work on the farm, in the gardens, orchards, vineyards; with the livestock, bees, and poultry; there are shops for wood work, harness repairs, blacksmithing and iron work, for auto, truck, and machinery repairs, and for printing. The erection of buildings gives students experience in carpentry, masonry and cement work, painting and finishing.

**T**HE family is fed by student cooks and bakers. The laundry is operated with student labor. The institution develops to the point where a rural sanitarium is opened and students are trained for the care of the sick. The opportunities for student labor are increased by the manufacture of health foods and the making of whole wheat bread for the city market.

The nearby city needs a vegetarian cafeteria and treatment rooms, and the school meets the need, thereby extending the opportunities for its students who are combining study and labor. It is a great program, this cooperative plan for students and teachers who together are combining education and the duties of life. It is a great training for the young men and women, and for the older men and women, also.

The plan outlined here is that which is in operation at Madison, a training school for mature workers. The plan is applicable, however, in a more limited degree perhaps, to schools for a younger class of students. Only, it must be remembered that the boys and girls will probably need some financial assistance, while mature students of either sex, if able-bodied, may in such a school make their running expenses by work. It is being done, and the best part of it is that the education received under such conditions puts something into the lives of students that eminently fits them to meet the problems of life outside the school.

**I**T IS Madison's mission to train its students for self-supporting missionary enterprises, and there is no phase of the institution's work that means more in this preparation than the chance offered students for support while in training. Men everywhere are leaving the farm discouraged over crop failures, or tired of the hard work, or drawn away by city attractions. "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."

"Back to the land," is our message, and as part of that gospel message, we are training students to finance themselves through school. More than that, Madison is giving others courage to do a similar work in other places. We have reached a time in history when every member of the church should have some active part in giving the message to the world. Those who realize this very often feel need of training. Some must earn their way while in training, or go without the training. A school that affords this opportunity is a God-send to many a worthy man and woman.

**T**HEN, Madison has the instruction that students so educated will go into other places, some in this country and some to foreign fields, to duplicate the work of the parent school. They will locate on the land, they will cultivate the soil, making their living by the work of their hands as did that great apostle Paul, who sewed tents while preaching the gospel that he might not be dependent upon others for his living.

At the same time, Paul was willing to accept gifts for the advancement of his work. He told his people that he accepted gifts for two reasons: because it helped the work, and because giving was a blessing to the giver. And so it is today; the school that gives students the opportunity to make expenses by work may need assistance in equipping its manual departments, or in the erection of buildings.

When a group of men and women are willing to devote their lives to the education of workers for the Master's cause, earning their own way from the farm and other industries, and asking nothing aside from this in the way of a wage or salary, ought they not to have the moral support, and in case of need, the financial assistance of their brethren in providing facilities that will make self-support possible for students in training?

**T**HAT church is fortunate which has in its midst a school in which worthy stu-



dents may work in payment for their training. There should be many, many schools of this type. In order that their number may be increased teachers in our ranks should catch this vision, and with the spirit of sacrifice which such work demands, should devote themselves to this educational work.

"In the work being done at the training school for home and foreign missionary teachers in Madison, Tennessee, and in the small schools established by teachers who have gone forth from Madison, we have an illustration of one way in which the message should be carried in many, many places."

Concerning this work we read that "the students have been taught to raise their own crops, to build their own houses, and to care wisely for cattle and poultry. They have been learning to become self-supporting, and a training more important than this they could not receive." There is, therefore, no greater work for our schools than to solve the problem of student self-support.

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### A Call for Students

THE fourteenth chapter of the gospel by Luke contains the parable of the last supper. An invitation was extended by the Master for His people to attend the feast, or in other words, to enter His service. But with one accord those who were invited began to make excuse. Some had family ties which they did not care to break; others had business engagements which stood in the way of acceptance.

The habit of procrastination has taken possession of many of God's people. That habit, unless broken, will lead to the loss of one's soul. The spirit of God ceases to urge those who close their hearts against His invitation, and they are left to go on with their worldly pursuits. Of them He says, "Ephraim is joined to idols; let him alone."

When this is the condition of many in the church, according to the parable the call goes forth to those in the highways and hedges who have not had the advantages of church members. They have not been connected with the message for this time, but from the world many men will respond, and God will see that they are speedily fitted to carry His work forward to completion.

As we near the end, the work of God is to be the greatest thing in all the world.

Every man who goes through to the end will have been actively engaged in some branch of the Lord's work. He must be in it every day of the week; it must be the absorbing interest of his life. If those who know the truth for today hesitate long, the work will be done by others who may have had fewer privileges, but men who will be willing to throw themselves into the work without thought of salary or material advantages.

The work of God is swelling into the loud cry. In the South the opportunities are so numerous and the laborers so few, that we cry out, O Lord, send laborers, for the harvest is ripe.

Sometimes it seems almost impossible to go forward because of the dearth of qualified workers. On the other hand, the Spirit urges us on, and we trust God for help.

According to the need, there should be fifty consecrated men and women ready to begin their training for cafeteria work, or for treatment rooms, or as nurses, cooks, dietitians, teachers or carpenters. We invite those who are willing to enter this work, who have heard the call for eleventh-hour workers, to send us their names and addresses.

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### He that Endureth to the End

A NUMBER of times the writers of the gospels tell us that salvation comes to those who endure to the end. Success is to the man who stays by his project through the hard times, and who has faith in the undertaking when the way seems dark. Many a man has fallen by the way when a little more endurance, a little more strength of faith, would have carried him into the light and the realization of his hopes.

A physician visited one of the small rural centers not long ago, and on his return was describing the school, the community activities, and the medical work. "That is my ideal of work for the Master. Those people are touching the very heart of the community. The influence of that work is felt for miles. I see what many others might be doing if they caught the vision."

And then I thought how that little school center had seen its days of obscurity. The farm was a pretty hard place from which to make a living when the workers first settled there. There were years of struggle with poor land, crop failures, poverty, hard



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work, meager facilities, but the workers kept steadily at their work. They felt that God called them to rural school work in the South. They felt that there were souls needing the light that burned in their own hearts. They were willing to be buried in the furrow of the world's need, if by that means they might win men to the Savior.

Like a seed planted in the earth, that little work was planted in a rural community. Quietly the roots of the plant sank deep into the soil. There was more inside growth in those early days than outside demonstration. But the plant was making fiber; it was developing strength, and now when visitors come, they see a well established school, a sanitarium and patients, a farm that calls forth compliments, a community the atmosphere of which has materially changed as the result of the quiet influence of that school. Confidence has been established; habits of life in many a home have been changed. Young people who were students in the little school in its early days are now going to our college for broader training for Christian service, with the avowed purpose of returning to the home community as workers.

That rural center is like a tree planted by the river of waters. Its branches reach out as a shelter to many. Does it pay to stay by the work the Lord gives us to do even though we have to wait years to see the fruit of our labor?

"Our own souls must be filled with a love for the truth. And as we do our part faithfully, Christ will acknowledge our efforts, and add his signal blessing. And, oh, what a reward awaits the winner of souls. When the gates of that beautiful city on high are swung back on their glittering hinges, and the nations that have kept the truth shall enter in, crowns of glory will be placed on

their heads, and they will ascribe honor and glory and majesty to God.

"And at that time some will come to you, and will say, If it had not been for the words you spoke to me in kindness, if it had not been for the tears and supplications and earnest efforts, I should never have seen the king in His beauty. What a reward is this!"

Does it pay to enter this work? Having undertaken a work for the Master, does it pay to endure to the end?

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### News in Brief

**P**LANS are on foot for taking part in the Big Week campaign to raise funds for the publishing work in foreign countries. Elder Leach is in charge of the work at the School. As introductory to this Elder O. R. Staines, home missionary secretary of the Southern Union gave a stereopticon lecture, illustrating the growth of the publishing work in this and foreign fields.

**F**OR several years Miss Eva Wheeler, member of the Madison faculty, has been matron of the Florence Crittenden Home in the city of Nashville. She is spending a little time at the School for rest and recuperation, for hers is a busy life of service. She carries on a large program of education for the girls under her charge.

**B**ROTHER F. C. Bee and family who are living on a farm near Yokena, Mississippi, write of some interesting experiences they are having with whole wheat bread in the city of Vicksburg, and of opportunities for winning confidence through relieving physical suffering.

**I**LOOK forward each week to the coming of the SURVEY, and I read each number with joy. It is an inspiration just to know that such a work as it represents is being carried on by our people. May the Lord bless the efforts that are being put forth to spread the gospel of truth and health."

**M**EMBERS of the teachers' training class and others are spending some time each day with Mrs. Nancy Rice Anderson, guest of the Sanitarium, who is giving them instruction in the art of story-telling, especially telling Bible stories.



# The Madison Survey

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## Loyalty to Principle a Requisite of Christian Workers

**G**OD's work is to be carried to completion in this earth by men and women who recognize His power to redeem from sin, and to transform sinners into sons of God. The spread of the message demands young people, and the first step for these young people is to develop confidence in God's power to make workers out of them. They must recognize the necessity of bearing burdens and responsibilities. They must not permit themselves to become entangled with cares of the world. They must have hearts stored with the word of God.

"I write unto you, young men, because ye have overcome the wicked one." "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." If the hearts of men are stored with the Word, and their thoughts are centered upon God's work, there is no limit to the work God can do through them. But in order to do great things for Him, it is necessary

From a Sabbath sermon by Dr. Sutherland

to have great faith in His willingness and power to transform our lives.

**T**HE enemy claims that God's program for the human race is too hard. In the courts of heaven, the devil accused God of being arbitrary in His demands; of being unjust

and tyrannical, and not giving others their just dues. The angels listened to this fault-finding and criticism, and one third of them decided it must be true. They lost faith in their Creator; they looked with suspicion on His motives in the government of heaven.

From the beginnings of history the devil has been whispering the same doubts

and suspicions to the hearts of men. He strives to make them believe that God's work is too hard; that His principles of government are unjust; that man does not have the liberty that is his due, and that it is impossible to carry out the principles of heaven on earth.

**W**HEN Israel was about to enter Canaan, the ten spies returned with a report of the difficulties ahead. In their eyes obsta-

### The Summer Term at Madison Opens June Eleven

**C**LASS work for teachers in the principles of Christian education.

Classes in general agriculture for farmers-in-training.

Students admitted to the nurses' course this term.

Class work in various manual-training subjects.

New classes organized in the vegetable cafeteria and city treatment room courses.



cles rose mountain-high. But Caleb and Joshua, those men of faith, said, "We are well able" to go up. They knew that what God asked, He was able to perform through His people, provided they had faith in His leadership. "I can do all things through Christ which strengtheneth me," was their mental attitude.

Abraham was a man of God who gave himself to the accomplishment of what seemed the impossible to men of less faith. Even in his experience, it took twenty-five years of work under the direction of Christ to develop the necessary faith in the great principles of government and national growth. But at last faith enabled him to become the father of a multitude. He staggered not at the promises of God. He hoped against hope. He stood upon the promise of God and said, "It can be done." That faith made his life a success.

**MEN** who had part in the development of our own country passed through similar experiences. God, through His word, said that a country would exist, a government would be so conducted as to give freedom for the development of the last great message to the world. Some men, however, had to grasp that thought by faith. Some men had to give their lives for that principle before the American government became a fact.

When the mother country claimed the right to tax the colonies without giving them representation in parliament, leading spirits in the colonies said, That thing is not right. And then men gave up their homes, they sacrificed their fortunes, they gave their lives, because they had faith in the principle of equal rights.

With colonies jealous of each other, with a spirit of criticism on the part of one section against other sections of the country, there were still men who had faith in democracy. They talked it; they wrote of it; they educated the people, in time and out of time, concerning the need of standing shoulder to shoulder in the great conflict for freedom. They talked faith and courage. Such men as Washington, Hamilton, Jefferson, Madison, Franklin, and others said, Let us unite on certain points upon which we do agree; let us put away our differences. And it was this spirit upon the part of leaders that finally resulted in the development of the Union, and the adoption of the constitution of the United States.

As the new government began to function, England had representatives here to watch every move, and to report to the home government. Europe said the experiment of the colonies never could succeed. They felt it impossible to build up a stable government with the discordant elements in the new world. But God had spoken. The time was ripe for just such a movement, and He gave men power to go forward with the courage of their convictions.

**T**HE development of the work of God in the earth today calls for men with a similar courage; men who understand the principles of truth, and are willing to give their lives for its advancement. It is the province of our schools to train men to have this faith and courage.

Elijah was a wonderful teacher. He stood for his God against the strongest opposition. He stood fast when it seemed that all the world was going against him. But finally a wave of discouragement swept over him. He came to feel that he was the only one in all the land who knew and honored God. So he told the Lord that he was discouraged with the movement; that he had lost heart in the Lord's work. He ceased to be a booster, and he headed for the desert. In this act he was reflecting the spirit of Satan who in heaven had said that the work of God was an impossibility. But even then the angel of the Lord came to Elijah as he sat on the side of the mountain, and gave him a new vision of the work, and sent him back to anoint a successor who had in him the elements of faith, courage, and leadership.

**E**LISHA had to go beyond the experiences of Elijah in order to carry the work to completion. He had to face all the difficulties of the older man and still remain true to principle. The young people of the denomination,—and by young people is meant all who have strength of mind and body to fill a place in the work—these must have faith and courage to do even more than was done by the founders of the denomination.

As Elisha developed strength by daily service in the school with Elijah, so young men and women today should be in training for lives of strenuous service for the Master. They need to acquaint themselves with the word of God. They should take their stand for principle, and should be willing to



sacrifice everything, even to life itself if necessary, to uphold those principles. And if the work goes hard, if there are times of discouragement when others are inclined to criticize the principles of government, they must be like Caleb and Joshua, and say, "With God's help, we are well able to carry this work to completion."

One of the greatest things that Madison can do for its students is to set before them principles of truth, and opportunities for service. As students are true day by day in the little things, they are developing strength of character for greater service later on. Those who harbor a spirit of criticism, who are cowardly when it comes to making wrongs right, who cannot learn to deal in the spirit of meekness, with others who are in the wrong, but who backbite and devour, cannot go far in this work. In spite of our natural weaknesses, it is our privilege to have faith in God to cleanse us from these faults, and to make us powerful in our work for Him.

### The Urgent Need of Workers

NEVER in the history of this work has there been a more urgent demand for workers in the great harvest field than at present. On every side there are new openings for qualified workers. This situation is keenly felt in the Southern field which has been called a training ground for workers in more distant fields.

Two forces are at work. It is the object of one to overwhelm Christians with the cares of this world and cause them to lose their hold on God. The other is a force from above which is calling men into more active service for the Master.

The call is coming to men in the common walks of life as it came to Elisha in days of old. He was a young man working on his father's farm when the message came to him. Without losing any time, he turned his work over to others and entered the school of Elijah for training. Later, he became that prophet's successor as leader in the schools of Israel.

We are assured that men in many walks of life will be singled out by the Spirit of the Lord and impressed to train for service. The great need of workers at the present time indicates that the call is sounding for workers, and that this is the deciding time for a good many people.

MADISON is training men and women to take their place in a great lay-man's movement, without which the work in this world can never be brought to completion. Teachers are needed, and teachers are trained at Madison to go out as self-supporting workers in rural communities, to cooperate with the Spirit of God in transforming the lives of men.

Medical workers are needed, and Madison is training medical missionaries to relieve the physical necessities of the sick and afflicted. Students are admitted to the nurses' course, and to the treatment-room course, at the opening of the summer session, June eleven.

There is an increasing interest in the message of healthful diet, and a world of good work for trained cooks and dietitians. Those who are interested and have ability in these lines are invited to join the cafeteria course.

The work of the South calls for carpenters, farmers, financiers, mechanics,— men who are willing to devote their time and talents to the work of God. The call is not for older people only, but for young men and women of stable character and Christian experience who desire to fit themselves for lives of usefulness and Christian service.

FIFTY men and women are needed in this work this summer, and both men and women can make school expenses while in training if they are otherwise qualified for admission to the school. June 11 is the opening of the summer session, but it is possible to begin some lines of work later in the season. Correspondence is solicited. Let the school send you literature.

### Items of News

FOR several years, the Nashville treatment rooms were operated by the Madison School in a building adjoining the vegetarian cafeteria. Rents became so high that it seemed necessary to find a permanent location and a property was purchased, the building remodeled and added to, making more commodious quarters for both enterprises. The opening of the cafeteria has been reported. The treatment rooms occupy the west half of the building at 151-6th Avenue, North, and they opened to the public on the fourteenth day of May. Old patrons were in waiting and new patrons



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have come, so that at the end of ten days the workers reported business as heavy as at any time before the change of location, and the patronage of the men's department the largest in the history of the work. The women's treatment rooms are operated by Misses Gladys Robinson and Emily Spindle and Mrs. Anna Ryan. Miss Florence Fentzling continues her house-to-house work in the city, and is teaching classes in hydrotherapy and massage in two of the city hospitals. Mr. J. G. Rimmer has charge of the men's department of the treatment rooms. Patrons express themselves as very much pleased with the new quarters.

**E**IGHTEEN years ago when the Madison School was established on a farm two and one half miles from Madison Station, the place was approached by a rough and rocky way known as Neely's Bend road. Several years ago this road bed was improved. Again, the county has a force of men on it. They are laying metal preparatory to an asphalt dressing which will make Neely's Bend road equal to any in the country. The Nashville Electric Light Company has extended its line some distance out this road, much of the property along the road has been platted, and a number of residences have been built between Madison Station and the School. What was once an isolated rural community threatens to become a suburb of Nashville.

**M**ADISON considers itself fortunate in having two excellent builders among its working force, brethren H. E. Standish and George Wallace. Since completing the city workers' building, Brother Standish is devoting himself to building operations at the School. The call is made for students who are carpenters, and for those who desire to become carpenters, that we may

have a good class of workmen to assist these leaders in building operations this summer. Among other things, Gotzian Hall is to be remodeled for the use of patients, and another sanitarium cottage has been planned. At the present time every available corner is occupied by patients and there continues to be a waiting list.

**I**N ORDER to have the benefits of rural surroundings Dr. Y. W. Haley, one of Nashville's well-known physicians, is building a home on the Neely's Bend road, about a mile from the School, and while doing so he and Mrs. Haley are guests of the Sanitarium. Dr. Haley has always been very sympathetic with the work of the institution, its practical educational methods for students, and its message of health, and has many times shown a hearty spirit of cooperation.

**O**NE notice has appeared in the SURVEY of the little book of Simple Recipes used by the sanitarium and cafeteria. It is surprising how many orders have been received, and how deep is the interest manifested in such a work. Patients at the sanitarium and patrons of the cafeteria feel the same way about it and are taking the pamphlet in numbers.

**A**MONG recent guests at the sanitarium is Mr. V. E. Schwab, one of the leading spirits in Nashville financial and commercial affairs, who takes a deep interest in all the activities of the institution, and has given a helping hand in more ways than one.

**T**HE family is enjoying strawberries and green peas fresh from the gardens. The season is late, and berries did not ripen until about the tenth of May. Some times berry picking begins the latter part of April.

**M**R. J. T. Wheeler and his wife, of the Louisville cafeteria, are spending a short vacation period at Madison, meanwhile searching for new ideas concerning cafeteria and treatment-room work.

**A** NUMBER of friends have written lately of their appreciation of the Survey, and of their interest in Southern self-supporting work, some of them sending a donation to help along the publishing work. To all such we extend a word of thanks. It is encouraging to have your cooperation.



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## The Faith that Overcomes Obstacles

THE Apostle Paul passed through experiences in his work for the Master that gave him great respect for the faith of Abraham. In his epistle to the Romans he refers to Abraham as the man who "against hope believed in hope, that he might become the father of many nations." "He staggered not at the promise of God through unbelief: but was strong in faith."

This is the faith we all want, — the faith that staggers not. To be spiritually minded is to have faith, for "without faith it is impossible to please God."

THERE was a time in Abraham's experience when he did stagger over the promise God made him. God told him that he should have a son, an heir to carry forward the work he had begun. Abraham waited for a time, but he did not see the fulfillment of the promise. He then decided to adopt a servant born in his home and make of him the heir of his property and work. But the Lord told him that he had made a mistake; this was not the plan of the Lord. He was to have a son of his own.

Abraham again waited for a time, but saw no fulfillment of the promise. Then he

From a sermon by Dr. Sutherland

talked matters over with his wife, and they decided that he should take a woman of the household for a wife, and by her have a child that should be the heir. Again the Lord told him that he had made a mistake, Sarah was to be the mother of the heir. Sarah was well along in years, and she laughed at this idea. Abraham was devoted to Ishmael, and begged that he might be the

heir. He was willing to give up the Lord's plan; but the Lord said, No, Sarah shall have a child.

For twenty-five years Abraham called himself by a name that meant a multitude. One can imagine his friends saying, "Abraham, you sign

your name as a man with a large family. Where are your children?" What could he say? But he staggered not at the promise of God, and in time Isaac; the child of promise, was born.

IT TAKES faith to sign a name that means a multitude and to hold to the promise that you will be the father of a whole nation, when you have not a child in the world. We have similar experiences. We have the privilege sometimes of signing our names as health reformers, when our friends say

### Faith is the Victory

OUR greatest need is faith in God. When we look on the dark side we lose our hold on the Lord God of Israel. There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith; trust the Lord to prepare the way for His work. Then you will find rest in Christ.

—*Faith and Courage*



to us, "You a health reformer? You do not look well. See that friend of ours who drinks his tea and coffee, and eats flesh food, and all other things that appeal to the appetite, and he looks fat and well kept." It is under such circumstances that it takes faith in the principles of right living, to sign up as a believer.

At the sanitarium we have to spend hours trying to convince some of the patients that they should give up some of their habits that the Lord says are wrong. These habits are like Hagar and Ishmael in Abraham's life. People think much of material things, of the food they like, and other things which they consider good. They have to put some of these things away and accept by faith a better way of living.

**W**HEN the Children of Israel were about to enter the promised land, a group of men spent a month looking over the situation. They came back with samples of fruit from the land they had been spying. They appeared before the great company of Israel, they told of the wonderful products of the land and other advantages over there; but ten of them added, "The walls are high about the cities, and there are giants in the land. We look like grasshoppers beside them." This lack of faith in the power of God to make them victors, puts these ten spies in the grasshopper class.

As they told their story, two other men, Caleb and Joshua, stepped forward before that great company, and they said, "Our brethren are not seeing things in the right light. They have not the right view point. We are well able to do what the Lord asks of us." They staggered not at the request of the Lord. Then some of the others were ready to stone Caleb and Joshua.

It is only by faith that men can grasp the promises of God. But we should remember that those promises are just as sure before we believe them as they are after we see them accomplished.

**Y**OU remember the man Korah. He was a gossip. He went to his friends saying, "I do not want you to say anything to others, but people say Moses has brought us out here in the desert to let us starve. We were earning a good wage in Egypt; we had what we wanted to eat down there; now we have nothing but this bread.

"Things are not going right. It looks to me as though all things are going to pieces.

You have heard about the sons of Aaron. They went bad, you know. They had been drinking, and they went so far wrong that the Lord Himself slew them. Things are wrong in this place, I do not want any part in this school. I would not stay here if I could help it. There is a clique here that is running things into the ground. You see how Moses and Aaron and a few others have everything their own way."

Then it was that Joshua stood forth and counselled the people to have good courage. He reviewed the leadings of the Lord through the Red Sea, the marvelous deliverance from Egypt, and His care for them in the wilderness. He talked courage and faith when the multitude was talking doubt and discouragement. And those who doubted, and criticised and complained and grumbled, died in the wilderness. Their bones were left to bleach in the desert while their children, who learned to trust God, went through to the promised land.

**W**E CANNOT base our faith on men, for men will make mistakes. Our faith in the Lord and His work must go beyond the things we see with our eyes. It must not be shaken even though servants of the Lord go wrong. When Israel was on the very border of Caanan, there came into the camp some of the fashionable women of Moab and some of the leaders fell into their hands. The devil had his trap set for these men; but the promises of God were still sure, and those whose faith remained unshaken went through. It was a great shaking time for Israel as they stood on the borders of the new land. Many in whom they had confidence were shaken out; but the children, three million of them, went on through the Jordan. Before them the walls of Jericho fell, and they conquered the land.

All through these trying times Caleb and Joshua stood firm. Their faith was unshaken. When it seemed that dissatisfaction and back-biting were about to get the better of the people, these men talked faith and courage and we must have Calebs and Joshuas in this work of ours. It takes unwavering faith to conduct missionary units. When the Lord tells us that every city should have its center of light, such as cafeterias and treatment rooms, it takes faith to start centers. But we must step into the work with the same faith that was shown by Ca-



leb and Joshua if we expect to go through to the end.

Like Paul, who had experiences similar to those of Moses, like Caleb and Joshua, upon whose shoulders the burdens rested heavily, we must say that nothing can be so deep, nothing so high or so strong as to separate us from the Master and the work He has given us to do. Eye hath not seen, neither hath the ear heard the things which the Lord has prepared for those who have this faith.

### Visiting Missionary Centers

ON THE seventh of May, Mrs. Scott, Miss Boynton, Mr. and Mrs. Fred Austin and their two children, Miss Gertrude Lingham, Mrs. Bralliar, George McClure, and Walter Appleby, started by automobile for Knoxville, Tennessee, where Brother and Sister Austin planned to locate in connection with the cafeteria. They visited a number of units on the way there and back, and report a very lively interest in self-supporting missionary endeavors.

The first halt was at the home of Brother and Sister Lloyd Swallen, whose address is St. Andrews, Tennessee, the location of a well-known Episcopal school. They are four miles from Monteagle where the summer Chautauquas are held. The home is on a ridge of the mountains, beautiful for situation; from the back of the house one can see the surrounding country for forty or fifty miles.

These young people are carrying on a self-supporting work, and a truck garden is their principal means of support. Brother Swallen says he is farming the proverbial seven acres. Monteagle is his market, where he has gained a reputation for good vegetables, put up in the most attractive style. While marketing his products he scatters literature, and talks to the people on matters of health, on Bible teachings. He says there are many advantages in meeting people at the back door.

BOTH Brother and Sister Swallen are Madison graduate nurses, and they do a large amount of medical missionary work in the community. In this way, they have won the confidence of their neighbors and the favor of physicians. With the Lord's

blessing and their simple treatments, they have seen some remarkable recoveries. There is a neat log cabin on the place to which they have added a room, and here they take care of some patients who are able to leave home for treatment. They have a very desirable site for a rural sanitarium, and toward this they are working.

In Monteagle, Brother and Sister W. W. Goss are conducting treatment rooms in their own home. A good work is being done in this well-known section of the South. This group of workers, in their quiet way, are coming in contact with educated and refined people; for they are within reach to three large educational institutions they are working also for their mountain neighbors.

SOME time was spent at Chattanooga, where meetings were held with the cafeteria workers, Sisters Kinner and Hilgers, for the study of methods of work and plans for advancement. Brother W. C. Boynton, for many years a resident and worker in Iowa, lives about four miles from the city; and his home was open to the visitors as long as they stayed at Chattanooga.

Sand Mountain is a plateau in northern Georgia, on which several groups of workers are located. On the brow of the hill overlooking the valley of the Tennessee River, is the home of Brother and Sister Lucian Scott and Sister Martha Fuller, who for about eight years have carried forward an excellent school for the children of their community. Six or eight miles from there, Brother and Sister James McLaughlin have a small farm which is the base of their support, while they are conducting a school and caring for the sick in their own home. One is impressed with the neatness of the surroundings and the spirit of these workers, as they live day by day among the people, giving their time and their strength to others. Recently, Brother and Sister Albion Johnson joined this center, their coming will make possible a broader work.

A LITTLE further on the mountain is a still older unit, where live Brethren Reynold Peterson, Lauren Noble, W. H. Harbolt, and Elder Phil Hayward, and their families. These people have prosperous looking farms, gardens, and poultry yards. Elder Hayward is especially interested in poultry raising. The mountain is a good fruit-growing section, and this school



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center, during the years it has operated, has done much to change the habits of the people by teaching the children and by educating the parents in better methods of agriculture, in canning, cooking, and the care of the health. They are active in Bible teaching in the Sunday schools and elsewhere.

It is an inspiring sight to see young men and women locate in these isolated places, according to the instruction that has been given us as a church, and there live the truth which is dear to them and which transforms men's lives. It takes courage and faith to do this sort of missionary work, with no visible means of support except as it comes from the soil; but God adds His blessings, and one of the blessings is a character development which perhaps could not be obtained in a less strenuous life.

WHILE in the region of Knoxville, the company visited the home of Brother L. W. Wilson on Kimberley Heights, twelve miles from the city and near the little town of Newberts. Brother Norman Wilson has charge of the farm and is assisted by Brother Harold Slaughter. Mrs. Elizabeth Wilson-Slaughter and Miss Ethel Wilson are the nurses in this group. Lumber for a sanitarium has been cut from timber on the place, and they look forward to the time when they will be better equipped to care for patients. Physicians are urging them to care for patients in their own home.

A very pleasant day was spent with the Doctors John and Linnie Black, former members of the Madison faculty, who have a prosperous business in Maryville, Tennessee. This is a college town, and they are associated with an excellent class of people.

A few hours were spent at Southern Junior College at Ooltewah, Tennessee, during commencement week, where Professor Leo

Thiel is in charge. The company reached there just in time for the annual picnic, where they met a number of friends.

THE trip to Hurlbutt Farm School near Reeves, Georgia, was a very pleasant one. The farm is a beautiful place for a school for young people. Professor W. S. Boynton is in charge. At one time, Reeves had a prosperous sanitarium under the direction of Dr. O. M. Hayward; but the building burned, and it has not yet been rebuilt, although it is the hope of the Reeves School Board to develop both school and sanitarium interests.

This farm was purchased by Sister E. W. Hurlbutt, formerly of Lake County, California, who became interested in the Southern work in the early days of Madison. She and her husband spent some time here before his death, and then Sister Hurlbutt felt that she wanted her interests in the South. The Spirit of the Lord moves upon the hearts of men and women of means to assist in the establishment of enterprises for the spread of the message and for the training of Christian workers. The great problem in all this work is to find men and women of consecration, who are qualified to develop schools, sanitariums, cafeterias, treatment rooms, and other enterprises that the Lord is calling for on the part of His people.

Those who have returned from this trip feel that their faith has been strengthened by contact with those who are out on the firing line of self-supporting missionary activity. Hundreds of others should find a place in this field. The harvest is ripe, and we say as did the Master, Where are the workers?

### News in Brief

AFTER a number of months in the South, Dr. R. E. Ownbey and his family left Madison on the twenty-ninth of May for their home in Williamstown, Missouri. Brother I. H. Sargent accompanied them a part of the way as they were traveling by automobile, and then went on to Kansas City where he plans to take a two-months' course in auto mechanic and electrical work, in order to fit himself for greater efficiency in his work at Madison. Mrs. Sargent remains in the South. She is carrying heavy responsibility in the Nashville Cafeteria.



# The Madison Survey

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## Useful Manual Labor—The Gospel Plan

THE BIBLE contains principles which when worked out in the life give success in this world and fit for life eternal. The Bible as a basis of education is a rock upon which society may rest secure.

At the time of the birth of Christ the world had grown entirely away from God's ideals of life. The schools had become *word* schools, wholly different from the school in the wilderness at Sinai where God directed the education of a nation. In this great training school, precepts, principles, and plans were given—and the people worked them out with their hands. The Jews, although far departed from the principles and methods of education laid down by God, still considered it an essential part of the training of the youth that all be taught a trade.

Paul, the apostle to the Gentiles, met the results of heathen training which was *word* education. Work with the hands was regarded as a prerogative of the lower classes and the misfortune of those not intelligent enough to successfully avoid it.

Paul considered it an essential part of the education of Christians and members of the

church, in ideals and practice to get away from "vain disputings" and do a full share of the necessary work of the world. In his parting instruction to the elders of the Ephesian church he said: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them

that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

To Titus who was left

to instruct and organize the church in Crete he wrote, "And let ours also learn to profess honest trades, that they be not unfruitful." He wrote to the Thessalonian church exhorting them to "Study to be quiet, and to do your own business, and to work with your own hands as we commanded you."

In order to make this instruction concerning manual work effective Paul set the example and said, "Follow us." He did not insist upon short hours or big pay, but as a matter of principle refused to become a burden to those whom he taught.

### A Practical Training

NOW as in the days of Israel, every youth should be instructed in the duties of life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development.

— *Counsels to Teachers*



Paul is the model missionary to the heathen. Now as in his day the heathen idea is that manual work is degrading and an affliction of the unfortunate. Missionaries today should teach the gospel in its fulness, and in order to do this they must have an all round training so that by both precept and example they can inculcate divine principles. *Manual training is a necessary part of the education of a Christian missionary.*

**N**O ONE enjoys doing a bungling job. The thing that gives the most pleasure to the doer is that which he can do the best. The only way to enjoy the common everyday duties of life is to do them uncommonly well: to be so skillful as to enjoy the satisfaction of work well done and to get through in good time. To be master of work makes of it a pleasant thing and a means to health and strength. To work with the hands slavishly and without mental satisfaction tires and wears muscles and nerves.

In order to train mind and hand to so coordinate that duties may be done with dispatch and satisfaction, children should be early taught to perform useful tasks. Work should be made so interesting that both mind and hand will give its best. *Manual training should occupy a prominent place in all primary and intermediate schools.*

**H**AD the education of the present generation been based upon Bible principles, how different would the condition of the world be today. Because of God's goodness to us we are made debtors to all men. Only by doing good to His creatures can we serve Him.

The false proverb "the world owes me a living" has become the mainspring of conduct for many. Less service for more pay is the demand of the times. The line is more clearly drawn between those whose aim in life is to *give* and those who live to *get*: between those who *do* and those who *demand*: those who *minister* and those who would be *ministered* unto. God's true servants are indeed "A peculiar people" as contrasted with the world because they are "zealous of good works."

**I**F YOU are not satisfied in your place and with your work you will never make of it a great success. Become more proficient and master your job. Get a broader vision of what you may do and become. Do your work with your might and as unto the Lord.

If you have not a job that God wants done get one.

### A Much Neglected Subject

**A**LIVE dog is better than a dead lion," wrote Solomon. A dog, even a very lively dog, is not a lion—but it can function as a dog. A dead lion at most can be only interesting history. The truth of this proverb is too frequently lost sight of in our educational program. Every student is exhorted to emulate the lion and to be content with no second rank. Whether alive or dead matters less than to fail to reach the goal. In an effort to make a success of life he dies, or if he continues to breathe he is only half alive. Regardless of other attainments he is a failure in life who is incapable of abundant living.

"I am come that they might have life, and that they might have it more abundantly." Faith in Christ, which brings us into harmony with God's law, is life. One of His laws is that we shall maintain life and energy by the food we eat.

Vigor and health of body is largely dependent upon the quality and quantity of the materials furnished it for fuel and repair. The proper functioning of that most marvelous mechanism ever created, the brain, is dependent upon the quality and quantity of food supplied it. It is a short-sighted policy to teach a boy to run a valuable machine at high speed day by day, drilling him to go faster and farther, with no practical working knowledge of its mechanism, with no instruction as to quality and quantity of fuel and lubrication, with no warning as to the effect of friction and overheating or the neglect of proper repairs. This is the method used in training the student to use his brain, and both teacher and student are surprised when there is a break down.

To learn how to care for the body is of first importance. A healthy body is essential to happiness, efficiency, mental culture, and is a great aid to spiritual development. While many things enter into the proper care of the body, eating is the most important thing we do.

We have all of us eaten two or three times a day all our lives and will continue to do so for the rest of our days. But how much do we really know about why, or what, or how much we should eat? How much time in school is given to the study of this essen-



tial subject of education? As much as is given to Latin, or Algebra, or many things we seldom use?

**I**N MANY of the schools something is now taught concerning food elements, cookery and food preparation, which is well, but its importance is not sufficiently emphasized and the time and effort spent is not in proportion to its value. When the importance of diet is more generally appreciated, greater effort will be put to finding out some of the things now but little understood.

The teaching of dietetics should begin with the child when old enough to select his own food, and should continue through all the grades. To wait until the youth is grown is too late. He reasons that if the matter is as important as it is represented he certainly would have heard more about it before, and that his teacher is not sincere. As growth and development of body as well as mentality is effected by the food eaten, in order to get the best results, instruction in what to eat and how to eat it should begin in the kindergarten.

The body is not like other machines but is self repairing and self regulating, given proper materials with which to work. Those who are physically mature may still do wonders in increasing their efficiency and capacity for service and joyful living by educating themselves in dietetics.

### Training in Housewifery

**R**EFORMERS in Switzerland have turned their attention to the increasing shortage of servants and the growing ignorance of good housekeeping. They have urged a law requiring all girls, after finishing their elementary education, to go to a public housewifery school. There, for one year, they will be taught all the duties of a household, from kitchen scullery to dressmaking and marketing. Special attention will be given to cooking "cheaply and artistically." Most Swiss are said to be in favor of this domestic conscription for one year, which they compare with all boys being taken into the army for military training, and it is expected that it will be put into effect in many cantons, if not in all.

—*The Pathfinder of June 9*

### Church School Gardens

**E**ARLY in the spring there was great enthusiasm in the church school room

over the church school garden. After deciding where it should be and what should be planted in it, the interested little band began their work. It was no easy task for little hands to carry all the stones away, measure off twenty beds just so, prepare the seed bed, make straight rows, and plant the seed exactly right. But the joy when the first leaves came peeping through the ground repaid all their efforts while expressions, "Look at my peas"; "My beans are as high as that", came from little throats all over the garden.

Then came the patient waiting for the harvest. Now that too is being realized for any morning you may see the little ones with their wagons and tools (gifts of Mrs. Scott) making their way to the garden preparatory to marketing their produce. At the present time the patients at the Sanitarium are enjoying beets, onions, and radishes from the church school garden. Careful account is kept and the children are learning to tithe their income in a very practical way.

Not only are they learning how to care for the garden but they are grasping many of the spiritual lessons we are told should be learned from the cultivation of the soil. Effect follows cause with unvarying certainty, is one of the lessons they learn from day to day. Again they learn that the harvest is a production of the seed sown in character as well as the garden. Also, "He that soweth sparingly shall reap sparingly." Another lesson they have gained is life that is preserved is the life that is freely given in the service to God and man. There is opportunity to explain the garden of the heart, with the bad seed and the good seed sown there. This garden must be cultivated; the soil broken up by repentance and the evil growths that choke the good plants must be rooted up.

In cultivating, the garden imparts a most essential training to the children in carefulness, patience, attention to detail, and obedience to law. The constant contact with nature "tends to quicken the mind and refine and elevate the character."

Some of the teachers have had their first experience in working with the children in this way and it was with reluctance they undertook the work. To them it has been the greatest inspiration of the school year and already they feel amply repaid in their own experience for their efforts.



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### Tonsils, Gums, and Teeth

**I**N EXAMINING a patient suffering from toxic disturbances, the oral cavity is often overlooked in the routine examination. In the teeth, the gums, or tonsils is often found the source of toxemia.

In studying the tonsils it becomes evident that they have a distinct purpose, acting as an excretory organ for foreign elements. When they become diseased they serve as incubators of invading bacteria and a menace to health. Thus is seen that special attention should be paid to tonsillar tissue.

The gums are subject to inflammation, infiltration, and infection. Diseased gums, infected or dead teeth with abscess formation at their roots, pour their infection into the blood stream. Calcareous deposits around the teeth irritate and cause inflammation, and infection usually occurs. Gum trouble from the simplest gingivitis to the most severe pyorrhea, can usually be traced to neglected teeth. Ninety-five per cent of all people have some affection of the gums, often the forerunner of pyorrhea. This disease is considered the most prevalent of all human ailments. It is very important that the gums and teeth should be examined carefully to ascertain if there is any infection present.

The greatest care should be taken by parents to see that the children's mouths and throats are well cared for, and our rural school nurses should make this a special duty in going their rounds. As far as possible, they should see that all trouble in tonsils, gums, and teeth is corrected and the children given a chance for sound health. Unless more attention is paid to these organs than has been during the last few years, many will have to sacrifice both teeth

and tonsils, little realizing how necessary they are to health.

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### News in Brief

**M**ADISON is a very busy place these days. Several who have taken an active part in the every-day duties of the farm, building, school, sanitarium, and even the editor of the SURVEY, are away attending the educational convention at Colorado Springs. Those who remain by the "stuffs" are attempting to do double duty. They are doing their best that everything shall be done as well, if not better, than ever before.

**D**R. Y. W. Haley is a real blessing to us in Dr. Sutherland's absence. He and Mrs. Haley have been members of the sanitarium family for the past few weeks. The Doctor, who is the president of the State Examining Board of Nurses, is taking an active part in the training of the nurses which is greatly appreciated by both faculty and students.

**M**OTHER D's many friends will be glad to know that she is now on full duty in her office and again dines with the family at Kinne Hall. Although an automobile was the cause of her severe accident she makes the daily trip to dinner in a machine.

**M**ISS Eva Marshall Shonts, of Chicago, is a guest of the school. Miss Shonts has a burden to do a work for the colored people and is interested in institution organization and methods of work.

**T**HE upper story of Helen Funk Assembly Hall is rapidly filling with students. The young ladies are enthusiastic over the comforts of this new home.

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**N**EWs has just been received of the death of Mrs. Elizabeth Wilson Slaughter on June 6, at the home of her parents near Knoxville, Tennessee. Mrs. Slaughter was a Madison student for some time having taken her nurses' training in the institution. Her death comes as a shock to the Madison family by whom she was greatly loved. Her husband and family have our deepest sympathy.

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# The Madison Survey

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## The Plan of Education as Outlined for the Training of Christian Workers

Extracts from paper presented at the World Educational Conference, at  
Colorado Springs, by Professor C. W. Irwin

WE ARE now rounding out a half century of educational effort. Fifty years ago this summer our people were busily engaged in a supreme effort to raise \$50,000.00 for the establishment of Battle Creek College, our first institution of higher learning. Fifty years is no mean period of time to contemplate. Within a like period, the children of Israel had departed from Egypt, had completed their wilderness wanderings, and had established themselves in the promised land, and "the Lord had given rest unto Israel from all their enemies round about."

The date which marks the close of such a period is a convenient milepost from which to take a backward glance and to gather lessons from experiences which are past and gone. From our former triumphs and defeats it is our privilege, as wise educators, to extract a measure of wisdom which may be a source of guidance for the future. A half century is time enough to do the sowing and the reaping. Within such a period, plans may be laid and policies launched and the fruit of them may be seen. . . .

IN THE schools of the prophets we have the great outline model for our Christian schools today. . . . These schools them-

selves were located in the country. Practical and industrial education was prominent. The students built their own buildings, grew their own garden stuff, cultivated the school farms and learned various trades. In these industrial departments, they earned their school expenses. Many of the teachers supported themselves in the same manner.

It is a striking and significant fact that Elisha performed three miracles in confirmation of industrial training. Our carpentry instructors who believe that school buildings should be erected by students under the direction of teachers should be encouraged by the fact that Elisha, in a similar case, caused the ax to swim. The matrons of our boarding departments could do their work with new zest if they remembered that no less a personage than Elisha showed his practical interest in the work of the school kitchen by neutralizing the poisoned pottage. Doubtless our school farm managers have read with interest the incident when the same prophet healed the barren land and the dearth of water near Jericho where another school was located.

But practical training was not all. An unusually rich curriculum was provided for the strengthening of the intellect. In addi-



tion to a reverent study of the law of God in the Old Testament Scriptures, the students were taught sacred history, sacred music, and sacred poetry. Thus the course of study was sacred, not secular.

The students were taught how to exercise faith and to obey the promptings of the Holy Spirit. "These schools were intended to serve as a barrier against the wide spreading corruption, to provide for the mental and spiritual welfare of the youth, and to promote the prospects of the nation by furnishing to the world men qualified to act in the fear of God as leaders and counselors."

"These schools proved to be one of the means most effective in promoting that righteousness which exalteth a nation. In no small degree they aided in laying the foundation of that marvelous prosperity which distinguished the reign of David and Solomon. The principles taught in the schools of the prophets were the same that marked David's character and shaped his life. In the early life of Solomon are seen the results of God's methods of education. In the reigns of David and Solomon, Israel reached the height of her greatness." God's people had risen for a little moment to His ideal. They were now the head and not the tail.

**WE HEAR** a great deal nowadays about recognition. All the kings of the earth sought Solomon's presence, not because he was seeking to follow the nations around or to adopt their standards, but because he was humble as a little child and sought God for wisdom. The kings and queens were coming to him because they recognized in him one who was controlled by different principles and that his wisdom came from a different God than theirs, and yet we are told in "Prophets and Kings" that "his manner of conducting the affairs of the kingdom was in striking contrast with the customs of the nations of his time."

But, it came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father." And thus it was that this remarkable man, to whom all the earth sought to hear his wisdom actually fostered and united in the degrading worship of idols. It is clear from this experience that the school and the church sustain an inter-

locking relationship. The event which happens to the one, happens to the other also. It is possible to judge a church by examining the principles and tendencies of its schools. On the other hand a live, growing and spiritual church will surely possess schools of a like spirit. A work of revival and reformation, therefore, is needed in the school as well as in the church.

The schools of the prophets fell into decay, and in Christ's day they were polluted with forms and ceremonies, magnifying the little things and belittling great things. Christ did not entrust Himself to them, and almost without exception the great characters of the New Testament were not trained in the schools of the Rabbis. Most of those men were trained in a school, the chief teacher of which was Jesus Himself. This was the last and greatest school of the prophets, and its influence is mightily felt in our own day.

#### Lessons For Today

**ALL** of these facts regarding the ancient schools might be dismissed as an interesting narrative of Bible times, were it not for the startling statement, "There is constant danger that our educators will travel over the same ground as did the Jews, conforming to customs, practices, and traditions which God has not given. With tenacity and firmness some cling to old habits and a love of various studies which are not essential, as if their salvation depended upon these things. In doing this they turn away from the special work of God, and give to the students a deficient, a wrong education."

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

An illustration of how God wishes us to lead and not to follow in these reforms is the fact that instruction on the union of manual labor and study was given to us as a people four years before it was advocated by any one else in this country in modern times.



### A Sample School

After giving the experience of Battle Creek College, which was established in the edge of the city instead of on a farm as the leaders were advised, Professor Irwin recounts the history of the Avondale School, established in South Australia in 1896. And Professor Irwin continues—

**N**O SCHOOL can conduct successfully industrial departments unless that school has an agricultural setting. Instruction had been given that, "If one-third of the time now occupied in the study of books using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question." In harmony with this the students devoted fifteen hours a week to manual labor as a part of the school program and training. Every teacher did his share in supervision or was a sympathetic collaborer with the students.

The work was done on the farm, in the garden, in the printing office, in the food factory, and in the various practical adjuncts to the institution such as the apairy, carpenter shop, blacksmith shop, broom making shop, store, tent factory, laundry, boarding department, and the one hundred and one other things that need to be done about an institution were all performed by students under the supervision of teachers and superintendents. Thus in the matter of industry, the school was self-sustaining. Besides the required time nearly every student worked extra hours as part or full payment of his expenses. The school was a veritable bee-hive in which the drones were most insignificantly in the minority. There was a busy hum of activity with no time for games or worldly amusements and yet the students were happy, contented and loyal to the high ideals set for the school. . . .

Properly balanced courses of study, suited to the needs of the field were employed leading to the work of the teacher, commercial worker, missionary and minister. In less than one decade, one hundred workers were trained who, after a period of training in the home fields, found their way into foreign mission service in India, China, the East Indies, and other island groups in the South Pacific. Thus the product of the school has justified the plan of its founders.

Human nature is about the same the world around and because of this fact, I have a firm conviction that with a rural lo-

cation and a school board and faculty absolutely loyal in theory and practice to the principles of Christian education, the pattern school can be duplicated in any part of the world today. . . .

### Dangers to be Avoided

**I**N THE matter of location, very many schools have been placed on the edges of towns and cities because a former school property could be purchased for a song, or some brother was minded to donate a piece of land for a school site. Thus by a species of short-sighted economy, several schools have labored under various and serious handicaps as long as they have continued in those situations. Others were originally situated in the country, but the boards of management have seen fit to sell the land immediately adjoining the campus, and thus they are throttled by houses and influences which destroy discipline, annul the possibility of agriculture and practical training, and place untold and unnecessary perplexities upon the shoulders of administrators. This is the case with some of our older schools.

Nearly two-fifths of our schools in North America are thus unfortunately situated. Out of this has grown a tendency to minimize the number of hours of manual labor and instruction, because conditions were not favorable for the development of practical education. This in turn has been followed by a tendency for games to return. When manual labor goes out of a school, games come in, or when games come in, manual labor goes out. They are mutually exclusive. Another tendency which has grown out of the reduction of labor is that the teachers exact a heavier toll of brain labor which in turn unbalances the three-fold symmetry of education. We are approaching a two-sided training for a three sided need. . . .

It would be futile, however, to diagnose the weak spots in our educational system and not suggest the remedy. I am glad that it has not devolved upon me or any teacher, however experienced, to suggest the solution of our problems. The great Master Teacher, Jesus Himself, thru His chosen agent, has given us clear and explicit instruction on every principle, policy, and detail of our work. We as teachers are standing in a flood of light. We need not go astray on any point, however small, if we heed the light.



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### Items of Interest

**P**ROFESSOR Oliver F. Sevrens who has spent a number of years in the Philippines, and who is deeply interested in practical education and industries which make for student self support, spent several days at Madison following the educational conference at Colorado Springs. Sabbath afternoon he and Professor and Mrs C. C. Lewis, in company with others from the School, visited two of the smaller rural schools, the Chestnut Hill School and Sanitarium, and the Fountain Head Industrial School and Rural Health Retreat, both located not far from Fountain Head, Tennessee. Professor Sevrens gave the family two interesting talks concerning the educational work with which he is connected near Manila, stressing the need in that field of workers trained along practical lines. This young man's devotion to his work and the cause of God, and his enthusiasm, awoke a hearty response in the hearts of his hearers.

**I**N RECOGNITION of the fact that all our schools, to do the best work, should be located in a rural district, action was taken at the recent educational conference, recommending that elementary church schools be selected whose teachers have vision, initiative, faith in God's word concerning educational principles, plans, and methods, and encouraged to develop the ideal curriculum for children where they may have land for cultivation, and where a simplified course of study can be worked out in harmony with the great principles of Christian education for children; and that schools wherein such efforts are having evident fruit shall be made the objects of observation by educational leaders, who shall disseminate the information, that others who

are interested in the development of such methods may benefit by the experience of these demonstration schools. We shall watch with interest for these reports.

**L**AST week's SURVEY contained extracts from a paper presented at the Educational Conference at Colorado Springs by Professor W. E. Howell, general educational secretary. It rings clear on the value of the industries in Christian training schools. This week paragraphs are given from the paper presented by the assistant secretary, Professor C. W. Irwin. We wish we had space for the entire paper, for it is a lucid history of fifty years of educational effort of the Seventh-day Adventist denomination. For a number of years Professor Irwin was principal of the Avondale School, and he is well fitted to speak from personal experience of the growth of that institution as it endeavored to put into operation principles outlined for schools of the prophets. It is the plan Madison is endeavoring to carry out.

**I**T WAS a great pleasure to have a long-promised visit from Professor and Mrs. C. C. Lewis who stopped at Madison on their way to Washington following the educational conference in Colorado Springs. Professor Lewis is a veteran in the educational work, and is intensely interested in the practical preparation of men and women for work in the home and foreign fields. He spent a number of years at Union College, and is now well known as the principal of the Fireside Correspondence School, which reaches out a helping hand to young people who are not able to take their training in the class room. Professor Lewis occupied the pulpit Sabbath morning.

**M**ISS Marguerite Coffin, formerly a member of the Madison faculty, has spent the last two years at Loma Linda where she is taking the nurse-training course. She came South by way of Colorado Springs, where she attended the educational conference, and plans to spend the most of the summer at Madison. She is the guest of Mrs. Scott.

**S**OME interesting letters have been received of late from Survey readers whose ambition has been aroused for an active part in the work laymen of the church should be doing. We thank friends also for their donations to the publishing fund.



# The Madison Survey

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JULY 11, 1923

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## Solving the Problem of Student Self-Support and Making Vocational Subjects a Part of the Curriculum

OVER twenty-five years ago at a camp-meeting at Owosso, Michigan, after talking with many prospective students who desired to enter Battle Creek College, but were unable to pay their way, Dr. David Paulson and I went to a retired spot to seek God for wisdom that we might know how to help these young people. After spending some time in prayer, Dr. Paulson asked, "Why not develop a school the door of which will swing open to all young people who are willing to work their way through school?" That idea stuck in my mind, and through the following years that I spent in Battle Creek College, in Emmanuel Missionary College, and later at the Madison School, I have never lost the vision I caught that late afternoon.

In the science of Christian Education self-support is made very prominent. We are told that —

"In acquiring an education, many students would gain a most valuable training if they would become self-sustaining. . . . The lessons of economy, industry, self denial, practical business management, and the steadfastness of purpose thus mastered would prove a most important part of their equipment for the battle of life."

"By the Israelites, industrial training was regarded as a duty. . . . Various industries were taught in the schools of the prophets, and many of the students sustained themselves by manual labor."

"The students have been learning to become self-supporting, and a training more important than this they could not receive."

Brevity is necessary, so I forbear to quote further concerning the importance of manual training. I take it for granted that we are in harmony with this phase of education, and shall confine myself very largely to the solution of the problem of giving it the prominence it should have in our daily school program.

We all find it much easier to develop the "word" school, than the "doing" school, but we realize that to meet God's plan for a great world-missionary movement, the "loud cry", our schools must lay greater stress on manual training, and on self-support in education through the industries.

There are many prophets and seers in the world who recognize the necessity for vital changes in both subject matter and methods of teaching. We are now looking for men of affairs who have ability to show how the thing can be done. How can the school link up with real life and its problems until, when the student leaves school, he is prepared to let the light of the third angel's message shine daily through his business? The Lord has said it should be done; the world is calling for it; it is the privilege of all the church members who have the last message for the world to demonstrate the feasibility of the Lord's methods.

Approaching the end, as we do today, we are told that, "Now as never before, we need to understand the true science of education. If we fail to do this we shall never have a part in the kingdom of God." If we



fail on this point we are disqualified to act our part in the latter-rain movement. Therefore, our position in the final great movement in this world hinges largely on our attitude toward and practice of these very educational problems.

#### Making Vocational Subjects Part of the Curriculum

IT SEEMS advisable to consider first the second phase of the subject before us; that is, the educational value of the manual subjects. On this point I want to read you one paragraph from a report of the General Assembly of the Presbyterian church at a conference held at Nashville, Tennessee, in 1832: This report reads:

"Your committee would remark that in their judgment no agency is better calculated to perpetuate our Republican institutions, push forward the benevolent enterprises of the day, evangelize the nations, and save a ruined world, than a union of manual labor with study."

It may be necessary to prove to the world that in stressing the "doing" method, we do not need to neglect the intellectual side of education. We are told that students will not lose mentally by dividing their time between labor and study; rather, by so doing they will become better literary students. Every one of our schools that has placed manual training on a level with the regular school work of the institution can testify with Madison that students thus trained do not fall behind others in scholarship. Instead, these students have placed our schools in the most favorable light before the world. There is something about the experience along practical lines of education that sharpens the mental faculties, and when we follow the Lord's instruction for the training of workers, the Lord will see to it that, like Joseph and Daniel, we come into favor with the world.

Man is three-sided, and according to all the rules of growth each one of the three sides, the mental, moral, and physical, will be improved by the proper development of the other two. There is a very close relation between the centers of mental activity and the motor centers of the brain, and both are brought into play when physical labor is made educational.

If manual training subjects are to take their proper place in the curriculum, man-

ual training teachers must be on a par with the literary and scientific teachers, and a similar equality must exist in the student body. History of education teaches us that it is the presence in manual labor schools of students and teachers not in favor of manual training that has killed the manual training idea. Those who are mentally averse to manual training in education naturally turn to the games and sports. The two cannot bear sway in the same school. Either one or the other must go.

There is a command that man shall earn his bread by the sweat of his face. Students who are not taught this by actual practice in the school will likely try to dodge it when they leave school. Those who avoid it, by divine edict usually pay the penalty in poor health, dull brain, or weak morals. Paul, the great apostle of manual labor in school and church said that men who would not work should not eat. As he carried the everlasting gospel to the heathen world Paul put this teaching into practice with the churches he organized. He dignified labor by becoming a self-supporting minister. If we are to raise up men of the Paul type, we should teach them to become self-supporting workers during the period of their student life.

One statement from the Spirit of prophecy on the value of manual training is sufficient to convince us that it should hold an exalted place in every curriculum, and that non-essentials should be dropped in order to make room for the industries. The quotation reads:

"Let students work the driving machinery proportionately. The constant working of the brain is a mistake. I wish I could express the matter. The constant working of the brain causes a diseased imagination. It leads to dissipation. The education of FIVE years in this one line is not of as much value as an all-round education of ONE year."

THERE are certain industries which by virtue of our religion and our mission in the world should be taught in our schools. These group themselves as agriculture and related mechanical industries, including carpentry; health work, including sanitarium, nurse-training, vegetarian cafeterias and city treatment rooms, and the manufacture of health foods; domestic arts and sciences; the manufacture of wearing apparel and



such things as are necessary for comfort; and printing.

It has been our policy at Madison to place each of these lines of industrial training in the curriculum. Each course consists of class room instruction supplemented by some industry or business enterprise. These industries are just as much a part of the course as is the laboratory work in chemistry or physics. This business training and the every-day work are vital factors in the the training of future self-supporting missionaries.

The question of teachers for this sort of work is a perplexing one, but we are not to stop because we lack well trained teachers. Make a beginning. An industrial department can be made a success both from an educational and financial standpoint if headed by conscientious directors even though they may lack in science and the principles of pedagogy. There is a recognized value in the farm chores and the household duties of the country boy and girl. These we can have, and if we are not prepared to do the best teaching along industrial lines, let us do the best we can with the teaching ability at hand, and hasten the preparation of better qualified teachers.

#### Student Self-Support

TURNING now to the problem of student self-support, I wish I had time to speak of the excellent work of our neighboring institutions, Emmanuel Missionary College and Southern Junior College, but time is short, and I know that naturally you expect me to speak from my experience at Madison.

In the founding of the Madison School, we were instructed to develop an institution that would give students an opportunity to earn their school expenses that they might become self-supporting missionaries; a training, than which, we are told, there is nothing more important.

We are located in the Southern field where there is need of many self-supporting missionaries. If our workers are to be self-sustaining in the field, they must be taught and tested in self-support while in the training school. Today, I am ready to tell you that student self-support is possible. Our students can make such school expenses as board, room rent, laundry, etc., by work while taking their training. Madison has developed activities that will support two hundred students continuously throughout the

year. What once was a matter of faith has become a reality. And not only are students supporting themselves, but the institution is supporting its teaching force. Friends have kindly assisted with donations, but these gifts have been used for equipment, not to meet operating expenses.

ONE of the first essentials in a school that gives students opportunity for self-support is a working force *that has faith in the plan, a definite aim, and staying qualities* that will hold them together until the scheme has become a recognized working force in the school.

To insure efficiency in a manual labor department, the director should understand the business, should be apt to teach, should have tact and patience, should be punctual, scientific, and deeply grounded in the love of the truth. He must be in sympathy with all other departments of the institution, and willing to work in the closest cooperation with them. He should be a good disciplinarian, and should take the right attitude toward such matters of public concern in our schools as diet, dress reform, and the social problems of students and teachers.

I stress teaching ability, because we find some men who are good tradesmen and business managers who are still weak teachers of the industries. And we find teachers who are weak when it comes to the practical work of an industrial department. To obtain the best results, we need directors who are both good teachers and efficient workmen.

The old-fashioned law and medical students read law and medicine under a practicing lawyer or physician, and many became eminent in those professions, but that apprentice system has given way to systematized instruction in school for the development of men of the professions. Our training of workers will fall short of the ideal so long as we are obliged to conduct the industries on the old apprentice system. But even that system brings better results than the purely intellectual method of teaching.

We need teachers with a love for and the spirit of the self-supporting idea; who have health, nerve, courage, vision, and the willingness, as Dr. Finney of Oberlin used to tell his students, "To go anywhere that duty calls, if need be with but an ear of corn in the pocket."

To find such men and women out of which to form a faculty for the self-support-



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ing manual training school is indeed a problem. We have been obliged to use men with one or more of the outstanding qualifications and then train them. Once, when we complained to Sister White, of the dearth of teachers for the industries, she replied that we had no one but ourselves to blame, for we had not been diligent during all the years of our school work to train teachers to do this type of educational work.

### A Rural Location Essential

**I**N ORDER for the manual labor school to succeed it is most important that it be properly located. On this point we read, "Never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities."

Students should have land for cultivation. Students in cooperation with teachers should do the farming and not leave it to hired help. One manual labor school paid a higher wage to outside help to harvest the crop than it paid its teachers, and when the students returned from their vacation the school did not have work enough for them to make their expenses. This emphasizes the necessity of the all-year school if the industries are to earn the support of the school and its students. There can be no long vacations, and at no time can the work of the school be suspended.

**M**ADISON has a farm of approximately 500 acres. It is divided into land for general farming, garden, orchards, and pastureland. Over these divisions, including also the dairy, poultry, bees, etc., there are eight men in authority who form a responsible group known as the committee on food production. These men are given power to operate the various farm industries, and they are responsible for the didactic work of the departments.

Each of these directors has with him a group of students to whom are assigned definite responsibilities, and who attend the meetings of the food-production committee. Some of these students show marked ability, and their association with the teachers is a continual spur to the instructors to keep up standards, and to work for progress both in instruction and in methods of work.

Necessity of the situation led us to adopt this method of carrying forward our industrial departments, but we find that it is sanctioned by the Spirit of prophecy which urges us to make use of advanced students as associates with the teachers in tutor work. This is valuable training for men who later will be called upon to lead out in church and mission work.

After trying in vain to find men big enough to head up some of these important departments in the school, I have come to believe that after all much of our industrial work will have to be carried on in this manner. This project-plan in education has brought our school work where it is recognized by those in our state who are carrying forward vocational education under the Smith-Hughes act of Congress.

**F**URTHER, in regard to equipment: buildings should be economically constructed, and largely by the students and teachers. There is a city style of architecture and a rural, and the farm school should have buildings adapted to the rural environment. Tools, machinery, supplies, etc., should be such as are necessary to carry forward the industries and enterprises which the Lord tells us should be connected with our schools.

In choosing the location, keep in mind the outside activities of the students, as well as the relation of the outside world to an institution of learning and health. The school must be far enough from the city to escape its contaminating atmosphere, yet near enough to draw patronage for its sanitarium, and near enough for students to carry forward city missionary activities such as vegetarian cafeterias, treatment rooms, health lecture work, circulation of literature, Bible work, etc. We are told that twenty miles is *not* too far.

Continued next week



# The Madison Survey

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## Solving the Problem of Student Self-Support and Making Vocational Subjects a Part of the Curriculum

Value of School and Sanitarium Operating Together

HAVING adopted the policy that the school is to train students in self-support, the teachers are driven to study the activities which the Lord says should be connected with our educational centers. These group themselves about as follows:—

1. The farm and all phases of agriculture and farm mechanics,—that students may learn to raise the food they consume and construct all necessary buildings.

2. A sanitarium which handles the sick from outside the school family, and trains students for genuine medical missionary work in city and rural districts.

3. Facilities for the manufacture and sale of health foods through which to teach dietetic reform.

4. The manufacture and repair of clothing, furniture, and other articles necessary for our comfort and that of others.

5. A printing department.

6. Centers of light and missionary activity in the cities, such as vegetarian cafeterias and treatment rooms, health food stores, schools of health, etc.

We are told that a sanitarium should be connected with all our larger educational institutions. There are wonderful advantages in the close association of the two institutions. From the material standpoint it is a profitable combination. The sanitarium forms a home market for all the produce of farm, gardens, orchards, and for dairy and poultry products, at good prices and with-

out the expense of marketing or competition. It also furnishes much profitable labor and with us is the chief source of cash income.

From the educational standpoint, both

sanitarium and school are the gainer in the cooperative institutional work. Patients in the rural sanitarium, and in close proximity with the school of activities, become very much interested in the problems, and their own mental attitude is changed toward life work, and such matters. This is especially true in the South where the dignity of labor has not been emphasized as it should. The wholesome atmosphere of a student body and teachers all engaged in useful work, and that as a part of education, appeals to them and elevates and enobles labor in their eyes.

### Importance of Right Methods of Education

NOW as never before we need to understand the true science of education. If we fail to understand this we shall never have a part in the Kingdom of God."



**T**HERE is also a personal touch with Christian people in such institutions that it is difficult to find elsewhere. The close association of patients with active, vigorous, spiritual-minded students is a constant uplift to patients. And the association of students-in-training with patients, many of them refined and influential people, steadies the students, gives them a feeling that they have a God-given work in the world, and that they are in the work of the Lord while taking their training. It is an impetus to spiritual growth and development.

This close association of sanitarium patients with the school led naturally to the development of the Nashville city work. Patients returning to their homes wanted to continue the diet of the sanitarium; some of them wanted to continue treatments, and so the vegetarian cafeteria and city treatment rooms were opened. About fifteen young men and women from the school go to the city each day. There they come in contact with the very best people. They are standing for principle; and they are teachers in a broad way and along vital lines. Then the sanitarium and city enterprises open in a most natural way the avenue for further presentation of the truths we have for the world.

We could not afford to hire outside help to carry forward these enterprises, but we can do a profitable business, profitable especially from the educational standpoint, when we utilize student labor.

I was impressed with a statement made recently by a minister who said that of all the cities he had worked as an evangelist, Nashville showed the least prejudice, and he felt that much of this work was due to the influence of the school and sanitarium and the cafeteria and treatment rooms in the city. We are told that medical missionary work should be the door for the entrance of truth into the large cities.

As this work has gone forward in Nashville, the city which is the natural field for Madison School activities, cafeterias and

treatment rooms have been opened in other cities of the South, largely by our students. In a number of instances these have the hearty cooperation of the local church, and they are a demonstration to laymembers of some of the work they can do with the blessing of the Lord and on a self-supporting basis. It is the duty and the privilege of the self-supporting school to help the church as well as its students in matters of training for greater efficiency in Christian service.

#### Changes in the Program

**I** WELL remember the time in our educational work when our faculty members puzzled their heads to find employment for students, sometimes even getting positions in outside families for some worthy young people seeking an education. Today the situation is reversed. Madison is providing work for about 150 students, and yet it lacks help to fully man all its departments with student labor. Men are more needed in our school than money, and so we put a premium upon student self-support. We make a double charge to students who want to pay cash rather than work, because we cannot hire people with their money to do the work.

I like the expression that "the student should place himself in school where he can through his own exertion pay his way as he goes. . . . Let the student set himself to work at manual labor, thus acquiring an education that will enable him to come out with solid principles, an all-round man."

One thing must not be forgotten. The school which makes its way and the way of its students through the industries, must make radical changes in the daily program. The program followed in schools not of the manual labor order can fill the hours with class room recitations alternating with periods of study. The school that gives students opportunity to work for their expenses must arrange a program that admits of unbroken periods of several hours for manual labor. Equipment should be in use all day long ;



all farm operations must be continuous; cafeterias must hold workers for several hours at a stretch. The operation of a sanitarium demands the same. This has led us to adjust the work and study program so that students have a block of time for work while another set of students are doing class work and study. Then the crews, or squads, change places. Thus each student alternates days of work with days of classroom activities.

It is interesting to note that when the Smith-Lever act was put into operation, the scheme of study and work was patterned after that followed for a number of years at Madison. It is a plan that proves advantageous wherever the laboratory or the project method of teaching is applied. It seems essential when the element of student-support is added to that of these other up-to-date methods of teaching.

**I**N ALL our educational work we must keep the missionary fields in view. Health is one of the first essentials. When manual training is given its place in the curriculum, we have a natural means of testing the strength and health of the student. We should let the student understand that he who can not stand up to the manual labor program is not physically fit for the foreign field. Again, the manual labor program in the training school is one of the best means of building up the physical condition of students. It is a health-preserver, a health-maker, and a great moral force.

There are also mental developments that follow manual training in education that are needed in the future life of missionaries. Manual labor, rightly conducted, develops the spirit of economy, patience, tact in dealing with men, adaptability, faith, courage, endurance. It gives the missionary *standing room* in the field of labor to which he may be called.

An energetic student can, during the school year of forty-eight weeks, earn his school expenses, and at the same time carry

on his class work and receive a full year of recognized school credits.

**P**EOPLE coming in contact with our school are often surprised at the volume of business done by the institution. While it is a school, it is also a business concern, and students are active in the business. They are partners in a growing plant that handles several thousand dollars worth of business each month.

Some may be interested in the details of remuneration for students. Some years ago we decided upon a policy that is akin to the old system of barter. In exchange for student labor, the school gives board, rent, laundry,—in fact, all expenses except books and clothes. In spite of the fluctuations in prices of labor and food in the world, the school has maintained what we consider an even balance, allowing the student to earn his expenses.

For their labor, students receive credit by the hour. Some are worth more to the institution than others, and more than they are allowed. However, students in training for missionary work need to learn that the wage one earns is not so important as the development in him of a spirit of helpfulness toward the institution and the missionary enterprise with which he is to be connected through life.

The school is not a cold-blooded, commercial concern. It has been created, and is maintained, by great sacrifice on the part of the teachers. Equipment has been the gift of friends, and the operation of the institution depends upon the closest cooperation of students and teachers. The student needs to learn to produce more than he consumes. If he has a living while in training that is sufficient. He goes forth from the institution without debt, and with the spirit to give his time and ability to the enterprise with which he may connect when his training is over. Such students will serve in mission fields at much less outlay of means than other workers.



A school providing self-support for students is a growing institution, and must add to its equipment frequently. A school giving its students opportunity to earn their way should not be asked to provide funds from its earnings for new equipment. If the school can keep up its manual training equipment, can keep out of debt and maintain its efficiency, it will have little trouble in getting financial help in the way of donations from friends for new facilities.

#### Avoid the Spirit of Commercialism

**C**AUTION is needed however in the development of manual training departments lest they be conducted largely for their commercial value. When the spirit of commercialism gets possession of any manual training department, it will kill the efficiency of that department for training workers for the great harvest field. Let us develop those industries that the Lord has said should be operated by the members of the church,—such industries as the students can develop in the churches which they raise up when they go from the school, the industries which can be carried on by our people while they are giving the gospel to the world.

Paul was a missionary of the self-supporting type. He made tents as a means of livelihood, but he did not attempt to compete with the tent factories of the day. He was not sewing tents for the money he could make, but for his own bread and clothes, that he might not have to depend upon the new converts for these necessities. In our industrial education, we need to so conduct the manual training departments that we teach students to care for themselves; to provide for themselves the food they eat, the clothes they wear, the houses that shelter them.

In addition to this, they must be able to care for themselves and others in case of sickness. Carey cobbled shoes, not to make money, but as a means of livelihood while preaching the gospel, while seeking souls

for the kingdom. Let us stress, therefore, those industries in our manual labor schools which will train the students to provide necessities plus those that will enable them to make others comfortable in health and in sickness. They will then be ready to go out into the churches and teach others to do those things for which our religion eminently fits us, such as feeding people the proper foods and caring for the sick.

Judgment must be used also not to attempt industries that are beyond the capacity of students, or that require too much time in attaining a working knowledge. The world is helping in the solution of this problem. Intensive instruction in short courses is now being given in many places to meet the demands of men in the world. The Knights of Columbus and the Y. M. C. A. are carrying forward lines of instruction in industrial training in which six weeks will make a man ready for a job, and then he continues his education while holding the job. We should do as much.

#### Let Figures Speak

A few figures may put this question of student and institution self-support more clearly before our minds.

The average yearly expense of a student in our schools is \$250.00 to \$300.00. Last year at Madison 150 students earned their way by work. Had these students paid cash, they would have turned in more than \$35,000.00. They earned that amount while obtaining their training as missionaries. We consider this a valuable part of their education.

Madison's twenty-five workers, if paid at the average teacher's wage, would have drawn a salary of \$25,000.00, which brings the sum to \$60,000.00.

The income at Madison from the industries the past year was about \$75,000.00, approximately \$65,000.00 of which came to the institution as cash from the world through its sanitarium, cafeteria, and other



enterprises operated with student labor. The institution gave its students their board, room rent, and instruction; the teachers a humble living, besides some money for missionary purposes; and the upkeep of the plant was maintained, and some new equipment was added.

These figures indicate that students and teachers cooperating, brought in over two times as much as these same students would have paid in cash.

When the habit of self-support is formed in students during their school life, we reap the results in self-supporting missionary enterprises, such as rural schools and medical missionary centers. There are in the South over 200 workers of this sort, aside from the Madison group. At a moderate salary of \$1000.00 these workers would draw \$200,000.00 per year. If they could not support themselves, I fear that to throw their support on the general cause would be too great a burden for the treasury.

It is estimated that 15,000 students attend our intermediate schools, academies and colleges. At a minimum estimate of \$200.00 each per year, they pay \$3,000,000.00 into our schools. The plan I have outlined for student self-support would release much of this \$3,000,000.00 for missionary work in the world, and the students would be better prepared for life's work by having earned their way through school. Eleven hundred teachers in these schools receiving an average wage of \$1,000.00 per year, calls for more than a million dollars. It is possible for this money to come into the schools from the outside world through the activities and industries of the schools. This would release about \$4,000,000.00 for our people to turn into other missionary activities. At the same time, the schools and the young people would be the better for the element of self-support in their training.

It is well understood that school fees from students cannot cover the entire cost of op-

erating and maintaining our schools. Educational institutions of the world depend upon endowments, and our colleges and training schools have to be helped by donations. As demonstrated at Madison, when students and teachers work together they are able to bring to the institution twice the amount paid by the average student body. On this basis, 15,000 students working their way in cooperation with the teachers, would bring to the institutions about \$6,000,000.00 annually, nearly all of which would come from the world.

We would then realize at least a partial fulfillment of the promise in the sixth chapter of Isaiah which says that the gentiles will come bringing their wealth. We are conducting enterprises such as the sanitarium, cafeteria, and treatment rooms, which bring people to us, and they bring their money, and we find that much prejudice is broken down and hearts are prepared for the seeds of truth which the Lord says will bring fruit in the future.

The result of this type of education on the part of our training schools may mean the saving of millions of dollars by workers who have been trained to support themselves. The reflex will be felt in the churches, for a spirit will be kindled which will result in the operation of many enterprises through which the light of the gospel will shine forth to the world. Such experiences will bring the loud cry, the latter rain in its fullness. It is by solving this problem in our educational institutions that laymen of the church will unite with the ministry in proclaiming the last message to the world, and then will the end come.

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#### IN TESTIMONY

of the Madison School and its methods of operation, it has been written :

"The students have been taught to raise their own crops, to build their own houses,



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## THE MADISON SURVEY

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and to care wisely for cattle and poultry. They have been learning to become self-supporting, and a training more important than this they could not receive. . . .

"To this is added the knowledge of how to treat the sick and to care for the injured. This training for medical missionary work is one of the grandest objects for which any school can be established. The class of education given is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light. . . . Then the light of truth would be carried in a simple and effective way, and a great work would be accomplished for the Master in a short time."

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### Items of News

THE gardens are producing a splendid quality of beets. One day last week the canners put up 140 gallons of beets and 240 gallons of greens.

AT THE Friday morning chapel hour Elder C. W. Curtis, president of the Kentucky conference, addressed the family, giving some personal experiences in his

work among the mountain people of his state.

THE annual Fourth of July picnic, held in South Park on the School property, brought together a large company of neighbors and friends from Madison and the Bend. A basket dinner was served, followed by a program and games.

A READER of the SURVEY who has recently been introduced to the activities of the School, in sanitarium, food manufacturing, and cafeteria and treatment room work, writes: "I wish to know if your charter permits you to establish branch institutions in other parts of the United States than the South. I greatly hope it does, and that your work may spread rapidly."

FOLLOWING the educational conference Elder and Mrs. R. E. Loasby who are home on furlough after seven years or more in India, spent a few days at Madison. They visited also other nearby institutions. They spoke to the family several times, giving experiences from their work in the East. Elder Loasby is interested in the development of cottage industries for the natives, such as weaving, and is operating a number of looms, most of them hand made, in the school with which he is connected.

FRIENDS have been answering the call for books for the School library. A letter recently received from Dr. William Goodell Frost, for many years president of Berea College, well illustrates the kindly spirit with which friends have responded. Dr. Frost writes: "Noting that you need a certain number of books to reach the standard, I asked the librarian of Berea College if she could send you some duplicates. She has sent by freight some two hundred books. She got them off so promptly that I did not get in some from my own library that I intended to send. I think I will have about fifty more for you this fall." We thank all such friends for their very generous responses.



# The Madison Survey

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## The Christian School is a Strong Factor in the Salvation of Souls

FROM the days of the Schools of the prophets to the present time, it has been the plan of God that schools conducted for the training of Christian workers should be one of the strongest factors in the Christian organization for the salvation of souls. To accomplish this purpose the schools must follow closely the Lord's outline for the education of His people, for He has given a plan as distinct as the pattern shown Moses for making the tabernacle. Every detail has been made clear, and the product of that plan of education is a Christian worker, willing to go wherever the Master may direct, to work in any way the Lord indicates for the benefit of his fellow men and for the advancement of the cause of God in the earth.

One thing has stood in the way of the most rapid advancement of our school work; that is the tendency to conform our methods to those of the world. The result of this conformity has been the retarding rather than the hastening of the work of God in the earth. "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."

IF SCHOOLS are conducted for the salvation of souls, then there should be many schools. We are told that where there are six children a church school should be established. This little school, taught by a godly teacher, would be a mission center for the children of the church and for any other children that may choose to attend. If the methods of the school are up to the standard that every Christian school should reach, then many parents outside the church will seek admittance for their children. They will see that the all-round training of the church school develops character, gives breadth of intellect, health of body, and a strong moral nature. It is a soul-saving center.

The establishment of such schools becomes the business of laymen. Wherever there are children the parents will see to it that a school is conducted. Then, wherever there is a group of older children or youth, more advanced schools will be conducted for them. One school in a conference, or state, may not be enough to meet the needs. If laymen will take this work in

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### Devise New Methods of Work

THERE is a science in the humblest kind of work. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. In agricultural and mechanical occupations men may give evidence to God that they appreciate His gifts in the physical powers, and the mental faculties as well. Let educated ability be employed in devising improved methods of work. This is just what the Lord wants. —*Work and Education*

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charge and make the schools self-supporting, if they will be missionary teachers, willing to work for the Master in the school-room, and for the children and youth at home, as they would work as missionaries in a foreign field, then the number of schools may be greatly increased, and a broader missionary work may be done in the home field, and the end will be hastened.

**M**ANY of our schools are a financial burden to the conference. The conference cannot afford to conduct very many schools that run behind in expenses each year, but teachers who are willing and able to make their own support from the soil, or from some other industry, or from medical work, will be able to do a much larger educational work than heretofore we have been carrying forward.

There is a problem for us to solve in the matter of student and teacher self-support through the industries. It is possible for schools to give students work to pay their expenses. It is possible for students and teachers by cooperating in the industries to make the school self-sustaining. It is little wonder that the number of our training schools is limited when the smallest deficit of such an educational institution for the past year was \$6,000. But when teachers put more into the school than they take out in the form of salary; when students catch the same spirit, and contribute to the school more than they take out, the number of schools will increase.

**O**UR schools should be located on a farm. The land should be cultivated by students and teachers. The school farm and gardens should raise the food eaten by the school family. The more nearly this can be done, the better.

In connection with all the larger schools there should be a sanitarium for the care of the sick. Every Seventh-day Adventist should be a medical missionary, and every school, no matter how young the students, or how few their numbers, should be planting the seeds of medical missionary work.

Students should be taught to work for their living. This is a most valuable part of the education, one of the essentials, so that the school that makes self-support possible is not robbing the students of anything. Rather, such a school is giving the students added advantages for the lives they are to lead as missionaries. Students should learn

to bear responsibilities. The burden of support should be shared by them while they are in training.

When a school adopts the scheme of student self-support, then will follow the plan of student self-government. Students who carry burdens and responsibilities should have a voice in the affairs of the school. Students who help raise the food in the school gardens should have a voice in the plans for those gardens, should help determine the varieties and the amount of seed to be sown, etc. The young people are to share in the business of the concern which they call a school, and this is developing in them the ability to govern themselves.

"Cooperation should be the spirit of the school-room, the law of its life." "The rules governing the schoolroom should, so far as possible, represent the voice of the school."

In the days of the Schools of the prophets students were taught to make their expenses by work while they received their education. It would seem that it has been our policy to conduct schools on a losing basis. We have felt that we owed it to our students, to the young people in our ranks, to make up the deficit in the running expenses of their schools. But we are coming to see that it is not a blessing to a student to pay his debts for him. We are to teach him not to incur debt; to leave the school free from debt, and to bear his part in operating the school free from debt.

As we grasp the principles of Christian education more fully, a greater number of students will attend our schools, a greater work of soul-saving will be done through our schools, and a stronger class of missionaries will be sent forth from our schools.

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### A Report From the Farm

**P**ROFESSOR Charles Alden went over the farm one day last week with the committee on food production, and in the evening he gave the family the results of his tour of inspection. In part he said—

There are three kinds of agricultural people: the stony-ground farmers, the thorny-ground farmers, and the sure enough good-ground farmers. As I looked over your farm today I saw some things worth while. When at this season of the year I find green fields where fields should be green, garden plots



free from weeds, a good dust mulch, I feel inspired and congratulate the farmers.

It is possible for us to become teachers of people who may know much more of the technique of farming than we do, by the way we put some of our agricultural projects across. It is our privilege to do our work with such consecrated skill that it becomes not only an inspiration to others, but by so doing we become teachers of men who technically may be better equipped than ourselves. I feel to encourage you in your work. I see some of the best project work here that I have found in Davidson County. When you put over a good project whether it be in the kitchen, at the sanitarium, in the work shop, or on the farm, even if you do not understand all the science connected with it, you have done a worthy work which is deserving of educational recognition.

It is well to aspire to greater knowledge. That mental attitude will make you grasp facts rapidly. I believe that a month here in connection with your projects, and with the hungering for scientific knowledge that comes with such work, is better than a whole year of study in a school without that practice and inspiration.

I have known the Madison farm for a good many years. As I went about today, I was pleased to see the growth and development of the leaders in these projects. They are broadening out in their minds. Our higher schools and the universities are coming to recognize the benefit of this very kind of education. It is no longer necessary to spend years on Latin and Greek. Our universities will now accept several units of work in agriculture for the men and domestic science for the women.

Professor Alden called special attention to the various crops in the gardens and on the farm, the berries and the melons. The experiences of the year demonstrate the advantages of cooperative work, and the educational value of placing responsibility on the shoulders of students.

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### The Rural Sanitarium

IT IS no longer a question whether people will come to a sanitarium in the country. The Rural Sanitarium is so crowded this season that it is necessary often to place some of the patients in student cottages.

Sick people from every direction turn to us for help. People who have a mind to serve the sick, to provide for them a comfortable place in the country, where they can rest, have wholesome food simply prepared, hydrotherapy and other rational remedies, and a quiet, homelike, Christian atmosphere,—such people will find no lack of sick and suffering who will accept of their hospitality.

There are hundreds of Christians standing practically idle in the market place, as the Savior described them, who might do a wonderful work in a very simple way and with simple equipment. Every church should have some place to care for the sick. This seems to be the special time to do this type of work, and if we are too slow about responding, there is danger that a little later we will awake to find that others are doing what we might have had the blessing of doing.

It may be you feel the need of training. That lies within the reach of a large number. Madison opens its doors to those who desire to prepare for medical missionary work in rural sanitarium or city treatment rooms, for cafeteria work and other health-food teaching. It trains also for work in various industries, and for the rural school. One thing that often interests students is the fact that they have opportunity here to make their way by work while taking their literary and industrial training.

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### Friends Among the Professional Men

DOCTOR E. M. Sanders and his assistants performed two major operations at the sanitarium last Thursday. The name of Dr. Sanders would appear in our columns very often were we to tell of his frequent visits to the place. Indeed, the doctor has so fully entered into the work of the place that he is almost a member of the concern. He has shown his interest and his spirit of cooperation in hundreds of ways.

To illustrate: when Mother D was injured in the West about a year ago, Dr. Sanders was one of the first to offer help in her suffering. After she was brought home, he was out over and over again to see what he could do to help and encourage her and to make her more comfortable. He has shown the same spirit in the case of many students who needed his services. His willingness to



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serve the needy with no thought of remuneration has touched our hearts a great many times.

The medical work carried on in connection with the Madison School has brought to us a great many friends among the physicians. This will encourage you who plan to start a similar work. If you carry forward a work on the lines that the Lord has indicated, if you are willing to work unselfishly for sufferers, and will treat the medical profession with due respect and courtesy, you and your work will not lack friends among the physicians.

### News in Brief

**D**URING the summer months Professor Floyd Bralliar is teaching in Camp Nakanawa, a camp for college girls, beautifully located near Mayland, Tennessee. Mrs Bralliar and his daughter Alice are with him.

**T**HIS week, Elder C. V. Leach is moving his family to his former home near Hanna, West Virginia, where, with his children on the farm, he plans to carry on a line of missionary work. It is with regret that the Madison family part with Elder and Mrs. Leach who have made for themselves a warm place in the hearts of the people. Elder Leach has had charge of the Bible teaching and evangelical work of the institution. His class work has been taken up by Elder N. C. Wilson, formerly of California, who has been intimately connected with the school for the past year.

**I**T IS none too early to begin preparation for the fall term of school. You who look forward to a course of training for rural school work, for home economics, or cafeteria work, for nursing or treatment room work,

or for agriculture, and those who desire pre-medical subjects with a view to making self-supporting missionary work their life business, are invited to write for information concerning the Madison School. It is possible to make school expenses by work, and in forty-eight weeks receive credits for four units of class work. To do this, one must have health, ambition, and consecration. Send for calendar and application blanks. The address of the school is on the front page of this sheet.

**T**HIS week the final touches are being put on the library and reading rooms in the new assembly hall. After years of limited space, we cannot adequately express our appreciation of the commodious quarters in the new building. It is the beginning of a broader educational work along some lines. Friends have responded generously to the call for donations of books. Good books, books of history, biography, travel, science, and reference are a very acceptable gift, and we will be glad still to receive contributions from those who have books they feel they can spare. Some may prefer to send money with which to purchase books, for some books are needed that we can scarcely expect to be donated. Any help is sincerely appreciated.

**T**HE Louisville cafeteria had some problems that made the workers call for help and counsel. Mrs Scott, who is field secretary of the Medical Missionary Volunteers, is an angel of mercy to such little groups who are working for the public either in vegetarian cafeteria or city treatment rooms. She and Miss Marguerite Coffin are spending two weeks at Louisville, giving all sorts of help as the unit improves its quarters and adds to its facilities. The Medical Missionary Volunteers are a body of consecrated men and women who are working in a number of Southern localities, conducting missionary enterprises of the self-supporting type. They are doing a work that should be greatly enlarged, for medical missionary work is said to be an entering wedge to our large cities. In most instances these groups, or units, have a farm so that the workers have the benefit of a country home.



# The Madison Survey

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## The Mental Attitude that Brings Success in the Lord's Work

**T**WO women shall be grinding at the mill; the one shall be taken, and the other left." These two are working side by side, and to all outward appearances may be doing equally well. The one receives the reward of the faithful while the other is passed by.

This is due to the fact that one has a mind in harmony with the will of the Lord while the other is serving himself.

Two students may be working side by side on the farm, in the food factory, or at the sanitarium. The one may be full of inspiration for the work and the Master to whom he has dedicated his services. In the day of

reckoning this worker will be rewarded. In fact, as the days go by he is getting a different reward in the form of character building than his companion whose heart is full of complaining, and who sees nothing to inspire him to put forth his best. In the manning up of enterprises for the Lord, the first of these students will pass on to a place of responsibility, while the other will soon drop out of sight.

**S**PEAKING under inspiration, Moses said to the children of Israel, "Your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness."

The "little ones" spoken of here were the youth twenty years old and under, concerning whom the fathers and mothers in the wilderness were complaining. They felt that they were not having a fair chance. They felt that it would have been better for them had the whole nation stayed in Egyptian bondage. This was surely a very narrow

### Dr. Frank Crane on Criticism

**A**S A RULE I do not criticise anybody and waste no time upon things I do not like. I find plenty of material to occupy all my time in writing about what is helpful and what can bring help to the reader, or assist in his growth. I do not condemn the destructive critics. They doubtless have their place. So have hangmen, grave diggers, and all the army of those who are busy with removing the debris from the world. Only I do not belong to that army.

view of the matter, a short-sighted way of looking at it. They had the wrong mental attitude. The Lord was not uttering an arbitrary command when he told those fathers and mothers that they could not go through to the promised land. He was telling them, however, that their mental attitude toward things, toward His blessings and His promises of deliverance, was of such a nature



that they could not have success in anything they undertook. There was death in their thoughts.

When those people were helpless in the hands of the Egyptians, bond slaves of the worst type, the Lord had miraculously delivered them, and the world had wondered at the deliverance. As they went forth on their journey they came soon to a spot in the way where mountains hemmed them in on the sides, the sea spread out before them, and the Egyptian army, led by an angry king, was following close behind. How could they escape? Then they forgot all about the wonderful deliverance of a few days previous, when miracles had brought the rulers of Egypt to the place where they sent the Israelites out in haste.

THE discouraged people lifted up their voices and wept, blamed Moses for their present situation, which seemed a predicament, and were ready to retreat. This mental outlook had in it only defeat. But the Lord pitied their condition. He heard the prayer of Moses, and He wrought another wonderful deliverance. The children of Israel saw the waters of the sea part, they walked over on dry land, and the waters rolled back over the advancing hosts of Egypt. Their deliverance had been complete, as God only could have given deliverance. Then they lifted up their voices and sang, sang a song of deliverance, typifying the song that will sound forth from those who are finally redeemed.

Surely, now the lesson has been learned. These people know what it means to trust their Father. The pillar of fire guides by night, the pillar of cloud indicates His guiding hand by day. How can they ever again doubt the love and power of the Lord? But a few days further on in the march, the water fails. Cattle and people feel the thirst, and a wail goes up to heaven that Moses has brought them into the wilderness to kill them.

The smitten rock, prefiguring the ever-present Savior, relieved the situation then, and for the entire time of their wilderness wanderings. Still their minds were subject to doubts and unrest. God provided food, a daily supply, but they wanted something different, and they said that they would starve. They were in a peculiar frame of mind. They habitually drew the wrong conclusions from things they saw and heard. They were tinc-

ured with Egyptian education and the Egyptian ways of looking at things.

WHEN they reached Mount Sinai, Moses went into the mount to commune with God. He was gone longer than they expected him to be gone, so they reasoned that he must be lost, or he must have died. They forgot the God who was in the cloudy pillar; they drew the wrong conclusions from the things that were coming into their daily experiences.

They knew of no man so good as Moses; they had no other man they would trust so far as they trusted him; but he was gone. So they took of their jewels and made a calf such as the Egyptians worshiped. And when Moses returned, he found that people whom he loved, and for whom he was willing to make every sacrifice, doing most unseemly things for Christians. When a man's mind becomes darkened and he forgets God, he is apt to go to the greatest extremes, and it is possible for him to think the thoughts of false gods and to worship four-footed beasts.

When a great movement is on foot and a people are to be delivered, the devil gets busy. He works through perverted minds. It is the same today as it was with the children of Israel. The carnal mind is enmity against God. The carnal mind will cry out for food that is not on the Lord's menu; it will demand a great many things that militate against health and wholesome work for the Master. It matters not how much outward adorning the church may have, if the thoughts of its constituents are wrong, that church will not fulfill its mission.

THERE were some in the camp of Israel who looked at things in a different light. When Israel neared the borders of Canaan, twelve men were selected to go the length and breadth of the country to see what was in store for them. Of the twelve, ten came back to report difficulties. Two had an optimistic view; they had faith in the God of great deliveries and they said, "We are well able to go up." The two men who had that mental attitude were the only ones of the older generation who went into the promised land.

God kept the people wandering back and forth, going over the same experience again and again, hoping, trusting that they might learn the lesson of faith and trust and confidence, but they finally all died and were buried in the wilderness. God did not want it so, but their condition of mind made death



inevitable. They were wrong in their way of reasoning. God had to educate the younger men and women, and it was they who came into the land of promise.

The wilderness school was a great training camp for Christian soldiers and warriors. Moses, Aaron, Caleb and Joshua, these were the teachers of the youth who finally came off conquerors. In every crisis there were the two voices sounding: the older people took the dark side, Caleb and Joshua took the hopeful view. The young men caught this hopeful spirit and went into the promised land.

**T**HE mental attitude of Caleb and Joshua keeps men young. At the age of eighty-five Caleb was ready to do a young man's job, and he was given the opportunity. David tells us that faith in God's power to forgive sins, the mental attitude that grasps such promises, and acts upon them, brings health and strength. "Thy youth is renewed like the eagle's."

Our thoughts can rest us, or they can make us tired. We can so relate ourselves to the Lord's work that it will be an inspiration to us. Or, we can grow unnecessarily weary over our tasks as the result of an incorrect mental attitude.

At one time the Savior and His disciples had traveled until they were tired and hungry. The disciples started off for food. The Savior stayed by the town well, and presently a woman in sorrow came to draw water. He was soon in conversation with her. Her heart responded to the good news of salvation which he gave, and the Savior Himself was so inspired by the experience that when the disciples returned with food He said, "I have meat to eat that ye know not of."

**P**AUL tells us to present our bodies a living sacrifice, to lay them on the altar that all the dross may be consumed, and to be transformed by the renewing of the mind. If we have been thinking wrong, the change of mental attitude will work a wonderful transformation in our whole being.

It is the young men and women who are going through to success. It matters not what the number of their years, those who are young in their minds, who are hopeful, cheerful, happy in their work for the Lord, willing to take His counsel and advice, locking on the bright side of life, these are the ones He counts as young, and to whom the promised land will be given. Our educational

system should turn out workers with the mental attitude of Caleb and Joshua.

### A Word With Prospective Students

**I**T IS advisable for students entering a training school for Christian workers to have a very definite object toward which they are working. Then they should be given the training necessary in the briefest possible time. That is the spirit of the age.

The courses of instruction offered at Madison do meet this demand. They are practical, fitting students for rural schools, for agricultural work in connection with these schools, for medical missionary activities such as nursing, and simple sanitariums and treatment rooms either in the city or rural districts, and for health food work such as vegetarian cafeterias.

The preparation is intensive in nature.

It is made very practical by project work in connection with class-room instruction.

It prepares workers for the home as well as for foreign fields, the specified field, however, being the southern sections of the United States.

Students are given an opportunity to earn their school expenses by working for the institution. Special privileges are extended to those who desire to work rather than pay cash.

There is a place waiting for every qualified student who has developed the faith and ability to work for the Master in some self-supporting Christian enterprise.

*Type of students wanted* — The doors of the institution are open to men and women of maturity, with an active, not a passive, Christian experience, who have good physical health, and who desire to prepare for self-supporting missionary work of some sort, preferably in the South or a foreign field.

Correspondence is invited. Calendar and application blanks are sent upon request. The fall term opens the 17th of October, and it is none too soon to apply for a place. In fact, Madison is an all-year school, there is an abundance of work for students at this season of the year, and those who desire to pay expenses by work can well enter early and lay up some credit before the fall term opens. Let us hear from you. You find the address on the first page of the SURVEY.



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### You may Help the Mountain Work

EVERY once in a while some one writes to ask for the address of schools and mission centers that may be in need of help — help in the form of clothing that may be altered and used by the workers or the children attending the school; or books for the children or the circulating library; or something else that kind and thoughtful friends may suggest. Here is a call for help of a little different sort that may appeal to some of you.

Over in North Carolina, near Morganton, a group of workers, teachers, farmers, nurses, are carrying on the Glen Alpine School. They have some struggles. Miss Rose Hamer writes:

"We are endeavoring to build up an apiary, but the honey flow will be short this year, because dry weather has affected the bees' food supply. We want to equip to can fruit and vegetables for the market, as this will provide work for students and at the same time bring some cash returns. Seventy dollars at the present time will help us start this industry for it will provide us with a small canner."

Any one who can assist is invited to correspond with Miss Hamer, or with Mr. F. C. Port who is the treasurer of the company.

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### Items of News

THE intricate and marvelous workings of the human body were emphasized in the minds of the audience last Saturday evening when Dr. Y. W. Haley, president of the state board of examiners for nurses, who is living with the sanitarium family this summer, lectured on the subject of endocrinology. He explained the dependence of the body upon the proper functioning of the ductless glands with a simplicity that marks the true teacher. He is intensely

interested in the training of medical missionaries, and in all the workings of the school and sanitarium, and has promised to speak a number of times.

WE WELCOME the *Medical Evangelist* in its new form. It is now a sheet about the size of the SURVEY, is published weekly in the interest of medical missionary work and ideals, by the College of Medical Evangelists, at Loma Linda, California. It is similar to the SURVEY in another respect: it has no subscription price, but is sent free for the asking. With us, it is seeking to exalt the great principles of Christian education and lines of activity which the Lord has asked His people to engage in for their own growth in grace and for the benefit of their fellow men. It should have a host of sympathetic and cooperative readers.

IT IS an inspiration to attend a meeting of the city workers, for they are full of life and enthusiasm and bubbling over with reports of good times with their patrons. "You don't know how many good things people say about the cafeteria," said a lady recently. And the worker in the cafeteria to whom she talked replied, "We come in contact with such splendid people in our cafeteria and treatment rooms, and have such pleasant associations. If all the people in the world are as good and generous and well-meaning as those whom we meet, this world is not so bad a place after all." "Well," said the visitor, "that is the sort of people your work attracts."

FROM our friends, Brother E. R. Allen and family who are living at Manacas, Cuba, come words of courage. Brother Allen writes, "The little school for English speaking children, held at our place, closed for vacation the middle of June. We have had several community meetings as the result of the school, the last of which was held the Fourth of July, with over a score of people in attendance. We had a picnic dinner, a program and games, and Elder Livingstone, superintendent of the Cuban mission, gave an inspiring talk."

WE CALL attention again to the booklet of simple recipes. A good many copies have been placed in the hands of patients and others who want suggestions for the preparation of wholesome dishes. Price, twenty-five cents. Address the SURVEY.



# The Madison Survey

Published by  
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VOL. V

AUGUST 8, 1923

No. 32

## Let Your Slogan Be "Eat More Nuts"

**D**URING the period of the World War people everywhere were receiving an education in foods and food preparation. Of necessity, rather than by choice oftentimes, they had their meatless days and weeks, and whole grain-breads took a prominent place on our tables. This program was not altogether to the liking of some, but we have never been able to entirely ignore the lessons learned in those strenuous times. Scientists are making great advancement in their study of dietetics for health, and as a cure for disease. The government places valuable information in the hands of the

common people that they may be better able to maintain health, and to cope with disease.

"Eat More Meat" is the campaign now being waged by the meat packers who find their business interfered with by the advocates of a meatless diet. Shall we accept their arguments for a flesh diet? Or, is there something better? Biologically, man is a nut eater. The diet given at the time of man's creation consisted of fruits, grains and nuts, to which later were added the green herbs, or what we speak of as vegetables.

**P**ARTICULAR emphasis is laid by the Scriptures upon the care of fruit trees. In

From a Chapel talk by Dr. Sutherland

the twentieth chapter of Deuteronomy instruction is given not to destroy the trees "by forcing an ax against them: for thou mayest eat them, and thou shalt not cut them down (for the tree of the field is man's life)".

The force of that thought, "the tree of the field is man's life", becomes more apparent with a few figures before us. According to

estimates, one acre of black walnut trees will produce on an average 350 pounds of nut meats per year. These nut meats are, practically speaking, a water-free food.

It has been estimated that it requires

two acres of land, for three years, to raise a steer weighing 1400 pounds. When this steer is slaughtered, one-half the weight goes into the discard in the form of hoofs, horns, skin, entrails, etc. Of the remaining 700 pounds, one-half is bone and waste of other sorts, leaving 350 pounds of meat out of the 1400-pound animal. Of this 350 pounds of meat, about four-fifths is water and the remaining one-fifth, or 70 pounds, is solid substance, or dry food, comparable with the nut meats. But even a part of this 70 pounds is waste matter, such as broken down tissue which is always present in flesh foods.

### A Wholesome Diet

**P**EOPLE are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods.

—Teaching Health Principles.



This 70 pounds of meat is the product of two acres, so 35 pounds is the product of one acre. It took three years to grow the 35 pounds of steer meat on an acre of land; so the product of one acre for one year is one-third of this, or about twelve pounds of flesh food.

When one compares twelve pounds of flesh food with 350 pounds of nut meats as the product of an acre of land, it is easy to understand the high cost of a flesh diet.

Men have been educated to consider the protein furnished by flesh food the best kind of protein for the building up of the cells of the human body, but scientists now find that the protein of nut meats is a still better form of protein food, because it is free from uric acid and urea which are found in the flesh food, and which lay a heavy burden on the kidneys of the eater.

We should organize a campaign, and put a lot of boost in it, a campaign to raise more nuts. Our slogan should be, "EAT MORE NUTS".

There is scarcely a section of the country that will not raise nuts of some sort. The corn fields of Iowa and the middle West will produce hickory nuts, black walnuts, butter-nuts and hazel nuts in abundance. Let the nut trees divide acres with the corn fields.

### Man Should be a Master of Labor

IN THE beginning, God placed man under ideal conditions that His people might develop a character similar to His own, that they might reach a perfection of intellectual development, and that they might be physically perfect. In the twenty-sixth verse of the first chapter of Genesis we read, "God said, Let us make man in our image, after our likeness: and let them have dominion." Man was created to be a king, to have the mastery, and one of the great objects of education is to insure to man his dominion, to make him master of his job.

Reading further in Genesis we find what man was to have dominion over. God says he is to have dominion over the fish and the fowl, over the cattle, and over all the earth. The man who raises poultry should be a master poultryman. He should be master of the science and art of dealing with fowls. Likewise, man should be a master when it comes to the care of stock, the dairy work and the care and handling of

teams. I have seen men struggle over the poultry problem and over the problems of the dairy. To become a master of these subjects should be a part of his education. He should love the work that the Lord has given him to do, and should be able to handle that work in a masterful manner.

WHEN young men are driving the teams on the farm, plowing or harrowing, do they realize that the Lord intends them to do this work as master workmen? Do they recognize this as a necessary part of their education, as necessary to their proper development and salvation? If we carried this thought with us, would it not give us a prayerful attitude while at our daily work? We would realize the sacredness of all this work over which God has said that we should be masters.

Some people seem to feel that in order to worship God they must get away from work as far as possible. Their idea of worship is a sort of suspended animation. But the Lord intended our lives and our worship to be full of activity. The more nearly we can approach to the original plan of the Creator, the better and the more effective will be our educational system. It was God's plan that man should have dominion over all the earth.

A few weeks ago some of the agricultural projects on the place were weedy, but today those weeds are gone. The vines are trained and the trees are pruned. The heads of those departments have gained the mastery. They have to that degree been living out the life God intended them to live. We need to appreciate the physical strength that makes it possible for us to conquer some of these difficulties. We need, also, to recognize that by this process we may grow and expand in intellect and soul, as we unite with the Creator in doing the things He has said we should do, and in studying about the things He has made for our comfort and development.

THE Psalmist caught this idea, and in the eighth psalm he tells us that man is to have dominion over the gardens and fields, the orchards, the horses and the cattle. And yet there are some schools in our midst that do not offer an agricultural course, and that let their students pass out of school without teaching these things at all.

I heard a teacher say not long ago that seventy-five percent of his students flunked in Latin while ninety percent of the stud-



ents in the agricultural classes in the same school made their grades. He was inclined to blame the agricultural teachers for being too easy. But boys like agriculture better than Latin and Greek, because God made man to study agriculture. Did you ever try to cut down a tree with a scythe, instead of an ax? It can be done, but is very apparent that it is not just the right way to do the work. That is the way of education. Some things are more attractive than others because they are in harmony with the Lord's plan. I used to teach Latin, and it was a great discovery when I found that students love agriculture and kindred subjects better than the dead languages. When we turn to the things God made us to do, and to be masters of, God will help us gain the mastery. We do not find this such an arduous task. We can spread this Scripture in the eighth psalm before the Lord and ask His help as we study agriculture and domestic science.

SOME have not yet learned to love agriculture. They do not like to get the dirt on their hands and under their finger nails. They have to manicure in a different style than when they study some other subjects, but this aversion to agriculture usually changes to love for the soil when God's plan is seen. It is man's privilege to be in touch with the Lord while handling the stock. He can make this work a worshipful proceeding.

Not yet do men have the mastery they should over the earth and its creatures, but as we see Jesus, and recognize His power to save, and as we grasp His plan for the human race by faith, we shall work with Him here toward the time when the dominion will be complete in the earth-made new. He will help us to be masters here, that we may be masters hereafter. We want victory through Christ in the common things of life. It is the object of education to help us regain the dominion lost through the entrance of sin. When we take our place in the new earth as a result of our mastery here, we shall plant vineyards and eat the fruit of them, we shall build houses and dwell in them.

### You Cannot Make a Straight Path By Watching Your Own Feet

WHEN I was a school boy in Cambridge, Massachusetts, a dozen of us youngsters from the neighborhood were out in a

back lot one crisp December day. Presently some one suggested that we try seeing who could walk the straightest line in the fresh fallen snow.

We took turns. Each boy set off slowly, keeping his eyes on his feet and planting one shoe in front of the other with extreme care. Yet, try as we might, every line showed surprising deviations. The last youth to attempt the stunt was a little tow-headed chap whose family had recently moved into the neighborhood. Striking off at twice the speed of any of the rest of us, he walked straight ahead until he had the longest line of all. And you couldn't see a break in it from beginning to end.

"How did you do it, Dave?" I asked him.

"Oh, it was easy," he explained. "You fellows were watching your feet every step you took. I fixed my eyes on that tall pine out in the field and *walked straight toward it.*"

—John J. Carty

### News in Brief

THE South is beginning to receive recruits from Loma Linda College of Medical Evangelists. Dr. Mary Dale spent two summers at Madison, with the South in view when she completed her course. This week she reached Nashville where she will take her internship in Protestant Hospital. She is the first woman physician to do this. Dr. A. J. Balkins and his wife have also reached Nashville from Loma Linda and Los Angeles, he to intern in Protestant Hospital and she to carry some work in the same institution. Later, these three young people plan to be intimately connected with medical work in our self-supporting centers in the South. The needs of the field are pressing, and it seems now that some of the hopes of many years are about to be fulfilled. A hearty welcome to these whom we consider the advance guard to the South of a strong force of medical missionaries.

IT IS somewhat surprising to find that over sixty patients are under treatment at the sanitarium. The institution is small, but this summer guests are occupying every available corner in the main building, the sanitarium cottages, Gotzian Treatment-rooms, and some are in cottages usually occupied by students. This condition necessitates a large class of nurses-in-training. The doors of the institution are open to



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Christian men and women who wish to spend their lives in work for the Master. There are wonderful possibilities for nurses who are willing to give their service as the Lord gave His, for the good of humanity. We need fifty men and women of that type.

**T**HE family was made to feel the protecting care of the Lord this week when Dr. Sutherland related the experience of himself, Mrs. Scott, and Mrs. E. M. Hall and daughter of Fresno, California, who were on the Dixie Flier coming up from Chattanooga when seven coaches, the diner, and the baggage car left the track. Sister Hall was slightly injured. The others had not a bruise. Mrs. Hall, who was a member of the Madison family for a few months last year, had been visiting her mother, Mrs. E. A. Crowder, and her brother and his wife, at Canaveral, Florida. She was on the home journey, and after a few hours at Madison continued on her way to California.

**A** YOUNG man living in Central America had been under the instruction of Brother Karl Snow and his wife. He was interested in their teaching and wanted to enter one of our schools. His case was brought to the attention of the Minister of Public Instruction who asked a number of questions. Among other things he said, "I presume the young man will be taught religion there?" Brother Snow told him that he would learn the religion that he himself professed. "Good," said the official, "we will present the matter to the President tomorrow." He did so, and the young man was given money to pay his way to the States that he might attend the Madison School.

**P**ROFESSOR J. C. Gant was out from the city on Sabbath and conducted service with the young people. "Pleasure is

one of Satan's allurements for the young," said Brother Gant. "Everybody seems to be seeking pleasure. The world has gone mad over it. The Lord wants all people to be happy, but we should not find our pleasure in nonsense. Indolence is another source of temptation, and doubt is another, but there is victory for us over doubt and discouragement. We need to be diligent in the Lord's service. As brave soldiers for the Master, we should have victory in mind as we carry out a definite program of activity for the Lord."

**M**RS. MARTHA ASHTON, of whom many speak as "Mother Ashton", formerly of Pittsburg, Pa., is one of the pioneers in the hill school work. When Professor and Mrs. Charles Alden located a farm school near Goodlettsville, Tennessee. Sister Ashton, who is Mrs. Alden's mother, bought land nearby, and she has been a very active worker in the community. She has fed the hungry and cared for the sick, and her name is a familiar one for many miles. Mrs. Rocke spent a few days with her recently at her home on the hill.

**A**mong members of the school family who remain very close to the place are Professor and Mrs. R. B. King. Last week, they spent the time of their annual outing in a trip to the home of Brother Harold Mathews who lives near Centerville, Tennessee. Miss Florence Hartsock of the Normal Department, and Brother King's two daughters, accompanied him. Brother Mathews and wife are carrying on an interesting community work about sixty-five miles from Nashville.

**D**URING the week, Professor G. M. Bentley, state entomologist, from the University of Tennessee, spent several hours looking over the growing crops of the place. He expressed himself well pleased with the looks of things. Other visitors of the week were Colonel and Mrs. V. M. Ellmore, of Montgomery, who are visiting several of our institutions.

### From Survey Readers

**Y**OUR little paper has been a welcome visitor at my home for some time and I always pass it on to friends."

"It seems to cater to the things of truth rather than the customs and traditions of some of our modern religions." writes a friend who is sending a donation to the publishing fund.



# The Madison Survey

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## Spiritual Lessons from Nature

**N**EXT to the Bible, nature is our great lesson book. It is God's plan that every man should till the soil, and it is only because of sin that this plan is not being carried out by the human race. Every man should be interested in agriculture, and every man is interested in at least one phase of the subject.

Not all are actively concerned about food production, but I have never seen a person who is not interested in food consumption. In the new earth we will all be back on God's original plan. We shall live on the land; we shall plant vineyards and orchards and eat the fruit of them.

I am glad Madison is so favorably located for educational work. You have a wonderful location where you are free to study the divine plan unhampered by the world.

**I**HAD the privilege a few years ago of visiting a saw mill in the West, and as I stood watching those great logs go under the saw, I learned some lessons. I remember one log; it had taken two hundred years

to grow the tree, and as it was cut into lumber I had opportunity to see the climatic changes of two hundred years registered in that tree. As that log went through, a beautiful slab of white spruce was taken off. Four times that was repeated; four great slabs of splendid finishing lumber were laid by.

Then the saw was sent through the heart of the square stick that was left, and down through the very center of that log we saw a line of hard knots. The last one hundred fifty years of that tree's life had been spent in growing

good lumber, finishing lumber, but in its young years that tree had been doing as it pleased. It lost fifty years of its young life because it grew out and alone and missed the "trimming up" that the surrounding little trees give the bigger trees in a forest. What a pity for that tree to waste the first fifty years of its life growing knots, doing as it pleased, when if it had grown in close association with other trees, its branches would have been pruned off and it would have produced finishing lumber all the way through.

Some students when they come into our schools complain about the rules and feel

### Teaching from Nature

**T**HE cultivation of the soil is good work for children and youth. It brings them into direct contact with nature and nature's God. And that they may have this advantage, there should be, as far as possible, in connection with our schools, large flower gardens and extensive lands for cultivation.

— *Counsels for Teachers*

Extracts from chapel talk by Professor S. A. Smith, director of the agricultural department, Emmanuel Missionary College.



that they are hampered by regulations. They cannot do this and they cannot do that,—things they have been in the habit of doing at home or out in the world. They need to think of that tree. They are being trained for finishing lumber.

**A**N eighty-acre tract of timber in Michigan sold for a thousand dollars an acre. That was unusual, and I wanted to see timber that would bring a thousand dollars an acre. I remember one tree, a red elm, that was sold just as it stood for one hundred dollars. A building mover wanted a pole eighty feet long, and it had to be red elm, and he was willing to pay the price. It took a hundred years for that tree to get ready to do something, a hundred years of growth in the midst of other trees, being trimmed up year by year, but when the time came and it was called for, it was ready to answer that call.

And so it is with people. It is not the one who has lived a life unto himself, doing as he pleased, that is fitted for the Master's work. When I want a man for a difficult place, I look for one who has been accustomed to working with other people, who has been trimmed by close association with men of other temperaments.

**I**LIVED near a wagon factory, and I have heard father talk with the wagon builder about the different timber used in wagons. Not all good lumber is suitable for the same place in a wagon. There is a reason for choosing elm or birch for the hubs and oak for the spokes, hickory for the axles and white ash for the tongue. God has made a great variety of trees and each variety has its special mission in the world. It would be a great mistake if all the trees were oaks.

Bass wood is good for the top of a kitchen table, while walnut is made into parlor furniture. A wagon made out of walnut would not be any good. There are some people in this world who want to be parlor furniture, and who feel bad because their lot seems to be that of the farm wagon. There are some college graduates who have grown up under such easy conditions that they could do little else than serve in the capacity of furniture for a room that is protected from rough usage. There are others who have endured the hard knocks, who have been trimmed and trained by both mental and physical work until they, like the oak, may

be made into the finest parlor furniture, or they will make good in a farm wagon.

People have various talents for work, and we need to respect their individual adaptability just as different woods are adapted for different purposes in the industrial world. It is not wise to choose a place or work just because someone else makes a success in that place. It is not well for the oak to imitate the bass wood. It is our privilege to know where we belong in life, for the Lord has a definite place for each one of us. The red cedar may not be able to decide whether it is to be made into lead pencils or fence posts. That has to be determined by the workman. So in our lives, we must allow the great Master to decide our lot for us, and if we get into the place He chooses for us we will accomplish our mission.

I knew a young man who had only one year to spend in college. After that he must return to his father's farm. He counseled with the teachers concerning what he should study that one year that would be of greatest value to him. A teacher of the foreign languages reasoned with him that since he had but one year in school, he should study Latin. He would not have another chance for Latin, but he would have a chance at agriculture all the rest of his life. That counsellor failed to grasp a fundamental principle of Christian education,—that education should fit a man for the work God would have him do in life.

**A**BOUT two hundred years ago the people in the north of Scotland took some cattle from Holland and developed the Black Angus for beef purposes. About the same time a relative of these cattle, perhaps a cousin, the Holsteins, were chosen for development along milk lines. Generation after generation these two strains have been educated, trained, the one for beef, the other for milk. We have one Holstein on the school farm at Emmanuel Missionary College that gives 100 pounds of milk a day. That cow cannot eat enough to produce that amount of milk. During her vacation period we fatten that cow to the limit, and then when she is milked she gives of her own fat. She gives more than she takes.

Everything the beef cow eats goes into flesh, and that flesh is worthless until the animal is dead, while the milk cow is giving her life for the service of man. There are people like that dairy cow who give until it hurts. It is our privilege to give of ourselves,



give of our lives, give till it hurts; or, we can keep and keep to ourselves until our only value comes after we are dead.

Recently I saw acres and acres of peas. Some of the leaves were green, some were blue, and some were brown and dead. I investigated, and found that the color of the foliage depended upon the water supply. And so it is with people. We need a constant supply of the water of life. If the water is turned off, if the connection with the source is broken, we are apt to become blue. Some people have the blues, and I find that experience an indication that there has not been a sufficient amount of water from the great fountain.

Keep that connection sure; then we will go straight forward to the new earth where we will have a farm that will be far better than the farm we have had here. It will be the homestead that the Lord has prepared for His people, and it will far surpass anything we have known in this present life.

### A Rare Treat for Madison

SIX teachers and workers from Emmanuel Missionary College, Berrien Springs, Michigan, spent the week-end with the Madison family. There was Professor Joseph H. Haughey, whose long experience in the educational work means that he counts his students by the thousands and that his work is being reproduced in the lives of missionaries in all parts of world. With him came Professor Sidney A. Smith, director of the agricultural department; Professor John Samson, in charge of the mechanical department, Brother Fred Green, business manager, Professor Claud Conard of the commercial department; and Brother Joseph Craig, a student mechanic.

With the exception of Brother Green, who was formerly a Texas man, this was the first glimpse these good people have had of the great South. They came from the wonderful fruit section near Lake Michigan, and from Berrien County which ranks first in all the United States for agricultural production per acre. They came to see if what they had heard of Tennessee was really true. To lovers of this section, it sounded good to hear them say that they had never seen a more beautiful section than the country about Nashville.

At the Sabbath morning service hour Professor Haughey gave an interesting

lesson. He stressed the littleness of man and his inability to do any good thing in his own strength, and the wonderful plan of the Creator to work through mortals for the glory of God. The word "Adam" means red clay, dust, but when man, frail as he is, trusts God and allows Him to work for and through the human instrument, marvelous things can be accomplished, things at which the universe wonders.

AT the chapel hour on Sunday and Monday mornings Professor Smith gave two inspirational talks. He is full of the subject of agriculture; he is director of a department that is very much alive, and which is doing a good work for the community as well as for the college students. He told the story of his first inspiration for agriculture and the industries in education. It was in the year 1899 when he was a young boy. His church in Shelton, Ontario, decided to open a church school. Dr. Sutherland accompanied Miss Nelson, the pioneer church school teacher in Canada, to her new field of labor. He talked to the church on the subject of practical education and the place agriculture and other industries should have in the curriculum. The fourteen-year-old Sidney Smith caught the vision, and from that day has been enthusiastic for this type of education.

Sunday evening the family had a sort of love feast, talking over old times and relating experiences in the growth of the educational work during the past twenty years. Brother Green came to Berrien Springs in the days when Dr. Sutherland was president of the institution and Mrs. Druillard was in the business office. He had a firm determination to become a worker in the carpentry department, but by force of circumstances, which he now recognizes as divine leadings, he came into the business department and was trained by Mrs. Druillard and Dr. Magan for the position as business manager of the college which he has held for a number of years.

BROTHER John Samson was a student at Madison in the early days of the institution. He assisted in the construction of the original sanitarium building. He has since taken a college course at Emmanuel Missionary College and for several years has been director of the mechanical department of that institution. He told of the



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building up of the department, of the enthusiasm of students, and of the excellent business the college is doing through this department. In speaking of his experiences and his life at Madison he said, "It was here that I got the inspiration for my life work. I would rather have a position where I know God wants me than to occupy the highest position that this earth can give."

This is Professor Conard's first year at Berrien. In the days when Dr. and Mrs. Sutherland and Miss DeGraw were teachers in Walla Walla College, in the state of Washington, he was a student there. He expressed his faith in combined intellectual and manual training for Christian workers. The company spent a few hours at the Fountain Head Industrial School, and in his talk, Professor Conard referred to the magnificent opportunities he sees for those who are going out into the hill sections to work for and with the people in educational and medical lines.

**T**HE visit of these brethren carried our minds back to the days when a number of the Madison company were connected with Battle Creek College. Steps were taken in those days to introduce the industries. Then a farm was purchased just beyond the city limits. This was the first step toward placing agriculture in the school. A little later came the move to Berrien Springs and the rebuilding of the college on a splendid fruit farm on the banks of the St. Joseph river.

Professor Haughey, for years a teacher in Battle Creek College, then connected with Emmanuel Missionary College. He has charge of the department of horticulture, and has been a classroom teacher in mathematics for many years. When the call of the South was answered by Dr. Sutherland and a company of his associates at Berrien

Springs, Professor Haughey was one who bade them Godspeed. He has followed the growth of the work at Madison with keen interest. For that reason his visit at this time was an unusual pleasure.

The company visited the Southern Publishing Association in North Nashville and went over that splendid plant, meeting a number of friends of former years, among them Brother Norman Hill, for years head of the printing department at Berrien Springs. The visit to Fisk University gave opportunity to hear the students sing, Professor Work, trainer of the Jubilee singers, leading the chorus. Then they talked with Dean Ortman, and learned of the changes Fisk is making in its curriculum in order to enable students who need to do so to earn their expenses by work while in training. Fisk is introducing a plan similar to that followed at Madison of alternating periods of study with periods of manual work.

At George Peabody College for Teachers, Professor Smith met Dr. K. C. Davis, author of a number of texts on agricultural subjects, some of which are being used in the classes at Berrien. The company took dinner at the city cafeteria on Sixth Avenue, and had opportunity to look over the plant where Madison teachers and students are carrying on their food work and city treatment rooms.

The visit of these teachers and workers was an inspiration to the company at Madison. They were bidden Godspeed in their homeward trip by automobile, with a hope that the needs as well as the advantage of the Southland may make a lasting impression on their minds.

**S**UNDAY evening Mrs. Sutherland and Miss Yolanda started on their trip to the Pacific coast. It is their plan to visit relatives in Kansas City, Los Angeles, and other places enroute, and reach Loma Linda in time for the fall opening of the College of Medical Evangelist where Miss Sutherland will enter upon her medical training. They were accompanied by Miss Alice Bralliar who plans to take the dietetics course in the same institution.

**A** FRIEND sends an unusually generous donation to the Survey publishing fund with the words, "Please accept this in His name."

Do you have friends who ought to read the messages from the South? Send us names and addresses and they will be entered free. We want people at a distance to know of the work in southern sections of the homeland.



# The Madison Survey

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## Man Reaps as He Has Sown

THE apostle Paul wrote the Galatians, chapter six, verses seven and nine, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

Here are given the two phases of every man's life, the law of sowing and reaping as ordained from the beginning. It is the statement of a fundamental principle. If the Bible were to be destroyed, the principle would still be with us; it is written indelibly in the book of nature. The farmer who

sows wheat expects to reap wheat. He who sows beet seed does not look for a harvest of egg plant or tomato. The whole harvest potentially is contained in the seed sown.

So it is in the spiritual world. If we sow seeds of envy, hate, injustice, jealousy, we receive a harvest of sin and misery, just as verily as we see the harvest of wheat in the wheat seed and a harvest of barley in the barley seed. We carry a sower's sack on our shoulders throughout life, and we are con-

tinually sowing seeds, which are our deeds. In this world's harvest, as well as in the harvest garnered in the next world, we are sure to reap as we have planted.

The Scriptures contain a number of illustrations of this principle, but one of the most outstanding illustrations of sowing to

the whirlwind of hate and scorn, and the quick reaping of the harvest, is recorded in the book of Esther in the life of the man Haman.

HAMAN was an Amalekite who had been forced into exile through the power of the Persian nation along with the children of Israel. In

that great kingdom with its might and its great riches, Haman came to be the power behind the throne. He was the man whom the people recognized as director of affairs, the prime minister. Apparently, he was a brilliant fellow and greatly beloved by the king. He had many talents and much ability, and the king advanced him to the highest position in the realm. Then he issued a decree that all should bow before Haman when he appeared in public places. Nothing made Haman feel so good as to pass

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### Lessons from the Scriptures

READ the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning.

—*Speedy Preparation for Work*

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Elder N. C. Wilson, at the Sabbath morning service hour on Educational Day.



through the crowded thoroughfares and have people bow their heads to him. That made his heart leap for joy.

Haman was a man of deep emotions. He was full of hate as well as self-love. There was a little man, a Jew of the exiles who had been carried away in the days of Nebuchadnezzar, who refused to show the mark of respect demanded by Haman. When Haman passed down the street and all others bowed, this little man sat stiff and straight. This bothered Haman very much. It took away his peace of mind. He must do something to get this thorn out of the way. The hatred and jealousy grew until it was an all-absorbing feeling in his heart.

As he planned for the undoing of Mordecai, Haman decided that he alone was too little for so great a man to attack, and that along with Mordecai he would get rid of the entire Jewish race in the Persian kingdom. He had a clever way of presenting the matter to the king. He told of a people in the kingdom who had laws of their own, who were disobedient to the laws of the king, and disrespectful to the king. Evidently, when he spoke of disrespect for the king, Haman was thinking of the disrespect he thought Mordecai was showing to himself.

**T**HE king caught the idea and without going very deeply into the matter, he took the signet ring from his finger and told Haman to do as he pleased. Haman drew up a document for the slaughter of the Jews throughout the East, and sent it post haste to all parts of the wide kingdom, saying that on a certain day the Jews were to be slain.

The Persian king ruled over one hundred twenty-seven provinces, and Haman spared no pains to speed the message to the ends of the kingdom. He now had the chance to gratify his desire, especially to rid himself of that little Mordecai in the gate who had become as the fly in his ointment, and who was standing between him and happiness.

Mordecai heard of the decree and came into the streets of the capital clothed in sackcloth and ashes. He was a leader among the Jews of the city, and as they mourned because of the impending doom of their whole people, Esther heard of it. She asked what she could do, and Mordecai told her there was nothing to be done ex-

cept for her to go before the king and plead for the life of her people. Then Esther told that she could not approach the king unless called into his presence; unless he held out to her the golden scepter. Mordecai told her that if she counted her life dear, God would raise up deliverance from some other source. Esther said that she and her maidens would pray, as the Jews of the city prayed, for three days that she might find favor in the eyes of the king.

**O**N THE third day Esther arrayed herself in royal apparel and stood in the inner court. When the king saw her, he was pleased and held out to her his scepter. As she touched the top of the scepter he asked, "What wilt thou, Queen Esther?"

Esther answered, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

The king enjoyed the company of Haman, so he sent a messenger to bid Haman to the feast. And the king and Haman came. They had a good time with plenty to eat and good company. Esther used wisdom and discretion and said nothing of what was in her heart. But when the feast was over she invited them again the next day. This pleased the heart of Haman. He was proud of the fact that he was the only one whom Esther the queen invited to dine with her and the king. He was feeling the best he had ever felt in his life, but as he left the palace there was one little thing to spoil his pleasure. The miserable little Mordecai would not bow to him. There he sat, meek and stiff and straight, giving no honor to him as a great man.

**H**AMAN reached home with hate in his heart. He called in his friends for counsel and recited to them and his wife the wonderful things he had been doing, his growth in power and the honor conferred upon him by the king and the queen. He told of his own riches, of the increasing wealth of his sons and the accomplishments of his daughters, but all this avails nothing so long as Mordecai the Jew sits in the public gate and gives him no recognition.

That is easy to adjust say his friends. Have a gallows built, strong and tall, seventy-five feet high, and in the morning, when the king is feeling well, you can get his consent to have Mordecai done away with in short order.



But other things were happening in the capital of Persia. That night after his big meal the king could not sleep. When troubled with insomnia he had his scribe read the annals of the kingdom. This night they read back eight or ten years, and as they read they came to the story of a plot against the life of the king, and of the discovery of that plot by a Jew by the name of Mordecai. The king asked if anything had ever been done to reward Mordecai for his act of kindness to the king. There was no record of any reward, or position, or recognition of any sort. The king felt chagrined.

**T**HE next morning Haman was thinking over the advice of his friends when the king called for him and asked, "What shall be done for the man whom the king delights to honor?"

Then thought Haman, Whom does the king delight to honor more than me? And so he told what he would love to have done for himself. He advised that the man to whom honor was due should be clad in royal apparel, seated on the king's horse, and led through the public streets by the king's most honored prince. "Good," said the king; "let Haman do that for Mordecai."

The Bible contains many dramatic scenes, but none to excel this moment in the life of the wealthy Haman, as he put the royal robes on the poor little Jew and went before his horse, shouting in the streets that this is the man whom the king delights to honor.

**MORDECAI** does not seem to have been exalted by the honor, for he returned to his appointed work. But Haman went home with a heavy heart, and little comfort was given him by his wife and friends. There was no time to mourn, however, for the king's chariot stood at the door waiting for Haman to go to the feast of Queen Esther. As he waited for Haman, the driver spied the seventy-five-foot gallows in the yard. Nothing was said about it, but he took Haman to the feast.

Then came Esther's opportunity, and at the king's request she told of the coming fate of her people. The king was angry as he realized that someone had taken advantage of him. "Who is he, and where is he that durst presume in his heart to do so?" Esther pointed the accusing finger at Haman.

In his wrath, the king went out in the outer court of the palace where he was told

of the gallows standing in the yard of Haman. "So they hanged Haman on the gallows that he had prepared for Mordecai." Thus was rewarded the man who had given over his life to hatred and self-seeking. The sermon is in the story: "Whatsoever a man soweth, that shall he also reap."

The man who is full of deceit and spite and hatred against others is sowing the seeds of his own destruction. The man who does his best, working for the good of others as he passes down the way of life, is planting flowers that will beautify his road. Sin will not succeed. It has in it the elements of its own destruction. But righteousness, no matter how it may be plotted against, will in the end succeed. "A sound heart is the life of the flesh: but envy the rottenness of the bones." A man with rotten bones is useless. He might as well be dead.

The prices of commodities fluctuate, but there is one wage that never changes. From the beginning, the wages of sin has been death. Haman's end shows the fate of those who build a gallows for others. And I want to say a word especially to the young men. It is not necessary for them to sow wild oats. They will reap what they sow. It is not necessary to taste and see and handle the evils of this world before one can live the life of right-doing.

A boat was stranded in the Mississippi river. A man appeared with the advice that a pilot was needed. "Do you know all the rocks, all the sand bars, all the snags in the river?" asked the captain. "No," said the pilot, "but I know the open channel. I know where the snags are not."

The nets used by some fishermen are made of coarse net so the little fish may go through the meshes, but the devil's net is made with fine meshes to catch all the little fish. Our young people need to keep in the open channel where there are no sandbars, and in the straight way, so that the Spirit of God may guide them toward heaven.

### Developing the Practical in Education

**F**ROM time to time men arise with a vision for reform in education, linking it more closely with the life students are to live when school days are over. Floyd Parsons, writing of Harvard's way of teaching



## THE MADISON SURVEY

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business, says, "A lot of the educational work carried on in our colleges is so largely based on pure theory that frequently it is difficult to apply the principles that are taught to the practical affairs of every-day life." He then describes the methods Harvard University has adopted for training for the business world.

The hundreds of commercial schools of the country are not giving their students a training that compares with the education now being given physicians, lawyers and engineers. A school in engineering plans for its students to divide their time between the classroom and actual work in the field of engineering. In the education of lawyers what is known as the "case method" is followed. But in most other lines, students spend years in the study of theory and then are thrown out into the world to learn the actual things of life by hard experience. Harvard University has developed the method of teaching prospective business men "all the ins and outs of running any type of business by actual experience on the job."

This plan of applied knowledge in the university course is meeting with approval from the business men with whom these students obtain positions when their course is completed. One corporation is quoted as saying that students so trained save five years. "Six months after they come to us they are as well fitted to assume responsibility and to make decisions as the typical college man at thirty."

**W**HILE Harvard is arousing interest by its advances in the training of business executives, a similar method of education is represented by the "project work" done in agricultural high schools operated under the Smith-Hughes act, by many of the agricultural colleges, and by Madison, not alone in its agricultural work but in its training of

nurses, cooks, dieticians, mechanics and others.

The old type of book education is passive in its nature. The case system, or projet method, is effective in the hands of competent instructors, because it arouses the interest of the student by making him an active rather than a passive participant in the work of the hour. It stimulates thought and develops the power of initiative. The student who has been doing things in school emerges from student life fitted to cope with broader problems like a man.

**T**HE experiment as it is carried on at Madison has proved very satisfactory. Students are assigned projects; they are given definite jobs to work out in the agricultural department. Then they are grouped together with older people, and those of wider experience, for study and counsel. As they stay in school throughout the year, they have opportunity to plant the seed, or set the tree and vine, to cultivate it, and then to harvest the crop. This method makes thinking students. As the writer quoted says, "It follows that an educational method which compels the student to decide problems from day to day, in and out of the classroom, must certainly be better prepared for general executive work than any method which is based primarily on merely telling the student how to do."

Madison has a broad objective in its methods. It is not only training young men and women for lives of activity in the work of the Lord, but it offers training for laymen of the church, and it is conducting enterprises in connection with this training such as church members should conduct in their home communities, such enterprises as rural schools, treatment rooms and cafeterias, and farm bases for these city works. It cannot do its work satisfactorily on any other than the project method, or the case method, as it is called.

**D**URING the past week Dr. Sutherland, who is medical secretary of the Southern Union Conference, visited the Louisiana-Mississippi camp-meeting at Baton Rouge, speaking a number of times on health topics and giving medical counsel to those who were seeking advice. By special appointment, he spent several hours with the colored church at New Orleans, assisting those who were seeking medical help.



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## Back of the Sermon Must Be the Life

UNLESS a sermon is spoken out of a Christian life full of activity for the Master and His cause, the sermon will be lifeless, and a lifeless sermon will never inspire activity on the part of the listener.

When the Master taught, or preached, He spoke from a personal knowledge of the Scriptures, for He was visualizing those Scripture truths to the world in His own daily life.

We have the story of His visit to the temple as a youth of twelve years. He found His way to the sacred school where the Rabbis were instructing their pupils.

He seated Himself at their feet, eager to learn. He listened to their instruction and then began to ask questions. "His questions were suggestive of deep truths which had been long obscured, yet which were vital to the salvation of souls. While showing how narrow and superficial was the wisdom of the wise men, every question put before them a divine lesson, and placed truth in a new aspect."

Then the Rabbis turned to him with questions, and as He answered in the words of the Scriptures, He gave them "a depth of meaning that the wise men had not conceived of." This depth of meaning which

He brought forth from the Old Testament Scriptures characterized His teachings all through life. "Never man spake as this man", was the testimony of listeners. On that memorable walk from Emmaus with the disciples after the resurrection, He took Scriptures with which they were familiar, the prophecies of Moses and selections from the Psalms, and

### The Mission of the School

PREPARE workers to go out into the highways and hedges. We need wise nurserymen who will transplant trees to different localities, and give them advantages, that they may grow. Let forces be set to work to clear new ground, to establish new centers of influence wherever an opening can be found. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principle of health reform into the communities that to a large degree are ignorant of these principles.

— *Methods of Labor*

because He was living those very Scriptures, He opened the eyes of His hearers to their meaning as they had never seen it before. He lived, and out of His life He spoke.

THE RABBIS whom He visited had been teaching the same things in the same way for years and years. They had ceased to grow because they were not putting into practice the things they endeavored to teach.



They were fossilized in their experience. Jesus put into the very Scripture texts they were using a meaning they had never dreamed was there. He came to humanize the word of God. That word was interpreted in His life. The interpretation of the word of God causes intense activity.

The Rabbis *talked about* the word; Jesus *lived* that same word. The rabbis were dead in spirit; Jesus was full of life and inspiration. They told in monotonous tones what they had learned years before; He spoke from the fullness of a life that He was living day by day, that life that translated the Scriptures into the language of the common people.

JESUS gave the world a religion of activity, a religion which puts men to work. It gives them contact points with the whole human race. It makes them lovers of mankind in their trouble and distress. Under its influence they become tender and considerate, ministers to the needy, feeders of the hungry, garment-makers for the naked, house-builders like the Master Carpenter, Himself, healers of the sick and afflicted, restorers of sight to the physically and spiritually blind. What a life that is! Jesus gave Himself for humanity not only in His death, but in the every-day life that He spent on earth.

He set the standard, established the pace, for his followers. Any professed Christian who has not this abundant life, which he is willing to use for his fellow-men, fails to live up to his privileges, and is following in the way of the Rabbis who, while they had the form, were in reality only the fossil remains of the things they attempted to teach.

A HEALTHY baby is typical of the newborn Christian. That baby is full of motion. It twists, and kicks, and squirms during all its waking hours. The activity does not make life; it is the indication of life. And, too, it develops muscular strength for greater activity in the future. As the child grows it learns to coordinate the muscles. Its mind assumes control of its muscles and there is a growing cooperation between all parts of the body. The motions are no longer undirected. They now produce something. They wield a hoe in the garden, or drive nails in the shop, or milk the cows in the dairy, or cook the meals in the kitchen.

So with the Christian. His inner life will reveal itself in activity, and the more com-

plete his development, the more his activities will resemble those of the Master. The Christian farmer will demonstrate the principles of agriculture made known in the Old and New Testaments. His farm will be an open book for the community to read; his crops will be eloquent for the truth which he professes. That farmer's time and ability and money will all belong to the Master for whom he is working and whose life he is translating into the language of his neighbors.

Many such farms as this will support a school for the children, and the children who attend that school will be taught the art and the science of work, common work, performed as the Master did His work. Some of these farms will provide a place for the care of the sick, and some will provide produce for city health-food places. This is the sort of farmers we need in this message,—farmers who are leaders of men in Christian activities; farmers who are executors of big business concerns for the Master; farmers who have the ability to gather about them other men and women of devotion who will help carry forward centers of light and truth.

There are few church members who will not respond to sermons on such subjects, preached by men who know how the thing is done because of their active participation in such enterprises. "I know thy works," wrote the prophet to the remnant church. He has told many things that this church should be doing as educators, through literature and in the school, as medical workers for the sick and afflicted, and as builders of healthy bodies through proper foods, that people may be able to meet the trying times that are ahead of us all.

When we live out these things, when in our lives unbelievers see the demonstration of the truths we profess, then will there be a power in the sermons we preach.

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### Meeting Friends on the Campground

THE annual campmeeting of the Tennessee River Conference was held in the beautiful grove near Joy's greenhouses, in the edge of Nashville. This is about seven miles from the Madison School. Mrs. Locke had charge of the school tent on the grounds and several members of the family camped during the meeting. Madison is a busy place



with its sanitarium, city cafeteria, treatment rooms, and other activities, but class work was suspended for the period of the meetings, and the trucks carried passengers to and from the grounds for the morning, afternoon and evening sessions.

On the grounds it was a pleasure to meet a number of rural school workers and former students. Among these were Mr. and Mrs. John Holm and Mr. and Mrs. Chris Holm, who formerly conducted a school on Paradise Ridge, in middle Tennessee, and who are now located in the Cumberland mountains, not far from Monteagle.

Sister Martha Fuller was present from Sand Mountain. She and Mr. and Mrs. Lucian Scott have carried on a successful rural school near Long Island, Alabama, for a good many years. Brother G. G. Jenkins started the Nashville cafeteria before the Madison faculty had the courage to undertake such a city enterprise. He and his family came to the camp from Jingo, Tennessee. Brother and Sister Artress of Bon Aqua, Tennessee, were present with their boys. Sister Artress has been one of the community teachers, while Brother Artress has worked at the carpenter trade to support the school.

Mrs. Yance Hausted and her boys were forerunners of the company from the Fountain Head Industrial School and Sanitarium. This little institution for the care of the sick is full and overflowing and it is impossible for the entire family to leave at once. Mr. and Mrs. Herschel Ard were present from Chestnut Hill Farm School, also near Fountain Head. Here again the presence of sick people in the family made it impossible for all to leave at once. Mrs. Lela Morgan was up from Yazoo City, Mississippi, where she is working as public health nurse, and with her was her daughter, Lallie. Mr. and Mrs. Floyd Bechtel, now connected with a school near Daylight, Tennessee, were on the grounds. Many of these people paid the school a short visit before returning to their homes.

### The Fall Announcement

**W**ATCH for the fall announcement of the Madison School which will reach readers of the SURVEY next week. It will outline the work of the coming year, and tell how students can train for active Christian work and at the same time make their

school expenses by work. It is a great thing to be able to leave school free from debt. Madison offers this privilege to men and women of mature judgment, who are Christians having an active experience, and in search of training for greater efficiency in the Lord's work.

There is work in the South for many. Consider the needs and your qualifications, and send for student application blanks. Address is found on the front page of this sheet.

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### Items of News

**I**N harmony with the "Eat More Nuts" campaign as reported last week, the school has the promise from Brother G. F. Knapp of pecan trees for a half acre.

**D**URING Dr. Sutherland's absence at the campmeeting season, Dr. Mary Dale, who is taking her internship at Protestant Hospital in the city, lived with the Madison family and looked after the patients at the Sanitarium.

**A**NOTHER illustration of rural sanitarium and school carried on under one management, and in closest proximity, is found at Candler, North Carolina, in Pisgah Industrial School and Sanitarium, built up under the leadership of Professor E. C. Waller. Word comes that this sanitarium is full to capacity this summer.

**A**FTER a short visit with friends at Madison, Elder and Mrs. I. J. Hankins left for the North on the tenth, where they will visit friends and relatives in Iowa and Wisconsin. Elder and Mrs. Hankins have been laboring in South Africa for the past eleven years. They returned to the States in March, and for a number of weeks have been living at the Pisgah Industrial Institute near Candler, North Carolina, where they are putting up a cottage.

**T**HIS week Dr. Julius Schneider visited the School and his relatives, the Misses Dittes and their mother. Dr. Schneider learned to love the South during his student life at Madison seven or eight years ago. Since then he has completed the medical course at Loma Linda College of Medical Evangelists and has spent a year in practice in Los Angeles. He still loves the South and hopes to locate in or near one of our cities for medical work.



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vided for in section 1103, Act of October 3, 1917,  
authorized March 26 1919.

EVERY body who passes over Neely's Bend road now has a good word to say for it. A first class macadam road, well oiled, is in decided contrast to the stony way that in "ye olden days" led to the school farm and made people feel that to attempt to operate a sanitarium in such a place was really presumption. When God tells us these rural institutions should be established, He knows how easily conditions, including poor roads, can be remedied.

A VERY distressing accident happened near the home of Professor C. F. Alden. A number of the small children were gathering tomatoes in a field some distance from the house, when in some way a rifle was discharged seriously wounding the nine-year-old son, Junior, of Brother Ralph Ashton. The main arteries of one leg were severed and the little fellow lost a great deal of blood before medical help could be obtained. He was hurried to a Nashville hospital. If his life is saved it will be at the loss of one limb. Brother Charles Ashton of Austin, Minnesota, is with the afflicted family.

THERE has been a family reunion at the home of Brother and Sister R. B. Owen near Hendersonville, North Carolina, this summer, which brought Mrs. Karl Snow and her daughter from Tegucigalpa, Honduras. Misses Rubie and Ida were present, and a fourth daughter, Mrs. Rittenhouse, from the Northwest. On her return to Honduras, Mrs. Snow paid Madison a short

visit. It is over three years since she was last here and she noted a number of changes and improvements about the place. She and her husband are carrying on various lines of missionary work. They are deeply interested in Honduras and hope to see others enter that field.

THE SANITARIUM is the recipient of a new Sinusoidal Machine, gift of Mr. V. E. Shwab, of Nashville, who is interested in the medical work of this institution and the treatment rooms in the city. Another gift which is very much appreciated comes from the late Mrs. W. H. Phillips, of Nashville, who was for some time guest of the institution. Mrs. Phillips traveled extensively in Europe and the Orient, and she bequeathed to the institution a collection of pictures of Palestine. These will be hung on the walls of the Sanitarium, and the library in the Helen Funk Assembly Hall, where they will give pleasure and be of educational value to many people.

ON the fourteenth of August, the family was shocked and grieved by word of the death of Sister Christine Owens Kinsman, wife of Brother Calvin Kinsman of Austin, Minnesota. Brother Kinsman and his wife were both students at Emmanuel Missionary College when the company was organized to open a school in the South. They were both members of the Madison family in its first year. Later, they spent some time in educational work in Cuba. Austin has been their home for a number of years, but they never lost their love for the South and their interest in self-supporting missionary work. This sudden and seemingly untimely death takes from our midst another much loved daughter. Our deepest sympathy is for the husband and his family of four little children.

### An Appreciative Reader

"I believe in the work-and-study method you advocate. Think what it would mean if all schools thus taught industry, thrift, ability to carry responsibility, and self-support. It would solve some of our big economic problems," writes a western educator.



36.37

Preserve this copy for reference.

Calendar Number

# The Madison Survey

1923-1924

First Term, October 15, 1923 to February 1, 1924  
 Second Term, February 4, 1924 to April 23, 1924  
 Third Term, April 26, 1924 to September 14, 1924

## The Nashville Agricultural Normal Institute

Otherwise known as The Madison School and Rural Sanitarium

### General Information

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.

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, the government being in the hands of a committee composed of the faculty and the entire student body.

The school is the parent of a number of centers of activity, such as schools, sanitariums, or rural rest homes, vegetarian cafeterias, and city treatment rooms.



### 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 until he has completed his course, and that during that time he makes school expenses by work at the scheduled rates. Those who remain less time than this, and those who do not make expenses by work, pay double the rates given below.

Entrance deposit . . . . .	\$35.00
Board, two meals per day, per month averages . . . . .	\$7.00 to 9.00
Rent, per month . . . . .	2.00
Library fee, and other fees, 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, per month, in case of disfranchisement . . . . .	5.00

### Working to Pay Expenses

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 a completed course with an uninterrupted stay, 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 a day are served. They are paid for at the time of service with coupons, issued 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 at the school, approximate cost, \$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

**E**ACH 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

**M**EMBERS 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.

#### What to Bring

**E**ACH 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., as may be desired to make the room homelike. Students unprovided with 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

**T**ICKET 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 call the school by telephone, Walnut 1789 R.



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## THE MADISON SURVEY

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## Vocational Activities

**I**N 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 laboratory equipment. Among the industrial educational enterprises are farming, dairying, gardening, orcharding, greenhouse work, viticulture, carpentry, shop work, metal work, weaving, sewing, printing, and the manufacture of health foods. Emphasis is laid upon household economics, and practical training is given young women to fit them to meet life's duties and to teach others to do the same.

## Demonstration Schools

**A** COMPLETE nurses' course is given in connection with the Madison Rural Sanitarium, a department of the Institute, which prepares students for the State Board examinations for registered nurses.

The farm and gardens of the Nashville Agricultural Normal Institute afford ample facilities for students in agriculture to carry on projects in connection with their class instruction.

A demonstration school is maintained in connection with the teacher-training department for the purpose of giving the students practical experience in teaching children according to methods given in the class room.

Schools of health are conducted in connection with the Rural Sanitarium on the Institute grounds and in connection with the Nashville vegetarian cafeteria and treatment rooms.

## Qualifications for Student Life

**T**HE Institute is a training school for Christian workers. Its courses prepare teachers, farmers, and mechanical workers for rural schools, and medical missionaries and health-food workers for home, medical institutions, and vegetarian cafeterias. Its specific field is the Southern section of the United States.

No age limit is specified, but applicants should be men and women of maturity who possess an active Christian experience which will make them positive factors, with an uplifting influence in all their connections with the institution.

Good health is essential in order to meet the demands of class work, manual duties, and regular attendance upon all school exercises. A limited number of people may be accepted into the institution who desire to prepare for missionary work, but who are not physically equal to the regular program, but these will be assigned to the sanitarium rest-home and treated as student-patients. All the expenses of these people must be met in cash, unless by previous arrangements they are granted the privilege of reducing their expenses by work. Students who prove physically unequal to the regular program may be placed in the student-patient class by the Faculty until they are able to resume their place in the school.



Students are expected to conform to the principles of healthful dress adopted by the Institute. Neat, plain apparel is the rule, and extremes in fashion are prohibited. A leaflet on the subject is sent with application blanks.

Students otherwise qualified for life at Madison are expected to be equal to student self-government. Those who, after reasonable trial, prove that they are not self-governing thereby sever their connection with the institution.

Students should enter with some definite object, or line of work, in mind which is in harmony with the courses of instruction offered by the institution. Those who are undecided when they enter are given three months in which to enroll in one of the courses scheduled.

### Prospective Students

**E**ACH prospective student should file a written application with the Faculty and should not come to the school until he receives notice of his acceptance. With the application should be sent a letter of recommendation from some one, not a relative of the applicant, who can speak intelligently of his character and of his work and student qualifications. Application to enter is considered a guarantee that the applicant is not only in harmony with the principles and rulings of the school but that he will assist in promulgating them.

### Government and Discipline

**T**HE government is a school democracy, 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 Cooperative Band. Upon entrance, students are received by the Welfare Committee, which instructs them in the principles and rulings of all departments. In the course of four weeks a student should be accepted into the Union Body upon recommendation of the Welfare Committee. Unless at this time a student can be recommended for full fellowship, he is asked to withdraw from the school; or, he is placed under a guardian for a year and pays tuition at the rate of five dollars 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 should arrange their personal program with this in view. Students are expected to respect the observance of the seventh day Sabbath.

The use of tobacco is prohibited. Young men and young women are not allowed to be out together after dark without a regularly appointed chaperon.

Students whose conduct is not above reproach, or whose influence is questioned, are placed in the care of the Welfare Committee for counsel and instruction. They are given a maximum period of three months to demonstrate their ability to reform. Unless able to prove to the satisfaction of the Cooperative Band that they have reformed, they will be asked to withdraw. For viola-



tion of rules the Discipline Committee may recommend disfranchisement. A disfranchised member has a guardian, and for this supervision he pays \$5.00 per month.

### The School Year and Class Credits

THE Nashville Agricultural Normal Institute is a member of the American and the Southern Junior College Associations. Its school year of forty-eight weeks is divided into three terms of sixteen weeks each. Full class work in any course consists of a major and a minor subject. The program is so arranged that a student carries class work four hours a day for a period of four weeks, during which time his maximum amount of manual labor is four hours. Then follows a four-weeks' period of full-time manual labor, with one hour of class work per day.

On this program, a student, with economy and strict attention to work, can do an ordinary year's class work, and if physically fit, he has opportunity to make such expenses as board, laundry, and room rent by work. If his conduct is above reproach he is given free tuition. A large part of the manual work of the institution is on the project plan, which encourages thrift and intellectual culture and makes the industries a valuable part of the education. Each course combines theory and practice, and final grades are an average of the credits in the two.

No student is allowed, without special permission of the Faculty, to enter an advanced class until he has satisfactorily completed the class work of the previous term.

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

THE Institute encourages all students to enter some specific course of instruction, as outlined below. For the student accepted into any one of these lines of work who may need preparatory subjects before he can satisfactorily complete a course, the Institute offers a full line of instruction in Academic and Junior College subjects. Students who are not settled in regard to their life work, and who want only a general academic or college education, are not advised to enter the Madison School.



For mature students otherwise qualified for admission but who need review work, provision will be made for work below the academic to be done under a tutor.

### Teacher-Training Course

This course prepares teachers for rural industrial schools, and is arranged to meet the demands especially of those who connect with a rural unit which is doing general community work of an educational and medical nature. Those completing the course are eligible, without examination, to the State certificate granted to graduates from the two years' course of the State Normal Schools.

Certificates are given on completion of 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 course offered for teachers, will be permitted, in counsel with the Faculty, to select studies that will prepare them for their chosen work. The following subjects are offered, covering two years beyond the twelfth grade:—

Pedagogy and School Management—Personal and School Hygiene—Physiology and Foods—Methods in Elementary Subjects—History of Education—Psychology II—Rural Sociology—Bible Hygiene—Rural Sanitation—Book Study of Bible—Foods and Dietetics—Cooking, Baking, and Canning—Simple Treatments, Accidents and Emergencies—Horticulture—Gardening—Electives in Manual Arts—Practice Teaching.

### Nurse-Training 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 deny admittance to, or to drop from, the course any student who does not reveal a fitness for the work. The course requires three years of uninterrupted work and training under the direction of the institution. 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. Students completing the course are eligible to State Board examination for nurses. There is such a demand for nurses that some students are accepted into the course without nine grades of preparatory work, but they are not eligible to State Board examinations. The following subjects constitute the course:—

Practical Hydrotherapy and Massage—Practical Nursing—Nurse Ethics—Physics and Chemistry—Physiology, Anatomy and Dissecting—Surgical Nursing and Operating Room Drill—Accidents and Emergencies—Bible and Testimony Study—



Bible Doctrines—Bible Hygiene and Rural Sanitation—Obstetrics, Gynecology and Genito-Urinary Diseases—Bacteriology—Theoretical Hydrotherapy—Diseases and Treatments—Dietetics—Cooking.

### Cafeteria Course

To meet the demand for vegetarian restaurants and cafeterias a twelve-months' course is offered. Practical work is given in Kinne Hall kitchen, the bakery, and the Nashville Cafeteria. The subjects of the course are—

Physiology and Anatomy—Bible and Testimony Study—Bible Hygiene—Foods and Dietetics—Cooking, Baking, Canning—Kitchen Management—Gardening—Bookkeeping and Project Accounting.

### Treatment Room Course

Men and women of mature years who have had some business experience are trained to conduct hydropathic treatment rooms. Students in this course have practice work in the treatment rooms at the school and in the Nashville city treatment rooms. The course requires twelve months. The subjects in this course are—

Physiology and Anatomy—Bible and Testimony Study—Bible Hygiene—Practical Hydrotherapy and Massage—Theoretical Hydrotherapy—Diseases and Treatments—Bookkeeping and Project Accounting.

### Home Economics Course

Women who plan to connect with a rural industrial school, or with the country base of a city work, or who desire to be of real help in community work, will find this course of great value. Two years' work is offered. The subjects are—

Physiology and Anatomy—Bible Hygiene and Rural Sanitation—Physics—Chemistry—Bible and Testimony Study—Foods and Dietetics—Cooking, Baking, and Canning—Bacteriology—Simple Treatments, Accidents and Emergencies—General Agriculture—Gardening—Household Accounts—Sewing—Dressmaking—Millinery—Weaving.

### Agricultural Course

The agricultural course is based on the "Farm Enterprise," or "Project" plan. Subjects, therefore, are taught in their seasonal sequence. The school farm, containing approximately five hundred acres of limestone soil in Tennessee's fertile central basin, provides an adequate laboratory for all agricultural endeavor. All students in this course carry either projects or practicum, or both. A student's credits and grades depend largely on the way in which his supervised project is handled. The subjects of the course are—

General Agriculture—Agronomy—Entomology—Physics I—Chemistry I—Bible Doctrines—Bible and Testimony Study—Bible Hygiene—Gardening—Horticulture and Viticulture—Cover Crops and Soil Improvement—Bacteriology—Feeds and Feeding—Animal Husbandry—Veterinary Medicine—Poultry Raising—Bee Culture—Farm Mechanics—Elementary Blacksmithing—Elementary Carpentry—Farm Bookkeeping and Project Accounting.



## Food Factory Course

By conducting a food factory for the manufacture of health foods the Institute is equipped to train workers in this industry. Students carry class work along with practical work in the food factory, the course covering a period of one year. The following classes are scheduled —

Physiology and Anatomy — Bible, Testimony Study, and Bible Hygiene — Chemistry of Foods — Dietetics — Cooking — Baking — Canning — Manufacture of Food Factory Products — Project Accounting, Salesmanship, etc.

## Mechanical Arts

The Institution erects its buildings with student labor, thus affording ample opportunity for practice combined with theory in construction work. The printing office gives practical work to students taking the course in printing, and the various shops afford all-year work in cabinet making, blacksmithing, machine repairs and auto mechanics. These courses are offered, not to prepare men for the commercial world, but to increase their efficiency in self-supporting missionary enterprises.

Students wishing to complete a two-years' mechanical course are expected to take, in addition to subjects selected from this schedule, 144 hours in Bible, and an equal amount of work in some health or food subject.

## Printing

This is not a course to make finished printers, but to give a general working knowledge of the printing trade. It will fit one for printing booklets and leaflets, and for simple job work such as may be done in a small printing plant. It includes some work in simple binding of leaflets, booklets, etc., and the padding and binding of blanks. The subjects scheduled are —

Hand Composition — Make-up — Proofreading — Job Composition — Simple Stone Work — Press Work.

## Construction Work

Carpentry — Plumbing and Steam Fitting — Architectural Drafting — Painting — Electric Wiring.

## Other Mechanical Work

Elementary Blacksmithing — Advanced Blacksmithing — Machinery and its care — Auto Mechanics — Elementary Cabinet Work — Advanced Cabinet Work.





### Organization of Classes

**M**ADISON is a twelve-months' school, and new classes are organized each four weeks. The one-study plan and the arrangement of alternate four weeks for class and four weeks for manual work makes it possible for students to enroll each time new classes are formed. Students should plan to enter at the beginning of a school month. Classes are not formed in a new subject for less than five students. The classes of each month are as follows —

#### October 15, 1923

Old Testament and Ancient History — American and Sacred Literature and Composition — Chemistry I — Latin I — German I — Spanish I — Practical Hydrotherapy and Massage — Pedagogy and School Management — Personal Hygiene and Physiology and Foods — Physiology and Anatomy (Cafeteria, Treatment Room, and Food Factory Courses) — Sewing — Cobbling — Elementary Carpentry — Printing — Electric Wiring — Instrumental Music.

#### November 12, 1923

Arithmetic — English Grammar — Hymn Playing — Algebra II — English and Sacred Literature — Physics I — Latin II — German II — Spanish II — Physics II — Physiology, Anatomy and Dissecting (Nurses) — Bacteriology — Rural Sociology, Bible Hygiene and Rural Sanitation — General Agriculture and Agronomy — Cabinet Work — Sewing.

#### December 10, 1923

Old Testament and Ancient History (Completed) — American and Sacred Literature and Composition (Completed) — Latin I (Completed) — German I (Completed) — Spanish I (Completed) — Chemistry I (Completed) — Practical Hydrotherapy and Massage (Completed) — Pedagogy and School Management (Completed) — Bible and Testimony and Bible Hygiene (Cafeteria, Treatment Room, and Food Factory Courses) — Printing (Continued) — Painting — Farm Mechanics — Elementary Blacksmithing — Sewing (Completed) — Cooking.

#### January 7, 1924

Arithmetic (Continued) — English Grammar (Continued) — General Agriculture and Entomology (Completed) — English and Sacred Literature (Completed) — Physics I (Completed) — Latin II (Completed) — German II (Completed) — Spanish II (Completed) — Physics II (Completed) — Physiology, Anatomy and Dissecting (Completed) — Theoretical Hydrotherapy — Bible, Book Study — Millinery.

#### February 4, 1924

English History — Bookkeeping and Commercial Arithmetic — Plane Geometry — Chemistry II — Practical Nursing and Medical Ethics — Methods in Elementary Subjects — Horticulture and Viticulture — Weaving — Foods and Dietetics — Practical Hydrotherapy and Massage (Treatment Room Course) — Printing (Continued) — Architectural Drawing — Machinery and Its Care — Millinery — Instrumental Music.

#### March 3, 1924

Arithmetic (Completed) — English Grammar (Completed) — Hymn Playing — Bible, New Testament — American History and Civics — Biology —



College English — Organic Chemistry — Surgical Nursing, Operating Room Drill, and Accidents and Emergencies — Bible Doctrines — Foods and Diets — Dressmaking — Gardening.

March 31, 1924

English History (Completed) — Bookkeeping and Commercial Arithmetic (Completed) — Plane Geometry (Completed) — Chemistry II (Completed) — Practical Nursing and Medical Ethics (Completed) — Methods in Elementary Subjects (Completed) — Bacteriology, and Feeds and Feeding (Agricultural Course) — Bacteriology and Household Accounts (Home Economics) — Cooking, Baking, and Canning (Cafeteria and Food Factory Courses) — Diseases and Treatments and Theoretical Hydrotherapy (Treatment Room Course) — Cabinet Work I — Printing (Continued) — Auto Mechanics — Elementary Blacksmithing.

April 27, 1924

Physiology and Hygiene — New Testament Bible (Completed) — American History and Civics (Completed) — Astronomy — College English (Completed) — Organic Chemistry (Completed) — Bible for Nurses — Dietetics and Cooking (Nurses) — Dairying, Milk Products, and Canning — Cooking, Baking, and Canning.

May 25, 1924

English I — Algebra I — History of Education — Zoology I — Botany and Zoology II — Physics and Chemistry (Nurses) — Kitchen Management, Gardening — Diseases and Treatment and Theoretical Hydrotherapy (Treatment Room Course) — Manufacture of Food Factory Foods (Food Factory Course) — Plumbing and Steam Fitting — Printing (Continued) — Cabinet II — Animal Husbandry and Veterinary Medicine — Sewing — Weaving — Instrumental Music — Advanced Blacksmithing.

June 22, 1924

Physiology and Hygiene (Completed) — Commercial Geography — English II — Bible Doctrines — Daniel and the Revelation — Biology — Obstetrics, Gynecology, Genito-Urinary, Bible Hygiene (Nurses) — Diseases and Treatments (Nurses) — Simple Treatments, Accidents and Emergencies — Project Accounting and Farm Bookkeeping.

July 20, 1924

English I (Completed) — Algebra I (Completed) — Botany I — Hymn Playing — Psychology I — Botany and Zoology II (Completed) — Physics and Chemistry for Nurses (Completed) — History of Education — Psychology II — Bible, Testimony and Bible Hygiene — Bookkeeping and Project Accounting (Cafeteria and Treatment Rooms) — Project Accounting, Correspondence, Salesmanship, etc., (Food Factory Course) — Bible Doctrines — Printing (Concluded) — Simple Treatments, Accidents and Emergencies — Dressmaking — Gardening.

August 17, 1924

Geography — Physical Geography — English II (Completed) — Denominational History — Daniel and the Revelation (Completed) — Biology (Completed) — Materia Medica and Operating Room Drill (Nurses) — Diseases and Treatments (Nurses) — Horticulture — Cover Crops and Soil Improvement — Poultry and Bee Raising — Drawing and Painting — Hymn Playing.



# The Madison Survey

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## Reasons for Making a Home in the Country

IN STARTING the human race, God might have placed our father Adam in a city like Chicago, but He chose rather to place him on a farm. He fitted up a model garden home for Adam and Eve because He wanted our parents to have ideal conditions for themselves and their children. Solomon, who is considered the wisest man the world has ever known, studied conditions in the world, and out of the experiences of his long life he wrote, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."

God gave man a country home. He was to cultivate the soil, care for the animals, and train the trees and vines. After the fall, he was compelled to work harder than before, but this hard work was a blessing, not a curse to him.

When Adam and Eve disobeyed the commands of the Lord their bodies began to die. The seeds of death and decay were with them all the time, and it was only as

Extracts from a Sabbath sermon by Dr. Floyd Bralliar.

they worked hard enough to perspire freely every day that they could keep in health.

WITH the entrance of sin man became a dying body, a generator of poisons which, if kept in the body, cause disease. To make health possible the body is provided with organs of

elimination. It is not an infrequent thing to find a person so filled with his own poisons that he becomes mentally deranged. Stubborn constipation and inactivity of the skin and other eliminative organs may cause insanity which often clears up when the system is rid of these poisons. Likewise, a smaller amount of

these same poisons will make a man abnormal in his thinking, and below par physically.

We do not always realize the great work that is going on through the organs of elimination. Experiment shows that about one teaspoonful of urine from a man injected into the blood of a rabbit will cause its death. The rabbit is making poisons of its own which its kidneys are eliminating, but the poison in a teaspoonful of the elimination

### Qualify as Workers

EVERY member of the church should put forth efforts to qualify himself to do work for the Master. To each has been appointed a work, according to his ability. Even now, at the eleventh hour, we should arouse to educate men of ability for the work, that they may, while occupying positions of trust themselves, be educating by precept and example all who are associated with them.

—Needs of Our Institutions



from the kidneys of a human being are more than it can handle.

The eliminations of the skin in twenty-four hours will often equal a tablespoonful of waste which is largely poisonous matter. If you drive the air from a bottle and fill the bottle with your own breath, cork the bottle for twenty-four hours, and then take a whiff from the bottle, the terrible odor of the breath will indicate the poisons that are continually thrown off through the lungs.

**G**OD wants His people to be clear headed, that they may grasp truth, and perceive the conditions of the world, and know how to act with wisdom. And so when sin entered, the Lord instructed man as to the proper life to live in order to keep in health. It is the devil's scheme for him to live under abnormal conditions with a body filled with poisons which inflame the passions, dim the perception, and make it hard for a man to be a Christian and do right.

The Lord told man to live much in the open air and sunshine, and to work the soil for his living. By the sweat of his face he is to earn his bread. His food is to be the result of his daily toil and the products of the soil. By proper exercise, free elimination, simple diet, and rest as it is needed, the body is to be kept in a normal condition for years of activity.

**W**HEN Cain decided that he would not follow the instruction of the Lord, he built a city. There was a time after the flood when men seemed to have gone wild over city life, and in order to establish His truth and pave the way for the Savior, Abraham was led out of a city of Mesopotamia to a home on the land. God took him to a sparsely settled country where he and his students lived the out-of-door life away from the influences of the city. So strong was this principle of rural life in the mind of Abraham that his descendants were trained to lead the same sort of life. When they went into Egypt and all might have received government positions from Pharaoh, they asked the privilege of living on the land. It was when they migrated to the cities of Egypt that they lost their hold on the Lord and began to degenerate.

When God took Israel out of Egypt, He again placed them on farms in the land of Palestine. By a study of the area on which the nation was located, it is found that

those who settled in the valleys, where the soil was rich, had about three acres for the family. Those whose inheritance fell on the rough, or poorer quality, had sometimes as much as fifteen acres. But all were on small farms.

**G**OD placed them there, not because it was the only place He could find for them, for the whole earth was His, but He chose the place where they had conditions for developing strength as a nation. He considered it better for all to have small farms than for a family to attempt to handle hundreds of acres. The small farm discouraged meat eating, for men did not have acreage enough to support many cattle. They were compelled to raise food crops rather than feed crops.

It was not necessary with the small farm to hire much help. They could not raise a great surplus of food to export. They raised rather for home consumption, for God did not want them to compete with the world or become a great commercial nation. They could easily raise what was needed to keep the family in health, and fibre plants enough to weave into clothing. No man would become rich and idle, and none needed to be very poor. They were to have comfortable homes, and to live a quiet, happy, contented life, an example of godliness to the world about.

Even today, people who are accustomed to fine clothes and the luxury of the city will get away from these centers of activity, don overalls and work clothes and heavy boots and enjoy themselves, because they are away from the pride, the snobbery and the artificiality that marks the decline of the race.

**L**ARGE farms call for hired laborers, for great tools and machines, for means of transportation, and all this goes to make the city. The Creator has a different plan for His people. Have you not noticed that most fruits and vegetables begin to decay soon after the harvest unless they are treated to some preservative? Roasting ears that are perfectly delicious on the Iowa farm have lost their quality when shipped to Chicago. Berries that are ripe and luscious, ready for the home table, are spoiled before they can reach a city market. Vitamins and healing properties of foods disappear when they are kept by artificial means. It is God's plan that men should eat these things first hand.



People who are improperly fed develop vice and disease. We look for degeneracy and immorality in the cities. When some great disaster occurs that shocks the world and causes men to stand aghast, we find that it happened to the population of some city. The recent earthquakes of Japan would never have taken their toll of human life and property except as the people were crowded in cities. Epidemics sweep the cities; they cannot do this in the country.

**I**N order to feed the city population it is necessary to maintain great means of transportation. Food is brought from the ends of the earth, and with that food often comes disease. The United States does not suffer so much from local diseases as from imported diseases. A wave of influenza sweeps over Russia today, and in a short time it is in America because men are running to and fro on the face of the whole earth. The cotton boll weevil at home in Guatemala does little damage, but when it reaches America through a shipment of cotton, it becomes one of the worst pests of the generation.

Men are so tied up with the present system of things, the impetus is so great in the direction we have been traveling, that it is difficult to change our ways. If a man is brave enough to get a little piece of land where he and his family can live the simple life, he will soon find that his thoughts and desires will readjust, and he will find a peace and happiness that can never be found in the theater or any other form of city amusement.

When this world has run its race, the promise of the Lord is that He will make a new heavens and a new earth. There, man will live the life that God planned for the race in the beginning. He will build the house that he lives in. He will eat the fruit of his own vines, for he will not plant and another eat. While we are living here, it is the wish of God that His people come back as near as possible to the original plan.

### Annual Convention of Self-supporting Workers

**F**OR several years the annual meeting of Southern self supporting workers from rural and city centers has been held at Madison about the first of October. This

year that date interferences with the Fall Council to be held at Milwaukee, and the convention has been postponed until about the middle of November. It is hoped that the school people will be able to arrange for a few days leave of absence at that time without serious inconvenience.

The rural schools have problems for study at the Convention. A number of these schools are carrying medical work, and the city and the rural medical missionary side of this work must be considered. The convention holds interest for all who are actively engaged in the work in the South, and for many of the friends of this work who live at a distance. A general invitation is extended, and those who have problems for discussion are invited to send them in. The program will be given consideration through the SURVEY in the near future.

### Needs and Opportunities

**A**BOUT one hundred fifty students will have opportunity to make school expenses while in training for Christian service this year at Madison. A good many are already enrolled for the year's work, but there is still room for others. Last week a copy of the fall announcement was mailed all SURVEY readers, giving the different courses offered at the school, and the chance for paying expenses by work.

A number of mechanics are needed for construction work this fall. Among other things, a mechanical arts building is to be erected under the direction of Brother H. E. Standish, head of the mechanical department. We have long looked forward to this step. In all lines of self-supporting work there is a place for the skilled mechanic, and this year with added facilities and a building for teaching and practical work, it is hoped to do much more than ever before in the preparation of mechanical workers.

We cannot overestimate the need of cooks and dietitians. One city after another is calling for help. Not long ago, the church in a large Southern city wrote that it was ready to open up a medical missionary center if we could furnish the workers. It is a bit discouraging all the way round to confess that we have not men and women qualified to fill the calls as they come, when we know that all through our churches there are people with native ability, who might increase their



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efficiency many fold by a few months' training for cafeteria work.

Read the insert on the front page. God calls for definite activity on the part of every Christian. Begin to study the question. Are you doing all you might do? A year's training along some line, such as that offered by the vegetarian cafeteria course, or the city treatment room course would be a great help; or a year or two in agriculture, or in teaching; or three years in nursing, all of which is possible for those who are willing to work for their expenses.

We are told that not one in a hundred is doing all that the Lord would have him do. Most of us are working primarily for ourselves. The fact of the matter is that the most of us should be giving our best in time and talent to the spread of the message that means salvation to the world. Read carefully the calendar from the Madison School, and see what the prospects are for you.

**M**ADISON is not a school for children; it is not for immature and unconverted youth, but its doors are open to men and women of mature years, Christians who want brief, practical training for Christian service. With the program arranged as described in the fall announcement, you will see that it is possible for students to enter each month of the year. Application blanks will be sent upon request.

"The school at Madison educates not only in a knowledge of the Scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. The class of education given at the Madison School is such as will be accounted a treasure of great value by those who take up work in foreign fields."

Let us increase the number of qualified workers for the South and for foreign coun-

tries by accepting of the privileges of the school this year. Write for further information, using the address of the institution as given on the front page of the SURVEY. If you are not a prospective student, you may send the names of people whom you consider good material for training. We will be glad to send reading matter concerning this field and its needs.

**T**WO of the young people who recently entered upon school work at Loma Linda, California, Yolanda Sutherland and Alice Bralliar, write of friends and former associates they have met there and at the campmeeting in Los Angeles. Mr. I. E. Seibert had charge of the dining tent at the camp, and with him was Brother Albert Zilke, for some time a member of the cafeteria force in Birmingham. S. W. Ford and family and Brother A. H. Troutwein and family are connected with Paradise Valley Sanitarium, National City. Dr. Paul Nillson is a medical student, his sister, Miss Ellen, is taking the nurses' course, and they are laying plans for the South a little later.

Chauncey Smith, formerly in charge of the printing department at Madison, is now in the bacteriology laboratory at Loma Linda. Mrs. Smith is housekeeper with a big, fine looking baby-boy as assistant. John and Sidney Brownsberger and Lew Wallace enter the third year of the medical course and are in Los Angeles this year. Miss Ethel Brownsberger is a sophomore at Loma Linda, and Mrs. Elsie Brownsberger is secretary to Dr. Percy Magan, dean of the medical college.

Miss Blanche Noble is a senior this year. Her father and mother, Mr. and Mrs. George Noble, are with her. Brother George Wallace, builder of the new assembly hall at Madison, reached California in time to join Mrs. Wallace at the meeting. Dr. Emma Laird, who spent some time as physician at the Madison Sanitarium, has been visiting a sister in the West. These are a few of the friends of Southern work who are now in California.

**T**HE Survey is sent to you subscription-free.

We are glad to have people at a distance know of the work in the South and of the privileges this field offers. We are glad, too, to receive from time to time donations to the publishing fund as you feel able to help meet the expense of printing the little sheet.



# The Madison Survey

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VOL. V

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## A Lesson from Recent Catastrophies

THIS world has seen nothing since the flood that caused such widespread destruction of life and property as the recent earthquakes in Japan and the attending fires. Fifty thousand square miles of territory have been seriously affected, and buildings have been shaken down in cities and towns with a population aggregating from three to four millions of people. One reads of the terrible loss of life, and there comes to mind these statements:—

“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 stand aghast.”

“The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth.”

IF EVER the world saw a time when the out-of-the city message should be given, it is seeing it now. It seems, however, that very little warning is given by our people, and very little instruction as to how to get out of the cities to homes on the land. As a

people we are not in the habit of preaching on this subject. We present other phases of the truth with power, but we say little on this aspect of the message. Yet we tell the people that we believe the end is near, and that soon the angels holding the four winds of strife will loose their hold. Then, we may look for calamities, war, bloodshed, and

other troubles that will wreck the world.

“I heard some one say, ‘We knew that the judgments of God were soon coming upon the earth, but we did not know they were coming so soon.’ Others with agonized voices, said, ‘You knew! Why then did you not tell us? We did not know.’” Here is a picture of conditions as they are today. Some of us can say, “We knew these things were coming.” And there are many in the

### Every Man Should Be in the Work

EVERY church-member who has a knowledge of the truth is expected to work while the day lasts. Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration.

—*The Kind of Workers Needed*



## THE MADISON SURVEY

world who can say to us, "You knew! Why then did you not tell us?"

The reason we do not give the out-of-the-city message with more force is because we have not been in love with the enterprises and the manner of life that give power to such a message. Of us as a people, it cannot yet be said that we love country life, and by precept and example are teaching others to love it and make rural enterprises instrumental in the giving of the message that the world needs.

It is an easy thing for us to condemn people who are slow to accept Bible statements concerning Sabbath keeping, or who are inclined to dodge what we consider clear instruction concerning the seventh-day Sabbath, or those who excuse themselves for not keeping the commands of the Lord on this point. At the same time we are guilty of the same unbelief, for we fail to realize that the Lord has given instruction, repeated many times throughout the Scriptures, concerning the proper place for man to live and the work he should do from his home on the land.

**G**OD placed man on a farm in the beginning. After the fall, He repeated the instruction that man should live from the products of the soil and that he should work for his living. The apostasy that resulted in the centralization in cities, brought the flood which destroyed the earth.

The original plan of God for the race on the soil again was brought to the front after the flood. Again, it was set forth at the time the nations were scattered from Babel. Later, when the city idea was ruling the world, God started a new nation by calling Abraham out of the city to a home and school on the land. It was at this period of the world's history that God made it very plain that Lot's method of city work was not effective in soul winning.

In the days of Moses, when mankind again congregated in cities, the Lord miraculously took His people out in a way that was recognized by the whole world, and then He placed every family on the soil. Time is too limited for us to dwell on the experience of Israel under the rule of the kings who took them from their homes on the land, and because of which they went into Babylonian captivity. The restoration under Ezra and Nehemiah once more

brought men to their inheritance in Palestine, every family on its allotted farm.

With all this history and the instruction that is given us as a people, we yet say little, and do less with the message to get out of the cities and find homes on the land. We forget the instruction that "fathers and mothers who possess a piece of land and a comfortable home are kings and queens." "The Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities."

**I**NSTITUTIONS for training Christian workers should be in the country. The instruction given should be such that students learn to love the country and those activities of rural life that make the message effective.

Institutions for the care of the sick should be located in the country, and God is endeavoring to attract the attention of men of means whom He holds responsible for the establishment of enterprises in rural locations that will give employment to people when they move from the cities. It becomes the duty of the church to teach people how to get out of the cities. This makes it necessary for the church to maintain enterprises that will afford means of support and at the same time assist in the presentation of the message.

The church which gives the out-of-the-city message with force will have in its midst groups of men and women who are putting their lives into such enterprises. Every city should have its centers of light, mission centers such as cafeterias, food stores and treatment rooms, operated from a country base,—from some out-post center. At these out-posts there will be farmers, mechanics, business men, teachers, and medical workers, uniting their talents and abilities to conduct enterprises for the forwarding of the gospel.

Madison is endeavoring to follow this program. Men of various gifts and talents are cooperating in the training of workers to go out and duplicate the plan in many other places. By operating various industries in connection with the school farm, the school is able to give students a very practical education, and to furnish work on the campus for students who wish to earn their way while they are in training.

Our people everywhere should consider seriously the necessity of getting into some work that will bring people from the cities.



Enough has already happened in the world in recent days to stir the heart of the most indifferent. If Japan's trouble does not make us think, what will?

We sometimes plead lack of funds to establish centers of education and training, and industries that will help in the support of city people when they attempt to follow the instruction of the Lord. But the Master has said that when we do all we can, give our all, the Lord will touch the hearts of merchant princes and their wealth will be used to forward His work. It is for us to step out by faith, and allow Him to use us, with our all, and then the work will not lack for means.

### Mechanics Are Needed

WE HAVE formed the habit of thinking of the minister, the teacher and the doctor as workers for the Master. God's cause needs all these men can do and give, but it needs also the time and talent of men and women whose special ability lies in their hands. Bezaleel, of the camp of Israel in the days of Moses, was given special aptness in building, and probably he was as much a factor in the progress of the work then as any other man in the camp.

Today, the work of God calls for the consecrated ability of carpenters, masons, furniture makers, blacksmiths, printers, machinists, cooks, nurses, typists, accountants, and farmers. When we catch the vision of the great work the Master would have done for city and rural communities through the agency of the rural base, it will be seen that many men with mechanical skill should find a place in these centers of activity.

The Savior spent a good many years as a carpenter. He has dignified that work and has set the example for builders of today. Madison now is calling for a group of men to train for activity in connection with rural-city work, carpenters and builders, as well as farmers, who love their calling and will inspire in others a love for it.

About twenty-five men can have work in the mechanical department of the school this season and earn their way while in training. The courses in mechanical arts include carpentry, plumbing, electric wiring, painting, cabinet work, machine repairing, auto mechanics, blacksmithing, printing and related industries. A new building is being erected for the department of mechanical arts. The

training includes theory and practice, and with all, an experience in connection with a self-supporting missionary enterprise that inspires students to go into a similar work.

In view of the pressing need for such workers in the home field and in foreign countries, and in the face of the need we have as a people to connect vitally with some activity that is hastening the spread of the gospel, we ask for serious consideration of the privileges for training afforded at Madison. The fall term opens the middle of October. Send for calendar and further particulars.

### A Report From Central America

ABOUT twelve years ago a railroad man was converted to the Sabbath truth, and immediately he felt that he should train for service in the Lord's work. He had been a school teacher, and he took some training along medical and mechanical lines at Madison. Then he went to Honduras as a self-supporting worker, and later, to Salvador where he and his wife had some very interesting experiences. This is Brother W. W. Murray who is again in the States, and who visited Madison this week after an absence of eleven years.

On the twelfth, Brother Murray addressed the family at the morning chapel hour in the new assembly building, and the beautiful new auditorium led his mind back to the days when he first connected with self-supporting work in the South, and the school held its daily gatherings in Phelps Hall, the building which later was remodeled as headquarters for the printing department, and then in Gotzian Hall which has now been outgrown as an assembly room. And the music of the orchestra pleased him.

Brother Murray and his wife were located at Santa Ana, near the center of the state of Salvador. The climate there is the finest, and the vegetable and fruit productions are most abundant. Brother Murray taught English in the homes of some of the wealthy people and of officials, and conducted treatment rooms in the city. His equipment was the simplest and often hand-made, but God blessed the efforts of this brother and sister as they carried forward a work single-handed and alone, and some remarkable cures followed their treatments. Prejudice was broken, and the hearts of some people were won for greater light and truth.



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### The Annual Convention

THE conference of Southern self-supporting workers is scheduled for the middle of November. The meeting opens Thursday evening, November 15, and will continue through the following Sunday. A large attendance is solicited.

Workers in rural centers and in city cafeterias are asked to collect photographs illustrating their work. These will be thrown on the screen by the ballopticon, and should prove an interesting presentation of the growth of the various enterprises.

Opportunity will be given for a food demonstration, and for the study of food problems by those who are especially concerned. We want to hear from every one who will contribute to this phase of the program with the whole grain products, nut meats, and so forth.

Each center should choose some member to report the year's activities, and if possible, the units should bring samples of manual work and other activities of the school. The meetings will be held in the Helen Funk Assembly Hall which affords ample room for displays.

As stated last week, every unit should have as many representatives as possible in attendance. It would be good if all the workers could attend as in the early days of the movement, but since that is impossible, make all possible plans for the inspiration of the meeting to reach those who "stay by the stuff." A cordial invitation is extended to friends at a distance who are interested in all the self-supporting missionary centers of the South. A hearty welcome to all.

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### Items of News

TWO people, Mr. and Mrs. Guy Hess, have recently joined the workers at

Louisville who are operating a cafeteria from a country base located some nine miles from the city. This is a great relief to those who have been carrying heavy burdens. There is no lack of work, no difficulty in finding opportunities for carrying out the wonderful instruction given for a lay-man's movment, but sometimes the cause does languish for want of qualified men and women. Brother Guy Hess is taking over-sight of the city cafeteria, relieving Brother J. T. Wheeler to direct activities on the farm. The soil needs building up, there is fence to build, and a road from the thoroughfare to the plateau on which rural buildings are located. Strip-lin cottage is being completed, and the main building is being enlarged and improved. Such companies have many opportunities to study the problems of economy in operation and cooperation on the part of workers. The influence of the cafeteria is widening, and the products of the bakery continue to grow in favor. There have been many compliments from patrons since the diningroom was renovated.

IT WAS a real pleasure last week to have a short visit with Dr. Linnie Black of Maryville, Tennessee. She was on her way home from Austin, Minnesota. Her father and mother' Brother and Sister A. N. Kinsman, spend the greater part of the year in Miami, Florida, and the Doctors John and Linnie Black plan to locate there in the near future.

SATURDAY evening the family had a rare treat in violin music. Mr. and Mrs. Thomas Hall and their two children of Fort Lauderdale, Florida, are visiting at Madison, and Mrs. Hall and her little daughter Audrey entertained the company. Mrs. Hall is a teacher and an artist with the violin.

IN SOME respects this has been an unusual season in Tennessee. Up to the middle of September there has been no time without sufficient rain to keep vegetation green. The school has had an exceptionally fine garden. At present the silos are being filled with a good quality of ensilage corn and soy beans.

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"I appreciate the little paper so much that I do not want to miss a copy", writes a friend who is sending a small donation to the Survey publishing fund.



# The Madison Survey

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## As in the Days of Ezra and Nehemiah

THE children of Israel as a nation had been captives in the kingdom of Babylon for the space of seventy years. As the time drew near for their return to the land of Palestine the Lord brought a man to the throne who was favorable to His people, and who was willing to help them with any amount of money and to give them his moral support. This ruler was Cyrus the great who issued the decree freeing the Jews from their bondage.

According to the decree of the king all the Israelites were at liberty to return to the land of their inheritance. All of them might have had an active part in a great movement which was second only to the deliverance from Egyptian bondage. The leaders, the men of vision, knowing that the Lord had miraculously prepared the way for the return of His people, looked for a great uprising on their part, a movement that would include all the believers, "but the number who responded was disappointingly small."

How often history repeats this story! God hopes for great things from His people; there are great opportunities for them to demonstrate their faith by works, but they sit still. The reason for the lack of response then is the same as the reason for lack of response to calls for Christian workers today. It is told in these words—

"Many who had acquired houses and lands had no desire to sacrifice these possessions. They loved ease and comfort, and were well satisfied to remain. Their example proved a hindrance to others who otherwise might have chosen to cast their lot with those who were advancing by faith."

THERE were people of wealth in Babylon who loved their possessions more than they loved the cause of God and the upbuilding of His work. There were men who should have been leaders, members of the tribe of Levi, who should have stepped forward offering their services as well as their means, "but as Ezra looked over the company assembled, he was surprised to find none of the sons of Levi." Out in the world, those men, the Levites, upon whom God depended to lead the common people to greater heights of spiritual strength, those leaders had lost their vision and were working for the world. And this, at the very moment when a world movement of greatest importance was due.

Their strange indifference is a sad commentary on conditions then and an explanation of conditions in the world today when the lethargy of the church is appalling. Money was not lacking to make the restoration of Jerusalem a complete success. The king of the land was willing to furnish the material needs. Today, money is not the greatest need in this work. God wants men and women now, as He wanted them in the days of Ezra and Nehemiah.

THE little group,—little compared with the multitude that should have returned to Palestine,—began to rebuild the temple that had laid in ruins since the days of Nebuchadnezzar. But some, instead of boosting, encouraging, uplifting, stood on the outer edge and complained. "The murmuring and complaining, and the unfavorable comparisons made, had a depressing influence on the minds of many, and weakened the hands of the builders."



Some of the older men remembered the glory of the temple built by Solomon, and they had a good deal to say about the smallness of this work compared with what they had formerly seen. Instead of lending their support and strength to help when the work was hard, they stood on the side of criticism. Not only did they do no work themselves, but their words and their actions had a depressing effect upon others who did have a mind to work. If a person does not care to step out by faith and push forward a pioneer work himself, he at least ought not to discourage those of greater faith who do want a part in the reform. But these people could not see that side of the matter, so they have gone on record as the murmurers and complainers, the drawbacks instead of the boosters.

The work of Ezra did begin in a small way. It did not compare with the splendor of Solomon, but God honored it. God does not despise the day of small things. When men attempt to follow His instruction and to do the things He says should be done, God honors them and adds His blessing. And that blessing is what makes any work, or cause, great.

WITH this spirit of depression it was difficult to make much progress. The work of rebuilding the temple and the walls moved so slowly that it was a disgrace until a great reformation, led by Ezra and Nehemiah, swept over the country. These leaders exercised the greatest patience with the people. Ezra led them to the Scriptures, and as they studied their faith increased. There was much prayer on the part of these leaders, but they did not regard their duty done when they wept and prayed before the Lord. These men put into the movement all they had, their time, their teaching ability, and their money. It was this spirit in the camp that finally led to the completion in a remarkably short time of a work that before it had seemed impossible to compass.

Today, the Lord is calling upon His people for certain definite things to be done by the church. The church should give the out-of-the-city call and locate city people on the land. The church should be prepared to teach these city people what to do when they get into the country, and should conduct enterprises in the country that will give these city people a living when they come out.

The manufacture of health foods should be a strong feature of Seventh-day Adventist activities. There should be cafeterias for feeding the people while they are in the cities, and treatment rooms for the care of the sick. All these are ways and means for favorable contact with honest-hearted men and women.

SUCH enterprises call for groupings of men and women including carpenters, mechanics, farmers, Bible workers, evangelists, teachers, nurses, physicians, cooks and others, all working together for the advancement of a cause which in our day corresponds to the rebuilding of temple and walls in the days of Ezra and Nehemiah. When the calls are made for workers today, the response is strangely similar to the response Ezra witnessed.

People of means have their lands and their houses, their business and their social interests, and they do not respond. They say, "I pray thee, have me excused." More than this, some who take no active part in the movement for advanced work are not content to keep out of it themselves, but they talk doubt and discouragement to others who do want to go forward. They tell of the littleness of the work and the weakness of the attempt, and although they are not doing much of anything themselves to advance the Lord's work in the earth, they are putting stumbling blocks in the way of others.

The children of Israel who failed to answer the call for workers soon found that the work of their hands did not prosper. The Lord blew on their crops and they had no harvests. The money they thought they had earned went into pockets with holes. God cannot bless men who make their own work first and His work second. He could not do it in the days of Ezra, and He cannot do it in our day.

"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?"

THE power of the gospel should be seen through the enterprises we conduct. This is a time of wonderful opportunities which none of us can afford to miss. As Christians, we should be preparing for what is about to break on the world as a won-



derful surprise. We do not want to be among those to whom the Savior calls, but they do not respond until He says, "Leave them alone; they are joined to their idols."

The Madison School opens a door for men and women who desire to prepare for greater usefulness. It prepares them to conduct enterprises, and helps them into groups of workers who are conducting enterprises. Thousands should be connected with such Christian activities for every one that is now doing this work. There is a place for men of various talents, and Madison helps men and women find their places.

### Asheville Agricultural School and Mountain Sanitarium

ON her return from Asheville, Mrs. Scott reported the annual meeting of the board of managers of the Asheville Agricultural School and Mountain Sanitarium, held at the country base, a four-hundred-fifty-acre farm about fifteen miles from the city of Asheville, North Carolina, on the evening of September eight.

The day had been devoted to a study of the plans the Lord has given relative to sanitarium, farm, vegetarian cafeteria and city treatment rooms, their relation to one another, and the need of people with a vision to do team work. "Obedience was the lesson that the Captain of the Lord's host sought to teach the vast armies of Israel, — obedience in things in which they could see no success. When there is obedience to the voice of our Leader, Christ will conduct His battles in a way that will surprise the greatest powers of earth."

This school farm was the gift of Mrs. Martha Rumbaugh of Asheville, who is a member of the board and who was present at this meeting. On the farm is a growing little sanitarium which cared for about forty patients this summer. This patronage is due largely to the city work which acts as a feeder for the institution at the rural base. Extreme simplicity marks the sanitarium buildings, yet they are home-like and comfortable in a setting of beautiful natural surroundings. A heating plant has been installed this year which now makes it possible to accept winter patients.

During the year Parker Home has been built, a garage, and new barns. The herd of

cows has been increased so the rural base now supplies milk to the city cafeteria.

A portion of the family drive to the city six days in the week where they carry forward the cafeteria and treatment rooms for both men and women. The men's treatment department is under a graduate nurse, and Miss Haywood, who took the treatment room course at Madison, is in charge of the women's department. It is interesting to note the even race which the two departments have made during the year.

The cafeteria also is doing well but has need of more trained help. The institution needs also a good farmer and gardener. The farm has suffered this year for lack of efficient help. The study and discussion of the board crystalized into a decision to conduct courses for the training of cafeteria and treatment room workers, concerning which Mr. Jasperson writes in next week's issue of the SURVEY.

### The Man With a Talent for Mechanical Work

THE Lord has given every man some talent, and it is the duty of every man to know what his talent is, and then cultivate that ability to the utmost for efficient work in the Lord's cause. There has been a feeling on the part of some that because they cannot teach, or preach, or take a medical course, there is nothing for them to do but work at some worldly business and help support others with their money.

It is a laudable thing to want to help with one's means, but God wants not only a man's money, but he wants the man himself with all his time and ability. As groups of men and women are going into needy places and building up centers of light and inspiration, educational institutions and sanitariums, it becomes evident that there is a place for men of various talents.

When Jericho was to be taken, every man in the camp of Israel had an active part in the campaign. There was no way to hire a substitute. In the battle against evil in this world, and the spread of the message of the soon-coming Savior, every believer should have an active part. No man today can hire his work done for him. And no amount of money paid into the treasury cancels the debt of personal service.

LAYMEN are awaking to the thought that this message cannot go to the ends



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of the earth until they as laymembers of the church do their part. They are asking what they can do, and self-supporting missionary work of the South gives a good, broad answer to that question. It is not by any means the only answer, but the South affords an excellent nearby field in which to gain experience in group working, in the conducting of self-supporting Christian enterprises, which need to be duplicated in many, many more distant fields.

A Japanese who has been in the United States for a number of years, training for his home land, visited one of the small rural sanitariums recently. That little sanitarium is closely associated with a small school for the children of the community. There is a good farm which has drawn the attention of the community to the work while giving support to the workers. That Japanese worker tells the people of the sanitarium that they are doing just what many Christians should be doing for his people. His expression was, "The best way to reach the hearts of the people in the Orient is for Christians to do what you are doing for the people here."

In order to carry forward this sort of missionary work there must be thoroughly consecrated mechanics and farmers in the group. Mechanics and agricultural men need to sense their importance in the enterprise as fully as the physician and the class room workers recognize their importance. Our schools must train mechanics and farmers for a definite place in such work, that when they go out they may be "self-reliant and able through their ability to furnish themselves with necessary conveniences and facilities." There are houses to build, and furniture to make, and there is food to be raised.

Madison has received a hearty response from students as it has trained for vege-

tarian cafeterias and for city treatment rooms. This training must continue; the numbers of trained workers must be increased many fold; but at the same time greater emphasis is now to be placed on the training of farmers and mechanics.

A strong course of instruction is offered at Madison in mechanical subjects which will fit for usefulness, and at the same time make the student self-reliant wherever he may be called to labor. Students are given credit for class work in mechanical subjects, and the abundance of work in the various departments of the institution affords ample opportunity for good practical experience. If the reader is a mechanic, we will be glad to have correspondence with him concerning the possibilities in the field. If you readers know of likely men who ought to consider seriously mechanical work of a missionary nature, and who may be interested in the training offered by the Madison school, we will be glad to have you put us in touch with them.

### The Fall Opening

THE fall term of the Madison School opens the fifteenth of October. Attention is called especially to the training offered here for nurses, cooks and dietitians, farmers, carpenters, and mechanics, and for teachers in rural industrial schools. The special field for Madison-trained students is the South. Those who are interested in self-supporting missionary enterprises in this field, are invited to correspond. The institution affords students opportunity to meet expenses by work while in training. Calendar and application blanks will be sent upon request.

WORKERS in self-supporting missionary centers should bear in mind the date of the annual convention to be held at Madison, Tennessee, November 15-18. Endeavor to have a good representation of each center at the meeting. Friends at a distance are cordially invited. All who plan to attend should write in advance, addressing the Institute.

THE nurses are especially favored just now as Dr. Y. W. Haley, president of the State board of examiners, a member of the sanitarium family, is giving them class work two hours a day.



# The Madison Survey

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## The Members of Large City Churches Should Get into the Country

**N**EARLY every copy of the press that enters our homes these days bears the message of strife and turmoil in the world and preparation for war. Great forces are at work. From time to time the railroads are tied up and industry is affected. As time passes, laws will be enacted making it difficult for those who wish to adhere to principles of truth. Workmen in the cities will find it necessary to identify themselves with combines and labor unions in order to secure employment.

In view of these conditions the Lord is urging upon His people the necessity of securing land in the country on which men and women may lead a more normal and independent life.

This is not by any means a call to an easy existence. There are hardships to be overcome, and the men and women who take the step must have a living and abiding faith in the word of God. They will have to step out on His word as the children of Israel stepped by faith into the waters of the Red Sea. The tendency is for people to seek

an easy time by moving to the city. We must admit that there are advantages in these centers, and we need not be surprised if we see a great rush to the cities, especially when selling prices of food products are low,

and farmers complain that their land does not pay for the work put upon it.

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### God Calls for a Revival and Reformation

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**T**HE tremendous issues of eternity demand of us something besides an imaginary religion a religion of words and forms, where truth is kept in the outer court. Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God, and striving to conform their lives to its precepts.

—*The story of Prophets and Kings*

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**O**N THIS point the Lord tells us that we need "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 edu-

cation 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." Forseeing the times we are now in, the Lord has given instruction that will make his people masters instead of slaves of labor.

Why are people so slow to heed the instruction to leave the cities? The answer is found in the following words: "The lives of many are too delicate and dainty. They know nothing of bearing hardship as good soldiers of Christ. They have many wants ;



everything must be convenient and easy, to suit their taste."

In all pioneer work, in all real reform, leaders must be willing to put up with inconveniences, willing to do hard things for the sake of a cause which they recognize as needing their support. We are told to be content with simple food and clothing. Women should be able to cook hygienically, and families should be so located that they can raise the food they eat. They should be able to build their own houses and care for their own machinery and stock.

**SOME** think they are Christians when they do not know what it means to be a Christian. "When the Lord sees His people restricting their imaginary wants, and practicing self-denial, not in a mournful, regretful spirit, as Lot's wife left Sodom, but joyfully, for Christ's sake, and because it is the right thing to do, the work will go forward with power."

When people are gathered together in large congregations there is a tendency for them to become critical. "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 . . . Many who have lived so long in one place are spending their time criticizing those who are working in Christ's lines."

This critical spirit means death to the one who indulges in it. It is destructive rather than constructive in nature, and the remedy is given in these words:—

"If they would go to places where there are no believers, and work to win souls to Christ, they would soon be so busy proclaiming the truth, and helping the suffering, that they would have no time to dissect character, no time to surmise evil, and then report the result of their supposed keenness in seeing beneath the surface."

We need to learn to work together in love and close cooperation. God desires His people to learn this lesson so thoroughly that when harder times come, and laws restrict freedom, the heavenly forces will be able to work with us. His presence will mean health to his people. He will see that they have the necessary food for He promises, when they follow His bidding, that He will spread a table for them in the wilderness. He wants those who know and love Him to have places of refuge for the oppressed.

**OUR** schools should educate men and women to locate on farms and there build up centers of refuge as truly as Noah's ark was a refuge in the days of the flood. Most of us need to learn to work with people even though they have faults. We need the experience of working in groups where men of various talents combine their efforts to carry forward such educational enterprises as schools, sanitariums, food distributing centers and vegetarian cafeterias.

The Madison School is a training station for laymen of the church who see the necessity of greater activity along these lines. It is training students to conduct rural schools, and to conduct city enterprises operated from these rural centers. We are told that the number of these schools should be greatly multiplied. "If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels and to men. The message would be quickly carried to every country, and souls now in darkness would be brought to the light."

### Reason for Reform in Diet

**MEN** do not love pain, but most of them are loath to attribute suffering to errors in diet and other wrong habits of life. When afflicted, a man feels that no price is too great to pay for relief, but let the distress disappear, and the regime prescribed by the physician, especially if it puts any limitations on eating, is thrown to the winds. However, no less an authority than Dr. E. V. McCullom of the School of Hygiene and Public Health of Johns Hopkins University, tells us "that a dietary reform is essential as a part of any general program of public health work."

For years, people in the United States and in some sections of Europe have been trying out the experiment of living largely on meats, potatoes, breads made from refined white flour, and a large percentage of refined sugar. This diet is so deficient in certain food elements that it is proving very disastrous to health.

The reform called for includes the liberal use of green vegetables such as cabbage, greens of all sorts, lettuce, celery, endive, water cress, etc. A pound of leaves of various plants, these "pot herbs" as they are called, is found to contain five to twenty-

From a talk by Dr. Sutherland in the Sanitarium parlor.



five times as much calcium as does a pound of whole wheat, and calcium, lime, is one of the essential elements to health. The legume seeds such as soy beans, lentils, peas, and beans of all kinds, are rich in lime, much richer than the cereal grains.

**WE ARE** advised to eat a portion of raw vegetables each day in the form of salads, for vegetables lose some of their virtue by cooking. Cooking, canning, and dehydrating rob both vegetables and fruits of a portion of their vitamins.

Constipation, a very common ailment in America, is attributed largely to the use of white bread, meat, potatoes, and sugars. Constipation is practically impossible for one who eats liberally of the leafy vegetables, for these correct faulty elimination except in the most obstinate cases. Fruits also are valuable in the cure and prevention of constipation, but fruits contain less calcium than the leafy vegetables.

All this is very interesting for those who advocate rural life and the home production of food. The advocates of this diet are likewise stressing intensive cultivation of the soil and the raising of a varied family garden. He who eats for health will work away from the raising of flocks and herds. Likewise, this system of diet lessens the consumption of wheat and other grains, and emphasizes the use of nuts, the products of orchards and vineyards, and the garden of leguminous plants and the leafy vegetables. Again, we see in it the small acreage, and intensive cultivation which was the plan outlined in the beginning for the welfare of the human race.

Milk and milk products are rich in minerals and form a good food, but the element of disease must be reckoned with, and that element becomes ever a more serious one. Grains are a good food, but the roller mill process of preparing wheat flour robs that grain very largely of its lime. Cornmeal and polished rice as they appear on the market have also been robbed of their minerals.

**IT IS** the province of our sanitariums and cafeterias to instruct their patrons on all these subjects. They are schools of health. These principles should be familiar to all our people. The children in our homes should be fed in harmony with them, and taught to love and respect those foods which build strong bodies and give clear

thinking. The instruction should go still further and should lead families to homes in the country where they can raise the foods conducive to health.

It is not enough to tell people what they should avoid in eating. A constructive policy is needed and this begins with the farm and the garden, and it extends to the kitchen. It offers opportunity for the man of the family, for his wife, and for all the children to live the truth they profess. It is wonderfully interesting to see how the Lord raises up other men, men of position and education, to give to the world these same truths concerning physical health.

Dr. McCullom is calling the nation to reform in diet. We should spur ourselves to greater activity for we have known these principles for many years. It is our privilege to teach them in our schools, in the sanitariums, and through the treatment rooms and cafeterias. When we live these principles we can claim the promise which the Lord made in the days of Moses:—

“Behold, I have taught you statutes and judgments . . . keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.”

### A Call For Workers In North Carolina

**THE** Mountain Sanitarium at Fletcher, North Carolina, has for the past three years been conducting a cafeteria and treatment rooms in the city of Asheville. During this time they have had ample opportunity to prove the practicability of conducting a city missionary enterprise in connection with country sanitarium work. The work has grown and there is constant demand for workers to carry on the strenuous program necessary in a work of this kind. There are frequent calls from other cities for workers capable of conducting similar enterprises.

A study of the Spirit of prophecy reveals a number of striking statements in regard to the importance of this kind of work. The great need of the hour is trained workers. In view of this need in the Asheville unit and other places, plans were made at the recent board meeting to give courses of training for both treatment room and cafeteria workers. Definite courses of study in sub-



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jects pertaining to these lines of work will begin October fifteen. The cafeteria course includes studies in Anatomy and Physiology, Bible and Testimonies, Cooking, Dietetics, and Cafeteria Management. The treatment room subjects are Bible and Testimonies, Anatomy and Physiology, Practical and Theoretical Hydrotherapy, and Diseases. In connection with these subjects, practical experience will be given in such subjects as baking, laundering, gardening, dairy work, etc. Each course includes six month's practical work in the city department.

Opportunity will be given those who take up work in these courses to defray their expenses by labor in the institution's various industrial departments. Correspondence is invited with people who are interested in preparing for work in these lines. Address, A. A. Jasperson, Fletcher, N. C.

### Items of News

**T**HE Sabbath morning service was conducted by Dr. D. D. McDougall of Cincinnati, who was at Madison for a few days' visit. He is interested in all lines of the training work, but especially in the medical activities of the place and the city cafeteria. He said that he had no idea these enterprises had reached such proportions. About one year ago the Cincinnati church held a medical missionary rally, and following that the way opened for a vegetarian cafeteria. Mr. Nash, a manufacturer well known as "Golden Rule Nash", equipped a cafeteria and the church people are assisting in the operation. The Messrs. Brown of Murfreesboro are in charge.

**T**HE fall term of the Madison School opens the fifteenth of October. Never in

the history of this institution has there been greater demand for well-trained workers for practical missionary enterprises in the South. In fact, the calls come from more distant states and the frequent regret is that the numbers are too few to meet the demand. The school was never in better position than now to train Christian workers. Students may enter any month in the year and continue work the year-round. Strong, intensive training is offered mature students who are Christians. Let us send you calendar and application blanks.

**A**NOTHER step in advance has been taken by the city workers. There has always been a demand for suppers, but with the limited corps of workers heretofore it has not seemed advisable to serve more than one meal a day. The last of September the cafeteria began serving suppers. This meets with a hearty response from patrons. Mr. and Mrs. J. F. Rhodes are living in the city building and carrying heavy responsibilities in the cafeteria. The city treatment rooms have such good patronage that another man nurse has been added to the working force.

**T**HE Nashville city workers have a new truck for transfer between the city and the school farm. This is the generous gift of Mr. V. E. Shwab of Nashville, a patron of the treatment rooms. This is a Reo, with a body now in process of construction with capacity for the group of fifteen or more workers who make the trip daily, and for supplies such as garden, food factory, and bakery products.

**B**ROTHER Cushman Sparks, head of the printing department of Southern Junior College, paid Madison a short visit during the week. He was on his way to Ooltewah after having visited Union College, Emmanuel Missionary College, Broadview Seminary, and other educational institutions, and he gave the Madison family a good report of the work being done in these various schools.

**B**ECAUSE of rain in the early summer the wheat was not threshed until the last of September. Special drives have been made recently in the canning of vegetables, green beans especially. This week a supply of grape juice was canned for the sanitarium and city cafeteria.



# The Madison Survey

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## Broader Methods of Gospel Work

THE world offers so many attractions these days that the gospel message must be presented in a most acceptable form, and workers must bear messages of a character so out of the usual order that the people will be aroused and warned. Foreseeing present conditions, the Lord has outlined methods of presentation that will reach all classes of society, and that will utilize all the talents of every member of the church.

Just as an indication of the variety of activities that should be in operation at the present time we have such instruction as the following:—

“Keep the health reform to the front.”

“Cooking schools are to be held.”

“The Lord desires that moneyed men shall be converted, and act as His helping hand in reaching others.”

“Prepare workers to go into the highways and the hedges.”

“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.”

“The most successful methods are to encourage families who have a missionary spirit to settle in the Southern states and work with the people without making any noise.”

“Men are wanted to teach others how to plow, how to use the implements of agriculture. Who will be missionaries to do this work?”

WE have evidence all about us that the end is near, and that as Christians we have no time to lose. “The passage from places to spread the

truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct our way so we shall not be able to do that which is possible to be done now.” For this reason, the Lord has given instruction concerning methods of gospel work that will carry the truth to places that cannot well be reached by mere theoretical presentation of doctrines.

Mission boards the world over find that it costs thousands of dollars to interest people in their soul salvation. The expense is enormous and often the returns are small. It is time for us to demonstrate in a practical way the truth that has changed our lives,

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### Locate the Schools in the Country

NEVER can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities. We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness.

—*Fundamentals of Christian Education*

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and to put into operation some of those methods which have been held before us for years, but which we have seen but dimly.

If one of the most successful ways to work is for families of Christians to settle in a community and work for the neighbors as Christ worked for the friends in and about Nazareth, then hundreds of families should be asking where they are to settle, and what preparation they need to do the work in the community in which they settle.

Families that undertake this sort of missionary work need first of all to know the Master, and His way of working for and with men. They must be able to live close to other families and carry on a school in cooperation with their neighbors. They should be medical missionaries in the community. Christ spent nine times as much of His life in medical work and in doing good in the common everyday life, as He spent in theoretical presentation of the gospel. He was a "genuine medical missionary," and "He went about doing good."

**T**HIS practical method of presenting the message is being forced upon our attention because finances are inadequate to carry forward the plan we have been following. Then, it is an easy thing for our publications to be misread, and for prejudice to be aroused that can be met only by a practical demonstration of Christian living, and by helping people who are suffering and in need. This kind of work calls for the keenest sacrifice. Those who undertake it must enter into a covenant with the Lord by sacrifice, giving Him all they have in the way of time, talents, and possessions.

"We have no time now to give our energies and talents to worldly enterprises." "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." As we teach the children, feed the hungry, treat the sick, instruct men and women how to care for themselves by working the soil, and how to get their families from the cities to homes on the land,—as we do these things, we shall gain standing room for ourselves in this country and in other lands. Such work places missionaries on vantage ground, and enables them to do a great work with much less money than otherwise is called for.

**I**T IS encouraging to find that just such methods are being pursued in some fields. The Brazil Mission of the Presbyterian Church in the United States has decided to set up in that country "evangelistic centers where agriculturists, traveling evangelists, teachers, doctors, nurses, druggists and farmers, will be taught in a demonstration school. These students will be given specialized training, and in turn they will go out from the school and establish new centers along the same lines."

These centers are expected to become self-supporting and self-propagating, "and will result in the evangelization of the country in less time, at less expense, and by means of fewer men drawn from the home church, than any method which has been tried heretofore."

The General Conference of Seventh-Day Adventists recognizes the value of this type of missionary work and sanctions the training of men and women in similar centers for agricultural work, for health food work, for medical activities, as well as for class room instructors, distributors of literature, and pulpit work. For nearly twenty years Madison has been doing this work, and sending students into other localities to carry forward a similar work. It has seen prejudice melt as snow before the sun as these initial steps are taken in the presentation of the truth.

#### Opportunities for Training at Madison

**W**ITH the great need of a world field in mind, the Madison School has developed a plan of operation by which men and women, who are not wedded to their worldly enterprises but are willing to give themselves to missionary activities, may gain the most practical training, and at the same time pay their board and other school expenses by working for the institution. This is possible because of the spirit of sacrifice on the part of the workers at the school and the generosity of friends who have donated money for equipment. By economy, self-denial, and business management, the school is on a self-supporting basis, and able to give students employment to meet expenses while they are in training.

This is done that many may enter hard fields equipped to care for themselves while giving the gospel message. The training on farm and in shops, in the sanitarium, treat-



ment rooms and cafeterias, the food factory, and printing office, is of such a nature that they are prepared to duplicate these enterprises in the lands to which they may go. "They have been learning to become self-supporting, and a training more important than this they could not receive."

ANOTHER interesting feature of the work at Madison is a program that admits students any month in the year. This unique plan is the result of an experience of about twenty years in training men and women for Southern self-supporting missionary activities.

The doors of the Madison School swing wide to men and women who are willing-hearted when it comes to giving of themselves to the Lord's work. "There are large numbers who are willing to devote themselves to missionary work if they see that it is pleasant and agreeable to them. They

wait for something to do, for work to be brought to them." This is not the class for which Madison bids. Madison wants those who are looking for a hard place, and who will not falter and become discouraged if the road is rocky.

There is a big work to be done, and it is going to be done by the stalwart, the brave, and those who are filled with faith. At present there is a call for fifty men of this sort to specialize on agriculture and the mechanical arts needed in the self-supporting centers. This is not to the neglect of nurses, teachers, cooks, and food workers of various sorts, but we do want to emphasize just now the need of mechanical and agricultural men, and likewise the great opportunities for these men in the field of missionary activity.

Madison's doors are open to the right sort of men and women who seek training. Let us send you literature and application blanks. Write while the thought is fresh in mind.

## Happenings of the Week

### The Queen of Forage Crops

MAN comes to his own in a great sense," said Professor Charles Alden in his lecture this week, "when he gives himself to agriculture and the study of the things in nature. Agriculture is a fundamental activity which began in the days of Eden. When our boys and men feel that way about it, they will not be longing to leave the farm. Agriculture is one of the greatest subjects we can put in the curriculum."

The meeting was well attended by friends from the Bend, as well as students and teachers, who are anxious to improve the agricultural conditions of the community. Professor Alden gave a very interesting history of alfalfa which he calls the queen of forage crops. Its record dates back to the days of the Medes who fed it to their cavalry horses and brought it to Babylonia in the days of the Median conquest. There the Arabians found it and carried it to their semi-arid land, where it grew well and made possible the beautiful Arabian horses, progenitors of the English thoroughbreds.

With the spread of Mohamedanism, alfalfa was carried across the north of Africa, then into Spain, Italy, and Greece. Later, it was taken to the British Isles by the Romans. It is a lover of limestone soil and did

well in England. The Spaniards brought the plant to Mexico, and there are still fields of alfalfa sown in the days of Cortez. It first came into the western part of the United States, and from the Pacific Coast has worked its way east.

Professor Alden is connected with the Agricultural High School at Goodlettsville, and has charge of farm demonstration work in this section of Davidson County, and he said that in this particular locality 123 acres have been planted to alfalfa this season. He encouraged the farmers of Neely's Bend to sow alfalfa, for the limestone soil here is favorable for this splendid forage crop.

AT THE recent agricultural meeting, Dr. Sutherland stressed the necessity of improving the farm land, raising a greater variety of food crops, and preparing to teach city men how to care for themselves instead of depending upon others for their daily rations.

Civilization is suffering today from congestion. There are too many people in the cities. Something must be done to relieve the congestion, and men like Professor Alden and his assistant, Professor Moss, are helping to make farm life so attractive that people will not want to move to the city for an easy time. Back in the days of



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the Roman empire, the government drove the people out of the cities, for they found there were not enough farmers to feed the people in the cities. But soon the farmers flocked back to the cities. Then the government paid people to move to the farm, but before the great philanthropists who were financing the move could collect their wits, the farmers were back in the cities. That is the way it was before the overthrow of Rome.

We are building big cities in this country. New York city, the biggest city in the world, some day may have an experience similar to that of Tokyo and Yokohama. The only safe way for us is to educate our boys and girls to love the farm. We must have teachers who love agricultural pursuits to teach our young people in the rural schools, for city-minded teachers cannot well inculcate a love of the country.

THE sixth annual community fair was held at the Neely's Bend school-house this week and was pronounced a real success. The enterprise of the community is indicated by the fact that a forty-foot building was erected as a permanent place for the yearly exhibits. The great variety of farm products on display speaks well for the enterprise of the farmers, and the women had a good display of canned fruits and vegetables, hand work, and bakery goods. One of the booths that attracted considerable attention displayed the products of Madison School food factory. Judge Hickman of Nashville and Congressman Byrns were the speakers of the day. Besides the people of the community and the school family, there were a goodly number of friends from Nashville. A prominent Nashville man offered congratulations to the Nashville Agricultural Normal Institute because the people of the Bend attributed their development along

agricultural lines largely to the School. "I consider this the greatest compliment you could have," said the Nashville visitor. As residents in the Bend, we are all proud of the productions of the soil, of the strong community spirit, the hearty cooperation, and good will which this gathering indicated.

CALLS for workers are not confined to this country. A worker in Mexico writes: "We are facing a tremendous problem in Mexico. With nearly sixteen million people about us, we have not trained workers to do the work. We have young people thirsting for an education, but we have no school equipped to give them support while they are in training. I hope you can help us. It seems pitiful to turn down one application after another because we cannot furnish work, and many of the students cannot pay cash for their education." Such calls make us bend every effort to secure students of the right type, and then to make possible their training along the lines of self-support. Teachers for schools of this sort are needed the world over.

LAST Sabbath Dr. John A. Snell of the Methodist Board of Missions, home on furlough from China, gave the family an interesting glimpse of the work of medical missionaries in the Orient. Dr. Snell is a Tennessean, a graduate of the medical department of Vanderbilt University in Nashville, and is in charge of a hospital in Suchau. He tells us that the doors of the nation are wide open to Christians who are prepared to help the people in their daily lives. They need teachers of sanitation and preventive medicine. Christian schools are being established throughout the empire and in the great centers to give this health education.

FOR several weeks Mrs. Charles Davis has been visiting her mother, Mrs. Mary Dittes, and her sisters Miss Florence and Miss Frances Dittes. For years, Mr. and Mrs. Davis have been connected with government school work among the Indians. They are now located in Arizona on the Apache Reservation, eighty-six miles from the railroad, their nearest station being Holbrook. Twice Mrs. Davis gave the family an interesting talk on their work, once with pictures thrown on the screen by the balopticon. Mrs. Davis is an enthusiastic worker for the Red man, and keenly alive to the possibilities of practical educational methods.



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## Our Schools Train Men to Surmount Difficulties

**T**HE real test of character is ability to meet the hard problems of life in a successful way and be the better for the struggle. The life of the Christian should be one of continual advancement, a climb, and this sort of hill climbing takes spiritual muscle. At the same time it develops more muscle to climb higher hills.

"Throughout the history of God's people, great mountains of difficulty, apparently insurmountable, have loomed up before those who were trying to carry out the purposes of heaven. Such obstacles are permitted by the Lord as a test of faith." And to those who commit themselves to the Lord's work the promise is, "Nothing shall be impossible to you." "My grace is sufficient." "I can do all things through Christ."

The test, therefore, of faith, of oneness with the Master, is overcoming power in the face of great difficulties. If men and women of the church are to have this power, which as time progresses will be needed in greater and still greater abundance, they must be trained as young people in our schools to meet and overcome obstacles. It is the business of the Christian training school to prepare its students, not for an easy going life, but to meet successfully the hardships that the Lord says are permitted as a test of faith and as character-developers.

**T**HAT is one argument for locating schools on the land, on a farm, where students perform the daily round of duties. These schools on farms should have shops, food factories, printing establishments, and sanitariums. Such enterprises, conducted by the training school, afford students an opportunity to work for school expenses.

Some think it an unfortunate thing for the student to work his way through school, but according to instruction given, it is a real advantage. The student who works while he studies is the gainer, both mentally and physically, over the student who has his way paid for him. Some parents are still seeking for their children an easy time in life; they want for them an education that will lift them above common duties and responsibilities. They know not the gravity of their mistake.

All through the history of God's people He has emphasized the importance of work as part of the training for this life and preparation for the future life. Even when the Son of Man was on earth, with all the burdens He bore and the shortness of time in which to accomplish His mission, He devoted a large portion of His life to the work of a common laborer, contributing to the support of the family, associating with other workmen, and demonstrating what the Father would have every one of His children do.

**O**NE reason the church is far behind in the accomplishment of its mission on earth is because the membership is more apt in dodging responsibility, than it is in meeting difficulties and overcoming them. Let us see what some of these difficulties are which we are dodging.

First, "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."

In spite of the fact that medical missionary work is the door to the cities, we are slow, very slow about entering through this

From a chapel talk by Dr. Sutherland



door. We pass by the door and try many other means of entering, but never will this city work go with power until the Lord's method is pursued. Our training schools, therefore, must be educating men and women to enter cities with the gospel *through the medical missionary door*. The school equipped to give this training will have a sanitarium closely connected with other departments of the institution, and itself will be carrying forward medical missionary enterprises in the city.

A SECOND item. Every city church should conduct treatment rooms. "In every city where we have a church, there is need of a place where treatments can be given." And with these should be vegetarian cafeterias, or restaurants. "Make small beginnings in many places."

This is another form of missionary work that we have dodged for a good many years. The reason usually given is that we do not have qualified workers; we do not know how to carry forward enterprises through which the light of truth will shine. Then it is time we learned how to do this. It is the province of our schools to train men and women to do these very things. This calls for a practical training in self-support, a training that can best be given by the school that conducts enterprises by which the students earn their way while in training.

THERE is a third item. Schools for children should be located in the country, and yet many of the largest and best equipped schools are still in the cities. "Gather your children into your own houses. . . Get out of the large cities as fast as possible. Establish church schools." These schools should be in rural districts and should have land for cultivation. This calls for educated, trained leaders, teachers with a love for the country and for rural life, who will teach this phase of the gospel with the same zeal that they manifest in other points of faith. These teachers will be the product of schools located on the land, and these teachers will be the stronger if they have had experience in student self-support.

A fourth line of work falls to men of business ability, for we are told that business men should conduct factories for the manufacture of health foods, that will provide employment for members of the church who desire to get out of the cities.

This we have not taken hold of with any great avidity.

Fifth. Our publishing houses, sanitariums, and other centers of activity are to be located in the country. "Repeatedly the Lord has instructed us to work the cities from out-post centers. In these cities we are to have houses of worship, as memorials for God; but the institutions for the publication of our literature, for the healing of the sick, and for the training of workers, are to be established outside the cities."

THE children of Israel traveled about the mountain in the wilderness for forty years. Finally, the Lord said to them, "Ye have compassed this mountain long enough." It would seem that long enough we have compassed the mountain of difficulty which many see when there is talk of locating institutions in the country, such institutions as publishing houses, schools, headquarters for other lines of work, and for the training of workers.

The hope of the future lies with the young people in training at the present time. If they are to become leaders in forward movements, in reforms, such as the out-of-the-city movement, and the working of city centers from rural bases, out-post centers, then these students must have their education in schools that are active along these lines. The schools that give the training must be prime movers in student self-support, as well as in the reforms their students are to take part in.

Our schools have a mighty problem. We face hard times in the financial world. Our students must be prepared to support themselves in enterprises which the Lord is calling upon the church to conduct for the spread of light and truth. These enterprises, such as have already been mentioned, must become part of the school curriculum. There will be agricultural activities of all sorts, shop work, printing, cooking and all the domestic arts, and the various lines of medical missionary work.

David's education, in the field with the flock which had to be guarded from their foes, made it possible for him to face and defy the enemy of Israel when others fled in fear. In nearly every church there is a Goliath who challenges the people to carry out the instruction of the Lord, if they dare. The ordinary church member is as helpless when it comes to doing these things as was



Israel before Goliath. Unless our schools can train students to do these things, there is little hope for victory in the church.

### A City Church Cooperates With the Cafeteria

**G**O YE into all the world, is the Master's commission to His people. As many who are bidden to the feast ask to be excused, according to the parable in the fourteenth of Luke, the Lord said, "Go out into the highways and hedges and compel them to come in." These people are not to be dragged in by physical force, but the invitation is to be given with such power, because of the life behind the invitation, that it will be heeded by those who have been waiting for some one to show them the way.

Both these texts begin with the word, Go. Some of us wish that word were spelled, Send. We have the habit of waiting for some one, or for some organization, to send us into our mission field. But the Lord says, Go. That calls for initiative on the part of the individual. The Lord is looking for men and women who will enter the needy places and work, not only for the poor and the lowly, but for men in all stations in life. He has given instruction concerning the avenues to men's hearts. Among other things we are to care for them in sickness, teach them the proper food to eat in order to maintain health and to restore lost health.

It is not enough to have one's name on the church book. Each Christian should be seeking ways to let his light shine. He should be an active worker. That word, Go, should receive his first attention.

These are a few of the thoughts given by Elder N. C. Wilson in the Sabbath service in the Memorial Church in Nashville in the interest of city centers such as the cafeteria and treatment rooms.

#### Teaching While Treating

**G**O YE into all the world and teach all men, was the thought emphasized by Mr. J. G. Rimmer, nurse in charge of the men's department of the Nashville treatment rooms. He read also from the book of Job the experience of the man who is sick and afflicted, who is suffering pain, who is unable to eat as he should, and who is losing flesh because of disease, or worry, and the need that man has for "a messenger with him" who, while relieving the pain,

can feed his mind with seeds of truth. People who come for treatments are often hungry for instruction, not only in physical right-doing but in the deeper and more heart-touching things of life. The treatment rooms open a multitude of ways for nurses to work for the Master.

#### From Colporteur to Cafeteria Work

**A**T PRESENT, Brother and Sister J. F. Rhodes are working in the city cafeteria, and at the meeting, Brother Rhodes told of his experience in the distribution of literature in Florida. He met many who needed treatment, many who asked questions concerning their diet and how to prepare food in the right way, and he was not able to answer their questions, or teach them. Then it was that he decided to take one or both courses at Madison which train men and women for this city work. He decided that the Lord meant him when He says that every talent is to be improved, and that we are to multiply our resources for usefulness a hundred fold. He knew that cafeterias should be conducted in the cities, and felt especially concerned about certain cities in the South. These things brought him to the decision to train for cafeteria work.

#### Among the Business Men

**T**HE city treatment rooms and the vegetarian cafeteria are well known among the business men. Brother W. F. Roche, buyer for the school and cafeteria, finds that prejudice drops before these little centers. Men are friendly to the work and the workers and ready to listen to their teachings. The cafeteria and treatment rooms offer great ways for laymen of the church to work for others. They prepare the way for the minister. One man who said that he had never eaten greens except with hog jowl, now laughs as he tells of walking ten blocks from his place of business to eat a vegetarian meal at the cafeteria where greens are served without grease.

As the workers go into the city to their work every day and back to the country every night, they are preaching a sermon louder than any words on the out-of-the-city movement. It is the psychological time for this message, for the catastrophe in Japan is fresh in the minds of men.

Men recognize the city workers as Bible students. Recently a young man told that he had read his Bible but could not understand it, so he went to Mr. Rimmer for an in-



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terpretation. It is a wonderful opportunity for laymen who want to broaden their sphere of influence, dedicating their time, their means, and their ability to work for the Master.

### A School of Health

**W**HEN the new building was planned for the city work, room was set aside for classes, and it seems now that the time has come to begin class work. Several members of the city church have been assisting in the cafeteria, and soon it is planned to conduct regular classes in dietetics and cooking for these and others who desire the instruction. Mrs. Sutherland, in speaking to this point, said that her life had been spent largely in teaching, and she would not now be serving foods over the deck in the cafeteria, and operating the cash register, if she did not find that by so doing she is still a teacher with an ever widening sphere of usefulness. It is time for us to give people right food, that they may have clear brains for the comprehension of eternal truths.

The work we are doing day by day may not always show up; it is like the foundation of a building; and the strength of the building is largely dependent upon the stability of the foundation. That foundation is way down out of sight, but it bears the weight of the entire building. The time is here for our women to teach their neighbors, and others, how to properly prepare food, as a part of the message concerning the coming of the Lord. The women in our churches should be full of enthusiasm for such work as the cafeteria and treatment rooms afford. A cordial invitation was extended to all who want to join the first school of health conducted by the Nashville cafeteria for those who desire to train for greater efficiency in city work.

## Week-End News

**T**HE fall term of school opened the fifteenth. Professor and Mrs. Sidney Brownsberger spent the summer with friends in Asheville, North Carolina, and returned in time to take up the work of the new term.

**T**HURSDAY was field day for the Madison School family in the Harvest In-gathering campaign. Those whose work kept them at home donated the wage of the day to the fund, so that all members of the family improved the opportunity to help raise funds for foreign missions.

**P**ROFESSOR Bralliar spent the week-end at Chattanooga and Ooltewah, addressing the students of Southern Junior College on Sabbath, and returning for the opening of the fall term at Madison. He reports a splendid body of students at Southern Junior.

**L**AST week, Brother and Sister S. W. Palmer paid Madison a short visit. They are booked for Bulawayo, Rhodesia, South Africa, and spent a little time with various educational institutions in the South before leaving this country. Brother Palmer told the family something of the work they expect to do in their new field of labor.

**A**FTER an absence of two months, spent in California and with friends in Missouri and Iowa, Mrs. Sutherland reached home in time to begin class work in dietetics with the opening of the fall term. Sabbath evening she gave a report of some of the educational institutions she came in contact with while on her trip. Her sister, Mrs. Emma Walker of Kansas City, came South with her.

**A**TTENTION is called again to the date for the annual convention of Southern self-supporting missionary workers to be held at Madison, November 15-18. An invitation is extended to all who are interested. All who plan to attend are asked kindly to notify the school as early as possible that their accommodation may be arranged for. The program indicates many interesting features for the coming meeting.

**W**HEN you read and find yourself interested, please remember that a donation to the publishing fund is always appreciated from friends of the Survey.



# The Madison Survey

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## Shall We Encourage Student Self-Support

OLDER members of the family may still recall the days when the master owned great estates and the work was done largely by slaves. Work with the hands was then considered menial service, and young people felt it beneath their dignity to carry the burdens of the farm, or shop, or kitchen. This was a terrible condition of society and both slave and master suffered. It was hard to get a correct idea of the dignity of labor.

Those days are past, and yet in the educational work we are still wearing certain yokes of bondage, relics of bygone days, a form of slavery that greatly impedes the progress we should be making. By many, it is still considered a misfortune for a student to work for his expenses while he is in school. Opportunity to do so may be a wonderful blessing for those who are poor and cannot pay cash, but those who can pay in money are apt to feel their superiority. There is needed a change of sentiment. Christian education elevates manual labor to the level of intellectual work; it lays great stress on the value of manual labor as a part of a student's training.

This was the Master's idea. This was the training He gave His students. It is the plan He followed in His own life on earth. Most of us need conversion from our old ways of thinking. We need to learn the of service to which Christianity calls us, the lesson that sets each one to work for others.

THE value of manual training in the preparation of missionaries is expressed in the following words:—

“Those who go out from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed.”

Most schools plan for the major portion of the students' time to be devoted to intellectual work,— study and class recitation. Diversion comes in games and sports rather than in useful, productive work. This has

### Value of Student Self-Support

IN ACQUIRING an education, many students would gain a most valuable training if they would become self-sustaining. . . . The lessons in economy, industry, self-denial, practical business management, and the steadfastness of purpose thus mastered, would prove a most important part of their equipment for the battle of life.”



been the prevailing idea in the majority of our own schools. Their location unfits them for any great amount of profitable manual work. Buildings and equipment are all planned with the thought that students will meet expenses with money. The school program makes little provision for labor of any sort, and the student who has to make his expenses by work stands a poor chance compared with other members of the student body.

This attitude toward manual labor and the question of student self-support is one of the yokes that must be broken before we can fully carry out the instruction of the Lord concerning the training of our young people. So long as the present yoke is on the necks of our young people we will never accomplish what we should. "Before we can carry the message of present truth in all its fullness to other countries, we must break every yoke. We must come into the line of true education."

**T**IME has already come when workers in foreign fields cannot depend altogether upon funds from the home land. This is one reason why missionaries should be equipped from school days to care for themselves. The ability to take care of themselves, build their houses, raise their food, provide their clothing, and care for the sick, teaching the people about how to care for themselves, also, gives them wide standing room in the country. It puts them on vantage ground. It takes much less to carry forward mission work on this basis than on the one we have been in the habit of following. If we ever needed this advantage in the work, it is now. It is time for our schools to turn out this sort of missionaries for foreign as well as for home fields.

The sentiment is still strong in favor of the pay-your-way-in-cash school. Parents pride themselves that they can support their young people in school. Those who cannot afford the cash outlay feel ashamed. It should not be so. It is time for parents to teach their children as they approach the age for the academy or college that work is to be a part, and a very essential part, of their higher education. Every Jewish youth was taught a trade. Paul, one of the greatest among Christian missionaries, was taught to support himself, and he esteemed it a privilege to carry forward his life work on that basis. Because of the ability to support

himself, and sometimes others associated with him, Paul was able to do things that others could not do, and enter fields and reach people that others were unable to approach.

**T**HE old system of education grips people more than we realize. Parents will stretch every nerve to raise money to pay the expense of their young people. Young people themselves will work all manner of schemes to earn money before entering school, because they have been reared with the idea that when the door of the school opens to them, they are to be free from labor. It is a new doctrine in Israel for the student to study and work alternately; for him to earn his expenses while in training, by working at industries conducted by the school.

One young man, anxious for an education, tried all sorts of ways to get the necessary funds to meet college requirements, and then wrote to Madison with the frank confession that he was coming to a school that afforded students an opportunity for self-support as a "last resort." We are glad to have them come even as a last resort, and it is pleasing to see the change in mental attitude as they grasp the fullness of the privileges of self-support as a factor in a missionary's training.

Must times grow harder before the principles of education that make men do things, becomes a part of our inner convictions? Must we find it impossible to send the young people to school for lack of funds before we grasp the teaching that the Lord has been giving us for years concerning the value of training for self-support? Read again the insert on the front page of the SURVEY. Put with it these words: "The Madison School not only educates in a knowledge of the Scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. A TRAINING MORE IMPORTANT THAN THIS THEY COULD NOT RECEIVE."

That is saying enough. If it is the most important training we can give our men and women, the future missionaries and workers commissioned to carry the message to the ends of the world, then it is time that as teachers we committed ourselves to the problems of student self-support; it is time that as parents we inculcated this idea in the minds of our family; and it is time that our young men and women were demanding the



privilege of self-support while in training. That demand will bring a response from educational institutions. It may be necessary for the institutions to seek a rural location; it may be necessary for them to change equipment and standards, but we are told that many schools should be giving this training in self-support. Let the demands come from parents and students.

### There is Still a Chance

LETTERS coming to the office indicate that there is a class of disappointed young people throughout the country. The case in general is illustrated by two young men who planned for months to enter one of the colleges this fall. They had been teaching and working along other lines with a view to saving money for the year's expenses. But times tightened, and as the fall term of school opened they did not, either of them, have the necessary three or four hundred dollars to start in with.

What should they do? They had passed the academy age, and were anxious to go on with their preparation for lives of usefulness in the Lord's work. They heard of a school in the South, the Nashville Agricultural Normal Institute, and that there they could go forward with their training and pay their way by work.

A good many questions are asked by prospective students. Some want to know how many hours they will have to work. The answer lies partly with themselves, for board is served on the European plan, and the man with a large appetite pays for what he orders, and the person who eats less pays for what he eats.

The program is so arranged that everybody works and a premium is offered for work. That is, the student who earns his way by work is charged a lower rate than the one who pays his way in cash. That may seem strange, but at Madison work is needed worse than money. All the work of the place is done by the school family and everybody should carry his share of the burdens. The school conducts a number of industries, all of which must be steadily manned. The work cannot be done by students during a portion of the year and by hired help the remainder of the year. That plan is not feasible; therefore students are expected to remain

the year-round, and each one is to work his share of the time. The student body is divided and the two sections alternate work and study.

HOW much class work can a student cover in a year? That is another question put to us. The answer is that a student can cover here in the full year the same number of subjects that he covers in other colleges in nine months. At the same time he has worked for his expenses. It requires diligence, economy, full and satisfactory work in both class and manual department to do this. And it calls for good health. It is a splendid test of physical ability. And there is no room in the program for foot ball or tennis. Project work in the garden or shop, or on some building, takes the place of the games and sports.

Are Madison grades accepted? To which we reply: Madison is an accredited school, a Junior College, and the fact that it sends students direct to the medical school is sufficient answer.

Now for the opportunities. This season a special effort is put forth in the mechanical department. There is still room for a number of young men who desire training to teach the gospel, and to serve the Lord with their tool work. Let us tell you who are mechanically inclined more about this.

THE calls for teachers are distressing. The teachers needed are men and women who can go into a rural school and carry burdens way and beyond the teaching of the three R's. We need rural-minded teachers, lovers of agriculture, the A, B, and C, of education, and teachers skilled in the hand crafts, and with a knowledge of cooking and the care of the sick. Isn't that making big demands of the teacher? But that is what we need in this Southland, and that is the sort of teacher Madison is prepared to turn out. Let us hear from those having the ambition and the initial qualification for such training in a Christian school.

Do we need to say anything more about the cafeteria and treatment room courses? We have told of this work many times, and of the great opportunities offered for personal contact, as Christians with a message, with a world in search of truth. There is room in these two courses for several mature men and women. It is the opportunity of a life time for laymen of the church.



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It is late in the season to plan for entering school; that is true. It is too late to plan for entrance in some schools. But Madison is different. Its courses are arranged so that students may be admitted every month of the year. Students are advised to apply for a definite course such as agriculture, mechanics, teacher-training, nursing, cafeteria, or treatment room work, but for those who need grade subjects in preparation for some definite course later on, there is a chance also.

One of the fortunate things is the opportunity to earn school expenses such as board, room rent, laundry, etc., by work. And that work is on the school campus. You are with the school, meeting with the student body, attending its classes all the year round. For the address in writing, see the front page of this sheet. It may be late, but there is still a chance for earnest Christian men and women who desire training for self-supporting missionary work.

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### News in Brief

**T**HE students had an apple bee on two occasions, and over six hundred fifty gallons of sauce from York Imperials went into cans for the school family.

**D**OES any reader have a typewriter that he feels he can spare for use in a small rural school? Brother James McLaughlin and his wife are located near Long Island, Alabama, and have written to ask if we can secure the donation of a typewriter.

**O**NE hundred fifty pounds of honey were extracted during the week by Brother J. C. Howell who is in charge of the bees. This goes into the store house for use this winter by the student body.

**M**ISS Mabel Robinson and Miss Elizabeth Windhorst spent ten days at

Chattanooga visiting friends. They spent a part of the time with Mrs. Hilgers and Miss Kinner of the Chattanooga cafeteria.

**T**HE time is approaching for the annual convention of Southern self-supporting workers. We want all interested friends to feel free to attend. It will do them good to come in contact with this work, and it will do the workers good to meet these friends. Please let us know how many are coming, and who they are. The date of the meeting is Thursday evening, November 15, to Sunday evening, the 18th.

**L**AST Thursday Mrs. M. A. Clement, of College View, Nebraska, a sister of Mrs. Druillard, reached Madison where she plans to spend the winter. She finds Mother D much stronger than she expected, and like all others who see Mother D getting about the place, she marvels at her recovery. To look at her, one would never guess that a little over a year ago she had an auto accident that nearly cost her life. She is just as active as ever in the office, receives incoming patients, and looks after their comfort much as she has always done.

**T**HE Fountain Head Industrial School has an attendance of thirty, and at present Mrs. Frank Artress is assisting Mrs. Mulford in the school room. This is another of the rural centers that is calling for competent teaching help. Where are the teachers willing to throw their lives into community work centering about the rural school, sanitarium, and farm? There is a world of work to be done along these lines.

**S**ATURDAY evening, the family spent a pleasant hour together in the assembly room of the Helen Funk Hall. New students received a welcome from older members of the school. Madison is in session the year round, so the beginning of the fall term does not make as much difference in the program as it does in most schools. Here students are coming in at all seasons of the year, taking definite lines of work preparatory to connecting with a self-supporting unit, and often hastening to the help of some center that has more than it can accomplish with its limited corps of workers. Surely the field is a broad one. If you feel your inefficiency and desire training, write for information concerning the opportunities at Madison.



# The Madison Survey

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## Some Madison Students Speak of Their Experiences

THE student body at Madison differs in some respects from that of many schools because of the practical nature of the work offered, and the opportunities for laymembers of the church who are often men and women of mature years, and sometimes heads of families. The students come from the east and the west, from the north and the south, drawn hither usually by the desire to fit themselves for lives of greater usefulness in the Lord's work. Many of them have made real sacrifice for the sake of spending some time in training with a view to entering, later, some self-supporting missionary enterprise.

### From a Business Office to the Madison School

WHILE in high school, I tried teaching during the summer to earn money for winter expenses. When unable to finance myself in this way, I taught one year and went to school the next, but this seemed a slow process, and in my discouragement I decided to take a business course, reasoning that this was an easier way to make money than by teaching. My principal rea-

son for wanting an education, you will see, was that I might be able to make money with the least amount of manual exertion. The business course proved interesting and profitable, but after about three years I began to wonder if I really was of any benefit to the world; or, was I just living because I must

live? I had been a Christian, after a fashion, but a change came over me. I wanted to do something to help humanity. For this I needed training.

I was told about several of our schools, and probably would have chosen one of the other colleges had

I had the money to pay expenses, but my limited finances led me to decide to come to Madison. I wanted to learn to give Bible lessons, but I am not much of a talker, and I have learned, also, that there is a better way to teach people than by talking. I learned that my Savior was an actor, an actor of the very highest type. The world was His stage, and His life was filled to the full with deeds of kindness and service to His fellowmen.

I decided to be a nurse because that enables me to do things with my hands that

### Step Out by Faith

THOSE persons who refuse to move forward until they see every step plainly marked out before them, will not accomplish much; but every man who shows his faith and trust in God by willingly submitting himself to Him, enduring the divine discipline imposed, will become a successful workman for the Master in the vineyard.

—*Fundamentals of Christian Education*



will lead people to a better life. I have found the work-and study plan followed here a wonderful scheme of education. Then too, I have paid my entire way by work, and have about fifty dollars each year for books and uniforms. This last year, when my sister was ready to enter the school, I was able to make her entrance deposit. I have never spent a happier time than while studying and working here at Madison, although I confess that in the beginning I chose to come here because I did not have the money to go elsewhere. N. L.

#### Out of the Cotton Fields

I KNEW more of the out-of-doors than I did of house work," says Miss G, when telling of her experiences at Madison. "I worked with father on the land, doing almost anything that had to be done, for the family was large and we were poor. Mother was anxious that I should have a better education, and we worked and schemed to get together enough money to pay my way to Madison. And that was all we could do. A friend helped me with my entrance fee, and rough material though I was, I was admitted for Christian training.

"I have had to work pretty steadily, but I was accustomed to work, and that does not bother me. I have learned to love work about the house, and for this I am thankful. I am in training for a nurse, and I love every line of work that comes my way. I have had more class work by a good deal than I ever had in any year at home, and at the same time I have made my school expenses, and more. I am getting a training along various lines that I would not give up for anything. I cannot help knowing that I have been changed in body, for I am in better physical health than when I came; in mind, for I have an entirely different outlook on life; and in spirit, for I am learning to work close to people and in harmony with others and for the comfort of others, which I think is the real meaning of Christianity."

#### Ten Years in the Cotton Mills

ONE young woman spent ten years in a New England cotton mill, helping in the support of her father's family. He did not see much light in her ambition for more education, but when circumstances were such that she could be spared from the home, she used her little savings to pay her

carfare to Madison. There were other schools nearer, but Madison offered her work for her school expenses and she had her own way to make. Then, again, her conversion brought to her an intense desire for a broader outlook than the mills, and an ability to work for the good of suffering men and women, for she had seen much of life's misery.

This young woman is in training for work in a self-supporting unit, and revels in the ability she is developing of working for sick people. She says that she has no difficulty in making her school expenses, for with a school and sanitarium under the same management, and on the same campus, and patients a plenty, the nurses of the institution never lack work. The school program is so planned that students alternate manual work and class room duties.

Instead of making tape in the cotton mill, this young woman plans to be a teacher of health and a minister to the sick.

#### Strengthening the Teacher's Course

I TAUGHT about eight years in the public schools in one of our western states before I ever heard of Madison. I was a student in the State Normal School, teaching in the winter and attending summer sessions.

I had a brother who was a member of a rural school unit in the South. With failing health, because of my ignorance of the laws of diet and work, I visited this school and became intensely interested in the work of the community, and naturally in the parent school at Madison. While I was a teacher, I was as ignorant as a child in regard to taking care of my own health. My first lesson to still greater truths, therefore, came naturally through the study of healthful diet.

I grew strong and decided to add to my teaching ability by taking some training along medical lines. I feel that every teacher should be qualified to care for the sick. That is especially true in the self-supporting rural work of the South in which we are all intensely interested.

I spent my savings from school teaching in an effort to get well, so Madison's offer of work to meet expenses while in training was a boon to me. I wondered if I could do it, but I no longer wonder, for I spent the past year without the outlay of one cent,



and I had a good little credit with which to begin the next year's training.

As I compare the work here with my experience in other institutions, I am free to say that I marvel at our chances. There are certainly here great opportunities for both men and women who want the real in education, an education that prepares for usefulness in the Lord's work. There is a constant mingling of the practical with theoretical instruction that I like. The balance of physical and mental activity keeps the students in health.

I am getting an education that I can make use of every day in life. That means a good deal to me. When people ask me about the quality of class work, I answer, "We have the best."

When I am asked if students can do an ordinary amount of class work and still make their school expenses, I answer, "There is no question about the opportunity given them to do this." If they are unhampered by family cares they ought to have no trouble whatever about it. That presupposes that they have health and ambition, and are willing to live simply and economically. It is a part of my religion to so live, so I do not hesitate to advise young people to undertake it.

I am pleased with the continual opportunity to help other people, in a school of activities such as Madison where sanitarium and school are closely linked. This keeps the students happy and contented. The cheerful spirit of the place is a frequent remark of the patients. I like the management of the institution for all of us have opportunity for close association. We all have a chance to show our interest in the agricultural work, in the food manufacturing of the place, in the shops and the kitchens. Likewise, we all have our part in the discipline of the school and in upholding the general morale of the place. This is a great place to learn to be a burdenbearer. H. R. A.

#### Why I Changed My Occupation

I AM a man of thirty-five, generally speaking beyond school age. I was a steam shovel operator in Pennsylvania with an earning capacity of three hundred dollars a month. Money came easily, and I found that it went as easily.

When I was converted, I made up my mind that the Lord wanted my time and

ability in His work and I came to Madison for training, I am glad that every one who enters does not have to be a high school graduate. If that were the case, I would have been debarred.

My stay in the school has changed my whole attitude toward life. I was working for myself; now it is my pleasure to work for others. I am looking forward to a place in a treatment room some day. We are told that we should start many, many of these institutions, and that although they may start small, God will bless them and they will grow.

One of the great lessons we learn here is to care for our own bodies. I find that students in some institutions never learn that lesson. My experience has been a constant upward growth. I meet people who are weak and sick, and some possessed with evil spirits, it would seem, and I have been learning lessons of patience, perseverance, and gentleness.

I am impressed with the spirit of self-sacrifice and of cheerful cooperation. That is what makes it possible here for the students to make their expenses by work. We live a simple life; we have an abundance of wholesome work; and everybody shoulders his share of the burden. It has not cost me a cent in cash for my training here as I have had an abundance of manual work along with class instruction. Above expenses I have made enough to buy uniforms and text books. It is my conviction that institutions of this character are needed in every community to shed forth light on the principles of right living. B.

There is not space this week for others. We have heard recently from the colporteur and his wife who decided to take the cafeteria course in order to meet the demand for instruction on food and diet problems, and others may speak later.

#### Doctor Evans of Loma Linda

THE family met at mid-day to listen to Dr. Evans who paid Madison a passing visit this week. Following the Fall Council at Milwaukee, he visited Antioch College at Yellow Springs, Ohio, and the engineering department of the University of Cincinnati, two institutions that are uniting practical



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and class work in the training of students. Dr. Evans explained that Loma Linda College of Medical Evangelists is seriously concerned over the problem of student self-support. Many of the medical students leave college heavily burdened with debt. This forbids their answering at once any call from the mission boards, and it is an easy matter for the young physician to go into private practice for the sake of paying his debts, and there meet entanglements that make it difficult for him to get into the lines of work he had in mind when he took his medical training.

Madison has a plan for its students to be self-sustaining, and this interests Dr. Evans. Then again, Dr. Evans said, "When the school was in its infancy, I was so captivated by the beauty of the place and the purpose and spirit of the workers, that I was led to join the company."

For several years Dr. Evans was physician at the sanitarium and at the same time taught in one of the medical schools in Nashville. Then he went to Loma Linda.

The Doctor related some experiences in the starting of the medical school of which he has been president for the last ten years. Speaking of Loma Linda and Madison, he said, "The two institutions have certain fundamental principles in common. Both are guided by the Spirit of prophecy in carrying on their work. Both had the personal advice and counsel of Sister White in locating."

The medical school has made rapid strides, developing in two places, Loma Linda and Los Angeles. He told also of the two nurses' training courses of three years each, the one in Loma Linda and the other in Los Angeles, of the two-years' course in

the school of dietetics, and of the training of medical missionary evangelists at Loma Linda.

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### News in Brief

**S**ABBATH witnessed a very pleasing experience when seven young men, members of the school family, were buried in baptism in White's creek.

**E**LDER G. W. Reaser, of Pasadena, California, visited Madison for the first time this week. He addressed the family Wednesday.

**T**HE last of the week Dr. Julius Schneider, his wife and baby reached Madison. They are on the way to their new home near Atlanta, Georgia, where it is the plan to develop a medical center. Dr. Schneider will operate in the building formerly used as a sanitarium by Dr. Curtis, at East Lake.

**T**HE Misses Dittes and their mother are to have a cottage in the edge of the grove near the sanitarium. It is in process of construction, Brother Arthur Hall having charge of the job. It gives promise of being a cozy home in a beautiful spot.

**T**HE Food Production Committee has just completed a sweet potato house with capacity for five hundred bushels. It stands in the edge of the garden, and was built just in time to receive the fall harvest.

**T**HIS fall the heating plant at the sanitarium was remodeled, a vacuum system being installed under the direction of Williams and Sons of Nashville. The work was completed before the coming of cool weather. At present, the men are working on the heating system of the Assembly Hall, and expect to have steam on this week.

**L**AST December, Brother Alex Campbell came to Madison from Tuscon, Arizona, for the purpose of assisting in the construction work of the institution. He had a severe attack of influenza soon after coming South, which was followed by pneumonia. His recovery was very slow, but during the summer he was able to be about and to do a little work. On the twenty-fourth of October he died of tuberculosis, and the following Sabbath his body was laid to rest in Spring Hill cemetery. He was a quiet, lovable man who endeared himself to the family, and was most patient in his sickness.



# The Madison Survey

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NOVEMBER 14, 1928

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## The Type of Workers Needed and How They Are To Be Trained

**I**N ORDER for the Lord's work to make progress as it should in the world, the workers must possess certain strong characteristics. In the first place, messengers of the Master must be willing to cut loose from their worldly pursuits. The Savior said to one who asked Him the way, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head."

He told the young man who wanted to follow Him, to sell all

and take up the cross daily. He was teaching His followers just what the church today is taught that its members must do in order to see real results in Christian life.

"We have no time now to give our energies and talents to worldly enterprises." "Men must learn to bear responsibilities. Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."

When we have cut the ties that bind to the world and are willing to work for the Master, then the reward for our services will be secondary to our love for souls and our desire to see the Lord's work go forward. The privilege of working is itself a reward. Infatuation for the work should be a big

portion of our compensation. When this becomes the mental attitude of the worker, he can lay claim to the promises of the Lord that temporal needs will be supplied. He promises shelter and simple food and clothing.

Those who so relate themselves to the Lord's work very often need training for efficiency in service, in burden bearing, and in ability to sacrifice personal interests to the upbuilding of the Cause.

The worker should have a deep love for the work the Lord gives him to do. He should honor his gifts, and this love will develop in him ability to stay with the work he has started. Husband and wife do not separate when the way seems hard. Neither do parents forsake their children because some difficulties are encountered. The ties that bind us as Christians to the work assigned to us should be stronger than the ties of blood relationship. It was so with the Master; it will be so with us if our relation to Him is what it should be.

To every man has been committed certain gifts and talents. They are given without cost, and it is our privilege to turn these gifts back into the service of the Lord without monetary consideration. Workers

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**T**HIS work can be accomplished only by the whole church acting their part under the power of Christ.

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—A View of the Conflict



need the spirit to start a work and then stay with that work until it is completed. When the Lord helps us start an enterprise, He will help us carry that enterprise through to success if we have the faith and firmness of conviction that should come with Christian experience. The blessing comes to those who endure to the end. The remnant, those who see the final triumph of the reform movement in this world, will not be quitters.

**T**HAT the people who complete this work may have these characteristics,—this willingness to leave the world for whole-hearted service in the Master's work; this willingness to work without thought of money remuneration; this willingness to stay with the enterprise one has started,—in order to have these strong points in our church members, our training schools must educate along these lines.

This calls for something besides literary activities in the training school, something more than theoretical education. The training school that confines itself to theory and head work does not hasten the coming of the Lord. In fact, we are told to change such methods, for the plans we have been following in the past retard rather than hasten the end.

The training school that meets the needs of this time should conduct many of the activities which the Lord desires to see in the churches. That school will stress country life. Its students will see a demonstration of food production from the soil.

The students in a training school should see buildings erected as part of the training of the student body. There will be carpentry, cement work, painting, plumbing, and the making of the furniture for the house.

The training school should teach students to prepare and serve the food they eat, and should educate in all domestic activities.

**I**N THE training school, students who are equipped to do what we are looking for in this closing work will see the sick brought into their midst and cared for in the medical department of the school. They will see the medical department operated on the same basis as other departments of the institution; not standing out and alone, a law unto itself. The close cooperation of school and sanitarium is a most valuable part of the training for service.

The training school should stress the the manufacture of health foods and afford

students opportunity to work in the food department.

It is well for the training school to carry on certain enterprises in the nearby city, that will demonstrate to students how cities are to be worked from a country base. Students should have experience in feeding people through the vegetarian restaurant, experience in house to house work, in the distribution of literature, in cottage meetings, and in community meetings such as the Sunday school and preaching services.

Students who spend their school days in connection with these activities, and others that develop as the school grows, will be anxious for a chance to start similar enterprises. They will know what it takes to conduct these enterprises. The training school should have a fostering care for the new centers of activity as they are started, and should assist these little companies to link up with the conferences and help carry forward a great work in the earth.

**A** BROAD program is outlined for our training schools, but it is none too broad to meet the requirement. Students have a right to demand a training that will fit them to do these very things. Students should carry some burden of the government on their shoulders. Matters of discipline should not be left altogether to the teachers; students should have a voice in the settlement of their own difficulties. This will train them to handle difficulties in their after-school work.

The spirit of cooperation should be strong in the training school, close cooperation between members of the faculty; close cooperation between faculty and students; close cooperation between departments of the institution; close cooperation with the conference. If we have a part in carrying the message to the world with a limited amount of money, we must be masters of the art of cooperation. Ability to cooperate comes by practice in the training school, and is best worked out in connection with a system of student self-support.

It is a wonderful incentive to students who have their way to earn to be associated with teachers and burden bearers in the institution who are not paid a large salary, but who depend for their support upon the earnings of the plant. This policy keeps the institution out of debt; it develops faith on the part of the workers, and it weeds out all



except those who desire to sacrifice personal interests for the development of the enterprise which they feel is a potent factor in the spread of the message.

This in brief is the policy and plan of the Madison School. The institution offers unusual opportunities to students

1. Who are ready to sever their connection with purely worldly pursuits and enter with heart and soul into Christian service.
2. Who consider financial reward for service secondary in their work for souls, and who are willing to trust the Lord for remuneration, much as the disciples trusted when they entered the school of Christ.
3. Who recognize their gift of talents, and are willing to enter the Lord's work and remain with it to the end.

### Vessels of Gold and Silver

AS ONE of the founders of the Madison School, Dr. Percy Magan, dean of the College of Medical Evangelists, which carries on its work at Loma Linda and Los Angeles, has always been closely associated with the work in Tennessee. His visits are a source of happiness to his friends and his talks an inspiration to the family. He was at Madison during the past week and addressed the students Tuesday evening.

"In a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor and some to dishonor." These words from Timothy's letter formed the basis of his talk. He is intimately acquainted with medical students, and knows the struggles of young men and women to fit themselves for lives of usefulness, and he told of some of the vessels of precious metals that come to light, and how they are recognized in the course of their training.

SOME time ago a prince in India offered a bungalow and other equipment for a medical center in India if we could furnish a doctor to take charge of it. But the young physicians began to make excuse. One had married a wife and could not go; another had a piece of property that kept him in this country, and so on. All gave very polite excuses, but all found something standing in the way of work in India.

Then a man, a busy physician, offered his services. He was a quiet, unassuming man,

faithful to the limit in the performance of his duties. After he was gone others realized the load he had carried, the burdens he had assumed, the details he had looked after with no word of complaint, and his associates began to realize that from their great house, they had lost a vessel of gold.

DR. MAGAN told of the struggles of the College of Medical Evangelists for recognition as an A grade medical school, and how, in the face of seeming insurmountable difficulties, it reached the goal. God piloted it through stormy waters, in spite of poverty, and in the face of much opposition, until it stands today as one of the leading medical schools on the Pacific coast. Last year the dispensary handled over 60,000 cases.

He told of graduates from the school who are now doing excellent work in foreign lands. One other thing that he told came close to the Madison family. This year the Loma Linda school allowed three of its junior medical students to take the examinations given by the national board of medical examiners, and of the three, two are former Madison men, John and Sidney Brownsberger. We feel proud of the scholarship of our young people, and bid them God-speed in their further preparation for lives of usefulness. Already, Dr. Julius Schneider is back in the South, and Dr. Mary Dale has thrown her lot with the Southern workers. We here in the South see the stream turning this direction, and are happy, for one great need of self supporting centers is competent medical help.

It is impossible even to mention many of the things Dr. Magan told, but we rejoice with the workers in the West over the prosperity of the College of Medical Evangelists.

### News in Brief

LETTERS are coming from friends who are laying plans to attend the annual conference of self-supporting workers, November 15 to 18. One who is too far away to come writes: "I wish it were possible for some of us to attend. Conventions of the past have left a deep imprint on my mind. I always think of these occasions with pleasure." This meeting will be held at the Madison School, and all are welcome. It will be a booster meeting.

MR. AND MRS. William Lenz joined the family this week. They are former students of Cheyenne River Academy, who be-



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came interested in the South through reading the SURVEY. They drove through from their home near Deisem, North Dakota.

**T**HERE is a call from a little work started by brother L. B. Smith who is located on a twenty-acre truck farm near Wichita Falls, Texas. He writes that he is on a thoroughfare, and that the opportunities are good for city treatment rooms and cafeteria, as well as for a rural work.

**L**AST week Mrs. Elias Conser, who as Miss Goldie Smith took the nurses' course at Madison, came in from Colorado. After their marriage, Mr. and Mrs. Conser took a claim near Hartsel, where they lived until the time of Brother Conser's death a little over a year ago. Mrs. Conser is assisting Mrs. Druillard in the office.

**A** FRIEND and reader sends a donation to the SURVEY publishing fund and writes: "I have been reading the SURVEY each week for over a year. It is a welcome visitor to our home. I only wish some of your workers would start something in our state. I believe thoroughly in the kind of work you are doing."

**D**R. SUTHERLAND is giving the Faculty a series of studies on the essential qualifications for faculty membership. A school of activities, conducting a variety of enterprises and linking school and life in the closest way possible, demands the assistance of men and women with widely varying qualifications. At the same time, each one must be able to cooperate with all others to the fullest extent.

**T**HE city workers are wonderfully pleased with the new Reo speed wagon in which they now make their trips. This is the gift of friends of the city work. Mounted on a

Reo chassis is a commodious body, comfortably seated for about twenty people, well lighted and ventilated and heated, and provided with a provisions compartment which does away with the trailer which has been in use the past three years.

**M**UCH to the pleasure and comfort of the city workers, the fifty-foot alley to the north of their building has received a coat of asphalt. The building to the south of the cafeteria is being remodeled and will be equipped for doctors' offices. This is a great improvement to this section of sixth avenue, and is another indication that no mistake was made in locating headquarters for the school's city work.

**S**OME years ago, Brother and Sister Guy Holmes were carrying forward a school in Cuba. They have spent two years in California, Brother Holmes taking the medical evangelistic course at Loma Linda. They visited friends and relatives in Wisconsin, and spent the week-end at Madison. They are continuing their journey by auto to the south of Florida, and after reaching Cuba it is their plan to connect with Brother E. R. Allen and his family in the school at Bartle.

**P**EOPLE for whom winter has already begun may feel a bit envious of their Southern friends who the last week of October were eating green corn, fresh limas, carrots, tomatoes, and other vegetables from the garden. A good supply of Crowder peas, dry lima beans, and soy bean limas have been put in the store room for use this winter. It has been a good year for the garden. The boys having agricultural projects feel well repaid, and the heads of departments are gratified over the results of the year's activities. It is a wonderful thing to have gardens yielding until the first of November, and to be able to feed a school family very largely from home-grown products.

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### Helping

"I have just finished reading with keen interest and appreciation the latest issue of the Survey. My heart is made glad by its message, and I find myself breathing a prayer that the dear Lord will open hearts to respond to the calls for workers." With this came a donation to the publishing fund. We appreciate all that friends are doing to assist in this way.



# The Madison Survey

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## Training Men for Leadership

THE LORD'S system of education for His people was intended to make leaders, able men, kings and priests, and the nation as a whole, if it followed strictly the commands of the Lord, was to be leader among the peoples of earth. It was to

stand at the head and not at the tail. At times in history, His people have risen to the position of leadership and have seen the nations of earth coming to them for counsel and direction. But much of the time, weakness marked the career of the nation

that should have taken the lead and set the pace for others. This weakness was the result of a failure to live up to the laws given for the children of Israel.

The laws that governed Israel are the same laws that govern the church today. When those laws are obeyed, the church rises to a position of leadership. When those laws are disregarded, the church is weak and inefficient. There is a mighty program ahead of God's people that calls for the greatest degree of efficiency, and it is the business of the training schools of the denomination to prepare men and women for lives of leadership.

From a chapel talk by Dr. Sutherland

Speaking of the training offered in our schools, we are told that students should be trained, not only to do the various lines of industrial work, but as managers of all kinds of work connected with the industries. This development of the ability to

manage gives influence to the missionary, it matters not what field he may enter. Likewise, it requires a smaller fund to support a group of missionaries who are managers, and who have ability as manual laborers, than to support missionaries of

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### Prisoners of Hope

THOUGH in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. If they will listen to His voice and follow His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world.

—Hindrances to Reform

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the other type. These men trained for leadership, and as managers, are able to teach others "how to labor according to the best methods and to produce the best results." We want our methods to be the best, and results to be the greatest for the effort put forth. For that reason, at Madison we are developing a system of education that cultivates ability to manage, the power of initiative, the art of leadership.

THROUGH the industries, on the farm, in the shops, in the food factory, in the kitchens, and in the treatment rooms, all about the place, in fact, responsibility is laid upon students. A premium is placed on



burden-bearing, because students now in training plan in the near future to go into some work that requires leadership. They will conduct a country base for city work; or, they will have treatment rooms, or a cafeteria in some city; or, they will be teaching a school that is a community-moulder. All this calls for ability to do things, and to get others to do things.

Teachers and students at Madison are closely associated in the development of the industries. Together they are carrying forward a number of business enterprises that constitute a decidedly strong part of their education. Serious times are ahead of us. "Much depends upon laying our plans according to the word of the Lord, and with persevering energy carrying them out."

ACCORDING to the older system of education, students had little time in their program for any sort of project work such as printing or building fruit-raising, or dressmaking. Now, such project work, carried on under the direction of competent instructors, is considered essential to an all-round education. The school that allows book work to crowd out this other part of the training is not up to date; it is neglecting a large factor in the proper training of efficient workers.

"We need now to begin over again. Reforms must be entered into with heart, and soul, and will. Errors may be hoary with age; but age does not make error truth, nor truth error."

Students who go from school lacking the training in leadership and ability to manage an enterprise can be little more than a failure in life. If not an entire failure, they may be a sort of ornament, but it is only a very limited number of these ornaments that can be used by any organization. Those who go out into the field of life as burden-bearers should have learned that lesson during the years of their school training.

WHEN an opportunity presents itself for the student to bear responsibility, he should not shirk it. In the last days, many professed Christians will have the habit of making excuses. They ask to be relieved of responsibility in the Lord's work, and when they ask to be excused their request will be granted, but it is to their eternal loss.

According to the gospel as given by Matthew, there will be a class of Christians who are willing to throw themselves into the

work without reserve, and when it comes to a wage they will take what is right. They are represented by virgins with their lamps well filled and the lights burning. They are ready to spring into activity at a moment's notice.

We want to so train students that they have the habit of answering calls from the Lord for cafeterias, or treatment rooms, or rural schools, or any of the other activities which every healthy church should carry forward. We are endeavoring to get our students away from the habit of giving excuses and dodging responsibility.

We meet church members today who seem able to carry burdens of their own, but when the matter of assisting the church of which they are members to carry forward a center of activity which will help the sick to regain their health, or teach people how to care for their families and properly feed their children, they see great mountains in the way, and walls higher than those of Jericho.

THE shaking time of which we hear, is not an arbitrary separating of the indifferent, the unfaithful, the world loving, the excuse-making church-members from the fold. It is the result, a natural result, of the habits they have formed which separate them from those who are willing to be guided by Christ. The excuse-makers sift themselves out of the company of the faithful. Those who are joined to their idols are left to themselves.

While in training, a student may easily determine the class to which he will eventually belong. Two students may be working side by side at the same piece of work; the one may be a leader, a bearer of responsibility; the other may be a shirk, an excuse-maker. To the latter, work is drudgery; to the other, it is a joy and an inspiration. This same mental attitude is very apt to follow these men throughout life. The burden rests heavily upon the training school, therefore, to so shape the education of the future missionaries and church workers that they become burden bearers, men and women who will stand as kings and queens in the Lord's work.

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### Women Should Be Active Missionaries

IN THE Lord's work there is a broad field for activity on the part of women. Some-



times women overlook the nearby work, and excuse themselves from public work because they feel their inefficiency. When the Savior was on earth, going from place to place, ministering to the necessities of the sick and suffering, looking up the despondent and distressed, there was a coterie of women who carried a very active part in His work. Some of these are mentioned by name, — Susanna, Joanna, Mary Magdalene and her sister Martha, at whose home the Savior found rest and good food, and many others, so Luke the physician tells us.

The Lord expects women in the church today to accomplish definite results. They may, many of them, be unaccustomed to work outside the home, but they can begin in the home, and then extend their efforts beyond their own roof as they grow in efficiency, strength, and confidence.

“Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest.” This sounds like a quiet operation, — *hiding the truth*, planting seed for future growth, perchance in the hearts of the children who sit around the table each meal, or perhaps in the hearts of neighbor women who want to know better ways of feeding their families. Truth can be hidden in a loaf of whole wheat bread. It is being done, and that hidden seed sometimes takes root, grows a plant, which later bears fruit.

**I**N order to encourage women, we are told that “they can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Savior will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. **THEIR WORK IS NEEDED.**”

Women sometimes make excuses because they feel that the work is beyond them, but at least a part of the work the Lord is calling for falls within the daily life of a good many women. The Lord tells His people that He will spread a table for them in the wilderness. It is the privilege of the housewife to cooperate with the Master in spreading the table in her own home. The food she

serves should be in harmony with the laws of life and health, so that her own children and her husband are daily fed life-giving rations as verily as were the children of Israel who ate manna.

The meatless diet gives opportunity for explanation concerning the Lord's method of feeding His people from the products of the soil, and the dangers that lie in a diet of flesh foods.

As whole grain products are served, the growing children should be taught the greater value of whole wheat bread compared with the breads made from refined white flour. They will develop an appetite for natural rather than for the artificial, and at the same time will be growing better teeth, and bones, and muscles, and disposition.

**A**LONG with the whole grains will be an abundance of fresh vegetables and fruits, some served raw as salads. There will be greens of various sorts, those natural regulators of the bowels, and an explanation will be given for the absence of grease and fried foods, rich pastries and desserts. These are items in the service of the vegetarian cafeterias that call forth frequent comment and appreciation. The same principles should be part of the daily demonstration at the home table.

Mother should be the natural authority on the subject of food combinations. She should be the counsellor of the neighbors when there is some sick person to be fed. Her wholesome whole-grain breads, muffins without soda or baking powder, grains properly cooked, and proper combinations of foods, should give her a natural point of contact with the people round about.

“Cooking schools, conducted by wise instructors, should be held in America and in other lands. Everything that we can do should be done to show the people the value of the reform diet.” The cooking school need not necessarily be held in a rented hall, or taught by an expert from a distance. A group of the neighbor women can gather in your kitchen. As these women study together on food topics they will learn to study other subjects, and the teacher of cooking may become a teacher and guide in many Bible topics.

The woman who is skillful with the needle has a similar opportunity for useful mingling with the women of her acquaintance.



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Dorcas, the needle woman, was raised from the dead to carry forward a work of this sort. Women today with skillful hands need to become active as makers of healthful wearing apparel, and as weavers. As God calls men from the common walks of life to help in the spread of the message of truth, and as teachers of our youth in the mechanical arts, so he is calling women to broaden their field of usefulness by working for their sisters in what are usually spoken of as the common duties, or handicrafts.

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### The Medical Missionary Work of Good Cooking

**T**HERE are many openings for women to work for their Master along practical lines that they are already acquainted with. The calls for cooks are so insistent that we feel to urge women who are at all free to do so, to take a course in dietetics and cooking. The importance of this art is stressed in the following paragraphs.

"Some are called to what are looked upon as humble duties,— it may be, to cook. The science of cooking is not a small matter. The skillful preparation of food is one of the most essential arts, standing above music or dressmaking. I do not mean to discount music or dressmaking, for they are essential; but more important still is the art of preparing food so that it is both healthful and appetizing. This art should receive more attention, for in order to make good blood, the system requires good food. The foundation of that which keeps people in good health is the medical missionary work of good cooking.

" . . . Cooking may be regarded as less desirable than other lines of work, but in reality it is a science above all other sciences.

Thus God regards the preparation of healthful food. He places a high estimate upon those who do faithful service in preparing wholesome, palatable food. The one who understands the art of properly preparing food, and who uses this knowledge, is worthy of higher commendation than those engaged in any other line of work. Because so inseparably connected with life and health, this talent is the most valuable of all gifts."

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### Items of News

**A**S THIS issue of the SURVEY goes into the hands of the printers, friends are coming in for the convention which opens Thursday evening. Mrs. Guy Hess came down from Louisville early in the week in order to accompany her sister, Miss Alice Hecox, who is entering as a student.

**M**R.S. Arthur Jasperson writes from the Asheville Agricultural School, at Fletcher, North Carolina, that a promising student has recently been added to the family. This is the bouncing baby boy born to Mr. and Mrs. Jasperson about six weeks ago, a lively fellow of whom Bobby, his older brother, is very proud, and whose opinion in this respect is shared by other members of the group.

**L**AST Sabbath Professor A. W. Spaulding, director of the Home Commission, who divides his time between Washington and his rural home near Madison, Tennessee, spoke to the family at the morning service hour on the duty of mothers and fathers in the education of their children. He emphasized the importance of holding the confidence of the younger members of the family through close association and sympathetic cooperation in all their activities.

**A**FTER returning to his home in California, Elder G. W. Reaser writes, "I was favorably impressed with the way you have built up the plant at Madison, with the spirit of the workers, and with the missionary activities centering in and emanating from the Nashville Agricultural Normal Institute. I am certainly more in sympathy with your work than ever before. From my observation of the Southland, I do not see how you could have selected a more favorable, pleasant, and healthful location for a central station than you have at Madison."



# The Madison Survey

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## The Sixteenth Annual Conference of Rural-City Workers of the South

FOR sixteen years the workers from rural districts of the South who are conducting schools for the children, caring for the sick of the community, teaching the value of farm life and better methods of living, and making for themselves a place in the community as Christian workers, have been gathering at Madison annually for study and the inspiration that comes from such communion. Each succeeding year the number of centers

represented has been larger and the number of activities carried on by these centers has been broader. Men and women who are giving themselves, their lives, their talents, their time, their means, to the good of humanity, and largely in a self-supporting way, find that their opportunities are without limit. It is an interesting thing to look back over the sixteen years during which these conventions have been held, and note the expansion from season to season.

Nineteen years ago the Madison School was established on a farm near Madison station, and about ten miles from the city of Nashville, for the purpose of training

workers, and encouraging laymembers of the church to carry out the instruction that families should settle in the South, and in a quiet way live among the people, as representatives of a great message now due to the world.

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### Key Note of the Convention

TIME is short and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration.

— *Called to Be Witnesses*

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Those who associated with the leaders in this movement were full of enthusiasm, and it was not long until several out-schools were established. In most cases, two or three families

united their interests; a farm was purchased; and often in the log cabin on the place, a school was opened for the children who came from the hills and coves all about. The sick soon learned to look to these little companies for treatment. Various industries were carried on for the betterment of community interests; cooking classes were taught in the school, and in the homes, and in the housewife's own kitchen, and there came in a better and more wholesome diet in these homes. The nurse of the school would answer calls that came in from miles away, and since this took much time and energy, it came to be a custom, in con-



nection with the rural school, to have treatment rooms. Patients then had a better chance for recovery, and in a number of instances the treatment rooms have developed into a prosperous rural sanitarium, with a patronage from a distance, and an income that enlarges the capacity of the rural center in its mission of mercy.

Little by little this growth has been made. "Little by little" is a divine method of growth, as the Lord told the children of Israel when He placed them in the land of promise. As the movement has strengthened, and numbers have been added to the groups of workers in the South, the activities have extended to the cities, and now from a number of rural centers, vegetarian cafeterias and treatment rooms are carried on in the nearby city.

The convention this year represented all these various activities, the rural school with its agricultural, mechanical, food, medical, and evangelical work, and the rural bases carrying forward city centers, either a cafeteria, or treatment rooms, or both. It was an enthusiastic company of workers, and with them came to this convention a number of friends from a distance who are interested in these different lines of work, and in the great out-of-the-city movement which today ought to sound throughout the world.

#### The Message of Health Foods

THE conference opened Thursday evening with a discussion of foods and cafeteria work, followed by a most attractive food demonstration. Mrs. Druillard, Elder G. W. Wells, president of the Southern Union Conference, Elder M. A. Hollister, president of the local conference, Dr. Sutherland, Mrs. Sutherland, and Mrs. Scott were the speakers of the evening, presenting such topics as

What health reform should mean to our people.

Experiences in health-reform work.

Importance of food work, and the part our people should have in it.

The public is ready for the health message, and our opportunities for presenting this phase of the message.

Over the rostrum was a vine-covered lattice bearing the motto,

"Eat for strength and not for drunkenness."

Across the front of the assembly room stretched a table loaded with health foods, all kinds of whole-grain breads, rolls, muffins, cakes, pies with whole wheat crusts, corn sticks, simple desserts such as are served at the sanitarium, salads made from vegetables, and others made from fruits, all crisp and appetizing. The food factory displayed the foods it is putting on the market, whole grain crackers of several varieties, soy beans in cans, savory and nut meats, and malta, the sweet that every body can eat.

This food display was a veritable sermon in itself. One of the speakers voiced the thought of others when he said: "As I looked over this wonderful display of foods, I thought of the time when the cruel reign of sin will be over, and the faithful will gather about the table spread by the Lord with the bounties of that better world."

"Building a body for the indwelling of the Spirit of God is serious business. From the lesson God gave His people in the days of the tabernacle construction, we know that He wants no cheap material or careless work in His structures," said Mrs. Sutherland, who spends many hours in the Nashville cafeteria meeting the patrons, talking with those who seek instruction on the subject of diet, and guiding the suffering who come there for assistance to better ways of living. She told of pale and anemic patrons who have gained in weight and health, until apparent needs of medical attention passed, and the persons returned to their accustomed tasks.

But this is not all that is involved in the movement for pure, wholesome food, served with all its native elements, and simply



cooked. This sort of diet clears the mind for the reception of divine truths that are necessary to salvation, minds that can grasp the significance of the times in which we are living and prepare for the end.

The world is ready for the vegetarian cafeteria. The vegetarian cafeteria holds a monopoly on this business, and affords an almost unlimited opportunity for laymembers of the church who are looking for avenues of work for the Master. In the health food work, also, there is hope of employment for men and women who desire to obey the message and have given up their former employment. Men of means are instructed to conduct food factories and food stores that will give employment.

#### The Rural School Session

FRIDAY forenoon was devoted to a discussion of rural school problems, Dr. Bralliar occupying the chair, and introducing the subject by relating experiences he has had in needy portions of the South, where rural schools, such as our teachers are carrying forward in a score of places, would be a most wonderful blessing to the people. He is decidedly opposed to the theory, advanced by some, that the time has passed for the rural school movement; it is not passed, but right upon us, with wider possibilities, if possible, than at any other time, for our vision concerning the activities of these schools has broadened.

Professor W. S. Boynton who has spent ten years in Southern rural school work, followed with an intensely interesting story of his work at Flat Rock School in Georgia, and more recently in the Hurlbutt Farm School near Reeves, Georgia. He quoted the words that many schools of the Madison order are needed, and he interpreted

this to mean that among other things, these schools will be located in the country, with land for cultivation by students and teachers; with various industries, by which students may earn their expenses; with a sanitarium, carried on in close proximity with the school. "This is one way by which the message should be carried in many, many places." He spoke of the spiritual results of the rural school work that have

come under his notice, and of the results of the small sanitarium in connection with the school as a means of personal contact and as a moulder of public thought. Soul-winning is the great

motive of all this work, and eternity alone will show the results.

The company was glad to hear Professor Charles Alden, one of the first teachers to take up rural work in connection with this movement. He used statements from the book "Education" to refresh the minds of the teachers as to the place the rural school and rural education holds in the plan of salvation. "Education and the work of redemption are one." God planted the race on the soil; Eden was a model farm, and likewise a model school. God's plan has never changed. As in the beginning, so now, the work of God as seen in the great book of nature is to be our study; the wide fields surrounding us are to be our school room.

With him, one of the underlying principles of this type of education is this: If God says do a thing, do it, whether it pleases you or not. Act, and depend upon God to bring your mind and feelings into harmony with His instruction. Professor Alden stresses the coordination of schoolroom and field work in the preparation of workers for the Master. Bible and agriculture are two essential sub-

#### Wisdom in Health Food Work

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. —*Healthful Foods*



jects for every Christian school. If we give the gospel, establish people in the message, and warn them regarding the wickedness of the cities and the need of coming out, we must teach Bible and agriculture. The world is hungry for a solution of the rural problem. God's people, through Christian education, have the solution to that problem.

There followed reports of work being done in other rural centers, among the speakers being Floyd Bechtel, for the work at Daylight, Tennessee; Harold Mathews, for the work near Centerville, Tennessee; Mrs. Walen of Chestnut Hill School and Sanitarium, near Fountain Head, Tennessee; Mrs. Lucian Scott and James McLaughlin, representing two of the three rural centers on Sand Mountain, a plateau 140 miles in length lying in the northern part of Georgia; B. N. Mulford, of the Fountain Head Industrial School and Rural Health Retreat; Mrs. Edith Waters, who spent several weeks at the Knoxville Cafeteria; Forrest E. Bliss, connected with the city end of the Asheville Agricultural School and Mountain Sanitarium located at Fletcher, North Carolina; R. A. Leslie who conducts treatment rooms at Red Boiling Springs; Mrs. Wilhemina Holst of the Birmingham cafeteria; Miss Whiteis from the developing medical center at Lawrenceburg; and Mrs. Guy Hess and Miss Hecox of Louisville cafeteria and treatment rooms. Some touching experiences were related showing the results of seed-sowing and patient waiting for the fruit.

The morning hour was almost gone when Elder W. C. White, of St. Helena, California, one of a coterie of friends of this Southern work since the days of its inception, one who has not often missed a convention, spoke to those whose cause he has so often pleaded. "I see more and more clearly that God wants us to reach men's hearts through the healing of their physical infirmities. I rejoice in these reports. I rejoice with those who are seeing results of their long years of effort. Seed-sowing is not in vain, though

often results are not seen suddenly. We should pray for those who sow and patiently wait for the harvest. I rejoice also as I hear the results of the work along health lines and the use of the whole grain products. We have had an abundance of instruction along this line, but we have been slow about carrying out that instruction. In some places it has almost seemed that we have lost the vision."

He read extracts from a letter written by a worker in a foreign field who sends an urgent call for literature, health literature, that gives the truth in simple language, and carries force because it comes from those who are living what they teach.

#### The Layman's Opportunity

THE LORD has a definite plan, a definite place, a definite work for each soul," said Dr. Sutherland, as he introduced the subject of the Friday afternoon session. "It is not the protestant idea for a few to do the work of the Lord while the masses carry forward very largely their own enterprises. God's work in the world will never be finished until laymen rise to assist ministers and church officers. Our literature contains all the instruction needed for active work by the entire church membership. What we need, is to put into practice the things we read and hear preached. He who hears only, and does not practice the word of the Lord, is living in the 'valley of dry bones.'"

It was a pleasure to have with us in this convention Dr. B. G. Wilkinson, of Philadelphia, president of Columbia Union Conference, who is intensely interested in work for cities, and who has had remarkable experiences in interesting city people in the message. "We are facing a crisis that affects heaven and earth," said Dr. Wilkinson, "and it is time now to work as God wants His people to work. When the laymen are ready, God has a place for them."

He told of the activity along medical lines in Ohio, mentioning especially the sanitariums at Bowling Green, Columbus,



Mount Vernon, Zanesville, and Newark, and said that this line of medical centers has sent out an influence that to his mind has greatly increased the income from tithes. We should have a multitude of sanitariums, treatment rooms, and cafeterias, and there are men of influence and means who are ready to assist in these enterprises. There is a supreme obligation resting upon us to warn the cities of their impending doom.

The opportunities for laymen to work were emphasized in many ways throughout the conference. There were exhibits of the activities of various schools, illustrating the agricultural and mechanical work of students, hand work by the women, and the food work of cooks and dietitians. The nurses gave a medical demonstration that brought forth words of commendation. The call from the cities was emphasized by balopticon views of disasters coming to cities and the populations of congested centers, in contrast with the beauties of the country and the opportunities for wholesome living in rural districts.

The balopticon also visualized the work of the rural and city centers, thirty of which were represented in pictures thrown on the screen. These included rural schools, rural sanitariums, families doing individual work for the community in which they are living, and city treatment rooms and cafeterias. It was an interesting hour that we spent with these workers, as we saw their farms, their school houses, their stock, or their dining rooms, treatment rooms, and so forth. In most cases there was a delegate from the center to speak for the unit.

#### Interesting Features

IT IS IMPOSSIBLE in the limits of the SURVEY to give any adequate idea of the good things given the company during convention. Only high points can be touched, and these most briefly. At the opening of the Sabbath morning service, Elder G. W. Wells and professor Sidney Brownsberger sang by request, "Lead Me Gently Home,

Father." Professor Brownsberger, now nearing eighty years of age, and Elder Wells have often sung together, and the unusual melody of their voices greatly pleased the audience.

Elder W. C. White spoke first at the morning service hour, reading in the beginning the precious promises found in Isaiah 42: 1, 2, 11. God wants His people to be kings and priests unto Him, kings that are as a father to a great family of subjects, up lifting and blessing all with whom we come in contact; and priests and teachers, as the priests were in the days of Israel, feeding the people on the Book. In the midst of the work and trials and perplexities of our rural or city work we must not forget our dependence upon the Word. We need to develop confidence in the power of God to lead and provide for, and direct us. In our ministry, we must be willing to go just as far as Jesus would go were He in our place.

Elder Wells followed with words of encouragement to all who are willing to throw themselves into the great movement with big problems that take in the whole world. God has a thousand ways to carry forward this work, through scattering literature, through the ministry, by teachers, by laymen imbued with a missionary spirit which leads them to go out without a salary. These are some of the thousand ways. God expects every man to bear some responsibility, to be doing something. No idlers will go sailing into heaven. It is time for a great lay man's movement, and the work will never be finished until the laymen do their part.

Dr. A. B. Olsen, who is associated with Dr. George T. Harding, Jr., at Columbus Rural Rest Home, was present, and his voice was heard on various occasions. He is deeply interested in the rural work of the South, and he says that he attends these conventions for the inspiration they are to him in his work. He gave a running history of the rural movement; in Eden, the scattering from the congested center at Babel, the at-



tempt of Lot to live a godly life in Sodom, the exodus from the cities of Egypt to rural life in Palestine, and so on. "I am intensely interested in what you are doing in the rural districts. It is a grand and glorious work. I am proud of it. I hope it will spread, and permeate our schools and churches until others have this vision. It is inspiring to be a part of this great work."

Professor A. W. Spalding spoke of the need of rural life for the health, both physical and moral, of our children, and of the effort the Home Commission is making to educate mothers along this line.

Dr. E. M. Sanders of Nashville, gave an interesting and instructive talk on lengthening the span of life through modern methods of sanitation and preventive medicine. "I know what you are doing," said Dr. Sanders, "and I know we need just such sane, educated, serious people as you, to go to the world which is looking for shorter work hours, for picture shows, and for all manner of amusement. People are living in a fever of excitement. Calmness has gone out of life. We need you to help teach the fundamentals of right living. I come to these conventions because it is always an inspiration to me to meet with you. I want you to know, also, that it is a pleasure to me to do anything I can for you people."

Elder B. F. Kneeland of Knoxville, gave illustrations of the good being done by rural centers in east Tennessee where medical work and evangelical work are combined. "We need to learn to coordinate these lines, for we have a wonderful field in which to teach this message,"

The work of the Medical Missionary Volunteer Band was explained by the secretary, Mrs. Scott, and we hope in the near future to give readers a further glimpse of the activities of this company.

Over twenty years ago Elder L. A. Hansen and his wife had treatment rooms in Nashville. They were pioneer workers, and it is natural for Elder Hansen to be interested in

the development of different lines of work in and around this city. It was a real pleasure to have him with us. He is assistant secretary of the medical department of the General Conference, and editor of "Life and Health," and he gave an interesting account of his work in the South and of later developments.

Dr. H. S. Brown, medical secretary of Columbia Union, spoke of the need of training on the part of church members for medical missionary work. "I hope to see the day when every Seventh-day Adventist is doing something which preaches the message. Our people ought to be doing something besides working in a gas factory, or a foundry. It is difficult to arouse people to these things, and sometimes I am inclined to think our people merit a certificate for excuse making."

For over forty years, Mrs. A. S. Steele has maintained an orphanage for colored children in the city of Chattanooga. Hundreds of colored boys and girls have been educated by her, and many of them have gone out into missionary work, some to foreign lands. Sister Steele told a wonderful story of the Lord's guidance and protection and help through all these years as she has been working in lines so sadly neglected by most of us.

A number of people from the city attended the convention throughout, driving out and back each day. Elder O. R. Staines was especially kind about bringing friends out, his one requirement being that his friends come in time for the first session of the day and remain until the close of the evening meeting. On Sabbath the number of automobiles parked on the campus indicated that between fifty and one hundred others were in attendance from the city.

Among other faces in the congregation were Mrs. John Peters and Miss Mary Magnenat, former Madison nurses, and Mrs. Hurlinger, all of Columbus Rural Rest Home, Worthington, Ohio. Brother W. C.



Boynton came up from Chattanooga. Elder C. N. Martin, Miss Mary Martin, and Mr. and Mrs. Neil Martin were representatives from ElReposo Sanitarium, a center which is developing near Florence, Alabama. Mrs. Frank Artress and Brother G. G. Jenkins were among the group from Fountain Head, for Mrs. Artress and Mrs. Jenkins are at present helping bear the burdens in the Fountain Head Industrial School, and Brother and Sister Herschel Ard were present from Chestnut Hill School.

Wedged in between regular sessions of the conference, and at early morning hours, there were gatherings of teachers and medical workers, for the discussion of individual and class problems and perplexities. Every hour was filled to overflowing. At the final meeting came the report of the committee on

#### Recommendations, Plans, and Resolutions

##### Strengthening Agricultural Teaching:—

In view of the fact that agriculture is the A B and C of education, and is one of the two basic subjects of vital interest in our rural schools; and in view of the fact that non-vocational agriculture is no longer recognized; therefore, be it resolved—

1. That we take such action in the organization of the courses of study in our training schools and rural units as to insure that agricultural work shall be revived and put on a vocational basis.

2. That for the furtherance of this idea, Madison Training School, and the rural workers, endorse and operate a plan by which the students shall come in contact with the various types and conditions of soils and crops which obtain in the South.

In the estimation of the committee these plans may best be effected by what is known as the "project plan" of work, in connection with class-room instruction and careful field supervision.

##### Selecting and Training Workers:—

Whereas, Madison is a recognized training school for self-supporting rural and city

workers of the South, as indicated by the following recommendation of the General Conference:—"That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and that the workers thus selected be encouraged, to pursue a course of instruction at the Nashville Agricultural Normal Institute;" therefore, We recommend,

That the General Conference be asked to help provide a way by which suitable individuals and families may be sought out and encouraged to train for greater efficiency at Madison.

##### Counsels on Health:—

We recommend, That Madison and the people in convention take one hundred copies of the book, "Counsels on Health", at the special introductory price.

##### Encouraging Rural Schools:—

We recommend, That we reaffirm our interest in rural school work, and that as city centers are opened, we give no less encouragement and support to the opening and maintenance of rural schools.

##### Treatment Rooms and Cafeteria Work:—

Whereas, The value of properly conducted city treatment rooms and cafeteria work as a true missionary factor, is so strongly urged upon us by the Spirit of prophecy, and

Whereas, Such work is already being successfully demonstrated as practical and valuable in teaching people right methods of living, and helping them to make necessary reforms in their habits; in offering a means of self-supporting employment in missionary lines to trained workers, and to others of our church members; in providing feeders for our rural sanitariums, and in directing people to the advantages of rural life; in making centers of influence in behalf of our work, and bringing to its help financial and moral support from friends which it creates; in helping to bring our evangelical truths to the attention of others in a favorable manner, thus reaching persons who, we are told,



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would not be reached in any other way;  
therefore, be it resolved,

That we continue to keep before others  
the importance of these activities, and do  
all we can to encourage suitable persons to  
engage in them; that we carefully guard  
the character of the work already under  
way, and that we safeguard the financial  
interests by as wise business management  
as possible, so that others may be encour-  
aged to give support.

### Work for Colored People :—

Whereas, Constant and increasing appeals  
are coming from both white and colored  
people that some provision be made for  
treating the colored sick and giving them a  
training in health and sanitation, and

Whereas, There is in the Spirit of prophe-  
cy a large amount of instruction regarding  
our responsibility as a people to devise ways  
and means for giving the message in a defi-  
nite way to the colored people of the South;  
therefore,

We request the Southeastern, Southern,  
and Southwestern Union Conference com-  
mittees to give careful consideration to the  
above referred to appeals and instruction,  
with a view to more fully meeting the need.

### The Country Life Call :—

Whereas, The call to our people to come  
out of the cities is destined to sound louder  
and louder, and to meet with serious con-  
sideration by many of our people, and

Whereas, To carry out the spirit and in-  
tent of this movement in a practical and  
workable manner and to insure its success,

requires careful planning and intelligent  
provision, therefore, be it resolved,

That with the presentation of the call to  
country living, we take pains to present  
quite definitely its practical requirements,  
and the conditions necessary to make it suc-  
cessful in providing a living and suitable  
educational advantages, and to maintain the  
spiritual and missionary life.

That we advise careful selective group-  
ing of families, representing various capa-  
bilities necessary to profitable industries  
and a Christian school.

That we recommend individuals and fam-  
ilies who plan entering upon rural life in the  
South to spend such time as may be neces-  
sary with one of our rural schools, for the  
purpose of learning industrial methods suit-  
able to Southern country life, and

That certain rural schools provide so far  
as possible such special training to these  
individuals, or families, as will help them to  
answer the call to rural life and work in the  
South.

It is further recommended,

That we request the Madison School to  
publish for general circulation a special  
number of the SURVEY, containing general  
information and statistics concerning the  
rural schools and the health work units.

That the Madison School be urged to  
issue more health literature, and to provide  
the necessary equipment in the printing de-  
partment for this work.

That the Madison School be asked to  
put in permanent form for circulation, the  
instruction given by Dr. Sutherland, during  
the convention, on methods of cooperation  
which will hold workers in the units.

That time of the next convention be de-  
cided by the faculty of the Madison School,  
in counsel with the conference officers.

That the Madison School counsel with  
the educational department of the General  
Conference, concerning the advisability of  
a special issue of the SURVEY containing read-  
ings for rural school collection day, giving  
this matter as wide circulation as possible.



# The Madison Survey

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## Encouraging Features of the Educational Work

I AM the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life." "Ye shall know the truth, and the truth shall make you free." John 8 : 12 and 32. These were texts read

by Elder W. C. White as he addressed the family at the Sabbath morning service hour.

Pilate asked, "What is truth?" The Savior spent little time arguing with him over the matter, but He spent hours with the woman of Samaria, because in her he found a heart that was hungering for truth. The price of

a full knowledge of truth is a willing heart to obey. "If any man will to do His will, he shall know the doctrine," or teaching, as another version reads.

THE great truth that affects all the race is that Jesus, who came to reveal the will of the Father, taught nothing of His own manufacture. His was a message brought direct from heaven. "The Father hath not left me alone ; for I do always those things that please Him." When the heart of man is consecrated to obedience, God will give discernment. It is our privilege to ask

God to impress the truth upon our hearts, and close our hearts to all but the truth.

When Moses was wearing away under the heavy burdens he was carrying for the people in the wilderness journey, Jethro came

to him with counsel, advising him to divide his burdens and responsibilities with others, placing "able men, such as fear God, men of truth," over the people to care for all the smaller matters, and leaving Moses free to teach and direct, and to assist in the adjustment of weightier matters.

Jethro did not ask Moses to accept this counsel from him alone, but showed his own trust in God by saying to Moses, "If thou shalt do this thing, and God command thee so, then thou shalt be able to endure." It was not Jethro's wisdom, but God's wisdom, that was to rule.

When things are brought to us that seem broader than anything we have learned before, it is our privilege to take the matter to God asking for discernment, and then obey with a glad heart. This principle applies to nothing more than it does to health reform.

### The Master's Way

HE WHO came from heaven to be our example spent nearly thirty years of His life in common, mechanical labor ; but during this time He was studying the word and the works of God, and helping, teaching, all whom His influence could reach. When his public ministry began, He went about healing the sick, comforting the sorrowful, and preaching the gospel to the poor. This is the work of all His followers.

— Education



WE ARE sometimes asked the relation of the health message to the whole message. The great truth in our message is, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The great truth is that Jesus is coming again to take His people home, and men must get ready for this event. One of the processes of getting ready is holy living; recognizing the body as the temple of the Spirit of God, and having a heart zealous of good works.

Concerning healthful living, we know that God planned for His people in the beginning. He put them in the garden and gave them the fruits of the soil for their food. When He took them from Egypt, He gave them a diet from the products of the soil, not one that called for the slaying of beasts. Some people get a few ideas on health reform and they specialize on those, losing sight of other things. In our health message we should give simple, systematic recognition of the agencies of nature such as pure air, sunshine, good water, simple food, proper exercise, proper rest, and faith in God. We are to utilize in an intelligent way all things that God gives.

I HAVE been thinking a good deal about what is going on in our schools. Battle Creek College was moved to Berrien Springs, and they are planning great enlargements; South Lancaster is full; Washington College is building to double its capacity; Pacific Union College has enlarged to accommodate its students; Golden Gate Academy is opening near San Francisco. At Arlington, three hundred acres have been purchased and a school built. And so we may go the rounds. Compared with the world, our educational work is small, but as a small people, it is a great work, that men and women may be trained to carry a message to the world. The question of paramount importance is, Are we training them to recognize the voice of God?

"I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." In our medical work we have had no precedent to follow. According to our need, so has been God's help. We have had an abundance of instruction; our medical centers should dot the world. In some strong centers we sit in councils and resolve, but for some reason we have con-

tinued to go round and round the hill. We should be doing more along the lines of the Madison School to scatter out. Do not be surprised if this policy of yours to extend the work into many, many places costs something. It will cost hard work; it will cost some disappointments, and often it will cost more money than you think it should.

IT WAS my privilege to be present when this site was chosen for the Madison School. You know the story of the trip up the Cumberland River in the boat "Morning Star." As we sat on deck discussing plans for the educational work, Dr. Sutherland and Dr. Magan told of their plan to purchase a small farm somewhere in the hills, but God had other plans for them. Sister White urged that they locate near enough to Nashville so that they might have access to the city.

We heard of what is now the school farm, and when the boat returned from its trip up the river, we looked it up. We saw in it some good features, and some bad ones, for it was rocky, and none of the land was in any way as good as it is today. But Sister White counseled that the place be bought, and when the brethren pleaded lack of money, she said, "I will help you get the money."

There was a long, hard struggle, with hard work, small facilities, and the work grew by building a little cottage here and then a little cottage there. The message came that the school should have a small sanitarium, but the workers felt that they had their hands full and could not take upon themselves more responsibilities. Some counseled that the school was too far from the city to conduct a sanitarium, but by faith a small building was erected, a one-story building in the form of a carpenter's square, with each room opening onto the porch, and in cold weather, heated with a stove. There was small overhead expense. There was no salaried physician. If patients came, a room could be opened to use; but when the patronage was low, there was not a big expense in upkeep.

PEOPLE predicted that the little sanitarium connected with the school in the country might care for a few sick teachers and for some of the poor who could not go elsewhere, but with all it could do, it would not be a rival to any other institution. Then



the street railway was extended out Gallatin pike; the automobile brought improved roads. Patients came, were helped, and went home to tell of the place to their friends.

It is true that the poor came, and thousands of dollars worth of work has been done for those who could not afford to pay. But people of means came, also. The institution met with favor near and far, away and beyond expectations, and soon the sanitarium was consuming the garden products and the dairy products, and it was no longer necessary to sell these things in Nashville for money to feed the students and workers.

**T**HIS place, and the way it has grown, has furnished a demonstration of what can be done by beginning small and making a gradual growth. We have been told that there is much at stake in and about Nashville, and occasionally we catch a glimpse of what this means. One illustration of the providences of God in the work of the institution came during the great war. According to the rulings of the state of Tennessee, it was practically impossible for our boys to enter the army for any form of non-combatant service. We wanted them to have the privilege of nursing the sick, cooking, or or doing any other service rather than bearing arms. We faced a serious situation. Then it was that a Nashville physician, a member of the governor's staff, opened the way for our men to counsel with the Attorney General at Washington.

"The Hand that intervenes" was at work. Years ago when this physician's wife was a little girl, her mother took into her home a poor boy, a student. She gave him a home, and helped him through school. He became a man of prominence, and during the war was the nation's Attorney General. When the trip was planned to Washington, our brethren carried a letter from the mother of the physician's wife. That letter opened the door to the Attorney General's office, and gave those who were seeking favors for our boys a pleasant reception. The ruling of the state of Tennessee was changed, and our boys were put on the same basis as others. God laid the lines for all this. We thanked Him for the open door.

Just such providences are seen often in our work, for the God of Elijah, the God of Moses, is our leader today.

**T**HERE is a great work ahead of our people, but I have visited some fields where the work seems to be frozen. But I thank God that even a frozen work can be thawed out. I cannot think of anything better to warm up a field than for a good Christian physician to be located in its midst, with a group of nurses carrying forward a medical missionary center. This is a line of work I am praying for.

When I saw your vegetarian cafeteria and treatment rooms in Nashville, I said, "Good". I am pleased with the outlook; I am pleased with the location, but I was more pleased when I discovered the class of people who patronize these places. I saw judges, lawyers, business men, and I heard them speak words of the place, and always with appreciation. May God give wisdom that you may know how to carry forward this work to His glory.

As I rode home with the company of workers, talked with them, and heard their conversation with one another in regard to their work in the city, and their class work, and the month allotted first to one and then to the other, I began to realize why some other schemes have failed while this has developed. Their educational work faded out under a developing commercial spirit. If we can develop institutions with a similar system to this, and educate a corps of workers who carry forward the enterprises for the sake of soul winning, we can do a wonderful work for the Lord. It may cost the health of some of the faithful workers. It may be that even some lives may be given, but there are not many missionary enterprises but what have cost something in lives. When a mother grieved for a son fallen in a great cause, saying, "He was so young," the answer came, "So was his Master."

I love to read from one who spent some time with you at Madison, these words, "The work there makes one feel that so long as he lives he will do nothing knowingly to violate the principles of health."

### News in Brief

**T**HE third month of the school year will begin December 10. On that date classes will be organized for students who, for the previous month, have been devoting the major portion of their time to manual work. The student body is divided into two sec-



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tions, and these alternate a month in class room work with a month in industrial pursuits. This program is similar to that followed in a number of other institutions that are stressing the practical in education. It makes possible a large amount of project work for which students are given credit, and it is a workable plan where many of the students make running expenses by labor. The situation at Madison is especially adapted to the working out of this system, because of the number of industries conducted on the campus, or within easy reach of the school grounds. In some other institutions the students are given work for firms situated at a distance, but at Madison all students work for the school, and all have the benefit of uninterrupted participation in all school exercises. They have the home life, the daily association, and all the general instruction of the place, whether in the division carrying class work or an industrial pursuit.

A MAN who is interested in the education of workers, and responsible to a degree for the training of young people, writes, "I have felt for a good while that the Madison School is a great blessing to our people. We have a large number of young people in our section of the country who are unable to meet the expense of an education in cash in most of our institutions, consequently they never receive a Christian education. Kindly send information concerning your courses of study, and the cost of training per year." To such inquiries we are glad to say that any able-bodied, Christian young man or woman, who desires the practical training offered by the Madison School, is given opportunity to make his board, room, and similar expenses by work. And to such students, tuition is free.

THIS week, Professor W. C. Baldwin of Walla Walla College, who has been visiting schools in the East and South, spent a little time at Madison before returning to his home school. He gave the students a good talk on educational work at the morning chapel hour, visited the different departments of the institution, and the cafeteria and treatment rooms in the city. He is especially interested in developing agricultural interests in connection with the training of students. On the need of giving students opportunity to make expenses while in training, Professor Baldwin said that in his travels, he meets large numbers of students who will be deprived of training for Christian service, unless our schools are able to provide them with work while they are getting their education.

A TEACHER with years of experience writes, "I have been reading your little paper, the SURVEY, for about three years. As a family, we are intensely interested. Many times I have wished we might work out a school system similar to the one you have at Madison. It appeals to us. I am sure it is God's plan that all our schools open their doors to worthy students, independent of their financial condition."

MR. AND MRS. J. D. BOONE, of Los Angeles, California, reached Madison during the convention. They motored across the continent via New Mexico. At Albuquerque they were given a copy of the SURVEY, which interested them in cafeteria and food work in the South. They plan to spend a little time with the school in order to become better acquainted with the methods of work centering here.

GAINES LOWRY, who has spent a number of years in the school, is now taking a course in X-ray work in a Nashville hospital, to better fit himself for work in one of our medical institutions.

WALTER WILSON, formerly of Lodi, California, one of the mechanics of the school, is taking a course in automobile electric work in Nashville to increase his efficiency in the work at Madison.

SPINACH picked fresh from the garden on Thanksgiving day is unusual even in Tennessee, but that is what we are eating this year.



# The Madison Survey

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## The Medical Missionary Volunteers

### Their Mission and Activities

**E**XPERIENCE shows that the workers trained in our schools need something to anchor them when they have completed their course of instruction. The system of church schools provides for the trained teachers, but there has been a sad lack of employment for the trained nurses, and consequently many have drifted from the ranks of reformers, and when urgent calls come for consecrated workers they are away and beyond sound of the call. In order to provide mooring for such workers, and in order, also, to encourage laymen of the church to greater activity in Christian enterprises, and to assist financially those who are willing to spend their means and their time and talents in self-supporting missionary work, the Medical Missionary Volunteers have been organized.

The great object of all workers in this band is the winning of souls for the Kingdom. Its doors are open to men from all walks of life, who are Christians desiring to consecrate their talents to the development of medical missionary enterprises.

This band recognizes the diversity of gifts which makes possible a great diversity of operations, and so it is directing into useful and profitable missionary lines farmers, car-

penters, auto mechanics, electrical workers, gardeners, nurses, physicians, cooks, teachers, weavers, cafeteria managers and directors, business men and women, stenographers, bookkeepers, and others. It is searching out men and women who desire to work where their ability will count the most, and assisting each to fill his appointed place in the great work of the Master on earth.

### Organize to Cooperate in Harmonious Action

**T**HIS is the instruction given the church, and it is in harmony with this principle, as set forth in the insert, that the Medical Missionary Volunteers are carrying forward their work. They cooperate with the little self-supporting units in the South which are conducting cafeterias and treatment rooms. The band can assist these enterprises in a way that no private individual can assist them, and in a way that is beyond the ability of the Madison School, for its burdens at home are enough to tax its strength.

### Governing Principles

**T**HE Medical Missionary Volunteers uphold and practice the following principles of living:

1. Sane and healthful dress.
2. Non-flesh and healthful dietary.
3. A home on a farm as the ideal for every family, "out of the cities" being a part of their message.

A portion of the report of the corresponding secretary of the M. M. V., Mrs. Lida F. Scott, at the recent convention of rural-city workers held at Madison.



4. In case of sickness, the use of rational methods of treatment as opposed to the administration of poisonous drugs.

5. Self support on the part of each unit. Moderate charge for all pay work, and work for the good of humanity irrespective of financial remuneration.

6. Medical Missionary Volunteers are expected to hold membership in the nearest Seventh-day Adventist church; to cooperate with, and encourage the work of Seventh-day Adventists in the spread of the gospel; and to encourage and cooperate with the neighborhood medical missionary work done by church members.

#### The Mission of the Volunteer Band

THE Central Band, which is the combined force of units constituting local bands, has carried on an active campaign this past year, finding projects and sites for workers; finding workers to supply the needs of various units; organizing special drives to carry units over hard places in their experience; visiting, encouraging, and counseling units; corresponding with people at a distance who are seeking avenues for greater Christian activity; assisting in the organization of new units; receiving and distributing funds, loans, gifts, and so forth.

Sometimes gifts are made for a specific purpose, or unit, but usually financial assistance is given in the form of a lien or mortgage on the farm, or equipment, without interest. As soon as the unit is able to do so, the money is returned to the treasury, to be used again in some other needy place. It is the object of the band to give many small enterprises a boost in starting; to help struggling missionary centers to get on their feet, and then pass on to others the needed financial assistance.

The farm, or equipment, of a unit may be owned by the donor, or by a board of trustees,

incorporated under the General Welfare Act of the State, to carry out the provisions of the constitution of the Volunteers, in which case the property is leased for a nominal sum to the operating unit so long as the unit lives up to the requirements of the charter. The operating unit is expected to maintain the original value of the property. At any time the unit has the privilege of purchasing the property, or equipment, at inventory price, and if the unit has increased the value of the property, the added value is credited to the unit. In this case, the unit may incorporate to insure the continued use of the funds and property for the purposes intended.

THIS sort of work calls for financiers. "Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries." "We must not think that religion and business are separate

things." "God's holy word gives the principles to form the standard of correct management in temporal as well as spiritual things."

We are often called to regret the lack of training of laymembers of the church for positions of responsibility in business matters. One who knows our schools well says, "The principles of true education that fit students to be practical business men have been very poorly carried out. This work calls for men of individuality, with power to think and do."

Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who possess breadth of mind, clearness of thought, and the courage of their convictions." This is the type of workers the M. M. V. are looking for. To conduct a unit such as a vegetarian cafeteria, or a treatment room, is no child's play. Times are harder than they were some years ago,

#### Organize to Cooperate in Harmonious Action

AROUSE your associates to work under some name whereby they may be organized to cooperate in harmonious action. Get young men and women in the churches to work. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the church-members out of the dead level in which they have been for years. Send out into the churches workers who will live the principles of health reform. Let those be sent who can see the necessity of self-denial in appetite, or they will be a snare to the church. See if the breath of life will not then come into our churches. A new element needs to be brought into the work."

—The Church's Need



and we are keenly aware that what might then have been done with comparative ease must now be done in the face of great difficulties. This adds weight to the instruction that our training schools should so shape their educational program and methods that they meet the mind of the Lord in the workers they prepare for the field.

The Lord is giving His church great opportunity for service. This past year the calls for qualified workers have been so frequent that the faculty of the Madison School has groaned in its effort to supply the demands. When the call comes the question is asked, Shall we let an enterprise go down? And the answer comes, God will raise up laborers. He is "not straightened for means or instruments with which to do His work."

At the eleventh hour men will be found willing to obey all the truth, because they have not set themselves in array against heaven's light, while some others, who have had great light and large privileges and opportunities, and failed to live in the light and walk in the light, will drop out.

THE present seems the psychological time to enter the arena, our arena, with the glorious truths the world needs for its salvation. In the work assigned the church at this time, Christians have no competition. The plan is broad enough to compass the gifts of the whole church,—this plan for conducting treatment rooms for the sick, vegetarian cafeterias and restaurants, food stores, cookings schools, classes for teaching simple treatments, house-to-house work with literature and treatments and teaching, schools and sanitariums located on the land with all their related industries and activities. It is a divine plan for sympathetic relationships with thinking people, with judges and lawyers, ministers, physicians, and business men.

Recently, a judge of high standing in one of our Southern cities gave his personal attention and considerable time to some matters relating to the interests of a little unit, and he so arranged affairs that the struggling company of workers was not out one cent for his assistance. He had become interested in the enterprise. This is one token of many, showing how people will cooperate with us when we have learned the lesson of cooperation with one another, and with the Master, in doing His work.

It is a mistake to say that the time has passed, and that we are excused from this method of working for our fellow men. It is not our mission merely to feed the stomach through the cafeterias; nor ours merely to relieve physical pain. Every unit should be an educational center in the principles of right and holy living.

As a church, we have the privilege of service now. Our attitude toward these opportunities may be our test for eternity. "The secret of success is not in our learning, not in our position, not in the greatness of our talents; it is in the will of man. The willing and obedient will gain victory after victory."

This is our Jordan; let us pass over.

## A Peripatetic Patient

By Himself

MOST of the patients come to Madison Sanitarium only after their physicians and specialists have thrown up their hands. Their chief and only business is to get well, and they have no time to ask questions and investigate other matters, even if age or physical weakness or mental disinclination did not intervene.

Recently a patient came sailing in under his own steam to spend a week; no breakdown; no collapse. He simply wanted to get a grip on the cure before he got the disease; he wanted to learn to pilot his ship of health through the roaring forties and fifties without a smash. This patient had plenty of 'nerve', and spent most of his time between sleeping and taking treatments in prowling around the entire school and sanitarium. No overpowering sense of modesty kept him from poking into all sorts of nooks and corners and from asking a million questions a day. He attended all the meetings he heard about, whether in the sanitarium or in the school.

What he found might interest other folks.

1. First of all he found a place, a community with an atmosphere totally unlike that of any other place he had ever visited in travels covering four continents and over thirty lands. A feeling of peace and calm combined with industry.

2. Next he found a large family of people gathered from all points of the compass, and yet bound together with a mysterious but self-evident unity. Never a break of temper,



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even under provocation. No ugly words of comment, but unvarnished and astonishing frankness. He probed deep, even cruelly, to uncover some complaint or some criticism, or some selfishness, but failed.

He found a peculiar people, with ideas that sounded peculiar. But there was a stalwart honesty and a ruthless logic that would not be downed with sophistry.

3. Then he found a "Home for Health"; a sanitarium in the hands of a masterly man who tells the patient everything he knows, which is like a refreshing summer shower after so many M.D.'s who seem to try to keep medicine a medieval black art. The sanitarium head and all the staff,— all, tell you the what's, the why's, the wherefore's. The object is not to mystify, but to spread knowledge and to improve health. What a delight, what a comfort to meet a doctor and a nurse who talk to a patient.

The sanitarium has other striking characteristics, but the above is the one the Peripatetic Patient wishes to record most prominently. The other virtues of Madison in the healing art speak for themselves.

4. Last but not least, he found a school. To be accurate, he never did really find the school, but it is there. The school really extends from the patients' rooms, to the treatment rooms, to the offices and laboratories, to the kitchen, to the dining room, to the green house, to the power house, to the printing shop, to the dairy, to the garden, to the vineyard, to the barn, to the food factory, to the blacksmith shop, to the fields, to the laundry, to the library, to the flower beds, to the birds and squirrels that are so tame on the ground.

In meetings, in laboratories, at work, and at worship and at play, a stranger cannot tell just who is the pupil and just who is

the faculty. They all make the laws together, vote on them together, and then carry them out together.

*At Madison no matter what a student is doing, he or she is getting an education.*

5. The food factory, which is a part of the sanitarium and of the school, deserves special mention. Here the products of nature, working at her best in the vegetable kingdom, are made into human foods.

The ideals of this food factory, its methods, its cleanliness, and its resultant output are such as would please the heart of Louis Pasteur. And those foods are being more widely used every month.

Such, rapidly set down, are a few of the things which a prying patient found at Madison. He would like to wind up the description with some "buts", with some adverse criticism. In all Madisonian honesty, he cannot. He can only imitate the fond mother who said, "If my children had any faults, I would be the first to acknowledge them." — Paul Pry

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### News in Brief

THANKSGIVING day had rain, for the first time in twenty years, so somebody said, and that somebody knew. But even the clouds in the sky did not spoil the spirit of the family. The mists interfered with the planned-for corn husking, but the young folks had a pleasant holiday, nevertheless. The dinner was a wholesome one, well served and replete in good things, with never a sign of flesh, fish, or fowl. There were short speeches in the dining room, and in the evening, a musical program which all enjoyed. As a school family, all felt a sincere thankfulness for the blessings of the year and for the prosperity which has attended the work as a whole, here at Madison and in all related schools and units.

IT HAS been our pleasure to have with us the past week Col. C. E. Crosland, formerly associate-president of Ward-Belmont College in Nashville, and now president of Columbia Military Academy, one of the foremost military preparatory schools of the country. Colonel Crosland is deeply interested in the educational problems which are being worked out in this institution, as indicated by the article signed, "Paul Pry," in this issue of the SURVEY.



# The Madison Survey

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## Building Bodies That Can Endure the Test

**H**EALTH is a subject that must interest our people more and more. We have every reason to believe that we are nearing the end. Events all about us proclaim that the end is near. Statesmen can no longer hold things together in the political world. Terrible outbreaks of disease, earthquakes and distress are wiping cities out of existence. On the other hand, the gospel is going to the ends of the earth; is being planted in every nation, and among all peoples. These are evidences that the end is nearing.

The deliverance of the children of Israel from Egyptian bondage is a type of the deliverance of God's people from the bondage of sin. One of the most discouraging things in the present situation is the fact that so many of our people are blind to the physical preparation that is necessary to fit them to go through to the end. In that great deliverance from Egypt you will find no stretchers or ambulances. The record says, "There was not one feeble one among their tribes."

In Egypt, Israel was a backslidden people. They had forgotten the Sabbath, and

when Moses found them, they had broken the whole law of God, but after a few years of preparation, there was not one feeble one in the ranks. God is able to do the same wonderful things for His people today. The violation of the laws of our physical being is a transgression of the law of God, and the

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### The Church a Training School

**E**VERY church should be a training school for Christian workers. 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 instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts. —*Ministry of Healing*

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health message is given to correct the results of that transgression. God who made our bodies knows what is best for their health, and if we live as God intends, health will follow as a result of obedience. As we live in harmony with His physical laws, physical restoration follows.

This must be our experience before Christ comes, for it is impossible for the Spirit of God to sanctify a body which is controlled by gross appetites and passions.

**A**S WE go into the times of trouble before the end, God's people will be different from others. They must have health to meet the conditions about them. They will be temperate in all things, that when the plagues of disease are slaying thousands on the right hand and on the left, they will



be able to stand. As a people, we are yet a long ways from where we should be. In spite of all the care we exercise in sending workers to foreign lands, we are bringing back more than we send out. We make it a point to select three candidates for every position, and then send the one in the best physical health, and yet, in from one to four years, many are forced by failing health to return to the home land.

Why are we not stronger? Why do we not have better health? We are in a world of disease, yet that condition will grow no better. Disease will increase, as illustrated by the development of cancer, but while the world goes down, we should be building up. Our lack of health is the result of failure to fully follow the instruction of the Lord. We do not lack instruction, but in eating there is a tendency to use artificial foods rather than foods in their natural state, foods with all their native elements. There is a tendency to eat too great a variety at a meal. We are living in an artificial age. The grocery has come to look much like an apothecary shop, with its bottled and canned goods, from which many of the original elements have been separated.

**M**ODERN methods of milling put the bran in one place, the fine flour in another, and possibly the gluten in a third, and it takes an expert to combine these elements so as to give the family the balance found in the whole wheat. The race is subject to a large number of digestive disorders and diseases resulting from insufficient nutrition. While milk is a protective food, having the vitamins and the mineral elements needed by the body, yet milk is not a normal food for adults. It is for infants, and the elements that make milk a good food are to be obtained from the vegetable world. That is where the cow obtains these elements found in her milk. The time is coming, however, when, because of the increase of disease in animals, it will be necessary to eliminate milk products from our dietary.

Animals are subject to disease. Their life span is short, and the shorter the life span, the more subject they are to disease. Cows are subject to tuberculosis, but that is not the only trouble they have. A herd may look well; the animals may be plump and their outward appearance may indicate health, yet disease show up in some organ or gland. If tuberculosis appears in only one organ, the law permits the animal to be used for food.

In a fine looking herd of four hundred cows recently examined, sixty percent reacted to the tuberculin test. It is time for us to look for milk substitutes. While milk is called a "protective food," because of the presence of vitamins and minerals, yet we are not dependent upon it. We need to go to the source of these elements for our own supply.

**T**HERE is a principle which we all need to learn, and that is that each country produces the food best fitted to the needs of its inhabitants. We should learn to make use of the foods produced by the field in which we live. The Chinese use no milk, but their diet is not deficient in food elements. One indication of this is the condition of their teeth. People whose food lacks the essential minerals and vitamins are apt to have poor teeth, but the Chinese have practically no tooth decay, and that in face of the fact that they make little use of the tooth brush, dentifrices and mouth washes.

It is impossible to live apart from all bacteria, but we can build a body resistance that enables us to live above disease.

Constipation is one great trouble with Americans. This is a basis for a variety of ailments. Gall bladder trouble, appendicitis, nervousness, and headaches are often the result of stagnation in the digestive tract. One of the big businesses of this country is the making of laxatives and cathartics. We ourselves try to correct constipation with bran, mineral oil, etcetera, but the natural



corrective is a diet of sufficient bulk to encourage bowel action.

**T**HERE is a general habit of eating too much concentrated food. We overeat of the highly nutritious foods, and the diet is deficient in bulk, such as is furnished by leafy vegetables, after the order of cabbage, greens of all sorts, lettuce, and so forth. The highly nutritious foods furnish very little residuum, and delayed bowel action is the result. The people of the Orient have little trouble along this line because of the large amount of bulk in their food.

Investigation of the diet of workers in foreign fields, who complained of weakness and nervousness, showed that their food was deficient in some of the essential elements. They were living largely out of tin cans instead of eating green vegetables out of the gardens. We are going to ask all candidates for foreign fields, What do you know about cooking, about foods, and about problems of nutrition?

Many people can solve their problem of ill health if they will only change their diet. I am pleased with the way you are handling the food problem here at Madison. If, as a people, we are going to stand at the head in matters of health, that position will be reached very largely through a return to the simplicity of the diet first given to the race by the Creator.

### Every Church Member Active for the Master

**T**HIS was the message of Elder J. A. Stevens, home missionary secretary of the General Conference, who addressed the family last Saturday evening. Every man has been given talents, and whether we have few or many, all that we possess should be devoted to the work of the Lord. The Lord condemns the slothful, or lazy, church member. "What can we say to the slothful church-member to make him realize the necessity of unearthing his talent and putting it out to the exchangers?"

The Lord has so arranged affairs that there are a multitude of activities for the Christian who is alert, and every one should have part in some definite work for the spread of the gospel. Read the insert on the front page of this issue of the SURVEY and note the call it gives for cafeterias and treatment rooms, for schools of health and sanitation, for cooking classes, and classes that instruct church members in the care of the sick.

Power for doing things cannot be given to a slothful church, to lazy church members. "When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed."

The Lord has his eye upon the church to see whether or not His professed people are willing to do the works that call for power. "The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master. Some cannot do as much as others, but every one should do his utmost to roll back the tide of disease and distress that is sweeping over our world. Many others would be willing to work if they were taught how to begin."

### A Call for Nurses

**T**HERE is a call in from the Tulsa, Okla., unit for two nurses, as this unit is ready to open a sanitarium and needs more trained workers. The history of this little center is an interesting one. About two years ago a company of people from Oklahoma were motoring through Tennessee and stopped at Madison for a short visit. They became interested, and impressed with the methods of work followed here, and Captain VanVoorhis, leader of the company, promised considerable financial assistance provided his company would start a unit near Tulsa.

Time was given to the discussion of plans. Later, Mrs. Scott, Mrs. Druillard, and Dr. Sutherland joined the Tulsa company in



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selecting a site Captain VanVoorhis, true to his promise, has assisted in the enterprise. A good house has been built, and several cottages.

Recently Miss Marie Worrell, one of the Madison nurses, has joined the company, and as the sanitarium building is nearing completion, the call is coming for still more help. Madison is not able to furnish two nurses at the present time, so we are passing this call on to you. Are there not among our readers two trained nurses ready to associate with this young work at Tulsa? It is an important center, and a strong work should develop there. Any one interested is asked to address, Mrs. Frank VanVoorhis, Wekiwa, Oklahoma.

### News in Brief

**A** GEORGIA patron who is having Madison whole wheat bread sent to her by parcel post, writes: "Your whole wheat bread is the best I have ever eaten."

**F**OR the week of prayer, the school was divided into groups for prayer and study each morning, and the entire family met for the readings in the evening.

**M**RS. CLARA A. FISK of Helena, Montana, is visiting her son who, as a civil engineer, is connected with the construction of the Wilson dam at Muscle Shoals. She motored to the convention with the family of Elder C. N. Martin and remained after the meeting to visit friends of former years, and for treatments.

**P**ROFESSOR John Thompson, educational secretary of the Southern Union Conference, and his wife, spent the week with the Madison family. Professor Thompson had charge of the Sabbath morning service, and he also conducted the faculty study Sabbath afternoon.

**T**HE calls from the field, and the instruction given during the week, all seem to emphasize the importance of active work on the part of church members. Cooks are needed, so we make a special appeal to men and women who desire to train for efficient service as cooks and dietitians. Madison offers you an opportunity that you cannot afford to pass by. Let us send you information concerning the training for cafeteria work, or for teaching, or nursing, for that matter. This section of the country is calling for workers.

**U**P HERE in the Iron Range, the iron ore center of the world, with its thousands of every nationality, needs just such workers as I believe Madison is turning out. The leading cities of the district should have vegetarian restaurants and treatment rooms, and some of these wealthy cities would be profitable centers for the manufacture of health foods. We would like to get in touch with some one who is interested in starting some work of the kind," writes a SURVEY reader.

**T**HE Sunday issue of the *Nashville Banner*, November 25, contained a two column article describing the school and its activities under the heading, "Madison School Performs Great Service to the South." The article refers to the opportunity offered students to work for their expences, the system of student self-government, the various industries conduct by the faculty and students, the cottage plan of buildings, the sanitarium, food factory, extension work, courses of instruction, and so forth.

**I**ESTEEM it a great privilege to visit Madison," said Dr. H. W. Miller, of Washington Sanitarium, medical secretary of the General Conference, in addressing the School at the time of his recent visit. "I have always been greatly interested in the work here and in the success that has attended the effort of these workers. It seems there is nothing lacking in the way of opportunity for training laborers for the closing work in the world. You have a happy arrangement here in the close association of school and sanitarium under one management. Now that I have been here, I shall be more interested than ever in watching your growth and development which seems to me to be epoch-making."



# The Madison Survey

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## Activities of the Madison School as Given by the Nashville Banner

THE *Nashville Banner*, one of the leading papers of the city, has published a number of articles describing the work of various institutions located in Nashville and other sections of the state, and among them was a write-up of the Madison School under the heading, "Madison School Performs Great Service to the South." When requests came from friends for copies of this article and it was impossible to secure them, it was decided to reprint the article in the SURVEY, as it answers some questions that are frequently asked concerning the institution, its work, and the opportunities it offers students who are seeking Christian training.

### Description of Institution Near Nashville — Its Opportunities and Purposes

By J. J. Crouch

THE PROBLEM relative to the preservation of American peasantry, at the same time affording it equal opportunity for education and enlightenment, has engaged the attention of some of the best minds of the nation during the past twenty-five years, and the solution of this problem seems only to be just entered upon. Educators, economists, statesmen, prelates and politicians have given it the force of their thought. Bishop Maxon, during his term as rector of Christ church, Nashville, was keenly interested in the subject and not only spoke from the sacred desk with deep concern regarding the matter, but engaged in serious correspondence with others whose minds were interested in the same behalf.

That entrancing story, "The Men of the Mountains," constituting the book by Prof.

A. W. Spaulding, has done much to throw the searchlight on the situation, and the disclosures of this story and the work now being done in the mountainous regions of those Southern states bordered by, or overlapped by, the Appalachian range, has attracted the attention of public educators known throughout the Union. Prof. P. P. Claxton, commissioner of United States bureau of education, visited the highlands of Kentucky, Tennessee, Alabama and Georgia during his term of office, and discovered the results of the work of a people who were solving the educational, social and economic problems for these American "highlanders", unaided by the prestige of the government or the power of wealth.

### Contributors to History

NO STATE in the Union has contributed more largely to the marked features of American history than Tennessee. In the character of the men who formed the state and directed its affairs through the earlier generations, we find a splendid type of na-



tive talents, primitive shrewdness, loyalty in friendship, and above all, the very acme of American hardihood, and these from the highlands and the mountainous portions of the state. In the formative period of Tennessee, the enforced isolation to these people, and their meager advantages for education and culture among the masses, greatly retarded their material progress, but they have lost none of that solidarity of sentiment and invincible courage that animated the sons of that section in the Revolutionary and subsequent wars, out of which has been wrought this great nation and made it the light of modern civilization.

It is to the advancement of these people, in all-round education, morally and religiously, that the work carried on by the Nashville Agricultural Normal Institute addresses itself. The scope of the activities of this institute is admirably stated in the article of incorporation as "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."

The seat of this institution is on a tract of five hundred acres of land near Madison Station, about ten miles from Nashville. The land was purchased, many of the buildings erected, and the larger equipment provided, by the donations of large-hearted friends who wish to place practical education within the reach of students who are desirous of fulfilling the spirit and principle, of its charter, — sacrifice being its foundation.

#### Service of Institution

QUOTING from the institution's prospectus:

"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, the government being in the hands of a committee composed of the faculty and the entire student body."

This school is the parent and fountain head of many lesser ones of like character, such as schools, sanitariums or rural rest

homes, vegetarian cafeterias, and city treatment rooms. The scope of its instruction, the varied and thorough direction in industrial activities, its form of government and discipline, all tend to develop well rounded men or women, capable of taking care of themselves under any and all conditions. They are taught in these schools how, when, and what to eat, and why they eat it. The very valuable lesson of how to keep clean is taught with impressive force. One writer has said that "right living is a fine art." It is more, it is the logic of longevity.

#### May Work Own Way

THIS institution is open to Christian young men and women who are given an opportunity to work their way through school in one or more of the various industries carried on under the direction of trained instructors. Most of the many buildings connected with the work were built with student labor. There has just been completed a \$50,000 stucco building with a seating capacity of over 400, erected entirely by student help directed by the teachers in mechanical science. It is known as the "Helen Funk Assembly Hall," and its cost is the gift of Mrs. Lida Scott, daughter of Dr. Funk of Funk & Wagnalls, millionaire publishers of New York city. She spends much of her time at the Madison institution, and is keenly active in forwarding all its enterprises. The Helen Funk Assembly Hall is used as a church auditorium, has adjoining it a number of recitation, counsel and exhibition rooms, the rooms in the rear being so arranged as to open up and extend the main auditorium. It is heated by steam and lighted by electricity from the institution's own plant, as are all the other principal buildings.

The location of this institution was largely selected by Mrs. Ellen G. White, that woman wonderfully honored of God, while on an inspection tour of religious work in the South prior to 1904, for an industrial college and trained-nurse school. One prominent point in the site was pointed out by this woman of God as being a most eligible spot for a sanitarium. Four or five years after the establishment of the school, the work on a building of the kind suggested was commenced, and today there stands a modernly equipped sanitarium on the identical spot suggested by Mrs. White, with its wings and



ells so arranged as to have every patient's room an outside one, fresh air, sunshine and light being an important consideration in its structure. This sanitarium has a capacity of forty patients, and at one time the past summer there were sixty-five being cared for. Additional room is needed now.

#### Three-year Course

A THREE-YEAR course in nursing is given at the Madison School which fits the student for examination under the requirements of the Tennessee state board. The industrial instruction comprises agriculture, fruit raising, berry culture and the apiarian art, the products being largely consumed on the place. Woodworking, carpentering and blacksmithing are carried on, and much of the furniture is made at the institution by the students, and tools and implements are repaired in the school shops. Some of their hand-work is very skillful and ingenious. When conditions are favorable and the weather good, the students time is divided equally between industrial work and the textbooks. When the full course is taken, one can do anything from raising stock to milling grain, installing a heating or an electric light plant, and running a steam engine.

In domestic science students, regardless of sex, must at least become proficient to the extent of cooking a simple meal according to the most approved methods, and to the great surprise of the writer, after partaking of a most delicious repast, he was confronted with the requirement to wash his own dishes and return them to their proper place at the table. He would at once have concluded that this was intended purely as a joke on the Banner man had he not seen staid matrons, dignified preachers, and austere business men filing through the lavatory with individual tray in hand, going through the process of scalding away every particle or stain of food from the dishes and drying them with an individual tea towel. The writer, however, had lost all his embarrassment by the time he emerged from the farther end of the long scalding "sink", and was moved with a desire to beguile some other "tenderfoot" as unsophisticated as he.

These people practice what they preach to an exhilarating degree. The vegetarian cafeteria at 151 Sixth avenue, north, Nash-

ville, is the place in the city where the laboratory work for cooking and dietetics is carried on, and in the same building are the hydropathic treatment rooms. Commencing the first of the year, there will be conducted at this cafeteria a school of health for the benefit of patrons who are making a demand for it. They want to know what to eat, when to eat, and why they eat it. The call for recipes is great, and many housewives are looking forward to this course of instruction with pleasing anticipation.

#### Is Junior College

THE Madison School is a junior college and is a member of the Southern and the American Junior College Associations. This school gives a pre-medical course, a nurses' course, an agriculture course, a normal course, and a home economics course. It also gives a one-year vegetarian cafeteria course, a one-year course for city treatment room work, and two years in mechanical arts. The school is in session all the year round, and taking the four weeks division of time, there are thirteen months of school in the year. The actual work made necessary by the students running the farm, under competent leaders and department heads, is a process of exalting country life. Every feature of making life on the farm more attractive is emphasized at Madison by bringing the school in touch with the actual duties of life and the proper feeding of people. This fits the student to teach, and to go into the wilderness and duplicate the work of the parent institution.

There are now about thirty-five rural school centers located on farms, in which are taught the Bible, agriculture, and elementary school branches, along with industry. The influence of these schools on the community for miles around is of great value. They make for better crops, better homes, improved sanitation, higher ambitions and Christian culture. Some of these rural schools have so broadened their course of instruction that they are becoming a rural base for city work. These schools are conducted by those who are giving their lives to humanity. They are animated by a desire to follow the example of the Master, to feed the hungry, to relieve the sick and suffering, to teach the children and to direct the parents, and thereby bring about a higher standard of life.



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### One-Story Cottages

THE self-governing, self-supporting, and cooperating scheme that moves the daily operations at Madison are similar to the plans Mr. Jefferson applied to the University of Virginia. He believed that young men should be trained in the trades and taught the fundamental principles of democracy. There are no dormitories at Madison. The one-story cottages are spread over that pleasing plot of ground, giving it the appearance of a country town. The idea is to get away from the theory of the old schools and seek to get in harmony with God. The activities and social atmosphere of the place are made wholesome for the sick by the mingling of patients with students to whom labor is an opportunity and not a drudgery.

Dr. E. A. Sutherland, who is at the head of the Madison work, possesses a rare combination of qualifications, being a minister, teacher and physician, which accounts for his wonderful influence over both patients and students. As they go back to their homes to carry out what they have learned at Madison, they never lose the influence of the things that have been brought into their lives.

One patient in writing back, said: "These people don't rely on talking their religion; they live it." While the larger buildings and the principal equipment of the school and sanitarium are the gifts of friends to the work, the institution as a whole is maintained by its own earnings. The teachers are a self-sacrificing body, serving without a stipulated wage. Students for Christian service have tuition free, and they are all united to carry on this service independent of salary. Calls are coming even from distant Africa for literature explaining the work at Madison.

### Sanitation is Stressed

THE dairy department of the Madison plantation, and the manner in which it is conducted, is most interesting. With the milking stalls separate and apart from the stable, the milking gown of the milkers, the close proximity of charcoal for the absorption of odors, and the multiplied process of straining, would require more space to describe than can be given in this instance. The students are given project work, on the excellency of which they advance their grade, and some of the best work in the county is done here. This school has 186 varieties of grapes in a trial vineyard, which is the largest of its kind in the country outside of government-owned trial vineyards.

Prof. P. P. Claxton, already referred to, in speaking of the Madison School and its units in the South, says that these schools will "make the people intelligent about the life they live; they will teach them what they need to know to enable them to adjust themselves to their environment and to conquer it; schools that will appeal to children and grown people alike; schools with courses of study growing out of their daily life as it is, and turning back into it a better and more efficient daily living."

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### News in Brief

AMONG the visitors of the week are Doctor and Mrs. N. E. Vredenburg, of Kansas City, who were enroute to Florida, traveling by automobile. Their interest in medical evangelistic work has led them to halt at Madison for a time in order to become better acquainted with the cafeteria work.

THE Misses Emily and Teckla Nimlos left Madison for their home in Remer, Minnesota, on the eighteenth. Miss Emily has been a member of the school family for about four years. During that time she has taken the nurses' course and has spent some time in the city treatment rooms.

BROTHER E. R. ALLEN writes again from Bartle, Cuba, telling of the progress of the school with which he and Mrs. Allen and their daughter Addie are connected. "We have just finished planting peas, beans, corn and other garden stuff. We have a beautiful garden which is the wonder of all who see it. We have good soil and can produce most of the food needed by the school."





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