

# The Madison Survey

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No. 1

## Let the Master Have His Way

THE time had come for that last supper which Christ was to eat with the men who had been with Him through the years of His ministry. It was the time of the annual passover ceremony, and Peter and John, the disciples commissioned to prepare for the event, said, "Where wilt Thou that we prepare?"

Then Jesus told them that as they entered the city a man would meet them, bearing a pitcher of water. Him they were to follow, and as he entered a house, they were to say to the one living there, "The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall show you a large upper room."

Peter and John followed instructions, met the man with the pitcher of water, followed him to the house, met the goodman of the house, and put to him the Master's question, "Where is the guestchamber where I shall eat the passover with my disciples?"

There was no argument, no hesitation, no excuse-making. They found a man ready to turn a portion of his house over to the Master for His work. That man's house was at the Savior's command.

Before this, as the Savior was about to make His triumphant entry into Jerusalem, He told two of His disciples to go into the village and there find a colt, tied. They were to loose this colt and bring it to Him. If any one asked why, they were to say, "The Lord hath need of him."

The disciples found the colt, and as they were untying him, the owner asked, "Why loose ye the colt?" They answered, "The Lord hath need of him." There was no protest, no argument, no excuse-making. The Lord had need of his property; that was all the owner of the colt needed to know.

Our houses and lands, our time and our talents belong to the Lord. He is asking for the full use of these in His work. The end is nearing; we need to form the habit of saying, as did those of old, "If the Master hath need of these, I raise no objection. All that I have are His, to be used in His way."

What a flocking into the work there would be if this spirit once took possession of His followers.

### An Old-time Christmas Eve

THIS year, instead of taking the annual offering for foreign missions at the close of the week of prayer, it was decided to

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### The Real New Year Experience

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Comes into our lives when we make that full surrender to the Master that places us in His company of workers the chief business of whom in life is to herald the coming of the Savior, and to prepare men physically, mentally, and spiritually for that great event.

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postpone it until the eve of Christmas, and at that time make the gifts to the Lord's work rather than to one another. The suggestion came first from Mother D, for she well remembers when that was the custom in all our churches.

The eve before Christmas, the family met in Helen Funk Assembly Hall which was artistically decorated for the occasion. An attractive looking tree stood in the corner. An interesting and entertaining program was given by the children of the family, assisted by the band. Mother D was in the chair, and at the beginning she gave a little talk concerning Heaven's great gift to this world when the Savior came. The true response to that gift is the surrender of our lives to the work He desires to see done for the salvation of souls. The Master's life was an example to all ages of the real Christmas spirit. While the world is giving much thought to the gratification of appetite and to seeking pleasures of a temporal nature, it is fitting for us, in our quiet corner, to make our first gifts to the Master's work.

There was a joyous spirit among the children as they recited and sang. Then the little folks passed baskets through the audience, collecting a little over two hundred dollars. This was hung on the tree, a token of the family's interest in the work in foreign lands, and their desire to help in the spread of the message that brings joy and happiness in this world and the hope of a future life.

The blessings which have attended the work of the year at Madison have been shared by groups of workers in other parts of the great home land, and as Christmas time approached, the thoughts of the family went out to co-workers in the little units carrying forward schools, cafeterias, and other lines of Christian work. During the day letters were written by the children, and others, to these groups, in this way taking in more than those who were able to be present at the Christmas gathering of the Madison family.

### The Hill Top Orchards

MADISON, as a school, began its career nineteen years ago last October. The farm on which the institution is located was then in a run-down condition. Year by year its land has been improving, its acreage of

tillable land has increased, and its gardens for intensive cultivation have become yearly more fertile.

Madison is located in the Central Basin of the state, and this basin is surrounded by what is known as the "highland rim." A strenuous effort has been made to raise fruit in the valley, but without any great degree of success, while on the rim, fruits do well. The State University at Knoxville had a similar experience of fruit failures on the low land, and finally purchased a forty-acre farm in the highlands.

Madison has faced the proposition for a number of years. The institution consumes a large amount of fruit, and the faculty has felt that we ought to raise our own fruit, as well as some garden crops that do not thrive on the valley soil. Again, as Professor Alden puts it, many of our students who go into agricultural school work locate on highland farms, and they should have training at Madison in handling the soil of the highlands.

These problems have been studied for a number of months. At the recent convention, action was taken looking with favor upon the acquisition by the school of some highland rim land. Just how this was to come about, no one then knew. A number of places have been inspected, but prices were prohibitive, or the distance was too great.

Last week the way opened, we think providentially, for the school to have the use of a fifty-acre property on the highland rim near Ridgetop, about fifteen miles from the home base. On this place is a twelve-acre orchard, mostly apples, good bearing trees, with some other fruit. There is a ten-room house in good condition, which will provide for the needs of those who live on the place and care for it, and room, also, for those of the school family who need to get away from the cares of their work for a time.

This property has been purchased by a friend, and will be turned over to the school for operation, as a part of the Madison training ground for workers along self-supporting lines in the Southland. It looks very attractive; it is, indeed, a Godsend, which we accept as one of the most desirable Christmas gifts that could come to the institution. It increases the capacity of the school for giving the training in agriculture and country life that characterizes the movement which

the SURVEY advocates. It enlarges the possibilities for student self-support while in training, and we believe the gift will arouse a feeling of thankfulness in the heart of every friend of this work.

### Qualifications for Faculty Membership

THE faculty, in its Sabbath afternoon study hour, has been considering the qualifications that make for success on the part of the working force in a training school for Christian workers such as Madison. The study was based largely on instruction given in the books "Education" and "Fundamentals in Education." The instruction is clear that members of the faculty should be skillful, intelligent, capable of using the best methods in work and teaching, and free from slipshod habits. They should be deeply grounded in the principles of Christian education. Quality in work should count for more than quantity, although ability to accomplish large things is essential. They should be practical, full of inspiration for their department duties, apt to teach, devoid of suspicion, capable of self-control, and, lest they be like old wine jugs of Bible times that were cast aside because unable to accommodate themselves to the stretch of the new wine, they should be constant learners.

Again, it developed that since, as a school, we have only begun the work that God would have the institution accomplish, the members of the faculty must be men of vision, capable of discerning providential leadings into new and untried paths. This work has life and vitality that in the very nature of things calls for growth and expansion. It is like an infant with the possibilities of manhood in embryo. As time goes by, the number of workers must increase; new departments will be developed, and these must be headed by aggressive men who will come on to the faculty to cooperate with those who have been longer in the way.

It is the privilege of present faculty members to recognize ability in others and call for their help on the faculty, although there may be a lack in the prospective member of some of the qualifications which in former years have been considered essential. A school of activities calls for many talents not needed in the school that does most of

its work within four walls. There must be skilled mechanics, as well as classroom mathematicians; practical agriculture must be closely linked with scientific instruction. If theoretical knowledge and practical ability combine in one individual, the combination is most effective for faculty membership. When it does not, the man with the science in head needs to closely associate with the brother having the handy hand, and the close association will make for success.

It is a great privilege to be a member of the faculty in a school that is carrying on enterprises such as farms and orchards, gardens and shops, manufacturing centers, medical centers, and the school which permeates all these departments. That position opens a broad door for development of all the powers and capabilities of the faculty members. Such is the privilege of the faculty at Madison.

### The Family at Christmas Time

CHRISTMAS morning dawned clear and bright. The ground was white with frost, but by mid-day the air was mild and delightful. Madison does not have a mid-winter vacation of any length. Most of its students come from a distance and there is but a day's cessation in class-room work, so that day is made a pleasant one for the home folks.

At dinner time, Kinne Hall dining room was packed almost to the limit. The city cafeteria and treatment rooms were closed, and workers usually in the city were home for the day. This added about twenty to the usual number. Then there were some friends from a distance. Professor J. F. Harder, Bible teacher in Clinton, (Missouri), Theological Seminary, was visiting his son, Daniel Harder. Angus Trece and Olaf Mathison were up from Ooltewah, and there were friends from the city.

Mrs. Sargent and Mrs. Putnam served a splendid dinner. They are in their element when they can fill the trays for long lines of students with vigorous appetites. Mrs. Rimmer has made a reputation for the institution as producer of whole wheat bread, and today her big, fluffy buns were much in evidence. Then she served apple pie, and no body wanted to pass that portion of the deck without a serving.

There were vegetables and salads, and an abundance of fruit, and then there was

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Mother D's Christmas cake. Every Christmas for nearly twenty years she has made the family cake, and that means a separate loaf for every chick and child of her big family, irrespective of age. The young folks look forward to it, and she seems to enjoy the making of it as much as they do the eating.

After-dinner work was quickly disposed of, and the young folks had a pleasant afternoon which ended with a twenty-mile truck ride by moonlight. Three truck loads of them went over the hills on Due West avenue, out Dickerson pike, and back home by way of Hall's lane.

The evening at the sanitarium was an enjoyable one for the patients who had a musical program in the parlor, the Misses Dittes and Miss Mabel Robinson in charge.

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### Items of News

**C**OLONEL L. C. RICE, for ten years a member of the faculty of Cumberland University, and for twenty years principal of the largest military academy of the South, who conducts Camp Nakanawa at Mayland, Tennessee, each summer, has paid Madison a little visit. He was the guest of Prof. Bralliar, who was associated with him in camp school life last summer. About two hundred fifty girls from the homes of well-to-do parents attend this camp. Colonel Rice has become very much interested in the Madison diet and its methods of caring for the health of its students.

**A**PHYSICIAN asked the city nurse, who is doing house-to-house work, to treat one of his patients, instructing her to use her teaching ability to change the mental attitude of the patient. Nurse gave the treatments, taught principles of right living,

and between times taught the mother-in-law, who has charge of the home cooking, how to prepare food in a hygienic manner. Such incidents are passed on to you that you may see the numerous openings for wholesome Christian service by men and women who are qualified to teach and to practice their arts. The Master's methods of "going about doing good" should be the experience of all His followers.

**L**AST week a mud-bespattered car drove in from Kansas with Mr. and Mrs. G. A. Millar of Eldorado, who have come to Madison to train for work in the South. They found some bad roads, but made the trip in safety. Brother Millar spent some time with Chestnut Hill School, near Fountain Head, several years ago. He has never lost his interest in this field. Both he and his wife are nurses, and they hope soon to be located in connection with some unit. With them came Sister Bonnie Mills and her daughter.

**I**T WAS a pleasure to have Brother J. K. Macmillan with us for the holiday season. Until recently he and Mrs. Macmillan were members of the Madison School faculty. Last spring, Brother Macmillan accepted a position with the the Greater New York Conference, and he and the family are now living at Richmond Hill, near Brooklyn.

**A**NOTHER familiar face in our midst is that of Miss Ethel Henderson, who has returned to the South from her former home in Independence, Kansas. She took her training for nursing at Madison, spent some time in connection with the cafeteria in Knoxville, and then was called home by illness in her family. She is now free to resume her chosen work and plans to connect with the cafeteria at Birmingham. Her coming to that unit is well timed, for Mrs. Appleby and her mother, are now leaving for their former home in Maine.

**D**R. MARY DALE, who is interning at Protestant Hospital, Nashville, spent her two weeks' holiday vacation at Madison, the guest of Mrs. Lida Scott.

**I**T WAS a little disappointing that Dr. Sutherland could not be with the family during holiday week, but he was called East, and while away made business calls at Washington and Philadelphia.

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## A Time for Every Man to Stand in His Place Doing His Appointed Work

CHANGES in world history have been made with marvelous rapidity in the last few years. We have entered upon a new era, and thinking men and women everywhere are looking for some one to arise who is able to pick up the shattered ends of civilization and build

anew. No less an authority than H. G. Wells, the widely read historian, says, "The ship of civilization is not going to sink in five years' time, or in fifty years' time from now. *It is sinking now.*"

All through the ages, when the world has faced a crisis, some man has arisen,

a man of the hour, to pilot the ship of state across the stormy waters. When Babylon, once the leading nation of earth, was filled with debauchery and no longer able to do its work, God brought Cyrus, the Persian, on the scene, and civilization took a new lease of life. When Persia had run its course, Alexander the Great appeared as a comet and brought in Greek civilization. He was the man of that hour.

SIXTY years before the birth of Christ, Julius Caesar appeared, the man destined to give the world the benefit of Roman civilization and Roman law. He prepared the way for the Man of Peace, Jesus Christ, sent by Heaven with the gospel of salvation for a struggling world.

One hundred fifty years ago, when this country was put on the map, George Washington appeared as Father of the nation, a leader of men, raised up of the Lord to prepare for His people a land of peace and freedom for the development of the last great world message. One hundred

thirty years ago when Europe was in the throes of the French Revolution, Napoleon was the man of the hour. Today, facing world troubles, men and women know that Jesus Christ is the one for whom they look. His coming is the only thing that can bring peace, the only event that can straighten out the tangled ends of this world's history.

It is not the cry of a pessimistic mind that warns of coming trouble. The world is

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### Why Christians Should be Active Workers

PLAGUES and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. . . . Great changes are soon to take place in our world, and the final movements will be rapid ones.

—For the Coming of the King

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already in the midst of trial and distress. Frank Simond, well-known historian of world war days, as the result of world observation, writes, "There is an unmistakable sense abroad that events have escaped the control of statesmen and of governments; . . . that Europe is sinking, visibly sinking, and that as it declines, while new difficulties arise, the old remain not diminished but rather increased."

**T**HERE have been numerous councils and conferences in the interest of world peace, but many of the leaders in the peace movement have already passed from the stage of action, and with them has passed a certain hope of world stability. There is only one Hope — the Christ. And the truth of this is recognized not only by spiritual leaders of human thought, but it is voiced by the daily press. The editor of the *Baltimore Sun* writes:—

"Not in worldly statesmanship, not in the learning of the schools, not in national might nor in the power of wealth, but in the Spirit of the Lord of the universe is salvation to be found. Only He can command the winds and the waves, the moral earthquake shocks and convulsions that seem about to overwhelm us."

Through the daily press, the message is going to many who might not hear it if it were given only from the pulpit. Men are pointed to the Savior as the only hope in the midst of a decaying civilization. W. T. Ellis, writing for the *Minneapolis Tribune*, said —

"Mankind is befuddled and bewildered and even cloudy today, because it has lost the landmarks of faith and the sense of a Supreme Being and His eternal law. . . . The world must hear with new distinctness and understanding, "Thus saith the Lord."

Here is uttered in modern speech the call of Jeremiah 6:16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

**T**HE world needs something solid and sure, and that can be found only in the Savior. Every Christian should carry in his heart a sense of peace and security. In the days of national turmoil when Jesus was on earth, He gave those wonderful words of comfort and cheer, "Come unto me, all ye that labor

and are heavy laden, and I will give you rest. Take my yoke upon you and learn of Me; . . . for my yoke is easy, and my burden is light."

These are words of comfort and encouragement for those who find it hard to get ahead in the Christian warfare. The world is full of trouble, but all His followers may have peace. It is ours today for the asking and taking. There is one rest that comes at the end of a successful journey, and another rest that possesses the soul that is doing right when in the midst of its activities. This peace may be ours NOW, if we are willing to wear His yoke and give ourselves to His service.

We have the example of the impetuous Peter, who one day loved his Lord, and the next day was ready to deny all knowledge of Him. But with all the grief which his course caused him, he yet clung to the Master until he had the peace and joy of forgiveness. And this same Peter became one of the most powerful workers in the early church.

**T**HIS rest in Christ is not a physical rest, but a spiritual rest and peace, and that, often in the midst of the greatest physical activity. Christ, the author of this peace, was a man of great activity. He labored long and hard. He was not careful to avoid service. He gave Himself to the relief of human distress. His time was filled with deeds of human kindness. Often, when His body needed rest, He was answering the call of some helpless sufferer. It is well for us to dwell on the life that He lived, on the work that He accomplished, and the spirit of peace that characterized all His life. Never was He in too much of a hurry to answer the call of some one in need. Never did He doubt the wisdom of His Father. When He discovered discouragement on the part of His followers, He told them, "The Father knoweth what ye have need of."

In the shadow of the cross, He never doubted that His Father's arms were about Him. His body weakened and He shrank from the ordeal ahead of Him, but still He had perfect poise of spirit. In the judgment hall, His peace and sense of security made Pilate tremble. It is our privilege to know that same peace.

In Christianity, knowledge and action always go together. It is but a single step from knowing a thing to doing it. There is no such thing as a Christian without activity,

without constructive work. Peace comes not as a result of getting away from care and labor; it is the result of the right mental attitude toward the problems of life. When we are willing to offer our bodies for daily service in the work of the Master, we will find the rest and peace which He has promised.

"Rest is not quitting a busy career;  
Rest is but fitting of life to its sphere."

We need to find our place in this world, the place which the Lord desires us to fill. Then, we should consider *that* the best place in all the world to live and work. That attitude toward life will bring peace in the midst of turmoil.

### Promoting The Spirit of Cooperation

**M**ONDAY, the faculty of the school and a number of conference workers spent several hours together at Madison, studying the problems of the South, the activities of the Madison school and related centers in other portions of the South, plans of operation at Madison, and ways and means for a close cooperation between Madison and all other departments of the denomination. The meeting was a profitable and pleasant occasion.

The Madison school operates on a plan somewhat different from that of other institutions of the denomination, and it seems wise from time to time to study together the great object of the school and its methods of work, that there may be a clear understanding all along the line.

One of the features of operation peculiar to Madison is the burden of responsibility carried by the faculty and local operating committee. The operating expenses of the school come from the activities of the plant, and in the nineteen years of the school's life, the board of managers has never been called upon to assume any financial responsibilities. It was the understanding when Madison was established that, because of the shortage of workers and money in the Southern conferences and the large demands upon these workers and the money at their command, the Madison school would not look to these conferences for support.

The teachers and workers in the institution have given their lives to the training of workers to hasten the spread of the gospel

message. Instead of receiving a stipulated salary, they work for their board and a room, waiting for any further remuneration until the end of the year when, if there is any gain in operating, the faculty receives a share of the dividends while another portion is set aside for advancing the work of the institution the coming year. The faculty constitutes an operating committee; it mans the departments that earn the money for operating, and it dispenses the income of the institution.

**T**HE plan may be illustrated in this way: In the early spring, the men brought to the faculty a request for a new threshing machine. The matter was discussed pro and con. Can we afford to get a thresher? If we buy a new thresher, we must either have the help of friends, or the faculty must pay for it out of their own funds at the end of the year. The faculty decided that, in view of the needs of the work, they would cut their own income the price of the machine. This is only one of a number of expenditures that were made by the faculty during the year.

In most institutions such purchases would be voted by the board of managers, and rightfully so, because in those institutions the board is financially responsible for the running of the institution. It raises the money for operating, pays the workers a salary whether there are funds on hand or not, and receives appropriations to meet the deficit, if there is one. At Madison, the responsibility is borne by the local workers. If there is a deficit, they get no wage. This in itself is a check on careless, or thoughtless, or reckless buying. The institution has never been in debt. It has had large-hearted friends who, it is recognized with thankful hearts, have been raised up by the Lord to assist with their means in equipping the plant. Donations have invariably been used for the purpose indicated by the donor, and have never been consumed by running expenses. Nor has a cent of donated money gone to the faculty.

As these matters were talked over, Elder Wells expressed a wish that the plan of operation in the institution might be better understood by people at a distance.

In the years of its life Madison has been blessed and prospered by the Lord. The institution was established for a definite purpose, the training of workers for the South

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and for foreign lands, who would be willing and capable of conducting Christian enterprises largely on a self-supporting basis. The work has grown beyond the thoughts of the founders as they launched the enterprise in 1904. Their own vision of the need of the field, and of the world at large, have broadened. The medical end of the work has grown in a truly remarkable manner. The city side of the work has developed, opening avenues for hundreds of men and women, laymen of the church, to do an active service for the Master.

All these things were considered by the group of workers who spent the hours together, and the meeting closed with earnest prayer, that God's blessing may continue with the place and work, and that he will give wisdom to conduct the activities of the place and train the workers according to the divine mind.

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### Items of News

A FRIEND in the West writes, "A company of us are planning to enter the Southland next fall as the result of the teachings of the SURVEY. We pray God's blessing on the work there, and ask that you send the little paper to friends whose names we attach." Another person, who has been reading the little sheet in the home of a friend, asked for a copy of her own and says, "I am intensely interested in the work at Madison as I find it described in the SURVEY. The Southern work appeals to me, and I am looking forward to the time when we can be active in that field. All these words sound good, for this field needs consecrated Christian men and women who are ready to throw themselves into active service.

THE *Review and Herald* of December twenty seven contains a report of the

annual meeting of rural and city workers, held at Madison last October. It is written by Elder L. A. Hansen, one of the first health-food workers in the city of Nashville, who attended the convention. He gives *Review* readers a good report, from which we would gladly quote were it not for the fact that the article is already in the hands of so many of you.

WHILE visiting his son during the holiday season, Professor J. L. Harder, Bible teacher of Clinton Theological Seminary, spent a day at Fountain Head Industrial School and Sanitarium. Professor Harder spoke to the Madison family at the chapel hour on Thursday, and while in the South expressed his deep interest in the work of this institution, and in all efforts to so conduct educational work that students have opportunity to meet expenses by manual labor while they are in training.

SEVERAL weeks ago, Mrs. B. N. Mulford, of Fountain Head Industrial School, answered a call from her mother who was seriously ill in San Diego, California. Mother West, as her friends loved to call her, spent a number of years in the South and was a standby in the school enterprise and sanitarium at Fountain Head. Word reached us that the end came the last of December. A number of her children were with her. She was a godly woman and many will miss her keenly. When friends pass from us, it is good to think that they fought a good fight, and that they go to their rest with strong hope of the coming of the Savior.

THE superintendent of a city Y. M. C. A. cafeteria has become interested in Madison sanitarium methods and diet, and in the city cafeteria methods of feeding the public, and desires to take a course of instruction in dietetics and cooking. She looks forward to taking the cafeteria course here.

FOR a number of weeks Brother J. C. Howell has been helping the unit at Lawrenceburg, repairing the house and doing other mechanical work. He had the misfortune to fall and fractured the bones of his left wrist. After a week at home for treatment, he returned to his work at Lawrenceburg.

A number of readers of the Survey sent words of encouragement and a donation to the publishing fund as a season's greetings. Our thanks in return for the kindly thoughts.



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## The Faith That Makes Faithful

THE just shall live by faith," wrote Paul in his letter to the Hebrews. While man may live his physical life without faith, it is impossible to have spiritual health without the exercise of faith in God. Faith is a real thing, a substance. It is a force that helps us reach into a realm which is beyond the touch of the physical. This, however, is the real life. Those who are justified are living in the realm where faith bears sway, controls the motives and the actions. Without faith it is impossible to please God.

The ordinary mind is not able to think the thoughts of God, Romans 5:8. We come into the world with a mind that thinks about things on the physical plane. Percepts come through the senses. We think about the things that the eyes see, the ears hear, the things that we can taste, or touch, or smell. But the people of God are expected to think much about eternal things, things beyond the present, things that are beyond the reach of the natural senses. This manner of thinking brings life, but if the mind deals only with the things we see and handle, the end of life is death.

By listening to the conversation for a time, it is possible to tell pretty well where the

thoughts are centered. With most of us, nine-tenths of our time is spent in thinking about the things that appeal to the eye, or that taste good, or look good to us. God wants us to give due attention to temporal things, to the things that pertain to physical life and health, but they are not to be the all-absorbing thoughts in life. Christ told His follow-

ers to take no anxious thought for the things they were to eat and wear. These should be secondary to thoughts concerning eternal things. God knows we have need of these temporal comforts, and He has promised to

supply all our needs when we give the best service of our minds and hearts to things that are real in the broad sense of the term.

CHRIST spent His life on earth demonstrating how this may be the experience of others. He went about doing good deeds, and leading men to think of things beyond and more enduring than the thoughts they were in the habit of thinking. The spiritual things He thought and taught were just as real as the things they had been accustomed to count as of primary importance. When we can believe a thing is so because God says it is so, it becomes a reality to us.

### A Question for Us to Answer

SHALL we not manifest an interest to set in operation ways and means for the opening up of city work? Many opportunities have been lost through neglecting to do this at once, through failing to go forward in faith.

—A *Present-Day Work*

Sometimes people come into the church without learning the secret of a changed mind. They want to be good. They make certain changes in their mode of living, but they have the same old mind. They may try with all their might to conform to the rules of right living, they may try hard to obey the law of God, but the experience will be a weak one until the mind is changed. It is a negative experience rather than an active one, when one is continually trying *not* to do things. Christianity is a positive experience, it is full of activity, it is constructive, it leads man to throw himself into the conflict to accomplish things in the spiritual realm. That life brings joy.

**B**EFORE conversion, man's mind does not look at things in this light. Conversion is a change of mind. "Be ye transformed by the renewing of your mind," writes Paul to the Romans. "Let this mind be in you which was also in Christ Jesus." The world's educational system is built largely on the things we see and hear. It develops a philosophy that in the eyes of the Lord is foolishness. The wisdom of God comes by faith; the wisdom of the world comes through the senses. One philosophy is likened to the house built on the sand; the other, to the house on the rock, that endures all the storms that may beat against it.

The life of faith is illustrated in the experience of Abraham. God promised him a son in whom was the Christ. Abraham waited what he considered a reasonable length of time, and when no child was born, he came to the Lord with the request that a servant, Eliezer, should be the heir. But this was not God's thought. It was a natural thought of Abraham, a thought developed without faith in the promises of the Father. So God said, No, to Abraham's suggestion, and told Abraham that he needed to change his mind.

Abraham agreed with God for a time, but finally he again revealed the human way of thinking by taking Hagar for his wife, and by her he had a son. But that plan was not according to God's mind, and it brought trouble and distress into Abraham's household. Abraham argued that Ishmael was a splendid son, a lovable child, and asked that he might be the promised heir. Again God said, No, that is not my mind; that thought must be put away.

The Lord was patient with Abraham, and again told him and Sarai that they were to have a son of their own. Sarai laughed because to her senses it seemed so very unreal, so unnatural. And it was out of the natural, beyond the physical way of looking at things, but it was not beyond the Lord's way of thinking and doing. Sarai changed her mind, and that made possible the fulfillment of God's promise of a son to her. That change of mind was her conversion. It linked her with heaven in a way that brought forth fruit. She had a new mind that staggered not at the promises of God. Then it was that Abraham became in reality the father of the faithful. If ye be Christ's, then are ye Abraham's seed, children of faith, men and women having minds that can grasp the will of God by faith.

**T**HE supreme test of Abraham's faith came when the Lord told him to take Isaac, the son of promise, and offer him a sacrifice, as God offered His Son a sacrifice. Abraham dared not tell anyone of this thought, not even Isaac's mother, for that thought would have been considered an insane thought. He and his son started together for the mount where they were to worship. What a journey that must have been for the father. The young man, buoyant, happy, accompanied his father, little dreaming the burden of that father's mind. As they neared the mount and the servants were halted, Abraham and Isaac went on alone. They two were the only ones to know the secret; the only ones to hold the close communion that would tear their hearts to the quick.

As they approached the mount, Isaac said, "Here is the wood, and the fire, but father, where is the lamb?" And the father, not yet daring to tell the whole truth, said, "Son, the Lord will provide."

Then came the moment when the plan must be revealed. It was talked in confidence, in faith, a faith that grasped the thought that God, who had first given the life, was able to raise that son from the dead. Isaac in his young manhood might have rebelled, and he might have overpowered his father and made his escape. But instead of counting the suggestion the result of an unbalanced mind, Isaac offered himself by faith, wonderful forerunner of the Son of man who, from the foundation

of the world, gave His life for the redemption of the race.

Here was faith, naked faith. It was faith on the part of Abraham; it was faith on the part of Isaac. But as the knife was raised to slay the offering, an angel held the hand of Abraham, and a voice from heaven said, "Lay not thine hand upon the lad, neither do thou anything unto him: now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me."

Abraham had demonstrated a faith and trust in the divine Leader that sealed his character; that made him the father of the faithful. In this, he had caught a glimpse of the divine plan of salvation that never comes through the senses. It was a gift of faith.

WE MAY not stagger over Abraham's experience. It may be hard for us sometimes to see just why he staggered, but what about the things God is telling us, as His followers today, to do for Him? In the first place, He is telling us that the cities are places of wickedness in which our children should not be reared. He has been telling us to get out of the cities as fast as possible, lest we and our families be caught in the destruction of these centers of population.

We are told to seek homes for ourselves and our families on the land, to build schools on the land, to bring into those schools other children besides our own; to establish places of refuge for the sick and distressed; to teach them how to feed themselves, and how to grow the food they need. We are to enter the cities with a message of health through cafeterias and treatment rooms. We are to have memorials of this sort in all the great centers.

These are some of the thoughts of God for His church today. Look the situation in the face, and see if we stagger at His commands. Are we stepping out by faith into hard places where the natural mind says it cannot be done, and in those places developing enterprises for the spread of the message, as the Lord has bidden? That is a very practical test of faith, a practical demonstration of the change of mind which conversion means.

We should be a peculiar people, but that peculiarity should be seen in something besides the clothes we wear. It should mani-

fest itself through the thoughts we are able to put into practice. God is looking for a church that is willing to yield its mind to Him, think His thoughts, and do the things which He has said should be done in the world, and for the world, at this time. If this mind dwells in us, we will be heard to say, "Here am I, Lord, send me."

## A Call for Teachers

Madison was established to train teachers for rural school work in the South, and although the work of the institution has broadened out to include various medical missionary activities, yet the original purpose of the school has never been lost sight of.

Schools are needed. These schools should be rural schools, and in their operation they should touch every phase of community life. The teachers must be broad enough to carry their work beyond the confines of the school room. They must be equipped to inspire advancement on the part of all the community in physical and spiritual lines.

A multitude of such teachers are needed, teachers who are willing to link up with workers having other qualifications, and together, develop schools of activities that will mold the thoughts of men and women. Teaching means just such a broad field in this Southern self-supporting school work.

When a teacher writes that she has had twenty years' experience in rural school work, and that she loves the rural school, and wants to come to Madison to get ideas for conducting a similar work, we invite her to come. We need such cooperation.

When a university man, now teaching, writes that he wants to look into the methods followed at Madison with a view to having a part in a similar work, we say, Come; we will give you all the help we can. We need your cooperation. The field is broad and the needs are many. We are looking for men and women of consecration, who see enough in such activities as schools, sanitariums, treatment rooms, and cafeterias, to throw their energy, and what money they may be able to command, into operating such educational enterprises.

The words of Ben W. Hooper, former governor of Tennessee, and now chairman of the United States railway labor board, explain the spirit of the mountain people of the South as it should be understood. In a

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public address in East Tennessee last summer, Mr. Hooper is quoted as saying:—

“Occasionally I read in the metropolitan periodicals of the North sympathetic articles about the poor mountain whites of the South. Ah, my countrymen, there is a poverty which is not poverty, there is a material poverty which may be sanctified by a richness of spirit and character more valuable than all the gold, and stocks, and bonds piled up in the iron-barred vaults of banks.

“The people of these mountains are rich in patriotism, courage, contentment, independence and self-reliance. They still cling in a large degree to the simple religious faith of their fathers, and to the representative form of government conceived by Washington, Hamilton and Madison.”

There are teachers in our ranks who are thinking seriously about the future, and what they can best do to advance the message we have for the world. We want them to know of the opportunities for consecrated teachers in the South. Madison invites their cooperation in a work that brings joy, satisfaction, and real returns.

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### Sanitarium Life Changes Habits

UNDER the title, “Jim Daugherty Himself Again—Quits the Weed”, the *Nashville Tennessean* of recent date contained paragraphs which we quote in part, because of the testimony they bear to the educational work of the Rural Sanitarium. The article reads—

“I’m not just exactly well yet, but I’m a whole lot better, and the best part of it is, I have learned how to get well and stay well,” is the answer Friend Jim Daugherty made last week to a legion of friends he met on his return from a sanitarium he had visited

three weeks previous. A man who walked around the down town streets with Mr. Daugherty just after his return, said he believed there were more people interested in the health of Jim Daugherty than in any other citizen of Nashville. Accepting this as a fact—and nobody will question it—what Jim had to say of his experience will interest lots of folks, though it was not said for publication.

#### Jim’s Story

MY three weeks at the Madison Sanitarium was anything but a ‘rest cure,’ for I was kept busy from morning to night taking baths, exercising, eating, and so forth. I learned to love things to eat I had despised before. I must have eaten a small car-load of lettuce and such like. And nuts, there’s no telling how many I did devour. I felt that if I just had a brush to balance me like a squirrel, I could have been the equal of this rodent in climbing trees after nuts. But I improved from the start, and I want to say, I was among the kindest and most considerate folks I ever associated with.

#### Quits the Weed for Keeps

“I had to cut out several of my favorites,” continued Mr. Daugherty. “Among these were meat and tobacco. I haven’t got anything against the weed, and I sure have had lots of joy out of my cigar and a quid, but it was made clear to me they did me no good and added to my discomforts, so I just cut out tobacco for keeps, and now, I’m done with it for all the time.” Asked if he was not aware that it always weakens a resolution to make a public announcement of the fact, Jim replied:—

“No, I never heard of that before, and what’s more, I don’t believe it. How would I feel any time hereafter going down the street with a cigar in my mouth, and every man I met said to me, ‘Hello, Jim, I thought you had quit tobacco.’ . . .

Asked how about eating meat, and why he was back at home so soon, Jim said, “Well I didn’t quite finish the treatment, but the sanitarium is close by, you know, and Christmas was coming, so I decided to run in for a few days, and if I need it, I will return. But, you see, I have learned now a few things about how to live, and I’m going to use my head in the future instead of my appetite as my guide. As to eating meat, I have cut that

out of my menu, too. . . .

# The Madison Survey

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## The Responsibility of the Church for Its Children

THE Bible has much to say about the burden laid upon parents for their children. This is evident from the experience related in the life of Abraham. When Christ and the angels visited this earth to give the final warning of the approaching destruction of the cities of Sodom and Gomorrah, they turned aside as it were, for a little while, and as they counseled together, the Lord asked, "Shall I hide from Abraham that thing which I do?"

Unusual things were about to take place, the destruction of a section of the world which prefigures the final destruction of the entire earth. Shall Abraham, God's representative on the earth, be warned? The decision was that he should be told of the impending doom of Sodom. And the reason the Lord gave for taking Abraham into His confidence was, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."

God was watching this father and missionary in the land of Palestine. He knew the conditions in his family, the obedience of

the children to their fathers, and the discipline of the father and mother, and upon faithfulness in training his children and the resulting good behavior of those children "to keep the way of the Lord, to do justice and judgment," He based His confidence in Abraham in the time of a crisis. Abraham,

the man who commanded his household after him, was called the "friend of God."

MOSES, in giving instruction to the children of Israel, took the youth into consideration. He said to the father's concern-

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### Key Note of the Young People's Rally

SHALL the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril.

—*The Children Neglected*

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ing the law of God, "Thou shalt teach them diligently unto thy children." He told them that the teaching should enter all the activities of their lives. When they sat together at the table, right methods of living were to be inculcated. God's law concerning eating and diet were to be a topic of conversation. When children and parents worked side by side, that was to be an occasion for instruction by the fathers and mothers. When children went for walks with the older members of the family, then father and mother were to teach concerning the laws of nature all about, concerning growing things, and all the forces of nature that enter into the life of the young folks.

From the sermon of Elder H. B. Thomas, Sabbath morning, during the Young People's Missionary Volunteer Rally.

This was the method of teaching outlined by the Lord and given to parents through the great teacher, Moses. Surely, the Lord is interested in the education of the children, and He has laid upon the parents the first and heaviest responsibility concerning their instruction, not only in theory but in practice.

**JOSHUA**, that great prince in Israel, stands out in the history of the nation at the time of a crisis. God's people were about to pass over Jordan to occupy the land of promise. As the vast company of men and women stood on the banks of the river, leaders from each tribe were told to carry stones from the river bed to the shore, and there build a monument that would stand as a witness to future generations of the leading power of God.

God knows that children will ask questions, and these questions give wise parents opportunity to give counsel and instruction. And so the record says, "When your children shall ask their fathers in time to come, saying, What mean these stones? Then, ye shall let your children know." Fathers and mothers should be looking for opportunities to instruct their children. Their eyes should be open to see the opportunities that are offered at every turn and by practically every circumstance in the daily life.

Down in the time of David the same counsel was given concerning the proper education of the children, as recorded in the seventy-eighth Psalm. Paul tells us that children are to be brought up in the nurture and admonition of the Lord. Christ was fond of little children, and told His disciples not to keep them from His presence. Those who gain entrance to the kingdom of heaven will have been learners like little children.

The book of Malachi, in its last verses, tells us that in the close of earth's history, the hearts of fathers will be turned to their children. This is a fitting benediction in the Old Testament. One of the signs of the last days is the disobedience of children and the hardness of hearts on the part of children and parents. Those who have the love of God in their hearts will be turned in tenderness to the younger members of the family, and will again become their teachers and counselors. A reform is needed on the part of parents in this respect. The duty lies with the parents as outlined in this text. The action is to be on their part. Too

many parents are asleep, or indifferent, or painfully slow about grasping opportunities.

When young people are gathered in our institutions, the teachers, and others in places of responsibility, are held accountable by the Lord for the proper direction of the children and youth.

**I HAVE** placed eight suggestions on the board concerning the work of the church for its youth, eight things that I feel every church should do.

1. There should be a study of the needs and interests of the young people by those who are mature in years.

2. Wise plans should be laid, and practical movements should be launched to meet the needs of the young folks. The Bible-year, reading the Bible by course, the study of the Morning Watch, the senior and junior reading courses, and the selection of books adapted to the needs of the children and youth are efforts along this line.

3. Practical instruction should be given on methods of working for children and youth. There must be both head and heart power to make our efforts for the youth a success. It is useless to talk about the power of salvation, unless we ourselves know that power in our lives. It is one of the nicest works ever given to men to labor with minds.

4. It is our duty to place before the youth right ideals of life and service. The home should be a little heaven, made so by close cooperation on the part of parents, both of whom are directed by the Spirit of the Master. The parents in that home will exemplify the works of the Master whose days were filled with deeds of love and mercy.

5. Wise and firm direction should be given to the energies of the young people. Restriction, the don't method of dealing with the children and juniors, is not the ideal. Youth is noted for its activity. Life and energy are a gift of God, and this energy, instead of being repressed, should be directed into right channels. Education should be constructive in nature, and should employ both head and hand, mind and body.

6. Train the children for service while they are young. The Savior made His decision to be about the Father's business while He was yet a child. Encourage the little folks to take part in meetings and to be active in the young people's services. Make a place for even the most timid.

7. Encourage the youth to enter our schools where they should lay a firm foundation for future lives of usefulness. Statistics show that eighty-five out of every one hundred who attend our Christian schools that give Bible instruction, eventually find a place in the Lord's work, while of every one hundred who do not have this chance for Christian training, only fifteen give themselves to this work.

8. The church and its officers, and the parents, should do everything possible to locate the young people in permanent service as soon as they are prepared.

"The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. O, where are the fathers and mothers in Israel?"

### Working For The Mountain People

DO YOU ever see the little sheet sent out from time to time, *Notes from Pine Mountain Settlement School*, of Harlan County, Kentucky? It carries a heart touching message from the mountain regions of the South, and Harlan County in particular. We at Madison are especially interested in this work for two reasons: one, this work is so similar to the activities in our own rural schools in mountain sections of the South; and second, because we have had with us recently, two of the Pine Mountain Settlement teachers, and for a longer period, Miss Gertrude Lingham, one of the pioneers at Smith, a companion school in the Kentucky mountains.

Here is one paragraph from the *Notes*, November issue of 1923, describing medical missionary activities:—

"The Health House at the Line Fork Settlement was completed last summer, much of the lumber and labor being contributed by the neighbors. It is a little three-room cabin, covered with rough slabs without and carefully ceiled within, with home-made furniture as far as possible. There is a waiting room with an open fire. Miss Medcalf, the nurse, does dressings, gives treatments, and weighs babies, in a tiny room where shelves and cupboards yield their contents in the handiest way. A home-made operating table unfolds from under a shelf when it is needed. The bath tub, given

by friends in Michigan, is on its way to us. The first bath-tub on Line Fork! Much more successful work is possible, now that all the medical care and treatment is removed from the tiny bedroom of the settlement cabin where the nurse has had to work. The Health House was first used for a clinic, held by doctors of the State Board of Health."

### There Is Hope In The Land

MANY people want to get away from the land. Instead, people ought to seek homes on the land, and when they do it with the right attitude toward the soil and its cultivation, they will prove the truthfulness of the statement that the soil contains treasures. But it must be worked hopefully, cheerfully, patiently.

*Collier's Weekly* recently gave the following story:

"About fifty years ago, when New England farming had begun to go downhill because of the Western competition, one Joseph Lively came down from Canada to northwestern Massachusetts. By working in the mills, he saved up a small first payment on a \$1,500 farm. He made the thing go, raised a family of eleven children, and prospered. Today, his grandchildren own and run successfully some twenty-odd reclaimed farms which their skill and work have built up. The Lively family worked in a region that Westerners would condemn as nothing but scenery, and during years when north of the Potomac a hundred square miles of fields went back to brush each year."

We are interested in the South, and while we are not urging farmers to locate in this section the for sake of making money, we do know that "there is plenty of land lying waste in the South that might have been improved as the land about the Madison School has been improved." Many schools should be located on such land; many a rural base for city work should be started by men and women of experience in farming. Much of this work will have to be done by Christian men who are willing to go at their own charges. Why not enter Christian work on this basis as heroically as you took a farm in some new country and put your energy into the development of a home for yourself and your family?

To have a farm dedicated to some good cause, and on that farm develop a school

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that molds the sentiment of the community ; to have a place for treating the sick that makes you a God-send to the neighbors ; to be leaders in religious activities in that community—this is a strong experience for anybody. Madison trains for just such work.

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### Items of News

**A**WAY back in the days when the Madison School farm was purchased, and the first group of people came South from Michigan to start the new enterprise, Miss Olive Shannon was one of the number. She is now Mrs. Andrew Wheeler, and both Mr. and Mrs. Wheeler have been members of the faculty for a number of years. At present, Mrs. Wheeler's father, Mr. W. M. Shannon and his family of Auburn Iowa, are visiting here for the first time. They motored through by way of Memphis.

**T**HE family had an interesting description of work in South America, especially among the Indians of Peru, by Elder W. W. Wheeler, for fifteen years an active worker in the continent south of us. He and his family are home on furlough, and he stopped on his way to California for a week-end visit at Madison. He had samples of the hand work of the Indians, and told many interesting things about their life after the gospel reaches their hearts. They are calling for teachers, and our people are not able to supply the demand.

**B**EGINNING Friday evening the eleventh and continuing through the Sabbath, a young people's rally was conducted by Professor John Thompson, educational and missionary volunteer secretary of the Southern Union, and Elder H. B. Thomas, home missionary secretary of the Tennessee River Conference. These brethren, their wives,

and Miss Nannie May Smith, assistant in the office of the educational secretary, were week-end guests. Professor Thompson had the Friday evening vesper service hour. He gave a study on the place of the young people's society in the salvation of the youth. Rightly conducted, the society becomes a training ground for the young people of the church, giving them a zeal for missionary work, and showing them how to work effectively. During the rally, the responsibility of the church for its young people, the Bible-year, the reading course, junior work, and the organizing and officering of the society were topics considered.

**T**REES in the orchard, on the hill top are being pruned. Joe Sutherland, Cyrus Kendall, James Lewis, and Archie Page are members of the fruit department who have been active in this work since the Ridgetop orchards became a part of the school's responsibility. Mr. and Mrs. J. G. Rimmer are having a little vacation, and they are making their headquarters at the orchards during this time.

**A**BOUT two hundred twenty-five students have attended Madison School during the past year. These have come from thirty different states, and there have been representatives also from several other countries, Greece, Canada, Central America, Germany, Russia and Roumania. Last week, another young man came in from Honduras, Mr. Doroteo Zaldivar, a graduate of the Normal School for boys at Tegucigalpa. He came at the suggestion of the director of the Normal, and is seeking education in English and Agriculture.

**T**HERE are a number of students in the school this year who speak with a German accent, who are preparing for work in foreign fields, and desire some experience in self-supporting missionary activities. One of the recent arrivals is Brother Michael Botsch, a landscape gardener from Stockton, California. Another, is Brother Andrew Roland of Dallas Texas.

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### Reminders

**A**RE you sending the names of your friends for the Survey mailing list? We are glad to send the little paper to them free. We appreciate your donations to the publishing fund, whenever you feel that you can help, but we send the little paper without any money, if you ask for it.



# The Madison Survey

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## Project Methods in the Lord's Work

UNTO one He gave five talents, to another two, and to another one; to every man according to his several ability."

In describing the process of preparing men on this earth for a place in the kingdom of heaven, the Master gave the parable from which these words are quoted. God has a work for every man, and He portions out the work, or the projects, as we call them in the educational world, according to the ability of each individual. To one who has a large amount of strength and ability, He gives five talents, or projects; to another He gives two projects, and to a third He gives only one talent, or project.

According to the parable, there is a difference in people as to the way they handle their work, or talent, or project. The man who received five talents put his to good use; he was a diligent steward. He had a grasp of the importance of his place in the world and of the projects committed to him for solution, and he did well with them. He received the Master's approval.

The man to whom one talent, or project, was assigned complained that his superintendent was a hard master, an austere man, who demanded more than was right to ask of his workmen, so he made no effort to solve his problem, or carry through his project. He laid it carefully away, and returned it to the director of earth's enterprises without any gain, without any development on his own part.

THE same principle of work is illustrated by the parable of the wise and the fool-

Dr. E. A. Sutherland, at the recent faculty institute on project work.

ish virgins. There are people who fail to recognize the importance of doing the right thing at the right time. When they should be active, they are asleep. When they should be ready to meet their Lord, they are then only beginning to get ready. They have lost the opportunity, and the work they should have done has been done by some one else. Hence, they lose the little they have, as well as sacrifice the mental and spiritual growth that the development of their project would have brought.

We meet this situation in our schools. There are some who work just as little as possible. They belong to the class that tell you that the only reason they come to Madison is because they have not money to pay their way in schools that require cash. They would not work if they could help it. They have lost sight of the statement that one year in school where they can combine work and study is worth five years in school, devoting all the time to mental work.

Most of us have been trained to consider it a misfortune to have to support ourselves while in training. Most of our teachers have been trained with this thought in mind. But the Lord has a different training for His people. As outlined for the children of Israel, the divine plan gave every youth both mental and physical education. Every student was expected to learn a trade. Every student was given some project to work out.

OUR attitude should be, not how little we can do, but how much we can do. The blessing of the Lord comes in the form of more work. This is a hard saying for the Christian who groans under the project that

has been assigned to him. In the schoolroom, we find that if a boy is interested in a project, work does not hurt him. You do not find him complaining because of long hours, or the hardness of the problem. Interest carries him above fatigue. When we are on the right side of the project the Lord gives us, we will not complain that the work is too hard; we will not count it drudgery. It will be our pleasure to do our project in cooperation with the Lord, and as we work with Him, our health will spring forth. There will be buoyancy of spirit, and that makes the blood circulate, and brings a smile to the face.

Christ began a definite project when He was twelve years old. At that time He told his parents that He must be about His Father's business. And He kept at the task, at His project, to the end of life. He was steadily at work. Often, He did not have the approval of His brethren; often He had to push ahead in the face of difficulties. But he never lost sight of that project, the solution of which meant every thing, not only to this earth, but to the whole universe. His reward is given by the prophet Isaiah: "He shall see the travail of His soul, and shall be satisfied." His compensation came in seeing the work accomplished.

There is contentment, growth, happiness, a satisfaction beyond expression, when we accept a project from the Lord and carry it to completion. More than that, the project given us by the Lord contains a support. That is the Lord's promise. "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

**PUTTING** it in the terms of project work, we are told to seek our project, seek it with all the heart; sell all for the sake of this pearl, this work, this project, that the Lord has for us. The world may not be able to see why we are willing to sacrifice all else for this work, but when we are willing to work out the Lord's projects with all the mind and heart and strength, we have a right to trust the Father to supply all the necessities of life.

Our poverty is not due to the fact that we have sacrificed so much. There is some other cause. "Prove me now herewith, saith the Lord." When we accept a work, or a project, from the Lord, we should not be talking a hard-luck story. "Surely goodness

and mercy shall follow me all the days of my life."

God loved David because he was a man who threw all his energy into the work assigned him. "Whatsoever thy hand findeth to do, do it with thy might." Christians are warranted in seeking a work, in pressing their claims for a project. Instead of a scramble for a reward, it is befitting Christians to be active in searching out projects the Lord wants done by His church. "Today, if ye hear His voice, harden not your hearts."

Christ spent His time on earth demonstrating projects that His followers are to continue. He stands ready to help men through the project they undertake in His name. If all men have to do when they reach heaven is to eat, drink, sing a little, rest and play, they will not be of any glory to the Savior. Heaven is a place for project work, for the accomplishment of projects begun here on earth.

**THE** Savior was a real medical missionary while He was on earth, and we are to continue the work He began. We are to build health homes for the sick, and treatment rooms, and we are to conduct health food places for the education of both the sick and the well. There is a wonderful program ahead of God's people, a program rich in projects, and it is the province of the school to train its students to carry forward project work, that when they leave the training school they may be ready to cope with difficult enterprises. Their training should be such that even though the treasury is depleted and there are no funds to pay them, they are ready to undertake an enterprise on their own responsibility, using their own means, and living from the income of the enterprise. This requires faith in the enterprise, and in the God who is calling for these enterprises. It places upon the school the burden of so training students in project work that they develop courage, skill, business acumen to undertake hard projects such as schools, sanitariums, cafeterias, and many other similar works conducted for the glory of the Lord.

### Advanced Steps in Educational Methods

**F**OR a number of months the faculty at Madison has been studying the problem of so arranging its work, both in classroom

and manual departments, that the students can carry projects, and on the completion of a project, receive credit. The primary object to be sure is not the credit marks. Madison is educating students to carry forward enterprises that call for a great deal of strength of character, for courage and power of initiative, and for that reason, the institution is seeking to develop those methods of training that will bring these results.

The past week-end was devoted to a faculty institute, the subject of which was project methods of teaching. The faculty and students met together in five sessions, for the presentation of topics and discussion of these topics. In the opening session Professor Bralliar stated in part:

THE project method of teaching, as that term is commonly used today, originated with Professor Fred Bonser about twenty-five years ago. Professor Bonser was a young high school principal in an Illinois town, who introduced the project method among his students, and with such success that it brought him to the attention of educators of the country. Later, he was called to Teachers' College, Columbia University, New York, to assist in the training of teachers. He is now chairman of the graduating committee, and is working out plans for project teaching in all departments of our educational system.

A few years ago, when the Smith-Hughes Act went into effect, for the establishment and maintenance of agricultural high schools, the United States commissioner of education adopted the project method as a condition to the government financing these schools.

According to the project method, students are assigned a particular work, they are thrown largely on their own resources to develop the problem, and it develops in them the ability to do effective individual work. It differs materially from the classroom method, followed by many, of assigning so many pages, or paragraphs, on which the student stands a quiz by the teacher.

In the project method, six boys may do similar projects, but each develops individual results; each works things out for himself. Some men in life never learn to work things out for themselves. They must be told just what to do, and just how to do it. They are the product of the methods we have been following in our schools.

THE Lord taught His students by the project method. We have an illustration of His methods in that great university of the wilderness when He had about two million people for students. A great project was given those students in the form of the tabernacle-building. For centuries, men had worshiped without a tabernacle, but the Lord had them build a tabernacle largely for the education it would be to them. Every man had his part to play. Some wove, some sewed, some worked in wood and others in metal.

Christ used this method with His disciples. He called them to Himself, talked over plans with them, and then sent them out to do things. They had to know how to meet people, how to use good language in talking with them, how to heal the sick and feed the hungry. God gave them power to accomplish their projects. Christ demonstrated to His students the various kinds of work He wanted them to do, then sent them out to do these same things.

Men have been working on this project method for some time. I know of one man who took a project in his grammar school days, during his college days it was his major subject, and he finally wrote a book on the subject. Two girls were given a textile subject during their school days. One of them is now getting a salary of \$10,000.00 a year as a textile buyer in a large New York store.

THERE is something about the method that appeals even to the children in the grades. I have tried it with students that I found it hard to manage in any other way I had a small boy in school once that I could not seem to settle to his studies until I hit upon the plan of having him procure the material and build a model pig pen. His father was a raiser of hogs, and the child had grown up with pigs.

He went to the hazel brush beyond the school grounds, cut the twigs, just enough, just the right sort, and just the right length, and on his desk he built a model pen with compartments for the brood sow, for the rest of the herd, and with the necessary feeding pens. From henceforth that boy was interested. He learned to read all about pigs, because pigs was a subject that interested him.

WHEN man was created," said professor Charles Alden, "the Lord gave

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him a garden project, and all his educational work arose out of that project. If that method was the ideal back there, it must be good for us today. The Madison School should have a large number of projects carried by its students. Each student should have a major project, and as he advances, he can carry a major and possibly several minor projects. This method makes broad-minded students, strong in the sciences and in theory, and strong also in ability to do. They are capable of finding and filling a place in the world."

In part, Professor Alden said, further:—God's people are to be recognized as a wise and understanding people, because of their skill in carrying forward projects. They are not to go to the Ammonites nor to the Amalekites to earn their living. When our education is of the right sort, it will put every man in his place in the Lord's work, capable of getting his living from his project.

Most students are accustomed to doing things at home. They can raise hens that lay eggs and milk cows without drying them up, but most school projects are intellectual achievements. It is easier to run a cafeteria on paper than it is to conduct one in the city which pleases the patrons and pays expenses, but it is the business of our schools to train students for just such projects.

### A Sample Agricultural Project

*An Enterprise: Forage crop for stock*  
*Project 1, Raising Alfalfa*

*Jobs in this project:* About fifteen were given, including the field work of deciding what land is adapted to the crop, rotation of crops for weed-eradication, preparation of the soil, selection and testing of seed, fertilizing, inoculation, fallowing, liming, harvesting, marketing, etc.

**S**TUDENTS carrying a project receive no credit until they have reported on the

amount of labor, the price of seed, in fact, the total cost of production, and the selling price of the crop. Where several students are carrying similar projects, the teacher has this group together for instruction, either in class room or in the field, giving exact information as to *how* things are to be done. This is the practicum.

The agricultural interests at Madison provide for project work in dairying, small fruits, tree fruits, gardening, farm crops, etc. During the past two years several young men have been doing project work. One young man raised the sweet potatoes; others had the small fruit, and others the green-leaf crops in the garden. This coming year, it is the plan to extend the project work, and to work toward the plan of having projects for every student.

**B**ROTHER Standish, in charge of the mechanical department, has put project work into his department. At present, a mechanical arts building is under construction. Brother Standish and his boys built one unit together, then each boy was assigned a room. He made out the bill of lumber, acted as foreman in the construction, and the other boys were his assistants. Each boy in turn has completed his project in this way.

Mrs. Sutherland outlined the work in the city cafeteria, which is a real project, carried by a group of students under the direction of the department head. A student carries the bread-making, then the pastry making, cooks the vegetables, makes the salads, and so on through the round of cafeteria work. It is a man's size enterprise, and the education makes students who are ready to face similar enterprises in other cities.

### News in Brief

**L**AST week, Mr. Standish made a trip to Palmer, in the Cumberland Mountains, where he purchased 15,000 feet of lumber at the mills of Messrs. John and Chris Holm. This will be used in buildings at the school, and in the making of furniture by the cabinet classes.

**D**R. Y. W. HALEY of Nashville, president of the state board of examiners for nurses, is giving the Madison nurses a course of lectures in materia medica, two hours each week. This is one of Dr. Haley's practical ways of showing his interest in the work of the sanitarium and training school.

# The Madison Survey

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## The Year's Work at Madison

SUCH occasions as this have a tendency to carry the mind of our older workers back to the days when the institution was born, and to cause us to review the providences connected with the location of the school, in counsel with Sister White, who for years before this step was taken had been deeply interested in the whole Southern field, and had encouraged the opening of different lines of work here.

The beginnings of Madison were small;

the first steps were taken hesitatingly, for it was recognized as a new work among us as a people. Faith in the teachings of the Bible and Spirit of prophecy was the impelling force. The South was chosen because it was a section of the country open to an institution of this sort. The new institution was to offer students, irrespective of their money conditions, a chance to train for active Christian service. It was to place teachers in rural districts of the South, who would be capable of entering communities and making an impression on them with the gospel of the soon coming Savior, at the same

time maintaining themselves without any great burden to the general organized work.

To do this, the parent school was compelled to work out some methods in education not then common to our schools. It must do at the home base the things it asked

its students to do on a smaller scale in more isolated places.

### At Madison

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.

—An Appeal for the Madison School

WHEN a community is entered, one of the first conditions met is the sick and afflicted. As a people, we are known to possess certain

knowledge of treatments, and people turn to our teachers almost instinctively. They are guardians of the public health where they live, and have methods of preventive medicine as well as rational methods of curing disease. Naturally, therefore, at Madison, and in the rural schools, the medical phase of the work developed hand in hand with the other activities of the school. No rural school confines itself to schoolroom teaching. The workers are community people, reaching out to the lives of the neighbors in various ways. They heal the sick, teach the children, feed the hungry, clothe the needy, help the food producers, and add their influence to all good things that make for health of body and soul in the community.

A portion of the report given the Constituents and the Board of Management of the Nashville Agricultural Normal Institute, January 22, by Dr. Sutherland, President of the Board.

The breadth of this work has never been lost sight of; in fact, the vision of the founders has broadened with the years, and the year that has just passed sees more done here, and in other schools and community centers, than any previous year. God has wonderfully blessed the seed planted in former years, and from the harvest of the past new seed has been sown for future harvests. The blessings we note in particular are health on the part of the workers, here and elsewhere; the good crops on the school farms; the increase of buildings and equipment here and elsewhere; the broadening of the activities, and the increasing number of Christian men and women who are coming to see light in this way of working for the Master. For these things we are all most thankful.

THEN, too, as the years have passed, we have learned many lessons, under fire and hardships perhaps, that make for a stronger work in the future. In the early days, we were fortunate in having the hearty cooperation of godly men and women such as Sister White, Elder and Mrs. S. N. Haskell and Elder George I. Butler, whose cooperation ceased only as their lives ended. Elder and Mrs. Haskell often stayed with the school and entered into its program; Elder Butler kept himself informed concerning the details of the work through frequent visits. Sister White was always in close touch with the school and its expanding interests, and when in the South visited the place and addressed its workers. Her counsel was forthcoming almost to the end of her life. Such things are a great comfort and encouragement to the workers at Madison.

Seven of the teachers who first threw their lot into the new work are still actively connected with the institution. These are Mrs. Druillard, Miss DeGraw, Brother Elmer Brink, Professor Chas. Alden, Mrs. Olive Wheeler, and Mrs. Sutherland and myself. Doctors Percy and Lillian Magan, who bore such an important part in the early days of the institution, were given up with reluctance when the medical college at Loma Linda was in need of a man with Dr. Magan's ability.

About the first steps beyond the boundaries of the farm were taken when Professor Charles Alden and Braden Mulford, in harmony with the foundation principles of the

school, broke from the work here in order to establish rural schools in other communities. Year by year the number of little centers of that nature continued to increase, but as they increased, the need of medical facilities became more and more apparent, and in a number of instances the schools have developed sanitariums, or treatment rooms.

#### Vegetarian Cafeterias and City Treatment Rooms

WHEN the school was established at Madison, the Spirit of prophecy clearly indicated Nashville as a nearby field for student and teacher activity. It was years, however, before the Madison faculty found faith to step into the city. With small beginnings a treatment room and a vegetarian cafeteria were opened, and operated by workers making the trip to and from the city each day. That work outgrew its original quarters, and last year a property was purchased and a building erected as a permanent home for the city work. It was necessary to borrow the money for this, but property has advanced in price since the purchase, and is worth what was invested in the original purchase and the improvements. From the day the cafeteria and treatment rooms opened in their new quarters last spring, the patronage has steadily increased. These two activities bring us in contact with some of the best and most influential people in the city, and both are a strong educational factor for the public and for our students. It was a large venture; it was a step that had to be taken by faith; but God has rewarded the step and the board of management has not been embarrassed by the undertaking.

The growth of the city work in Nashville and the education of workers for cafeteria and treatment room work, has led to the opening of centers in other cities. For this, the school has assumed no financial responsibility, either as a faculty or as a board of management. It could not. A group of people, known as the Medical Missionary Volunteers, has assisted financially those who were willing to use their own resources in such enterprises. Necessity demanded an organization that can legally conduct business, hold and transfer property, etc., and for that purpose there has been chartered, under the General Welfare Act of the State, what is known as the Layman Foundation.

The object of this Foundation is to further the work of the School by assisting students who are qualified by training here, and otherwise, to conduct missionary centers in city and rural districts.

#### The Student Body

THE attendance during the year 1923 totaled two hundred thirty. These people represented thirty states, and a number of foreign countries, Germany, England, Ireland, Greece, Roumania, Russia, and Central America. The school is offering courses to train rural teachers, nurses, treatment room workers, cafeteria workers, agriculturists, and general mechanics. The nurses' class is the largest, as it covers three years' training, and at present numbers forty-five. Students are admitted to this course, as to others, several times during the year, so those finishing are leaving the institution every few months. We encourage the medical workers to connect with some sanitarium, school, or treatment room. During the past year fifty-four students have gone into the work.

Madison was admitted to the Southern Association of Junior Colleges two years ago, and this past year was admitted to the American Association of Junior Colleges. Her grades are accepted by the higher institutions of the south, and by the American Medical Association's institutions for the training of physicians.

At the same time, we are not retracing any of our steps in the line of industrial education. It is our purpose to so combine the practical and the theoretical that every department of the institution is contributing to the education and training of efficient workers for world needs. The work of the institution was sized up pretty well by a recent visitor who took time to go into every corner of the place, and who appraised it in view of a wide experience as a student and educator. He said, "At Madison, no matter what a student is doing, he or she is getting an education."

THE opening of cafeterias makes a heavy drain on the school, for those who start a work do not always remain by the work, and new recruits have to be sent out to keep the centers running. This is not altogether a surprise, because these little places are operating as nearly as possible on a self-supporting basis, and while some can start a work, they cannot remain always with it

because of the limited income. We are encouraging churches to link up with these enterprises and furnish workers.

Miss Gladys Robinson and Mr. J. G. Rimmer, members of Madison faculty, have the city treatment rooms in charge, and they are assisted by students in training. Mrs. Sutherland and Brother and Sister J. F. Rhodes are the permanent workers in the city cafeteria, and they are assisted by students in the cafeteria course, each of whom takes his turn in manual work. The present plan of a month in class alternating with a month in manual work, facilitates the operation of the various departments of manual work as no other plan that we have tried.

The sanitarium and the city work are educational centers. The effect of a few weeks' stay at the sanitarium is sometimes really remarkable. It is no uncommon thing for patients, after being home for a time, to write back, telling of changes they have made in the diet and manner of life. One man with large business interests in an Illinois city became so interested in the country-life movement, and the operation of schools and sanitariums on farms, that he has begged us for months to take a farm of his and build up a work similar to Madison.

The building of the Madison faculty is an interesting process when it is remembered that the school cannot hire workers as do most institutions. A good many of our present faculty members came to the work through student life. They are men and women who became interested in the work, they have ability either as teachers or as manual workers, or both, and have thrown their lot with the older members of the faculty. A place on the faculty is an opportunity for growth and development. A number of the younger members have taken advanced class work during the season, part of them doing this here, and others going away for a course in some subject that will increase their sufficiency in the work here.

#### Improvements of the Year

AMONG the advanced steps of the year should be noted the completion of Helen Funk Assembly Hall, the gift of Sister Scott. This building has been in process of construction for over two years. The building is a God-send, for we had outgrown Gotzian Hall. Over one-half the second floor is now occupied by students, which indicates

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the crowded condition in student quarters. Bro. Geo. Wallace was the architect of the assembly hall.

The instalation of steam heat at the sanitarium was not entirely satisfactory, and the gravity system has been exchanged for a vacuum system. The school is looking forward to a central heating system, and as the assembly hall heating plant was installed, this wider plan was kept in mind.

Brother Standish came to us from California in the fall a year ago, in time to act as superintendent in the erection of the city building. His coming was most opportune. When his work in the city was complete, he took charge of the mechanical work at the school, and is building up the department of construction. As headquarters for this, we are now erecting a mechanical arts building near the food factory.

In the way of machinery, we have added to the equipment a Reo speed wagon for the transfer of city workers to and from their work. This was the gift of city friends. We have had a present of electric light cabinets for the sanitarium treatment rooms. When one of the patients was at Battle Creek Sanitarium, he was comparing our equipment and treatments with those of the larger institution, and finding that we had no sinusoidal machine, he bought one and made the sanitarium a present of it. We have also added quartz lights and some other electrical apparatus.

For the agricultural work, we have purchased a Frick Thresher and a Fordson tractor, with some help from friends and part payment by the faculty. A friend has placed at our disposal an apple orchard near Ridgetop which will be operated as a department of the school.

We have put two power presses in the steam laundry, paying for these ourselves.

A word about the method of administration in the institution. The number of activities and departments in operation call for a large working force, and for close supervision. The work is carried forward very largely by committees. There are twenty or more standing committees, each with a chairman and secretary to round up the business. Each committee is responsible for a section of work, and all committees report to the faculty, in that way keeping the operation of the whole plant before the faculty. To illustrate: the city work is in the hands of the city workers' committee. This group of men and women, comprising the leading workers at the city cafeteria and the treatment rooms, has a weekly meeting. They digest the business that naturally comes to them, hold a session each week with all students working in the city, and pass on to the finance committee, which is the entire faculty, requests for purchases.

This same plan is followed in operating the sanitarium, the food factory, the shops, the laundry, food production departments, and the feeding of the family in Kinne kitchen. The class work is in the hands of a classification committee which handles all matters pertaining to students' studies, arrangement of class schedules, etc., and reports to the faculty. In order to keep each department up to the standard, each department, its work and its appearance, is inspected each week by a man or woman from some other department. These inspection reports are made public, and are supposed to be accompanied by suggestions for improvement.

The responsibility rolled upon students while in training is especially necessary if these students are to carry positions of responsibility when they leave school. The work for which Madison trains, calls for men and women who are burden bearers.

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AMONG week-end visitors were Elder H. K. Christman, pastor of the North Philadelphia church, Mr. Wade Young, of Columbus, Ohio, and Miss Kathrine Jensen, of Washington, D. C. Elder Christman spoke Friday evening and Sabbath morning, and met with the faculty at their Sabbath afternoon study hour. Miss Jensen, who is taking a course in public health nursing at Peabody College, Nashville, addressed the young people at their afternoon service.



# The Madison Survey

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## Laymen Should Be Doing Front-Line Work

**G**OD has a plan which, if followed, will carry His people through the trials and stress of this world to final triumph in the Kingdom of heaven. In the days when the children of Israel were journeying from the land of Egypt, God called Moses to the mount, Ex. 24:18, and there showed him the pattern of the tabernacle which was to be the meeting place of the Lord with His people, and which was to be the center about which circled all their religious activities.

Moses was instructed to look carefully into all the details of that heavenly sanctuary, that he might be able to instruct the people how to make the earthly tabernacle in every particular "according to the fashion thereof which was shewed thee in the mount." All through the wilderness wanderings this tabernacle became the guiding principle, leading the people to and across the Jordan into the land of peace.

In later days, God has given His people a plan for their triumphant entry into the heavenly Kingdom which stands out distinct from every other plan that may have been devised. A great task was assigned to Christ-

ians when the Savior, at the time of His ascension, commissioned His followers to go to all parts of the earth with the gospel. His people are to go forth as teachers of men, teaching, preaching, healing the sick, ministering to the necessities of people everywhere, that they may learn to know the great Master and His wishes concerning them.

**V**ARIOUS efforts have been made to carry the gospel message to the world in this generation. In

1909 an enthusiastic body of men and women met in the city of Nashville, and students from hundreds of colleges and other educational centers laid plans for the speedy evangelization of the world. Youth of the land offered themselves for work in foreign fields, and there was a vision of the rapid spread of western civilization in the lands of heathenism.

Following these broad plans in America, were plans for the cooperation of the young people in Europe. Leaders in the movement called for the assistance of twenty thousand men and women, but Europe replied that she could not spare twenty thousand of her youth for gospel work. She needed them

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### Church Members Must Work

**T**HE truth is to go forth as a lamp that burneth. There are hundreds of God's servants who must respond to this call, and take the field as earnest, soul-saving workers, coming up to the help of the Lord. God calls for live men.

—*Counsels to Ministers*

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for home industries. The leaders in the Student Volunteer Movement returned to America disappointed. Four years later, as a result of the Great War, Europe had lost ten times that twenty thousand of her young men on the battle fields. It does not pay to lightly pass by a call for service in the great battle of the Lord.

In the meantime, in our own land the seeds of infidelity have been growing in the minds of our college youth, and the cause that once gave such promise of wonderful results in Christian work was silenced. Instead of ambition to work as missionaries in foreign lands, faith in God has been killed, the leaders have disappeared, and the movement is a thing of the past.

OTHER world movements have been inaugurated. Great revivals have swept the country. Meetings have been attended by tens of thousands, and a few months later but faint traces of the revival can be found. An effort was made to mobilize the forces of the churches for the evangelization of the world in this generation. A great structure was erected in New York as headquarters, a wonderful organization was perfected for a general survey of all the churches of the country, the expense mounted into the millions, and the movement went into bankruptcy.

But there is a plan, the plan given by the Lord for the accomplishment of this mighty work in the earth. We have this instruction: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

This plan, for the laymen to work hand in hand with the officers and ministers of the church, is the divine plan for the evangelization of the world.

IT IS SAID that when General Booth began the work of the Salvation Army in England and talked of world evangelization, some one said to him, "You are only a little company, and you expect to evangelize the world in this generation?" "Yes," was the General's answer, "by the grace of God we hope to evangelize the world in this generation." And pressed to tell how, General Booth said, "Through the converts."

We have dodged this plan, but we face it again and again. There is no other plan in

this country, or any other. God has rolled a great responsibility upon the shoulders of the common people, the laity of the church. Storms are approaching, and our only safety is in His plan of operation.

In His instruction to the disciples, the Savior spoke of the close of the work when He told them that "the love of many shall wax cold"; that iniquity shall abound; and that those who go through to the end must "take heed." There are in the church just as many signs of the nearness of the end as you find in the world outside the church. As converts are added, many others are being lost from the church. The love of the world, the cares, anxieties, pleasures, attractions, are taking the young people out of the ranks, in spite of all the efforts to bring people in. At the rate we are now going, it will be but a few years until people will be leaving the church faster than others are coming in. It is a dark picture, and in this time of stress we need all the encouragement possible. The darkest hour is just before the dawn, and in the picture given in the Song of Solomon, God's church is described as going forth "fair as the moon, clear as the sun, and terrible as an army with banners."

In the hour of the world's trouble, the church should be the guiding star, the shelter, the place of greatest activity by the entire membership. The membership must be trained for a mass attack.

"The unofficial class, the laity, in every age, have led the church to her duty and ushered in the Kingdom among men. Ecclesiasticism, sacerdotalism, ritualism, high-sounding words, but the body of death to the spirit of progress,— these have ever retarded the free growth and expansion of the principles of brotherhood among men. Progress has always come to the Kingdom outside their pale, and in spite of their opposition. *Their leadership is ever of the wheelbarrow kind, which goes forward only as it is pushed from behind.*"

Great revivals and reformations, as in the days of the Wesleys, of Luther, of Wycliffe, and others, have come from the laity, Seventh-day Adventists are good sheep; they are ready to follow. They need leadership. They need education in ways of working for the Master. Today, a great idea is asserting itself. The laymen of the church are to do a great work. Many are looking to

men and women trained at Madison to put this spirit in the churches and arouse an army of workers who will carry this message through to a triumphant finish.

### Around and About the Place

**T**HE medical department reports some very interesting experiences with quartz light treatment in healing deep fissures.

**T**HE grounds west of Assembly Hall are being graded by Mr. Richard Walker, formerly of Boston, Massachusetts, who is looking after the campus this season.

**T**HE Ministerial Band, a group of twenty young men, holds a weekly meeting, Brother N. C. Wilson acting as director of their study and public speaking.

**T**WO cars of lumber and a car of coal were unloaded at Madison station and brought to the campus by school trucks during the week.

**J**OY and sorrow are close associates in this world of ours. On the twenty-second of January, Brother and Sister A. A. Roby buried their baby daughter, age five days. The little one suffered with spinal meningitis.

**O**N FEBRUARY four, the second trimester opened with classes forming in dietetics for cafeteria, treatment room and normal students, bookkeeping, general chemistry, college biology, mechanical drawing, cabinet work, and elementary sewing for making nurse uniforms.

**J**UBILEE singers, a negro quartet from Oakwood Junior College, Huntsville, Alabama, which is touring the States in the interests of their school, sang for the Madison family on Wednesday afternoon, January 16. Their entertainment was high grade and was much appreciated by the audience.

**T**HE "Bend" Sunday School is attended by Brother L. H. Sargent and Miss Boynton. Tuesday evenings, Brother Hallsted and Mr. Page hold a Bible study with neighbors. Sunday evenings, Brother Wilson and a group of singers have charge of a service at the school house five miles from the school.

**M**ISS Florence Hartsock, Normal director, has as guests her father and mother, Mr. and Mrs. J. D. Hartsock, of Alliance, Ohio. Kenneth Gibson stopped at Madison on his way from Louisville, Kentucky, to Asheville, North Carolina. He will connect

with the agricultural department of the school and sanitarium near Fletcher.

**O**N HER RETURN from Southern Florida, Mrs. Lida Scott entertained the family Saturday evening with Florida views thrown on the screen. Many of these pictures were from the vicinity of Miami, and showed the development of sections of the everglades and the products of everglade land that has been drained by canals.

**O**NE hears some interesting bits of conversation at the cafeteria. For instance: "I quit tobacco and meat while I was at the Madison Sanitarium, and since I came home, wife and I have dropped coffee from our menu." And another: "How are these greens cooked? No meat, you say? They do not taste as ours do at home if we leave the meat out."

**A** RECENT VISITOR, after looking over the plant at Madison, said, "I have waited long for an opportunity to visit this place. I am keenly sympathetic with the work the institution is doing. As storms and tempests sweep over the earth, the things you are doing on this school farm will shine forth in the darkness. I am glad for my association with you, and the principles I find here will aid me in my efforts to help humanity."

**T**HE garden department received a good size order of seeds from Burpee Company during the week, and plans are going forward for early garden work under the direction of Andrew J. Wheeler who has been released from the food factory to engage in his favorite occupation, the cultivation of the soil. He is taking the work formerly carried by James Lewis. Brother Lewis and his wife have answered a call to assist the Asheville Agricultural School and Mountain Sanitarium near Fletcher, North Carolina.

**T**HE city treatment rooms are having a good patronage. The work is in charge of graduate nurses, and with them are associated nurses-in-training for treatment room work. It is in the city work that these students catch a vision, and gain the courage to conduct similar enterprises on a self-supporting basis. Miss Florence Fentzling, visiting nurse, has some very interesting experiences in her contact with the people. She scatters health literature and gives treatments in the homes.

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**Y**OU ask how I came to know of the Rural Sanitarium? My home is in New York City," said a patient, "but business often brings me to Nashville. One day, as I was on the Pan American to Louisville, one of the railroad officials, a friend of mine, spent an hour talking with me about your little institution. He knew that I was not well, and he was persuading me to come here for treatment. It is a delightful little spot. I am going to send for my wife, and I plan to spend considerable time with you off and on during the year."

**V**ESPER SERVICE Friday evening was conducted by Professor Bralliar, who gave a study on the life of Daniel, when the presidents and princes of Babylon attempted to bring accusation against him. They watched all his movements, and looked carefully into all his business methods, but could find no fault except concerning his worship of the Lord. It is a wonderful testimony concerning the work of a devoted Christian man, called to fill places of responsibility, and who was still true to his faith in Jehovah.

**T**HE ANNUAL MEETING of the incorporators, trustees, and patrons, and the semi-annual meeting of the board of managers of the Madison School were held on the twenty second of January. Among those in attendance were Elders G. W. Wells, M. A. Hollister and O. R. Staines, F. L. Harrison, and Professor John Thompson, all of Nashville. A survey of the work of the year was given by Dr. Sutherland, a financial report was rendered by Miss De Graw, the treasurer of the institution, and plans were laid for the advancement of the work during the coming months.

**T**HE Madison Band, and the orchestra, also, have received a number of compli-

ments from visitors on the place. The persistence and good leadership of A. J. Wheeler, George McClure, and Mrs. Brownsberger goes a long ways toward keeping up the morale of the musicians. Mr. C. F. Davis of Nashville, meets with them each Wednesday for practice and instruction. Until recently, the faculty as a body, has taken no active part in the education of these musicians, but last week fifty dollars was given from school funds for the purchase of music to be used in chapel services and at the sanitarium.

**F**OR a good many years, Elder M. H. Johnson and his wife have had a home for orphans and for elderly people at Hickory, North Carolina. Under date of January 9, Brother Johnson wrote that fire had destroyed the school house. He says: "When we lost our house five years ago, we missed but one day of school, and so it has been in the time of this fire. We made no call for help in our other misfortunes, but we feel like asking for assistance. We need funds to continue the work. Most of the inmates come from the homes of the unfortunate and we cannot look to them for assistance. Citizens of Hickory are doing something to help, and we feel that recognition of our trouble from some of our associates will be an incentive to others to assist." Some SURVEY readers may be able to help rebuild the school house for these orphan children.

**T**HE vegetarian cafeteria in Nashville is feeding from two hundred fifty to three hundred fifty people a day. Last week one of the patrons, a well-known man from New York City, wanted the home folks to sample the cafeteria's bran muffins, so he sent some of them home, along with an order of food factory products. It is interesting to note the range of visitors and their orders. One asked that sterilized bran, such as is served on the cafeteria tables, be sent to Florida; another ordered bran crackers and oatmeal macaroons to his home in Kentucky, and a third had crackers and whole wheat bread sent to Pennsylvania. When the county agent was preparing lunch for girl scouts who were going on a hike, she came to the cafeteria for whole wheat bread, sweet rolls, salad and macaroons. In this cafeteria, the work is done by students, who are taking the cafeteria course at Madison and working under the direction of their instructor in dietetics.

# The Madison Survey

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FEBRUARY 20, 1924

No. 8

## The Seeds of Evolution

CAST not away therefore your confidence, which hath great recompence of reward." The world is full of theories that are apt to sweep Christians from their moorings unless they have a faith deeply rooted in the word of God. The theory of evolution is a popular one. Many professed Christians take the position that the first chapters of the book of Genesis cannot be interpreted literally. Paul wrote that the natural mind cannot understand the wonderful workings of the Creator, and that the Christian must accept by faith many things that the human mind cannot figure out.

God thinks thoughts of truth toward the human race, and it is a calamity for any one professing the name of Christ to accept ideas that are not true. It is most unfortunate for any of us to accept anything out of harmony with the word of God, for without that word we are like a rudderless ship.

MAN'S reason says that the process of creation must have been long. They see trees develop from the acorn to the full grown oak; they see babes come into the

world and become men by gradual development, and they are not ready to accept the Word that in the beginning "God spake, and it was."

God tells us that the Creator fashioned man of the dust of the earth. The body contains

the same elements that are found in a spade full of garden soil. But the quick method described in Genesis startles men. For the human mind to grasp the story of creation, man must have something to stand on. God wants His people to stand on

faith. "The just shall live by faith." The evolutionist stands upon another platform. He reasons from the viewpoint of physical senses. But there are things beyond the grasp of the physical, things which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man." To get into this realm, and to think the thoughts of God, requires faith. Faith is not a myth. "Faith is the substance."

Some of my patients who claim to believe in the theories of evolution are not true to the teachings when it comes to their own physical recovery. A patient will tell me of

### Medical Missionary Work

AMONG the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature. Christ's example must be followed by those who claim to be His children. Relieve the physical necessities of your fellow-men, and their gratitude will break down the barriers, and enable you to reach their hearts.

—An Appeal to Laymen

the long years of decline from health to his present state of illness. Then he turns to me with the question, "Doctor, can you put me on my feet in two weeks?" As applied to himself, he questions the theory of a long, slow process of building. It is hard for him to realize that usually it requires a long time for the body to regain its normal condition. The Lord calls for the obedience of physical laws as a means of restoration of nerve force and recovery from organic trouble. The evolutionist is one who does not want to think about these things as God thinks. The Christian is a man who thinks as God thinks. Any one who accepts other thoughts than the thoughts of God is tampering with evolution.

**M**ANY a man who denies that he is an evolutionist, who would not for a moment argue that he descended from a monkey, still, like the monkey, leans heavily to the physical side of life. He reasons from the physical basis. Self is the center of his thoughts. Either he is grieved in spirit over some supposed slight, or he thinks that some reflection has been cast upon his character or his work; or, he is thinking of his stomach, or talking about his nerves. If there is nothing wrong with his organs, he is still afraid he may have kidney trouble; or, he may develop cancer; or, he may be on the road to some other dreadful thing. His thoughts are centered on self. This mental attitude is one of the hardest experiences a man can pass through. It uses up more of his vital force than almost any other condition.

Christ has made it possible for us to reach out and beyond the physical, into a higher realm of thought, and to base our thoughts on the thoughts of the Father. Any other mental attitude is evolutionary.

There are men in our midst who scoff at the descent from the monkey theory, and yet they accept other ideas that are just as foreign as this to the thoughts of the Lord. As an instance, take the attitude of many toward city life. God's abiding place for man is in close touch with the things of nature. The congregation of masses in cities is purely a man idea. Its history goes back to Cain, who, when he lost sight of Christ and the shedding of blood for the remission of sins, slew his brother in a fit of insane anger. Then, feeling that he had sinned be-

yond redemption, he turned his back on the ways of God, went out into the east country and laid the foundation for city life for his descendants.

**H**ERE is a man who lost his temper when things went wrong in the family. He might have received forgiveness for this, but he had no use for the plan of God, that man's home should be on the land, and that by the sweat of his face man should raise the food for his family. So he centralized, built a city, organized the crafts, and laid the foundation for the crime and misery which today marks the history of the world's cities.

It is God's plan today that men work the soil hopefully, with hearts full of cheer and in tune with the mind of the Master, but the evolutionist is the one who does not accept God's way of thinking. Closer and closer the line is being drawn between evolutionists and those who are not evolutionists. Evolution involves much more than the question of man's descent. Christians must line up their lives with God in every particular, else they will find themselves on Satan's ground. Jesus had these things to meet in His earth life, and it was His testimony, "He that sent me is with me: the Father hath not left me alone; for I do always those things that please Him."

It is very human for the mind to take the off side. When the Lord wanted the children of Israel to hasten into the promised land, they halted. When the Lord told them that they had missed the moment of opportunity, and that they must turn back into the wilderness and allow the next generation to do what they had failed to accomplish, then they wanted to go up immediately. To take the other side of a question from the Lord is the spirit of evolution.

**O**BEDIENCE to the laws of health brings life and strength, but men love to follow their own inclination until stopped by pain and disease. Then they want to take a quick road to recovery. But the Lord has pointed out a way of rational living and treatment as the means of recovery. In spite of this, there is everywhere a search for a short cut to health. Syphilis hung like a dark cloud over the race. Scientists searched and experimented for a remedy. Six hundred and five times they failed, but the six hundred and sixth time a drug preparation

was discovered that kills the spirocheta and men said, "Now let passion have free reign; we have a sure cure."

Evolution demands a short time when the Lord says that much time is required; or, evolution says a long time is required to accomplish what the Lord says He will do quickly. It matters not what the question, that man is an evolutionist who takes a position different from God's thought on the subject. To be in harmony with God is the only safe place to stand. That requires faith, patience, and endurance.

**T**HE church today will be tested. Each member will be called upon to demonstrate his faith and trust in the principles of right living, of right methods of healing, of thorough consecration to the activities the Lord says will characterize His people in the closing days of history. We are told in no uncertain way that memorials are to be established for the Lord in every city and village.

That wholesome and palatable foods are to be placed before people in an attractive form, and that people are to be taught to prepare such foods for themselves.

That we should have treatment rooms and other institutions, giving simple treatments which will lead people away from the use of drugs.

That there must be places in the country where Christians can get away from the artificial life of the modern city.

That schools and sanitariums should be carried on in close connection, on a farm, and that students should be taught to earn their living from the soil.

These and other things God's people will be doing as an indication of their faith in His word. Some say that this is too slow a method for teaching truth, but the Lord tells us to do these things. And he adds that this method will cultivate in us faith, long patience, and sturdy endurance.

### Pay Your Way by Work While in Training

**A** STUDENT, writing for *The Sligonian* recently, touched a vital truth when he said, "The young man or woman who is so unfortunate as to have his way paid is losing half—yes, two-thirds of the valuable lessons the college is instituted to teach."

It is not a misfortune to work in payment of one's education, although that has often been the mental attitude of students. Many now are coming to see matters in a different light, and various schools are making it possible for work and study to go hand in hand. They are doing this not alone for the financial benefit of the students, but because the combination of theory and practice in education gives desired results. The world wants workers, men whose hands and heads will coordinate. The church needs workers, men and women who are able to demonstrate the truths they teach by word of mouth.

Our schools should make demonstrators. The world is a stage, and Christians are to play the drama of life in such a way that unbelievers will be convinced.

Last year a large majority of students at Madison paid their entire school expenses by working for the institution while they were taking their literary training. At present, the school is cramped for workmen to carry forward enterprises that need immediate attention. A bakery should be put up and a brick oven installed. Work has begun on a central heating system that affords work along mechanical lines for the right sort of students.

The calls for cooks and workers for city cafeterias is sometimes distressing, because of the dearth of qualified men and women. There is a chance for a number of young women who have good health and Christian integrity, who want to become efficient in food lines.

Both men and women who are interested are invited to correspond. Applicants should be mature, ready for a comparatively brief training, desirous of fitting for active Christian service, and willing to give themselves to the development of some self-supporting enterprise. Look for the school's address on the front page of this SURVEY.

### A Student Talking

**W**HEN I came to Madison I found a good many things different from other schools I have attended, but I like the place. I like the diet, everything about it, for it is wholesome, clean, abundant in quantity, there is sufficient variety, and the food is well cooked. It was a little hard at first to have no supper, but after I became used to it, I felt better for not eating at night.

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I am studying dietetics at present, and that throws a lot of light on the subject that I knew nothing about before.

I like the system of self-government as it is carried out at Madison. I have seen it attempted elsewhere, but it applied to only a part of the school. Here, all of us are in it.

I like the way they deal with gossip here. They chase it down and run it out.

I like the fact that everybody is on the same plane. We work with our teachers as well as attend their classes. This gives us access to knowledge of many things that do not usually come the way of the student.

I have never been downhearted or discouraged. I love everything about the place. I am getting a clearer vision of the work the Lord would have me as a young man do in this world, and for Him. —P.

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### Items of News

**B**ROTHER and Sister R. A. Leslie have conducted treatment rooms at Red Boiling Springs, a summer resort in the mountains of Tennessee, for several years. They began in rented quarters, then bought a small house, and at present Brother Leslie is adding to this house accommodations for a number of patients, making it into a small sanitarium. Brother and Sister Leslie took their training as nurses at Madison some years ago. In addition to that training, Brother Leslie says that while a student he learned carpentry, plumbing, concrete work and electric wiring, which enables him to do the greater part of his own building, installation of bath room fixtures, and so forth. In times of need, the M. M. V. loaned him money for making improvements. This he would pay back as soon as he had earned it. In this way, he has built up a thriving

little medical missionary center. He was in for a few hours' visit this past week.

**M**ISS KATHRYN JENSEN, assistant secretary of the General Conference medical department, spoke to the students Saturday evening, giving them an interesting and instructive talk on the work of the visiting nurse. She is especially interested in the rural phase of public health work, and is taking some advanced subjects at George Peabody College for Teachers in Nashville. It is a real pleasure to have her with the school family at the week-end.

**C**LOTHING sent in barrels, or boxes, and known as "imported wearing apparel," is often very much appreciated in the rural schools. In some cases, children are unable to attend until they have been fitted out with suitable clothes. The Hurlbutt Farm School, Reeves, Georgia, sends word that some such donations of clothing, worth remodeling, will be very acceptable. It is well, however, to write Professor W. S. Boynton before sending.

**T**HE Louisville Unit had a present recently of a five-months old registered Jersey Bull. It arrived at the country base while Mrs. Scott was there on a visit, and is reported to be a beauty. It came from the farm of Brother Albert Gibson, of Wellington, Ohio, whose son, Kenneth Gibson, was associated with the farm base for a number of months.

**T**HIS is an opportune time for students to plan school work at Madison. The school is in session the year-round, class work is continuous, and the approach of the growing season increases the amount of work on the place for those who desire to earn their expenses. Calendar and application blanks will be sent upon request.

**T**HE Sabbath morning sermon by Professor A. W. Spalding was upon the subject of Sabbath observance. We should not trample upon its edges nor disregard its sacred hours, for it is the sign of the government of God, much the same as Old Glory typifies the national government.

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### Survey Readers

**S**EVERAL friends have been generous in their donations to the publishing fund of late. A cordial thank you for this. We are glad to comply with any request to add the names of friends to the mailing list. Send names and addresses.



# The Madison Survey

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## Madison Will Cooperate with You in Sending Workers to the Fields

THERE are, scattered all through the denomination, hundreds of young people whose lives are passing without a training for Christian service. What does this mean? In many cases, it means that they will drift into worldly pursuits and then out into the great sea with no definite harbor toward which they are headed.

The church has a responsibility for its young men and women. This responsibility has been laid upon our shoulders and it cannot be shifted. There is no greater work for the Master than to train the young people in the church for active service. The church is instructed to assist those who are not financially able to look after their own education. The church should have a fund for the education of worthy young people. Men of means can well afford to educate workers for the Master. There is no line of missionary endeavor ahead of this.

In this day, when young people who have health and strength can earn a large part of their school expenses by work, their edu-

cation does not need to burden the church over much. But it is the duty of the church to pick out the worthy, the ambitious, the consecrated young people and encourage them to train for Christian work. These young people should be directed to some

### Active Service Required of All

WHETHER you are rich or poor great or humble, God calls you into active service for Him. It will be by doing with your might what your hands find to do that you will develop talent and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered.

—*An Appeal to Laymen*

school that gives them the chance to earn their school expenses.

In some cases, the church, from its educational fund, may need to assist them with railroad fare and clothing, but at Madison, a mature, conscientious, Christian student can earn his board and

room rent, and the school gives free tuition to all who are loyal to the principles of the institution, and who are in training for service.

THERE are young men and women who would be encouraged to get an education were the Savior here in person, for He sees in them talents which, if trained and developed, will be of great service in the Cause. Church members should see these things in the same light as the great Teacher sees them. To help these young people is to link up with Christ.

When young men and women are assisted in this way, it should be understood that they are dedicating themselves to the Lord's work, and that they will consecrate their lives to service. Hundreds of calls are coming for workers. The field is ripe, and the laborers are so few that those bearing the burdens and hearing the calls are perplexed to know what to do.

The only way to get wheat to plant wheat, and according to the planting, so will the harvest be. The way to secure workers for the world work is to invest in young people, training them for lives of efficient service. What do you think of organizing a campaign in your church? Look out the promising young people, the Christian men and women who have some ability, ability akin to that of Peter, or James, or John, Andrew or Matthew, whom the Lord chose as students for His school.

#### Madison Will Cooperate

**T**HE MADISON SCHOOL will cooperate with the churches to the limit, giving students of the right sort, Christian men and women of mature judgment, men and women who can be trained in a short time for service,—the Madison School will give such people a chance to make their school expenses while they are in training. This can be done by working in one of the enterprises conducted on the school campus. The student does not need to drop out of school to earn enough to carry him through another term; he works and studies alternately throughout the entire year.

Send for literature. Have a reading circle in which you study the needs of the field and the capabilities of your young people. Pray together, pray for a vision and for consecration. See how many your church can put on the road to some mission field, either a home field or a foreign field.

Madison has industries, campus industries, capable of giving one hundred fifty students, possibly more than that, a chance to earn their board, room, laundry and other school expenses. This spring is a desirable time to enter the school, and NOW is the time to make inquiry and send for calendar and application blanks.

#### Parents and Young Folks Together

**M**ADISON cannot accept children into the school family. It is a training center for mature students, who have a settled pur-

pose in harmony with the mind of the Lord for the members of the church. They should be eighteen years old, or more. There are hundreds of them among us who are not yet anchored to any line of Christian work.

There is another class in whom Madison is interested, the fathers and mothers whose families are no longer children. These parents and the young people can often enter into service together, and together get the necessary training. This calls for a breaking of old habits; an exchange of the place on easy street for a more active life, but there are hundreds of men and women, people of middle age, who are not yet ready to surrender all the work to the younger generation. They have a future in some vegetarian cafeteria, in a treatment room, or at the country base as farmer, mechanic, or housekeeper.

A mighty work is to be done in the last days by the young people, but some of the older people are going to surprise themselves and their friends by the work they do. There is inspiration in service, that renews youth and makes health spring forth.

Mothers whose children are small owe their first duty to the children, but the fathers and mothers whose children are out for themselves can do an active work for the Lord. Their help is needed in many fields, especially in the nearby fields. They can continue lines of work for which their life experiences have fitted them, such as cooking, farm work, farm mechanics, shop work, and kindred lines.

The shoe-maker who writes that he wants to learn to preach the gospel while cobbling shoes has caught a vision. He is in the right line. That was the plan of the great apostle Paul. It was Cary's plan in India. It was the plan of Jesus, the carpenter.

Madison welcomes the farmer who wants to preach and teach while on the farm, while helping in the support from the soil of the city work in cafeteria and treatment rooms. We want mechanics with the same spirit and purpose. Jesus set the example for this type of missionary work. Madison affords the training ground for such practical missionary endeavors.

#### Let Us Hear

**W**E WILL be glad to hear from young people, eighteen years old, or older, who know God has a place for them in the

great field of Christian activity, and whose hearts respond, "Lord, here am I."

Let us hear from men and women of still more mature years whose life forces are not spent, but whose previous years have matured their judgment and increased their capabilities for doing things. Judging from glimpses we catch, there are many in this class whose hearts are yearning for a broader field of activity. And they want an inspiration, and a little training, for a greater work than they have ever done for the world about them. Madison's doors are open, and there is a straight road through the institution to awaiting field beyond.

In the third place, let us hear from the churches who have young people whom they are ready to help and encourage in the endeavor to train for greater usefulness. Invest some means in good young people, and Madison will share your burden by giving these promising students a chance for an education by working for expenses.

Get something started that will react favorably upon the home church. Your company can be doing an aggressive work in some still more needy field if your representatives are well trained and active. Put us in touch with people whom you can recommend.

#### The Spirit to Do Things

**I**T IS NOT SAFE for us to rest on our oars because we have paid a faithful tithe and sixty cents a week. Our work must go beyond this. God wants us, and all we have of means and ability. Madison is not the place for Lazy Bones; its program is not at all comfortable for Ne'er-Do-Well. Student self-support is possible only when every body does his part, when every body bears his share of the burdens. Madison is for men and women who are able to hustle, who are mentally and physically alert, and the program of the school increases these traits.

It is interesting to watch the history of fathers and mothers and young folks who enters this work together. A western family came South a number of years ago bent on rural school work. They have spent years in that work. Father, mother and daughter went from Madison into a rural center to which they have given their lives, and which in return is yielding a harvest for the Master.

A member of the Madison faculty came South years ago with his parents. Those parents have spent years in this work. They

are still active, while the son is assisting in the training of other workers for practical Christian service.

A widow came South with her two children. After some time at Madison she invested in a rural base for city work. She is active in the cafeteria phase of this center. One of the daughters completed grade work and is now taking her pre-medical studies at Madison.

There is a chance for fifty people at Madison on the work-your-way basis this spring. The agricultural department needs help; more workers are needed in the shops and the food factory, in the sanitarium, in the city work, and all about the home bases. Let us send you calendar and application blanks.

#### A Subject for Prayer

**O**FTEN letters come to the school from people who are interested in the various activities of the institution and want to train for greater efficiency in work for the Master, but they write of certain encumbrances. Possibly they have property that holds them where they are living, and it must be disposed of if they enter the school for training. They are puzzled as to what they should do.

It is good for such families to make the disposal of property a subject of prayer in the family. That puts the whole family in touch with the Lord on a subject of mutual interest. The Lord wants men and women in this work; He wants them with all they possess of time, talents, and money, to help forward the message of truth. God can send a buyer, the right one, at the right time. In more cases than one, this has been the experience of people who were a bit in doubt about the step they should take. The coming of the buyer was indication that God was pleased with the move they contemplated.

**W**HAT people should attempt work along self-supporting lines in rural and city centers? This question is often put to us here in the South.

People who make a success of such work must have a vision. They should be consecrated Christians who have entered into a covenant with the Lord to work with Him wherever their services are most needed, and they need a vision of the things God would have them accomplish. The farmer

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shows his wheat in faith, and he can see with his mind's eye the field of waving grain ready for the harvest. His faith goes further, and sees the final disposal of the crop and the investment of the proceeds. The person who enters this work should have a vision clear and strong, of the results God wants to see as the reward of this effort. That vision comes as the result of study of the Word.

Those who enter this sort of work must be willing to do all they ask of others in the company of which they are a part, and more than what they ask of others. This spirit of giving good measure, pressed down and running over, in service to the unit, or school, or cafeteria, brings strong cooperation from others.

There should be a strong spirit of leadership. That inspires cooperation, and leads others to see the vision. "I came not to be ministered unto, but to minister." That was the Savior's spirit, His mental attitude, and that must be ours.

There is need of a progressive spirit, a desire to learn the best ways of work and a willingness to exchange poor methods for better ones.

Not all will see light in the undertaking. Sometimes even close friends will think a mistake is being made when a man gives up his worldly pursuits and turns to a work that takes all his time for the Master. There must be a measure of grit to stay by the work assigned, and an abundance of grace to meet opposition sweetly, and yet not be swerved from the purpose God has for His followers.

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### About the Place

**A**T THE SABBATH service hour Elder Benjamin Beddoe, assistant secretary of the General Conference, spoke to the

family on mission work, basing his instruction on the words of the Savior found in Mark 16:15. This world might have been warned by angels, but it is the Lord's plan that the message shall be given by men. Each one who receives the truth into his heart becomes a messenger to others. He is to pass to others the story of his own salvation. "Go, ye," is the Savior's commission. In the afternoon he spoke again, giving an interesting account of work in South Africa. Elder Beddoe is one of several General Conference men who are attending the Southern Union Conference sessions in Nashville. He finds himself among friends of former years when he comes to Madison, for he was a student at Emmanuel Missionary College in the early days of that institution, when Dr. Sutherland and several other members of the Madison faculty were teachers at Berrien Springs.

**A**TWO ROOM COTTAGE is in process of erection on Mrs. Scott's home lot. She is enlarging her borders in order to accommodate more people who need sheltering care. Brother Arthur Hall of Nashville and Mr. Shannon of Auburn Iowa, who is visiting his daughter, Mrs. Andrew Wheeler, are doing the building. Such building would be done with student labor were it not that the mechanical department already has more work than it can compass. There is a chance here for a number of mechanics, and for men who desire to train for mechanical work.

**T**HE family is enjoying an abundance of sweet potatoes of excellent quality. These are a product of the school gardens, raised as a project by Adolph Johnson, one of the students, and stored in a house built as a part of the project.

**B**Y THE FIFTEENTH of February the gardeners had planted peas, lettuce, radishes, beets, carrots, onions, chard, and other greens. The family is eating lettuce from the green house.

**B**ROTHER N. C. Wilson, the Bible teacher presented the needs of the European brethren, and about one hundred fifty dollars was contributed to the relief fund.

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"I am especially interested in what you are doing to help work by students obtain an education," writes a Survey reader.

# The Madison Survey

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## Medical Missionary Activities in the Southern Union Conference

At the recent quadrennial meeting of the Southern Union Conference, Dr. Sutherland, medical secretary of the Union, gave a report of medical missionary activities in this section of the South. Portions of this report are given Survey readers as an encouragement to those who desire to follow the instruction to laymen of the church everywhere to increase their activities for the Master.

WHILE the Southern Union Conference has no medical institutions under its direct management, and the same condition exists in the local conferences, yet we are fortunate in having within our borders three medical institutions that are doing creditable work.

The largest of these is the William Mason Memorial Hospital, located at Murry, Kentucky. This is a well equipped hospital, capacity, sixty beds. Dr. Mason and his corps of workers are doing a splendid work, and the influence of this institution is felt throughout western Kentucky and Tennessee. It is Dr. Mason's pride that not a pound of flesh food has ever been cooked or served in his hospital. He takes a firm stand for the principles of healthful diet and rational treatment. The institution conducts a nurses' training school.

The Madison Rural Sanitarium is a smaller institution, having a forty bed capacity, although at times school cottages have made it possible to care for sixty-five patients. This institution conducts a training course for nurses, and it gives also cafe-

teria and treatment room courses. During the past four years, over a thousand patients have passed through the Rural Sanitarium.

These came largely from Tennessee, Kentucky, Mississippi, and Alabama.

A small, but well equipped food factory is conducted by the same institution, which supplies a growing local and general demand for health foods.

The Fountain Head Rural Health Retreat is a small sanitarium, capacity, twelve beds, which does good sanitarium work, and demonstrates what can be done by an institution with good nurses, but without a regularly employed physician. This little place has a splendid influence throughout the neighborhood.

A SMALL country treatment room and rest home is developing near Lawrenceburg, Tennessee. It is conducted by a trained nurse, and can care for six patients.

All these institutions are a blessing to our own people as well as to others. During the year, they do several thousand dollars worth of free work.

### Men and Their Means

THERE is no room in the church of God for the selfish and ease-loving; but men and women are called for who will make exertions to plant the standard of truth in our large cities, in the great thoroughfares of travel.

—*The Support of City Missions*

Louisville, Kentucky, has small treatment rooms, conducted by two nurses. Nashville has treatment rooms which are doing good work under the auspices of the Nashville Agricultural Normal Institute. Birmingham, Alabama, has a treatment room, conducted by James Pierson, a colored brother, who treats many influential people of the city. New Orleans has treatment rooms conducted by Brother O. R. Grantham.

These institutions, whether sanitariums or treatment rooms, are all striving to carry out the principles God has given for the care of the sick. They are doing a noble work, and should have our hearty support and encouragement.

**I**N THIS UNION, we have also a number of vegetarian cafeterias. The Nashville Agricultural Normal Institute conducts a cafeteria in the city of Nashville. This is operated by teachers and students in-training, who go to the city each day from the home base at Madison. It is an interesting sight to see from two hundred fifty to three hundred of Nashville's progressive people each day eating the health foods prepared by our people.

A company of our workers are conducting a vegetarian cafeteria in Louisville, and others have a similar work in Birmingham. These little institutions bring us in contact with some six hundred people daily, and they have a wholesome influence for the truths we profess.

God has said there should be many little lights in our Southern cities, and while the conference does not now operate any of these little centers, yet it is the privilege of the conference to affiliate closely with these workers, and through them to come in contact with about seven hundred people day after day.

Other cities besides these I have mentioned are wide open for similar work, and I believe we should encourage many others to enter this work.

**D**URING the first two years of this conference term, nine medical missionary institutes were held in some of the larger churches of the Southern Union. These were conducted for ten days and were held in connection with home missionary department meetings. The medical missionary features of the work were health studies, lessons in dietetics and cooking, physical examinations

and medical counsel for the sick, and a course in simple treatments. Frequently, health lectures were given in the evening for the general public. These institutes were a source of real inspiration to the churches.

As medical secretary, I have visited the campmeetings, giving health talks and over six hundred physical examinations. It has been a satisfaction in this way to help a great many people living in rural districts who could not otherwise have this assistance.

Each conference in this Union has a secretary who combines the work of the home missionary department with that of the medical. I have had the close cooperation of these secretaries at the campmeetings, and they have done a large amount of follow-up work.

The Union Conference home missionary secretary has been my assistant in the medical work, and in spite of other heavy responsibilities, he and his secretaries report 15,000 hours devoted to medical missionary activities, 14,528 treatments given by non-professional workers, and 41,970 meals given to the needy.

**I**T IS my conviction that the rank and file of our people in the South are ready to engage in medical missionary activities. Church members need education that they may know how to carry forward simple enterprises for the benefit of themselves and their neighbors. Each church should realize the importance of a permanent medical missionary center in its own midst. Men and women of ability should be educated to conduct cooking classes, schools of health and simply equipped treatment rooms. They should teach the preparation of simple health foods, the use of whole-grain products, and, where possible, should conduct food stores and cafeterias. The church should be active in scattering health literature along with religious reading matter.

The church should not leave its medical missionary members to struggle alone with their problems and enterprises. It requires great perseverance to make a success of these. What might have been done with ease twenty years ago must now be done under great difficulties. There should be the closest cooperation, and the best minds of the church should assist in putting medical missionary work to the front, making it an entering wedge to the hearts and minds of men and women.

Medical missionary activities should be started as rapidly as possible. They should be so operated as to break down prejudice, and prepare the way for the presentation of other truths that are often hard for people to understand without this preparatory work. A great reform is called for among our own people, and following this reform, we are told that the sick will be healed.

**T**HE human body, with its wonderfully organized force of working parts, is taken as an illustration by the Apostle Paul of the cooperative work that should be done by the church of Christ. In the human body, we find that if one gland, say the thyroid, functions abnormally, other glands such as the pineal, the pituitary, or the adrenals are disturbed in their action.

When the thyroid gland secretes too freely, the person is nervous, and hypertension is evident in every movement. Heart action is extremely rapid, and there may follow serious damage to the body. On the other hand, the thyroid gland may secrete too little. Then the individual becomes toxic, the skin begins to atrophy, intelligence is below par, and the person is seriously sick.

Occasionally we see a youth in whom the thyroid glands have ceased to function. Body growth stops, and the intellectual faculties fail to develop. We have what is called a cretin, or dwarf.

A church, or a conference, that is not doing the normal amount of medical missionary work is like the human body with inactive glands. It fails to come up to the standard of growth set by the Lord. On the other hand, medical missionary activities should not take the place of, or crowd out, other Christian activities, for this will mean hypertension in the organization; it portends a break.

Medical missionary work is the natural point of contact between the church and the world. Christ recognized this, and He was "a genuine medical missionary." In these days, God is looking for a church that will place medical missionary work in its proper relationship to all other activities of the organization. When evangelical, educational, and medical missionary work are properly related in the church, and when each member of the church is occupying the place God wants him to fill, the church will present to the world a glorious body. Such

a church will be a spectacle to the world, to angels and to men.

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### Louisville Unit Seeks Help

**A**N EARNEST group of workers are carrying forward cafeteria, treatment rooms and a country base at Louisville, Kentucky. Brother Guy Hess, one of the workers, writes:—

"There is a wide harvest field here. The Lord wants consecrated men and women and their means in this work. Some can help with money who cannot give their time. Both men and means are needed here.

"We plan to develop a small sanitarium on the farm, operating it in connection with the cafeteria and treatment rooms in the city. We know of people who are waiting for this part of our work to materialize. As the work grows, the need of assistance becomes greater. We have confidence that the Lord wants this work done. He is giving us the chance to do it, but if we fail, He will not let the work fail. Others will be found to carry it forward.

"God told Noah to preach the gospel by building an ark. For one hundred twenty years he built by faith. He has told us to teach the gospel by showing people how to live in health, and how to care for the sick. Are we as faithful in our mission as Noah was in giving his message?

"Not long ago a lady came to the cafeteria for dinner. When she had eaten, she told us that she was so impressed with the work the cafeteria represents, that she wanted to assist us. She has been a God-send to us, for she came when we needed help very much. She is working on the same financial basis as the rest of us. We have felt that among the churches there must be young men and women who, if they knew of these opportunities for practical work, would be willing to give their services to help build up a city and rural center. **Are you with us?**"

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### Call After Call

**W**HEN a nation is in danger and the enemy threatens to invade, the government can draft its men, its youth and its older citizens. With the Lord's work the situation is different. He calls; He points out the need of workers, the need of soldiers of the cross, but the service is all voluntary.

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## THE MADISON SURVEY

Published weekly

With no subscription price by

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Madison, Tennessee

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Living as we do in a time when portents of the coming end are on every side, it seems that every Christian should have an active part in getting the world and himself ready for the climax. This getting ready calls for an active program. It takes all there is of the Christian, his life forces, his time, his money. These are to be devoted to activities through which the attention of others will be called to the gospel of the soon coming Savior.

Every body needs food, and the Lord has so arranged things that His people are expected to have a message of good food—the healthful living message. Many are sick and unfitted in body and mind to receive spiritual instruction. It is a divine plan to relieve suffering. The care of the sick calls for treatment rooms; the serving of foods calls for the cafeteria. Here are plans for work by many men and women who, heretofore, have confined themselves largely to their own interests.

You may need training. Madison offers that, and offers it almost without money, for the student of the right sort can make his expenses by work while he takes the training. No one can excuse himself on the basis that he lacks money.

Every month the doors swing open, and a new group of students enter the training school. Classes will form the third of March, and again the second of April. School continues through the summer. Teachers are trained here. Farmers are educated to conduct the rural end of a community and city work. Cooks, dietitians, nurses, carpenters, mechanics and food producers, all find a place here, and a training that increases the efficiency for Christian service.

Write for definite information. There is a reason for the insistent calls for help all along the line. We pass a few of these calls

on to SURVEY readers that they may feel the necessity of responding. Address the Madison School for calendar, application blanks, and information concerning lines of work open to you.

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### News in Brief

SOME time ago, in a letter, you sent some health leaflets. I have done considerable missionary work with them, but finally they failed to come back. They lodged in the hands of the wife of our city water engineer, who says she has received much help from them. If I were free to leave home, I would come straight to Madison to learn how to do more effectual work, but at present I have a father of eighty-four to care for."

A CALLED meeting of the board of managers, of the Institute was held on the 24th, which brought Elders G. W. Wells, M. A. Hollister, O. R. Staines and J. C. Thompson out from the city for counsel on plans connected with the operation of the school.

THE Misses Dittes and their mother moved this week into the cottage which they have built, in the edge of the oak grove, north east of the sanitarium buildings. They are cosy and comfortable in their new home, with room for visiting members of their family, for there are a dozen sons and daughters, and a number of grandchildren, to share the affections of Mother Dittes.

THE family has been favored with more than the usual amount of entertainment the past week. The Madison Band gave a concert the evening of the 23rd, under the direction of Mr. Chas. F. Davis of Nashville. Seventeen young people are players of instruments in the band, and they did themselves justice, pleased their leader, and gave the family a very enjoyable hour. A collection was taken to assist in meeting expenses of instruments.

MISS Kathryn Jensen gave an illustrated lecture on the work of the visiting nurse which was especially instructive. The story of Florence Nightingale, heroine of the hospital service in the days of the Crimean War, made a strong appeal. Miss Jensen is intensely interested in the work our nurses have opportunity to do, and she is giving a series of week-end lectures on public health work, and the close connection of this line of work with that of the rural school.



# The Madison Survey

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## Written for Our Admonition

THE man Ezra was a servant of the Lord, living in one of the cities of the great kingdom of Babylon, in the days when God's people were slaves to that kingdom. This slavery had been permitted because the children of Israel, when in their own land, had failed to realize their privileges, and had not lived up to the laws given them by their Lord which, obeyed, would have brought them health, wealth, long life, and opportunity to lead the world in all real progress.

"If ye be willing and obedient, ye shall eat the good of the land," was a promise then; it is a divine promise still. How human beings do strive to dodge the law which brings the blessings.

After a period of seventy years as captives, the time had come for the Jews to return to the home of the nation, the home which they had left with the greatest sorrow and humiliation. When a climax is approaching, God always has some man ready to lead in the reform movement. That man must have a vision, he must know the call of the Lord, and he must be willing to go where he is told without hesitating, for such a movement requires quick action. Such a man was Ezra.

"He sought God earnestly that he might be a wise teacher in Israel." "Ezra developed into a man of extraordinary learning, and became 'a ready scribe in the law of Moses'". He became an eminent man in the Medo-Persian kingdom and the Lord gave him favor with the government. "He was

the Lord's witness to the world of the power of Bible truth to ennoble the daily life."

THROUGH the teachings of Ezra, the Persian king became so interested in the return of the Jews to Palestine, and the

rebuilding of the temple at Jerusalem, that he donated generously to the work, and issued decrees, giving the people of God their freedom and permitting them to return to Palestine. Everything seemed to favor the movement on the part of God's people. In fact, three times after the close of the period of captivity, the way was open for the whole people to step out of Babylon and into their own possessions.

Knowing the interest heaven has in the doings of God's people on earth, it is easy to imagine the interest with which angels watched for a mighty forward movement at that time. They were doomed to disappoint-

### Faith Without Works is Dead

RELIGION is vitally related to life, and true religion can in no way be separated from it. Being life, religion is bound to express itself constantly. Where there is no expression evident, there is no real religion existent.

—F. A. Agar, in "Dead or Alive"

ment, and Ezra was doomed to disappointment.

History records how the king arranged for the transportation of unlimited numbers; how he arranged for the restoration of the members of the priesthood; how he made it possible for the people to have their own government in the land of Palestine. Not one thing seemed to be lacking.

Through the Spirit of prophecy they had been warned that it was unsafe to remain longer in Babylon. The call had gone forth for them to leave the cities and locate on farms in Palestine, farm homes which the Lord, Himself, had chosen for them. And yet they hesitated, large numbers of them hesitated.

**L**EADERS of the race in Babylon should have been alert teachers. They should have given the back-to-the-land message. Times of trouble, such as they had seen in the days of Esther and Mordecai, should have made them bold in their instruction. Classes should have been organized for the study of the times, and to study the things God expected of His people at that particular time. The youth, as well as the people of age, should have been rooted and grounded in the fact that to stay longer in Babylonian cities meant their spiritual death, and their eternal separation from the work of God.

Ezra was so full of the reform, the movement that would restore the people of God to their place in the eyes of the world, that he failed to realize how many others were not interested. "He had expected that a large number would return to Jerusalem, but the number who responded to the call was disappointingly small."

Think of that man throwing all he had into the movement, exerting all his teaching power, all his persuasive power, to get his own people to do a thing that God wanted done, and that meant their own health, happiness, and prosperity, and then to find that the very ones who should have given the most hearty response were the slowest to respond.

**C**ONCERNING the masses who should have swelled the ranks of the returning nation, we read, "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."

It is strange that Christians, members of the church, who think they want to do God's will, so often lose sight of the things God asks them to do. But they did in Ezra's day. The homes in Babylon, the lands, the friends there, kept these people from following the direct instruction of the Lord to return to Palestine. These people were sealing their eternal destiny by the position they took on this subject. The door stood open, but not forever. There would come a time when they

would wish above all things that they had gone when the way was made easy by the king, and by all attending circumstances.

But these who saw more in their present condition, in their business, in their houses and lands, and in the education of the children in the cities of Babylon, which might have been interrupted by the move to Pales-

tine,— these were not the only ones who were affected. "Their example proved a hindrance to others who otherwise might have chosen to have cast in their lot with those who were advancing by faith."

That is one of the sad things in life. When we fail to move when the Lord says move, we are not the only losers. Others hang upon our words, are influenced for or against a matter by our attitude, and our misstep often carries them in the wrong direction.

**A**LL these things are written for our admonition upon whom the ends of the world are come. There is a striking similarity between the days of Ezra and our own. God then called upon His people to do something, to do things that broke in upon their ease-loving habits. They had to build up enterprises, such as the temple at Jerusalem, the broken down walls of the city, and the overthrown government. They had to show to the world what it meant to keep

### A Place for

FIVE carpenters and mechanics  
 TEN interested in health food work  
 TWENTY prospective nurses  
 TEN rural teachers  
 FIVE agricultural enthusiasts  
 Opportunity for all  
 to make school expenses  
 by manual work  
 at Madison

the Sabbath as the Lord wants the Sabbath observed. They were asked to develop the land, building it up, restoring the waste places, making the barren spots blossom as a rose, developing rural work to which other nations would come. They were to be leaders in matters of health. God wanted the sick of other nations to come to His people for instruction in right physical living, as well as right living on the other planes.

God calls upon laymen of the church today to do things, to leave their worldly pursuits and devote their time to enterprises through which they can let the light of the gospel shine.

The time has come to get out of the cities as fast as possible. That message is given us as clearly as it was ever given Israel in Babylon. In rural locations we, the laymen, are to establish homes, schools, medical centers, all with the idea of letting the light of the third angel's message shine.

The cities are to be worked, but from out-post centers, from rural bases, that keep the workers out of the moral miasma, and that will enable them to keep their health while carrying forward a strenuous program.

There is a work to be done today that calls for the same united effort, the same close cooperation of the masses in the church, as was required of the children of Israel in the days of Ezra. Then, God and Ezra were disappointed because of the lethargy. How about conditions today?

### Unusual Opportunities for Students

ONE who studies the plan of schools as outlined in the word of God finds that God's idea differs very materially from the common thought of school. In the human idea, the scholastic side of education is apt to receive strong emphasis. Books, lectures, recitations, credits, all these have large place in the commonly accepted idea of school.

In the divine plan, these things, which seem very important to most of us, take a secondary place. With the Lord, a school is much more than buildings and equipments. His schools cannot be measured by numbers, by the size of buildings, nor by the elaborateness of equipment.

It is the divine plan for schools to be located on the land, and for the students to share in the cultivation of the soil. When a

set of teachers abandon themselves to this idea of education, it is remarkable what an interesting institution develops as they work out the details.

Farm interests at Madison include the raising of grain, silage and forage crops, such as cane, corn, soy beans, clovers and alfalfa; a garden to feed a large and a growing family,—when one counts the student body and teachers, the sanitarium family and cafeteria patrons. Students on an up-to-date farm are expected to have a knowledge of farm mechanics, some carpentry, and other tool work. Here is a broad field for men interested in agricultural pursuits.

This school of activities has various other shops. Recently work has begun in the new mechanical building. Madison has always followed the policy of erecting buildings with student labor. This season it has considerable structural work planned, and a number of men desiring to train along these lines can have work. The school will be glad of the cooperation this season of skilled mechanics and builders who may desire to fit themselves for some line of self-supporting work in the South and wish to pay expenses by labor while they get some other branches of the work.

Madison has a sanitarium, a food factory, a printing department; it is operating a treatment room and a vegetarian cafeteria in the city of Nashville, and all these departments are manned by students.

It takes a good big working force to keep the machinery running, but the running of the machinery, in other words, the operating of the plant, is a very vital part of the education. All these industries are laboratories. In such a school, every day is examination day, and that student is counted a success who can put the job across.

This school of activities must operate the year-round. There is no time for any prolonged vacation. Well defined courses are offered, and students are expected to remain until they have completed the course for which they register. Summer and winter, the cafeteria, treatment rooms, and the sanitarium are looking after patrons. Students in these departments are receiving a business training.

The ultimate object of all this is the preparation of efficient workers for a world work. The calls for workers are urgent. We wish men and women who have not yet

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decided to train might hear them for themselves. Then, surely they would sense the need and respond.

We are calling now for students who desire to enter school this spring and summer. There are special opportunities for fifty of the right sort. Send for the calendar and application blanks. Here is Christian training for practical missionary work, and it need not cost you a cent of cash.

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### Changes in Educational Ideas

THE Madison School was represented at the annual meeting of the American Association of Junior Colleges by Professor Floyd Bralliar, head of the science department. This meeting was held in Chicago, the twenty-sixth and twenty-seventh of February. There is a strong movement on foot to revamp the educational system of the nation, so that grades one to six will be covered by the grammar schools, grades seven to ten inclusive by the high schools, grades eleven to fourteen inclusive by the colleges, and grades fifteen and sixteen, and beyond, by the universities.

The state of Massachusetts is following the lead of California in the development of the junior college for all youth, and looks to the time when there will be a junior college operated by the state within fifteen miles of every citizen. Much of the discussion centered around the subject of the public junior college. California already has twenty-five such institutions, or more. The state of Missouri is working along the same line.

These junior colleges are doing two types of work. The first prepares for the regular college, and twelve grades of work are a prerequisite. The second class offers trades and technical courses, and any student over

eighteen years of age, and with ability to do the work, is eligible.

It seems the time of all times for us to develop to the full the school of activities which trains for life work. Fortunate, indeed, is the institution so located that it can build up campus industries which give work to support the students in its technical courses.

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### About the Place

ON THE third, Brother and Sister James Lewis left Madison to connect with Asheville Agricultural School and Mountain Sanitarium, near Fletcher, North Carolina. This is a sister institution carrying both rural and city work, having treatment rooms and a vegetarian cafeteria in Asheville. Mr. and Mrs. Lewis have been members of the faculty at Madison for a number of years, and it was only because the needs of the North Carolina institution could not be lightly passed by, that they were released from duty here. They were accompanied by Brother Kenneth Gibson who will assist in the agricultural department. Miss Selma McAfee, who recently completed the nurses' course, went with the company as far as Knoxville. After a brief visit with relatives in the northern part of the state, she plans to connect with a medical missionary endeavor farther South.

THIS week, Professor and Mrs. S. W. Boynton of Hurlbutt Farm School, located near Reeves, Georgia, were among the visitors of the place. That school is interested in cafeteria work in Chattanooga, and a movement is on foot for these two centers to combine forces with a view to strengthening both. Brother Hewitt of Reeves has been in charge of remodeling the building in Chattanooga, and the cafeteria force plan to reopen in new quarters at 618½ Market Street, the middle of this month.

AS WORKERS leave Madison to answer the calls coming from various places for teachers, medical workers, farmers, cooks, dietitians, their places should be filled by others desiring to prepare for active service. Time is too precious, and the calls are too numerous, for those whom the Lord is calling to delay.

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A WORD of appreciation to friends who have been generous in helping the Survey publishing fund the past few weeks.

# The Madison Survey

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MARCH 19, 1924

No. 12

## A Letter to the Young People

By Dr. Sutherland

FOR SOME TIME I have wanted to address a letter to the young men and women of the Seventh-day Adventist denomination who are not already giving their whole time to work the Master has outlined for them. I want to speak personally to any who may have felt that there is no place for them in this work.

I am in position to hear a multitude of calls from places needing the assistance of strong young people, consecrated young men and women who long for an opportunity to show their love for their Master by a life of sacrifice and service. The great things of this world, most of them, have been done by young people. Heavy responsibilities, mighty movements, have been carried by young people, people in their prime, and that will be the case in the close of earth's history.

With calls coming to us over and over again for efficient workers, we are not able to meet the demand. Those who do the work called for must have the spirit of self-sacrifice. They must have faith in God, and a willingness to trust the Lord to supply their necessities. For I am not calling workers to lucrative positions; I am calling them

to the fields that need the spirit of the Master, the spirit of the pioneer. Many of our young people have not been educated to do such work as this, to make sacrifices, to give up selfish interests for the sake of carrying forward enterprises that the Lord is calling for. But a willing heart is a good beginning, and then the training for efficient work can follow.

I APPRECIATE, more than I used to, the experience of the great Teacher who walked among men, calling them to lives of activity for their fellow men. Disciples would follow Him for a time, then turn back to their former ways of living, because the path He marked out called for too much

sacrifice. The way was too straight, and the path too narrow, for many of the Jewish youth. Their ideas of missionary work differed from His. And, finally, most of the work of the Master fell into the hands of the Gentiles, men and women who had not known Him as His people had known.

The Lord is looking for willing service. His call is sounding throughout the world, and from all quarters men and women are going to respond, that the final work in the world may be completed. But just now there

### Young Men and Women

GATHER a stock of knowledge. Constantly improve. Keep reaching higher and still higher. However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To Him belong your powers of body, mind, and soul, and for Him these powers are to be used. Your time, your influence, your capabilities, your skill,—all must be accounted for to Him who gives all.

—*A Call to Service*

is a wonderful opportunity for those of you who have been reared with a knowledge of the times and the seasons. I have felt deeply concerned over our young people, lest they repeat the experience of the youth in the days of Christ. He came to them and they knew Him not. He is giving us now a chance to work for Him in most marvelous ways. Shall the time pass, and we not respond?

**T**HE Master has told us some very definite things to do for Him. We are to enter the large cities with a gospel of health. In those cities, memorials are to be erected for Him, such memorials as medical missionary centers, in which people are fed a healthful diet, and the sick are treated without drugs.

We should see the establishment of country bases for this city effort, where simple sanitarium work is combined with a school, with agricultural pursuits, and with the preparation of health foods. The same voice that spoke to the Jewish people when the Master was on earth is now speaking to our young people about these things. From the tardy response to the call for workers, one is led to fear that many of our young men and women hesitate to take up the cross for daily service.

The prophet Amos tells of young people who delay too long in these last days. And then, when it is too late, they wander terror-stricken over the earth, seeking for the things they have lightly passed by. It seems easy to ask to be excused today, but the time may come when we will regret most bitterly that we pressed our excuse until we were passed by and others picked up our neglected tasks.

We are living in a time when no young person who knows the truth for these times can afford to be inactive. Every young man and woman in the ranks should either be in some active pursuit through which he is spreading the gospel, or he should be in preparation for some such activity. Laymen of the church are to do a great work, and in this work, the young people are to bear an important part.

**A**T PRESENT, I have in mind a company of young men and women who are carrying forward a city and rural enterpriseria and treatment rooms in the city, and they have a farm not far away. At the farm,

they need to put up a few buildings for the comfort of the family, and to provide facilities for the care of the sick.

These young people are not in the work for money. They are making their own way. They cannot afford to hire help from the industrial world. They need the help of one or two good, conscientious young men who have ability as carpenters and farmers, and who have the spirit to work on the same financial basis as the rest of the group. This calls for sacrifice. We recognize this, but there is a blessing and an education in it for the right sort of young person.\*

Another situation is very clear in my mind. The group at Chattanooga are remodeling, and about to open the cafeteria in new quarters. It has been necessary for Madison to loan some of its permanent workers because of the dearth of qualified men and women to meet these calls.

Madison sends a group of fifteen or twenty to the city each day for the Nashville cafeteria and treatment rooms. Its farm, shops, mechanical departments, construction work, sanitarium, and food factory, are all operated with student labor. If the school hires outside help, that is, if it adopts that policy, it cannot give students an opportunity to work for their expenses. One of the telling things about Madison is the chance it gives the student who has little or no money. So, to meet the demand for help all along the line, here, and in a number of the units, and in places that are not yet manned, we are offering fifty people a chance in the school this spring to make their expenses such as board, room rent, and so forth.

**I** WELL REMEMBER the time when we struggled to find work for students who wanted an education, but lacked the money. Now the work is here, more of it than we know how to compass. Our call is for the young people, young men and women of the right sort.

This letter is directed especially to a large class of ambitious young people, who are out of school because the bank account is low. They want the training, but cannot pay cash. They are Christian men and women, and want to train for efficient service. To these, we offer a chance. They should have good health, ambition, no bad habits, economy, and a willingness to sacrifice. There

is no place for a man or woman in self-supporting missionary work unless he is willing to go the full length.

We are prepared to help FIFTY young people this spring. We will give them the chance of their life, if they are ready to train for the enterprises we have mentioned. There is a blessing in this sort of work, for it is a plan similar to that which the Savior followed.

A calendar and application blanks will be sent upon request. You do not need to wait for the opening of a fall term, for here school activities are alive the year-round. One can enter any month in the year. Write while the thought is clear and the desire strong.

### Teaching by Means of Moving Pictures

THE YOUNG MEN in the agricultural class are full of enthusiasm these days as they divide the time between instruction in the class room under Professor Charles Alden and work on some project in the field. Not long ago, a teacher from abroad, who is accustomed to the traditional methods in the school room, paid this class a visit. As students entered the class in overalls, there was some anxiety to see the reaction in the mind of this teacher, who was so unacquainted with this way of combining work and study. How would it appeal to her? She listened intently to the practical discussion of field crops and soil conditions, illustrations being drawn from the school garden, or the plot by the river, or the orchards on the hill. On leaving the room she remarked to a friend, "How refreshing! That is simply entrancing. That is teaching in the true sense."

The family as a whole has an occasional lesson along agricultural lines from the same teacher. At a recent meeting, he stressed the modern method of the moving picture in educational work, the moving picture meaning, in his mind, the students at actual work — students working out the things they are studying with the help of books.

"People do not pay much attention to what you say, except as what you say corresponds with what you do. Some people are inclined to feel that when they put on overalls, or a work dress, they are getting out of the work

of the Lord. That should not be the case; it should not be the feeling of our students. We are to be witnesses for the truth. The Scripture makes no distinction as to the place where we witness, whether in court, in the pulpit, or in the field, or sawing boards, washing dishes, or cooking. We are to be witnesses all the time and in all places.

"Some of us may have to change our mental attitude toward the common things of life before we become witnesses that need not be ashamed. If called into court to speak for our faith, we are apt to put on our good manners and make the best appearance possible. When we awake to the fact that we are witnesses in the same sense in our daily work, we will have on our good behavior all the time. We are to be living epistles, known and read of all men." We are on the witness stand in the common things of life. Every hour will give opportunity, in duty and labor, to present the doctrines of Christ.

"We speak often of the 'loud cry', and we are apt to think of it as a big noise. To me, it means, not a big noise, but every man reaching the high standard of living epistles. God has created every soul with a capacity for knowing and loving. When, in working with people, we see them as the handiwork of God, created to know and to love, we will be gentle and considerate of them. We are created with capacity for knowing and loving, not with capacity for jealousy, hatred and backbiting.

"When we deal with one another, we are dealing with one of the masterpieces of the Creator. When we work with growing things, we are working with the things of God. He has made all, the clouds, the trees, humanity, the carpet of grass, all, to demonstrate the divinity of the Creator. When we work with such thoughts in mind, we lend a dignity to labor.

"Meetings have their place. I have great respect for your meetings, and for your committee work, for there should come strength from the friendly touch, inspiration from the counsels, and courage for great endeavor from our study together. But the actual strength of character comes from acting a part in the great moving picture of industry about this place. Even when we reach the other shore, we shall plant vineyards and eat the fruit of them; we shall build

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houses, and inhabit them, and we want to enjoy to the fullest there that of which we have had a foretaste in this world.

### In the Cafeteria

THE well come to the cafeteria for food that promotes health, and there are sick who come for health-giving suggestions, prescriptions, advice, recipes.

In one end of the building at 151 — 6th Avenue, North, in Nashville, nurses are treating the sick, and instructing them as they give the treatments. In the other end of that deep building, two hundred people, or more, are coming in every day for a wholesome meal, and for instruction in the principles of healthful living.

The dietitian at the cafeteria becomes a sort of public counsellor for the sick and suffering. One woman drove in miles from the country to learn, if possible, what to feed a sick member of the family whose stomach refused food. Later, she returned with joy to tell of good results that came as she followed carefully each step that was outlined for home treatment and careful feeding.

An old man of scholarly mien whose philosophic atmosphere was almost impenetrable, became most teachable when he fell sick. His heart warmed toward those who could give him physical help, and he became as a little child seeking advice.

All this is an inspiring work that may be done by many a woman whose previous experience has been in her own household, provided she is willing to take a bit of training. There is a world of opportunity here, also, for the young people who want to give their lives to service for humanity.

### Bits of News About the Place

A RURAL CENTER, which is conducting city work, asks us to send a man

to help with the farm work. We pass the call to you. Where is the farmer who can adjust his own affairs so as to throw his energies into a missionary center? Is there a young man, who was reared on a farm, who desires to assist such an enterprise as this? Men will sacrifice in all manner of ways for the sake of making money. Our fathers traveled across country in the prairie schooner, lived in dugouts, toiled day after day against the elements, and won out. Young men of the church might esteem it a privilege to do some thing of the sort for the Master. If this meets the eye of such a one, we will be glad to correspond with him. We will put him in touch with one or more places that are looking for help.

TWO WEEKS ago Elder M. A. Hollister, retiring president of the local conference, spoke to the family on Sabbath, dwelling upon things that are coming on the earth, and the need of that faith which holds one steadfast through all temptations. This week, Elder G. W. Wells, president of the Southern Union, occupied the pulpit on Sabbath morning. Among other visitors were Elder H. B. Thomas and wife, who spent the week-end previous to their trip to California where they will make their home.

THE daffodils appeared about the first of March. The season is rather backward this year, snow falling as late as the tenth. But with snow in the air for hours, it failed to make much impression. The lateness of the spring makes probable a good fruit crop.

MISS Frances Davenport, of Washington, D. C., a school chum of Mrs. Scott when both were Vassar students, is spending a little time at Madison, renewing her energy for research work which she is carrying on for the Carnegie Institute.

A SHIPMENT of trees, apples predominating, reached the school this week for the Hilltop Orchard. Joe Sutherland and Cyrus Kendall are taking the lead in the work of pruning, spraying, and setting of trees.

FRIENDS of Glenn Smith, a former student, were glad to see him after an absence of four years. He and his wife are living near Lawrenceburg, and he spent a few hours at the school this week, with his sister, Mrs. Goldie Conser.



Return

# The Madison Survey

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## Find Your Work and then be Happy in the Doing

IT IS A PART of the gospel message to the world that the Lord has a place of usefulness for every one as soon as he is converted. "Go, ye," is the Savior's commission "To every man his work," is the expression used in the story of the Master's work as given by Mark.

The plan that every Christian should devote the major part of his time to the spread of the message which means his own salvation, has been terribly twisted by the enemy. Most Christians in this day and age seem to think that their duty is complete if they devote a few hours out of the week, possibly confining them to the Sabbath, to refreshing their minds by study of the word of God, and in keeping their souls alive. They may not die at once on this program, but such methods are not conducive to a strong spiritual existence. Nor is this what the Lord has outlined as the ideal for His people.

We often quote the words, "It will take all to buy the field," that field which, according to the parable, contains the priceless pearl of redemption. That is but another way of saying that when we name the name

of Christ nothing should be held in reserve. Time, talents, strength of body and mind, money,— all belong to the Master.

We are endowed with ability to do certain things better than we can do other things. That native ability will be recognized by the Lord in the apportionment of work for the great Cause, and He will use us to the

limit, if given the chance, be our talents one, or many. The first step is to bring ourselves to the place where we can say from the heart, "Lord, here am I, use me."

Noah, Daniel, Job, Moses, Joshua, Joseph, Paul,— these and hundreds of others whose lives are recorded in the scriptures, came to the place in their careers

where they abandoned themselves to the work of the Lord. Success is in proportion to the degree of abandonment.

IN THIS AGE of feebleness and disease, it is refreshing to read that, "In His providence, God places before human beings service that will be as medicine to their diseased minds." In service for Him we are to find strength and health. The work he gives us is to be like medicine to the sick. Those who have physical ailments will go to great lengths to secure relief. Here the

### Train for Efficiency

THE work of winning souls to Christ demands careful preparation. Mechanics, lawyers, merchants, men of all trades and professions, are educated for the line of business they hope to enter. It is their policy to make themselves as efficient as possible. Should the servants of Christ show less diligence in preparing for a work infinitely more important?

—Study to Show Thyself Approved

From a Chapel talk by Dr. Sutherland.

Lord is telling us, that He has so arranged things in His providences, that the man who finds his work, and does it with the right spirit, will find himself getting stronger and better in health. The service will be like medicine to him.

In order to get this relief from service for the Master, we must accept the service in the right spirit. We cannot be complaining that the work is too hard; we cannot get it if we envy others, or have the spirit of the grouch and faultfinder.

**T**HERE are a variety of activities that the Lord has assigned to laymen of the church, activities that He wants done in order that the world may learn the nature of the heavenly Father. Among other things, He is asking that His people treat the sick according to rational methods, that they teach the principles of healthful living, that they feed good food, and teach others the proper preparation of foods that promote health.

He is asking that the common people live the truth they profess in rural districts, teaching the dignity of labor on the soil, in the shop, or in the home. He is calling for teachers to live among the people, exalting the common duties of life, such as agriculture, and other professions required in the maintenance of life and health.

He is asking His people to conduct schools, many of them, each on the land, giving students a chance to learn the laws of growing things and to eat the fruits of their own work. He is asking for sanitariums and treatment rooms, many of them, in cities and rural districts, each an educational center from which light will radiate.

It is not the greatness of the work that calls forth His approval. Some people hesitate to undertake anything, because they are not able to do some big thing. But, "the approval of the Master is not given because of the greatness of the work performed, but because of fidelity in all that has been done." Note that word FIDELITY.

Sometimes we are puzzled, almost discouraged, because the results of work seem so small. The devil wants us to become discouraged over such things. But listen to the words of comfort: "It is not the results we attain, but the motives from which we act, that weigh with God. He prizes goodness and faithfulness above all else."

Some people never live to see the real fruit of their labors. Their lives are spent in seed-sowing, and the harvest is reaped after they are in their graves. But God knew the faithfulness of the effort, and He rewards accordingly. It is so in the work today. We are to do the task He sets us, do it with fidelity, and let Him be the one who counts the souls saved as the result, the lives influenced, the characters built for eternity.

**I**T IS hard work to run a cafeteria, a treatment room, a school, a farm, a sanitarium. It takes all there is of the workers to make a success, together with all the blessing the workers are able to appropriate from the Lord. Sometimes even then, success is not apparent to the toilers. "Should they cast away their confidence because their labors do not always bring the results that they so greatly desire to see? True workers will not despond in view of the work before them, arduous though it may be."

God calls upon His people to give themselves for the service of others. It is well to remember, however, that while working for the benefit of others, while others are blessed by our efforts, the worker, himself, gets greater benefit from the service than anybody else. That service rightly performed, performed in the spirit of cheerfulness, is like medicine, and there follows the promise of health to the worker. This health is not only body strength, but it implies mental and spiritual growth and strength as well.

**I**T IS a great thing to grasp these promises of the Lord, to step out on them by faith, as the Savior stepped on the tossing waters of Galilee on that stormy night. The enterprise we conduct for Him may take all we have, it may tax our resources to the limit, we may lack facilities, but we become co-operators with Christ. The highest form of teaching is found in a demonstration of the truth through active work. "Go ye into all the world and teach."

The farmer whose lands belong to the Master, and whose life is shaped by Him, will be a teacher. In this country we need educated farmers, "a new presentation of farmers," who are teachers in the community; whose farm becomes the center of all sorts of Christian work, and the base for a city missionary center.

We need health-food workers, teachers of the splendid art of serving wholesome food.

There are housewives in the churches to whom the Lord is saying in unmistakable tones, "Go ye, and teach," teach the truth to hungry men and women, demonstrating it along the lines for which your talents prepare you.

We need medical teachers, and school-room teachers. That call for Christain teachers is such a broad sounding call that it takes in many who have not been counting themselves as teachers.

Before you let the thought pass out of mind, stop to consider just how much you need "the medicine," which the Lord says service to Him means to His followers. There is a place some where, and if you want to find it, why wait any longer? If you want it, and need training for greater efficiency, why wait any longer? "To-day, if ye hear His voice, harden not your hearts."

#### A Chance for Fifty Students

MADISON offers fifty students a chance this spring to train for Christian work, and to make school expenses while in training. There is a place for farmers, carpenters, painters, plumbers, teachers, food workers. Details are ready for anyone who is interested. Write us.

### A Booster for Madison

WHY am I such an enthusiastic booster for Madison? Because, according to my observation and judgment, this is one of the biggest, possibly one of the most successful, pieces of educational work I have found during many years spent in teaching, study, travel, and research work.

It comprises courses of study including the practical, cultural, and professional, and gives instruction to the student in a way that writes it into the nervous system for keeps. There is no such thing as learning today and forgetting tomorrow, for along with the knowlege gained from texts and teachers goes the putting into actual practice the theories learned.

That is realized by all thinking educators as a necessary part of education, but at Madison, instead of making doll houses and furnishings, bird houses, stools, toys, and so forth, students build cottages for themselves, or to enlarge the sanitarium, furniture for these cottages, rugs for the floors, uniforms for the nurses, draperies for the windows,—things that are actually used.

The electrical students put in and care for the electric lighting system, and the like. Agricultural students, instead of pruning one or two trees, or grapevines, to show the class how, care for whole orchards and vineyards, as well as do missionary work by giving demonstration to the neighboring vicinities.

They raise the crops — hay, potatoes, and wheat, and vegetables for the family, a few hundred strong. They have a dairy clean enough for a kitchen, producing milk and cream for this same family and sanitarium.

They have their own laundry and pressing establishment, and a bakery and food factory, with other surprises I have not yet found out by half.

You see I have dealt mostly with the practical side — and I have touched that only in high places—because it is done so much more successfully here

than anywhere else I know, the Opportunity School in Denver, Colorado, having come more nearly teaching its students to really do things than any I know except this.

I would be willing to put up its literary and aesthetic department students against any others of the same age and experience to prove what I think of them, and as to being well-rounded and developed, from the standpoint of physical, mental and spirital growth, I would not be surprised to see them outstrip any others.

Of course, there are some reasons for this:

(a) Their desire for such training and for service to humanity in one of the qualifications necessary to entrance.

(b) Money is of little value in order to obtain the blessings here, self-support by industry and thrift being another qualification.

(c) Self-government and cooperation have a fine influence for individuality and self-reliance.

(d) No person is discriminated against, the necessary qualifications being that of a Christian broad enough to respect the beliefs and practice of this family. Association with students who are here from the four corners of the earth has a broadening influence.

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Last, but not least, a word about the faculty. I have had instructors from several of our biggest universities with which to make comparison, but I am like the high-tempered driver who stood speechless when the back-end of his apple cart fell out, letting the apples roll down hill.

When asked why he didn't say what he thought, he replied, "I haven't language adequate to express it." But, measuring these teachers from a worldly viewpoint, they are men and women whose writings are widely read, who have left big salaries for a mere pittance (in money) here, but who choose to follow "the gleam", and who are walking in the steps of the great Teacher, Himself.

I have only touched some things. There is the sanitarium, with its waiting list, the vegetarian cafeteria and treatment rooms down town, (these are the places where the necessary evil, money, is made to supplement farm and school products), the chapel exercises where lessons in service, good cheer, faith, hope, and love, keep the mind healthy, and a string of "units" scattered throughout the territory, manned often by students from the central training ground at Madison.

—Mary Fortner

### News about the Place

THE small bakery building, put up some years ago, is being remodeled, fitted with a larger oven and a mixer for making the well-known Madison whole wheat bread, used by the institution and sold in the city.

ONE room and a sleeping porch are being added to the tank house, near Gotzian treatment rooms, the home of Mr and Mrs. A. J. Wheeler. Mr. Shannon, Mrs. Wheeler's father, is doing the work.

PRESIDENT Frederick Griggs, of Emmanuel Missionary College, Berrien Springs, Michigan, has been lecturing in a number of Southern institutions. He spent a few hours with friends at Madison during the week.

THE last of the week, Brother W. G. Meyer, his wife and son, Walter, of Battle Creek, Michigan, reached Madison. The parents are interested in cafeteria work and the son in agricultural pursuits. Brother Meyer is already a trained nurse, and it is the purpose of the family to assist in self-supporting activities in the South.

THE nurses-in-training at the City Hospital, Nashville, are having class work in dietetics two hours per week under Mrs. Sutherland, and are spending an equal amount of time in the study of hydrotherapy and message under the instruction of Miss Gladys Robinson, member of the Madison faculty and head of the city treatment rooms.

THE cafeteria in Chattanooga is opening in new quarters, and Mrs. Lida Scot who is spending several days with the workers, writes of interesting experiences. To illustrate: several days before the time announced for the opening, by invitation, the cafeteria entertained a group of thirty welfare workers. Dr. T. P. Abernathy, professor of history at the University at Chattanooga lectured to the convention at the cafeteria in the afternoon.

WE NEED a faith that will see the hand of the Lord leading in all the things that come to us," said Elder O. R. Staines, in his sermon Sabbath morning. The gospels tell of perplexity on all sides, and distress of nations, but in the midst of this we are told to "cast all your care upon Him, for He careth for you." Elder Staines gave a number of interesting incidents in the lives of workers in various parts of the world, showing the protecting hand of God as they go about in the midst of danger. "In the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation—God's chosen people will stand unmoved." Laymembers hold the key to the situation. It is the church at work that will bring success. We have no great men, but we have a great truth, and as men give their lives to God for service, that truth will triumph.

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## The Time for More Rapid Movements

THE essence of all real faith, we are told, is to do the right thing at the right time. The enemy of the Lord's work in the world is ever ready to persuade Christians that they need not be in any hurry to answer the call of the Master for service. "There is plenty of time," he argues; "hold on to your own business until you have made a little more money, or until conditions are a little better, or until the children are a little older." You have heard these whisperings. In many a family, these arguments have been carried out to such an extent that the "first love," the fervor of spiritual life, has been lost.

The world seems rocking in its course. Men and women of the world know that we stand on the verge of great changes. A minister from middle Europe portrays the troubles of his people, and predicts for America, now resting in such security, a similar state of affairs in the near future. And his predictions are backed by the sure word of prophecy. It is no time for Christians to be sleeping. How can one tell whether or not church members are slum-

bering? Do the sleepers themselves rouse often enough, and is their lethargy broken sufficiently, for them to know the danger?

LOOKING back over the past twenty years, the years of the work at Madison, one sees wonderful changes in social conditions, and in the opportunities for laymen of the church to do an effective work.

Twenty years ago rational methods of treating disease, as practiced by sanitariums of the Madison order, were looked upon with suspicion. Little importance was attributed to the subject of diet in the care of the sick.

Thousands of dollars

have been spent by our people in an attempt to build up institutions, but they failed to succeed, for they lacked the support of the medical fraternity which, at that time, opposed these methods of treatment.

When sanitarium work was started at Madison, it was considered almost an impossibility. It was so far from the city. Its buildings were simple cottages connected by covered ways. It was so different from the ordinary hospital, or sanitarium. Surely, it was a doubtful enterprise. But there were

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### Every Church Member a Worker

WE HAVE COME to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us.

—*Our Sanitarium Work*

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some men and women who had a vision of what should be done in rural districts, and in very simple ways, and by laymembers of the church. They have worked quietly, year after year. Today, the Madison sanitarium attracts a patronage not only from its immediate environment, but from many states beyond Tennessee.

One thing that is often remarked by patrons is the fact that Madison has never resorted to advertising. Its system has been to send pleased patients to their homes, depending upon them to pass to others the advantages of "the little sanitarium in the woods."

**T**WENTY years have passed since Madison was established. We have entered a new era in the history of medical missionary activities. There are now, in the South, six other small rural sanitariums. These have a corps of thoroughly trained nurses who are carrying forward their work in a simple but effective way. Their growth and prosperity is a demonstration that people of the South are not only willing that this work should be done, but they are encouraging the establishment of other similar institutions, many of them.

Six Southern cities have been entered with cafeterias and treatment rooms, all operated in this simple fashion by consecrated men and women representing the laity of the church. It is an appealing sight to see from two hundred to three hundred patrons, representing the very best people of a city, sitting at a cafeteria table every day. People not only come to the treatment rooms, but they are calling for our nurses to come to their homes. People want our food, and they want the treatments that bring health without the use of poisonous drugs.

Many of the physicians in these Southern cities are willing to give their moral support to these enterprises and groups of conscientious workers. Never in the history of this work have we seen so many openings for doing things through which the third angel's message may be demonstrated.

**O**UR difficulty is not in finding people who want the cafeteria and the treatment room. Our difficulty is to find men and women of devotion who are willing to live the life that it takes to make a success of these enterprises. This dearth of workers is illustrated by our experience in Chattanooga

recently. The cafeteria was obliged to move, a new place had to be fitted up, and Madison has had to loan some of its permanent working force to man that enterprise. Hurlbutt Farm School, located near Reeves, Georgia, has espoused this city enterprise, and assumes the responsibility of operating the cafeteria. These cafeterias all look to Madison for their trained workers.

What does it mean? As you go through the ranks of Adventists, you find that thousands of them are doing little beside their own business, while the calls are sounding for workers. They attend services on Sabbath, but "it is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity."

The instruction goes further to tell us that "a cheap Christian character works more harm in the world than the character of a worldling. Men will believe, not what the minister preaches, but what the church lives."

**A**S A PEOPLE, we claim that every converted man and woman should be an active missionary. That is, he should have some mission, some work, which he is doing for the advancement of the message. Have we reached such a condition of unconcern that we consider preaching and the distribution of literature the only worthwhile missionary work? Preaching and the distribution of literature are important parts of the work, but to minister to the physical wants of people breaks down prejudice and prepares the way for preaching.

This is the teaching of our literature. Is it only a theory with us? Are we willing to accept the theory that the truth should be demonstrated to the world through such means as the cafeteria and treatment room, but not willing ourselves to live the life of sacrifice which makes these demonstration centers possible? Only a very small percentage of the church membership is engaged in preaching, or in the continuous distribution of literature. "Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."

We are giving our time and energy to the world. No wonder the Lord tells us we are not half awake.

THIS is not as it should be. It is time for a decided change. "In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind," and will be put to work in the great harvest field to warn men of the approaching crisis. They are called to act as teachers of right living, nurses of the sick, devoting their lives, as did the Master, to the doing of good to their fellow men.

The blacksmith develops muscle as he swings the hammer; so the Christian develops spiritual nerve and muscle by doing the things God asks him to do. "Church members have not been encouraged to use spiritual nerve and muscle in the work of advancement." They have been hovered over by ministers, instead of being trained for strong work which calls for initiative.

The church has a list of activities assigned to it, and as men and women are converted, they should be encouraged to undertake some one of these activities. The cities should be entered with the message of health through treatment rooms, or through cafeterias and health food centers. Does the slowness of the response to calls for this type of workers indicate lack of spiritual nerve tone? Have we been overfed, and have we lacked exercise, until we are sluggish in mind and body. We are told that if we should continue the program of the past twenty years another twenty years, we would then be no nearer the kingdom than we are now. Something needs to awaken us. We need to put on the armor and get into the midst of the struggle.

The prophet Ezekiel has a graphic way of describing the condition of inactivity. He writes, "They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art to them as a very lovely song of one that hath a pleasant voice, and can play well on an

instrument: FOR THEY HEAR THY WORDS, BUT THEY DO THEM NOT."

The Lord is looking for a church that will work. Christ set the example by a life devoted to medical missionary activities. If, as a body, we should arise to do the things the Lord has told us to do, the church would move the world.

It is useless, however, to censure the body as a whole. We have to deal only with our own case, our own home. The call is sounding for workers. What is your response?

### The Heavenly Provider of Foods

THERE came times in the Savior's life when it seemed that He must get away from the crowds. Such was His experience following the announcement of the death of John the Baptist. Sorrow filled His heart, and to the disciples He said, "Come ye yourselves a part into a desert place, and rest a while."

The Master and His little group of followers had been working hard. Their days had been filled to the brim. Some times it was difficult even to find opportunity to eat. So they entered a boat, hoping to quietly withdraw from the multitudes. But the people saw them leave, and they ran around the lake, and were already on the spot when the boat landed.

The spirit of the great Teacher shines out at such times as this. Much as He needed rest, much as His heart yearned for a little quiet time with His faithful few, He could not resist the pull of the multitudes. They were wanting His word. He was "moved with compassion toward them, because they were as sheep not having a shepherd: and He began to teach them many things."

He was a teacher, primarily, a teacher. He gave of Himself in His teaching. A mind ready for truth drew from Him the precious message. Weariness was forgotten; the multitude was taught. But that was not the end. As the day began to wane, as night

#### Summer School for the Young People

IN AN all-year school, the summer is a splendid time to begin work. Madison has a place for fifty students of the right sort to make expenses by manual labor, and prepare for practical missionary work. Send for calendar and application blanks.

## THE MADISON SURVEY

Published weekly

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approached, some of the disciples called His attention to the great multitude far away from home. They had no food with them, and, to the minds of the apostles, the time had come for them to be dismissed.

The Savior had another idea. Instead of sending the people into the surrounding villages for food, He bade the disciples seat the multitude and feed them. The story is familiar of the bread blessed, and multiplied to meet the needs of thousands; of the fragments gathered in baskets to be used by the workers at some later time. Have we thought why He ministered to their physical necessities at such a time as this?

Not all who attended that rural gathering were converted and became followers of the Nazarene. To some it was probably the beginning of a new life, but others returned to their ordinary line of thought and were lost among the masses.

Years later, the scenes of that day came afresh to the mind of one who had appeared indifferent. "I remember the crowds that followed out into the country that day. I was in that crowd. I did not pay so much attention then to what the Man had to say, but I remember the close of the day, when He told us to sit on the grass, and there, about five thousand of us, on a great grassy hill-side, watched Him as He took bread in His hands, looked to heaven, blessed it, and handed it out. We talked, we ate, and later we went back to our homes. I have never been able to get away from the thought of that meal. It brings His face to mind every time, and the earnestness of His tone as He spoke, and the people, many of them, hung on His words."

Jesus, in His life work, did many things of this sort to impress on the minds of His hearers the great truth that God is near His

people and looks after their physical as well as their spiritual needs. This is one way by which He has taught His people today that they should feed the hungry. It is the great commission to conduct cafeterias. The disciples had their part to play. They served the multitudes as the Master provided the food. That is our privilege today. In all our food work, in all our efforts to help the sick through treatment rooms, or by ministry in the private home, we need to recognize ourselves as co-workers with the Lord.

With that mental attitude, the work will not seem too hard. When we see it all in that light, we will not long hesitate to enlist in the cause that is calling for workers.

CONDITIONS in Europe were pictured to the family by Elder L. R. Conradi, of Hamburg, Germany, who spoke in the assembly hall on the afternoon of March nineteen. This is the fiftieth year, the jubilee year, for our missions in Europe, and a running sketch of the work and its growth was given, followed by some incidents from the days of the war, the financial stress of the present, and the need for thought on the part of those living in prosperous countries of the ease with which conditions may change. God is giving us opportunity to do things for Him in peace, that, a little later, will have to be done under great hardship.

ON THE evening of the twenty second, the family had a lecture by Dr. E. M. Sanders, Nashville surgeon, who spoke on the subject of endocrinology. Dr. Sanders is deeply interested in the training of nurses by the sanitarium, as well as in the methods of operation in the institution. He has the faculty of making a complex subject very intelligible to common people, and his lectures are always highly appreciated.

THE closing meeting of the spring week of prayer was conducted by Elder G. W. Wells, president of the Southern Union conference. He spoke also Sabbath morning, the twenty-second of March, conducted the faculty study in the afternoon, and, later, met with the young people. Sunday evening, Elder A. Grundset of Minneapolis, who is spending a few days in the South, spoke at the chapel hour.

"The Survey advocates principles I have always believed."



# The Madison Survey

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VOL. VI

APRIL 9, 1924

No. 15

## The Kiwanis Club is Helping

SOME weeks ago notice was given, through the SURVEY, of the fire that destroyed the school building of the Baker Mountain School. The Kiwanis Club of Hickory has been assisting this home for orphans, and a recent issue of the *Kiwanis Magazine* contained an article of some length concerning this mountain school.

The *Literary Digest* of March 8, in an article entitled, "A Farm Whose Chief Crop is Good-Will to Orphaned Children," quotes this article from *Kiwanis Magazine*, with an introduction which reads:

"Out on Baker Mountain, not far from the little town of Hickory, North Carolina, there is a unique farm. For years, reports a recent visitor, it has been run as a home for little orphans, by a remarkable couple, Mr. and Mrs. Marshall Johnston, who have developed their idea with 'no financial backing,' earning their support and that of their small charges directly from the soil. 'It is interesting to note,' adds the visitor, 'that those who live nearest them have profound respect and admiration for the work that has been, in the past, so obscure, and which has been operated on such a simple plan.'"

Then follows the article from the *Kiwanis Magazine*, describing the work of Brother

and Sister Johnston, only a small part of which we have space to quote. It says:

"In a fertile spot in the south mountains of North Carolina, about nine miles southwest of Hickory, there is a small farm that is unusual. The place has not gained the little publicity it has received because of its peach orchards, although in early spring the hills are a bloom and the fragrance of

the blossoms is everywhere.

"... The unusual thing about the farm is that from a commercial enterprise it has gradually changed into a home for orphan children. There are now twenty-eight youngsters from about six to eighteen years of age receiving shelter, food, clothes, edu-

cation and love from the owners, Mr. and Mrs. Marshall Johnston. During the eighteen years the Johnstons have kept 'open house for friendless children,' three hundred have called the farm 'home,' and have spent the formative years of their lives there before entering the game called life."

THERE follows a picture of the father and mother in this "home," their days full to the brim with work. "Most of the charges are too small to be of any material aid, and although they are anxious to help, the little services they perform do not begin to weigh against the expense of their mainte-

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### Help the Rural Schools

THERE are those among us who have been in the truth for years, who have never seen, nor sensed, the need there is for working the highways and the hedges. All such should seek for conversion of heart, for divine enlightenment, that they may discern the needs of a dying world. — *Words of Encouragement to Self-Supporting Workers*

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nance. For this reason the increasing numbers being cared for drains heavily upon the finances now available for the home.

"It is now the hope of the Kiwanians, and others, of Hickory, to see a home commensurate in size and architectural beauty with the work that is now being done with meager accommodations. The site they are holding for this home is on a hill, and from it one can see into Virginia, South Carolina and Tennessee. When the home is built they plan to gather therein more children whose lives have been overcast by shadows. Numbers of littlechildren are living in homes so unclean, materially and morally, there is small chance of their becoming good citizens unless rescued from their present surroundings. Some of the children at the Johnston home come from places (we cannot call them homes) where if anything were known of hygiene, morality and the gospel of Jesus Christ, that knowledge was not allowed to affect the living conditions of the parents of the offspring. Since coming into an atmosphere of wholesome living, with love substituted for harshness, and human interest for indifference, these little bits of humanity have unfolded into lives of happiness, and are growing into beings of usefulness who can earn their livelihood."

God is raising up friends to assist Brother and Sister Johnston in their work of mercy for needy children. As the time has come for the annual offering for rural schools, we trust that the story of Baker Mountain School and the Kiwanians will inspire other generous-hearted people to give liberally for the building up of rural centers in other communities through which the gospel of the Master is shedding its light.

### A Covenant with God by Sacrifice

IT IS to be expected that those who enter upon a line of work for the Master will have to make some sacrifice. But the Lord regards the sacrifice. All who receive a reward from the Master will have made sacrifice of some things dear to the natural heart. "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

There are two classes in the world. The first live for themselves. They love ease and pleasure, and of them it is said, "They have their reward." Members of the second class

make the things of their Lord first. They have chosen the narrower way, the hill-climbing, but it brings results that the others do not even dream of.

Christians living for themselves, working for themselves, are called to awake from their sleep. The time is short at best, and unless some active program becomes theirs, they are in danger of drifting away from the Lord.

Our young people should either be out in the work somewhere, doing something of a progressive nature for the advancement of the message, or they should be in training for such work. What are the young people in your home doing?

The older members of the church need to be linked up with some enterprise through which they can teach the gospel, or they, too, may find their anchor slipping.

Christians should be one hundred per cent active. We are told that not one in a hundred is doing anything but his own worldly business. Ninety-nine out of every hundred, therefore, need to bestir themselves. They need to get into some other form of work, or, they need to be in training for something actively Christian. Where are you?

The school at Madison offers unusual opportunities to those who desire to exchange their present life for one of greater usefulness. And the training offered in this school is not dependent upon money. Money is a help in this work, but training can be procured by those who are willing to work for it with their hands.

Fifty students can have this chance this spring. Why wait any longer? Let us send you information.

### Donations for the Rural Schools

THE rural schools of the South need the assistance of friends in other sections of the country. They should touch the hearts of our church members in much the same way as the work of Brother and Sister Johnston at Hickory has touched the hearts of the citizens of their town and the members of the Kiwanis Club.

Men and women are consecrating their lives to the education of children whose advantages for training would be small but for

these little rural centers on farms, conducted largely in a self-supporting way. Once each year a donation is taken to assist these schools. This money is not used to pay salaries, for these workers dig their support from the soil, but for added equipment to increase the efficiency of these schools. Be generous in your donations this year.

"There is a world to be saved. Let some of our consecrated teachers go out into the highways and hedges. . . Let no living soul — man, woman or child — selfishly rest satisfied with a knowledge of the truth. There are honest hearted men and women out in the hills that must be given the message of warning." This is the instruction and the encouragement that is given us to undertake this work.

Not all can do the work themselves, but all can have some part by donating of their means to help those who do give their lives. "Let none say, 'We cannot afford to sustain you in an effort to work in those out-of-the-way places.' What! Cannot afford it? You cannot afford not to work in those isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it."

It is with such instruction before us that we call your attention to the needs of the rural school work and ask you to be generous in your remembrance of it this season.

### News About the Place

THE four Johnson boys, Adolph, David, Joe, and Reuben, left Madison the first of the month. They are joining their sister, Miss Ruth, at their former home near Meridan, Mississippi, where she and Miss Martha, both nurses, and the young men, plan to build up a rural medical missionary center. This summer the boys will help in the erection of a house, and on the farm, and resume school work next winter. This is a family of six, all of whom have been in training at Madison in one capacity or another for several years. When the young ladies completed their training, they nursed to earn money to clear the debt on the home place, and for equipment, that it might become the center of a work dear to their hearts. There is a bravery and a devotion to principle about such an effort

that merits our cooperation. It is in line for the blessing of the Lord.

TWENTY-FIVE thousand feet of rough lumber has been hauled in from the highland rim above Goodlettsville this week. Gradually mechanical arts building is being equipped. A four-side planer and a 15 h p steam engine arrived this week. This planer was part of a saw mill equipment in the hills. The owner died and the machinery was sold at auction. It is considered providential that the school was able to purchase a high priced planer, in excellent condition, at a fraction of the original cost. There is a promise that when we are ready to go forward with work in this field, the Lord will open the way for the purchase of property and equipment, adapted to the needs, at very unusual prices.

THE Sabbath morning service was conducted by Dr. A. J. Harris, of Nashville, whose text is found in Romans 13: 11, "It is high time to awake out of sleep." It requires no stretch of faith these days to see that the world is approaching a climax. The time is here when, according to Paul's words to Timothy, men are "lovers of pleasure more than lovers of God," and when "they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears," and "shall be turned unto fables." God's people should be diligent students of the Word, that they may show themselves to be workmen of whom the Master need not be ashamed.

THE church school is carried by Miss Hartsock, assisted at present by Mr. McClure who has the eighth grade class in English, Mrs. R. B. King and Miss Bonnie Miller in seventh grade work, and Mrs. Bertram in drawing. Church school children are well provided for in the assembly hall, having a section of the basement to themselves, with central study room and three recitation rooms, all well lighted and ventilated. This grade-work is for the benefit of the children of faculty members, and other children whose parents are in training for some missionary enterprise.

THE month of April opened with weather favorable for farming activities. The teams and tractors are working early and late under the direction of Brethren Putnam and Hallsted. A team of mules was purchased this spring to fill the demand for

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more horse power made necessary by the work on the lawns and the purchase of the Ridgetop orchards. More man power is needed, also, but often it seems more difficult to secure the right sort of student help than almost anything else.

**F**OUR large hot water tanks and heaters reached the place last week, one for the sanitarium, one for the assembly hall, and a third for Gotzian treatment rooms, taking the place of several small tanks in this building and reducing the fire risk. Water is heated by steam coils within these tanks, thus eliminating stoves. These are all a part of the central heating system on which Brother L. H. Sargent and his men are working.

**A**RM loads of daffodils are coming down from the hilltop orchards. Patrons of the cafeteria smiled at the golden blossoms that greeted them on the tables and in the windows last week, and each carried a blossom or more away with him, a pleasant reminder of the rural surroundings from which the cafeteria and treatment rooms in the city are operated.

**D**URING the absence of Dr. Sutherland, who attended the meeting of the Home Missionary secretaries and the Spring Council, in Washington, Dr. Mary Dale was released from her duties in Protestant Hospital, in Nashville, to look after the patients at the sanitarium. "Rooms all full," is the word from the receiving matron as we go to press this week.

**I**T TAKES an average of one car load of coal a week for nine months in the year to warm and operate the various departments of the institution. This coal is hauled from Madison station. A steel dump body for the White truck has been purchased to facilitate the handling of coal. This releases

the other truck for general transportation of supplies from Nashville.

**T**HE Agricultural School and Mountain Sanitarium, near Fletcher, North Carolina, has been calling again for help, and Miss Marcia Anderson, graduate nurse of several years' experience, who spent some time at Madison this season for class work in dietetics and food work, left for Fletcher this week. She will be connected with the sanitarium end of that institution.

**O**N her return from Chattanooga, Mrs. Scott gave the family an interesting account of the remodeling and equipping of the cafeteria in its new quarters in that city, at 618½ Market Street. Mrs. Bralliar and Mrs. Sargent returned to their work at Madison on Friday after spending three weeks in Chattanooga.

**G**AINES LOWRY, well remembered by former students, comes out from Nashville frequently for the Sabbath afternoon meetings. He is taking a course in X-ray work at the City Hospital. He is intensely interested in his chosen work, and has developed a good degree of skill in picture making.

**B**ROTHER and Sister T. R. Treece are developing a rural center near Daylight, Tennessee. Brother Treece has been there about six months, while Sister Treece continued her training in the nurses' course. This week, she and her daughter Eva left for Daylight.

**B**ROTHER M. W. Wells is setting up a 15 h p steam engine in the laundry, that department having outgrown its former equipment. It was necessary to build a small addition to the laundry to accommodate the larger engine.

**A**NEW Ford jitney bus and a Ford sedan came to the school this week, the gift of Mrs. Druillard. These conveyances will add much to the comfort of sanitarium guests and patients, who come to Madison station by rail, or trolley.

"Here is a slight offering to help the paper. I am heartily in sympathy with your work and teachings, and have long seriously considered doing a similar work along the lines of health foods."

# The Madison Survey

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## Training Students To Carry Responsibility

**Y**OUNG people may attend school for years and yet not be fitted for life's work. The test of an educational system is the effectiveness of its training for the actual life its students are to live. Many educators today are changing their methods from the system that advocates book study almost exclusively, to one that divides the student's time between book study and manual work.

In this broader, saner method of teaching, farm activities are recognized as the normal foundation, "the A, B and C of education", as one writer puts it. For that reason the proper place for our schools is on a

farm where the students have land for cultivation. Crop growing, crop harvesting, and, later, the preparation of food for the table from the products of the soil,— these should be basic subjects in the training of all our youth.

"There is wisdom for him who holds the plow, and plants and sows the seed." That wisdom comes from the Lord. The Creator has promised to cooperate with those who are willing to work with growing things, and looking at it from the standpoint of the teacher, this realm offers a broad field for educational work.

The government is far-seeing in its appropriations for agricultural schools, and in the selection of teachers capable of conducting the work on the project basis. Boys who raise a fine crop, harvest it, sell the products of their labor, and combine that with the study of all the processes required, are getting not only a broad mental discipline, but they are growing a love for the farm and for

rural life that means everything to them and the nation.

**T**HE place for the Christian school is on a farm. The teacher in this school should love the farm and all the industries that center about the produc-

tion of food stuffs and the proper preparation of foods for the table. These are subjects assigned to the school by the Lord in His word, and to follow that plan of teaching, brings results in mental development, and in ability to carry burdens when school days are over.

So long has "book education" been in vogue that it is with some reluctance that teachers accept more practical methods, but there are some real reformers in the educational world. The *Chicago Tribune* of March 30, describes the results of an interesting educational experiment in the rural

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### The Master's Example

**B**Y PRECEPT and example, Christ has dignified useful labor. He was not willing to be defective even in the handling of tools. He was perfect as a workman, as He was perfect in character.

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schools of Cook County, Illinois. One hundred fifty four of them have been revolutionized by Edward J. Tobin, the county superintendent, and a group of coworkers. About three thousand children above the fifth grade are carrying what are known as "home projects," such as the raising of calves, sheep, poultry, goats, field and vegetable crops, cooking, canning, sewing, and so forth, and these activities are made the basis of a large part of their instruction in arithmetic, history, geography and science study from books.

Quoting the writer of the article in the *Tribune*: "Thirteen years ago Superintendent Tobin developed his idea of educating farm boys and girls by giving them a chance to work with practical home projects, and then study every angle of them in the schoolroom. He wanted a system that would put work and study on a fifty-fifty basis."

THAT fifty-fifty basis for work and study is similar to the plan Madison has been following for twenty years, adding to it the chance for students to work for a wage, or a credit on school expenses. With the farm as a basis, the school at Madison has come to include a large number of industries such as construction work, the manufacture and selling of health foods, the care of the sick in the sanitarium and city treatment rooms, the feeding of the public at the vegetarian cafeteria, as well as cooking, sewing, canning, shop work of various sorts, printing, weaving, and all the varied activities pertaining to the care of a large family.

There are some other ideas in Professor Tobin's system that meet a sympathetic response from workers at Madison. Quoting again from the *Tribune* article:

"Mr Tobin believed that nothing needed dignifying more than the scientific tilling of the soil and the doing of ordinary farm tasks; and that nothing dignifies a subject like giving it a place in the school course." The result of this system of training is described by the editor of the *Journal of Education*, A. E. Winship, who says, "It would be difficult to find the same number of children of the same age in city schools who are as well poised, as intelligent students, as clear thinkers, as skilled in the use of what they know, as are the boys and girls in the country districts of Cook county."

THIS, too, agrees with the experience of Madison in its combined work-and-study plan. The student who divides his time between mental and physical exertion is the gainer in body health and mental vigor. This is in harmony with the promises of the Author and Founder of Christian education. Not only so, but the wise combination of the two fold, rather, the three fold, education which our schools are advised to follow, develops a character that makes of students men and women capable of bearing heavy responsibilities in the world work to which they are called. Students should not leave our schools as weaklings, needing to be directed in every move, supported at every turn. They should have a vision of what the Lord wants them individually to do, the courage of their convictions, and an equipment for self-support as they go forth to work for their Master.

Cook county teachers are striving to make men, and Mr Tobin is quoted as saying that the change in school methods is not "primarily for the purpose of growing cabbage and beans, or raising pigs and calves, but to provide means to give a child a vitalized education. It is not the cabbage and calf we are interested in, but the kind of men and women these boys and girls will be. The study of books should go hand in hand with the doing of things in order to give the child a well-balanced education."

ALL such demonstrations are interesting to teachers who are working out the practical problems of life through the school. Before long, Madison hopes to have its project plan so developed that every student in the institution will be able to carry one or more projects during his course. In fact, it will be necessary for the student to carry a certain number of projects in order to complete a course.

A large number of the projects in the Madison program are agricultural projects. "The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries," and Madison students are expected to be missionaries wherever they live.

There are projects in printing, projects in house building and furniture making, projects in food preparation and the making of wearing apparel. The Church is instructed that its laymembers should be fully equipped to carry the gospel through many

avenues, and in divers ways, to all parts of the world, and largely on a self-supporting basis, and it is the object of the Madison school to equip its students to meet this standard.

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### Your Offering for Rural Schools

IT IS but once a year that donations are taken for the rural schools of the South. They are doing a quiet, unobtrusive work, some of them in very out-of-the-way places, and the workers will be glad to know of your cooperation with them in their efforts to forward the work of Christian education.

The General Conference Department of Education gives the following notice of the collection for these schools to be taken this year:

"We desire to call attention to the important offering which is to be received in all our churches on April 12. This is the time for taking the annual offering for our rural schools in the South. By Council action, this missionary endeavor has been placed among the enterprises toward the support of which the Sixty-cent-a-week Fund may be applied. We trust that this near-by mission field may come in for a liberal offering. The article entitled, "Rural Schools," in the World Wide Field section of the *Review* for April 10, may be used in connection with the call, if desired."

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### A Chance for Ambitious Students

MADISON has made a call for fifty students this spring, promising that they will find work enough here to pay school expenses without any expenditure of cash. Certain qualifications are necessary to meet this call. Men and women who enter Madison for training should be settled in purpose, seeking a training for active missionary work, and they should have good health.

A number of people have already responded to the call, but the door is still open. Each year adds to the industries of the place and broadens the opportunities for students. There is no excuse for ambitious young people any longer to bemoan their lack of education for want of money. Some of the most active workers in our ranks have had to work for their education, and opportunity to do this was never better than just now.

This is a call for three painters. Madison needs help in the painting department, men who have skill in that profession, but who desire training along some other lines to better fit them for the work they desire to do for the Master. Such can get a very practical training here, and at the same time be of help to the institution. We want painters during the spring and summer.

Some men cannot give money, but they are handy with the brush. We will be glad to give in exchange for such ability some of the training Madison offers. It is preparing workers for rural schools, for medical missionary work in city and rural places. It stresses health food work, agricultural work, and other practical industries through which Christians can demonstrate the gospel, and help people to a better life.

We want to meet painters who are willing to make some sacrifice for this sort of work. Let us send you calendar and application blanks.

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### Not Beyond the Years of Service

A MAN of forty-five should not be called old; he should not consider himself beyond the age of usefulness in the Lord's work, neither is he too old to learn. There are lines of work in connection with self-supporting enterprises that such people can fill.

This thought has been brought home by a number of letters received since the SURVEY of February 27 was read. One tells of a father and mother whose children are old enough to leave the parental roof. The father is a carpenter and farmer, and the mother a housewife. Is there something in the South for them?

The rural work, the country home for the city workers, the farm, the shops, the cooking and baking needed in our centers that are giving good food to the public, offer suggestions for people who, if missionary work were confined to the pulpit, class room teaching, or canvassing, might feel that their days of usefulness had passed.

We do not want to encourage people to enter this work unless they have good health and a certain amount of vivacity and physical and mental rebound. But undoubtedly there are some men and women of middle age, whose experiences through life fit them

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for usefulness in some phase of self-supporting missionary work. With such, we are glad to have correspondence.

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### News in Brief

**A** WIRE from Los Angeles called Dr. Mary Dale to the bed side of her father. She left Madison on the first of April.

**A** FAMOUS Junior woodworking machine, with tenoning and planing attachments, is the latest addition to the equipment of the mechanical arts building.

**F**OR about two years Miss Florence Fentzling gave treatments from house to house in Nashville and distributed a large amount of health literature. At present she and Mrs. J. H. Miller are doing a similar work in Savannah, Georgia. They write encouragingly of their experiences.

**F**OR ten years, or more, Elder and Mrs. I. J. Hankins lived and labored in South Africa. Since returning to the States they have spent some time with Pisgah Industrial School, near Asheville, North Carolina. On the first of April they reached Madison where they plan to remain for the summer.

**T**HE school had a visit of a few hours duration from Brother M. A. Beaumont, of the Birmingham cafeteria, on the sixth. He reports steady growth of the work in that city. The problem there, as elsewhere in this Southern work, is to find enough competent help to keep pace with a growing city enterprise, and conduct the farm work at the rural base. One call follows another for men and women with the spirit of sacrifice.

**S**OME weeks ago, the family had the pleasure of a lecture on Burma, by Miss Elizabeth Hughes, for twenty-seven years

a teacher in one of the Baptist schools of that land. It is a place that calls for help. She stressed the need of good health, a broad education, the spirit of leadership, courtesy, courage, ability to cooperate, and a willingness to endure loneliness in a land of strangers for the love of Christ.

**F**RRIENDS who have been watching the progress of the College of Medical Evangelists, at Loma Linda, California, are pleased to hear that permission has been obtained from the A. M. A. to inaugurate the "cooperative industrial system" in connection with the medical school. It is the hope to put the plan in operation with the freshman class, beginning in July. Henceforth, instead of devoting his entire time to study, the medical student will alternate class and practical work.

**L**AST Sabbath, Elder M. A. Hollister spoke in the morning and conducted the communion service in the afternoon. This was his parting service, as he is now president of the Kansas conference, and his home will be at Topeka. His morning lesson was based on I Corinthians 3:8-14, "Every man shall receive his own reward according to his own labor." "Fire shall try every man's work of what sort it is." Not suddenly, but brick by brick, we are to build a character that will resist the fire of trial.

**P**ROJECT work is one of the much-talked-of subjects about the place this spring. It has been the basis of a number of chapel talks by Dr. Sutherland. Each department is shaping its work to the project plan, and students are electing the projects they desire to carry. Professor Charles Alden, who is heading the agricultural department, and A. J. Wheeler, who has the garden work in hand, are especially active in rounding up the matter and getting it on a working basis. It is a method of education that throws responsibility on the student, brings out the best there is in him, develops the power of initiative, and is altogether the right method for a school of activities, and for students who are preparing for service that calls for all these qualities in a highly developed state.

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**"I am especially interested in the effort you are making to help worthy students obtain an education."**



# The Madison Survey

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APRIL 23, 1924

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## Rural School Day at Madison

BY ACCIDENT, it seemed, yet providentially we think, there met at Madison on the morning of the twelfth, the day set aside for rural school exercises and a collection for the rural schools of the South, Professor W. S. Boynton, of Hurlbutt Farm School, Reeves, Georgia, E. R. Allen, who with his family has been connected with the rural schools of this section for several years and who had just reached Tennessee from Cuba, Brother C. A. Wolcott, of Ashland City, Tennessee, and Brother Calvin Kinsman, of Austin, Minnesota.

Brethren Wolcott and Kinsman were students in Emmanuel Missionary College at Berrien Springs, Michigan, when the Madison property was purchased, and they were among the number who came to Madison as pioneers. They had part in the very beginnings of the new enterprise; knew what it was to live in "Old Probation," and gathered day after day for class work and for meals in the old plantation house. They had a hand in raising the first gardens, and in building the first cottages.

Then, these two young men and their wives were the first to launch into more distant sections to carry forward the ideas that lay at the foundation of the Madison School. With but a few dollars in their pockets they

went to the island of Cuba, worked their way while learning to speak the Spanish language, with the help of friends bought a tract of land, and conducted a school. Brother Wolcott and family have been in rural work in the South practically ever since. The last ten years they have been located in Cheatham county, not far from Ashland City, where they have been

### How to Improve the Schools

BY less of theory, less of formality, less of philosophy and metaphysics, more in the way of practical work, and much more of the kind that appeals to the natural interests of boys and girls. Children, unless artificially imprisoned and warped by deforming city conditions, are interested in things—especially outdoor things, live things, things that move and grow. The cultivation of such inclinations, instead of their repression, would tend to the more healthful development of boys and girls, and would fit them for greater enjoyment in life and in my judgment would make them better men and women. —C. Hart Merriam, in *Vocational Education Magazine*

called upon to meet all sorts of needs on the part of the people.

At the Sabbath morning service hour Brother Wolcott told of starting the work in Cuba, and then of the years in which he has been buried, as it might seem, in a furrow of the world's need, but where in reality he has been developing for a stronger work in the future. Many are the days he has walked twelve and fifteen miles, leaving home in the morning and reaching home again late at

night, walking, or riding mule back, because other means of transportation were impossible, teaching the soul-hungry and ministering to the sick in body. As he told of it he said, "It is a work I love." That answers the question why he has stayed by the work year after year.

**E**LEVEN years ago in June, Professor Boynton, one of a company of twenty-five, reached Madison, coming from California to assist in rural school work in the South. Those were days when men's hearts were stirred. A committee was appointed to investigate self-supporting work, to ascertain what was being done, and how and why these workers were going into isolated places, building schools, and making their living from the soil. That committee made an interesting report, stating that they had been profoundly impressed with the spirit of sacrifice and the whole-hearted efforts of the workers. It was then that the plan was formulated for a collection, once each year, to assist the rural schools.

During the eleven years that he has been connected with rural schools of the South, Professor Boynton has visited Madison a good many times. He told of the growth of the mother school during these years, and of the blessing of the Lord which has attended the work here, and elsewhere. Madison's growth, and the influence it has on the community, is indicative of the growth and increasing influence of each little rural center. It is one part of our business to make the barren places blossom, to make rural life and surroundings more attractive.

**H**UNDREDS of people now crowded into close city quarters should have a country home which radiates light along health food lines, which is a blessing to the community as a medical center, which is teaching the children, and fathers and mothers, also, the things needed to make life a real success.

As illustrating the progressive spirit of the rural schools, Professor Boynton said

that for fifty years the people living on the property now known as Hurlbutt farm carried water up the hill. The women in the family walked the eighth of a mile, and back, down a steep hill, and up again, with every bucket of water the family used. The first year the school had the farm, a ram was installed, and water was piped to the house.

**C**OMPLAINT is sometimes entered that Madison has departed from its first works, giving more attention now to medical missionary activities than to the rural schools. But he finds the rural school idea just as much alive as ever, but the medical missionary work has been added. Every school should be a medical center. With the larger schools, there should be sanitariums, and the smaller schools need treatment rooms. This is recognized by practically all the rural centers, and many of them are already equipped, some very simply it is true, but equipped to care for the sick and to teach lessons of health.

Hurlbutt farm lost its sanitarium by fire, but the company in charge looked forward to a renewal of the medical work, and recently, in harmony with the idea that each center should be active in health work, the school has linked up with the city cafeteria in Chattanooga. The cafeteria there, which recently opened in new quarters, is building up well, and it is the hope soon to have city treatment rooms, also. A Washington D. C. man asked the cafeteria people, "Why can't we have such a place as this in Washington?" An Atlanta man, visiting the cafeteria, said, "We need just such a place in our city."

**T**HE calls sound from all these rural centers, and from the combined city and rural centers, for more workers. Each rural center should be like the schools of the prophets, filled with zealous men and women who think more of this work for the Master than of themselves, and who are willing to spend and be spent for the progress of the work.

Many young people are pleading for an education where they can earn a part of their expenses by work. Our schools should be giving them this chance. There should be rural schools where there are farm projects for the students. The Lord is in this movement just as He favored the schools of the prophets, and the need of the hour is men and women of the Elijah and Elisha type.

"I see more clearly than ever the need of linking closely the rural work with the city work," said Dr. Sutherland. "The rural schools need the medical work as much as a man needs arms. The medical work as a part of our educational system has been urged upon us time and again. We are following Christ's method when we first look after the physical needs of the people we want to teach."

**T**HE coming together of so many who have been in this work from the beginning put some of the annual convention spirit into this Sabbath morning hour. The message rang clear. Here is a work that can be entered by thousands, a line of activity in which men and women can use their own means, their own time and talents, for the spread of the gospel. It is an opportunity, also, for those who have deep love for the truth to build for themselves an ark, a place of retreat, a refuge from the storms that are beginning to blow.

A donation for the rural schools was taken at the close of the meeting amounting to two hundred dollars. With this came a renewed consecration on the part of some who have been long in the way, and a new determination on the part of some who are in training, to withhold nothing, but to work while there is an opportunity to work.

"The whole Church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways as they can, without being salaried."

### Let Us Say, "It Can Be Done"

**J**ESUS took with Him three of His closest students when He went to the mount of transfiguration. As they saw there evidences of the Savior's divinity and His acceptance with the Father, Peter said, "Let us make here three tabernacles; one for thee, one for Moses, and one for Elias."

On first thought this may seem sound logic, but it did not meet the mind of God.

A voice from heaven said, "This is my beloved Son, in whom I am well pleased; hear ye Him." There was to be no tabernacle building there. They descended from the mount to face the throngs which followed Jesus for healing.

A father came from the multitude with an afflicted son. He had sought healing at the hands of the disciples, but the case was beyond their power. "I brought Him to thy disciples, and they could not cure him." Jesus rebuked them for lack of faith, cured the child, and sent the father on his way rejoicing. Then the disciples asked why they had not been able to heal the child. Jesus said unto them, "Because of your unbelief."

Those disciples had been disputing among themselves as to the position each was to occupy in the coming kingdom. Their thoughts were centered upon themselves. They were looking for honor and position, and they could not succeed in the Lord's work under such conditions. They were forced to say, "It can't be done," but the Savior in this case, as in all others, took the position, "It can be done."

The Lord has a program for His people, a program which in their own strength, cannot be followed, but can be done if selfishness is banished from the heart and faith takes its place. There are two classes of Seventh-day Adventists. One is saying, with those disciples, "It is impossible for us to do what the Lord asks of His people. It cannot be done." They lack the power, and are conscious of their lack. Their time and energy is going into work for self. Their thoughts center about themselves and those who are dear to them. Even in their prayers they are asking for things they want and blessings for their own kin.

Men in the class that have the power of Caleb, the power of accomplishment, must get away from themselves, their own desires and selfish purposes, and must link up with the Savior by faith. Of the three million people who left Egypt, only two had the faith that carried them into the promised land. Even Moses, that wonderful leader and director, failed, and was buried in the wilderness. It is not to be wondered, therefore, that those in the Church today who say it cannot be done far outnumber those who say that it can be done.

The Lord has outlined a work for the Church which includes every member, be-

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cause the only way for all to have part in the reward is for all to have part in the work, and to pass through experiences that make it impossible for them to depend upon human strength alone. Much of this work calls for close cooperation on the part of brethren. To them the promise is that where two or three are united in working for the upbuilding of His cause, there will He be in the midst.

In all His work as a man on earth, Jesus put Himself on record as saying that whatever the Father wanted done, could be done. Today, He is looking for followers who take that same position.

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### News in Brief

**T**HE Bible workers' class and the ministerial band hold a joint meeting each Friday evening, which is open to the family. Their work is under the direction of Brother N. C. Wilson, the Bible teacher.

**B**ROTHER Walter Wilson and his wife, formerly Miss Teckla Nimlos, spent the first month of their married life at Ridge-top orchards, and on the fifth joined the Madison family. Brother Wilson is in charge of the auto department.

**W**ORD reaches us of the destruction by fire of the nearly completed laundry building at Pisgah Industrial Institute. This is a real misfortune. The school and sanitarium had been looking forward to the benefit of this added equipment for a good many months.

**C**ONDITIONS in Cuba were explained, and opportunities there for teachers, medical workers, and others, was stressed by Brother E. R. Allen, who spent the past year in the island with Mrs. Allen, Miss

Addie, and their son Russell. He spoke to the young people Sabbath afternoon.

**S**ATURDAY evening, Elder N. F. Brewer, secretary of the field and home missionary work in the East China Union Mission, gave the family a very interesting and instructive stereopticon lecture on work in China. Brother Brewer is visiting in Nashville, and promises another evening's entertainment in the near future.

**B**ROTHER Calvin Kinsman paid Madison a short visit as he returned to his home in Austin, Minnesota, after a number of weeks with his parents in Miami, Florida. As he went from one department to another, after an absence of several years, he remarked upon the improvements about the place, the beauty of the new assembly hall, and the increase in industries for self-support on the part of students.

**A**T Morgantown, North Carolina, is a rural center known as Glen Alpine School. Miss Gertrude Holmes, one of the teachers, writes that the work is growing to such an extent that they need some means of transportation besides the team. When this is taken for trips, work on the farm must cease. A small truck would be a great help to the unit, either a new machine, or a second hand one in good condition. SURVEY readers have responded to calls for help in this direction before, and a response now will be very much appreciated.

**T**HE domestic science room in the basement of the new assembly hall has been fitted up, and class work in cooking opened on the first of the month, Mrs. Sutherland and Mrs. Laura Rimmer in charge. First-year nurses have class work in practical nursing under Miss Florence Dittes. The second half of the class in bookkeeping is covered during the month of April. Mr. R. B. King makes this subject very practical for students who look forward to some self-supporting missionary center. The instruction is shaped to meet the need of farmers, and to cover cafeteria and other city work, the problems being those that are met daily in a school of activities, where students share with teachers in the industries that bring support to themselves and the institution.

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**It is free, this little paper you receive week by week, but when friends send a donation to the publishing fund, it is much appreciated.**

# The Madison Survey

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## Time to Get Out of the Cities

PUT in your coal supply", advised a business man, because he sees trouble ahead, shortage of fuel, soaring prices, followed by suffering when cold weather comes. This man is sounding a note of warning.

A lumberman was talking. He feels an approaching slump in business, a land slide, and he sounds a note of warning. Men in positions to interpret national and international affairs are free to say that the world faces another struggle. They give the trumpet no uncertain sound.

These men may not, often do not, know the full significance of their warnings. They do not know the outcome of the crisis ahead, but godly men, men conversant with the Bible and the teachings of the prophets, should be able to interpret for themselves, and for others.

The wids scattering of information through the daily press is one way the Lord has of warning the world of coming events. No one need be in ignorance. While a host of readers are filling their minds with cheap literature, sentimental stories which are detrimental to morals, they are blind and deaf to the

rapid strides history is making. Accustomed to city sights and sounds, to social rounds and sentimental thoughts, their ears are deaf to the messages that the Lord is sending.

What are we doing to prepare for these times? God has given His people instruction,

and they should not, they need not, be caught off guard. We read of the destruction of Jerusalem and say, "If we had been living there in the days of Roman supremacy, we would have seen the threatened danger and would have escaped." With similar conditions ahead of us to-

day, are we ready to meet the issue?

HUNDREDS of our people are living in the cities, working there to make a living, many of them struggling for an existence, when they should be with their families on the land. Their children are growing up in an atmosphere of evil that it is practically impossible to neutralize. To them the message comes, "Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education."

### Does the Call Mean You

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 wage they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, "Raise up and send forth messengers filled with a sense of their responsibility."

—Called to be Witnesses

Read the story of Lot and his family. He stayed in the city, bemoaning evil conditions and yet living in the midst of them, until his children were lost forever. "Get out of the large cities as fast as possible." Do not wait to be burned out, or driven out by starvation, or otherwise, but take the initiative, and get out while there is time to do so quietly and gracefully. Come out with a purpose ahead. Get a few acres in a rural district, and make that an educational center for your own family, and for others. Make it a health center for those who are sick. "The condition of things in the cities will grow more and more objectionable," so the longer we delay, the harder it will be to make the move, and the more serious will be the results of remaining where we are.

"'Out of the cities,' is my message. . . . 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." As Christ said to His disciples, "Learn a parable of the fig tree," so today, it is wisdom for us to learn from the parables written in current events.

**T**HE tendency has been for our people to crowd into large centers, to hold membership in some large congregation. They are compared to trees so close together in the forest that they cannot develop, shutting out the light of heaven that is necessary to growth, leaning on each other for support, instead of developing symmetrically. The instruction is, "We need wise nurserymen, who will transplant trees to different localities, and give them advantages that will enable them to grow." The trees will profit by the change, and the trees will become a blessing to the land to which they are transplanted. The move from the cities to some needy place is, therefore, a two-fold blessing.

Ministers and church leaders are asked to become active in this message of getting people out of congested centers. They are the nurserymen who should do the transplanting. "It is the positive duty of God's people to go into the regions beyond. Let forces be set at work to clear new ground, to establish new centers of influence wherever an opening can be found. Rally workers who possess the true missionary zeal, let them go forth to diffuse light and knowl-

edge far and near. Let them take the living principles of health reform into the communities that to a large degree are ignorant of these principles. Let classes be formed and instruction be given regarding the treatment of disease."

**T**HIS is no half-hearted message. It tells us to change our location, to move our homes from the cities to a farm. But it goes further and tells us of a number of things we are to do when the move has been made. Light is to shine from these rural homes. The health message is to be taught in these rural homes. The men and women living in these rural centers are to be true to the principles of healthful living. Their tables are to be gathering places for people who desire to learn these principles. Classes are to be conducted in these rural centers, and by these rural people, to teach the principles of healthful living and the care of the sick.

Here is pictured a group of consecrated Christian families giving their lives to the propagation of health principles. They are developing a school, a health retreat, a refuge for the sick and afflicted, and they will be reaching out to the cities with their message. It is surprising how far-reaching the influence of such a rural center becomes.

"Go out and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass; diffuse the saving beams of light into the darkened corners of the earth."

**L**INE upon line has been given our people in regard to this very thing. When simple, clear instruction is not heeded by His people, the Lord often for their salvation uses some other measures to attract their attention. When Lot stayed on in the city he had chosen as a home, and the evils of the city failed to dislodge him, there followed a number of calamities. Invading armies carried the whole family away captive, and he and his children, with others, were rescued by Abraham and his students coming suddenly from the hill school at Mamre.

This inroad of the army was a warning of the impending doom of the city. In like manner, calamities are coming today; fires and storms destroy property to awaken us. More and more these things will be seen. We have seen it in the past. Great buildings have been burned, adding emphasis to the

spoken message, "Get out," get out before it is too late.

Madison is sounding this message, but that is not all. The school is training men and women to lead out in this rural work, and in work for cities from rural bases. It prepares teachers, farmers, mechanics, to conduct rural schools, schools of activity, that make their way to the very heart of the community. It is training nurses, dietitians, ~~cooks, to connect with these schools for~~ sanitarium and treatment room work, to teach schools of health, and to carry the health work to nearby cities.

We are told that this work is years behind. Things every where are moving so fast that we must run to keep up. Have you ever taken inventory in your own family to determine what your own responsibility is? Doors are open, people are inviting us to give them the instruction which the Lord has said should be on our lips, and which we should be giving by the very lives we live.

Hundreds are still living their own lives, doing their own worldly business, who might be a mighty power for good if they linked up with their Master in some of the enterprises He says His Church should be carrying forward.

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### Encouraging Cafeterias and Treatment Rooms

AT THE recent meeting of Home Missionary Secretaries in convention at Washington, considerable time and thought was given to the possibilities before our people in vegetarian cafeteria and city treatment room work. A number of groups of workers are carrying forward such enterprises in Southern cities, and others are interested in similar lines of work for other sections of the country. How are they to be related to the work in general?

As a result of study and counsel over the problem, the following action was taken:

Recognizing in true food reform work and the conduct of treatment rooms, important phases of missionary activity, urged upon us by the Spirit of prophecy, and offered us through many opportune openings, We recommend—

That our Home Missionary Secretaries regard this work as a legitimate field of service, and that they give support in fostering

the same by encouraging church members to give suitable educational publicity to such work, and to help forward such enterprises as missionary undertakings by assisting in providing suitable literature, following up interested persons, health lectures, cooking classes, etc., seeking to make them the means of opening avenues for direct evangelical effort.

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### From City to Country With a College

BATTLE CREEK COLLEGE, the oldest educational institution in the ranks of Seventh-day Adventists, recently celebrated its fiftieth anniversary, not in Battle Creek, the original home of the college, but on the beautiful farm site near Berrien Springs, Michigan, to which the college work was transferred in the year 1901.

The original plan for Battle Creek was a rural location, but those closely connected with the purchase of property did not see the wisdom of having land for cultivation and other industries that quite naturally circle around a rural school. They lacked the vision, and college work was carried on in the city for over a quarter of a century. Finally, by action of the General Conference, the institution was moved to a fruit farm on the banks of the St. Joseph river, in Berrien county, and there began the development of a more practical line of education for the preparation of missionaries for home and foreign fields.

Dr. Sutherland was president of the college when this move was made. Later, he and a group of his associates led in the establishment of the Nashville Agricultural Normal Institute, at Madison, Tennessee, from which has developed the rural school movement of the South, several rural sanitariums, and a number of city centers consisting of vegetarian cafeterias and treatment rooms.

Dr. Percy T. Magan, for years a member of the Battle Creek faculty, then an active promoter in the move to Berrien Springs, then one of the company that founded the new school at Madison, later, became dean of the College of Medical Evangelists, Loma Linda, California. It is not to be wondered, therefore, that there has always existed a strong bond of friendship between these different educational institutions, and

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that the Semi-centennial Celebration at Emmanuel Missionary College, April 18-21, should be the occasion for the meeting of many former associates and friends. Dr. and Mrs. Sutherland and Mrs. Druillard represented the Madison family at this happy gathering. Were it not for the infirmities of age, Prof. Sidney Brownsberger, first president of Battle Creek College and now a member of the Madison faculty, would have attended the meeting.

### News About the Place

**D**URING the morning worship hour, Dr. Bralliar has given a series of lessons based on the gospel as written by Matthew, on principles of life and human relationships as taught by the Savior in His school of disciples.

**I**T TAKES about six hundred loaves of bread a week to supply the school, sanitarium and cafeteria, besides dozens of buns and rolls which are baked at the cafeteria. People have come to know that the Madison loaf means a superior quality of whole wheat bread. Daniel Harder is Mrs. Rimmer's assistant in bread baking.

**B**ROTHER N. C. Wilson, teacher of the Bible classes, is heading the "Big Week" campaign of the school. As this is planting time on the farm, and busy time in all departments, many of the family donated the wage of a day's work to the mission fund, or more, in place of spending the day in the sale of books.

**T**HE woodworking machine is in operation at Mechanical Arts building, and Brother Standish is turning out planed lumber for the bakery building now in process of erection. With present prices of lumber, it is a decided saving for the school to do its own planing, but one of the biggest consideration

is the educational value of this work for students who plan to enter self-supporting missionary enterprises here or in more distant fields.

**T**HE gardeners are full of activity these days. Out early in the morning, one sees the Skinner system of watering in operation. This is for the benefit of about a fourth acre of early vegetables. Early green peas are in blossom. Twelve bushels of sweet potatoes have been planted under glass by Mr. Shepherd, who has the green house and hot bed project. Michael Botsch and Brother N. C. Wilson are raising tomatoes, eggplant and peppers. Walter Meyer has a project in root crops, and Elmer King carries a string bean project.

**M**ADISON is calling still for students, good, strong Christian men and women, who desire to fit themselves for usefulness. They can make their school expenses by working while they train. There is no doubt about the ability to make a scholarship on this plan. The work is right on the campus; it comes every day, rain or shine, and there is no outlay of means. Character, purpose, a desire to train for Christian service, and good health,—these are the prerequisites. Places waiting for the well-equipped, and a work that needs your cooperation, should lead you to send for information and application blanks. The summer is just ahead of us, and this is a splendid time to begin your training. Write us.

**O**UT of the letter basket comes this: "I just received the SURVEY, read it, marked some articles, and sent it on to another, as I do with all of them. I was particularly interested in the article, 'The Kiwanis Club Helping', and I am enclosing a little help for Mr. and Mrs. Johnson. . . . I think I shall have to discontinue reading the SURVEY, especially such articles as I found in the issue of the ninth, as it makes me want to do something of the sort you are doing, but I don't know anything about tilling the soil. I can do anything in wood work from rough to the finest interior finishing and cabinet work, and I have cared for and kept in order all kinds of machinery." This is not all, but it shows that the little sheet is hunting out people with talents and stirring them up to do things for the Master. Madison is looking for just such ability, that it may use it here, or turn it to some other center where there is a crying need of help.



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## Every Man a Worker, a Light in the World

**S**OLOMON, writing the book of Ecclesiasties, fourth chapter and first verse, says, "So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

Solomon had opportunity to study the oppressed as well as the oppressors. He himself had sometimes been an oppressor, but on this subject he says, as he says on a number of other occasions, "So I returned," in other words, "When I come to study the situation," the oppressed are in tears and have no comforter, and the oppressors, also, have none to comfort them.

The world needs comforters. Christ saw this, and He promised the world His Spirit, the Comforter, and it is His purpose that all his followers should be comforters to those who are in sorrow and distress. Outside of the Spirit of God in the heart, there is no comfort in this earth, and it is the Lord's wish that every Seventh day Adventist should carry comfort to people, comfort

to the poor, comfort to the rich, real comfort to people in all walks of life.

There came a man to White Memorial hospital who had only a few days to live. He was beyond human aid, so in our home

meetings the workers prayed that the Lord would show us how to help that man spiritually that he might be prepared for the end. The doctor told him that the end was not faraway; that there was nothing we could do for him, but that

he would be glad to pray with him.

The man replied that he had lived a life of wickedness. He had served the devil all his life, and he felt that it would be an imposition to ask the Lord for any favors as he faced the end. He would go into the grave, as he had lived, with no hope in God. But the workers and the nurses prayed that a way would open to give that dying man a ray of sunshine. During the day a janitor, a poor man, kept thinking of the sufferer up in the ward, and he bought a bouquet of flowers, fastened to it a card, telling the patient that the Lord loves this world and all who are in it. And then he sent those flowers up to the ward by an orderly.

### As Comforters

**I**n your ministry come close to the people. Uplift those who are cast down. Treat of calamities as disguised blessing, of woes as mercies. Work in a way that will cause hope to spring up in the place of despair. The common people are to take their place as workers.

—*To the Teachers in Our School*

The sick man looked at the flowers, and he read the words on the card from the stranger whom he had never seen, but who had love in his heart for those who are sick, and when the doctor came in later the sick man told him he had a new vision of God. "That man's love gives me a different view of God, and I believe that His love reaches even me."

God wants us to be comforters, and yet so few seem to catch that vision of their mission in life.

**T**HEN, too, the Lord wants us to be leaders, and demonstrators to the world of divine principles of living. The gathering at Berrien Springs gave opportunity to see what a wonderful object lesson that school can be, and then Madison brings to mind the promises the Lord made concerning this work. "Know now that there shall fall unto the earth nothing of the word of the Lord." It is easy now at Berrien, and easy now at Madison, to see light in steps that once were greatly questioned at these places, but there may be danger that we forget that still there are reforms to be made.

Any church, any nation, any government or organization will fail unless it has within it the power to advance, to wrestle with difficulties and to reform itself. It must have this spirit in order to keep alive. We talk of pioneer days, but all the days of an institution should, have the spirit of the pioneer days, if that institution ever amounts to anything.

"Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father called them." Our fathers dug certain wells for us. One of these was the educational well. Ellen G. White told our fathers that while they might locate Battle Creek College in the edge of the city of Battle Creek, yet that was far from the ideal location for the school. We were told from the beginning that our schools should be in the quiet of the country, and not in the midst of the trials and perplexities of the city. That one well was digged, but the Philistines filled that well up. Time passed, and it was almost forgotten until the Lord raised up men to dig again that well, and the college was moved to a farm.

There are other wells, the health principles, the right way of eating, dressing, and working, that were dug by our forefathers.

They were loyal and true to these principles so far as they knew them. But the Philistines have filled up these wells, and today men and women are called to dig again the wells that have been filled up.

It belongs to every soul to live for the Cause, to sacrifice for the truth, to do his little bit for the Master. But the well that every Seventh day Adventist should be a missionary, a light to the world, that well has been filled up by the Philistines. We have reached the day when that well should be digged again. And it is vital to us, if we are to live and grow, that we have the power within ourselves to dig these wells.

**A**ND now we have new wells to dig in the College of Medical Evangelists. God wonderfully helped us to gain recognition from the Medical Association. The national board of medical examiners would never let our students take the examinations until we were an A grade school. Last year the three young men from our medical college who took the examinations all came within the list of twenty who were on the honor roll, and the national board wrote us a letter, congratulating us for the splendid work of these students.

All this seemed like prosperity, but the time came when it seemed wise for us to make a change in our plan of operation. Many of the medical students are poor, they need to work, but the program of any medical school is a grind. Leading men in the medical world have recognized this. Dr. Henry Pritchett, president of the Carnegie Foundation, is one who has called for a reformation. Men prayed that some one would be brave enough to break from the old methods, and that some way might be found so that from the day a medical student enters school, instead of spending all his time in didactic work, he may have direct dealings with patients.

Nearly two years ago Dr. Sutherland, Dr. Bralliar and Mrs. Scott of Madison, Professor Griggs of Berrien Springs, and I, visited the engineering department of the University of Cincinnati and Antioch College, at Yellow Springs, Ohio, where students are given opportunity to work and study through the period of their course of training. You at Madison had been following this plan, and it worked well here, but we had never felt that we could adapt the plan to the program of the medical students.

We knew, however, that something must be done. The visit to these institutions gave us a vision. Madison revamped its scheme of work-and-study, and for the past year and a half has divided its student body into two shifts, one carrying work and the other carrying studies, the shifts alternating each month.

In the West we have had counsils. When we broached the subject to Dr. Caldwell, secretary of the Counsel of Medical Education, he told us frankly that a few years ago he would not listen to anything of the sort, for then it was a question with him whether we would be able to live as a medical school at all, but that now we had done things which give him confidence, and we have his permission to put in the plan of work and study.

Dr. Musgrave, one of the leading medical spirits of the Pacific Coast, tells us to go ahead, and when the plan is in operation, to write it up and he will publish it. If we can by this method, give medical students a chance to work with patients, to get the patients view, during the period of their training, it will be the greatest thing we have done yet.

The county hospital, when it heard of the plan to put students out for a month, each student alternating a month in work with a month in class room, asked how many of our students wanted positions, and offered to make a contract to take them all. This hospital will take all we can give them, starting them in at full maintenance and forty-five dollars a month, with the privilege of working up to seventy dollars per month. By this plan, the medical student can go through school and make his way. The reason for the offer of the county hospital is that they recognize the students as good fellows and under sentence for a period of five years.

Not all our faculty see light in the plan. That is more than you should expect of any faculty. You remember Daniel's expression, "I Daniel alone saw the vision." But the Lord tells us that the light will become clearer as we follow on to know the Lord. If we have faith enough to begin, and put heart and soul into any reform, the Lord will see to it that there are men and women to carry it forward. We cannot as Seventh-day Adventists compete with the world, but it is our privilege to lead in the plan of making all education practical. And as we step out in reform I expect to see men of wealth

assisting us with their means. There is the promise that when our educational institutions do the will of the Lord, then merchant princes will come with their wealth.

Now the big thing in it is this: If students can go through the medical school, largely making their way, they will be fitted for self-supporting missionary work in any field to which they may go. The General Conference has been short of means and not able to send many of our doctors to foreign lands, and already a number have gone out as self-supporting workers, and still others are now planning to do this. It is our hope to greatly increase the number who have not only the scientific ability, but the practical ability and the courage to go into hard places and work without financial backing.

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### The Farm a Vital Factor in Education

A FARMER boy works in the greatest school that ever existed, walking all day long on the greatest text book ever written. If he could master the secrets of one acre, or even one square foot of land, he would be a learned man. There are more things to be learned on one farmstead than in Harvard, Yale, and Princeton put together; though it sometimes occurs that the young man doesn't know this until he has first gone through school."

So says Henry Ford. All our schools should be on the land, but that is not all. A school can have its buildings on the land, and still its teaching be off the land. Schools of the right sort will make agriculture the A, B, and C of education. To the point is the following instruction:

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

There are in the ranks of Seventh-day Adventists, hundreds of men and women whose privilege it is to carry some burdens

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in rural schools, schools equipped to prepare students for their life work in the service of Christ. It is time for a revival of the teaching spirit, for a consecration of the teaching ability to rural education.

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### Students for the Summer

AS DR. PERCY MAGAN, dean of the College of Medical Evangelists, which conducts its work at Loma Linda and Los Angeles, California, talked to the family as a whole, and to the faculty, concerning the remarkable clearing away of difficulties as the medical school has attempted to formulate plans for a stronger work in the training of medical missionaries, Madison could not but be thankful for the privileges afforded it in the way of a farm for agricultural teaching, for a score of other industries located on the campus and under the direct supervision of the faculty, by which students can make their own expenses while they are in training for lives of usefulness in the spread of the message.

The medical school has to seek employment for a portion of its students in institutions at a distance. Many of our schools have difficulty in providing work for students, but at Madison the difficulty is of another sort. Here there are enterprises, located on the school property,—the farm and gardens, the shops, a steam laundry, and a food factory, a sanitarium, and the city work in Nashville which is manned from the student body. No difficulty here to find employment. The trouble is to find stalwart, Christian men and women to fill all the vacancies.

Young people are eligible, if eighteen years of age or above, who want to train for teaching, for nursing, for health food work, for agriculture or mechanical lines, or who

desire pre-medical studies, all with the purpose of giving the gospel message. They have the privilege of scientific and literary training, they have good Bible instruction, they have an opportunity to make board, room, laundry and kindred expenses by work, and tuition is free.

Here is a chance worth investigating. Write for calendar and application blanks.

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A COUNSEL meeting was held at Lawrenceburg this week, attended by Dr. Sutherland, Mrs. Druillard, and Brother Rocke. Miss Samantha Whiteis is in charge of the treatment rooms, Brother J. C. Howell is assisting in repair work, and plans were laid for added help.

MRS. SCOTT visited Knoxville in the interests of the cafeteria work this week. For some time a more desirable location has been sought, and it is now the plan to locate on Clinch Street. Brother L. D. Hewitt, who did such acceptable work in remodeling and equipping the Chattanooga cafeteria, is now assisting at Knoxville.

THE Sabbath services were attended by a number of friends from Nashville and vicinity, among them Elder Stewart Kime, pastor of the Nashville church, and Elder H. E. Lysinger, president of the local conference, who have recently come to the South, and Professor A. W. Spalding and family whose home has been near Madison Station, and who leave this week for their new home in Takoma Park.

IT WAS a very great pleasure to have a visit from Dr. P. T. Magan, one of the founders of the Madison School, now living at Los Angeles, and dean of the College of Medical Evangelists. He attended the semi-Centennial celebration of Battle Creek College at Berrien Springs, Michigan, and returned to his home by way of Madison. He brings good news from the group of medical students whose former home was at Madison; Dr. Blanche Noble who graduates in June and comes to Nashville for her intern work, John and Sidney Brownsberger, Lew Wallace, Miss Ethel Brownsberger and Yolanda Sutherland. And there comes also a greeting from Mrs. Elsie Peterson Brownsberger, one of Madison's faithful workers who is now private secretary to Dr. Magan.

# The Madison Survey

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## God Has a Program for His People

THE prophet Isaiah tells us that as the rain and snow come from heaven, water the earth and make it bring forth and bud, so the word of the Lord is sent forth, and not one of His words shall fail to accomplish the thing for which it is sent. Along with divine patience in dealing with human beings, the Lord has also the utmost confidence that in the end His word will triumph, His purpose will be fulfilled through mankind. The history of this world is one long controversy between the forces of good and evil. We are in the heat of the battle and there will be no cessation until the end is reached. This is the testing time.

For years, Seventh-day Adventists have stood before the world as representatives of certain Bible teachings, such as the binding claims of the Sabbath, the mortal nature of man, the soon-coming of the Savior, and the restoration of this earth as the future home of the redeemed. To those who are well grounded in these doctrines it is sometimes a question why others cannot see them just as clearly; or, seeing them, why they hesitate to put them into practice in their daily lives.

True, but do we realize that the world is watching our profession, our teaching of doctrines, and our preaching, "to see if our faith is exerting a sanctifying influence upon our hearts? They are quick to discern every

defect in our lives, every inconsistency in our actions." They say, "If they believe, why are they doing almost the same thing as we who do not pretend to believe?"

And we cannot controvert their accusation, for the Lord tells us that "not one in a hundred among us is

doing anything beyond engaging in common, worldly enterprises. We are not half awake to the worth of the souls for whom Christ died." As Ezekiel expresses it, we are like the words of a lovely song, or like one who can play well on an instrument, of whom the prophet says, "They hear Thy words, but they do them not."

In theory, we believe that the cities of this world are filled with sin and iniquity, and that they are not the place for people to live and rear their children. By word of mouth, and by pen, we are teaching that the judgments of God are coming upon the

### All Should Give Whole-Hearted Service

THERE are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?

—A Present-Day Work

earth, but as they come, people are going to say to us. "You knew? Why then did you not tell us?" What a bitter experience, what a grief that will be.

AS these things come to the earth the Lord has a very definite program for His people, a program that sets every man to work, gives every believer an active part in the spread of the message. Have you considered some of the things He has said we should be doing?

We are told that every large church should establish treatment rooms, and that these treatment rooms should be a part of the church activity.

We are instructed that vegetarian restaurants, and cafeterias, are an important feature of church work, and with them treatment rooms should be established in the centers of large cities. Why? "That by this means the attention of leading men will be called to the third angel's message. Noticing that these restaurants are conducted in a way altogether different from the way in which the ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in business methods, and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time."

Here is a distinct work for nurses, cooks and dietitians, with the assurance that as they serve superior foods, as they demonstrate Christian business methods, as they close their place of business on the Sabbath, men will make inquiry concerning the principles that lead to these methods, "and we shall have opportunity to acquaint them with the reasons for our faith."

TO THE list of industries through which His people can teach truth, should be added the making of health foods. "As God gave manna from heaven to sustain the children of Israel, so He will now give His people skill and wisdom to use the productions of these countries in preparing foods to take the place of meat."

We have a message of health foods to give the world, and men of means are invited by the Lord to establish food factories, where the poor can find employment, and where foods will be manufactured at prices that will put them within reach of the common people. God is working in behalf of His people and He seeks their hearty coop-

eration. The health-food work is the "property of God." It is God's gift to His people. He promises wisdom in the manufacture of foods, and "many things will be devised and many facilities provided, that the poor and needy can sustain themselves by the health food industries."

One reason why His people are told to do these things, rather than their ordinary business, is because through these enterprises the attention of the world can be called to great saving truths. God desires His people to appear before the world in a favorable light. To take the Lord at His word in these things brings power to the believer. If we do not attend to His word, do not follow His methods, we become barren in thought and mind, and in our attempt to direct others, we will be like the blind leading the blind; both will fall into the ditch.

The situation in our cities is appalling, but the Lord has told us that there is a way to enter them with the truth. "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." Why try to enter by some other method, some other way than the door?

It will be no easy task to carry out the Lord's program. It calls for devotion, for skill, for trained service, and as men and women give themselves to this sort of work, the enemy will make the way as difficult as possible. He will oppose and fight these methods to the finish, but the promise stands: God has spoken saying that it should be done, and not one word that He has said shall fail.

MADISON is building on these principles. It calls for teachers and nurses, farmers and mechanics, cooks, dietitians, workers in wood and textiles, all for the sake of sending forth an army of workers to meet the needs of the times.

It is a strange thing that with all our faith in the word of the Lord, we hesitate so long when it comes to giving ourselves. It may be hard to get money to equip enterprises, but it is more difficult yet to get men. The world has a strangling hold on our men and women. Fathers and mothers who cannot break the bonds need not be surprised if their young people follow in their footsteps and go to the world for employment.

This whole program of medical missionary work, health-food work, teaching in rural schools, sanitariums in rural places, and city treatment rooms and vegetarian restaurants and cafeterias, operated from a rural base, opens an avenue for the entire household of believers. It is time to cut loose. Not one in a hundred is yet free, not one in a hundred but what is still doing his own worldly business. For every one hundred Sabbath-keepers there are ninety-nine who ought to be in this sort of work, or else in training for some such work. Madison gives the chance for a training. Our test today is not so much over the keeping of the Sabbath. Once upon a time that was a hardship, but today the hard thing is for Sabbath-keepers to throw themselves into an enterprise that calls for cooperation with brethren, a sacrifice of wage, a pooling of interests, and a consecration of every talent and ability to a work that will tell for the Master.

"If ye be willing and obedient, ye shall eat the good of the land."

"If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

### Still Calling for Students

TWO months ago an offer was made for fifty students to enter Madison at once and make their way as they took the training. A dozen or more of these are already here, and others are on the way, but the need is not yet met. There is an almost continuous call for workers all along the line. For instance, calls come for cafeteria workers. It is a new thing with us to conduct a course of instruction for such an enterprise, and a comparatively new thing for a school to be sending groups of workers into one city after another to conduct such enterprises. It takes considerable money to equip and operate these places, but the money comes easier than men and women trained to do the work. The Lord finds it easier to command means than men. And so at present we are making another plea for Christian men and women who desire to fit themselves for some form of medical missionary work on a self-supporting basis — either the cafeteria work, or city treatment room work, or for rural sanitarium work — and for farmers, mechanics and teachers.

This very week the management at Madison is struggling with the problem of furnishing help for a cafeteria in Knoxville and workers for a rural base in another section of the South. Another rural city work holds a board meeting this week and one of its perplexities is the help problem. One of the nurses who has just completed the course goes there to assist in treatment rooms, but the farm base needs workers, and there are buildings to put up.

As to the situation at the Madison School, there is a heavy program here for the summer, which affords students a chance to make their school expenses while they are in training. Some-times we are asked if Madison will accept as a student a person who has money to pay his expenses. Such students are certainly not ruled out, but even though a student does not find it necessary to make expenses by work, he will find that work is part of the daily program at the school. Students here look forward to positions in some enterprise that calls for daily activity, so work and study are coordinated in their training.

The money saved will be an asset when the time comes to start a school, purchase a farm for a rural center, or equip a cafeteria or a treatment room. What Madison wants is students who are Christian men and women looking for a chance to give themselves and all they have to work for the Master.

There is a chance here for students, a splendid chance, and lack of money need not keep any one away. Let us send you a calendar and application blanks.

### News About the Place

NO MENTION has been made of late of the health leaflets for circulation at Madison, and of the pamphlet, Simple Recipes, the price of which is twenty-five cents. Those who desire information concerning books of health are invited to write.

SABBATH afternoon baptismal service was conducted for a group of young people. A beautiful spot was chosen near the dam in the creek at the pumping station on the school farm, and Elder Kime, pastor of the Nashville church, officiated.

OUR congratulations to the graduating class of Pacific Union College which, it is reported, has given up the publication

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of the senior annual, planning instead to use the amount usually spent on an annual "in helping one of our schools in foreign fields in building up its equipment."

THE addition of an orchard on the hill to the industries of the school necessitated a caretaker living at Ridgetop, and recently Brother M. W. Wells moved from Madison to the orchards to look after the property and assist in garden and fruit work. At this season of the year the hill property is a beautiful sight with its wealth of dogwood blossoms.

AMONG the visitors on the place are Miss Ruth Lingham of Watertown, Massachusetts, who is with her sister, Miss Gertrude; the Misses Mary Hawkins and Madeline Thuringer, friends of Mrs. Scott, from Montclair, New Jersey, Miss Ena Bral-liar who has been nursing in Columbus, Ohio, and Miss Alice Bralliar who has just returned from Chattanooga where she was assisting the cafeteria force.

MADISON has come to speak of the alternate months of school and manual work as the "Off-and-On-Plan." New classes organized on the twenty-seventh of April. In view of the calls for health food workers, Madison would like to see a large number of people enter the cafeteria course. It is a practical line of work for women of some business ability. It is a natural line of work for women who have been housewives and who are now free to devote their days to public work. It is an attractive course for men, also.

THE spirit of helpfulness among students was evident Monday morning when a drive was made to clean out the old vineyard. The soil was just right for the work, and a number of students were up and at the job at an early hour. This is the season

when the agricultural department work crowds pretty hard. Mr. Wheeler in garden and green house, and Joe Sutherland in the fruit work, are after all the extra help they can get. With this spirit of cooperation so often seen at Madison, the school has been able to put a good many things across that otherwise would be an impossibility.

ELDER D. D. Fitch, his wife and mother, who have been living and working in Venezuela for eight years, are in the States on furlough. They are spending a little time at Madison, having motored from the Florida coast, visiting Southern Junior College and Oakwood Junior College enroute. During the week Elder Fitch told of experiences in the work in South America. He spoke again Sabbath morning, relating the experiences of colporteurs in that pioneer field. When Daniel Fitch was a young boy he lived in the family of Professor Brownsberger, and on Sabbath they sat together on the rostrum. Many Battle Creek College students will remember Sister D. A. Fitch as matron of the kitchens for a number of years. After all her experiences in foreign fields, time has made little change in her appearance.

IT IS a pleasing sight at the sanitarium these warm, sunny days to see the guests out on the lawns, in chairs, on cots, or wandering over the grounds, for theirs is the freedom of the whole farm. The air is the finest, the verdure is the greenest, bird songs tell that the world is happy, the squirrels make friends with the patients and eat from their hands. There is a great bank of Spirea Van Houtie, snow white in a setting of green leaves, and coming and going are the white-capped nurses. "I love it," said a patient who spent nine months here, a year ago. "It is the dearest spot on earth to me." It is a little sanitarium, with only about fifty patients, but at this time there are two missionaries from China, two from South Africa, and guests from Mississippi, Alabama, Kentucky, New Jersey and the home state of Tennessee.

### How Long Has It Been

Since, as a reader of the SURVEY, you sent a donation to the publishing fund? There is no subscription, there is no tax on readers, but a donation once in a while, as it can be spared, is very much appreciated. In anticipation, we thank you.



# The Madison Survey

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## How Students Earn Their Way—And Why

FOR the army of young people who find it difficult, and often impossible, to obtain an education if a cash outlay is required, the school that affords work for students is a God-send. But the privilege of self-maintenance should not be confined to those who cannot otherwise have access to our schools. Self-support is a vital factor in Christian education. It was stressed in the schools of the prophets, it is a part of the divine plan for the training of Christian workers in our days, and fortunate is the student who has that element injected into his training.

Madison stresses the work portion of education, not because its students have little money, but because it is training students for places in the world-wide work of the denomination that demands ability to make a success of an enterprise with little or no financial backing. If men and women are to go into new fields, into hard fields, as missionaries for the Master, they need above almost anything else, a consecrated ability, a willingness, to make their enterprises self-sustaining.

If they are to be self-supporting in the field to which they are called, they must be trained in self-support as they get their edu-

cation. "A smaller fund will be required to sustain such missionaries, because they have put to the every best use their physical powers in useful, practical labor combined with their studies. This will be appreciated where means are difficult to obtain. They will re-

veal that missionaries can become educators in teaching how to labor. And wherever they may go, all that have gained in this line will give them standing-room."

MANY of us need to read, and then re-read the quotation just given. Education for

self-support will give "standing-room." We cannot afford to leave this element of self-support out of the training of workers, it matters not whether they are to work in the home field, or in some foreign land. Madison is committed to this phase of education. It bends every effort to provide work for student self-support. It spares no pains, no sacrifice on the part of the permanent workers is deemed too great, when it comes to equipping and manning departments that will afford students practical training in the sciences and the arts of work for the Master.

This is illustrated by the fact that the school conducts a sanitarium on the campus, in which it trains men and women for medi-

### A Change of Methods Needed

GOD calls for *live men*. There are hundreds of God's servants who must respond to this call, and take the field as earnest, soul-saving workers. Should all the labor that has been expended on the churches during the past twenty years, be again expended upon them, it would fail, as it has failed in the past, of making members self-denying, cross-bearing followers of Christ.

—Counsel to Ministers

cal missionary work in the most practical way, and these students-in-training make their way by work. The work is part and parcel of their training.

The school maintains a health-food factory, a vegetarian cafeteria and city treatment rooms, as clinics, or as laboratories, for the students in training. The school stresses country life and agricultural pursuits, not in theory but in practice. The students are living on a five-hundred-acre farm. They are familiar with all the activities of farm and garden, stock, tools, machinery, mechanics, house-building, cement work, stationary engines, tractors, water plant, electric light plant, and a host of other things that enter into the every-day life of a real business concern. All this is educational. All these things are counted as laboratory facilities by the educators who give rating to the institution.

**I**NSTEAD of asking students to pay a large tuition for the privilege of an education in these lines, Madison as a school throws its doors open to any student, man or woman, who is a Christian, seeking training to carry forth these same principles of education to the world, and it tells such students that they can have all the training the institution affords without the expenditure of one cent of cash. They can work for their education, and they can do this work while they are in training. They are not asked to attend school and work out a debt later; they work and study, study and work, through the period of their stay in the institution.

Can it actually be done? That question is often put to us, but the students answer, It can be done; it is being done. A large majority of the students in the institution are doing this year after year. Some do more than this. Recently a young man finished the nurses' course. Before coming to Madison he had spent two thousand dollars on his academic education. He was a steady boy, had good health, was interested in his work, could be trusted, and during the period of his course he made his way and about one-hundred-fifty dollars more.

This is but one illustration out of many in the course of a year. It can be done by men students; it is being done by women. It calls for a steady program, close adherence to duty, good health, buoyant spirits, consecration to the Master. And the reward

the institution gets out of all this is in seeing these students enter some needy field, equipped to do a similar work. This is the sort of training that makes a good rural school worker. He will make his influence felt in the community. His students will be doing things; his school will touch the life of the neighborhood.

**T**HIS is exactly the sort of training that is needed to fit workers for rural sanitarium work, for city cafeteria and treatment rooms, as health-food teachers, lecturers, etc. And the fact is, that right now, we need a small army of such well-equipped workers.

For that reason Madison is calling for students. It has work and room for one hundred fifty, and at present can give work to about twenty more than are here, and a little later, to another twenty. These should be eighteen years old, or more, in good health, ambitious for Christian training, willing to work, and ready to dedicate their ability to the spread of the gospel. A limited number of students with small families can be accommodated, but special arrangements must be made where there are children in the family. Write for calendar of the school and application blanks.

### What Our Schools Should Teach

**T**HE students are in our schools for a special training, to become acquainted with all lifes of work, that should they go out as missionaries, they could be self-reliant and able, through their educated ability, to furnish themselves with necessary conveniences and facilities. Whether men or women, they should learn to mend, wash, and keep their own clothes in order. They should be able to cook their own meals. They should be familiar with agriculture and with mechanical pursuits. Thus they can lighten their own expenses, and, by their example, inculcate principles of thrift and economy.

—*School Management and Finance*

### More Textile Work

**F**OR years Madison has looked forward to a much wider development of its activities in textile lines. At a recent week-end faculty institute this was the subject of study, and several interesting and inspirational papers were given, followed by a free discussion.

Mrs. Scott opened the meeting with a study from the Bible and Testimonies of hand-work among the people of God, calling attention especially to that great "industrial school in the wilderness," in which students made the tabernacle. Mrs. Sutherland, in presenting the pedagogical value of textile work, referred also to this same experience. The Lord took "victims of life-long slavery, ignorant, untrained, degraded, confused by false teaching, and corrupted by long contact with heathenism," and made of them a people who witnessed for the truth to all the world. As part of their training in that school in the wilderness, they made with their hands "a structure of surpassing splendor, demanding for its construction the most costly material and the most artistic skill." It was "a stupendous task, but He who had given the plan of the building stood pledged to cooperate with the builders."

So today, the Lord has outlined for our schools a program that includes a large variety of handcrafts, and while we face difficulties in getting this work started, He who led in the wilderness school stands ready to help in the work here.

A small amount of weaving is being done, but the possibilities of the loom were demonstrated in the illustrated lecture by Miss Fortner. Mr. Standish emphasized the importance of furniture making by the students, and stated that his faith sees the time when all the rooms about the place have home-made furniture.

Miss Hartsock outlined a course in handcrafts for the children in the grade school, Mrs. Bertram took up the subject of inside decorations, basketry, weaving, dyeing, etc., and Miss Frances Dittes discussed economy in handling fabrics and the conservation of textiles.

About three years ago, it became evident that the school family was outgrowing Gotzian hall as an assembly room, and Mrs. Scott offered to build a new assembly hall and class rooms provided Gotzian hall could be remodeled as a textile building. The new assembly hall is now in use, and plans are on foot to put Gotzian hall in shape for sewing, weaving, tailoring, and millinery.

There was a very creditable display of textile work, brought together from the departments and members of the family, including loom work, sewing, embroidering,

garment making, knitting, and millinery. Peabody College furnished screen pictures on cotton and silk industries, and it was found that several members of the family have had experience in carding, spinning, and weaving.

It is Madison's desire to fit students to take care of themselves, to feed and clothe themselves, build their houses and furnish them, no matter where they live or how stringent may be the laws of the land. Instead of being caught off guard, and unprepared to meet the situation when hard times come, as we have a right to believe they will come, it is our privilege now, in times of peace, to train for efficiency along the lines of this study.

### Rural School Work in the South

SATURDAY evening, the family had a real treat in a lecture on school work in the Ozarks by Professor W. E. Halbrook, supervisor of the mountain schools of Arkansas. Professor Halbrook is an Arkansas mountaineer, a live wire on rural education, who at present is taking some work in Peabody College for Teachers in Nashville.

He had a happy way of telling that he came primarily for the inspiration that comes from contact with work such as Madison is doing, and for "a personal baptism with the enthusiasm and interests of the place," for he believes in thorough immersion into one's work, and no half-hearted service in the rural school.

He described the mountain regions as a section of country blessed with people of large families, thirty-six percent of the population being children of school age, a section "long on children, but short on money." These people belong to the primitive stock, and are just like other people, only they have lacked contact with the world and are not burdened with some of the customs prevalent in more forward sections of the country. They have primitive homes, their fireside chimneys, and a pioneer view of many problems.

Professor Halbrook's experience covers years of closest contact with the mountain people, and he told of teaching for ten years in a little rural school in which he strove to educate the children for social efficiency. His patrons consisted of Squire Bell Weather,

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Mr. Rule or Ruin, Mr. Partisan, Mr. Modern Pharisee, Mr. Easy Goer, Mr. Sour Grouch, and Mr. Tight Fist, all of whom had large families and sent their children to his school. And out of them it was his business to make socially efficient citizens. There was also in the community, Sister Tell Tale, and she had several daughters who attended his school, and they also were to be educated for social efficiency.

The topography of the hill country tends to make people individualistic. They are in little groups, each with its own interests, and they know little or nothing of community interests and cooperation. And so in his rural school he had the problem of teaching community interest and cooperation. Where they had known little of organized effort, he organized every thing, — the literary society, the orchestra, the choral society, the Sunday school,—until the children and young folks began to think in an organized way.

He set all the various talents to work. The children of Mr. Bell Weather were made leaders, the children of Mr. Tight Fist were made treasurers, the descendents of Mr. Sour Grouch, who had a natural disposition to criticize and complain, were turned into constructive critics, and the daughters of Mrs. Tell Tale made most efficient corresponding secretaries.

The talk was highly inspirational for those who look forward to work in hard places and with people of diverse talents, and, though couched in a different language than some other instruction they have received, the family could not but recognize the familiar message for hearty cooperation among brethren in this work, and a love and sympathy for those to whom we are called to minister.

What a blessing it would be to this work if a hundred good school teachers would

offer their services,—teachers who have made a success of their work elsewhere, but who want some experience in more out-of-the-way-places, places to which God is calling.

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### News in Brief

**SUNDAY** evening Elder N. F. Brewer and his wife, missionaries from China, were again with the family and lectured in costume on many of the customs and habits in China. They had an interesting display of Chinese articles for sale.

**PROF. C. A. RUSSELL**, assistant secretary of the educational department of the General Conference, has been visiting the South, and for the first time came in contact with a number of the rural schools. In North Carolina, he spent a little time with Pisgah Industrial Institute at Candler, Asheville Agricultural School and Mountain Sanitarium at Fletcher, Baker Mountain School at Hickory, and Glen Alpine School at Morgantown. He climbed the trail to the home of Brother Lucian Scott and his co-workers on Sand Mountain, touched Southern Junior College at Ooltewah, Oakwood Junior College at Huntsville, Alabama, Fountain Head Industrial School and Chestnut Hill School, both near Fountain Head, Tennessee, and spoke to the Madison family the evening of May six, telling them of the inspiration he had received from the rural workers, noting the fact that in nearly every place where a school is found there has sprung up a little church. He urged upon the students the necessity of heeding the admonitions of the Lord and preparing themselves for usefulness in the cause.

**WITH** the advance of spring, Madison has many visitors. Sunday is pre-eminently visiting day for friends of sanitarium guests. Others come because interested in the activities of the school. Recently Dr. K. C. Davis, of Peabody College, author of various works on agriculture, went all over the farm, and with him was Dr. Gus W. Dyer, of Vanderbilt. While Dr. Dyer is a city man, he believes in rural education for his children, and two of them have been with Professor Alden for the past year in the Davidson county agricultural high school at Goodlettsville.

**PLEASE** remember the needs of the Survey publishing fund with an occasional donation.

# The Madison Survey

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VOL. VI

MAY 28, 1924

No. 22

## Calls for Student Help

IT IS one thing to conduct a school for nine or ten months and then dismiss the student body for a long vacation, and an all together different matter to conduct a school that is in session the year-round, and which is responsible for a dozen different lines of work that are manned with student labor. This is the situation at Madison, and from these various enterprises and departments calls are continually coming for efficient help. This creates a strong demand for a large body of students in training. Mrs. Lida Scott is a member of the Madison faculty who spends much time in the field to assist the city workers, to counsel and advise as they meet hard problems. And when workers are needed she turns to the Madison student body. Recently she sent the following paragraphs which indicate the condition from her angle of the work.

### The Supply of Cafeteria Workers Is Low

THROUGH the apostle John the Lord says, "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."

Where are the young men, and the young women as well, who meet this specification? Young people with strong convictions, and with muscles hardened by wholesome work, who are as true to their convictions as a needle to the pole? It is such that we need for this city work.

When have we ever seen so many alluring opportunities, so many urgent calls, for consecrated mental and physical ability? Men are wanted who desire to cooperate with the Master in the common duties of life, men who are willing to plow, to cultivate, and to make gardens that will be a great lesson

book, written in such bold type that he who runs may read; men who know that food raised by the Master Farmer's help is better by far than any food that man has ever been able to reconstruct.

Where are the men, and the women, too, who can see the wisdom of having a garden connected with the city cafeteria, where the results of the work on the soil may be further developed by him who serves it over the counter?

One man said to me, "Other cafeterias furnish food good enough for me." I have heard it said, "The time is past for the vegetarian cafeteria; vegetarian cafeterias are no longer needed." But, my friends, the kind of cafeteria the Lord calls upon His people to conduct is just the sort of place many a man in this world is looking for. It is to be a con-

### A Self-Supporting Missionary

THE apostle Paul learned the trade of tent-making in its higher and lower branches, and during his ministry he often worked at this trade to support himself and others. As he worked, the apostle had access to a class of people whom he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in every-day toil God is to be honored.

—Counsels to Teachers

necting link between city and country. It educates the mind away from the artificial to an appreciation of great fundamental truths no where else so well illustrated as in the Lord's great laboratory of the out-of-doors.

If you doubt the genuineness of the call, draw up your chair beside the cashier's desk in a vegetarian cafeteria and hear what others have to say,—bank presidents, doctors and their patients, judges and lawyers, merchants, rich and poor, sick and well,—and here you may get a vision of what it means to operate cafeterias for the welfare of men and not for profit.

"You have saved my life," says one. "This food, together with knowledge of right living learned at this place, I know has added years to my life," said another. "You have my deep gratitude. What spirit inspires you to forget yourself in serving others?"

"This cafeteria has enabled me to stay at my work while getting well and has saved me the expense of a sanitarium," said one grateful business man.

"My doctor tells me to counsel with you about my diet. Will you take time to help me?" And the dietitian went over the case.

A judge turned in his check with the statement, "No other place seems so much like home, no other place furnishes such good, wholesome food. It is the cleanest place I know. I am carefully following your counsel. It is helpful, and my mind is clear."

"Lectures? I did not know you gave lectures on dietetics. What is the date of the next one? I will be there with a score of my friends."

Young men who have had a business training, we need you to help operate our city cafeterias. It is no ordinary business. You will find your education is a continuous one, and that you will be compelled to dig daily for information to answer the questions you must intelligently meet. Two young men in a certain city are enthusiastic over their cafeteria, its privileges, and its contacts. They are loving it better every day. The patrons regard them as friends, because they take an interest in the health of the public.

"Young men, identify yourself with some righteous cause." It will make men of you. You will get more out of the enterprise by far than you are able to put into it. More, I mean, in education, in character building, in real Christian manhood. "The whole church needs to be imbued with the missionary

spirit; then there will be many to work unselfishly in various ways as they can, without being salaried."

Here is call No. 1 for students to train for Christian work. They can get the necessary training at Madison.

#### Where Shall We Look for Mechanical Help

**T**HE mechanics were in this morning talking over the work that must be done during the next few months. A central heating plant has been started and ought to be completed before the cold weather of next fall.

This calls for the building of a cement power house east of Assembly Hall, with a dam across the ravine, making a large reservoir for water supply caught from the roofs and draining there from the surrounding slopes. The crushing of the rock, making cement blocks, piping, steam fitting, carpentry, all this is needed. The work is here for students, and they have the privilege of working under the direction of skilled mechanics.

In order to put in a supply of coal this summer before the impending strike, this work should be pushed with greater speed than is possible if handled by student labor alone, and so Madison is soliciting the assistance of men who are willing to work for less than the wage commanded by mechanics of the world. The school asks this because it is an educational institution, because it does give students an unusual opportunity to work for their education, and because the school is training workers for the great harvest field. There may be some philanthropic-minded men who can give this work a boost by a donation of some kind, or by working at a reduced wage.

Again, this is a call for young men who desire to make work in mechanics a part of their education for greater usefulness in the Master's cause. We will be glad to give further details to any who inquire.

#### Why Say So Much About the Practical in Education

**T**HE CARPENTER MAN has forever exalted the proper use of tools and dignified the labor of building houses. He need not have done this when He came from heaven to spend a brief time on earth, but He chose to do so that men following after might catch a vision of the relation between

daily useful work with the hands and spiritual growth and development.

Not every carpenter is following in the footsteps of the Master. Not all buildings are erected for the glory of the Lord, but it is the privilege of men today to work as the Master worked, and to show their faith in God by doing every day the things He has said His followers should do. That is the spirit Madison hopes to put in every one of its students as they work and study.

Some do not yet see the real value of the system of student self-support. According to the quotation given below, it is one means of developing faith. Missionaries need faith, a faith that will enable them, like Abraham, to sever home ties in order to answer the call to some needy field. A faith that, in the

words of president Finney of Oberlin College, will enable one to go to any field without financial support, if need be with only an ear of corn in the pocket, because the training has been for self-maintenance. Such faith may be cultivated as a student works to pay his expenses in school.

It is a happy circumstance when a school is growing to such an extent that it can keep an almost constant supply of building projects before the student body. Madison does not lack this experience. The program this summer is a heavy one, and students who want to learn the use of tools are invited to apply. There is work for painters, also, plenty of it, and this is the season for doing the institution's painting. Ambitious Christian men are invited to correspond.

### The Educational Value of Student Self-Support

**M**ANY of our youth who desire to obtain an education feel too unconcerned in regard to becoming involved in debt. They look upon a study of books as the principal means of an education. They do not realize the value of a practical business education, and are content to be carried through years of study on the means of others, rather than to work their own way. They do not look critically at the outcome of this. They do not study from cause to effect.

Often the result of such a course is a disproportionate development of the faculties. The student does not understand the weak points of his character; he does not realize his own deficiencies. By depending on others, he loses an experience of practical life that it will be difficult for him to recover. He does not learn self-reliance. He does not learn how to exercise faith. True faith will enable the soul to rise out of an imperfect, undeveloped state, and understand what true wisdom is. If students will develop brain, bone, and muscle harmoniously, they will be better able to study and better qualified to cope with the realities of life. But if they follow their own erroneous ideas as to what constitutes education, they will not become self-made, all-round men and women. —*School Management and Finance*

### Activities About the Place

**T**HE season is decidedly late and strawberries were not ripening until the middle of May. By the twentieth the crop was in full swing and the family was hustling to gather its harvest.

**S**ECTION by section, cottage by cottage, the Madison Rural Sanitarium has been brought to its present size. The first rooms for patients, built some fifteen years ago, are not provided with running water, and at present an addition is being made to the north and west wings of the main building giving toilet facilities to each room. Because student help is limited, and because this

work must be completed in the shortest possible time for the comfort of the patients, the job is being done by contract.

**M**R. AND MRS. J. A. JOHNSON, formerly of Nebraska, spent the past year with Hurlbutt Farm School at Reeves, Georgia. They have connected with the school at Madison for further preparation for health-food and treatment room work. Last week Mr. and Mrs. C. R. Starr whose home was formerly in Waterford, Connecticut, became members of the Madison school family. They are interested in medical missionary work in the great Southland.

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**M**R. AND MRS. W. S. Shannon, who with their two sons, have been visiting their daughter, Mrs. A. J. Wheeler, set out on their return trip to Auburn, Iowa, on the fourteenth. While here, Mr. Shannon and Nile put up a two-room cottage on Mrs. Scott's lot and an addition to the tank house near Kinne Hall.

**K**NOXVILLE cafeteria is scheduled to re-open in new quarters on Clinch Street, on Monday next. Misses Dorothy Bell and Ora Hagerman left Madison during the week with Mrs. Scott to take charge of the work. Here is an example of young people giving up their present plans in order to support this enterprise for a time, until other workers can be secured to take the place permanently. It emphasizes the calls we are sending out from time to time for people of proper age and qualifications to train for this city work.

**S**ATURDAY evening Brother D. A. Fitch, who with his wife and mother has been visiting Madison for several weeks, gave the family an illustrated lecture on Venezuela. Monday morning they resumed their journey toward New York where they will visit relatives. Brother Fitch in bidding the family farewell, spoke of the feeling of fellowship that had sprung up in their hearts for the work and workers. "I have never been in a family where I found a more kindly feeling, and as we go forth it is with a hope that we may radiate this same fraternal spirit."

**O**N THE afternoon of the eighteenth, three trucks and all the privately owned cars of the place were commandeered for a trip to Ridgetop Orchards. The day was ideal, and the drive of fifteen miles to the highland rim was a delight. It was the first glimpse

of the place for many of the students. They scattered out through the woods, played games on the lawn, explored the creek bed to the tunnel, had lunch and a potato roast, and a drive home by moonlight.

**P**RINTING is one of the industries taught at Madison. The SURVEY is a product of the school shop, and all the pamphlets, calendars, sanitarium blanks, food factory printing, etc., is done by the students and their teacher. The equipment of the shop was the gift of a friend a number of years ago. The press, a two-revolution Whitlock cylinder, had seen good service before coming South. Last week Mrs. Druillard kindly made possible a pony Miehle press, purchased from the Southern Publishing Association in Nashville. And to still further increase the usefulness of the printing department, there was purchased this week a Mergenthaler Linotype. This is the gift of Mrs. Scott. In the course of a year the school distributes thousands of pages of literature free, and this new equipment means a wider field of usefulness for the department and more work for the students in printing.

**F**ROM the letters of inquiry concerning the opportunities for students at Madison come such expressions as these: "The MADISON SURVEY which has been coming to our home has developed in me a great interest in the school. I want to be in the Lord's work as a physician, or medical evangelist. I am not a beggar, exactly, but my scholarship will have to be earned like Adam's, by the sweat of my face. That part does not worry me, for I am used to work and I have good health." And this is the type of students that Madison wants, consecrated Christians who want an active part in the work of the Master, who are not afraid of wholesome manual labor; who are willing and eager to work for an education, and who have the health to meet such a program. Such students will find what they are looking for at Madison,—preparation for the medical school, training as teacher for the school room, as nurse for the care of the sick, or for some other line of Christian work.

**I**T IS a pleasure to receive a line of appreciation from readers, and some little donation to the publishing fund.



# The Madison Survey

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## Raising Up an Army of Workers

THE gospel message fires men with an ambition to do something for their fellow men. Christianity is no passive experience; it is like an electric spark to the soul. Committing one's self to the teachings of the word of God puts strength in the body and adds vigor to the mind. But it has

The Father, looking upon His own people, found them like so many dry bones in a graveyard. And the Lord asked, "Can these bones live?" The prophet answered, "O Lord God, Thou knowest."

Then the Lord breathed upon those dry bones, those members of His church who

### Why Madison Encourages Student Self-Support

CHRISTIAN students, able-bodied men and women, ambitious, economical and willing to work, are making their way by manual labor in campus industries while training for lives of usefulness. Madison puts a premium upon student self-support because it realizes the value of such training in the making of missionaries for both home and foreign fields. "How much better is this plan than for students to go through school without obtaining a practical education in field work, and, at the end of their course, leave under a burden of debt. . . . What a burden some one will have to carry until the debts incurred by the student have been paid. On the other hand, how much might be gained, if the self-supporting plan were followed!" Write for information.

always been the policy of the arch enemy to lull to sleep those upon whom the Lord is depending to carry forward His work in the earth. Satan administers a sedative so that in the time of greatest need the professed Christians will dose contentedly until, like the sleeping disciples, they pass the time of their opportunity.

At one time the prophet Ezekiel was given a vision of the church as it appeared to the Master. This is recorded in the thirty-seventh chapter of the book. Ezekiel sees himself walking in the midst of a valley full of bones, "and, lo, they were very dry."

had lost their life and inspiration until they were likened to bones in the cemetery, and behold the bones came together, "bone to his bone." Those members of the church that had been out of place, scattered and separate from other bones in the church, were brought together for cooperative work.

That was the first step in the great reformatory movement when the Spirit of God breathed on those dead church members. They had to learn the lesson of cooperation. God wants bone to work with bone, member to articulate with member, for the accomplishment of the activities of a normal Christian life. His church is to be a

working church. He watches their works. He says, "I know thy works." And this work to be of the greatest success must be cooperative work. Little groups of men and women working together to conduct an enterprise that brings glory to the Master.

**B**ACK again to the vision of Ezekiel. After the bones came together, bone to his bone, "Lo, the sinews and the flesh came upon them, and the skin covered them above." Bare bones are not very presentable to the eye, even though each of those bones is properly articulated with other bones. And the Lord did not rest with bringing bones to their proper place. The next step was to clothe those bones with muscle and flesh, and then to wrap all with a soft covering of skin. Bones thus covered are ready to act. Those muscles make activity possible.

Church members in the proper relation to one another will become prime movers in enterprises, in lines of work which the Lord has said should characterize His church, or body. Muscle and sinew is needed in all these activities, and they are all to be carried forward with unity, in perfect accord, with grace and beauty, as a well-formed body lives and moves in its covering of skin.

In their own strength these bodies could not do anything for the Master, but "breath came unto them, and they lived, and stood upon their feet, an exceeding great army."

**W**HAT an army of workers! What a resurrection to life and activity in the midst of the church is thus pictured by the prophet Ezekiel. Lest the prophet might apply the vision to the heathen world and lose the lesson for his own people, the Angel said to him, "These bones are the whole house of Israel."

This is the army of workers, members of the church, brought to see what the Lord wants done in the earth by His people, that will go forth to carry out His will. They will do the things He has said His church should be doing. Some of these groups, formerly just dry bones, but now part of a resurrected body, will settle in waste places of the earth and build about them centers of light, havens of rest, for those who will answer the call to get out of the cities as times of trouble come closer and closer.

Others of these groups will do house-to-house work for their neighbors; carrying

the message of health, relieving the suffering of the sick, scattering literature, and teaching the truth as the way opens. Others will group together to conduct schools and medical missionary centers. There will be cafeterias and treatment rooms as part of the program in the city churches to which these revived church members belong.

The time has fully come for the Lord to do this work for us, and in our schools He wants companies of students, men and women from the common walks of life, to be in training for such lives of usefulness.

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### Sabbath Afternoon Faculty Studies

**F**ACULTY membership at Madison is large compared with that of other institutions, and it is large in comparison with the student enrollment. It is the policy of the institution to place on its faculty the heads of all departments, and Madison is conducting an unusually large number of enterprises, or industries, each headed by a responsible and permanent head.

Classroom work is given due prominence here. High standards are maintained for scholastic work, and students completing courses here receive due recognition wherever they may go, but classroom work is only a small part of the activity of the institution. A five-hundred acre farm is operated, not by a hired farmer, but by students and teachers; a food factory is operated by the same method, as are also the Madison Rural Sanitarium, the city treatment rooms and cafeteria, the school dining quarters, the printing department, the textile department, the mechanical departments, with their wood and iron and cement, electrical and paint and plumbing enterprises, and all the varied works of the institution.

The faculty is recruited largely from men and women who enter the institution for some special work, find themselves interested in the practical methods of education prevailing here, and possessed of ability to help forward the interests of the institution and willing to throw themselves into the enterprise without any regular remuneration. Such is the company that is working shoulder to shoulder, day in and day out, for the training of Christian workers. This is the company and these are the methods that make it possible for students of the right sort to earn their scholarships by work-

ing in some of the campus industries, while at the same time taking their training for lives of greater usefulness, and for a part in the spread of that great message which this world so much needs.

There is no financial inducement for faculty membership. Something besides a wage must hold this company together. Their common interests in the Work—work with a capital initial—enables them to unite their energies for the development of an institution whose pattern is the school of the prophets described in the Scriptures.

ONE means of cohesion in faculty ranks, one which has always had a strong influence in our midst, is the precious hour spent together on Sabbath afternoon in the study of principles of education, or some method of work, that is to be put in operation by the united efforts of this body of men and women. For several weeks in the recent past Dr. Sutherland conducted a series of Bible studies. Statements were quoted from the Spirit of prophecy, and then the company read these same underlying principles as given in precept or example in the Bible. To illustrate:

“In every city that is entered a solid foundation is to be laid for a permanent work.”

The foundation is to be a solid one in all our work for the cities, and the results are to be permanent. What are the Lord's methods for working the cities that will lay a solid foundation and build a permanent structure? Are we educating workers to build such solid foundations? Are they trained to do a permanent work, to stay by the field to which they are called, to remain with the enterprise to which they have set their hands? If not, then Madison training is not what it should be. And further, if Madison is to so train its students, its faculty members must have that same element of solidity and permanency in their characters.

AGAIN, “An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing.”

Our students need a thorough understanding of the *philosophy of health*, an understanding that is woven into the very fiber of their characters. A practice of these principles, not fitfully, but all the time and under all circumstances, because they are principles of truth, will build a body immune to

many of the diseases coming on the earth, and will strengthen the mentality and the spiritual life to combat increasing evil.

“The health-food business is one of the Lord's own instrumentalities to supply a necessity. The heavenly Provider of all foods will not leave His people in ignorance.”

This is in harmony with the great principle of the Master Teacher who fed the multitudes when He was on earth, and through all the ages before He came to earth. In these days He has committed to His people a truth concerning foods, diet, and the relation of diet and foods to health and disease. The world is looking to us for light, and it is the business of our training schools to equip workers to carry forward a health-food work far in advance of what we are now doing.

Last Sabbath the study was conducted by Mrs. Druillard who called attention to some of the things we face in the world, and some of the truths that must be rooted and grounded in the lives of every worker who stands firm for the right.

### The Rural Educational Association

DURING the month of May the Board of Management of the Nashville Agricultural Normal Institute was incorporated under the name of the Rural Educational Association. The charter is taken out under the General Welfare Act of the State of Tennessee, and is similar to the charter of the parent corporation.

The Rural Educational Association will lease the Madison School, and operate the school and all its departments in harmony with the charter of that institution, carrying it forward in practically the same manner as heretofore. Application for the charter was made by fifteen persons, E. A. Sutherland, Mrs. N. H. Druillard, Charles F. Alden, W. F. Rocke, M. F. Knox, business manager of the Southern Publishing Association, Nashville, E. E. Brink, R. B. King, G. W. Wells, president of the Southern Union Conference, John C. Thompson, educational secretary of the Southern Union Conference, Mrs. Lida F. Scott, Miss Florence Dittes, Miss Francis Dittes, A. E. Putnam, Floyd Bralliar, and M. Bessie DeGraw.

The initial meeting of the members of the Association was held on the twenty-

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first of May, the fifteen constituting the first Board of Directors, of which W. F. Rocke was elected president, and Miss DeGraw secretary and treasurer. Beginning the first of June, the Rural Educational Association became the lessee, and the operators, of the Nashville Agricultural Normal Institute. The Directors hold quarterly meetings, the faculty of the School constituting an executive committee to carry forward the business of the institution in the interim of these meetings.

This introduces the name of a new body corporate, but in reality there is no change in the plan of operation of the School, except to make possible the legal leasing of the property to operators who before were merely a loose association, and who now operate under a charter.

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### WANTED — A FORD CAR FOR THE LOUISVILLE UNIT

that will carry the workers back and forth from their country base. Who would like thus to contribute to the building up of a healthy, growing enterprise? We little realize the courage and faith it takes to abandon one's self to a work for the Lord with no stated wage. It may be called sacrifice, but the workers find peace and happiness in thus learning to trust the Lord. They are doing a work for humanity, one that meets a real human need. They are making their work a "door of hope" to people of limited means. They can and do give their time and strength in a generous measure that is surprising. The work will never be what it ought to be, however, until we all pull together, some helping with their means, others with equipment, while some give their time and strength.

If you know of a mechanically sound second-hand touring car that can be donated to this enterprise, please write to the SURVEY, giving a description of the car. If you know of no car, donations of money will be appreciated. Two hundred dollars ought to buy a second-hand car that will stand up to daily service.

This company is energetic and worthy of every bit of encouragement their friends can give. We will keep the readers informed when the car, or money to buy one, has been secured.

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### Bits of News

**T**HURSDAY evening Dr. Sutherland lectured in the parlor of the Young Women's Christian Association in Nashville. He did this on invitation of one of the officers, a former patient of the Sanitarium, who desired him to give the young women a few lessons on the care of the health. By request, the subject this week was Constipation, Its Cause and Cure.

**T**HE third trimester of the Madison School opened the twenty-sixth of May. It will continue until the middle of September. Special class work for rural teachers is offered in classes beginning four weeks hence, June nineteen. The South is calling for strong teachers, men and women capable of moulding the life of a community through the rural school. Interested persons are invited to send for a calendar.

**F**RIDAY forenoon Mrs. Laura Rimmer, maker of the Madison whole wheat bread, had an interesting experience demonstrating the making of bread, from sponge to the finished loaf, to a company of approximately two hundred women, representing the country clubs of the county. The meeting was held in Watkins Hall, Nashville, under the direction of the Davidson county demonstrator, with whom our workers are quite closely associated in their agricultural and home economics work in the home community known as the "Bend."

**A** WORD of thanks is due the friends who have recently expressed their desire to help the Survey in its mission by a donation to the publishing fund.

# The Madison Survey

Published by  
The Nashville Agricultural Normal Institute  
Madison, Tennessee

VOL. VI

JUNE 11, 1924

No. 24

## The Faith That Works

A DIVINE principle, one seen everywhere in our world, is close coordination of work and thought. It is a relic of heathenism, this effort to get away from work, do not ye after their works: for they say, and do not." These Pharisees had not learned to show their faith by their works, and it was extremely difficult for them to accept

### One Work for Which Madison Trains Students

SHALL we not do all in our power to advance the work in all our large cities? Thousands upon thousands who live near us need help in various ways. 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. The word of the Lord is, "Forbid them not; for I will reveal Myself to them as their Instructor." 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.— *Counsels on Health*

There is a chance at Madison School for those who desire to train for this and other lines of Christian service. Send for a calendar and application blanks, and do it now.

the exaltation of mind and mental activity above manual work. Man was made to use muscle and brain power together, to let mentality direct the actions of the body, to coordinate the powers of his being, but there has been through all ages a tendency to separate them.

When the Savior came to this earth He found that preaching was the popular method of teaching, or changing the mental attitude of men. The Pharisees were noted preachers, men of many words and few deeds. So conspicuous were they for talk-minus action that Jesus was heard to say, "Whatsoever they bid you observe, that observe and do, but

the methods of Jesus who spent years in the garb of a working man, mingling with the working classes, and teaching the principles of heaven as applied to earth by working at the common trade of house-building. This plan of teaching divine truth while at work with the hands, and through the works of the hands, was beyond the comprehension of those stereotyped, pharisaical classes with whom the Savior had to deal.

THE Apostles caught the divine method, and as they went forth to teach the gospel, they healed the sick, fed the hungry, relieved the distressed, and in a thousand ways came close to the hearts of men with

the great transforming truth of the Master. James repeated the lesson as he had it from the great Teacher, at whose feet he sat for a number of years, when he said, "Shew me thy faith without thy works, and I will shew thee my faith by my works."

"I know thy works," says the Angel to the churches. "The Father worketh hitherto, and I work," are the words of the divine Son. There is no such thing as a passive Christian experience. When a man is converted the power of the Lord inspires him to activity, and so ministers and church officers are appointed as teachers in the church, to instruct laymembers what they are to do, and how they are to work for the glory of the Cause they have espoused.

"We laymen are not greatly interested in the technicalities of theological discussion. We are interested in the mystery and the mastery of life. That is what religion means to us." So writes an active laymember of the church, and he seems to voice the thought of thousands who, in this day, are looking for leadership in matters of practical work for the Master. Hundreds and thousands in the church are still doing little but their own common worldly business, and meantime they are attempting to nurse a feeble Christian experience. There is evidence all about us that these same laymembers desire to be set to work. They want to find a place and a work where their growth in grace and the things of God can be demonstrated to their fellow men.

IT IS becoming evident, also, that unless the Church awakes to the times, and does the things which Christians should do for the world, untrained men will be pressed into service by the Spirit of the Lord, and will carry forward enterprises and activities which it is the privilege of laymen of the church to carry.

Men in the middle ages spent much time discussing metaphysical questions. For instance, they would attempt to prove the number of angels that can stand on the point of a pin, and similar theories that are neither here nor there in the development of Christian character. This was an easy way for the enemy of truth to divert energy from productive pursuits. He has had success with such methods all through the ages, and in our time he is still turning human energy inside the church into unproductive channels.

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" This pictures a life of Christian activity. It portrays a church of active, working laymen. "Medical missionary work is the gospel in practice." Our people should be following in the steps of the Master who healed the sick and fed the hungry. Every one of them should have some skill in giving treatments. Every church should have treatment rooms in which the sick may be cared for. The facilities may be the simplest. They may be found in the home of some isolated member, perhaps, but where the gospel has brought light, there will be found skill in helping the sick and afflicted. And the small beginning will be like a plant watered by the dew and rain of heaven. It will grow to meet expanding needs.

SALVATION comes to us as manna came to the camp of Israel. We must gather of the store daily. It cannot be selfishly hoarded; it must be put to use at once, imbodyed in the nature, and turned into energy as a result of assimilation. And the Lord has not left us in ignorance as to the things that will be seen in the wake of His people. When Abraham set up camp, the neighbors became conscious of his school for training missionaries, and of his altars for worship. As he set up memorials, so the church today is to erect memorials,—schools, rural centers for city work, cafeterias, treatment rooms, sanitariums, publishing centers, and so forth.

Work for the Master has a wholesome effect on the worker. Nothing so exalts little folks into big ones as willing, joyful service for the Lord. And the only way to serve Him is to work for our fellow men. Some people spend a great deal of thought as to whether or not they will be saved. They are thinking and planning for themselves, and meantime they are losing the very experience that will make for eternal joy and a place in the kingdom. We need not spend much time contemplating the crown, the personal reward. Let us be about the Master's business, and He will take care of the reward.

When that great day comes, some will be surprised to hear the Lord say, "I was an hungred, and ye gave me meat. I was

thirsty, and ye gave me drink. I was a stranger, and ye took me in; naked, and ye clothed me. I was sick, and ye visited me." And some of these godly laymen and women will look up with surprise and ask, When Lord, did we do these things for You? Then He will point to the meals you have served, to the treatments you gave some sick person, to the classes you had for the neighbors who wanted to learn to care for themselves and others, to the people you gathered around your own table and by precept and example taught the laws of health. While you thought you were doing it for some needy person, the Lord had identified Himself with that person and counted all these things as done for Him personally.

**T**HAT is the way the Master wants us to conduct the farm, the shops, the building enterprises, and all the other things we find necessary in this life. Builders, today, may be workers for the Lord as truly as were the men who erected the tabernacle in the wilderness, that structure that God graced with His presence. When we are all doing that sort of work, when every layman in the church is thus closely associated with the work of the Lord, what a power will attend this message.

And for this sort of preaching, this daily demonstration of the Savior's cooperation with His people in all the legitimate duties of life, some training is often necessary. That is the province of our training schools. Each of these schools should be a center of activity; each should be doing the things that its students will do when they have had their training. These schools, therefore, should have a sanitarium; they should be feeding people pure and unadulterated foods, whole grain products, and other fruits of the soil, well prepared. They should have acres for cultivation and should feed themselves and others from their own acres. In these schools, students should get the proper conception of religion, the religion of the Master, who taught the dignity of labor as well as other means of mental and spiritual growth.

All these things are taught in the sacred Word. "Whatsoever He saith unto you, do it." The Madison School family finds joy in carrying out this instruction, in modeling its program as nearly as possible after the pattern that has been given us.

## In Answer to Some Questions

Dear Friend and Brother:—Your mind seems exercised over some features of the work of the Madison School, and you ask a number of questions. Others ask similar questions from time to time, and we are more than glad to answer them. We are pleased to know that you are interested in self-supporting missionary work and that you think seriously of training for some such work. There is a crying need for men of your stamp, with your business experience and your spiritual growth; for men and women who have a deep longing for a life that brings them in close touch with people who are seeking the better way; for men and women who are wanting to devote their lives unselfishly to the spread of the Master's message to the world. For such, there are almost boundless opportunities.

If you and your wife are teachers, we say that the South needs teachers. If you are interested in the great out-of-doors, in the movement of city people to rural homes, and the production of healthful foods, you will find at Madison a sympathetic group who are seeking to dignify labor by connecting it closely with the work of the Master Laborer, and to make rural life attractive and inspirational to Christian men and women.

If you are interested in health-food work, you will find Madison quite a little center for such activities, and, radiating from it, there is a chain of smaller centers, educational groups, who are working nearby cities through vegetarian cafeterias and treatment rooms, while the workers live at the rural base.

Days at Madison are full to the brim. There is early rising by the farmers, gardeners, shopmen, the food manufacturers, the cooks and textile workers, and the members of the family who make the trip to the city each morning must get an early start. Breakfast is served at six o'clock. Worship follows in the chapel of Assembly Hall. This is Dr. Sutherland's hour with the family, an hour of worship and Bible study, and instruction in the things of God, which, through all the years of the School, has been an inspiration to students and teachers. From these studies comes much of the courage to undertake hard propositions, the faith, patience, mercy, and stick-to-it-iveness needed in pioneer

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## THE MADISON SURVEY

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work such as the members of the School family contemplate, and for which they are in training.

This hour passed, the family scatters, some to class rooms, some to departments for work. A glance over the estate shows machinery humming, tractors at work, trucks on the road, the planer running in Mechanical Arts building, the engine at the printing office giving its rhythmic chug, chug. Berries are coming in, and green vegetables from the gardens. In Kinne Hall, the women are busy with dinner preparations, the steam laundry is running full time, for the institution work is heavy. At the sanitarium there is the quiet, steady work characteristic of a hospital where the sick have treatments, are fed, counsel with doctors, are put on the lawns for the sunshine and air, or the stronger ones saunter about the premises.

The young children, whose parents are students, or members of the faculty, have their regular school work with Miss Hartsock and her assistants from the Normal department. There are a few little people under school age, and, that their mothers may attend classes and carry their share of responsibility and work in the institution, there is a nursery, presided over by a mother.

Evening calls the family together again for worship, and once each week for Cooperative Band meeting. At various times during the week heads of departments hold their meetings. There is a weekly meeting of all the women, another of all the men, another for the sanitarium workers. The city workers consider their particular problems in a weekly committee meeting, the food factory folk do the same, and the faculty has one meeting for business and another for study each week.

The Sabbath hours are ushered in with a vesper service, one of the most attractive services of the week. On Sabbath there is Sabbath school, a preaching service, and young people's meeting. The ministerial band and the Bible readers' class meets each week. The band and orchestra have their hours for rehearsal, and often there is a public lecture, a musical or literary program, or an illustrated talk with pictures on the screen. Among the recreation hours, the walks about the farm, down by the river, over to the pumping station, or to the "locks", are not the least of the family's pleasures.

Primarily, Madison is a place for business, the business of getting an education for efficient Christian service, and earning one's way meantime, but along with productive activity there is a great deal of joy. There is a wholesome association of students, a close mingling of students with faculty members and department heads. The home spirit is strong. A belief in the personal guidance of the Spirit of the Lord is found everywhere, and it binds hearts together in a common cause. It is no uncommon thing for patients to speak of their love for the peace and harmony of the place, and for the spiritual atmosphere pervading school and sanitarium. For students, it is a sheltering haven during the years of their training for world service.

**SUNDAY**, Doctor and Mrs. Sutherland and Mr. and Mrs. Gaylord motored to Columbia, Tennessee, where, at the invitation of Dr. C. E. Crossland, president of Columbia Military Academy, Dr. Sutherland addressed the congregation of the First Baptist church.

**ENCOURAGING** words come from Mrs. Scott concerning preparations for the cafeteria in Knoxville. She speaks of the new location as very attractive and convenient. "The owner of the building has been much interested and has cooperated with us in a remarkable way. We have had splendid cooperation from the church in the city. The members prophecy success and have only words of cheer for us. The Dorcas Society has made uniforms, aprons, towels, curtains and table covers for us. They offer their services in other ways and are hunting workers for the cafeteria."



# The Madison Survey

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## The Life of the Church Is an Active Membership

**I**F THE church fulfills its mission in the world it must have a membership imbued with the spirit to carry out the teachings of the Master. Inspiration tells us that "many who possess real ability are rusting from in-

not yet through their training, and lay upon them the burden of a vegetarian cafeteria in one of our Southern cities. Why were they chosen? Why were they taken from their classes and the work of the School be-

### Rusting From Inaction

**M**ANY who possess real ability are rusting from inaction because they do not know how to set themselves at work in missionary lines. Let some one who has ability lay out before these inactive ones the line of work they can do. Let small missions be established in many places to teach men and women how to use and thus increase their talents. Let all understand what is expected of them, and many who are now unemployed will become true laborers.

—*Set the Church-Members to Work*

The Nashville Agricultural Normal Institute is a training station in which these unemployed men and women, laymembers of the church, may be trained for greater usefulness. Send for Madison School Bulletin and application blanks. Now is the time.

action." They know not what to do; they are at a loss when it comes to practical missionary methods. Some things they may not be able to do, but they have real ability, and it is the duty of ministers and church officers to study their qualifications and direct their efforts into productive channels.

It is the business of our training schools to cooperate with ministers and church officers in training these men and women who are rusting from inactivity. The schools should be so in touch with the world's needs, and with methods of work that will bring results, that they are equipped to train workers to meet those needs in the most effective manner.

Recently, it became necessary to take two students, conscientious young women

fore ready to leave? Because the need stared us in the face, and we knew of no qualified men and women from the rank and file of the churches to answer this call for workers.

**T**HERE is ability in the churches, plenty of it, but it is lying dormant, rusting instead of working. "There are ways in which all may do personal service for God. . . . The very simplest modes of work should be devised and set in operation among the churches." And following this instruction is the promise that "if the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward; for their experience will grow brighter, their ability will increase, and through their efforts souls will be saved."

It should be a united effort on the part of the church. It must be a persevering effort, not a spasmodic one. Permanent foundations must be laid for city work, and he who endures to the end will have his reward, not he who stops in the midst of the undertaking.

The world has a right to expect certain activities from our church members. The literature which we place in the hands of the reading public says, for instance, that sanitariums should be established, many of them, in rural places, and should draw their patronage from the nearby cities. These sanitariums will be educational factors in the lives of their patients, and "as those who have been sick are restored to health in our country sanitariums and return to their homes, they will be living object lessons, and many others will be favorably impressed by the transformation that has taken place in them. *Many of the sick and suffering will turn from the cities to the country, refusing to conform to the habits, customs, and fashions of city life.*"

**WE ARE** to teach the message, "Out of the cities," through our sanitariums. We are to teach this message through our schools for children, and likewise through our training schools for an older class of workers. "Out of the cities," should be a message sounded loud and clear from every pulpit and from every home.

We teach that the end of all things earthly is at hand. As a part of that message, we are to warn the world of the impending doom of the cities. Our literature bears this message. The world is reading that warning. Then the world looks at our people, and it says, "Where is the sign of their faith in the message they are giving? They are, many of them, crowding into the large cities. They are still living in these cities with their children. Where is the sign of their faith in the approaching destruction of the cities of which they preach?"

Other lines of work are outlined for us as a people, such as treatment room work in the cities, health-food work through cafeterias, and so forth. Our literature makes plain the message to the churches that every church should conduct memorials of this sort. Every church should be closely associated with a rural sanitarium through the ministry of which it is coming in touch with

the residents of the cities. This is one way to work the cities from "out-post centers."

**SOME** argue that it is too great an effort to follow this instruction and work the city from a rural base. It is a difficult method, in many ways, but it is a divine method. "Though we are removed from the cities twenty or thirty miles, we shall be able to reach the people." This is spoken especially of the sanitariums.

We face a situation today, similar to the problem that confronted Abraham in his rural location at Mamre with the cities of the Jordan valley full of iniquity and ready for their end. Are we asleep?

People are watching to see how we relate ourselves to these times. It is unfortunate that "the tameness and monotony of our service for God repels many souls of a higher class, who need to see a deep, earnest, sanctified zeal. We need to break up the monotony of our religious labor." This is instruction given alike to lay-members and ministers.

"Legal religion will not answer for this age," is the instruction given. Many have a knowledge of the truth; "many are content to hear the word of life without seeking to impart light. They feel little responsibility for the progress of the work, little interest in the salvation of souls."

Of these same people it is said, "They are full of zeal for worldly things, but they do not bring their religion into their business." Along with such warnings comes the word, "Here is our great sin. We are years behind."

**AT** a time when the church and its membership is compared to a door swinging on its hinges—going back and forth with no forward movement; when we are told that we lean too heavily upon the ministers, expecting them to carry the heavy end of the work; at this time, there is call for a great reformatory movement. This reform sees all the members at work. It sees the sick healed and a strong medical missionary wave sweeping the church.

When we enter heartily into all the activities the Lord has outlined for the Church, every member will have some part to play. "Whatever their occupation,—whether they were farmers, mechanics, teachers, or pastors,—if they had wholly consecrated themselves to God, they would

have become efficient workers for the heavenly Master."

Simple methods of work are to be set in operation, and these enterprises that combine the education of youth, the treatment of the sick, the preparation of healthful food, the publication and scattering of literature, located in rural sections according to the instruction given, will afford work for all the various talents of the Church.

Pioneers in this work developed effective methods of preaching, Bible work, and the distribution of literature. The church school movement is well under way for the education of the younger members of the family. Medical work has been developed to a degree. But we have given only casual attention to the development and appropriation of the talents of the farmer, the mechanic, the cook and the maker of clothing. With the development of outpost centers for city work, there is afforded opportunity for all these talents. The whole church membership may find a place in this work. Business and religion are closely linked. Workers have a chance to support themselves, at the same time having their energies directed to the spread of the gospel message.

We are being watched to see if we really believe these things which any one can read in our publications. The instruction is given in such plain terms that no one who reads and loves the truth can fail to understand. It is not the Lord's plan for a few people to carry the burden of warning the world while the church as a body is idle.

"In view of what might be done if the Church would meet its God-given responsibilities, will its members sleep?"

### I Say Unto All, Watch

THE Sabbath morning service was conducted by Elder H. E. Lysinger, president of the local conference, who has recently moved to Nashville. His lesson was based on Mark 13: 33-37, in which the Lord announces, not the hour of His coming but the nearness of that event. It is a

critical hour, an hour in which there is danger that the Church will be found asleep, and the Master says, "I say unto all, Watch."

This is the same admonition that the Savior gave His disciples in that darkest hour in His life. They watched for a little time, but soon fell asleep. In the agony of His soul He asked, "Can ye not watch with Me one hour?" They were overcome with weariness; they were in a stupor and unmindful of the things about to happen, and the Master finally returned with the words, "Sleep on; take your rest."

The disciples are not the only ones who have slept in the time of danger. There is a picture of one awake and another asleep

in the story of Abraham and Lot. Both men heard the call of God, the call to a life of marvelous activity. Both answered the call from home to a strange country. There were times after Abraham moved to Canaan that he was tempted to go back to the land of his fathers rather than

raise his family in the midst of heathen influences. But he clung to the promises of God, and He gave his servant a way to keep his children free from contaminating influences.

This called for a life of sacrifice. He had to give up the easy ways of his former life for a strenuous program. The record says that by faith he looked forward to the eternal city of God. But Lot kept his eyes on the earth. His mind was filled with thoughts of wealth. He was anxious for the things of the world.

The two men lived in the same locality; they met the same propositions, but they looked at these things with a different vision. They both attended the same church, heard the same message, faced the same problems, but Lot's eyes were dazzled with a vision of worldly gain. So he pitched his tent toward Sodom, and a little later he was living in Sodom. He held a good position there. He had plenty. He was respected, and was an officer of the city, sitting in the gate when two angels visited the city.

These angels told him to get out of the city for its doom was sealed. The time had

### Reason for Church Activity

PECULIAR and rapid changes will soon take place. Let the churches awake before it is everlastingly too late. Let every member take up his individual work. Let none feel that because they are uneducated, they cannot take part in the Lord's work. God has a work for you to do. —*Home Missionary Work.*

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## THE MADISON SURVEY

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come to get out of the city. He had been warned before, but the time of the city's destruction was come and he was given one last chance to get out. But "Lot was paralyzed by the great calamity about to occur; he was stupefied with grief at the thought of leaving all he held dear on earth."

When the angel bade him leave the city, and leave at once, he said, No, I can't do that. When God spoke, Abraham had the habit of obeying, but Lot, when told to hurry out at the price of his life, refused to move until the angels dragged him out. Then, when beyond the gates of the burning city, he begged to be saved the experience of going to the country.

Lot is not the only one who is paralyzed, stupefied, unmindful of the Lord's command. We are told that not one in a hundred in the church today, is doing anything but his own business. The others are still pleading, scheming, working for themselves. They are trifling with a heaven-sent message. Like Lot, they may go part way with the Lord, but not all the way. They continue to plead for their own ease.

Lot was warned to separate himself and family completely from the world. That was their only means of salvation. Today, the Church has the same definite message, "Come out." The time is near when the words will be spoken again, "Sleep on, and take your rest. You slept while you should have been at work in the vineyard; now, sleep on."

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### Bits of News

**M**ONDAY, the ninth, Sister Josephine Gotzian and Miss Yolanda Sutherland reached Madison from Loma Linda, California. Sister Gotzian is a friend of long

standing who had an active part in the building up of the Madison School. Gotzian Hall and Gotzian Treatment-Rooms speak of her generosity to the young and struggling institution. When the food factory was moved from Edgefield to the School campus, Sister Gotzian was at hand to assist, and the city work met with her favor and financial help. She is here for a visit after an absence of six years. Miss Sutherland has completed the first year of the medical course and will spend the vacation with parents and friends.

**L**AST week, Brother and Sister G. F. Knapp went West for a visit with friends and relatives on the Pacific Coast. Tuesday of this week, Brother Rocke, for fourteen years a member of the Madison faculty, started for California. It is a busy season of the year and Brother Rocke's trip will be made as short as the business in hand will permit. He will visit Los Angeles and a number of points on the coast. Mrs. Rocke has been with relatives in the West for several months and will return with her husband.

**W**ORD comes from Mr. and Mrs. C. G. Mays, former members of the School family, that they are now connected with city treatment room work in Newport News, Virginia. Members of the local church, the medical secretary of the conference, and others, assisted in wiring the building and in securing equipment for giving treatments. May this good work go forward. There are in our churches thousands of men and women who, with comparatively brief training, might do work of this sort for the public. It would be a blessing to them and would make them a blessing to others. Health-food work is contemplated for the same city, we are told.

**T**HE latter part of the week, Brother and sister A. C. Gaylord reached Madison. They motored from New Castle, Indiana, where Mr. Gaylord is in business. They have come South for rest, and to become better acquainted with the work here and in other centers of the South, in which they have been interested for a number of years.

**S**EVERAL interesting letters came from Survey readers this week, some with a donation for the publishing fund. Our thanks for both the good words and the financial help.

# The Madison Survey

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Madison, Tennessee

VOL. VI

JUNE 25, 1924

No. 26

## The Gospel Is Good News of Both Physical and Spiritual Health

**B**LESS the Lord, O my soul, and forget not all His benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who gotten that the only source of life and health is in the Master. The heathen have a system of rites and ceremonies for relieving themselves of sin.

### What Constitutes Education

**S**CHOOLS should be established that, in addition to the highest mental and moral culture shall provide the best possible facilities for physical development and industrial training. Instruction should be given in agriculture, manufactures,— covering as many as possible of the useful trades,— also in household economy, healthful cookery, sewing, hygienic dressmaking, the treatment of the sick, and kindred lines. Gardens, workshops and treatment-rooms should be provided, and the work in every line should be under the direction of skilled instructors.

—Education

This instruction has set the pace for the Nashville Agricultural Normal Institute, which, by conducting a number of industries on the school campus, provides facilities for student self-support while they are in training for Christian service. Write for particulars and application blanks.

crowne thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Ps. 103 : 2-5

The Psalmist's knowledge of the Lord led him to link closely the healing of the body from disease and the healing of the soul from sin. It is a common belief that the sinner must go to the Lord for the forgiveness of sin, for spiritual righteousness, but by many in these days, as in the days of the Savior's personal ministry on earth, it is for-

They find virtue in long pilgrimages; they will wear coarse clothing that irritates the skin; they will walk with pebbles in their shoes; or, they will lash their flesh until the blood flows—all as a means of appeasing the gods against whom they have sinned. Even among the followers of the Lord, there developed a system of dealing with sin that enabled the sinner to pay his way out of punishment. He could even pay for the privilege of sinning.

In the sixteenth century, there arose a great protest against this system of indul-

gences, against this way of relieving the conscience of the reproach of sin. The man who preached "Righteousness by Faith" shook the world. "The just shall live by faith." Men threw off the yoke of bondage that had been holding them for centuries, and that had brought what is known as the Dark Ages.

**P**ROTESTANTISM had the privilege of going the full length, by accepting physical health and strength by faith as well as the forgiveness of sin by faith in the Redeemer. "There is none other Name under heaven whereby men may be saved;" no name except the name of Jesus.

All through the years of His ministry, the Savior combined the healing of the body with the forgiveness of sin. The sin-sick found freedom in His message; those who struggled with physical infirmity found relief in Him. A woman having an issue of blood for twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind Him and touched the border of His garment. That touch of faith brought healing.

Multitudes were touching Him on every side. They jostled Him as He walked their streets; they thronged Him as He taught them; but here was a touch of faith, a mental attitude toward Him and His teaching that differed from that of the throngs. And He knew that someone in the crowds had drawn upon Him in an extraordinary way. He felt the pull. It was so wherever He went; irrespective of class or position, He healed the multitudes. There was healing in His words; there was healing in His touch. Any one who was willing to accept and obey the great laws that were His life found a new life flowing through their veins.

**J**ESUS "called unto Him His twelve disciples, and He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Those workers in the early Christian church ministered to the physical as well as to the spiritual needs of the world. Christ was exalted as the deliverer from the bondage of sin and from the bondage of disease. Those who were healed of sin were to put away the habits of sin, and those who were healed in body were to forsake the transgressions of law that brought disease. There may be some change in me-

thods, but the same principles hold true in our day.

For forty years the Lord fed the children of Israel manna from heaven. They went out morning by morning and gathered their food for the day, but because they had the food spread like a hoar frost on the ground before them for forty years in the wilderness, did not do away with the law that men should live on the the land, cultivate the soil, and produce by patient labor the food they were to consume in the land of Palestine. The gift of manna in the wilderness was but a promise from the Lord that He would feed His people when they reached Canaan where every family had its farm. The life in the manna was the same life that they would find in the wheat which they harvested at the end of each growing season.

It is the same today. As Christians, we should recognize the life in the food we raise as coming from the Master, just as the manna was His gift of life. With this mental attitude toward food-production, farming becomes a sacred work. It is only when we lose sight of the Lord in the work and carry on the work of the farm for lust, for the love of money, that it becomes a profane work. Man degrades it by his attitude toward it. God honors, but some men degrade the art of food-production.

**B**ECAUSE a man takes the medical course, or a nurse is trained to care for the sick, that does not give either of them power to heal disease. Their training should give them a knowledge of God's methods of relieving man's necessities: it should make them co laborers with the Master, who alone is the healer of disease. Every person who has any part in the work of an institution that cares for the sick, should be carrying out the instruction of the Savior in the same way, whether he be the engineer who furnishes the heat, the cook who supplies the food, the bed-maker who makes a comfortable place for the sick to rest, the caretaker of the lawns who is making pleasant surroundings,—all should be doing these things in the spirit of the disciples who were sent out by the Master to heal the sick.

Some reason that if the cure came quickly every time; if a word were spoken and the sick arose from their beds, or a touch brought the cripple to his feet, then they would know that the Lord was at work,

but these slow methods of healing must be different. That was the reasoning of Naaman, the wealthy leper from the household of the king of Syria. He came to the prophet, the physician of Israel, and when bidden to wash in Jordan and be healed, he grumbled and complained about the methods.

The patient said, "I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." This patient was ready to dictate just how the treatment was to be given, and just how recovery was to be brought about, and when the methods differed from his preconceived idea, he was about to turn from his one chance of a cure.

One of Naaman's attendants had more wisdom than the patient himself, for he said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?" This brought Naaman to realize the weakness of his attitude, and like a child, he followed the instruction of the physician, the man of God. The means of attaining that cure from the dread disease was very simple, and Naaman had to learn that the cure was not in the means, but in the Lord, and that continuance of health depended upon obedience to the laws of health given by that same God of health.

The record tells us that Naaman went back to his position in the courts of Syria a firm believer in the God of heaven, and a follower of His laws even though he had to live and work under most adverse circumstances.

SO IN our work today, it is no sin to spend the greater part of a year raising grapes, even though the Savior made grape juice by a word spoken at the feast in Cana. He gave that lesson that men may know that He is the One at work in the vineyard on the hillside. It is the Master who sweetens the juice in the fruit on the trees, who fills "the firkins" to the full on the grape vine. And the farmer who works with Him in that way finds all his agricultural activities not drudgery, but an inspiration and a means of light and growth. The one who prepares the meals with a similar mental attitude will be a co worker with the Master healer, the one who fed five thousand on the grassy slope in Galilee, to show to an unbelieving world that He is the One who gives us all we have to eat.

When a sin-sick man comes to his minister, that man of God points him to the Savior. He teaches the wrong-doer that Christ alone can forgive and relieve him. The physician should stand in the same relation to the patient as the minister to the sinner. He should teach the laws of life, and point the sufferer to the great Physician who alone can heal.

THIS world is like a worn-out garment that is dropping to pieces; like a sick person who totters in his walk. Statesmen who have pinned their faith to great social laws, and to principles of operation underlying commerce and industry, find the foundations shaking under them, and their hearts fail them for fear. This is the crucial time for the Church of Christ to be active. Its entire membership, not a small portion of it, should be active along the lines the Lord has indicated.

One way by which the great needs of the world may be met, is for groups of men and women to treat the sick. They should be equipped to make the sick comfortable, and to provide facilities so that the laws of nature and the laws of God may have a chance to bring relief to the suffering. In this group the physician will be only one factor. With him should be associated consecrated farmers and their wives, nurses, teachers, mechanics, health-food experts,—all united in the effort to live and work for the Master who was the "unwearied servant of man's necessities."

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### News in Brief

WALTER Jensen of Nevada, Iowa, came up from Chattanooga to assist on the central heating system now being installed

MR. and Mrs. A. C. Gaylord started for their return trip to New Castle, Indiana, the seventeenth, after spending three weeks at the Rural Sanitarium.

A COMPANY of seven motored from Indianapolis this week, among them Mr. and Mrs. Will Peterson who were visiting their daughter, Mrs Joe Sutherland.

IT is interesting, at this season of the year, to see how nearly the family is being fed from the school gardens. A large variety of vegetables are gathered, and strawberries lasted until the middle of this month, to be followed quickly by later fruits.

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## THE MADISON SURVEY

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**T**HE young and the strong are turning away from the farms toward city life. They are becoming leaners instead of lifters. It don't seem right," is the expression found in a letter from a friend and reader of the SURVEY, who sends a donation to help meet publishing expenses.

**M**ADISON had a very fine gift recently,— an electric light cabinet, the property of the recent Miss Herron of Nashville. Belmont College, one of the best-known schools in the South for young women, was founded by, and for many years was under the direction of the Misses Hood and Herron. Before her death, Miss Herron asked that the cabinet be given to the Madison Rural Sanitarium.

**T**HE family had an unusual treat Saturday evening when Mrs. I. J. Hankins gave a screen lecture on our work in South Africa. She and Elder Hankins have spent many years in or near Cape Town, in educational, ministerial and publishing work, and twenty-five years ago, Brother and Sister Druillard were laborers in the same field. She showed pictures of many of our institution buildings, scenes about Table Mountain, the sea coast at the Cape, and the diamond mine, discovered on the property of the Wessels family, that made possible the building of Claremont College and the sanitarium at Kenilworth.

**T**HE Madison School farm has an abundance of limestone rock. The crusher has been in use on what is known as "the seventy-acres", making rock for the roads and grinding about fifty tons of lime dust for use on the alfalfa fields and other portions of the farm. Although we have crushed

the coarser rock for years, the grinding of the lime dust was made possible by the purchase recently of a hammer crusher. This week, Brother I. H. Sargent and his crew of men crushed several hundred tons of rock for the foundation of the reservoir and for the dam, a portion of the central heating system being installed. Sand is a very expensive product when it has to be purchased and hauled from Nashville, but since the purchase of the hammer crusher the institution makes its own sand.

**S**O LONG as it is necessary to hire help at the city cafeteria, prospective students may know there is opportunity at Madison for them to work in payment of school expenses. So long as the calls come repeatedly for help in the "units", help to carry forward the lines of work for which Madison is preparing students, it may be known that no one need stay out of school because he lacks financial backing. If there is health and ambition for an education, the way is open here for the training. At present, there is a pressing need of a farmer and a good housewife for one of the rural sanitariums. Conscientious Christians with a small family, willing to cooperate with other self-sacrificing workers, may find here a splendid opening for lives of usefulness.

**M**ENTION has been made of the loss by fire, about two months ago, of the newly built laundry at Pisgah Industrial Institute, Candler, North Carolina. Recently, Professor E. C. Waller writes, "It was indeed quite a loss to us, but our students, together with the teachers, met in the chapel the morning following the fire and pledged eight hundred dollars in cash and labor to replace it. In a two-days' campaign, they raised nearly enough to pay for the material for the new building. This is now nearly completed and we have just moved in. I have never seen students rally more loyally to the work than ours did this year. There was a great deal of work done in putting in the line shaft, installing the boiler and a washing machine, which we have not yet made up, and we still need about seven hundred dollars to purchase equipment."

**A** NUMBER of very interesting letters have been received from appreciative readers, and with them donations to the Survey publishing fund for which we wish to make public acknowledgment.



# The Madison Survey

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## Character Building in Group Work by Church Members

THE great aim of human life is character-development. God is willing to work with and through His children, during the period of their life on earth, in the growth of a character like unto His own, that will as thyself." The great apostle had learned the truth of the Master, that the one and only way for man to show his love for the Father is through acts of kindness to his neighbor.

### Where Grace is Needed

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 a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of everyday life, and ordering every transaction according to the standard of God's word. But this is what the Lord requires.

—Counsels to Teachers

The Nashville Agricultural Normal Institute is preparing Christian men and women, laymembers of the Church, to carry their religion into all the necessary pursuits of life. Students of the right sort have opportunity to make school expenses by working for the institution while they are in training. Send for calendar.

enable them to take a place with Him in the work of eternity. Christ lived the earth-life to prove the possibilities of this development through close association of man with the heavenly Father. He has set an example for all members of His household to follow.

"If ye love me, keep my commandments." His commands are embodied in two sayings: "Thou shalt love the Lord thy God with all thy heart," and, "Thou shalt love thy neighbor as thyself." Then Paul sums it by saying, "The whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor

From a chapel talk by Dr. Sutherland

WITH some Christians, the larger share of effort seems to be to serve God through looking after their personal salvation. But he who seeks to save his life shall lose it. The only way to save one's life is to give it. And there is but one way to give life,—that is, in daily service to the brotherhood of man. As Christ was the "unwearied servant of man's necessities," so He expects His followers to daily live and work for the good of others.

The church that thinks its duty complete when its members attend services, hold family worship, pay their due into the treas-

ury, and take part in occasional drives for scattering literature,— such a church has but a narrow vision of Christian service. All these things play their part; they are right so far as they go, but they do not go very far. The activity of laymembers should be a daily activity. Christian service should be part and parcel of the daily program. His followers should be as completely absorbed in service as was the Master. Why not? And yet of churchmembers today, it is said, that not one in one hundred is doing anything but his ordinary, worldly business. Certainly, a reformation is necessary.

Before the power can be given which is necessary to carry forward the closing of the work of God in the earth, church members must learn to work together in the closest cooperation. Groups of workers will be found in many, many places, conducting enterprises through which the light of the gospel shines to the world.

**G**ROUP work brings workers very close together. They have opportunity to see the faults and the weaknesses of one another as they do not see them in the ordinary church relationships. When a farmer and his family, a teacher and a nurse, a cook and a mechanic unite their forces to conduct a rural school, or a rural base for a city work, they come to know each other very well. When they are doing a cooperative work of this sort for the Master, when each is giving all his time, all his strength, all his money, and all are sharing alike in the matter of a wage, taking it if it has been earned, and going without it unless it is earned, then people come to know the patience of each other, the kindness of each member of the unit, the forbearance, the long-suffering. The virtues of the workers stand out in clear lines, and likewise, the faults are in evidence.

Under such circumstances, it is an easy matter for workers to fall out by the way. There is a constant temptation to become over-critical of the faults and weaknesses of others and very considerate of one's personal rights and privileges. It requires more of the grace of God to work together in close cooperation in daily duties, in conducting some such enterprises as a sanitarium, or treatment rooms, or a cafeteria, or a school with varied industries,— it takes more of the grace of the Master to do these

things than to give the gospel message from the pulpit. This we are told, but with it goes the promise, "My grace is sufficient." Since the Lord has bidden His people carry forward these enterprises, going at their own charges, in order to relieve the pressure on the treasury and to hasten the coming of the Master, since this is His command, His co-laborers have right to expect a large measure of His grace. It is in following His command to do these things that He is able to develop the graces of His people.

**T**HE Lord is calling upon church members to move to the country with their children and there establish schools, food factories, and there conduct a rural base for workers going to the cities for vegetarian cafeteria and treatment-room work. Such a program requires the very best talent of the church. More than this, it calls for the financial backing of the church, and the support and assistance of every member. It is a program broad enough to include every member and to call into activity every talent.

We speak often of a "sifting time," a shaking, that will separate the faithful from the fickle. The calls that are coming these days for men to move their families from the large cities is one of the things that test their faith. The call for workers who are willing to put their means, their time, their strength into Christian activities, working side by side with brethren who are doing the same thing, this is a test of faith. The ability to stand by such activities as the Lord is asking His people to conduct, and to work in harmony and peace with others, is a test, sometimes a very severe test, and some will fall by the way. They will be shaken out.

Not all the Master's work in the great vineyard of the world can be done by the regularly employed workers. There is not money enough in the treasury to cover all expenses. So the call comes, like the eleventh-hour call in the parable, for all who believe to respond, taking some part in the closing work, and the promise is that those who offer their services without a stipulated wage will receive what is right. The Lord will see that their necessities are met.

When the Church arises to its privileges in this respect, when its members are doing full duty as self-supporting workers, and

otherwise, the Lord promises that men of the world, men of means, seeing the needs, will respond with their money to help forward the work. Our gift must come first. It is like the seed-sowing of the farmer; he plants in faith and the Lord brings the harvest.

The whole program calls for faith, patience, forbearance with one another, love for the great principles of truth made known to the church, and ability to stay with the enterprise until it has proved a success. He that endures to the end is one who has gained in character. To him will come the word, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

### How to Find a Place

**F**REQUENTLY, the question is asked, how a person is to find a place in some practical work for the Master. "Does Madison guarantee its students a position?"

It is a new thing in educational circles for a school to conduct health-food enterprises, treatment-rooms and a sanitarium, but Madison operates such enterprises, that its students may combine theory and practice in their training.

Generally speaking, it is wise for those who plan to strengthen the working force in some center of activity, or to establish a new center, or "unit", to spend more or less time in training before they locate permanently. A certain amount of class work may be needed, but beyond the advantage of class work is the experience afforded at Madison for association with a self-supporting, cooperative concern. By actual experience here, many lessons may be learned in methods of operation, that will be of infinite value when work is begun in another place and with people of less experience. The School does not promise positions, but when people are qualified, they have no trouble in finding a position.

Life at Madison usually leads to a combination of workers whose ability has been tested. Some men have means to finance an enterprise, such as a cafeteria or treatment-room; others lack money, but they have talents that are needed in the enterprise. Such people become acquainted during the period of their training, and they can then

form a company more intelligently than if they had not been thus associated.

The work of the various units is kept before the school family, methods of operation are studied, and it becomes part of the religious experience of Madison students to give themselves to an enterprise. Therefore, people who ask how to proceed in Southern self-supporting missionary work are advised to spend some time, more or less as the case may be, in training at Madison before locating permanently. In many instances, time is saved by so doing.

**R**ECENTLY, a group of business men, in one of our Southern cities was talking to the manager of the vegetarian cafeteria. That cafeteria was having good patronage in one section of the city. These men asked that a similar cafeteria be established in another part of the business section. "We will guarantee you as good patronage there as you are having here," said the men, "and that without interfering with your trade here in the least. If you want us to do so, we will give you a written guarantee. We will be personally responsible to see that our business associates become your patrons. We want the same food and the same service that you are giving the public in this place."

What do you suppose Madison did about that offer? We are reasonably sure that we could have secured the money to equip such an enterprise, but we could not accept the invitation, because we did not have a sufficient number of qualified workers to carry a second cafeteria in that city.

There are hundreds of men and women in our churches who, with some training, could do a most excellent work of this kind. Where are they? Madison will educate them, and will give them a chance to make their expenses by working for the institution during the period of their training.

This is but another invitation to you who are able bodied, who have a good Christian experience, and who want to throw your energies into a work for the Master, to train for greater efficiency. If you have money to pay your way through school, come for the training, for workers are needed. If you lack cash, make application to enter as a self-supporting student. There is work at Madison for a number of students, both men and women. Let us send you a calendar and application blanks.

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## THE MADISON SURVEY

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### Give of Your Best to the Master

THE Sabbath sermon, preached by Brother N. C. Wilson, Bible teacher in the School, was based upon the Scripture found in Luke 6: 46-49, "Why call ye Me Lord, Lord, and do not the things which I say?" These words, and the story of the two classes of people in this world, one that builds on the solid rock and the other which builds on the shifting sand, concludes the Master's sermon on the mount, one of the most powerful discourses ever given.

God's people need a definite purpose in life, and then they need to learn the lesson of everlastingly keeping at the work until it is completed. We need to appreciate the value of time, that when the Lord speaks, we may do *what* He says, *when* He says it should be done.

Among other things that the Christian should remember is the need of perseverance in the work assigned, until definite results are accomplished. The worker should find pleasure in his pursuits. One of the greatest joys of life should come from putting a project across. The joy of Christ was in doing His Father's will, and He wants that joy to be ours. As Christians, we need to learn the dignity of simplicity. This will call us from the artificial life of the cities, and into close touch with the world that God has made. Group workers need to recognize the power in kindness; that there is more force in a touch than in a blow. Christ places great value on little acts of kindness, performed by one for another.

In all His work, Christ's followers need to learn to bear responsibility. Many are willing to be silent partners, but that is not enough. The Lord has given the Church a commission to carry the gospel to the whole world. This calls for the greatest activity on the part of every member.

With all, there must be greater patience. He who sows the seed must with long patience wait for the harvest. Christian experience is a growth. Christ said to Nicodemus, "Ye must be born again." He began a new life as a babe. Although a man of influence, Nicodemus was not an outstanding character in the early church when he was first reborn. As workers, we need to sow the seed. The fruit will appear, first the blade, then the ear, then the full corn in the ear.

Christ wants our best. He gave His best, His all, for us. It is our privilege, it should be our joy, to give our very best, our all, for the advancement of His cause in the earth.

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### News in Brief

THE gardens are producing an abundance of green vegetables for daily use on sanitarium and student tables, and greens of various sorts are going into cans for use next winter.

LAST week, Mrs. Goldie Conser, who assists Mrs. Druillard in her office work as sanitarium receiving matron, left for her former home in Colorado in answer to a business call. During her absence, Miss Normal Leonard is helping Mother D.

NAKANAWA camp life for girls begins at Mayland, Tennessee, in the Cumberland mountains, this week, and Professor Bralliar, who teaches nature in this scene of natural beauty, left for the camp Thursday, Mrs. Bralliar accompanying him.

AMONG those who have been preparing for entrance to Loma Linda College of Medical Evangelists this season, are Merle Schneckloth, who left Madison this week for his home in Minneapolis, and A. S. Xanthos, whose home is in Greece, but who has been a member of the Madison School family for the past eighteen months. Mr. Xanthos plans to spend a little time in Chicago before going West.

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### From Survey Readers

"I have been watching with interest the progress of the work at Madison."

"More and more I see the wisdom of the Lord's methods in education. Christian Education surely eliminates the drones."

"I sincerely wish the Madison method were being carried on in many other sections of the country."

# The Madison Survey

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## Following in the Footsteps of the Master

YE ARE the salt of the earth," said the Savior as He taught His disciples, and He continued, "But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast

the truths they profess, by their good works, works similar to the works of the Savior Himself, which glorify the Father. When the light does not shine from Christians through good works, it is safe to decide

### Find Your Place

CHRIST is waiting to give you insight into heavenly things; waiting to quicken your spiritual pulse to renewed activity. Wake up, brethren, wake up. Those who receive Christ as a personal Savior, choosing to be partakers of His suffering, to live His life of self-denial, to endure shame for His sake, will understand what it means to be a genuine medical missionary.

—Christ Our Example

To those who are awake to the opportunities of this time, the Nashville Agricultural Normal Institute gives special privileges in the way of labor to pay expenses while in training. Send for the Madison School calendar.

out, and to be trodden under foot of men." The man who professes to be a Christian, yet is doing nothing for the advancement of God's cause in the earth, is compared to salt without savour, which was cast out on the path to be trodden under foot.

Again, to the men He was training for world work, the Master said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

His people are to be an active, working people. The world is to know of them, and of

that those professed Christians are not occupying their proper place in the world. They have not yet found the place they should fill and the work they should do. They are empty-handed, a mass of darkness instead of a glowing life.

THE people of God are to be tested in our day as surely as the Jewish nation was tested in the days of Christ. As in the case of the Jews, this test will come to us, not over doctrines alone. They were great students. They understood the theory of the truth. They spent much time discussing theological problems. They had figured out just how a true Jew should act concerning a multitude of things, among them Sabbath-keeping. They had a long list of things that must not be done on the Sabbath, and a long list of things that could be done, and

they specified just how those things should be done. Then the Master came into their midst, the Christ for whom they had looked for centuries, and He carried out the teachings of the heavenly Father in other ways than they dictated, and they knew Him not.

The Christ method of Sabbath keeping did not tally with their prescribed methods, and they rejected Him. His life was filled with deeds of kindness. He went through all the country doing good. The Jews could turn to the fifty-eighth chapter of Isaiah and there find the prophecy of the Christ life, and by comparison they could have known that Jesus was doing what prophets had foretold that He would do. He fed the hungry, healed the sick, made the miserable more comfortable. His time was filled to overflowing with medical missionary work. And yet the people rejected Him.

**T**HE Savior wants to come to this world in our day as truly as He came to the Jewish nation. Then, God revealed Himself through one man, Jesus. He had the body of a man and the mind of God. God lived in, and worked through, that man for thirty years. His life was a most wonderful demonstration of the thought of God made visible to the world through the life of a man.

But it is the will of the Father that His life be manifest through all His people. Christ said, "It is expedient that I go away," for when He returned to heaven, He sent His spirit to work through men, leading them to do the works that Christ did on the earth. A grasp of theological problems is not sufficient; good works must prove to the world that people are connected with the Source of light. They will then be doing what the Master would do under similar circumstances were He upon earth today.

The Lord told the Jews that He was not interested in the meaningless round of service which they called religion, but He was interested in their efforts to help the sick and afflicted. He was interested in seeing them feed the hungry and clothe the naked, and relieve the oppressed, and He told them that when their lives measured up to His ideal, their health would spring forth, and that they would be able to increase their labors for their fellowmen.

Today, the world should see in us lovers of country life, the ideal living place for the family. It should see in us consistent health reformers. It should find us true also to the

ideal in dress, and in Christian activities. There is a sifting time ahead, and it is well to ask ourselves whether people can see in us those works which are to make us lights in the world. We have been given explicit instruction as to what the church membership is to do, and as we comply with this instruction, the promise is ours that health will improve and ability to work will increase.

Never before has there been a time of such opportunity. At every turn, there are places waiting for us to occupy. From all directions come calls that we should be qualified to fill.

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### Working for School Expenses While in Training

**T**HE theory that students can earn their board, room-rent, and other school expenses while in training for lives of usefulness in the Lord's work, has been demonstrated a great many times by members of the Madison School student body. Every year a large proportion of the students do earn their way. It is possible, by living an economical and industrious life, for students to gain an education and leave the institution free from debt. Such training is invaluable for those planning to work for the Master.

Several members of the Madison School faculty were formerly connected with Battle Creek College, and in the days when that institution was active in the city, it became evident that many worthy young men and women were losing the privileges of Christian education because they could not afford the cash outlay in our colleges.

In order to increase the efficiency of the training in the college, and likewise to aid students in meeting expenses, Battle Creek College purchased a farm and added agricultural work and several lines of shop work to the curriculum. In those days the farm was situated a mile from the school campus. Boys working on the farm were not able to meet with the regular classes of the school. They were a separate body from the other students, but they had night classes, and the plan was a step in the right direction.

In the year 1901, Battle Creek College was removed from the city to a beautiful rural site on the banks of the St. Joseph river, near Berrien Springs, Michigan. The buildings of the new school, Emmanuel

Missionary College, were erected in the center of a three-hundred-acre farm. Here, the agricultural men, the farmers, the gardeners and fruit raisers could do their daily manual work and still attend to classroom duties. The work grew and prospered. Other industries were added, and thus the foundation was laid for student self-support in our ranks, support on the campus while the student is in training.

**I**N 1904, the Nashville Agricultural Normal Institute was established on the banks of the Cumberland River, near Madison Station, and only a few miles from the city of Nashville, Tennessee. The first school work was conducted in the old plantation house which stood on an elevation in the midst of a four-hundred-acre farm.

Here has developed still further the idea that students should have opportunity to train for Christian service and at the same time make their expenses by working for the institution. Madison has developed its agricultural interests, because rural life for Christians is considered the ideal toward which all should be working. Every man should be able to support himself from the soil: "Out of the city," is a message sounded by the institution.

There are shops of various kinds. The students work in the blacksmith shop, the printing department, the carpentry shop, the machine-repair shop, and the auto department. They are members of the construction crew and assist in the erection of buildings. Concrete work, plumbing, electric wiring, and painting are all done by students. This is part of the training for student self-support. This is a portion of the training of missionaries for home and foreign fields, an invaluable training, we are told.

As an aid to the proper education of workers, the institution conducts a rural sanitarium. Patients and students-in-training are closely associated. A food factory for the manufacture of health foods is conducted in the same way, students and teachers working side by side. In the city of Nashville, the School has a health center, a vegetarian cafeteria and hydropathic treatment rooms. These, likewise, are providing opportunities for student self-support while in training, as well as furnishing the laboratory facilities for a very practical education, such an education as, we are told, will give students *standing room*

when they enter the field of their choice as workers for the Master.

Madison is a growing institution. Each year has seen added industries. This summer there is an abundance of work for students possessing qualifications for a Christian training school. It is not a school for children; it is for men and women, eighteen years of age, and above, who have a definitely defined object in life and want speedy training, especially for some self-supporting missionary endeavor.

A line from any one who is interested will bring an application blank and a calendar explaining the operations of the School.

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### From Survey Readers

**I** AM intensely interested in the work in the South, and especially in the methods used at Madison. There is need of a similar work right here, but I need to attend school myself before attempting to start anything of the sort." —*From New England*

**DO YOU** manufacture or sell health foods? If so, please tell us what we can do to establish health-food centers here in the Rio Grande Valley. We need schools here. This is a new field that is filling fast with a good class of Northern people. Can you suggest any plans whereby our little church can start a school and treatment rooms?" —*From the Borders of Texas*

**EVERY** word was so good in the SURVEY I read this week. I have been planning to come to Madison this summer to learn how to conduct a vegetarian cafeteria. I am a nurse, and my means are limited, but I have a house that is large enough to accommodate a good restaurant by altering it a little. This is a city of many tourists. We have a nice little church of which I am a member. We are wanting suggestions as to how to start a health-food work." —*From the Far South*

**A** NURSE writes, "I worked as a carpenter until I found a patient. He is a wealthy man who is now willing to assist us to the amount of several thousand dollars, if we will establish a sanitarium on a hundred-acre tract he owns. We are talking plans. This city needs help. It is a splendid place for a vegetarian cafeteria. I am mail-

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## THE MADISON SURVEY

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ing my SURVEYS to young people, and telling them of the opportunities offered at Madison for a training to speed the return of our Lord." —*From the Middle West*

These, and scores of others, show that the demand is great for workers trained to conduct medical missionary centers, treatment rooms, cafeterias, and health-food centers in our large cities, building up the work from a rural base. If the inspiration were caught by hundreds of vigorous young people, and they hastened their preparation to answer such calls, a great work might be done in a short time. A bit of opposition quenches the zeal of some, but in the words of one correspondent, "The unusual number of Sanballats and Tobias gave me a zeal to press on."

The Caleb spirit makes a worker today say, "Let us go up at once, and possess the land. We are well able to overcome it." People possessing that spirit will find Madison ready to assist in their training for various self-supporting missionary enterprises.

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### News in Brief

**M**ANY have been the expressions of appreciation from patients at the sanitarium since toilet accommodations have been put in the rooms in the older portion of the building. Painting and porch repairs are in process now.

**S**OME weeks ago Mr. and Mrs. Harvey Bean began house-to-house treatments in the city of Memphis, Tennessee. They write of providential openings for a rural home well located for sanitarium work, and of a good location in the city. Requests are coming from the city already for help in

starting a cafeteria. What an inspiration to others when young people, man and wife, enter work of this sort for sheer love of the Cause.

**T**HE printing department is going through an evolution this week. The old Whitlock press, which has always been too large for our work, but which came with the printing outfit when it was presented to the institution, was shipped, and the Miehle pony press put in its stead. A cement foundation was put in the north-east corner of the composing room for the Linotype which was set in place Monday, and the window space in the east end of the room was doubled.

**L**AST week, the Asheville Agricultural School and Mountain Sanitarium, located at Fletcher, near Asheville, North Carolina, held its annual meeting of the Board of Management. Mrs. Druillard, Mrs. Josephine Gotzian, and Mrs. Lida Scott were in attendance. Mrs. Gotzian will spend some weeks with this school and with Pisgah Industrial Institute, at Candler, also near Asheville, before returning to Madison. Mrs. Druillard reports a profitable meeting, and courage on the part of the workers who are carrying forward the sanitarium at the rural base and treatment rooms and a cafeteria in the city.

**W**RITING from Long Beach, California, Brother W. F. Rocke tells of his reception at Los Angeles by former members of the Madison family. Among the number were Mr. and Mrs. John Brownsberger, Dr. Blanche Noble and her mother and father, Miss Ethel Brownsberger, Sidney Brownsberger, Brother and Sister I. E. Seibert, Brother and Sister Fred Vaughan, former members of the Mountain Sanitarium family in North Carolina, Brother George Wallace and family, Miss Marguerite Coffin and June Austin, Albert Zilke for sometime a member of the Birmingham cafeteria unit, Brother Sylvester Ford and family, and Mrs. Florence Peterson Kablanow. Brother Rocke finds many who are interested in the work in the South and the training given at Madison, and among those who welcomed him on the Pacific Coast are several physicians-in-training who have the South in view as their future field.



# The Madison Survey

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W C White

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## The One Way to Have Happiness in This Life

THE Savior and His mother, with a group of friends, were attending a wedding in the little town of Cana, in Galilee. As festivities proceeded the host became aware that know these things, happy are ye if ye do them." This is the enunciation of a great principle in Christian life, briefly stated, but always true: Happiness comes as the result

### The World's Need

THE most intelligent business men desire simple truth, such as Christ gave to the people when He was on this earth—the truth that He declares to be spirit and life. What the world needs today is the light of Christ's example, reflected in the lives of Christlike men and women.

—*An Appeal to Laymen*

Laymen of the church, seeking training for greater usefulness in the Master's cause, will find unusual advantages at the Nashville Agricultural Normal Institute, a training school for Christian workers, Madison, Tennessee. Send for School Bulletin and application blank s.

the supply of wine was running low. It was then that the mother of Jesus said to the man of the house, "Whatsoever He saith unto you, do it."

That quiet, unassuming Guest bade the servants fill the water jugs and then draw out for the company. They obeyed, and they found those jugs filled with wine of the richest kind, just such wine as He makes for us each season in the vineyard on the hillside, unadulterated fruit juice fresh from the hand of the Creator. That was the reward of obedience.

Later in the Savior's life when He had been giving instruction to His students, the disciples, after enumerating certain things that He desired them to do, He said, "If ye

of doing those things which the Master bids His followers to do.

Dodge it as long as we may, the obligation still stands, that Christians have duties to perform for their fellow men, and he who enters most fully into the performance of these duties reaps the largest reward in happiness and contentment. This world is full of people who are searching for happiness, but happiness does not come to those who hunt for it in the line of amusement, or wealth, or friends, or society, or dress, or houses and lands. Happiness is a mental state that rewards right-doing. If ye know the Savior's mind for His people, happy are ye if ye follow His instruction. This is a form of happiness that cannot be taken away. It is the beginning of the eternal joy promised to the faithful.

From a Sabbath sermon by Dr. Sutherland

THE scriptures contain many illustrations of this inward joy that came to men when they had found their place in God's program and were filling it. Paul and Silas were preaching the gospel in Philippi. Among those who listened was a young woman possessed of some strange spirit that had brought gain to her masters. Hearing the preaching of the apostle she confessed that he was giving the truth, and after many days Paul healed her of her possession. This angered the men who had profited by her soothsaying, and they dragged Paul and Silas before the authorities, and brought false accusation against them.

Paul and Silas were stripped to the waist and beaten with many stripes until their backs were bruised and bleeding. Then they were thrown into the dungeon, the filthiest part of the prison, in darkness, and with their feet fastened in the stocks.

There was nothing very encouraging about this situation, but after a few hours of contemplation, Paul and Silas, about the midnight hour, gained such mastery of their thoughts, they rose so far above the situation about them, that they broke forth in praises and song. That song reached the courts of heaven and brought messengers to their relief. The earth shook as in an earthquake and the prison doors flew open. The chains that bound the prisoners were loosened, and the jailor, awaking, feared they were all escaping. But their was a different spirit in that prison than the jailor was accustomed to seeing. Paul called to him to do himself no harm for no one was trying to escape. The joy and happiness in the heart of the two Christian prisoners influenced the entire prison, and real criminals became teachable.

A WONDERFUL meeting followed that earthquake. It was held in the jailor's apartments. The word of God was studied. Those men who had been suffering excruciating pain were the teachers, and they had power to touch hearts as they opened to others the word of life. Men and women were converted, acknowledged the Lord as their Master, and began that night to serve Him. It was a wonderful experience.

Why were Paul and Silas happy enough to sing and pray? They were not singing because they were free from pain; they were not singing because the way ahead of them looked so clear; they did not sing be-

cause things had been going so smoothly. On the contrary, if they had looked on the dark side of their experiences, they would not have thought of singing.

These two men went to Philippi because the Lord told them to go there. They had the satisfaction of knowing they were in the line of duty. Opposition was met, but they knew the Lord cared for them and would bring all things out right. Their faith pierced the darkness, and they sang, when most men would have lost heart and would have shed tears.

PAUL knew that the Lord called him into the work. The first message he received when converted came from Ananias of Damascus, to whom the Lord said, "Go thy way: for he (Paul) is a chosen vessel unto me, to bear My name among the Gentiles, and kings, and the children of Israel; for I will shew him what great things he must suffer for My name's sake."

Paul was called to a life of suffering. He was a man about the age of the Savior, and he began his career as a Christian soon after the Savior's life on earth ended. Paul always felt that it was his privilege to fill out in his own life what was lacking in the life of Christ. And so, when in the stocks in prison, Paul reasoned that he was merely suffering in the Savior's stead. He feared no hardship, staggered not at any sacrifice, never hesitated when told to enter a new country. He knew nothing but to obey the voice of the Master. He was teacher, minister, medical worker, following closely the life example of the Master. He found his happiness in doing the work the Master said should be done. That is the reason he could sing when most others would weep. The man who could sing under such circumstances had something in his heart that we want, something that will make us equal to all the things that may come to us. He had learned one great lesson in Christian happiness, — to do what the Master wanted him to do.

Paul's religion meant more than the cracking of theological nuts. He was a good hand to solve hard problems, but he knew more than the theory of the religion of Jesus Christ. It was his mission in life to show the world how men may be changed into the image of the Lord by beholding His life, and reproducing His works. According to the teachings of the Apostle Paul,

it is not enough to say to the hungry, Be fed; and to the naked, Be clothed. Christians are to reach the heart of the world by their acts of mercy, by feeding the hungry, clothing the naked, and caring for the sick.

This is the life that was led by one of the greatest teachers in the Christian church, by the man who led out in self supporting medical missionary work. "If ye know these things, happy are ye if ye do them."

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### In Need of Water

**I**N a cove of the mountains of North Carolina, near Fletcher, and not far from the city of Asheville, is located the Asheville Agricultural School and Mountain Sanitarium. The little sanitarium is well situated and is a very desirable place for the sick and afflicted. It is one part, or department, of an educational center. It is located on a farm which is the rural base for cafeteria and treatment rooms in Asheville.

This farm was purchased a number of years ago by Sister Martha Rumbaugh and dedicated to rural educational work. For several years, Brother and Sister Arthur Jaspersen have been active workers here. Besides Mrs. Rumbaugh and local board members, there are on the managing board, Mrs. Druillard, Dr. Percy T. Magan, Dr. E. A. Sutherland and Mrs. Lida Scott.

Brother F. E. Bliss has charge of the men's treatment rooms. Mr. and Mrs. James Lewis, former members of the Madison faculty, are now faculty members at Fletcher. Mr. Lewis heads the agricultural work, and Brother Kenneth Gibson, who took agricultural work at Madison, is associated with him. Miss Haywood is in the ladies' treatment rooms, and Miss Leila Patterson is head nurse at the sanitarium. You will not wonder, therefore, that the Madison family has a deep interest in Fletcher activities, and is willing to do all in its power to assist that growing unit.

In the development of such work, there are many difficulties to master. The climb is not always a steady one. There are "downs" as well as "ups" in the road they travel. Fletcher has had its struggles, but it is in the hands of a group of men and women who are full of courage, people who are willing to sacrifice personal interests for the good of the work as a whole.

Sabbath evening, after her return from the recent meeting of the board of managers, Mrs. Druillard told the Madison family of the situation at the school and sanitarium in North Carolina and of their need of a larger water supply.

At present, they are getting water from a mountain spring which is not large enough to give a liberal supply in the summer, so it is necessary to tap a larger spring higher up on the mountain side. A sanitarium giving hydropathic treatments is dependent upon a liberal water supply. It will cost about one thousand dollars to put in the needed equipment.

Fletcher has not been asking help from the outside, but its present situation leads the company to solicit donations. This Southern work, which is carried forward largely on a self-supporting basis, has friends, people who are sympathetic, and yet who cannot themselves join a center of this sort. Such people, knowing of the needs at Fletcher, may want to share the burden. The Madison family expressed itself, almost to a man, as willing to contribute something. And so we are passing the call on to you who are readers of the SURVEY. Can you assist? You who can, are invited to correspond with Mrs. N. H. Druillard, Madison, Tennessee. If you have questions to ask, she will be glad to answer you, and she will be doubly glad to receive donations from you for the water plant at the Mountain Sanitarium.

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### Farming as Missionary Work in India

**S**OME men do not understand how carpentry can be a means of spreading the gospel, but Jesus was as much the Savior during the years that He worked as a carpenter as when He was preacher, teacher, and physician. Not all who build houses are missionaries, but it is possible for a carpenter to so conduct his work, and so relate himself to the Lord, that he is a missionary carpenter.

Not all farmers have the vision that makes them gospel workers as they till the soil. But the combination is possible. For that reason our schools are told to locate on farms, and to make agriculture a vital part of the education of students.

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We are told that "the usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. . . . The 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."

The *Missionary Voice*, organ of the Southern Methodist Church, tells of a gift of "ten thousand acres of farm land for a demonstration farm and agricultural school made to the Methodist Board of Foreign Missions by the Maharajah of Bikinir, India. This native ruler offers to pay the salary of missionaries for the school, as well as all expenses of building and operating the school. In this way the Maharajah hopes to help solve the problem of food production in his state."

When native rulers of India are alive to the necessity for farm schools, and willing to donate the land and assist in the erection of buildings, it seems high time we were educating missionaries to conduct rural centers, farm schools, making them a real power in the teaching of the gospel.

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### Items of News

**B**ROTHER S. A. Miller of Milton, Oregon, a friend for many years of several members of the Madison faculty, and interested also in the educational efforts of the place, spent the week-end here and visited a number of nearby places of interest.

**T**HE young people with Mrs. Scott at Knoxville are having an interesting experience in the cafeteria work. Patronage of the very best type is increasing rapidly, and more help is needed. Professor Charles Alden,

who is teaching in the University during the summer quarter, is baking bread for the cafeteria. Here is an interesting combination of scholastic and practical in education. The other cafeteria workers write that they would scarcely know how to get along without him.

**T**HE annual picnic of school and "Bend" neighbors was held in South Park, on the school ground, on the third, and was a pleasant gathering enlivened with a musical program and speeches. The basket dinner was spread under the trees. The day was cool and enjoyable.

**A** PERSONAL report from the work of the Louisville unit was brought by Brother J. T. Wheeler, who spent several days at Madison and Nashville. The work in Louisville is growing. Mr. and Mrs. Guy Hess have charge of the cafeteria at 509 South Third, Brother Henry Schneider and Miss Margie Hecox are in charge of the treatment rooms, while Mr. and Mrs. Wheeler and Mr. and Mrs. C. A. Forste are looking after farm interests.

**T**HE Cottage Sanitarium is the name of the small institution which is prospering under the hands of Miss S. E. Whiteis near Lawrenceburg, Tennessee. This little place would like a victrola for the patients. Is it possible that some friends of rural sanitarium work, and sympathetic with the sacrifice of self-supporting workers, will make it possible for these to have a little music for the sick in their midst. Miss Whiteis will be very glad to hear from you.

**A**MONG recent additions to the School family are Mr. and Mrs. Hascal B. Anderson, of Meridian, Mississippi, and Mr. and Mrs. E. B. Hallsted of Dallas, Oregon, who motored thirty-six hundred miles with their two sons. Mr. Anderson is here for pre-medical studies, and Mr. and Mrs. Hallsted are interested in the treatment room course. Mr. O. P. Baessler and family, of Chicago, motored down for a first-hand study of the Madison problem, as he feels the time has come to get his family out of the city.

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### Appreciation

Friends have been especially kind the past month in sending help to the Survey publishing fund. Such cooperation is encouraging, and we thank our friends.

# The Madison Survey

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VOL. VI

JULY 23, 1924

No. 30

## Medical Missionary Work is the Door to the Cities

TWO very distinct lines of missionary work face us in this country, the work for cities and the work for rural districts. Yet, while these are distinct, they are very closely related lines of labor for the Master. Note the following quotations:—

IN His mission on earth the Savior sought out centers of civilization, the cities of the land, the thoroughfares of travel, and there established memorials. He has bidden us to do the same.

Concerning these memorials He has given

### All Can Do Something

WE HAVE come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. To hide our light at this time is to make a terrible mistake. No one need wait until called to some distant field before beginning to help others. Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction. —*Knowledge of Health Principles*

The Nashville Agricultural Normal Institute, Madison, Tennessee, provides the training, both theoretical and practical, and gives the student opportunity to make expenses while in training. Send for calendar and application blanks.

“The whole world is God’s great vineyard. The cities and villages constitute a part of that vineyard. These must be worked. . . . Angels of God are commissioned to cooperate with the efforts of God’s appointed messengers on earth.”

Again, “We are far behind in following the light given to enter these cities and erect memorials for God. . . . Those who work for God in the cities must go forward in faith, doing their very best.”

Still further, “Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities.”

some definite instruction. Every city should have its churches, but besides these, there should be other memorials, such as vegetarian cafeterias, treatment rooms and health food stores. A great work is to be done in a short time, and this great work calls for activity on the part of the entire church membership.

These memorials are to be permanent, not fleeting efforts. “In every city that is entered, a solid foundation is to be laid for a permanent work. The Lord’s methods are to be followed.” In order that the memorials we build in the city centers may be permanent in nature, they must be conducted by men and women who feel the call of God to these particular lines of work, and these people

must be trained to the idea of staying by the work they have espoused. Fathers and mothers do not lightly lay aside responsibility for their children. Why should Christian workers relinquish their place and responsibility in the Lord's work with any less consideration? God wants the memorials we build to be permanent, and to be so conducted that they are an honor to His name. They are to shine as lights in the darkness.

When I think of Sister G——, who was brought up under entirely different surroundings, now connecting with a city center, giving up her other work and spending weeks with a group of young people to help put the enterprise across, I marvel and say, This is what should be done by hundreds of our people. I go further and say, We shall yet see such work done by hundreds of the good women of the church.

I WELL remember when as a church we did not see the necessity of conducting church schools for our children. We reasoned that if we sent the youth to a college, that was sufficient to meet the mind of the Lord. But we have changed. Public opinion, so far as the church membership is concerned, has made a decided change, and now the school for the children is considered a most essential part of denominational work.

I expect to see the day when medical missionary activities, carried by the church, will be considered just as essential as the school for the children. The church school movement brought light and inspiration into our churches. The introduction of the message of medical missionary activity for the church will likewise bring light and health to the membership. The time will come when a city church will not consider that it is doing its duty until it has a vegetarian cafeteria, treatment rooms for the sick, and a rural sanitarium to which it can direct those who are in search of health. These will be church activities in the same sense that the church school is now a church responsibility.

Cafeterias, treatment rooms, and health-food centers are spoken of as the door to the large cities, and such activities will become a part of the program of every one who expects to help in the closing work.

We have the instruction that the work in this earth will never be completed until

church members are acting their part, until there is the closest cooperation between the medical, evangelistic, and educational phases of the messages.

THERE are still many, many church members who, so far as God's work is concerned, are idle in the vineyard. The greater portion of their time is devoted to some worldly business for six days in the week. But there is to be a reformation. Laymen are to become as active in Christian work as previously they have been in their own enterprises. Then, as the result of their medical centers, their health teaching, the sick will be healed, and they will administer to the physical wants of their neighbors. How the wall of prejudice will fall before this line of operation.

As a people we should be educating people away from the use of tea, coffee, and a meat diet, and from all other harmful foods by placing before them a healthful diet, attractively served. The serving of such food should be a part of the business of every city church membership. In connection with the actual serving of wholesome foods, cooking schools and other educational work should be carried forward by educated teachers. There are members of the church who have teaching ability, and who can do good work if they are given a little training. Why should the work of the church languish while this ability is going into worldly channels?

As there came a shaking, a testing of church membership, in the days of Christ, so there will be a testing among us as a people. Some may be sifted out because they are not sound in the faith, not true to the doctrines of Christ, but others are to be tested, sifted, shaken out, because they are not willing to do the works that characterize the church of our Master.

The Lord is calling for this work in every city church, a work that will bring light to the people in the cities, a work that will bring health to the workers themselves, a work from a rural base, reaching to the very heart of the city, and by its vitality compelling people to stop and think. For laymembers of the church to give themselves to such activities will require as much strength of character, as much real decision, as it once took to bring them into the church. At that time they had to sever ties, change hab-

its of life, make new associates. This will be true again when they become active in conducting enterprises through which the message is to reach the cities.

At present, not one in twenty seems willing to surrender everything for the sake of carrying out the instruction of the Lord in medical missionary lines. We have not been educated to think this an important part of our church work. Now, however, we are facing the problem, and as calls come from one city after another for trained workers, more trained workers than Madison is able to furnish, we turn to the churches with the appeal, Come South and help us.

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### Student Self-Support in Foreign Fields

IN THE pamphlet, "An Appeal for the Madison School," appears the following paragraph:—

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

Then, we are told that this education along practical lines, conducted on the school farm, fits students to teach along similar lines in the foreign fields, and "will make them a blessing even in heathen lands."

Professor W. E. Howell, secretary of the general educational department, writing for the *Review and Herald*, quotes from reports of educational work in Africa, some very interesting experiences in the native schools, in which the students are working the land and are encouraged to make their school expenses by work. The report indicates that a project plan is followed, as described by Elder Branson in the following words:—

"A part of the mission farm will be plotted into three-acre tracts. One tract will be allotted to two native boys, and they will be required to build their own hut out of sundried buick made by themselves, all under

the instruction of the mission workers, and will till the land under the same instruction. Each student will be permitted to raise fowls and to have three or four head of cattle. They will be required to pay for their own clothes, board themselves, and buy all their own school supplies, as well as to pay their tax to the government. The mission will furnish them tuition, but in exchange for this the student will work three hours a day for the mission."

Madison students are encouraged to make their expenses by work while they are in training, because the education to do so will be of untold value when they enter other fields. It plays an important part in the preparation of worth-while missionaries. By multiplying workers for hard fields, it increases the amount of missionary work that can be done by the denomination. The self-supporting missionary can go where others dare not go, can stay in fields where others cannot stay, and can work for people in a way that others cannot work. The student who, in his school life, has the experience of paying his way by work, receives a training that, the Lord tells us, gives him standing room in the fields to which he may be assigned.

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### Our Training Schools

PROFESSOR J. C. Thompson, educational secretary of the Southern Union Conference, writing for the *Southern Union Worker* says:—

"The Southern Union Conference finds within its domain three training schools for gospel workers: Southern Junior College, Oakwood Junior College, and The Nashville Agricultural and Normal Institute. The last two enjoy the unique distinction of being the only schools of their kind in the world. Being on the boards of all three institutions and having recently come into extended and intimate contact with them, I feel free to say that they are in a flourishing condition, from whatever viewpoint you care to judge, that they are increasing in prestige and in enrolment, and that they are managed and taught by earnest, capable, God-fearing men and women. In carrying out their God-given mission, these schools should have our prayers and support."

## THE MADISON SURVEY

Published weekly

With no subscription price by  
The Nashville Agricultural Normal Institute  
Madison, Tennessee

Entered as second class matter, February 24, 1919,  
at the post office at Madison, Tennessee, under the  
Act of August 24, 1912.

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provided for in section 1103, Act of October 3, 1917,  
authorized March 26, 1919.

### Items of News

**G**ROUND is broken and work has begun on a cottage to be erected by Elder and Mrs. I. J. Hankins who spent so many years in missionary work in South Africa. This cottage will stand north of the Sanitarium main building.

**M**R. J. R. Thompson, of Northville, South Dakota, with her daughter Mary and little son, Paul, is visiting her sister, the Misses Dittes, and their mother. From time to time the little cottage in the edge of the grove is to be the happy meeting place for members of this large family.

**O**ATS were threshed last week, about five hundred bushels of what the men say is the best quality oats they have seen in this section. They averaged approximately forty-five bushels to the acre. Peaches are beginning to ripen, and Mr. Sargent, who is interested in the coming community fair, is preserving specimens of fruit and gathering grains and vegetables for the exhibits.

**S**ABBATH Dr. Sutherland spoke to the congregation in the Knoxville church on the subject of medical missionary work. For years, Brother and Sister R. A. Lovell and Brother Suffridge have conducted treatment rooms in that city. At present, the Medical Missionary Volunteers are backing the vegetarian cafeteria on Clinch Street, and the Madison School is helping the enterprise with trained workers.

**A**T the Sabbath morning service hour, Elder James Hickman, missionary secretary of the Southern Union, whose home is in Nashville, spoke to the Madison family on the need of activity on the part of every believer in the message for today. It would be impossible, said the speaker, for ministers alone to give the message in the time

allotted, but if every believer lends a hand, the work can be done. Isaiah 52:1 calls to the church to awake, which indicates that the members have been asleep. Isaiah 60:1 says, "Arise, shine." This is a call to greater activity. Isaiah 58:1 emphasizes the thought with the words, "Cry aloud, spare not, lift up thy voice like a trumpet." Christ was at work always. So long as He lived on earth He was busy. We are to follow in His footsteps. "Let this mind be in you which was in Christ Jesus."

**L**AST week Mrs. Scott was home from Knoxville for a few days. She brought Miss Dorothy Bell, one of the cafeteria force, to the hospital for an appendectomy. Miss Bell is doing well and hopes soon to be at her duties again. Mr. Andrew Roland, student in the cafeteria course, returned to Knoxville with Mrs. Scott on Thursday. The work in the cafeteria is growing rapidly and some splendid experiences are coming to the workers. When the building was in process of renovation and people knew that a vegetarian cafeteria was to be opened, some business men watched the process and remarked, "A vegetarian cafeteria? O, that will be a place for women to eat," but those same business men are now seen in the line before the serving decks, and their cordial greetings and their complimentary remarks show that their ideas concerning the cafeteria have changed.

**T**HE Young People's meeting on Sabbath afternoon opened with a duet by Messrs George McClure and Walter Jensen, "I was a sinner, but Christ made me whole." Elder S. E. Wight, president of the Central Union, formerly president of the Southern Union and well acquainted with Madison and other Southern institutions, is making a brief trip through this section, and addressed the family, basing his lesson on the Scripture found in 1 John 1:9, 10. Christ is the propitiation for our sins. When the name of Christ is mentioned, or His power is spoken of, angels come to our side to impress the truth on our hearts. The speaker emphasized the important work before us as a people, the opportunity for young people trained as nurses, for teaching, and for other lines. It was a pleasure again to hear words of courage from Elder Wight who promised at another time to tell of the progress of the educational work in the Central Union Conference.



# The Madison Survey

Published by  
The Nashville Agricultural Normal Institute  
Madison, Tennessee

Volume VI

JULY 30, 1924

Number 30

## The Relation of the Food Problem to the Gospel Message

PAUL, writing to the Romans, says, "The kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost. . . . Happy is he that condemneth not himself in that

lation of physical laws, He cannot eat his way into the Kingdom, but he can eat himself out of the Kingdom. That fact is illustrated by the experience of Adam and Eve in the garden of Eden. The in-

### A Work for Laymembers of the Church

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

—*Ministry of Healing*

It is for such missionary activity that Madison prepares its students. The training is most practical, as well as strong in theory and book-study, and students may be self-supporting. Write for calendar and application blanks.

thing which he alloweth." Many people interpret the first clause of this quotation as license to eat and drink whatsoever they may desire, whatever the soul lusts for.

The Savior Himself told the disciples that life is more than meat. At the same time the Master has given a large amount of instruction on the subject of diet both through the Old Testament and the New Testament, which shows that diet has an important place in the lives of men and plays its part in the salvation or the destruction of the human body.

Man cannot be saved because of his right eating, but he can be lost because of his incorrect habits of diet and the vio-

dulgence of appetite quickly set them on the outside of the home God had prepared for them. Esau was a man with a big appetite, and it was his attitude toward eating that deprived him of the spiritual leadership that was his by inheritance. It is not a difficult matter for us to put ourselves in such mental and physical attitude toward the subject of foods, diet and eating, that we lose out spiritually as well as mentally and physically.

**F**ROM the record found in Genesis 1: 29, we see that the Lord gives thought to the food of man and beast. In the very beginning of history, He arranged for His people the foods that are conducive to good health and strong mentality. Originally man's diet was to

Dr. Sutherland speaking at the week-end health-food rally.

consist of the fruits of the vegetable world; the fruits of the fruit trees, of nuts from the nut trees, and what we speak of collectively as grains,—the fruits of the grasses, leguminous plants, and so forth.

The Psalmist expresses the interest of the Creator in the food for man and beast in the words, "He causeth the grass to grow for the cattle, and herb for the service of man; that he may bring forth food out of the earth."

The wild animals wait on the Lord for their food. By what God has placed in them known as instinct, they select the foods that are for their good. With all his degenerate habits and ferocious nature, the lion was never known to smoke cigarettes, or squirt tobacco juice. The wild animals are not seeking the caffeine of the coffee bean. The Lord takes pleasure in supplying them with a wholesome dietary, and He who cares for the sparrow and for the beasts of the field is still more interested in the welfare of man. "Feed me with food convenient for me: lest I be full and deny Thee." This is the prayer of the Christian. God promises good food for man, food "convenient for me", and even of this good food we are warned not to eat too much.

The cause of sin in Sodom was fullness of bread and abundance of idleness. The perception of right and wrong was dulled. Men gave themselves to gluttony and debauchery. Over-eating may lead to a multitude of evils, physical and mental as well as spiritual.

WHEN man is sitting at the table he is told, "Consider diligently what is before thee, and put a knife to thy throat if thou be a man given to appetite." The Bible does not often advise suicide, but by wrong habits of eating many a person in this world is committing slow suicide, and the Lord tells the man who cannot control his appetite that he might as well put a knife to his throat. He is headed for the grave.

We look with pity and sometimes with scorn on the suicide, but the man who overeats, or eats the wrong sort of food, is committing suicide in such respectable manner that he keeps his place in society and in the church, but the Lord considers his doings, and says that he might

better put a knife to his throat, for he is will not find their way into the Kingdom Christ promised to prepare for those who follow Him.

"Be not among winebibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags." Some men pride themselves that they are not winebibbers, they never touch the cup of liquor, and yet they are full of drowsiness; they cannot keep awake in class, or in church, because in their stomach and intestines they are manufacturing the worst sort of "white mule." Some men are falling behind in their business because of the intoxication that results from eating the wrong food or the wrong quantities of food. If the germs in such a digestive tract could be counted they would number more than the inhabitants of the earth. Just such eating is a sign of the last days, the days that remind one of the times before the world was destroyed by flood.

WHEN Esau was willing to sell his birthright he must have been intoxicated. He was unable to rightly discern between the holy and the profane. Today men are fond of food that intoxicates. They love the momentary sensation from a big beefsteak. It does make them feel good. So does the glass of beer. Men do not fancy the foods God gave man as a diet in the beginning; they are seeking foods that contain a "kick". There is a substance in flesh food, the result of death itself which the meat harbors when elimination ceases, that stimulates. This corruption arouses the body to greater activity in order to expel it. That greater activity of the circulation, of the heart and other organs, is interpreted to mean health, when in reality it is the result of a protest on the part of the organs against an injustice.

In a similar manner, a woman takes a cup of coffee and feels invigorated. But such foods are not the "convenient" foods that the Master prepares for His people. These stimulating foods produce an indifference to spiritual truths that make a man say, "Let us eat and drink today, for tomorrow we die. What do we care for the things that are coming? How can we verily taking his own life. Such people

tell what is coming? Let us be satisfied with the pleasures of the day. This is all we really are sure of."

THE kingdom of heaven is not meat and drink, but if I knew of a treasure in an upper room, and I placed a ladder to the window in order to reach that room I would be very foolish to despise the ladder simply because it was not the treasure I was after. That ladder has been a means of reaching the treasure. And so it is with foods. A proper diet prepares the mind to appreciate spiritual things; it helps men get ready for the Master who has promised to come soon.

Our bodies are temples, a dwelling place for the Spirit of the Lord. He would have nothing go into these temples that defiles or destroys them. The Spirit withdraws from a defiled temple. Those who cooperate with the Lord in the closing work, will be most careful about the materials they use in the building of the temple. They will seek to be intelligent about the needs of the human body.

It is not altogether a question of the amount one eats. Much depends upon the elements in the food eaten. It is possible for the iron content, for instance, to be so low that the mind will not properly function. I have seen patients in such condition that they could not remember their own name. The blood was not right, and as a result the mind was not operating normally.

It is a most effective scheme of the enemy to make us overlook the importance of right living and eating, because with a mind blind or indifferent to vital truths, God's people will let the opportunity pass for doing His work. Both they and those with whom they are associated will be the losers.

FROM the experiences of Joseph in Egypt, Daniel in the courts of Babylon, staunch adherent to the principles of health, we know that the Lord has a food problem for his people to solve before the world. Jesus, Himself, had His experiences with the same problem. When the disciples said, "Send the multitudes away", the Master said, "Feed them."

This command is not fulfilled by the person who hands out a cold bite to the beggar. There is much more to it than

that. This world is full of hungry people, people who are hungry while their stomachs are full. They have eaten, but they are not nourished. They need instruction on *what* to eat, and how to prepare food that is nourishing.

So far, about all we have done along this line is to preach a little. We still face the proposition of setting food before the multitudes. When they ask of us bread, we should be prepared to give them the best of the wheat, the whole-wheat loaf. Even yet a good many of us, if asked for bread, would pass out a denatured white flour loaf. We know no better, but through our vegetarian cafeterias we should be educating our own people, and others, in the science of healthful living.

Why should anyone be idle in the market place? This medical missionary work is one of the last messages to be given. It is a wide-spread message including the raising of food, the serving of foods, the care of the sick, and the proper location and education of the children. It is time for all Christians to slip into their places, that the world may see the Lord's people at work.

### A Health-Food Rally

VISITORS came in from Philadelphia the last of the week, Elder H. K. Christman, pastor of the North Philadelphia church, and Mr. and Mrs. H. Gross, members of the same church. All are deeply interested in health-food work. For two years or more the Philadelphia church has been studying along the lines of medical missionary work and the duties of laymembers. They see the necessity of conducting vegetarian cafeterias in large cities, treatment rooms, cooking schools, and similar lines of work. They are interested in the rural sanitarium, the rural school, and a rural base for such city work as we have mentioned. This group of people came down to Madison for a little study and counsel.

Friday evening the vesper service was conducted by Elder Christman. He spoke from the seventeenth chapter of John, calling attention to the consequences in His own life and the experience of the world had Christ, in the crucial moments

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of His life, staggered at the work assigned Him and turned back because it seemed too hard. The church today is facing problems that demand intense activity on the part of every member.

Dr. Sutherland spoke on the food question at the Sabbath morning service hour and in the afternoon an interesting session was held, a number of speakers taking part. Mrs. Scott has spent the past two months with the cafeteria at Knoxville and has had some interesting experiences. Her enthusiasm is contagious. She told of some of the problems one meets in establishing a health-food work in a Southern city, of the hearty response from business people, of the interest in the subject by men and women from the various walks of life, and of the opportunity afforded by the cafeteria for church members to cooperate with those whose first business is to conduct the mission center.

She emphasized the importance of small and simple beginnings with vitality for future normal growth. There should be many small places rather than a few large places. In many cities there should be more than one cafeteria. There should be lecture rooms, and a lodging place for the sick until they can be taken to a rural sanitarium. When city work is conducted largely by young folks, there is need of a father and mother in Israel to supervise and protect. Where are these fathers and mothers in Israel?

Every cafeteria or restaurant should be a school. Every center should be made most attractive. They should be noted for their simplicity, and workers should be educated to carry this work with Puritan simplicity, simplicity in equipment, simplicity in foods, yet with an attractive appearance that wins approbation.

Mr. J. G. Rimmer gave some interesting facts concerning the treatment rooms as a means of helping men and women of wealth as well as other classes. People with sick bodies are seeking not only physical relief, but many of them are in search of a better way of living.

On Thursday, Mr. and Mrs. H. S. Anderson of Loma Linda, California, reached Madison. Mr. Anderson is widely known through his dietetic work for patients and his cook books. Not only is there religion in a good loaf of bread, according to Brother Anderson, but there is opportunity for a world of good to be done through the preparation of wholesome foods, through teaching people about their bodies, how to care for them, that they may be in condition to glorify the Master. "We owe it to the world to help them with their diet problems," said Mr. Anderson. God has a work for His people along these lines, and if we get in the right channel we will have all heaven back of us in our endeavors.

Dr. A. J. Harris was out from Nashville, and with him came Elder Stewart Kime, pastor of the Nashville church. Both of these brethren contributed to the subject under discussion. Dr. Harris stressed the importance of a thorough knowledge of the body and its needs for normal functioning. Elder Kime spoke of the influence of the Rural Sanitarium, the Madison School, and the city Cafeteria and Treatment Rooms. Almost anywhere one goes in Nashville, he meets people who are acquainted with these centers, and who are most friendly to the work and workers.

CROPS of all kinds have been doing well this season. The tomato field a portion of the School gardens, is really a beautiful sight, with fruit well set and in wonderful abundance. The twentieth of July was reached with sufficient rain to keep vegetation in good condition.

A NUMBER of SURVEY readers have been very generous of late, sending donations to the publishing fund to help the cause of education. A very cordial thank-you to you. "The SURVEY certainly contains a ringing message, a call to arms, if you please," writes one.

# The Madison Survey

Published by  
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Madison, Tennessee

Volume VI

AUGUST 6, 1924

Number 32

## Freedom from Worry is the Christian's Privilege

IN THE fifth chapter of First Peter, we find this instruction: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. Casting all your care upon

THE appendix has its place in the economy of the body. It secretes a substance necessary to the well-being of the system, but sometimes, as the result of carelessness in habits of living, it becomes

### The Spirit of Self-Supporting Work

WHEN Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive. . . . Today the Savior calls us, as He called Matthew and John and Peter, to His work. If our hearts are touched by His love, the question of compensation will not be uppermost in our minds.

—*Ministry of Healing*

The Nashville Agricultural Normal Institute encourages activity on the part of laymembers of the church. It offers training for self-supporting missionary activities. In this school students may pay their expenses by work while they are in training. Write for calendar and application blanks.

Him, for He careth for you. Be sober, be vigilant."

Many people have not learned to cast their cares and burdens on the Lord. It is one thing to understand the theory of religion, and a vastly different thing to have a personal experience with the Master such as this text describes, and which it is the privilege of every Christian to enjoy. It should be the normal experience of every follower of the Lord, as normal as is the dependence of the organs of the body on the central nervous system. Any one who lacks this trust, this relationship with the heavenly Father, is sick, soul sick, just as truly sick as is the person whose body organs are not properly related to, and regulated by, the central nervous system.

diseased. It is an annoyance to the body, a real menace to health. It becomes inflamed, and if it should be ruptured, it would allow the wastes of the body to pass into a cavity that must be kept entirely free from such materials. It then becomes necessary to remove the offending organ.

The world is filled with people who worry and fret, people who have not learned to trust, and before the body of Christ, the church, can be filled with health, such offending members must either change, or be eliminated, as the diseased appendix is removed to save the body. In the closing work, those who cannot rightly relate themselves to the Lord will finally be cast out. The mind of the Master must control, just as the central nervous system regulates digestion, as-

similation, and metabolism in the body. Humble yourselves, therefore, under the mighty hand of God. Cast all your care upon Him, for He careth for you. The secret of healthy Christian experience lies in the adoption of the principle here enunciated,—that we cast our burdens on the Lord.

The liver plays an important part in the body. It converts uric acid into urea that can be handled by the kidney cells. If the liver fails to cast its waste products into the blood to be carried by the circulation to the kidneys, but holds everything to itself, then the body has a sick liver which must have attention. When we hold on to our worries and cares instead of casting them on the Savior, then we are sick and need attention.

IT is the will of the Father that we work together in the church with the same close relationship as the organs work together in the body, as dependent the one on another as the kidneys are dependent upon the liver. These organs are bearing each others burdens, and He says that we are to bear one another's burdens. Nevertheless, we cannot depend upon man to relieve us of our burdens. When we find greater relief in telling our trials to men than in telling them to the Lord, we confess that we have greater confidence in man than in the Lord; we are better acquainted with men than with the Savior.

"Who is he that will harm you if ye be followers of that which is good?" "He will give strength unto His people; the Lord will bless His people with peace." When we learn to cast our burdens on the Lord, peace will be ours, a wonderful peace, the peace which Paul tells us "passeth understanding." Let us not interpret this peace as an experience of inactivity. It does not mean inactivity but properly regulated activity. In the midst of the greatest activity, there is to be peace instead of worry and distress.

Facing the most difficult situation that man ever faced, hanging on the cross, condemned by all the world, the Savior still had the spirit of peace and trust which led Him to utter those wonderful words, "Father, forgive them; for they know not what they do." The human mind is resentful, filled with the spirit of re-

taliation, easily discouraged with mankind, prone to distrust, but with Jesus it was different. His words were the thought of the Father, "Forgive them; they know not what they are doing." It takes the closest relationship with the Lord to make that our mental attitude toward those who may injure us.

THIS trust, this confidence and peace, brings health to the body. But the spirit of worry and fretfulness encourages disease. The white blood cells, the army whose business it is to free the body of poisons, are locked behind prison walls when the mind is disturbed and anxious. They are not in fighting trim, consequently when the body comes in contact with some infection, when, for instance, an epidemic of influenza comes this way, the body cannot resist the disease germs. The person who is living the free life, with the wholesome relationship to the Lord, trusting Him, casting all care upon Him, such a person has a much higher degree of immunity from disease. "A thousand shall fall at thy side and ten thousand at thy right hand, but it shall not come nigh thee."

The person who is living right, who is in fighting trim, whose mind is ready to cooperate with the Lord, who is at peace with his fellow men, and has the peace spoken of by the Bible, can resist almost any disease. Our bodies are wonderful machines. They are very complicated, and it takes but little to break the equilibrium, and yet when we live in harmony with the law of God, both the physical and the spiritual laws, there is a strong hold on life, and it is difficult to break the life forces.

THE Savior was a great physician. When the sick came to Him, one of His first questions was, "Do you believe?" He did not treat symptoms only. He went directly to the great cause of human troubles. His instruction reads, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity." "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." "Rest in the Lord and wait patiently for

Him; fret not thyself because of him who prospereth in his way."

It is not only possible to disturb the digestion, the assimilation, the circulation, and the metabolism of the body by mental anxiety, but many, many people are doing this from day to day. They are suffering from distress and disease that is aggravated by their mental attitude of distrust and worry.

"Come unto Me all ye that labor and are heavy laden," says the Savior, "and I will give you rest." Some who have been burdened in life are looking forward to a heaven of continual rest, but the rest promised to the followers of the Master is not a life of inactivity. The Savior bids us come with our burdens and He will help us carry them. When the corners of the mouth are inclined to turn down, He will put within us a spirit that will turn them up. He will replace the frown with a twinkle in the eye. Instead of talking overwork, when we are linked with Him we will say the burdens are not too heavy. He makes it possible for us to sleep well at night. This relationship with Him helps us to handle the food we eat, and improves the circulation that under worry was sluggish.

If a farmer, we need to yoke up with the Master, for He will work with the farmer. If we are carpenters, the Master will work with us, for He was once a carpenter. If we are nurses caring for the sick, we have every right to cast our cares on Him, for it takes His strength to restore the afflicted to health. It is better than going to a sanitarium for treatment just to learn to work with Christ. Many people talk too much of their liabilities. Let us learn as Christians to speak often of our assets, our trust and hope in Christ, and our freedom from worry and mental anxiety.

### Educating the Public

THE Knoxville cafeteria has adopted a novel way of presenting health topics to the reading public. Many are becoming interested in a vegetarian dietary who until recently had given the matter little thought. Many are the questions as to why serve no meat, no spices or condiments, no tea, coffee, etc.

In one of the daily papers there appear such running notices as these:

#### LIFE AND HEALTH

Eat for coolness at the  
Vegetarian Cafeteria,  
203 West Clinch Avenue.

#### LIFE AND HEALTH

Return to nature's food elements.  
Whole grain products used at the  
Vegetarian Cafeteria,  
203 West Clinch Avenue.

#### LIFE AND HEALTH

Had your quota of vitamins?  
Eat something raw every day at the  
Vegetarian Cafeteria.

#### LIFE AND HEALTH

Get your brain free from cobwebs.  
Eat greens with the juice wherein are the  
mineral salts.

Served at the Vegetarian Cafeteria,  
203 West Clinch Avenue.

#### LIFE AND HEALTH

Vinegar injures the liver. Lemon juice  
is more costly, but we use it for your sake  
at the Vegetarian Cafeteria,  
203 West Clinch Avenue.

City centers, such as cafeterias and treatment rooms, seldom find it necessary to advertise. They depend upon the good will and the spoken word of pleased patrons, but the Knoxville workers feel they owe the public a word of explanation, and so they are giving it in this form.

### Items of News

THE players of wind instruments take their lessons on Wednesday afternoon. This week, the band gave a concert on the Sanitarium lawn under the leadership of Mr. C. F. Davis, of Nashville.

PLUMS are being harvested and canned, and string beans and other vegetables are going into cans for future use under the direction of Mrs. Olive Wheeler.

THIS week brought a tile silo from Kalamazoo, Michigan, capacity 100 tons, for the School farm. Walter Jensen will erect this silo. He has just completed the stucco work on the new bakery building, and Brother H. E. Standish has finished the brick oven for the bakery. Its capacity is two hundred loaves.

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ANOTHER student who took his preparatory work in Clinton Theological Seminary joined the Madison family this week, Brother Gustav Ulloth, of Brooklyn, New York. Further training for medical missionary work brings Brother Ulloth to the institution.

IT IS a busy time in the food factory, for large orders are coming in to meet the demands of the campmeeting season. Readers who may not be acquainted with the output of the food factory connected with the Madison School, are invited to write for information and order blanks.

MR. and Mrs. Jacob Spuehler, of Stockton and Lodi, California, spent three weeks on their trip by auto from the Pacific Coast to Madison, reaching here on the eighteenth, having visited friends in a number of places enroute. They have treatment room work in mind, and are interested also in Southern agricultural problems and the health food work.

LAST week the Linotype, recently purchased, was used for the first time on the SURVEY. The printing department received a shipment of machinery from Atlanta this week, including a job press, a power cutter, a punch, and a perforating machine. Brother George McClure and his student helpers are pleased with the added equipment.

A SISTER in Indiana who cannot leave home for training in health-food work writes that she is going to make a beginning at home, using whole-wheat bread as a starter with her neighbors. She writes for advice and counsel, a letter that bristles with the spirit of service. It suggests what many a housewife might do for her neighbors and friends. "I want to be very skillful in

bread-making and then try some other foods," writes this progressive woman.

THERE is not a vacant corner in the Sanitarium. Patients frequently come with no better prospect than a bed on the porch until a room is vacated. During the summer days the lawns are peopled with patients on cots and in reclining chairs. "The sweet, quiet life and the kind attention of every one," and "the sincere and individual treatment of the patients," are expressions used by guests and patients.

TWENTY women, representing the community club work of Davidson County, met at the School on Tuesday for a whole wheat bread-baking demonstration with Mrs. Laura Rimmer, Madison's baker of the whole wheat loaf. These women, some of whom came thirty miles to attend the demonstration, took part in the bread-making. After the demonstration was over, they spent some time looking over the institution and studying its methods of operation.

"YOU can find almost everything at Madison," said a recent visitor after going through different departments and watching the working of various heads of departments with their student assistants. This is more than the most sanguine of the workers would say, but it illustrates the surprise people express when they meet, for the first time, an institution that combines college education in the sciences, mathematics and language with a variety of industries that make the campus a business as well as an educational center.

"Dear Little Paper:—

"I am sending you a check for fifty dollars, as a token of my appreciation of your weekly visit to my home. I hope you will continue to come. You keep me interested in the work in the South. I hope some day, in company with others, to be connected with a similar work as a self-supporting missionary."

This was a very generous donation to the publishing fund, but whether large or small, all the assistance of friends is appreciated, and more than the money even, is the good will of the readers.



~~U. S. G. P. OFFICE~~

# The Madison Survey

Announcement of

The Nashville Agricultural Normal Institute

The Madison Rural Sanitarium

## Calendar

1924-1925

First Quarter,

October 6, 1924-December 31, 1924

Second Quarter,

January 1, 1925-March 31, 1925

Third Quarter,

April 1, 1925-June 30, 1925

Fourth Quarter,

July 1, 1925-September 30, 1925

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Pacific Union College

who may have had some business experience and wish to operate a medical missionary center. Students desiring to qualify as registered nurses must take the three-years' Nurse-training Course.

#### CAFETERIA AND FOOD FACTORY COURSE

This course requires two years. It prepares workers to conduct vegetarian cafeterias and restaurants, or for the manufacture of health-foods. Students preparing for cafeterias have their practical and project work in Kinne Hall kitchen, the bakery, and the Nashville cafeteria. Those who wish to specialize in the manufacture of health-foods take their practical work in the food factory conducted by the Institute on the School campus. The keen demand for cooks, dietitians, and other health-food workers makes this an attractive course.

#### 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.

#### BUSINESS COURSE

With the development of city cafeterias and treatment-rooms, rural sanitariums, rural industrial schools, and rural bases for these various enterprises, there arises a demand for qualified book-keepers and stenographers. The requirements for entrance to this one-year training are ten years academic work, aptness for clerical work, and a well-defined purpose to enter some self-supporting missionary center.

#### 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 cultural 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.

#### PRINTING COURSE

The School Printing Department is equipped with cylinder and job presses, linotype, power stitcher, cutter, etc. The one-year course in printing prepares students for printing and binding pamphlets and leaflets, for the padding and binding of blanks, and for simple job work such as may be done in a small printing plant. The requirements for admission to the course are ten grades of English, aptness for type-setting, and a purpose to prepare for missionary work.

#### MECHANICAL ARTS

The institution erects its buildings with student labor, thus affording ample opportunity for practice combined with theory in construction work, and the various shops afford all-year work in cabinet-making, blacksmithing, machine repairs, and auto mechanics. This course is not offered to prepare men for the commercial world. The movement among laymembers of the Church to increase their efficiency for missionary work, while supporting

themselves by manual labor, leads men to look for such training as this course offers.

### 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
Reading-table fee, and other fees, per month.....	.75
Annual library fee.....	3.00
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, 3-1789 R.

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## THE MADISON SURVEY

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# 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, Tennessee. It was established in June, 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 fellow-men."

Tennessee was chosen for the development of this training station because of the liberal attitude of the South toward progressive methods of education, and because of the abundant opportunities afforded in this section for patrons of the School to carry forward educational and medical missionary enterprises.

The education of teachers for rural school work in the highland districts was at first the objective of the School. Medical missionary work, health-food work, and certain lines of mechanical work have since been added, and rural and city work have been closely linked together by the establishment of city, vegetarian cafeterias and hydropathic treatment rooms, operated from a rural base.

The development of the institution has called for a great deal of sacrifice. The land was purchased, many of the buildings were erected, and much of the equipment has been provided by liberal-hearted friends who wish to place practical education within the reach of Christian 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. In this way it has been possible to place Christian training within the reach of a large body of students who, unless able to earn at least a large part of their school expenses, would be deprived of such privileges.

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.



## VOCATIONAL ACTIVITIES

IN THE principles it advocates, and in the methods it pursues, the Institute is identified with advanced methods of education. 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, printing, weaving, sewing, cooking, 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

THE 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.

The minimum age limit is eighteen years. Applicants should 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 of dress, and the School's rulings, will be sent with application blanks.

Students otherwise qualified for life at Madison are expected to be equal to 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 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 in harmony with the principles and rulings of the School, and 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 Directors, 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 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 violation of rules, the Discipline Committee may recommend disfranchisement. A disfranchised member has a guardian, and for this supervision he pays \$5.00 per month.

### CLASS WORK AND CREDITS

**T**HE institution conducts enterprises which make it possible for students to make their expenses, such as, board, room rent, laundry, and so forth,

by labor while they are in training. With this in view the year is divided into quarters, and the student's time each quarter is divided between class work and manual work, six weeks for class work alternating with six weeks for full-time work.

The project method of teaching is followed. Four hours per day is the time devoted to class recitations. One subject and a project constitutes full class work. With economy and strict attention to duty a student can, in twelve months, complete four subjects. If his conduct is above reproach he is given free tuition, and he has the privilege of working to meet expenses. The project plan encourages thrift and intellectual culture, and makes the industries a valuable part of the education. Each course offered combines theory and practice, and final grades are an average of 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.

### MEDICAL MISSIONARY VOLUNTEERS

THE Nashville Agricultural Normal Institute is preparing men and women for Christian service. One qualification for admittance to the Institute is Christian character and experience, and a purpose to connect with some missionary enterprise. This spirit is fostered by the Medical Missionary Volunteer Band, which has general oversight of the extension work, such as, vegetarian cafeterias, treatment-rooms, and small rural sanitariums, in places beyond the direct supervision of the Madison School.

Students are encouraged to become Medical Missionary Volunteers with world-service as their goal. Volunteers use time, talent, and means in medical missionary endeavors for the furtherance of the gospel and the hastening of the return of the Master. In many cases, friends of this work, who may not be able to connect personally with self-supporting medical missionary centers, are assisting with their means.

### COURSES OF INSTRUCTION

THE Institute encourages all students to enter some specific course. For the student accepted into any one of these lines of work, who may need

# Schedule of Subjects

	Date	Academic Subjects				Junior College (Pre-Medical)		Teacher-Training Course		Nurse-Training Course		
		9th Grade	10th Grade	11th Grade	12th Grade	13th Grade	14th Grade	1st Year	2nd Year	1st Year	2nd Year	3rd Year
First Quarter	October 6 to November 16 1924	Old Testament or Ancient History		Physics I or Botany ½ Physical Geography ½			Organic Chemistry 2-3	Bible and Education	Bible Hygiene Accidents and Emergencies	Practical Hydrotherapy and Massage		
	November 17 to December 31 1924		English II or Latin I		Home Economics III or Agriculture III	German I or Spanish I			Teaching II		Physics and Chemistry	Dietetics ½ Cooking ½
Second Quarter	January 1 to February 15 1925	Commercial Arithmetic ½ and Algebra I ½		Geometry			German II or Spanish II	Methods I	Manual Arts and Sewing or Agriculture	General Nursing		
	February 16 to March 31 1925		New Testament		General Chemistry or Bible Doctrines ½	Physics II		Teaching I			Bacteriology Laboratory Drill Hygiene Sanitation	Materia Medica
Third Quarter	April 1 to May 17 1925	Home Economics I or Agriculture I		Composition and English Literature			Daniel and The Revelation	History of Education ½ School Management ½	Dietetics and Cooking or Woodwork	Physiology Anatomy and Dissecting		
	May 18 to June 30 1925		Bookkeeping or Algebra II		Composition and American Literature	Physiology or Psychology 2-3 History of Education 1-3					Surgery Accidents Bible Doctrines ½	General Diseases Diagnosis
Fourth Quarter	July 1 to August 16 1925	English I		Biology I or Latin II			Qualitative Analysis 2-3	Psychology and Child Study	Methods II	Bible Medical Ethics History of Nursing		
	August 17 to September 30 1925		Home Economics II or Agriculture II		American History and Civics	College English	Biology II				Theoretical Hydrotherapy Obstetrics Gynecology Genito-Urinary	General Diseases Diagnosis

# of Subjects

Treatment Room Course		Cafeteria and Food Factory Course		Home Economics Course		Business Training	Agricultural Course		Printing Course	Mechanical Arts	
1st Year	2nd Year	1st Year	2nd Year	1st Year	2nd Year	One Year	1st Year	2nd Year	One Year	1st Year	2nd Year
Practical Hydrotherapy and Massage		Bible Testimonies Bible Hygiene Personal Hygiene		Bible Testimonies Bible Hygiene Personal Hygiene			Plant Husbandry	Animal Husbandry Veterinary Medicine	Elements of Composition	Carpentry	Bible Hygiene 2-3 Accidents and Emergencies
	Dietetics ½ Cooking ½		Baking Cooking Marketing		Household Physics, Chemistry and Sanitation	Business English Penmanship Spelling					
Theoretical Hydrotherapy 2-3 Accidents and Emergencies 1-3		Bookkeeping ½ Bacteriology ½		Bookkeeping ½ Bacteriology ½			Agricultural Physics	Orcharding Small Fruits	Job Composition	Architectural Drawing or Cabinet I	Electric Wiring or Advanced Blacksmithing
	Bacteriology Laboratory Drill Hygiene Sanitation		Kitchen Management Cafe Furnishings Equipment Sanitation		Sewing or Dressmaking	Accounting I					
Physiology Anatomy Dissecting		Physiology Anatomy		Physiology Anatomy			Gardening	Agricultural Chemistry	Make-up and Imposition	Plumbing ½ Painting ½ or Auto Mechanics	Steam Fitting or Machine Repairing
	General Diseases Diagnosis		Diseases and Feeding		Simple Treatments and Home Nursing	Shorthand Typewriting					
Bible Medical Ethics Psychology		Dietetics Foods and Cookery		Dietetics Foods and Cookery			Bible	Feeds ½ Rural Economics ½	Platen Press-work	Elementary Blacksmithing or Cabinet II	Bible
	General Diseases Diagnosis		Ethics Psychology		House-keeping Furnishings and Decorations or Weaving ½ Millinery ½	Com'l Law ½ Business Routine ½					

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**—Two years beyond academic grades.

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.

**PRE-MEDICAL COURSE**—Two years beyond academic grades.

This course is offered especially for students desiring to enter the College of Medical Evangelists, Loma Linda, California, with a view to medical work in some mission field. The pre-medical work of the Nashville Agricultural Normal Institute is accepted by the American Medical Association.

**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.

**TREATMENT-ROOM COURSE**

This is a two-years' training which prepares for city or rural treatment-room work. It is adapted especially to the needs of mature men and women

# The Madison Survey

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## Christ Can Cure the Habit of Quitting

PAUL, writing to the Hebrews, pictured Christ as one who not only begins a good work, but as the finisher of the work begun. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

One of the striking characteristics of Christ is His ability to carry His work through to completion. He who was once the closest companion of the Father, emptied Himself of His divinity and assumed the form of a man. He was a God-man, a union of the human and the divine, and in His life among men He carried forward His work to completion. When His life ended nothing was left undone that should have been done. The plan of redemption was complete in Him. Paul tells us to look unto Him who not only starts the work of redemption, but who finishes that work.

CHRIST during His life held Himself to the task he had undertaken in the strictest way and in the face of the greatest difficulties. And yet the record is that

He never failed; He was never discouraged. He kept His courage because of the vision he held in His mind, because of the things He wanted and expected to see accomplished. He did not see the fulfillment

of His wishes at once. Many of His wishes have not yet been fulfilled. He was working with one object ever before Him, the salvation of souls, and it is only when the whole of earth's history is complete and the redeemed gather in the new earth, that He will see of

### Madison's Fall Opening

LAST week the Fall Announcement of the Nashville Agricultural Normal Institute was mailed to Survey readers. The fall opening is scheduled for Monday, October 6, 1924. Prospective students should send for application blanks. Students have opportunity to earn their expenses while in training, and those who desire this privilege should make arrangements at once.

the travail of His soul and be satisfied. It takes long patience on the part of the Master to carry His work to completion, but that element of completing a work begun was a part of His character, and He wants that trait interwoven in the character of all His followers.

Christ's life on earth was one of intense activity. His goal was the saving of life. He never worked for honor, or a home, or for position, or money. His reward will be complete when He sees Adam, and all his descendents who have been lovers of truth, restored to the dominion of which they were robbed by the entrance of sin.

One of the human frailties met in all work is the difficulty men have to stay close to the work of their choice, the work

to which they feel the Lord calls them, until that work is complete. Workers start out with enthusiasm, but they tire, or grow discouraged, because results seem small, and then they ask for a change. Many a splendid enterprise has been abandoned because the workers had not the element of the Master which enabled Him to begin a work and carry it to completion.

**M**EN grow weary in their minds, they lose their inspiration, their vision. Men work as hirelings instead of working with the spirit of a parent. Jesus, Paul, and many others, all others, in fact, who have made a success in life, have had the spirit of the parent. They meet hardships as the mother who is willing to sacrifice everything, even to life itself, rather than abandon her offspring. The Savior uses this same figure of patient endurance, but says, even a mother may forget, yet He will not forget, or give up the thing that is dear to Him.

Have you ever thought how early in life the Savior began His chosen work? When yet a child, He told His mother that the time had come for Him to be about the Father's business. He linked Himself with heaven; chose His life work with decision, and adhered to it against great odds. Our children should be trained to do the same. But they are not apt to catch this spirit unless it is the spirit of the home; unless it is the practice of the father and mother in the home to answer the call of the Master to active work for Him, and then having once set their face to a work, to remain with that work until results are accomplished and the work is finished.

**J**ESUS was a worker for the Father in all His daily duties. As a carpenter, the glory of the Father was to be seen in the building houses or house furnishing. He carried with Him the spirit of a savior of men, and men who with Him met in Him the Savior of the world. The Jewish nation found it difficult to see religion in anything but the work of a priest as he officiated at the altar. Christ demonstrated that the will of the Father is to be carried out in the daily life, in the common duties of that life. As

His life was ending He could say to the Father, "I have glorified Thee on the earth." His work reflected the mind of heaven.

To us He has committed a work as great as His own, and even a greater work, as He told His disciples. He is looking for followers who have the spirit to dare to do great things in His name; men who are willing to risk much for His cause; men who are willing to begin a good work, and then remain with that work until it is finished. Since Christ is the Savior of men, He came to redeem quitters from the habit of quitting.

#### ANNUAL CONVENTION TIME IS NEAR

**F**ROM the early days of the Madison School, it has been the custom for workers in the rural schools, and other self-supporting missionary centers of the South, to meet in annual convention at the parent school. To these meetings come others, also, friends of this work, who are assisting with their means, or who wish to lend their moral support to a work being done by men and women who go very largely at their own charges. These gatherings afford opportunity for the study of problems that must be met and solved in these centers of activity. Likewise, they are a source of spiritual uplift and encouragement to the workers.

The coming meeting will be held at Madison, October 2-5. The first session is scheduled for seven o'clock the evening of Thursday, October 2, and all who plan to attend this convention should be present at the opening meeting which will include a food demonstration and the study of health-food problems. Last year considerable regret was expressed by those who missed the opening meeting of the convention, so special attention is called to the Thursday evening meeting for this year.

A general invitation is extended to all friends. To the workers, there is now, as always, a most pressing invitation, and a hope that the home work can be arranged so that some one will be present to represent every unit, every center. It is not well for a little group to work altogether



alone, or to be isolated for too long a period from others who are similarly engaged. All feel the need of association, inspiration, and instruction. All should have something to contribute that will help others to better the service they are giving to their fellow men.

Begin to plan now for this convention. Write as early as possible for accommodations. Send photographs for the screen pictures, illustrating the most interesting and characteristic phases of the work with which you are connected. By our united efforts this convention can be the best in the history of this work.

### LOUISVILLE'S NEW COUNTRY BASE

FOR several years the Louisville cafeteria and treatment rooms have had their country home for workers on what is known as the Speilberger farm, a sightly place and within reasonable distance from the city. But the water problem has been a perplexity. Three attempts were made to strike water, for in the development of a rural sanitarium giving hydropathic treatments, which the Louisville Good Health Company, the legal name of this unit, had as an objective, a generous supply of good water is essential. In each attempt the well-diggers struck gas, but not water.

A new farm has been secured in Pewee Valley, about fifteen miles from the city, on the La Grange pike. The La Grange interurban has a station at the entrance of the farm, and the Louisville and Nashville Railway station is near by. The farm is the shape of a spade, the handle reaching out to the interurban station, and making an attractive entrance through a lane which passes between cornfields to the place where the spade widens out into a secluded and beautiful forty-acre farm. There is an old-fashioned eight-room house, partly furnished and in good condition, which is a suitable beginning for a small sanitarium. A carload of furniture from the North is a recent gift and an encouragement to begin operations. A former patron of the treatment rooms in Louisville who, later, was a patient in the Madison Rural Sanitarium, tells us that a sanitarium will receive a

cordial welcome and support by the people of Louisville.

On the Pewee Valley farm there are also two cottages and a substantially built barn which is being remodeled into rooming quarters for the workers, while a new barn is being built for the stock. Brother Hewitt, who gave such valuable assistance in Chattanooga and Knoxville cafeterias, has charge of the building and remodeling of the Louisville country base.

There is a good well, a cistern near the main building, and a number of springs on the place. One artificial lake, fed by three springs that never run dry, adds greatly to the beauty of the landscape. There are nut trees, a good apple orchard, some peaches and cherries, plenty of berries, and a good garden. Fourteen varieties of trees ornament the lawn about the main building which is to be the sanitarium, and shrubbery and flowers are in bloom throughout the season. The former thrifty owners of the place, who lived there the last twenty years, were lovers of flowers. The Louisville workers take possession of the place as soon as they are able to move.

### GROWTH AND PROSPERITY AT PISGAH INDUSTRIAL INSTITUTE

WRITING about the middle of August, Professor E. C. Waller, principal of the Pisgah Industrial Institute, located at Candler, North Carolina, not far from the city of Asheville, says:

"These are busy days with us as I know they are with you at Madison. We have had a very good growing season, and our field crops, garden, and fruit departments are in the most prosperous condition they have ever been. Brother William Victry, who used to live at McMinnville, joined us last fall, and took charge of the farm and garden. He has been doing splendid work. In his way of handling the boys and in looking after the needs of the institution in general, he reminds me very much of Brother Rocke.

"We are building up our farm, and our crops here are better each year. Brother Victry is clearing some of our mountain land, and we are planning to put out more fruit. Now that I do not any longer have

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the general farm crops, I have more time for the fruit department. You know this is one of my hobbies. Just now, we are canning tomatoes, peaches, and beans. We hope to have between six and seven thousand quarts of fruit and vegetables by the time the canning season is over.

"You will be interested to learn that our enrolment last year was ninety-six. Of this number, forty paid their entire expenses by work, and about twenty more earned a large part of their way. You can readily see that this included most of the students on the place, as about twenty-five students came from the neighborhood. We have fine prospects for a large school the coming year. We are strengthening our Faculty this year, and expect to have a better school than ever.

"The Sanitarium is a busy place these days. Every room is full, and some of the rooms are doubled up. Nineteen people are taking treatments or boarding at the Sanitarium. A few who are visiting friends, or relatives, are not taking treatments. The work is developing to that point where we must soon arrange to have a physician. Sister Gotzian is interested in helping us secure one. She stayed with us several weeks, but is now at the Mountain Sanitarium, at Fletcher, as are also Brother and Sister H. S. Anderson, who are helping in the cafeteria in Asheville."

### ITEMS OF NEWS

**A**MONG recent arrivals at the School are Mrs. Belle Hall and her son and daughter from Mountain View, California, Messrs. Gustav Ulloth and Victor Wiess of New York, Miss Edith Winquist

of Massachusetts, Miss Anna Henderson of Wisconsin, Mrs. James Whittaker of Georgia, Misses Beulah Blanch Owen and Rozella Stout of Oklahoma.

**L**AST week a copy of the Fall Announcement of the Madison School was mailed to all SURVEY readers. If for any reason you missed the copy intended for you, write for it now. The School is rapidly filling, and students who desire to begin their training for some missionary enterprise such as a rural school, a rural sanitarium, or treatment rooms, a vegetarian cafeteria, or health-food work, or for some other self-supporting missionary work, should file their applications with the Faculty at once.

**C**LASS work adjourned for the week in order that as many as possible might attend the annual campmeeting of the Tennessee River Conference held in Clifton Park, West Nashville. Some members of the School family camped on the grounds. Others went into the city and back each day. There has been a hearty spirit of cooperation on the part of teachers and students in order to maintain the work of the Sanitarium and other departments and yet give all some share in the meetings at the camp.

**A**FTER an absence of six weeks, Brother W. F. Rocke returned to Madison, bringing with him Mrs. Rocke who has been in the West for six months, and his niece, Miss Laura Rocke, of Fresno, California. Brother Rocke met many who are interested in Southern self-supporting work and who look forward to entering this field. A hearty welcome awaits those who are ready to enter upon some missionary activity, or to train for such work as the rural school, rural sanitarium, or the health-food work. The South affords opportunity for putting to the best use every talent the Christian worker possesses.

### The Publishing Fund

**S**OME very generous-hearted friends have remembered the Survey publishing fund within the last few weeks with donations to assist in meeting expenses. These helps are heartily appreciated.

# The Madison Survey

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## When Every Church Member is a Worker

THE prophet Ezekiel describes the spiritual experience of the children of Israel in a forceful manner when he says of them, quoting from the thirty-third chapter, "They sit before thee as my people, and they hear thy words, but they will not do them."

the principles enunciated by their leaders, but bringing forth no fruits. Theirs was a passive experience. This failure on the part of the people to put into practice the things they were taught brought disintegration. That nation, which should have been a leader among the nations of

### \*Annual Convention

SOUTHERN self-supporting workers will meet in annual convention at Madison, Tennessee, in the Assembly Hall on the grounds of the Nashville Agricultural Normal Institute, Thursday evening, October 2, and the program fills the time until Sunday evening, the fifth. Students planning to enter the school at the opening of the fall term are cordially invited to come a few days earlier and enjoy the convention. Likewise, a cordial invitation is extended to all friends. Please write before coming.

Speaking further, the prophet says of this same people and their attitude toward the Lord, "Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

There have always been two classes of people professing to be followers of the Master. The one accepts the theory of divine truth; the other class says, in the words of the apostle James, "Shew me thy faith without thy works, and I will shew thee my faith by my works." James had been intimately associated with Christ during the years of His ministry, and he voiced the methods of the divine Teacher.

EZEKIEL found the people of God listening to the teachings from the sacred desk, assenting in their minds to

earth, was scattered to the four winds. It became the prey of every destructive element.

The record indicates that the teachers, the leaders of these people who were content with this passive experience, had themselves fallen into a rut. They were not setting their people to work. The first five verses of the fifty-eighth chapter of Isaiah describes the condition of this church. It is the portrayal of a formality that spells death. The shepherds themselves had lost their inspiration. They were not asking the people to put into practice the teachings of the prophets. The people ceased to be a power in the world.

THE failure on the part of the leaders in those days was due to their education. It was their misfortune to fall under the influence of a system of education

that stressed intellectual activity, memory work, but neglected the application of the principles enunciated. It was impossible for those teachers to go any further with their students, their church-members, than they themselves had progressed. If theory satisfied the leader, then naturally the instruction of the leader ceased with the presentation of the theory of the truth. That was the condition in the days of the prophets of ancient Israel.

A mighty contest is still waged in this world between two systems of education. The one is content with the presentation of theory; the other demands the daily demonstration of theory in the life of the believer. Christ belonged to the second class, and throughout His ministry He was subject to the criticism of the advocates of the opposing system of education. His days were filled with good deeds. He expected the world to recognize the relationship existing between Himself and the God of heaven by the works He was doing. His teachings received practical demonstration in His daily program.

SATAN makes every effort to prevent the presentation and acceptance of truth. Not succeeding in that, his next effort is to prevent the demonstration of the truth in the life. Many great reforms have been started only to lose their power by the injection into the work of the principle of heathen education, which makes a man a hearer but not a doer of the Word, a lover of theory divorced from practice.

When the church membership has come into its place, when each believer is willing to use his gifts and his time for the glory of the Lord, for the advancement of the Master's work, then will come the "latter rain", given to ripen the harvest. It gives power to accomplish great things in a short time. That blessing is not promised, it cannot come, until each man is in his place, and is demonstrating in his daily life the truths he is teaching by word of mouth.

Isaiah, in the fifty-eighth chapter of his prophecies, contrasts the experience of the formal believer with the active workers in the church. Christ identified Himself with the teachings of Isaiah, and His followers will clothe the naked, feed the hungry, care for the sick. The experience connected with doing these things brings light and health and inspiration to the church.

THE church without a field of activity, without enterprises through which its light can shine, is likened to a garden without water. The garden may have good soil and the best of seed, but lacking moisture there will be no harvest. The world should see the results of an active, working church membership. Then will its faith increase in the teachings of that church.

In the educational world there has been a growing demand for the practical along with the theory. Schools are operated which combine classroom work and demonstration. To maintain a school that teaches theory and at the same time gives its students opportunity to learn by doing, requires faith in the system, and eternal vigilance on the part of the instructors. Likewise, the church which puts its laymembers to work needs the closest supervision and the strongest kind of leadership.

The officers of such a church cannot devote the major portion of their time to worldly enterprises. Those who spend six days on work for the world and give one day in seven, and possibly a few evenings out of the week, to church duties, will never see any very great progress along the lines of Christian activity on the part of their members. But when members and leaders together give their time, talents, thought, energies, to the demonstration of the truths they advocate, the work of that church will be heard from.

CHRIST, the author of Christian education, revolutionized the work of church members in His day. The Jewish people had been educated to depend upon those set apart for official service in the temple to do their missionary work for them. The Saviour put the common people, the laymembers of the church, to work. As a result, thousands were converted, and the gospel spread rapidly at the hands of men and women who were willing to devote their lives to doing

something for the Master. At the same time, the Saviour's methods were not especially appreciated by those who were steeped in the formalities of the ancient religion.

As in the days of Christ, so today, there will be a sifting of the wheat from the chaff as men decide whether or not they are willing to slip into the place the Lord has chosen for them in the giving of the closing message, using all their God-given ability for Him.

"We have no time now to give our energies and talents to worldly enterprises. . . . Let every talent be employed in the work of God."

"Men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power."

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. . . . The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."

WHEN facilities are provided for the demonstration of the health-food message, or for medical missionary work, it is a sad thing to find so few people prepared to carry forward these enterprises. Many lack training to endure hardship; or, they have not the ability to cooperate with other workers; or, they have not learned to respect the gift they have been given by the Lord, and after a brief experience in one enterprise they are ready to move elsewhere, or to attempt some other line of work.

It requires strong faith to give one's self to an enterprise such as laymembers can carry for the glory of the Master. It requires as much faith to stand by an enterprise until it has attained success, as the layman exercised when he first stepped out from the world and identified himself with the church.

To help laymembers of the church find their place and fill it with efficiency is the mission of the Madison School. It is the crying need for qualified workers that leads Madison to train teachers for rural schools, health-food workers, agricultural workers, and medical missionaries.

#### IMPRESSED WITH THE SPIRIT OF COOPERATION

PEOPLE who have recently joined the School family often express their appreciation of the spirit of cooperation which they find. Mrs. O. P. Baessler, who came recently from Chicago, tells of the morning worship hour on a certain Thursday, and the scene following in the food factory.

When the family gathered for breakfast in Kinne Hall, Dr. Sutherland announced that worship would be held in the food factory instead of at Assembly Hall. "Nearer, my God, to Thee," "Wholly Thine," and other hymns rang through the factory. Dr. Sutherland led in repeating the twenty-third psalm. "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely, goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

Can you imagine a table forty feet long, crowded about with workers, singing as they worked? There were young women in training as nurses, or as school teachers, or for cafeteria work; young men, older men and older women, all training to enter some unit in the Southland to do valiant work for the Master. Even the small boys and girls helped by carrying away the peeled tomatoes and bringing in the empty cans.

The Lord has blessed the School with an abundant crop of luscious tomatoes, and grave professors and students worked side by side to preserve this morning's picking from the garden. I was impressed that if all our church members could find their places and work together with the spirit of unity that characterizes the work at Madison, what a mighty force they would be.

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Brother R. B. King offered thanks to the Lord for His blessings. Mrs. Wheeler who has charge of the food factory and the canning, and Brother Andrew Wheeler, the gardener, thanked the students for their assistance at the early morning hour, and all left the cannery with light steps and happy hearts to take up their work in the various departments of the institution. —Mrs. O. P. B.

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### A RURAL SCHOOL AND SANITARIUM

THE Fountain Head Industrial School and Rural Health Retreat, located near Fountain Head, Tennessee, reports a year of activity and progress. Brother and Sister Forrest West, who for the benefit of their health were away from the institution for about two years, have returned, and this very materially strengthens the working force. The fall term of school opened early in September. The sanitarium has had a good patronage during the summer. In July the books of the institution were audited by George N. Fuller, accountant of Southern Junior College. Space is too limited to give this report in detail, but friends who wish it may secure a copy from Brother B. N. Mulford, principal of the school.

The auditor's report shows that the institution has been burdened by a debt incurred for equipment, but friends have assisted with donations, and during the past eighteen months this debt has been decreased about thirty-five hundred dollars by donations and earnings of the sanitarium. Approximately one thousand dollars has been used in the purchase of

live stock and equipment. A number of the buildings have been repainted, and one cottage and the barns have had new roofs. The fences have been put in first class condition, the farm is gradually being built up, and each year adds to its productiveness. Friends who can lend a helping hand to this splendid, struggling institution will be doing a good work.

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### NEWS IN BRIEF

SINCE the first of August, Dr. Mary Dale has been associated with Dr. Sutherland in the medical work of the institution. She spent last year as intern in Protestant Hospital, Nashville. This year, Dr. Blanche Noble and Dr. Arlie Moon, of the College of Medical Evangelists, class of 1924, are taking their internship at Protestant Hospital, with medical work in the South as their objective.

A MEETING of the Board of Managers of Hurlbutt Farm School, Reeves, Georgia, was held the last of August. Mrs. E. W. Hurlbutt, formerly of Lake County, California, who purchased the farm for school and sanitarium purposes about ten years ago, was present. Others from a distance were Mrs. Druillard, Mrs. Scott and Dr. Sutherland from Madison.

MISS Carolyn Brunson, graduate nurse from Loma Linda, paid Madison a brief visit at the close of the summer session of Peabody College, Nashville. Miss Brunson spent last year in public health work in the South and will be located in Tullahoma, Tennessee, this season, having charge of the rural public health work of Coffee County.

THE School library received a most generous donation of five hundred seventy-five volumes from Mr. Robert Scott, of New York City, editor of the *Homeletic Review*. This is a valuable collection including history, biography, works of science, and so forth, and is the largest single donation of books the institution has ever received. The nearest approach was the collection sent about a year ago by Dr. Frost, formerly president of Berea College.

# The Madison Survey

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## The Significance of the Annual Convention of Southern Self-Supporting Workers

October Second to Fifth

OVER twenty years have passed since the work at Madison began. It will be intensely interesting at the coming convention of self-supporting missionaries to listen to some of the experiences that will be related by men and women who have been engaged in showing, "that there is a much greater work devolving upon individual members of the church than they realize." With some planning, some gifts of money, and much encouragement from those who believe that laymen can do big things, a number have achieved enough, so that it will be intensely interesting to hear the story of how it was done. Our people need this.

Unconsciously, as a people we have drifted from the original idea of the Master, the founder of the Christian church, and from the experiences of the pioneers of the Seventh-day Adventist movement. The Master and His associates, the reformers during the ages, and the pioneers of this movement, all recognized that God's work could be accomplished only by the closest union of the regular missionary workers with the laymen of the church. Like some in times past, we are in

danger of thinking that the most of the Lord's work must be done by regular, trained missionaries, and that the main duty of the laymembers is to provide the funds with which this work is done.

To such an extent has this idea affected our work that "should all the labor that has been expended on the churches during the past twenty years again be expended upon them, it would fail, as it has failed in the past, of mak-

ing the members self-denying, cross-bearing followers of Christ." "Church members must work. There are hundreds of God's servants who must respond to this call and take the field as earnest, soul-saving workers. God calls for live men."

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### In the Layman's Work

All that the apostles did, every church member today is to do. And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance.

—*Extending the Triumphs of the Cross*

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### THERE WILL BE INTERESTING REPORTS

IT takes live men and women to work for years in a self-supporting way, carrying forward important enterprises for God, such enterprises as are usually left to the regular workers. Many laymen are simply running a few errands now and then for the Master. They may scatter a little literature from time to time; they may give a few Bible readings, but, as a

rule, they are not wholly engaged in work for the Master.

You will enjoy hearing men and women talk who are carrying forward such enterprises as schools, small health institutes, vegetarian cafeterias and treatment rooms, with no more salary than was paid their Master, and Paul. You would like to know how these people are handling the financial problems that are usually handled by regularly appointed workers. It will be interesting to hear how, with a small amount of money, some people are able to accomplish many things, such as transforming community life, changing community ideas of living, crop raising, school methods, and even methods of preaching.

Would you like to hear people tell how "faith in the word of God will place His people in the possession of property which will enable them to work the large cities that are waiting for the message of truth"? We are told that the Spirit of God "will make the possessors of property willing to donate of their means, and thus make it possible for His work to be accomplished in the earth." Some who attend the convention will have seen such things happen.

It takes courage to start and maintain an enterprise, working the entire year, all the time, without any stipulated wage, depending upon God to supply the necessities of life, to give what He deems right. This has been done for over twenty years by a number of people who will attend this convention and who will take part in the meeting.

#### A WORK THAT DEVELOPS FAITH

SUCH people have formed the habit of exercising faith. It requires more faith than is called for in the mere grasp of certain principles, or doctrines. It is a faith that enables men to step out on God's plan, not only under the inspiration of revival meetings, but on each day of the week. It enables them to put their means into some enterprise in a needy community through which they can teach the message. These people are willing to stake their salaries. They are willing to work in groups with people who may not be altogether congenial. They are willing

to be crucified daily in order to make the work go. We are told that, "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."

Before the end, this earth is to be lightened with the truth shining through the every-day deeds of men and women in schools, sanitariums, treatment rooms, cafeterias, food stores, and factories, in mechanics, and agriculture, in the publishing and distributing of literature, the preaching of sermons, and the visiting of the sick. It will require all that we possess to get into such a movement. The privilege of working in this way is a pearl of great price. The Father, the Son, and the angels are waiting to cooperate with such people. The work may be humble, but such a work will yet move the world. We are told that the work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work and unite their efforts with those of ministers and church officers.

#### TWO METHODS OF WORK

IN RESPECT to this movement, people group themselves in one of two classes. There are those who do not believe laymen can unite to carry forward real enterprises at their own charges. They hold that the conference must furnish the means to start and equip the enterprise, pay all the employees a regular salary, and meet all loss. Others believe that laymen should carry some of these burdens; that, uniting with the conferences, laymen should place themselves and their means in these enterprises, working as faithfully as though they were in conference employ, and, if there is a loss, sharing that loss among themselves.

This latter way of working is as great an undertaking as was the conquest of Canaan. Caleb and Joshua said it could be done; others said it could not be done. God is calling for men of the Caleb and Joshua class. It will water your souls to attend the convention, for you will hear men and women tell how they have been carrying forward their work by faith.

"We have no time now to give our energies and talents to worldly enterprises."



"Let every talent be employed in the work of God." "Men must learn to bear responsibilities." "Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."

"The Spirit of God is at work." We need to recognize the importance of these statements. At the convention you will meet men and women who have left worldly enterprises and are devoting their time and ability to the Master's work. You will become acquainted with work in a field that offers the best opportunity for the training of men and women to be self-supporting missionaries, while carrying forward enterprises whose influence permeates the neighborhoods for miles about.

The Spirit of God is moving upon men. We should expect to see the results of that "great reformation" in which it is said, "The sick were healed, and other miracles were wrought." A band of medical missionaries in California is organizing for self-supporting work in Abyssinia, asking only for money to equip their medical center, and promising with this to meet their own expenses. This is significant of what we shall see in many, many places. There are thousands of people in our ranks who are willing to do a similar work if they but knew how to begin. There are thousands in other denominations who are just as willing. Soon the bonds will be broken and men and women will rush into God's work. Nothing can hinder them.

The coming annual convention of self-supporting missionaries will deal with many problems and possibilities. We shall hope for much fruit as a result of the gathering.

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#### PUBLIC HEALTH WORK IN THE SOUTH

THE family was favored with an interesting talk at the chapel hour on Tuesday by Miss May F. Petite, an active worker along the lines of public health, from the city of New York. Miss Petite spent some time at the Sanitarium after a summer in George Peabody College for Teachers, Nashville.

Miss Petite told of her travels in foreign lands, and how she reached the conclusion that the only worth-while thing for her in life was to work for humanity. She took training as a nurse in the Flower Hospital of New York, that she might be equipped for the closest touch with suffering and distressed men and women. She heard the call of the South, learned of its great need, and connected with Tellfair Hospital in Savannah, Georgia, an institution doing a large amount of charity work.

There, her contact with conditions in the rural sections of Georgia, stimulated her to enter the public health service. The Tennessee State Department of Health is putting on a health demonstration in Rutherford county, which will extend over a period of five years. A group of nurses will demonstrate what can be done through pre-natal and post-natal care of children, by working for the children before they enter school and by looking after their physical condition after they begin their school life. They will give instruction in home sanitation, the care of contagious diseases, the eradication of tuberculosis, malaria and hookworm. Miss Petite will be connected with this work and also with other state medical work. She is intensely interested in our rural schools, sanitariums, city treatment rooms and health-food work.

Her talk was an inspiration to Madison students in preparation for medical missionary enterprises. They have been taught to consider the needs of the South, but many were a bit surprised when she told them that as a result of extensive travels, she had come to consider the South one of the richest fields for this kind of work.

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#### ITEMS OF NEWS

AMONG the recent visitors were a number of former members of the Madison School who came to Nashville for the annual meetings of the Tennessee River Conference and the campmeeting, and before returning to their work came out for a little visit with friends. Mrs. Martha Fuller came from the school on Sand Mountain where she is associated

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with Mr. and Mrs. Lucian Scott. Raynold Peterson came from another section of Sand Mountain. Mrs. John Meyers of Normandy, Tennessee, who was Miss Nellie Crandall when she first knew Madison, was here with her son, a boy of ten years. Mrs. H. W. Walen and Brother Hershel Ard were in from Chestnut Hill School near Fountain Head, Tennessee.

**L**AST week, Mr. and Mrs. J. F. Rhodes, formerly of Fort Lauderdale, Florida, who spent a year at Madison, joined the Knoxville group of cafeteria workers. They motored from Madison, visiting Chattanooga and other places enroute.

**W**ORK on the central heating plant is progressing. A continuous self-loading cement mixer was purchased recently for use in construction of the heating plant. A carload of cement was unloaded at the plant this week. Mr. E. B. Hallsted, an expert in steam engine work, has been overhauling the engines at the electric lighting plant and elsewhere about the farm. Mr. C. R. Starr, an auto mechanic from Connecticut, has put the White truck in first-class condition.

**E**LDER N. J. Waldorf, recently from Los Angeles, who is now living at Jackson, Tennessee, spent the week-end at Madison. He gave a series of very instructive Bible studies on the government of God, and the work of Christ, the Redeemer, since the entrance of sin in this world. For years, Elder Waldorf was instructor in Bible at the White Memorial Hospital, Los Angeles, and hundreds of students now in the mission field have been in his classes.

**D**R. A. W. HERR made a passing visit to the School as he was on his way

from the South to his home in Cleveland, Ohio. He is a reader of the SURVEY who is interested especially in the products of the food factory, and health-food and medical missionary activities.

**T**HE time for the annual convention of Southern self-supporting workers is near. Remember the date, October 2 to 5. The meeting place is the Madison School. A cordial invitation is extended to all. Those who plan to attend are asked to write before coming.

**D**URING the month of July, the Nashville treatment rooms had the largest patronage in the history of the city work. Mrs. Anna Ryan has charge of the women's department in the absence of Miss Gladys Robinson who is spending her vacation with relatives in Oregon. Miss Harriet Shutt, Mrs. J. H. Miller, and Mrs. Alfred Millar have assisted Mrs. Ryan. Mrs. E. B. Hallsted, Mrs. Jacob Spuehler and Miss Alice Bralliar are with Mrs. Sutherland in the cafeteria. Business was fairly good during the entire summer, but September opened with cooler weather and a decided advance in receipts.

**F**ROM White Memorial Hospital, Los Angeles, Dr. Percy T. Magan writes: "I thought you would be pleased to know that we are naming one of our cottages the 'Madison Cottage'. In the early and hard days here at White Memorial Hospital, the Madison School and the Madison family stood by us most generously both in money and in people, and this is a little token of our gratitude." Madison has always had the keenest interest in the up-building of the College of Medical Evangelists, of which White Memorial Hospital is the Los Angeles end. Because the South is so in need of medical workers, a number of former Madison students are in training as physicians, with the Southern field in view. It has been our pleasure recently, to welcome four Loma Linda graduates to this field, Dr. Julius Schneider, who is located at Decatur, near Atlanta, Georgia, Dr. Mary Dale, now a member of the Madison School faculty, and the Doctors Arlie Moon and Blanche Noble who spend this year at Protestant Hospital, Nashville.

# The Madison Survey

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## Planning for Student Self-Support

CORRESPONDENCE with prospective students reveals the fact that there are many, many young men and women, earnest Christians willing to train for lives of active missionary service, who are not able to meet the expense of an education with cash. They knock at the doors of our academies and colleges and ask for an opportunity to make expenses by work. There is a veritable army of potential workers for the Cause standing at our gates, and we have the problem of knowing how to provide the facilities for student support while this army is in training.

Our schools are struggling with this problem. Not long ago in an important meeting there was a lively discussion over the question of meeting the yearly deficit in our educational institutions. Some in attendance seriously proposed the raising of a large sum of money as an endowment fund, the interest on which to be used to keep the institutions out of debt.

Debt is a burden. It is compared to leprosy, and it is to be avoided in every legitimate way both by institutions and by individuals. But it should not be necessary to curtail the work in order to keep out of debt. There is no strength in that policy. We are to go forward. Our schools should

increase in number and in efficiency, and they should be so conducted that not one worthy student is debarred from attendance for lack of funds. No student who is willing to work for his education should

be denied that privilege. If we meet the mind of the Lord in the training of workers for the great closing work in the world, we will have no less an aim than this: A Christian training for all, independent of their financial condition.

The school which comes up to this standard, reaches this goal, will find it necessary to develop industries that can be carried on in harmony with the high standards of this work, and by which students can earn their expenses while they are in training. The industries should be such as students can carry forward when they leave the school, enterprises through which the gospel can be published to the world while the workers are supporting themselves and their families. There are industries that lend themselves naturally to this purpose, industries which the Lord has instructed His people to conduct, that will take them out and away from the common, worldly pursuits which so many of them have been following.

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### An Invitation to Convention

October 2-5

**A**LL students planning to enter the Madison School in October are urged to come a few days earlier than the fall opening that they may attend the convention. A cordial invitation is given the friends of Southern self-supporting missionary work, also, to attend this annual convention, contribute to its success, and share in its pleasures. Please write in advance.

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It has been demonstrated that the school which accepts the call to train workers for the great harvest field, at the same time giving its students profitable work by which to meet their expenses, cannot follow the long established program of school work. An entire change in the daily program will be found necessary. The program must permit students to divide their time between study and work, with periods for work that make their services profitable to the industries.

#### LAUNCHING A PLAN IN THE MEDICAL SCHOOL

A RECENT issue of a Los Angeles, California, daily paper announced the fall opening of the College of Medical Evangelists at Loma Linda. Students in the medical college spend the first two years of their training in Loma Linda and the second half of the course in Los Angeles. This article describes the "Off and On Plan" which this fall goes into effect with the

freshman class. The student body is divided into two sections. Each student has his partner, or running mate. The program provides for a period of intensive study and classroom work, followed by an equal period spent in some medical institution, a sanitarium or a hospital, in which the students do the work of orderlies and nurses, or assist in the laboratories and in various other lines of medical work.

While one student carries his class work, his mate is filling the position in the hospital. Next period, or month, the order is reversed. The students are paid a fair wage for their work which helps them very materially in meeting school expenses. While this plan was under consideration by the College of Medical Evangelists, counsel was taken with influential medical institutions, and the plan was sanctioned by the American Medical Association and the California State

Association. Naturally, the operation of this will be watched with intense interest, and its success will mean a decided educational victory.

The experience through which the College of Medical Evangelists is now passing is one of intense interest to the Madison School, because Madison is now completing its second-year trial of a similar scheme of operation. Originally, and for eighteen years, Madison students worked on a program that divided each day between class exercises and manual duties, but as the work of the institution progressed and new enterprises were undertaken, a modification of the plan of alternate work and study in the day was deemed necessary.

It seemed quite providential that at that time attention was called to the plan of operation in the Engineering Department of the University of Cincinnati, and in Antioch College, at Yellow Springs, Ohio. In each of these institutions, what we speak

#### A Place for the Common People

IT is not learned, eloquent speakers that are needed now, but humble, Christ-like men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready."

—Home Missionary Work

of as the "Off and On Plan" was in operation. Students work in pairs. Each student has his partner, and partners together carry an enterprise, or fill a position, in some institution or factory doing work along the lines of their training.

A group of teachers visited these institutions, among them Dr. Newton Evans, president of the College of Medical Evangelists; Dr. P. T. Magan, dean of the same institution; Professor Fredrick Griggs, president of Emmanuel Missionary College, Berrien Springs, Michigan; Dr. Sutherland, Professor Floyd Bralliar, and Mrs. Lida Scott, of Madison. As our own school conditions were studied, it was decided to put the plan of alternate work and study, one month for study, the next month for manual work, into operation at Madison.

TWO years' experience with this plan has satisfied the Madison School faculty of its merits. The development of

sanitarium work, of city treatment rooms and vegetarian cafeterias, and the extension of agricultural activities, have stressed the importance to students and departments alike, of a program which gives an unbroken block of time for work. Students are better able to meet expenses on this plan than on the other, and the institution is better able to carry forward enterprises and industries that must be remunerative if students are given employment.

The plan which alternates a month in the schoolroom with a month in actual work along medical lines in an institution caring for the sick, is on trial at Loma Linda. Back of the plan is the effort to enable medical students to complete their training without incurring a heavy debt which often turns them from the mission fields, or at least postpones their entrance into active service for a period of years.

There is also in its favor a pedagogical principle. Students are combining practical work with their studies throughout the period of their training. Students, therefore, are the gainers both financially and from an educational standpoint.

### STUDENT SELF-GOVERNMENT

A FAMILIAR statement concerning the discipline of the school, and the making of its laws, reads, "Rules governing the schoolroom should, so far as possible, represent the voice of the school." As a democracy, government for and by the people, is an advancement over all arbitrary and autocratic methods for the State, so self-government is the ideal for the school.

The subject is receiving attention in educational institutions of widely varying types. It is being tested in schools of correction, in schools for small children, and in training schools for older students. It is one of the subjects scheduled for discussion at the coming meeting of the Junior College Association. It is in harmony with the principles of Christian education.

Recently there appeared an interesting article in an Eastern paper from the pen of Frank G. Carpenter, on self-govern-

ment and student self-support in Philippine College, a school for boys located on a fifteen-hundred-acre farm on one of the Philippine Islands. "The boys have constructed a large part of the school buildings." "The classrooms are large and airy with ceilings and with furniture made by the boys." The farm is divided into allotments of about seven acres, and "every allotment is assigned to four boys." These boys cultivate the land, build their own houses, cook their own meals. Here is carried forward a most progressive program of student labor and study combined under the direction of the principal, Paul A. Gantt, a graduate of Ames College in Iowa.

It has been noted that in nearly every instance where manual labor is given due prominence in educational work, there will be found a system of student self-government. And so it is in Philippine College. The writer says:—

"The government of the school is run by the boys. They select their president. They make the laws, and policemen are chosen by them to enforce the laws."

They have a students' council which holds regular meetings. "Most of the punishments are by fines, and this works well, for the loss of money means more here than it does in a school where the boys get their expenses from home. "Before punishment is inflicted the offender has a trial before a judge appointed from the student body."

It is all very interesting to find this system of support by manual work by students taking a four-years' college course and with it a system of government by a student body of eight hundred members, under the direction and guidance of Dr. James Wright, the organizer of the school and his associate teachers. This is in the Philippine Islands, in a land we call foreign, and not many years removed from heathenism. It may be necessary for us to speed up in our training of workers for such fields.

### COMMUNITY GROWTH AND IMPROVEMENT

DURING the week, the Madison family had the privilege of visiting two

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very interesting community fairs. One of these was held in Neely's Bend and displayed the products of the School farm and neighboring farms from Madison to the Cumberland River. This fair was in charge of I. H. Sargent and R. B. King.

There was a good display of fresh fruits and vegetables, an attractive exhibit of canned goods, an assortment of bakery goods from the housewives, and needle work from the women and children. Madison food factory presented a pleasing display of health foods, and there was a good collection of poultry and live stock.

Following this came the community fair at Goodlettsville, presided over by Professor Charles Alden, principal of Davidson County Agricultural High School and superintendent of the Agricultural Department of the Madison School.

Both fairs indicate a great deal of painstaking effort, not only for the past year but extending back over a number of years. Judging from the number of people in attendance, these communities are wide awake and keen for advanced methods of gardening and farming.

Every school should be a center from which radiates a light on all the practical things of life. Each school should exert a transforming influence. Hundreds of our people are experts in the production of crops. What a blessing they would be, if they caught the spirit of service called for in the rural school work and would give of their time and means to operate community centers. Men and women who are willing to earn their living from the soil and scatter blessing in their wake are called kings and queens.

It is better to heed the call to a work of this sort, taking the initiative in the back-to-the-land movement, than it is to wait until driven out of congested centers by some calamity, or by persecution. Forces are gathering that can make great trouble. If we fail to do our duty in times of peace, it is easy to become the object of attack. Then, under most trying circumstances we will have to do what we might have done with comparative ease.

### ITEMS OF NEWS

**S**ABBATH the fourteenth, Elder H. E. Lysinger, president of the Tennessee River Conference, spoke at the morning service hour. He spoke of the final triumph of the people of God who follow closely His instruction. The promise to Abraham is, "Thy seed shall possess the gate of his enemies," and, "In thy seed shall all nations of the earth be blessed." Many of our people are still looking at the bread and butter side of life. "Not one in a hundred, among us," Elder Lysinger quoted, "is doing anything beyond engaging in common, worldly business." This was the opening meeting of the Harvest Ingathering campaign.

**B**EGINNING the tenth of October, a medical council is called to meet in Des Moines, Iowa. This meeting calls a number of physicians from the West, among them Drs. Newton Evans and P. T. Magan of the College of Medical Evangelists. Both have written that they hope to attend the annual convention of self-supporting Southern workers at Madison the first week-end in October. Brother O. R. Staines, editor of the *Evangelist*, sends his regrets that because of the distance he will be unable to attend this convention, and states that with one exception this will be the only Madison convention he has missed. This coming meeting will be the seventeenth in the history of this work.

**I**T breathes the right spirit, and I pray God's blessing upon the work," writes a Survey reader who sends a little reminder of his desire to help the publishing fund.

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## Christ's Followers Should Reproduce His Life

FROM the day sin entered the world God endeavored to make known to sinful man and to the rest of creation, His power to redeem. It was always difficult to comprehend the meaning of the promise that divinity would unite with fallen man and restore to him his lost dominion.

Never until Christ lived His life on earth, walked among men as one of them, lived a service-filled life for His fellowmen, and then suffered death at the hands of the men He had come to

save, did man and the angels comprehend the "mystery of Godliness." Christ's life was a revelation of that mystery which the universe had longed to understand, but could not until it saw Him.

Christ brought the Father's mind into the body of a man. "The word was made flesh, and dwelt among us." The things that men had read about God in the Scriptures, they now saw enacted before their very eyes. True, some professed to understand the written Word, but failed to recognize the demonstration of the Word in His life, and called Him a son of Beelzebub instead of the Son of God, but that did not disprove the fact that He was living out what the Word taught. It meant simply that men could read and yet not

comprehend the real meaning of the Word.

The apostles, associated with Christ day after day in His school for training workers, watched in Him the revelation of that mystery which for ages the world

had sought to understand. Then, as they committed their lives to Him, they had the promise of the Spirit to vitalize their lives, making them the doers of works similar to the works of the Master. In turn, they were to demonstrate to

the world the same mystery that was made clear in the life of Christ.

That same Spirit is promised as a gift to every Christian today. Inspired by that Spirit, each Christian life will be one of service to his fellowmen. Like Paul, Christ's followers will preach "the unsearchable riches of Christ," and in their lives will be seen the demonstration of the mystery of that fellowship of God with man.

THE entrance of sin into our world was a terrible catastrophe, yet God has ordained that, as a result of the union of man with the Father, of divinity with the human being who surrenders to the operation of the Spirit of God, His grace, His forgiveness, His love, the power of truth

### A Work For All

LET every soul, women as well as men, sound this message. Then the work will be carried to the waste places of the earth. The Scripture will be fulfilled, "In that day the Lord shall open fountains in the valleys, and rivers in the desert," and, "With joy shall ye draw water out of the wells of salvation." —*Evangelistic Work*

to win in spite of all odds, will far exceed the force of sin.

The man who gives himself to the Lord as one of the actors in this world-drama, will of necessity devote all his time, ability, and property, all his interests, in fact, to the service of the Master. He cannot carry his part in God's work and divide his time and interests with the world. "Ye cannot serve two Masters." Of necessity, one will be neglected. So long as the large proportion of the church members are doing little except a worldly business, their lives will make little impression for the gospel and the spread of truth.

Plant wheat seed as carefully as you wish, it will never grow a crop until the old kernel surrenders the germ, dies, that the new life may spring forth. The natural man must die; the mind must be renewed in Christ. God is looking for men in whose minds He may plant His ideas. He is looking for fertile minds, for people with vitality, who are not dead wood. The people whom He can use are by nature bad people, people with impulses to go wrong, but they will be transformed by His Spirit.

No one need pride himself that he has no appetite for forbidden things, but he may thank God for power to resist the temptation to eat what is harmful. Thank Him for a keen appetite, for a good strong physique, but ask Him to help control the furnace so the grates will not be burned out. God wants men with desires harnessed up for His service.

#### GOD'S WORK BUILDS CHARACTER

THE Lord is doing His work in the world with very imperfect men. But the fact that they are willing to be used, willing to throw themselves into His service, gives Him a chance to make of them very unusual men. They grow as they are used, as they work for Him. Through the prophet Isaiah comes the promise, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

The Lord uses gold as the standard of measurement. As gold is refined, melted in the furnace and purged of dross, so the Lord takes His people through experiences that refine them. He is calling them

into lines of work that will test their mettle. They are to work in groups with other people possessed of human frailties. In the struggles to make the enterprise a success and a power for truth, they as workers are not to become discouraged or disheartened, lest they fall out by the way.

The company that goes through to the end will be tried and trusted. They will have passed through experiences far beyond those of other people, experiences that will make it possible for them to sing the song that the Savior Himself sings.

The work of God needs men and women capable of carrying responsibility. It becomes the mission of the training schools to teach students to bear burdens. This does not come as the result of classroom work. It cannot be learned from text books. Students need to learn facts and figures, but beyond all this something must be put into the hearts of students that will develop real manhood and womanhood. The Lord knows this need, and has instructed us to combine manual labor with head work. Each school should have industries which give students an opportunity to do things, and to carry responsibility in seeing that things are properly done. They should have an opportunity to finance themselves, to learn the value of time, the need of economy, and should be given a chance to develop ability to work in cooperation with others. These lessons can be gained in no better way than through the manual labor departments.

It is a fortunate thing for a training school to have some outside activities, some centers of industry at a distance, such as a cafeteria or treatment rooms, a rural school or community work, in which the student can spend some time during the period of his training. This is "field work" in the highest sense of the term. It is a wonderful factor in the making of efficient workers for the Cause.

When a student has carried through a project, either at the school or in some nearby unit, there is no longer any question concerning his ability to get under the load. He has demonstrated his ability to cooperate in an undertaking, his economy in handling funds and meeting his



own necessities, his patience with men and women in fault, his judgment in meeting the public. In other words, he has passed an examination which no mere classroom instructor is able to give.

Hundreds of places are calling for workers having ability to do these very things. Once, it was felt that to give book work was the foremost duty of the school. That idea has vanished. We are living in an age of intense activity, a time when men are tested by their ability to do, and that is no less true in Christian enterprises than in worldly business circles. It is the province of our schools to work with the Lord in making men like the golden wedge of Ophir, men to be wondered at.

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#### THE MEDICAL COLLEGE AND ITS PLAN OF COOPERATIVE WORK

THE College of Medical Evangelists has made a change in its program which was noted in last week's SURVEY. Concerning this effort on the part of the Medical School to carry out great principles of Christian education, *The Journal* of the American Medical Association, in its issue of September 13, says:

"The College of Medical Evangelists, of Loma Linda, California, is introducing a plan of cooperative work in the teaching of medicine similar to that which has been carried out in the College of Engineering of the University of Cincinnati. The freshman class for the forthcoming session will be divided into two sections; while one section is engaged in classroom work the other will be engaged in practical work in certain hospitals, laboratories and dispensaries, including work in hydrotherapy, massage and other such tasks for which their knowledge of medicine qualifies them. During the following month the two sections will alternate, the first doing the practical work while the second will carry the regular classroom work. It is planned that eventually this arrangement can be carried throughout a five year course.

"The plan has been adopted, first, because the results of the present day medical curriculum are not as satisfactory as desired and, secondly, to make it possible

for a student to support himself to a greater extent while engaged in the study of medicine. The experiment will be watched with interest, since it gives promise of restoring to medical students to some extent the benefits derived from the preceptor system of earlier days. The plan is an experiment in medical education, the results of which may help to solve some of the problems connected with it."

It is gratifying to find that a plan differing so widely from the prescribed program for medical schools has received such favorable mention by the American Medical Association which is recognized as a most conservative organization. This may give other educators courage to express themselves.

For over twenty years a group of teachers have been working in the South, and in the development of the Madison School have dared to break away from the stereotyped daily program followed in the majority of schools, in order that students in training may have opportunity to earn their expenses, and that industrial enterprises connected with the training school may have a chance to survive.

Reforms in educational work have been called for many years. Leaders in the movement inaugurated by the College of Medical Evangelists are to be congratulated for their courage. May this portend similar advancement on the part of other institutions of learning whose object it is to train workers for the mission fields.

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#### ITEMS OF NEWS

ONE word more about the annual convention of self-supporting workers. The date is October 2-5. The first session will be held at seven o'clock Thursday evening. A cordial invitation is extended to friends.

ON Tuesday, Brother and Sister A. A. Robey returned from a visit with relatives in Hartford, Indiana and Superior, Wisconsin. Mrs. Robey's brother, Mr. F. O. Peterson, of Minneapolis, is making his first visit in the South.

DR. D. D. McDOUGALL, member of the staff of physicians of Bethesda

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Hospital, Cincinnati, is visiting at Madison. He came early for the convention because he wanted to spend some time out of doors in the School gardens as a means of rest and recreation.

**T**HIS spring, six of the Madison Sanitarium nurses took the Tennessee State Board examinations. They all passed creditably. One of the number was a young man, the only male applicant for registration. An officer of the examining board states that Madison is the one institution represented this season whose every applicant made a passing grade.

**A** YOUNG man writes, "I have been going to school for the past two years, but I cannot continue my education unless I have a chance to make my way. I have been reading the SURVEY and know something of the Madison School. Please send me further particulars, and tell me what chance you can give me." This is a sample of scores of letters received during recent months.

**M**RS. LIDA SCOTT and Professor Seward Boynton, principal of the Hurlbutt Farm School spent two weeks with the cafeteria force in Chattanooga. They need five workers. From there Mrs. Scott went to Birmingham for a meeting with the cafeteria workers. Birmingham reports a good patronage of fine people. This unit has been hiring some help and is calling for four permanent workers.

**A**MONG recent arrivals at the School are Miss Esther Jensen and her mother, Mrs. D. M. Jensen of Nevada, Iowa. Three young men came in from the West, Messrs John Brewer and Wilbur Crook, from Granger, Washington, and

George Boyd from Loma Linda, a native of New Zealand, who comes to Madison for the pre-medical course. Joe Haskell of Chattanooga, came in this week. He also has medical work in view.

**O**N THE fourteenth, Brother L. M. Crowder and family of Fresno, California, reached Madison. They have come for school privileges. They motored through in two weeks, driving eleven days and reaching their destination without any serious mishaps. For several years they have been interested in the Southern field. They want to get into active missionary work after becoming acquainted with the methods of the work at Madison. They report that many families in the West are thinking seriously of making a similar move.

**T**HE children of church school age, members of the Madison family, began schoolroom work on the fifteenth. The church school is in charge of Miss Florence Hartsock who is assisted by members of the Normal Training Department. The attendance at present is twenty-five. The seventh and eighth grades begin their work with the opening of the fall term, October 6. The students in the lower grades belong to the families of the faculty members, or their parents are members of the student body.

**T**HE first of the week, a meeting of the Board of Managers of the Fountain Head Industrial School and Rural Health Retreat was held in one of the cottages on the grounds of the institution near Fountain Head, Tennessee. A little later in the week, Brother B. N. Mulford, principal of the school, spent a few hours at Madison and spoke to the student body. Mrs. Mulford and Miss Bertha Laughlin are teaching the school which numbers about forty children, most of them from the neighborhood. The Fountain Head School is able to give a limited number of boarding students work to pay a part of their expenses. The surroundings are most favorable for the education of young boys and girls whose parents desire to have them in a rural school with the privileges of good classroom instruction and manual labor.

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## Developing Project Work for Students

IT HAS BEEN a source of gratification during the months of August and September to see such a number of mature students, fine men and women, coming into the Madison School for training. The faculty feels that the Lord has heard their prayers, for the harvest field is ripe and the calls for workers are numerous, and many are looking to the School to relieve the situation with well-trained missionary workers, men and women imbued with the genuine spirit of service for the Master.

Years ago when our educational work centered in Battle Creek College, the teachers were warned to bestir themselves, to move forward in progressive lines, to work out new methods, and never to talk doubt or discouragement. The faculty was to move forward, and it was to teach the student body to move forward, to leave the formal, stereotyped methods of training and launch out in methods that the Lord was calling for. In all probability we do not yet grasp the meaning of that instruction in its fulness. That instruction came before the moving of Battle Creek College from the city to its new home on a fruit farm on the banks of the St. Joseph river. That was a big undertaking and it called for many changes in the

program and in methods of operating the college. It was a decided step in educational reform.

### BEGINNING IN THE SOUTH

AFTER an experience of several years at Berrien Springs, a period of intensive schooling for the entire faculty and body of workers, the Spirit of the Lord urged another forward move, and a school was established at Madison, Tennessee. This institution was planted under conditions far more difficult than the original move of the college work from

### No Time to Lose

THE end is near. The passages 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. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare.

—*Responsibility of the Church*

the city to a country site. It called for an intense stretch of faith and for strong courage. In the development of the new school on Southern soil, for the training of workers who would carry forward enterprises largely as self-supporting workers, we were told that "in our educational work we are not to follow the methods that have been adopted in our older established schools."

A reason was assigned for the change, for we read, "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. . . . Methods have been followed in some of our schools which have retarded rather than advanced the work of God."

From a chapel study by Dr. Sutherland.

We were told also, "Years have passed into eternity with small results that might have shown the accomplishment of a great work." No wonder we are counseled to speed up; to bring in methods that will show quicker returns in the training of workers, and quicker and more permanent results in the field work of those trained in our colleges.

It was in the establishment of the school at Madison that instruction was repeated to combine agricultural activities in all lines with classroom instruction, and building activities and medical missionary work, as well. Many schools were to do work of this sort, and when many, many should be doing it, then the light would shine, and "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."

All this is to be a simple work. It will be done quietly, steadily, by a consecrated class of men and women who are willing to go forward according to the instruction of the Master, trusting Him for the fulfillment of His promises of a power to reach the souls of men when we follow the methods He has outlined. The instruction indicates that the schools which come up to the standard must do much more, must carry far greater responsibilities, than mere classroom work. There is no opportunity in this program for a school to mark time. Madison finds that to carry out the instruction, she has been driven to conduct a number of activities beyond the confines of the school. Madison teachers cannot be content to teach as they were taught, and merely what they were taught. There is a continually advancing program for them to meet.

#### CALLS FOR CITY WORKERS

IT IS generally recognized that the cities are the stronghold of evil. There is a constant conflict between the forces of truth and evil which must be met when work is carried forward for the large cities. And yet, we are told that the medical missionary work is the door through which the cities are to be entered.

Another interesting feature of this work is the instruction that work in the cities should be carried forward from rural bases, out-post centers, according to the methods of Enoch and Abraham.

Special attention has been called to the needs in a number of our Southern cities. They stand ready for an entrance to be made. But there are difficulties connected with this work that cannot be overlooked. It calls for the greatest faith and courage, a greater degree of these qualities, perhaps, than is called for in rural work, especially when the city work is undertaken on a self-supporting basis.

The burden of the medical missionary work has not yet been assumed by the city churches in the South. It would seem, therefore, that the burden is falling heavily upon the teachers and students in our training centers. If it is the duty of the schools to do this work, then the schools must modify their present program to meet the demands for workers properly trained to carry the burdens and responsibilities of business enterprises conducted for the spread of the truth. There must be time and opportunity in the midst of the courses of training for students to do a certain amount of field work.

#### TRAINING SCHOOLS SHOULD TAKE THE LEAD

BY spending some time during the period of his training in some unit, such as a cafeteria or treatment room, the student's ability is tested along lines that are apt to escape test in the more guarded departments of the institution. If Madison assumes the responsibility that it is facing, of providing workers for the outside activities, every student who is a candidate for training for self-supporting missionary work will be expected to spend some time during the course in practical work in a unit.

This is not altogether a digression from the methods of educational institutions that train Christian workers. In the early days of Oberlin College, that school was noted for the progressive work of its students. The spirit of self-supporting work was inculcated by Dr. Finney and his corps of teachers. The young peo-

ple went as missionaries to the Indians, to needy sections of the South, to the East and the West. Oberlin was a strong factor in the religious reform immediately preceding the year 1844. The training schools of many of the Protestant denominations were similarly active. Great religious movements look to the young people for their strength, and the hope of the present medical missionary movement for the benefit of the large cities of the land lies with the young people in training in our schools. Our colleges should take the lead.

This fall as the work of the autumn opens, Madison has a call for approximately twenty trained workers, men and women able to carry the health-food work in city cafeterias, or the business end of the cafeteria, or to conduct treatment rooms, meeting the public, giving treatments, teaching the principles of right living and methods of treatment. There are calls for trained teachers for rural schools, and capable farmers and mechanics to assist in the rural end of the city enterprises.

#### A GOOD SPIRIT AMONG STUDENTS

**P**RESENT members of the School family are offering to answer these calls. It reminds one of experiences in the early days of the college at Berrien Springs, when school was closed for a time and the entire student body took part in the Christ's Object Lessons Campaign to raise money for buildings. The school at Madison cannot close its doors. It is linked up with too many active enterprises, such as the cafeteria and food factory, the farm and the city work. But it plans to share the burdens by arranging the program so that students-in-training can spend six months in the field, and return to the school to continue their training.

The calls for workers from all parts of the field are loud and insistent. A visitor from Argentina is in America asking for thirteen capable men to act as mission directors in his field. Financial conditions become more and more straightened, and more and more our people must respond to calls, offering themselves as self-supporting workers. This new plan for Mad-

son will work no hardship on students of the right kind. It will be an advantage to those who look forward to some hard field.

When Madison took the responsibility of operating a sanitarium, then later, a food factory, and in later years, began the operation of a vegetarian cafeteria and city treatment rooms, it seemed to some that the institution was departing from the province of a school. It has become evident that it has not lost its rating as an educational institution. On the contrary, these activities have strengthened the educational work of the institution and given it prestige. So it will be in the contemplated step to encourage men and women of mature years who look forward to self-supporting enterprises, to spend a portion of their period in the field.

Former steps in reform have required faith and courage on the part of the faculty. This step will require faith on the part of students, and it will test their consecration to the cause they have espoused. It is gratifying to see, at the chapel service, the enthusiasm of some of the students. They offer to answer the calls as soon as others can be found to take their places in the school.

Years ago we were told that it is well for students to spend some time in school; then, some time in the field for actual experience; then, return to complete their training. This plan is in harmony with that principle. It gives room for a greater number of students in the training school, for while one group are in the units, their partners will be at their studies. When the wheel turns, those in the units will come in for class work and the others go out for the field work.

Fortunate the school that has access to outside activities so conducted that they can correlate with the college in giving students their training.

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#### ITEMS OF NEWS

**L**AST week Elder R. H. Brock, of Kissimmee, Florida, spent a few days with the School family, speaking Sabbath afternoon at the regular hour for young peoples' meeting.

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## THE MADISON SURVEY

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THE next issue of the SURVEY will follow immediately the annual convention of self-supporting Southern workers. Watch for the report.

SATURDAY evening, Mr. James G. Rimmer gave the family a screen lecture on astronomy, showing some excellent pictures from various observatories.

TUESDAY, Brother George Schroader and his wife of Hartford City, Kentucky, visited the School. They brought with them a patient for the Sanitarium.

THE first of October was reached without frost, but during the last days of the month rapid work was made in the orchards. About three hundred bushels of pears were put in the store house, and about four hundred bushels of apples came in from Ridgetop.

THE Harvest Ingathering Campaign has progressed very favorably under the leadership of Brother N. C. Wilson, Bible teacher of the School, and Elder H. E. Lysinger, president of the Tennessee River Conference.

THE annual convention of the Vegetable Growers Association met at Louisville, Kentucky, the middle of September. Mr. Andrew J. Wheeler, who is in charge of the School gardens, was Madison's representative at the meeting.

FROM St. Andrews, Tennessee, Brother Lloyd Swallen writes of the community work he and his wife are doing. "Our garden is fine. We have about twenty whole-wheat bread customers and others purchase their whole wheat flour from us. Our mill only cost us three dol-

lars and eighty-five cents, but so far it has done good work for us. All our work is interesting, although at times it seems rather hard for there is so much to be done. Recently, we had a very interesting Sunday school convention, or rally, held in the Sunday school where we have been teaching. We had songs and recitations by the children and a talk on the second coming of Christ by Elder Webster of Chattanooga. There were about two hundred fifty people on the grounds. We had a basket dinner which, spread on the lawn, made a table nearly a hundred fifty feet long. Many of the people expressed their appreciation of the meeting and their sympathy with the lessons taught."

ANNOUNCEMENT is made by Brother and Sister Harvey Bean, former nurses at Madison, of the opening of the Memphis Treatment Rooms at 297 South Bellevue Street. These young people began work in Memphis by giving treatments in homes. They write, "We marvel at the way the Lord has guided and opened avenues before us. He knew that we did not have the capital to furnish treatment rooms, so He arranged for them to come to us already furnished. The owner made the necessary changes, and we have leased the place with practically all the equipment necessary. Memphis treatment rooms are now a real thing. We still live in the country, and have faith to believe that some day there will be a rural sanitarium near this city." Friends are encouraging the young people, another nurse has joined the company, and still others in the church are interested in seeing a cafeteria opened. The courage of these young people to launch out in new territory, trusting God for support and to open the way before them, has started a wave of activity in a Southern city, and indicates possibilities for others who are wanting to do something for the Master.

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### Pass It On

POSSIBLY some friend sent your name to Madison for its Survey mailing list. If you have friends who should know of the South and its opportunities for consecrated workers, feel free to send their names for the little paper. There is no subscription price.

# The Madison Survey

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VOL. VI

October 15, 1924

No. 42

## Another Annual Gathering of Southern Workers

FOR twenty years the Madison School has been training workers for self-supporting missionary activities and turning them into different sections of the South, there to carry forward a similar work in some needy community. These centers consist of rural schools, small health homes or treatment rooms in rural sections, and city treatment rooms and vegetarian cafeterias.

From early days in the history of the Madison work it has been the custom of workers from these centers, or units, to gather once each year at the parent school for study, counsel and inspiration. The eighteenth annual gathering of this sort has just closed. At the high time of the meeting, on the Sabbath when friends living at Nashville and other nearby places were able to drive in, there were over one hundred fifty visitors on the place.

It was wonderfully interesting to look over the audience that gathered in the Assembly Hall and to note the variety of interests they represented and yet the oneness of purpose that brought them together. Health food, rural school and medical missionary interests combined. Doctors counselled and advised with teachers. City workers exchanged ideas with rural workers. Some came from units that are struggling to demonstrate the opportunities for laymen of the church to do a work for the Master, going at their

own charges. Others came from larger institutions that are ministering to the public or educating workers.

In the group of physicians was Dr. Newton Evans, president of the College of Medical Evangelists, Loma Linda, California, who gave a stirring Bible lesson Sabbath forenoon, and at another time described the cooperative scheme recently introduced in the program of the medical college which increases the practical training of physicians and gives the medical students an opportunity to pay at least a part of their expenses by work.

Dr. Will Mason was present. He is the head of a very successful hospital at Murray, Kentucky, a friend of the Madison work and system of education. Dr. George T. Harding, Jr., of Columbus, Ohio, medical superintendent of Columbus Rural Rest Home and medical missionary secretary of the state of Ohio, was heard a number of times during the convention. Rural as well as city work appeals strongly to him and he sounds the message without reserve.

For several years it has been the privilege of the workers in convention to listen to Dr. E. M. Sanders, of Nashville. Dr. Sanders was out on Sunday afternoon and gave the delegates an inspiring talk. His grasp of the work of our people and his vision of their opportunities is beyond the ordinary. He has been a wholesome

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### Why All This Work

God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that He carried on.

—*An Appeal to Laymen*

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friend and adviser for many years, and many of the students are indebted to him for help he has given them.

During the life of Dr. David Paulson he came almost regularly to the conventions. Hinsdale Sanitarium was twin born with Madison, and the two institutions have had a most cordial relationship. This year Mrs. Carolyn Clough, editor of the *Life Boat*, represented the Hinsdale institution. With her came Mrs. Maud Wilson Cobb, of the Life Boat Home, who was making her first visit to Madison.

One of the newest medical centers of the South was represented by Dr. Julius Schneider, of Eastlake Health Home, located at Decatur, Georgia, near Atlanta. Dr. Schneider spent some time at Madison previous to taking the medical course, and he admits that during those days the seeds were planted in his heart that led him finally to locate in the South where medical missionary centers are so much in demand. He is a young man of strong faith, who willingly gave up a lucrative position for the sake of helping forward a missionary movement.

FOR years Madison has looked forward to seeing a group of physicians in the South to strengthen the centers of activity that have been waiting for just such help. There are a number of rural health homes and small sanitariums in waiting. The dream is coming true. A number of physicians are coming. Among these young physicians, three attended the convention, Dr. Mary Dale, member of the medical staff at Madison, and Drs. Arlie Moon and Blanche Noble who this year are interning in Protestant Hospital, Nashville.

Before there was a Madison School, Elder L. A. Hansen, now general medical secretary, with headquarters at Washington, carried on a healthfood and treatment room work in the city of Nashville. He is on familiar ground when he comes South, and he always receives a hearty welcome at the convention. Elder Hansen spoke Sabbath forenoon. Dr. D. D. McDougal of Cincinnati, for many years a physician, was in attendance, also Dr. A. J. Harris of Nashville.

A number of people long in the way graced the assembly. Sister Josephine

Gotzian has been a friend of our sanitariums in all parts of the country. She befriended Madison in the days when it was struggling for an existence. She encouraged the starting of treatment rooms in the city of Nashville when that was a doubtful undertaking. Mrs. E. W. Hurlbutt, founder of Hurlbutt Farm School, located on a beautiful property near Reeves, Georgia, was present. Elder and Mrs. I. J. Hankins, for many, many years faithful missionaries in South Africa, attended the meeting this year for the first time. Probably no man among us has erected so many institutional buildings as Brother Sisley, the pioneer builder, who also was in the congregation.

#### CAPTURED BY THE HEALTH DIET

THERE was a ring in the testimony of Dr. M. E. Link, of Nashville, who told of his experience with the Madison Sanitarium and the principles of diet it advocates. "For the past two years," said Dr. Link, "I have never lost an opportunity to speak a good word for Madison." Following an attack of influenza and a nervous breakdown, he came to the Sanitarium. He determined to put himself absolutely in the hands of Dr. Sutherland.

He told of gaining a new vision of life which has revolutionized his home and his manner of living. He prided himself that he knew something about the subject of dietetics, but he was a meat eater and kept himself well supplied with ham, lard and other foods of a similar sort. When he went home from the Sanitarium, one of the first things he did was to turn the smoke house into a shower bath. While a patient he learned how to make whole wheat gems without soda or baking powder. He taught his wife to make these and he bought whole wheat bread from the Madison bakery. He confesses that he has had no hog meat in the house since. He always thought that vegetables needed to be cooked with a chunk of meat, but he found a better way. He has discarded meat, tea and coffee, and he makes it a point to teach his patients these same principles.

#### THE FOOD DEMONSTRATION

HIGHWAYS and hedges are to be worked by self-supporting men and women. Cities and rural districts are to



receive attention. There is room in the South for an army of consecrated workers true to the message of health. The convention rang strong on medical missionary work. Dr. Sutherland was in the chair when the meeting opened Thursday evening. He told the congregation that this convention represents a multitude of ways by which people from the rank and file can work acceptably for the Master. As surely as God has a place in heaven for His people, so surely has He a work for them in the earth. The Savior set the example. His life was filled with deeds of mercy. We are to show our relationship to the Father by our care for the children of men. Service for the suffering is our work. It is our duty and privilege to make people who are suffering more comfortable and to teach them a better way of living.

If we do not carry forward a program of reform along the lines of health, others are coming in to do this work. We need to make haste. If a leader with real zeal should turn his attention to teaching the health message, it would make some of us step much faster than we are now inclined to move to keep up with him.

Mrs. Druillard gave the visitors a hearty welcome. There followed a health-food study and a demonstration of health foods, Mrs. Scott, Mrs. Olive Wheeler, Miss Frances Dittes and Mrs. Sutherland representing the opportunities of food factory, sanitarium, and city cafeterias to reach the public with the message of good food.

There were trays with suggestive foods for people suffering with high blood pressure, diabetes, colitis, and so forth. There were splendid looking salads made of green vegetables and fresh fruits. There were many different kinds of breads such as are being served to patrons of the cafeterias and sanitariums.

#### OTHER DEMONSTRATIONS

FOR the period of the convention there was a most attractive display of canned fruits and vegetables, products of the Madison gardens and orchards, together with food factory products and bakery goods. This room attracted much attention, visitors coming from the city to see it.

Mrs. Rimmer, the baker of whole wheat bread for the institution, must be thanked for much of this display.

The women made a commendable showing of hand work, dresses, fine sewing, rug weaving, and hat making. The agricultural department had one of the finest displays we have ever put on. This was made especially instructive by placards giving the food value of the different products. It was certainly a fine showing of grains, including some of the best oats grown in the community, and wheat, rye, and barley. The fruit from Ridgetop orchards is a real pleasure to the School family as it is the first year for the institution to have any quantity of home-grown pears and apples.

The printing department had an exhibit of its work, and the work of the church school children was on display. Altogether, it was all an interesting feature of the educational work of an institution that is touching the training of workers from many sides.

#### WHY CONDUCT VEGETARIAN CAFETERIAS

THE only way to get the benefit of one's religion is to pass it on to others," said Mrs. Sutherland in discussing the reasons for conducting vegetarian cafeterias. "Then, again, it is not only a question of what the cafeteria does for other folks, but this work does have an excellent effect on students-in-training and the workers in general. The cafeteria is in reality an educational institution. We cannot feed the whole world, but we can feed a few the diet they need, and they will pass the message of good food to others.

"The vegetarian cafeteria deals with a class of people who have been accustomed to an entirely different dietary. It is necessary for the cafeteria to put foods on the deck that are so attractive to the eye and so appealing to the appetite that patrons will pass by other eating places for the vegetarian table. Many Southern cities have no other way of giving instruction to the public on the subject of diet, and no place for those needing a special diet to supply their needs. Therefore, the vegetarian cafeteria occupies a unique place as a diet kitchen. Physicians send

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their patients to us with instruction that we prescribe their diet. We are supposed to be able to feed them for health."

### ROUND TABLE DISCUSSIONS

AT various times during the convention delegates met for a study of individual and "unit" problems. City workers had their questions, and rural school workers had their perplexities.

The cafeteria force asked how the different city workers can get the benefit of recipes used by others. A committee was appointed to gather recipes. An invitation is extended to all to send recipes that they have proved out to Mrs. Lida Scott, at Madison. These will be tested by the bakery, the sanitarium, and the cafeteria, and later, published in the SURVEY. Mrs. Clough said that the *Life Boat* will print these recipes, also. Eventually the booklet, "Simple Recipes," may grow into a real cookbook.

There was considerable discussion of the use of white flour and white flour products, resulting in action that the cafeterias maintain a high standard for pure and unadulterated foods and the whole grain products.

Treatment-room workers discussed their cordial relation with physicians, their methods of cooperation for the best good of patients, and the value of house-to-house work by nurses.

Professor J. C. Thompson, educational secretary of the Southern Union Conference, led in the discussion of the necessary qualifications of rural school teachers to meet State requirements.

One of the foremost problems among the workers in units, whether they be conduct-

ing a school and rural community work, or city cafeteria and treatment rooms, is that of close cooperation on the part of the group workers. Men and women enter this work with personal peculiarities. They have faults and failings, and yet they must live together and work in the closest way. Men are not hired, therefore, they cannot be "fired" in case their services are not altogether satisfactory to other members of the company.

The study of this subject reveals the need, on the part of every person, of deep consecration, a clear vision of one's work and the place God would have him fill; a willingness to sacrifice personal interests and feelings for the good of the general work; keenness to recognize the virtues of companions in the work; ability to settle difficulties according to the principles enunciated in the eighteenth chapter of the book of Matthew; the habit of adjusting differences at once, rather than wait until trouble or misunderstandings have become aggravated by long standing.

Lack of a personal sense of order, neatness, and organized effort has worked a hardship in some units. Each group needs good leadership, and the leader must be capable of cooperating with those who may not be as strong as himself in the power of initiative. The "big boss" and the "slacker" are both ruled out of the work. Many a difficulty clears when the workers pray together. The enthusiasm of the unit should be kept strong as a result of studies carried on together. No one should talk doubt or discouragement.

It all goes to prove that this type of work tests Christian experience to the limit, while at the same time affording one of the best opportunities to develop the "faith and patience of the saints."

THE fall term of the Madison School opened on the sixth. The attendance is the largest in the history of the institution and student quarters are taxed to the limit.

THE report of the convention will continue in the next issue of the SURVEY, although at best only a glimpse of the good things heard there can be passed on.

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## The Meaning of the Cross

AS medical missionary workers, the teachings of Christ become most important to us. To His disciples He said, "He that taketh not his cross, and followeth me, is not worthy of me." This thought is repeated five times in the gospels, referring, it would seem, to two occasions in the Savior's ministry.

Near the end of His life the Savior endeavored to prepare His disciples for the terrible experiences of the crucifixion. He told them of His coming trial and condemnation. Peter, impetuous Peter, denied that such things should ever happen to his Master. Jesus rebuked him for the stand he had taken, then added these words:

"If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it."

IN taking up the cross to which Christ referred, a Christian takes something that makes him lose sight of the things in life that by nature he loves. Christ must have been carrying this cross before His crucifixion. He did not refer to the wooden cross to which His body was nailed, but to something else. What was that something?

In the chapter that relates the parables of the ten virgins and the ten talents, the Savior outlines the life of the cross-bearer. When the time of reward comes the Master is pictured as separating the sheep from the goats, and saying to those on

His right hand, "Come, ye blessed of My Father. . . I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked,

and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

One easily sees in this a basis for the statement that acceptance into the kingdom hinges largely upon the spirit of unselfish service for our fellow men. In our lives as Christians, we must first take up the mission of service by relieving the physical needs of men. It becomes our duty and our privilege to actually give our lives for our fellow men.

There is another element in this service. It must be done through sacrifice. It is made very plain in the Scriptures that personal sacrifice is necessary in order to follow the Master. We are to make a covenant with the Lord by sacrifice. Our work must be founded on the spirit of sacrifice. "He that findeth his life shall lose it: and he that loseth his life for My sake shall find it." This is the utterance of a great truth

### The Convention Report

IT was impossible in one issue of the Survey to cover the meetings of the annual convention of Southern self supporting workers, held at Madison the first week-end in October. The report is continued this week.

From a talk at the annual convention by Dr. Newton Evans, President of the College of Medical Evangelists, Loma Linda, California.

NOT only must the sick be cared for, the hungry fed, and the poor ministered to; not only must this be done as a sacrifice; but, it must all be done in His name, in the name of a disciple of the Master. These three factors enter into the cross-bearing.

It is the purpose of the medical school at Loma Linda to impress upon its students the importance of unselfish service for men. Dr. Kretchmar, one of our students, secured British credentials and went to Africa as a missionary. He was located in a town of about thirty thousand where conditions forbade the work of an evangelist. Quietly, the Doctor worked for the sick and the suffering. He got in touch with the rulers and won their confidence, and soon he was preaching to the people. Medical missionary work is a means of opening up hard situations. The students of the College of Medical Evangelists are taught to choose the hard places. They are inspired by the lives of such men as Livingstone who said that his Father in heaven had only one Son, and he sent Him to this earth as a medical missionary.

#### NOTHING IS LITTLE IF DONE FOR CHRIST

JESUS is still the head of every true medical missionary endeavor. While He did more medical work than preaching, yet every experience in healing the bodies of men was made the means of giving a message of salvation.

In harmony with the lesson given by Dr. Evans on the meaning of the cross, we read in Paul's letter to the Galatians, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

This is a text full of the personal pronoun, I. This crucifixion is not a theory. It must come into the flesh. It has to do with the life I now live in the flesh. The only way Christ can work in this flesh is by using my hands, my feet that once were swift to go wrong, my tongue, once filled with the poison of asps. These same ears, eyes, hands, this same tongue, the Savior will take possession of. What ever

I do, whether I drive a hammer or drive a horse, or make furniture, whatever it may be, it must be with Christ.

Jesus has promised to live in our mortal bodies. Jesus will live in our flesh, and work through us, as He lived in the flesh two thousand years ago. Attention to things the world counted small was one of the strongest evidences of His divinity. There is nothing little in our lives, if it is done for Christ. The greatest evidence we can give for the power of the truth is the life of service. We need more of the life of service, rather than more services. Christ's victory was not on the cross only, but throughout a life of usefulness.

The Father's words, "This is my beloved Son in whom I am well pleased," came just as the Savior was turning from his life as a carpenter to take up life as a teacher and physician. With His life as a carpenter, the Father in heaven was well pleased.

Christ as a carpenter had to deal with men about their buildings. He had to make terms with them. He had to do hard manual labor. He spoke sometimes of yokes. He knew about yokes, because He made yokes. He knew how to make them so they would not gall the necks of the beasts.

In our cafeteria work we need the spirit of Christ, the same spirit He manifested in His work. We need that spirit to keep us from fretting, from discouragement in the daily routine of work. When we connect with a cafeteria, or a farm center, or a school, we need as never before to live the life of the Master.

#### WORDS FROM THE NURSES

AN hour was given to the nurses of the Madison Rural Sanitarium. It would be both interesting and profitable to record the testimony of these young men and women, had we the space. The first speaker was a public school teacher who came South to visit a brother who was a rural school worker. She was sick, but she improved in health, and became interested in the training work at Madison. A visit to the school impressed her "with the happiness of the workers and the spiritual atmosphere of the place," and she joined the nurses' class.

A second was attending a college in the West when she and a roommate in their private study learned of the needs of the South. In Spokane she met friends who had attended school at Madison, and from them she learned of the opportunity to earn her way in school. The report from a rural center appearing in the SURVEY brought her to a decision. She spent nine months in the School, went to Lawrenceburg to teach in the little community school, heard the frequent calls for nurses, and returned to Madison to take the nurses' course.

A third was a stenographer in the middle West when she heard the Sabbath truth. Then she wanted to be a doer as well as a hearer. She was directed to Madison as a place where she could get the training she needed and, at the same time, pay her way by work. She was not very well when she reached the school, but Mother D said to her, "Child, the nurses' course is the very place for you." She has grown stronger, and is preparing for a life of activity as a medical missionary.

A young woman living in Chicago by accident found a copy of the SURVEY which mentioned Mother D's name. She wrote that she had no money and that she had poor eyes. She prayed that if the Lord wanted her to enter school, the Lord would send money for the trip. A few days before the opening of school, the lady for whom she worked gave her a check to cover the fare to Madison. Through the kindness of Mrs. Druillard who, when young, had to struggle with poor eyesight, and Miss Dittes who is in charge of the nurses, this young woman entered the training class and is doing well. God has especially blessed her, and her happy disposition and determination to let nothing daunt her, have won for her a place and the good will of management and patients.

Then followed the story of a woman of sixty who took the treatment-room course, and has been working this summer in the city treatment rooms. It is unusual for one of her age to take this course, but in spite of the fact that she is a great-grandmother, she is blessed with good health and makes a most gracious matron in her field of activity.

Others spoke; some, formerly teachers, or housewives, or colporteurs, one a graduate from a general hospital in the East, but all here to increase their efficiency for Christian service.

When this bit of the program ended, Dr. Newton Evans arose to say, "I wish to express my astonishment at the way things have been going here at Madison. These nurses in their talks have touched my heart and filled me with admiration for what is being done here. It makes me ashamed of the foolish rules we sometimes make to keep people out of school and out of various courses. We say that only high school graduates can take the nurses' course. They must not be too young and they must not be too old. In our work we turn down hundreds of applicants. I wish we had some way to accommodate them. I am glad to see things going as they are here. I am filled with wonder and astonishment."

Others spoke in commendation of the plan at Madison to give laymembers of the church the broadest opportunity possible to find their place in the Lord's work and to fit them for efficient service. "It is a great thing," said Dr. Harding, "to have a school in which character and capacity to learn are the only qualifications for admittance."

#### THE WORKERS REPORT

ONE needs to attend a convention and hear for himself the reports given by men and women who are giving their lives to service, to fully appreciate what is going on in the various centers of activity and to grasp the spirit of the work. The limits of space forbid anything but the briefest mention of the reports.

About one year ago Doctor Julius Schneider and his wife came South from Los Angeles. They are located near Atlanta, because of the instruction that the chief cities of the South should have access to our medical institutions. They began in a simple way to develop sanitarium work, and they hope before long to see this become a rural center for city treatment rooms and cafeteria.

THE Fountain Head Health Retreat is a department of the Fountain Head School center. Mrs. B. N. Mulford gave

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an interesting report for both sanitarium and school. The work and influence of the institution is increasing. This is one of the rural centers that is demonstrating the possibility of medical work carried on in close proximity with a school. Physicians in Nashville and the local physicians show their friendly attitude by sending patients to the sanitarium.

SOON after the Fountain Head institution was established, another company of workers located in a nearby community and christened their center the Chestnut Hill School. The buildings are on a slightly elevation, and the school has proved a real light to the community. Mr. and Mrs. H. M. Walen and Mr. and Mrs. Herschel Ard are the group workers. The school has treatment rooms and facilities for caring for a few patients. Mrs. Walen reported for the center and gave also a most interesting account of recent experiences in Birmingham where she held classes in dietetics and cooking at the request of friends she was visiting. She was invited to meet the ladies in their homes. They gathered in their friends, and the interest grew until she had the week filled with "kitchen classes", composed largely of mothers and housewives.

EL REPOSO is the name of the health home conducted by Elder and Mrs. C. N. Martin in the city of Florence, Alabama. Sister Martin told of coming South when her children were small, of their experience in conducting a rural school for ten years, or more, in a backward Tennessee community, during which time the children were educated to love the truth and the work in the South. Today, they are all either active in the work, or are in training for the work. At El Reposo, the public was first met through the baking

of whole wheat bread and the scattering of health literature, such as the leaflets put out at Madison.

LAWRENCEBURG Cottage Sanitarium is located about ninety miles south of Nashville. The work at this place began as a rural school. Later, a small building was erected for the care of patients. Miss Samantha Whiteis, formerly a member of the Madison faculty, is in charge. She gave an interesting report of the development of the work and made an earnest call for more help. Her parting words were, "You have missed half of life, if you have had no experience as a self-supporting worker in a unit."

LOUISVILLE has a vegetarian cafeteria and treatment rooms. J. T. Wheeler and Guy Hess and Miss Margie Hecox were representing that unit, which has both a city and a rural problem. The Pewee Valley farm, recently purchased as a site for a rural sanitarium, was described in a recent issue of the SURVEY. Brother L. D. Hewitt, who really belongs with the workers at Reeves, Georgia, is assisting in the building work at Louisville.

WITH reports from Chattanooga, Knoxville, Reeves, Fletcher, Birmingham, Red Boiling Springs, Sand Mountain, Nashville, and elsewhere, all telling of the providential leadings of the Lord and of the courage of workers, the company was made to feel that self-supporting work offers wonderful privileges to men and women who desire to help forward the gospel message largely on a self-supporting basis.

Many who desired to attend the meeting were unable to leave the home base. The work is continuous, and money for traveling expenses is not always to be had. At the close of reports of medical missionary activities, Dr. Evans said, "I am just getting a proper view of the cafeteria work. At Loma Linda we are running a training school for dietitians. I have wondered what we could do with the students. I see possibilities in the cafeteria work as I have never seen them before. Every one of these institutions should have connected with them a capable director and teacher of food problems."

# The Madison Survey

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## The Sanitarium a School of Health

THE ordinary bill of fare for the average American is lacking in some of the essential elements of nutrition. Many of the food stuffs in common use are lacking in lime and iron, and are deficient, also, in vitamin A, the food accessory which promotes growth. As a result, many adults, and very many children, are anemic. Osborn tells us that we have lost two and one half inches in stature since the Civil War, and it is evident on all sides that we are losing our teeth.

The coming generation is weakened and stunted by lack of vitamins and lime in the daily food ration. So lacking is the bill of fare in roughage that constipation has become almost a national ailment. Food residue, instead of being ejected from the body three or four times a day, is retained for days as a putrifying mass in the colon, causing headache, colitis, appendicitis, hemorrhoids, and other ills.

THE Sanitarium is dealing with the results of faulty nutrition and bad habits of eating as they appear in a score of diseases. It is not enough to cure the aches and pains of patients; they should be taught the cause of their trouble and the remedy. And so the Sanitarium becomes a school, teaching those who come within

From a paper read at the recent convention of Southern self-supporting workers, by Miss Frances Dittes.

the radius of its influence, for one thing, how to overcome the effects of incorrect habits of eating.

There are two methods by which the institution is helping its patrons break bad habits. Daily, they are fed according to correct principles of nutrition, their diet being prescribed by the physician as carefully as are other forms of treatment.

In addition, each patient has personal instruction on the subject of diet and its relation to his physical condition. There are health lectures in the evening on the principles of healthful living, right thinking, cheerfulness, how to form good habits, and the relation of mind to body. Science studies are given, dealing with the physiology of the digestive tract, the need of mineral foods and vitamins, the effects of using demineralized foods, the balanced ration, the preparation and cooking of vegetables, and so forth.

Food charts are posted in convenient places, leading to the study of food combinations, the classification of foods according to their values, and often groups of patients are found discussing these subjects, and seeking instruction.

There is a question box to which patients are encouraged to contribute, and these questions are answered at the lecture hour. Few patients leave the institu-

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### Teaching Health Principles

TEACH the people that it is better to know how to keep well than how to cure disease. Our physicians should be wise educators. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. Old and young should learn how to cook more simply. — *The Health Work*

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tion without a copy of the pamphlet, "Simple Recipes," and often they carry home a number of books and periodicals on health subjects.

**I**N the feeding of patients it is the policy to use, so far as possible, foods in their natural state; the unpolished rice, wheat with its coat, all grains, in fact, in the simplest form with the mineral elements intact. Fresh fruits and nuts are used freely.

Many come to us who have been accustomed to a heavy protein diet. We serve no flesh foods and reduce the protein intake by limiting the use of eggs. Neither tea nor coffee are served. Soda and baking powder are not used in baking. Whole-some yeast bread is served, but patients are encouraged in the use of unleavened breads. To illustrate, beaten biscuits are made fresh every morning for breakfast.

Condiments are taboo. No mustard, pepper, vinegar, or pickles are found on the menu. Lemon juice is used in salad dressings.

In cooking, every effort is used to conserve the natural flavors and the mineral salts of the fruits and vegetables. Overcooking destroys the vitamins, so vegetables are cooked just enough to break up the cellulose. Milk, cream, butter or other fats, cooked into foods, often become gas-forming agents, so this practice is avoided.

Every effort is made to present patients with a tray that is attractive and appetizing, for good digestion depends upon an abundant flow of digestive juices. Some raw food should be eaten at each meal. Patients are encouraged to eat large salads, or greens. Such simple food as raw mustard or turnip greens, served with a little lemon juice, makes a splendid raw salad.

**O**NE does not need to eat beefsteak to obtain iron. Whole wheat contains more iron, bulk for bulk, than beef steak. The richest sources of iron and lime are greens, soy beans, lentils, figs, dates, raisins and prunes.

Ordinarily cane sugar is used in too large quantities. Malta, a grain sweet, is more wholesome. Malta is rich in vitamin B, and in lime and iron. It is of special value in feeding fever patients, who may

take from eight to ten ounces a day dissolved in water or fruit juice. Mixed with a little cream or butter, it becomes a convenient method of feeding fat to an emaciated patient.

Vegetable broth made from the outer green leaves of the leafy vegetables, with tomatoes and a little salt, as well as the juice of grated carrots, is used because of the abundance of vitamins and mineral salts.

In addition to the roughage obtained from the vegetables, we encourage the use of sterilized bran, steamed whole wheat, bran crackers, and other whole grain products of our food factory.

Proper diet, fresh air, sunlight, pure water, and hyrotherapy treatments, and the blessing of the Lord work wonders for many a sick person who is willing to put himself in the way of health.

#### A CALL TO THE LAYMEN

**T**HE hour has come for laymembers of the church to find their places in the Lord's work. The necessity for activity on the part of the laity is stressed by two writers in the following paragraphs.

**W**HETHER you are rich or poor, great or humble, God calls you into active service for Him. It will be by doing with your might what your hands find to do that you will develop talent and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord.—*Mrs. E. G. White in "An Appeal to Laymen."*

#### LAYMEN TO THE FRONT

**O**N a well-known occasion during the Civil war, General Robert E. Lee made for the front personally to lead his men to victory. He was however denied this privilege, his men refusing to advance unless he returned to the rear. In the army of the Lord we pursue just the reverse course, greatly to our hurt and the Kingdom's defeat. In the church, we laymen wish our generals, our ministers, to keep constantly in the front, while we, the individual soldiers, do poor service even at protecting the rear. It is a serious situation—one calling for serious considera-



tion on the part of the serious minded laity of the church. It is much as if, in war time, our government should send the teachers at the Military and Naval Academies to the front, while the men they had trained remained at home and read the accounts of a great national victory in the newspaper. We know under such conditions there would be only national disaster to report.

—*The New Layman*

### A PARABLE

By Mary Fortner

Inspired by an Arkansas boy, the late W. K. Tate, Professor of Rural Education, George Peabody College for Teachers, Nashville.

WHEN the Son of Man shall come in His glory, and all His holy angels with Him, then shall He sit upon the throne of His glory;—

And before Him shall be gathered all teachers; and He shall separate them one from another as a shepherd divideth his sheep from the goats;

And He shall set the teachers who went out and lived among their patrons and became a useful part of the community on His right hand;

But the teachers who went home on Friday eve and stayed until Monday morning, teaching only for the cold, hard cash, He shall set on His left hand.

Then shall the King say unto them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;

For I was hungry and ye led me into the way of producing my own food and enough to spare him who had not;

I was naked and ye taught me how to make my own clothes;

I lived in a shanty unfit to be called home, but ye instructed me in making it attractive and inviting by using the means at hand;

I was sick and unhealthy and ye opened my eyes to the laws of Sanitation and Hygiene;

I was listless and idle and ye gave me inspirational illustrations of what industry can do;

I was hopeless and dispirited and your courage and perseverance gave me new life;

I was blind to my blessings and my duties and ye made me see that happiness and heaven were at my very heart's door."

Then the interested, conscientious teachers shall say, "Lord when saw we Thee needing food and taught Thee better methods of production? When naked, sick or dispirited and gave Thee aid?"

And the King shall say unto them, "Verily I say unto you, inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me."

Then shall He say, also, to the money-loving, pleasure-seeking teachers on the left hand, "Depart from Me, ye thoughtless, into everlasting punishment prepared for the selfish and their followers;

I was without plentiful, wholesome food and ye neglected to teach me diversification and more profitable economic methods;

I was unsatisfied for the lack of as good clothes as my neighbor in the city and ye lost the opportunity of showing me the way of helping myself to make them;

I lived in a bare, unattractive place unworthy of the name home and ye failed to lead me to believe I could beautify and make it more habitable;

I was sick and unhealthy and ye did not teach me the law of cleanliness, pure air, pure water, and pure food;

I was lazy and indolent and ye lost the chance to impress on me the value of industry;

I was discouraged and had lost my nerve and ye might have given me 'pep', but ye would not;

I had a chronic case of the 'dumps' and 'grouch' and ye failed to inspire me with the beautiful spirit of Service and Love for Humanity which is the open doorway to Helpfulness, the goal of real, born teachers.

Inasmuch as ye did it not unto the least of these, My brethren, ye did it not unto Me."

Miss Fortner, author of "The Parable," which was printed in *The Journal of Arkansas Education*, spent some months in The Nashville Agricultural Normal Institute. She is a firm believer in the value of rural education and country life.

### ABOUT THE PLACE

THE walls of the food factory, which is located on the School campus and operated on the same plan as other depart-

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ments of the institution, were originally sheeted with corrugated iron. This iron is not holding up, so it is being torn off and replaced with stucco. Work began this week on the west wall of the building which is approximately ninety by forty feet. Walter Jensen is in charge of this work.

THE crusher is still making sand for the central heating plant. This is a decided economy over buying sand in Nashville and hauling it to the School. The cement base is now in for the big generator.

ONE indication of the growth of the place is seen in the enlarged demands on the steam laundry. Mr. and Mrs. L. M. Crowder are now in charge of the department. The shop is rebuilding a washer for the laundry, and the increasing business of the department is making it necessary to install a second washer.

THE tile silo is completed and filled with ensilage. It stands forty-five feet above ground and has an inside diameter of twelve feet. The old silo, dimensions, twelve by thirty feet, was filled earlier in the season. The ensilage this year consists of corn, soy beans, cow peas, and cane. Mr. A. E. Putnam with his farm boys raised the crops and filled the silos.

MADISON'S cooperative plan for manual labor and class work makes it possible for students to spend a portion of their time in connection with a unit, giving them experience in field work during the period of their training. The Misses Gola Morgan and Lydia Burke are with the Chattanooga cafeteria, and Mr. and Mrs. G. A. Millar and Miss Dora Thurston are assisting in the cafeteria and treatment rooms at Louisville.

MADISON is operating for the third year on the cooperative plan of class work and manual labor by students. One group of students are in class for six weeks while another group carry the main part of the work for that period. These groups exchange places on the seventeenth of November. Each student has the privilege of completing one subject a quarter, or four subjects in the year.

SORGHUM-MAKING has become quite an industry at Madison. This year people are bringing their cane for miles because of the reputation the School has for making high grade sorghum. It grinds for the neighbors on shares and will have considerable sorghum for sale. Mr. A. J. Wheeler has charge of the sorghum-making and his machinery will be in operation for four weeks this fall.

MADISON reaches the twenty-third of October without a frost. The gardens are splendid and call forth compliments from many visitors. The family is still eating eggplant, carrots, parsnips, beets, tomatoes, onions, string beans, corn, and greens of several varieties picked fresh from the garden. The family is blessed, also, with an abundance of fresh fruit, home grown apples and pears, and the store house is filled with canned fruits and vegetables.

THE completion of the new bakery took the bread baking from the food factory. The brick oven built by Mr. H. E. Standish is a beautiful piece of workmanship and is proving very satisfactory. It will hold heat for a week after the fire is removed. The bakery is equipped with a "Little Day Dough Mixer," operated with an electric motor. Everything about the department is very convenient. Ordinarily, Mrs. Rimmer is in charge. Mrs. Rocke, who is also a first-class baker, has been giving Mrs. Rimmer an opportunity for a little vacation.

### Friends Write

"I have enjoyed the visits of the little paper for over a year. Please accept a small donation for the publishing fund."

"It breathes the right spirit," says another who sends a one dollar bill.

"We surely rejoice because of the growth of the work in the South. I wish there were many schools like Madison!"

# The Madison Survey

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## Methods of Operation in a School of Activities

THE school which links classroom work closely with the duties of daily life and strives to teach students the vital lessons of self-support, has some problems to meet and solve that are foreign to the school which is concerned largely with mere classroom work. A wave in favor of the practical in education is spreading over the land. Institutions equipped to combine theory and practice in the education of students are increasing in number. Many of these institutions are yet in a formative stage; they are working out methods, and they require of their instructors a progressive mental attitude. The conservative teacher finds it hard to adapt himself to the demands of the student body in a thoroughly up-to-date school of activities.

If a school has a farm, is located on the farm, and that farm is one of the educational factors in the training of the students, then the daily program for those students must be such that they are coming in personal contact with the varied activities of the farm, its crop problems, its methods of soil cultivation, its finances, its work problems, and so forth. The teachers cannot carry those matters independent of the students, else the farm ceases to be a factor in the education of the students.

Granted that the farm activities are to enter into the education of the students, then the daily program of the school must be so shaped that students have time to study agricultural problems with the teachers. There must be meetings for

counsel and the formulation of plans of operation in which faculty and students act together.

AS the school broadens its base of operation and increases the number of activities; as the school affords the student body opportunity to make expenses by work

while the training progresses, the students must be willing to devote some of their time to the study of plans for the operation of the industries. They become members of the firm, equally concerned with faculty members in the successful conduct of those enterprises which bring financial support to the institution.

To illustrate: Madison has a farm. It has a sanitarium, a food factory, a vegetarian cafeteria and treatment rooms in the city, it has orchards, a large garden, and various shops and factories. Through these industries the student body is provided with work. This work gives them credit on their board, room rent, laundry and other school expenses.

THE more successfully these various enterprises are conducted, the greater

### A Part of the Manual Training Course

WHILE attending school the youth should have an opportunity for learning the use of tools. Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the students themselves should erect buildings on the school grounds and make needed improvements, thus by practical lessons learning how to build economically.

—Industrial Reform

the number of students who can have the privilege of self-support while training for some missionary work. The successful operation of all these enterprises becomes a student responsibility as well as a faculty burden. Together, the students and teachers of the institution must work out their problems, many of which call for keen business judgment, skill in operation and executive ability.

The program of the school, therefore, must be so arranged that the inner workings of the various departments of the institution can come before the student body. The farmers have their meetings, the sanitarium workers have their meetings, the women of the place consider the work of the women, the city workers meet for counsel each week, and so on all about the place. Then, there is an hour each week for the family as a whole to meet for business counsel.

The student who comes to Madison from school life divorced from such studies of the business operations of the institutions, may at first wonder what it all means. Why should he who has been accustomed to study his lessons from books, and books only, suddenly be called to sit in meetings that are deciding business policies, settling work problems, and laying out plans for future activities? But that is exactly what is expected of him here. More than that, it is considered a special privilege, a real factor in the education of each student, to have that opportunity.

Students qualified to enter Madison for training are expected to have some definite missionary enterprise in mind. They are in school for a training that will increase their efficiency to conduct enterprises through which the gospel can be given to the world and largely on a self-supporting basis.

Most of these students need education in book knowledge, but their needs do not end there. They need to learn the underlying principles of cooperation in the Lord's work, and the basic elements of Christian business methods. "More depends upon consecrated activity and perseverance than upon genius and book-learning." Book learning must not be neglected, but its value will be enhanced if it is properly linked up with the practi-

cal side of the business of an educational institution that stresses cooperation and practical activities.

**S**TUDENTS "need the manual-training course, that will teach them how to lead an active, energetic life. All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic way that long experience and wisdom can enable us to plan and execute."

That statement is broad and comprehensive. It outlines a strong course, making possible student self-support for large numbers. At the same time, it does not encourage industries merely for the support of students. Those industries are to be headed by competent teachers, who have a large part to play in the education of active, efficient missionaries for a world work.

The successful conduct of a school of such activities demands the unselfish service of both faculty members and student body.

#### THE LORD'S ACRE

**M**ORE than one hundred rural congregations in Georgia, it is reported by the *St. Louis Post-Dispatch*, are adding to their income as churches by the "God's Acre" plan. The rural churches were having a hard time to give their pastors a reasonable support, so the farmer members of one church under the leadership of their pastor, M. H. Melton, decided to set aside an acre each, giving the proceeds to the support of the church.

The idea was catching. It spread from one church to another. The farmers had some very interesting experiences in the cultivation of their special acres and in harvesting their crops. The writer of the article says, "The idea appealed. Farmers of religious convictions felt that a 'Lord's Acre' on their land would be a dedication to the right that would redound to their spiritual, perhaps their material, benefit."

This season, five hundred acres were in cultivation in Georgia and over one hundred congregations have joined the plan. Blessings are reported, too, for when men

are willing to link up with the Lord on their farms, as elsewhere, the Lord promises to reward their faith.

For those who believe in the near coming of the Savior there is today a call similar to that given Abraham of old, to come out of the cities and settle on a plot of land. These entire farms are to be "Lord's Acres." They are to be made the rural base for community work. A school should be located on the Lord's farm. The soil should be cultivated for the support of workers whose time is given to the spread of the gospel. Medical missionary enterprises follow, or accompany, the little school on this farm. A group of workers assemble for city as well as rural work, and that Lord's farm becomes a light to the entire neighborhood.

The "Lord's Acre" is a good idea and a blessing follows the dedication of either acre, or time, or talent, or money, to the Master. "Serious times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord, and with persevering energy carrying them out."

#### COMBINED MEDICAL AND EVANGELISTIC WORK

FOR four days preceeding the meeting of the Fall Council, at Des Moines, Iowa, physicians and other medical workers held a counsel meeting with the brethren of the General Conference. One of the interesting problems before this body of men and women was how to get medical workers to unite their efforts more closely with the evangelical workers; how they can carry forward medical missionary enterprises largely on a self-supporting basis and yet avoid the appearance of too great independence and the danger of commercializing the medical work.

Many are the opportunities for the medical men to unite with other workers in foreign fields, thereby strengthening the entire missionary project. A great responsibility rests upon the medical men, because they are eminently fitted for pioneer missionary enterprises. They are needed everywhere.

A strong spirit was manifested on the part of the medical workers to consecrate themselves and their institutions more fully to a united effort with the evangelical workers in the finishing of the work.

It is recognized that one way to successfully enter the large cities in both home and foreign fields is through the vegetarian cafeteria, the treatment-room and the health-food work. The medical Department of the General Conference was asked to recognize this work as one phase of its activities, to provide facilities for its support and direction, and to encourage suitable persons in the churches to enter this work.

#### ADVOCATING WHOLE GRAIN BREADS

FOR a number of years Madison has carried forward an educational program for whole-grain products. The institution, through its food factory products, its sanitarium and its vegetarian cafeteria, has gained a reputation for putting out first class whole wheat bread and other whole grain products, such as crackers of several varieties and steamed whole wheat in cans.

From the *Journal* of the American Medical Association, October 11, 1924, we take the following article, entitled—

#### AGAINST WHITE BREAD

"Recent discussions in the lay press on the increase of cancer have again caused an attack on the use of white bread, which is denounced as one of the causes of the increase because it is deprived of important components. Want of these in the food, it is held, lowers the resistance of the system to disease and also induces intestinal stasis, which, according to Arbuthnot Lane, is a great cause of cancer.

The whiter your bread,

The sooner you're dead.

"With these lines the *Daily Mail* begins an attack on the use of white bread which recalls the campaign of a few years ago. It also quotes Sir Henry Baldwin, surgeon dentist to the king, who says: 'It is eminently desirable that the great staple article of diet should be of wholesome and nutritious quality. The fact is that the bread and flour supplied to our people has

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been deprived of all its vitamins and most of its proteins and valuable mineral salts. This is why we have so largely a C3 population."

Why, with all the information at our command, are we so lothe to turn from demineralized foods to the more nourishing, health-giving products? It is the privilege of every house wife to be a teacher along the lines of healthful diet and a dispenser of whole grain breads.

### FACTS ABOUT FOODS

A FEW days ago Dr. W. T. Ries, who touched Nashville on his lecture tour, was brought out to Madison by friends. He is called "The Youngest Old Man in the World". Dr. Ries is a lecturer and writer on health topics. He has had some interesting personal experiences that have led him to devote his time to the education of the public on matters of health.

He is interested in the garden and in foods rich in vitamins and mineral salts. His booklet, "Facts about Foods", should be in the hands of every mother and teacher. Mr. Ries is the author of a number of other small books, all of which may be obtained from the National Perfect Health Bureau, Box 66, Station F, Toledo, Ohio. These booklets are distributed free by an organization that is working in cooperation with Churches, Women's Clubs, Men's Clubs, Schools, and the Daily Press, for the upbuilding of the health of the children of the nation.

### ITEMS OF INTEREST

THE fall term of school opened on the sixth of October with the largest attendance in the history of the institution. Practically every corner is occupied, but the answer of students to calls from vari-

ous other centers of activity, is making room for some who are a little late in arriving.

THE Medical Council at Des Moines was attended by Mrs. Druillard, Mrs. Lida Scott and Dr. Sutherland. Following the meeting, Mrs. Druillard spent a few days with relatives in Oxford, Nebraska, where her brother, Mr. Alex Rankin, lives. She reached home on the twenty-third.

THE family had the pleasure of an interesting talk by Elder J. D. Livingston, superintendent of the Cuban mission field, who spent five years in Spanish fields, and who is now in the States on furlough. His lecture was illustrated with lantern slides. From Madison, Elder and Mrs. Livingston went to Washington.

THE general appearance of the grounds has been very much improved by the repainting of Gotzian Treatment Rooms, the large building in the center of the campus, cottages twelve to fifteen which line the south side of the main road to the school, and the cottage which was formerly the home of Dr. Magan and his family.

THE general mechanical work of the place is superintended by Mr. H. E. Standish. Recently, Mr. Jochim Meier, of Texas, joined the family and is working with Mr. Standish, having direct oversight of the carpentry department. Still other phases of the mechanical work are open for the proper men to head them up.

NEW students, and all who are older in the institution, as well, and the Faculty, on Saturday evening, had a general get-acquainted meeting. A grouping according to sections of the country from which students have come show over forty from the Pacific Coast. The middle West has fifty representatives. The line from Atlantic Coast states numbered twenty. The Buckeye State and California lead in state representation, and among the foreign-born were found represented Germany, Finland, Denmark, England, Ontario, Transylvania, Roumania, Spanish Honduras, Cuba and Switzerland.

"I have been reading the Survey for some time, and I am intensely interested in your methods," writes one who sends a mite for the publishing fund.

# The Madison Survey

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## Are You Playing Your Part

IN EVERY phase of life there is seen an intensity that a few years ago was unknown. Our grandfathers drove the ox team and we speed along in automobiles today, with the probability of riding the air at a still more rapid rate in the near future.

This is in harmony with the words of the angel to the prophet Daniel, spoken some twenty-five hundred years ago. He said, "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." The angel gave Daniel a glimpse of the hurry and bustle that will characterize the latter days of earth's history. Men will not walk; they will run. As knowledge and skill and inventions increase in magnitude and multiply in number, the speed with which men live will increase proportionately.

Is there corresponding speed on the part of the Lord's people to do the work He wants done in the world? We are living in the time in which it is said that the Lord's work will be cut short in right doing. "Let your light so shine before men that they may see your good works, and glorify your Father." We are not enjoined to talk so much that all men will hear our words, but the light of our works is to attract the attention of the world and lead men to think of God and glorify Him

IT matters not how good an idea may be, nor with what force and eloquence it may be presented in words, that idea is not complete until it has been put into action. To be effective, it must be interpreted in the lives of men. Much religious

work goes no further than the thought and the spoken or written word. Great reforms have been advocated by word of mouth, or by the printed page, and have failed because the theory of the truth never became action.

It did not put men in action. This presentation of theory is good so far as it goes, but if it lacks vitality, is not accompanied by action, it makes little impression on the lives of men.

A time will come when people will arise to put into practice the ideas spoken or written by Godly men. Ministers and writers are doing noble work; those who scatter the printed page are doing God's service; but the Lord and His work cannot be fully understood until these words are backed by the doings of the laymen of the church.

TODAY, the Lord expects His people to carry out the instruction He has given by the establishment of many enterprises that call forth the most energetic and consecrated efforts of every layman. It becomes the privilege of the minister to teach his congregation that the opening door to the cities is medical missionary work. Then the laymen of the church

### Teaching by Doing

MEN and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally and spiritually—the weary will be refreshed, the sick restored to health, the sin-burdened relieved.

—*Extent of the Work*

should respond with city treatment rooms and vegetarian cafeterias. They should conduct cooking schools and classes in treatments. There should be country bases for the sick, small rural schools for the salvation of the children, and many an effort to place the city people on the soil.

The program that the Lord wants to see in operation is big enough to enlist the teaching ability of all the ministers and writers, and big enough, also, to give every consecrated church-member a full size job. The danger is that if laymen are not alive to their opportunities, the Lord will pass them by, and men and women trained on the outside will pick up these burdens. God forbid that we should lose our part in this great work.

To have a little place through which it is possible to demonstrate the truth to the world is to possess a pearl of great price. It is worth selling all that one has to obtain such a pearl.

For men and women to be able to get along together as they work in groups, carrying forward such enterprises as these, is a form of preaching that will do more to convert people to Christ's program of right living than any amount of talk without the practical demonstration. We are on exhibition. We are to be a spectacle to the world, to angels, and to men. Are you in your place? And are you playing your part?

#### WATER AS A REMEDY

THERE was a time when the use of water as a remedy for distress and pain was not looked upon with much favor, and when the advocate of hydrotherapy treatments was received with more or less scorn. But a change has come over the mind of the public, and many hospitals and institutions for the education of nurses and physicians have added hydrotherapy to their courses and to their prescriptions.

A recent issue of *Hygeia*, a journal published by The American Medical Association, contains an article entitled, "Water—Inside and Out." By way of introduction, the writer of this article says, "The value of water as a household remedy is often underestimated. Because it is always obtainable it is looked upon

with scorn until officially mentioned by the physician."

There follows a number of ways by which water should be used in the home for the relief of common ailments and for the promotion of health. "At least two quarts of water should be taken in the course of the day, due allowance being made for beverages which consist chiefly of water." The value of drinking water upon rising in the morning is stressed, because "the water washes out any residuum from the preceding day and stimulates the flow of gastric juice in readiness to receive the breakfast."

Because of its ability to set up a peristalsis in the stomach, a glass of hot water is advised as relief to a gas-distended stomach "without the addition of the time-honored soda, ginger, or pepper." The activity of the stomach may be passed on to the intestines, and so the hot water becomes an aid in relieving constipation.

The value of cold applications to relieve pain and swelling is mentioned; also, the value of hot baths for cleanliness and to relieve pain, and the cold shower, plunge or sponge given as a tonic. "There is no limit to the uses of water inside and out."

It is time for us as a people to press into the cities with treatment rooms in which hydrotherapy is an important element. The time when such treatments were looked upon as a fad has passed. Today, the best-read physicians are prescribing water treatments and willingly patronize well-conducted treatment rooms in which hydrotherapy and massage are leading methods of treatment. If the directors of such treatment rooms relate themselves in a friendly and ethical manner to the profession they will find many friends and a good support. Through the Daily Press, the public is being educated to look with favor upon these very methods of treating the sick.

#### PREPARING FOR INDUSTRIAL SCHOOL WORK IN INDIA

WHEN Brother Rolland E. Loasby and his wife were visitors at Madison something over a year ago, during their furlough in the States, they told the family of their plans to continue indus-



trial school work for the natives of India. After leaving the States, Brother and Sister Loasby spent a number of months in London. Mrs Loasby finished a six-month's course in Clapton Hospital and passed the examinations of the London Central Board in Midwifery.

Mr. Loasby passed the examinations in London University on a number of oriental subjects, and at his latest writing he planned to return to India about the first of November. At Lasagaon they have a school for the training of native workers, and it is Professor Loasby's hope to so develop the industries at this school that the boys can be self-supporting. For this purpose, working the soil is the most important project.

As to the attitude of the people of India to industrial school work, Brother Loasby writes, "The people will not give money for the usual run of mission work, for the wealthy Hindu thinks it a poor investment to give to a cause that is devoted to proselyting his own religion. But he will give to a project that will help build up agriculture and handicrafts, and these two are about the only pleas we dare present."

**M**ANY who assent to the value of industrial education for the youth of our own land still question the advisability of attempting a similar training in foreign fields. But for years the instruction has been, "The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."

Why is this training in agriculture and related industries called *the most essential education* for foreign missionaries? The answer is given in these words: "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."

Light is breaking for the workers in foreign lands, who desire to follow the instruction the Lord has given concerning the practical side of education. It takes courage to forge ahead in new paths, but the Lord touches the hearts of some men to help with their means as other men and women give themselves to such efforts.

Brother Loasby writes, "It means heaps of hard, strenuous effort. I know all that, but I feel settled, absolutely, that the Lord wants me to go ahead. He is opening the way, and I wouldn't dare to do differently; neither have I any other wish. I cannot get to India too soon."

The sympathy and the good will of Madison will follow these workers in that distant field, and at home the School will endeavor to put in its students, both by precept and example, the courage and the skill to carry forward a similar work in many needy places. This is Madison's mission.

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#### WHOLE WHEAT PRODUCTS ARE GAINING FAVOR

**I** WISH you would send me a dozen packages of the raisin crackers, by express. They are much better than anything obtainable in Boston," writes a business man of that city.

Following an expression of hearty appreciation of some of the health foods sent him from the food factory, which is a department of the Madison School, this gentleman writes, "The whole wheat crackers are the best I have ever tasted. Every one who has tasted them makes the same claim for them. It is surprising how many people are becoming interested in the whole wheat bread and other products made from entire grains. There have been so many so-called whole-wheat flours offered on the market which are far from being genuine, or properly milled, that some have been turned against the whole wheat flour. But I find that when these people get the genuine product they quickly give up the white flour. You are certainly doing a great work in your line."

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#### PROGRESS OF PISGAH INDUSTRIAL INSTITUTE

**A** NOTE of courage breathes in the letters of Professor E. C. Waller of Pisgah Industrial Institute, Candler, North Carolina. After the opening of the fall term of school he wrote:

"Our opening enrollment is larger than ever before. We now have seventy-two and several others who are canvassing will enter soon. We are giving twelve

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grades of work this year besides the the Nurses' Course. We have a fine class of beginning nurses.

"Miss Alice Bunston of Washington Missionary College is doing splendid teaching in the English classes. Professor David Hartman of California is teaching history and mathematics. Mrs. Sarah E. Macklin, a graduate from Battle Creek Sanitarium, has taken charge of our sanitarium. On her return from Baltimore, where she has gone to take the Maryland Nurses' State Board examinations, Miss Courier will assist in the treatment rooms and other departments of the sanitarium.

"Crops were good this year. We are harvesting the soy bean hay and have a barn full of the finest soy bean and clover hay we have ever grown. We are picking the finest apple crop we have ever had, something over two hundred bushels for winter use."

November 28 to December 1 is the date set for a meeting of the rural school workers of the Southeastern Union Conference. "Since we are so far from Madison that very few can attend the Annual Convention at Madison, we felt the need of one nearer home," writes Professor Waller, as he sends out his invitations.

### BITS OF NEWS

A FRIEND in the West who has recently moved his family of eight to a school located on the land, writes of the progress they are making and adds, "Why did we make this move? We caught the inspiration from reading the SURVEY. I want to give you a word of encouragement. Your little paper is as leaven among the people here."

SOME reader may be interested in a property for sale, or exchange, that is

located at Glendale, California. Mrs. Eva Hamilton describes a bungalow, with good grounds, a garage and modern improvements. Mr. and Mrs. Hamilton wish to move to the South, and promise to donate \$500.00 to the work in this field if they can get their terms for the property. Data will be given by Mrs. Hamilton.

LAST week Brother Ralph Ingall motored from Waldron, Michigan, with his two sons and Mr. Athen Metzker. The two young men are entering school, the one at Fountain Head Industrial School, the other at Madison. Brethren Ingall and Metzker are interested in the South and are thinking seriously of moving this way. Before returning to Michigan they visited the Lawrenceburg unit.

THE plan of coordinating work and manual labor at Madison, six weeks in class followed by a six week's period for work, is an advantage, not only to the School, but to some of the units that are struggling with a work problem. Miss Dora Thurston went to Louisville for six weeks. She writes, "I have had a great deal of pleasure out of my work here. I think it is wonderful to have this opportunity." She has been dividing her time between the treatment-rooms and the cafeteria which are located in the same building.

WRITING from Loma Linda, Brother O. R. Staines, for many years connected with the work in the South, says, "I wish you could see the freshman medical class. They number ninety-four, twelve of whom are women. They are about as earnest, energetic and devoted a class of young people as you could find. These, with twenty-four in the Dietitians' Training School and the sophomores in the Medical School, make a fine company indeed. When we go to Los Angeles the days it seems quite like being at Madison as there are so many Madison friends there. I am sorry I was not able to be with you at the Convention."

### Send Names for the Survey

WHILE I am not permitted myself to go to Madison for training, I delight to place the Survey in the hands of those whom I believe it will interest and benefit," writes a friend who sends a list of names for the mailing list.

# The Madison Survey

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## When a Man's Work Speaks for the Master

**H**ALF-HEARTED service is not acceptable to the Lord. Christianity, genuine conversion to the work of God, touches certain springs in the human heart that lead the individual to abandon himself to the cause he has chosen. That abandonment is one indication of the effectiveness of the conversion. The Christian who does abandon himself to a life of service, much as the Savior abandoned Himself to a life of ministry, will be a light in the world. He will be known for his good deeds.

It matters not what sphere the man may occupy in society, if religion has become a part of his real make-up, if his enthusiasm for his spiritual convictions is as keen as it should be, that man will, through his activities, attract the attention of the world to the truths he is teaching. The Scriptures are replete with illustrations.

### THE FARMER MISSIONARY

**T**HE man Isaac was a farmer. That he was a successful farmer is indicated by the fact that he reaped a hundred fold. His bountiful crops and his attitude as a farmer brought him to the attention of prominent men in the government. The king of the land with a number of his associates visited his farm. As they looked over his property, they said, "We saw

From a chapel talk by Dr. Sutherland.

certainly that the Lord was with thee." "Thou art now the blessed of the Lord."

Here was a farmer who through his farming was preaching the gospel to the heathen, to men in high places. Isaac had made a covenant with the Lord that he would spend his life in service for the Master, and through the simple occupation of farming, he was able to reach men in power. Whatever he did as a cultivator of the soil, proved to men of the world that God was with him.

### THE CONSERVER OF FOODS

**J**OSEPH the Hebrew youth was an ordinary boy. He had received no special training in his early years for the great work he accomplished. In fact, he was a spoiled boy in the home, and in order to make something out of him the Lord allowed him to be sent to Egypt.

Joseph found himself in the household of Potiphar, and that home became a school to him. He could not boast of any great advantages, for he was a slave boy in a foreign land. He threw himself into business matters. He gave his best to the work in hand, and he became a successful business man. He did his work in such a manner that his master recognized that the Lord was with him, and Potiphar, a man of the world, was free to admit that the success of the young man was due to the blessing of the Lord.

So great was the confidence of Potiphar in the business ability of Joseph that he turned over to the young man all the business of his department. Joseph was diligent, faithful, a Christian, a missionary, and the heathen recognized that God was with him.

Reverses came; Joseph was thrown into prison, but even there he was full of enthusiasm for the work that came to his hands. The spirit of abandonment that had characterized him when looking after the affairs of Potiphar followed him into the prison, and made a most favorable impression on the warden.

"The keeper of the prison committed to Joseph's hand all the prisoners that were in the prison." Even as a prisoner, the man Joseph was a light, and his works revealed his connection with the God whom he worshiped.

IT was these experiences that prepared Joseph to fill the highest position the government of Egypt had to give under the king. He became conservator of foods not only for Egypt, but for the world. His experiences in Potiphar's house, and later in the prison, taught him to so organize his forces, that in a crisis he could put hard-headed, jealous-hearted Egyptians to work in a manner to save food during years of plenty, to feed the world during the coming famine. One of the strange things about this experience is that he harnessed these forces for work when, on the face of it, there was nothing to make the move necessary except the interpretation Joseph had given to the king's dream.

Picture the activity in Egypt during the seven years that crops were good. Mammoth warehouses were built all over the empire. Thousands of carts were seen transferring the grain from the field to these store houses. Such things had never been seen before. When the king sensed the need of such steps, he said to his advisers, "Can we find such an one as this, a man in whom the spirit of God is?"

The king knew that extraordinary talent was needed. He admitted that the man who put the job across must be guided by the Lord. Talking with Joseph, he said that because conditions in the land had been made known to Joseph by the Lord,

"There is none so discreet and wise as thou art. Thou shalt be over my house, and according to thy word shall all my people be ruled."

#### THE FAMINE CAME

A FEW years of bumper crops were followed by the famine which Joseph had predicted. It certainly took faith to carry out the plans devised for meeting the coming crisis, faith akin to that of Noah when he built the ark. Joseph, like any man in public service, was subject to the keen criticism of those who claimed wisdom in handling the reins of government, but he never lost heart; he never faltered in following the Lord's directions.

When food shortage began to affect the Egyptians, and later, to be felt in other lands as well, Joseph's light shone out like a beacon. He was preaching the gospel to multitudes. The crops of the land had been miraculous; the feeding of the multitudes was likewise a miracle. Joseph's confidence in the plans of the Lord; his devotion to business; his thorough-going business methods, gave him a power and made him the natural leader of the nation. In the midst of adversity, when people from all lands came to him for bread, they had opportunity to hear the gospel message.

#### DAVID'S TRAINING FOR LEADERSHIP

DAVID, the youngest son in the household of Jesse, was given the care of the sheep. This was not an exalted position; it was not supposed to require great skill, nor was it considered the means of training men for positions of trust and to bear great responsibility.

David took his work seriously. He did it with enthusiasm. He saw in it something beyond the present day's duties. To him the care of the sheep and lambs represented the work of the Savior, the great Shepherd of the flock. And so he wrote, and he sang, of the Shepherd and His work. His songs are among the classics. "The Lord is my Shepherd; I shall not want."

As he tended the sheep and lambs, he knew them, and they knew and loved him. He valued their lives and was willing to risk his own life and safety to save them

from harm. He defended them against the attack of lions and bears. He trusted God to give him strength to conquer these wild beasts. He was watchful; he would not carelessly leave the gate open as some of our boys sometimes do, but after doing his best, he looked to God for help and protection. He and the Lord were partners in his business as sheep herder.

David dignified a very humble work by the strength of body and intellect that he put into his work. That work became a school in which he was developing strength of character for the duties of later life. His work for the animals, and the attitude he assumed toward that work, made of him a great writer; it inspired his music compositions; it made of him a great minister to the souls of men.

ONE morning he left the house, ruddy of countenance, full of the buoyancy of youth, to carry provisions to his elder brothers who were in camp. You are familiar with the description of Goliath, the Philistine giant who had challenged all Israel to fight with Him. The most valiant soldiers from the commander-in-chief down were in terror.

The young man fresh from the sheep fold,—he who had been accustomed to combining his faith in God with his daily duties,—looked in upon the scene. He listened to the threats that sent fear to the hearts of the soldiers. The enthusiasm that carried him through hardships in his home-work came to his rescue at this time. The spirit of abandonment took possession of him.

Goliath had an entirely different effect upon David than upon anyone else in the camp. His words aroused in the youth a sense of righteous indignation. They stirred afresh his loyalty to God and God's people. To the Israelites he said, "Thy servant will go and fight with this Philistine."

Saul and others thought David could not meet the giant. They remonstrated with him, but David's confidence was based on experiences with the enemies of his flock of sheep whom the Lord had helped him to conquer. He said to Saul, "This uncircumcised Philistine shall be like the beasts that attacked the sheep.

The simplicity of David's method of attacking the enemy surprised the army of Israel. He tried the armour of Saul, but put it off for the simple weapons of the field. He was brave at heart, simple in his attack, and successful in meeting the foe, because he had learned to be brave in all his work.

This act put the young David in the lime light, but did not turn his mind from the Lord, or cause him to lose sight of the fact that his life was to be devoted to work for the Master. He was a missionary at heart. When the victorious forces returned from the slaughter of the Philistines, the women sang, "Saul hath slain his thousands, but David his ten thousands." David was recognized as a leader of men. He who had been faithful in a few things found himself confronted with much larger responsibilities. Faithfulness in attending sheep paved the way for this young man to occupy a position of world influence.

#### CHRIST THE CARPENTER

WHEN the Son of man was living on earth, He followed the methods of work which had inspired the lives of His representatives in previous ages. David was a shepherd; Christ was a carpenter, the son of a carpenter.

"In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble toil; and ministering angels attended Him as He walked side by side with peasants and common laborers, unrecognized and unhonored."

He was assisting in the support of the family by the toil of his hands. At the same time, He was the Creator of the worlds and the Redeemer of men, the Savior as much then as when, later, He fed the thousands by the sea of Galilee.

As a boy in the home His brother, sometimes became annoyed and bitter in spirit, but He always found words of cheer for them. This was His way of working with other people. He did His work as a carpenter so well that when the time came he was able to remold the lives of men, transforming common fishermen into ministers of the gospel whose names will be recorded in the foundations of the New Jerusalem.

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When Christ asks us to follow Him by taking the cross daily, He intends that we shall imitate His methods of work in the daily life. We are to put away the bad habits; we are to excel in all lines of labor to which we put our hands. We are to preach the gospel through our farming, our cooking, or any other work our hands and heads find to do. No good work is common or unclean in itself. It will assume the dignity of the one who performs it. Christ dignified all necessary manual labor.

Sometimes the idea prevails that one is not working for Christ unless standing in the pulpit, or writing on religious subjects, or something of that character, but Christ teaches that man is to be a representative of God, a messenger for the Master, in all the work he does.

### THE MISSIONARY TENTMAKER

AS PART of the educational system of the children of Israel, every child was taught a trade by which he could support himself. Paul was a tentmaker. When converted, he was not at first recognized by the Christian brethren, and he preached for thirteen years before they ordained him.

It was his custom to enter a field and with his hands, as a tentmaker, make his living while giving the gospel message. There is no record that he ever received a salary. We gather from his writings that he was not placed on the pay roll. He was known in many places as the tent maker.

You may get a picture of his tents. They were carefully cut and well made. When people came to his shop, he tried to give them a correct impression of Christianity through his life and his works. He found opportunity to tell them the gospel story. It was no uncommon thing for him

to spend months in a city making tents and teaching and preaching the gospel.

Of Paul it is said that he carried the burden of all the churches. His missionary tours were extensive. His strenuous work as a self-supporting missionary was possible because he had learned to do things so well that he could support himself by manual labor and at the same time, aided by the donations of friends, he could keep up his gospel work.

THESE men, Isaac, Joseph, David, Christ and Paul, all worked on the plan outlined for laymen of the church. By their lives of activity, they teach that we are to let our lights shine through good works so that glory may redound to the Father in heaven.

It is the privilege of each one of us to be known in the community in which we live by some useful occupation; to be known as a missionary through that activity. That work should be so prosperous that people see that God is with us. The occupation may be ever so humble, but if it is ordained of the Lord, we should get joy out of it, and it should be a means of support and at the same time a means for giving the gospel.

Very often it is not necessary for a Christian to leave his home to begin an activity of this sort. Before the end is reached, every layman in the church will be actively engaged in some work for the furtherance of the last message, some activity through which the truth can be given to the world.

SATURDAY evening, Professor R. B. Thurber, associate editor of *Watchman Magazine*, gave the School family the first of a series of stories on life in Burmah, a country in which he and Mrs. Thurber spent several years as missionaries.

ONE week ago a very profitable time was spent by the Madison Sabbath School in the study of methods. It is felt that a Sabbath school connected closely with an institution that is preparing workers for missionary enterprises, as Madison is doing, should be a strong factor in their education. Plans were laid for strengthening the work of the Sabbath school.

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## The Layman's Help Essential To Success

AT THE PRESENT time Mohammedanism is attracting the attention of the world by the rapid spread of its tenets among Christians and Hindus. In the words of the *Watchman Examiner*, Mohammedanism is winning and spreading "with terrible speed because its followers are doing what Christians have forgotten how to do."

The *Literary Digest*, in its comment, says, "Whereas Christians take their religion casually, every Mohammedan convert is said to become an evangelist." Every member of the company is a missionary, working for the conversion of the world to the doctrines of Mohammed. In their list of missionaries there "were the names of school-teachers, government clerks, a dealer in camel carts, a newspaper editor, a book-binder, a worker in a printing establishment. They were a group of people just like the members of any Christian congregation. Some of them did one thing and some of them another to earn their daily bread and when their day's work was over they went out and used their leisure time in seeking to win converts to their religion. Do you wonder that Mohammedanism is spreading like wildfire?"

The point in the quotation is that every believer in some way or other is active in the propagation of the message that is dear to his heart. The laymen in the

Mohammedan congregation are not depending upon a few select individuals to do their missionary work for them. There are lessons here for Christians.

WHEN the Lord delivered the children of Israel from the bondage of Egypt,

He had a definite place in the campaign for every individual Israelite. This is illustrated in the attack on the city of Jericho. Not a man remained in camp; every person had his part to play in the attack, and every one shared in the victory.

According to the words of Moses

found in the nineteenth chapter of Exodus, it was the Lord's wish that Israel should be a nation of kings and priests. This was an organization different from any found in the world. In worldly organizations there are a few only who become kings and rulers, and the masses wait upon these few and are subservient to them. With God's people it was to be different. All the people were to be kings and priests.

The reason the older people, those who left Egypt, fell in the wilderness, was that they were unable to grasp this principle of individual responsibility and dignity. They were full of the worldly, the Egyptian, idea, according to which the masses look to the few for leadership. They were not ready as a body to become priests and kings unto God.

### The Work in Large Cities

LET the medical missionary and educational work go forward. I am sure that this is our great lack,—earnest, devoted, intelligent, capable workers. In every large city there should be a representation of true medical missionary work. It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions.

—A Plea for Medical Missionaries

Even Joshua held to the worldly idea for a long time. When it was announced that Eldad and Medad were prophesying in the congregation, Joshua wanted to forbid them. Moses had the correct idea, the idea of leadership on the part of the common people, for he said, "Would God that all the Lord's people were prophets."

THERE was a time during the wilderness wanderings when the perverseness of the people led the Lord to threaten to blot them out of existence and to raise up of Moses another people. But Moses, true to that principle that the people themselves must be leaders, pleaded with the Lord to spare these people lest the heathen think that God was unable to carry His plans to completion. Moses had been reared under the Egyptian idea that government belonged in the hands of the few, but during his wilderness experience his ideas were revolutionized. He became the leader in a great layman's movement.

Christ taught the same principle of government to His disciples. He said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so it shall not be among you. But whosoever shall be great among you, shall be your minister. And whosoever of you will be chiefest, shall be servant of all." It was His practice to choose common men, men from all walks of life, and them He taught to find their place in the great work of God, and then to fill that place to His glory.

Paul worked in harmony with the same idea of individual responsibility on the part of church-members. In his ministry he associated with the common people, he had a group of people with him in his travels and in his ministry. So, also, did the Savior. Paul urged repeatedly that every member in the church should find his place and relate himself to every other member as the parts of the human body are related to each other.

IN HIS forecast of the work of the church, Paul saw wolves in sheep's clothing coming in even in his own day. These wolves preyed upon the flock. No greater harm can be done the church than to fail to teach the laymembers to find their places, their work, and do what the

Lord tells them to do. To teach in this way is a duty laid upon every minister and all the church officers. The member who fails to find his place, and fails to function in his place, soon loses his spiritual life. He is like a branch severed from the main stem of the tree. Any one who lulls the laymen to sleep, or makes them feel satisfied outside of the place of activity the Lord has designated, is like a wolf among the sheep.

In writing to the early Christian church, Paul spoke of the entrance of a spirit and teaching which he designated as antichrist. With the decline of activity on the part of laymen, antichrist increased in power. Daniel pictured the same power as a little horn, a worldly organization in the midst of the church.

This decline on the part of the laymen, opened the way for the entrance into the church of strong delusions. As the connection was broken between Christ and the individual, errors crept in. Christ claims the right to deal directly with each individual, outlining his life work to him and telling him where he should go. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."

FOLLOWING the days of Paul there was within the church an organization that claimed that the laymen could get their instruction only through a few leaders. The rock on which the apostate church stood, according to this teaching was that Christ could be reached only through the representatives of Saint Peter. Laymen were even denied the privilege of reading the Bible. It was claimed that they could not understand its teachings. They could not pray direct to the Lord, but must approach Christ through some human intermediary. The secrets of men's hearts had to be poured into human ears before forgiveness came.

Step by step the truth of God, that righteousness is a gift of God and comes by faith in the Master, was destroyed. A plan developed for selling indulgences to sin, and men sought to buy their salvation.

These errors could never have led the people astray had they adhered to the divine principle that every man has his place in the work of God; every man



should be an active missionary for the Master; every man has the right to directions from the Lord Himself.

The Reformation of the sixteenth century brought light, and that light came through the teachings of a common man, a layman in the church, a monk. Wittenberg became the Mecca for the laymen who wanted to learn how to find their place in the Lord's work and how to work for Him.

The reform led by the Wesleys and Whitefield taught the same thing. It brought the common people to their places of responsibility and taught them how to work. But gradually the orthodox churches have drifted into the very methods that destroyed the power of Israel and of the early Christian church. A few are doing the religious work of the churches today, and the masses, themselves comparatively inactive, are supporting the few who do the work.

THE United States passed through a religious crisis in the period between 1834 and 1844. During that time over sixty schools were educating laymen for active missionary service. Oberlin was one of the leaders in this. These schools taught the industries, in order that the students might be able to maintain themselves when they took up their missionary work. It was a slogan among students so trained that the field which most needed service would be their future home. They were taught to work for the Master independent of financial support, going forth into isolated places of earth answering calls to the mountains of the South, to the Indians of the West, or to foreign fields, going largely at their own charges.

That was the beginning of a great movement which was followed by William Miller and his associates with their interpretation of the prophecies. That was primarily a layman's movement, but unconsciously there has been a slipping from fundamental principles of laymen activity. We ourselves need to awake, for we are told that "not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises. We are not half awake."

We face a testing time. Are we able to set every man in the church to work? This means more than preaching and the scat-

tering of literature. These activities are all right, but the avenues for work by laymen must be multiplied. People are hungry to see the gospel revealed through the activities of life with which they are familiar. There is a place for everybody, and everybody should find his place.

#### SUNLIGHT A HEALTH-GIVING AGENT

MEN are coming to understand, more than ever before, the value of sunlight in the maintenance of health and in the healing of those who are sick. Among the natural remedies for disease, sunlight takes a prominent place. "Pure air, sunlight, abstemiousness, rest, exercise, the use of water, trust in divine power,—these are the true remedies."

Diet has much to do with the state of health. Food properly cooked, eaten at the proper time and in the proper quantities, goes a long way toward maintaining good health and strength. But when it comes to deciding the kind of food one should eat we find that emphasis falls upon the foods that during growth and maturing are bathed in the sunlight.

The green leaves of the vegetables are rich in vitamins, the health-giving properties, because they grow in the sunlight. Fruits that ripen in the sun not only present a more pleasing appearance, but they are richer in health-giving properties than those that have grown in the shade. Milk is one of the most complete foods, rich in minerals and vitamins, because it is made from the grass of the field that grows under direct rays of the sun. The sun is responsible to a greater degree than we realize for the health of the human family.

We have been told that in our effort to cure disease without the use of poisonous drugs, patients will do better in rural environments than in the city, because they can lie in the open, can feast their eyes on the things of nature, can lose their sense of oppression, of worry and discontent. There is life in the sunlight and electric stimulation by coming in contact with the soil.

Scientists are now coming to believe that it is sunlight that gives vitality to the vitamins of foods. Sunlight also stimulates the forces of the body to assimilate food.

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Experiments have been carried on with children suffering with rickets, a disease of mal-nutrition, who were living in crowded, dark city tenements. Feed these children the best of foods to overcome their mal-nutrition and it will not produce the results that are obtained from feeding the same food to children who are in the country and whose bodies can be exposed to the sunlight. Good food plus sunlight will do for sick children what good food alone cannot accomplish.

This accounts for the instruction to the parents to get their children out of the cities as fast as possible. The health of the younger members of the family demands the move. The recent scare from pneumonic plague in the West is but an indication of the trouble that faces all crowded centers of civilization. Plagues of different kinds are coming. God wants His people to pursue a course that will increase their immunity to such diseases. Above all things, they need to live in sunlight. They need the fresh air of the country. They need to feed on simple, unadulterated foods, prepared in a wholesome manner, such foods as the Lord intended for human consumption.

These things alone will not preserve the health, but they are all necessary conditions to good health. Then, men and women need to seek a life that is freer from the complexities and perplexities which are racking the nervous system and paving the way for disease. They need also to maintain the right relationship to God and His plan of living that in time of trouble they may claim the promise, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Digitized by the Center

Open the doors to the sunlight; keep the children in the sunlight; eat foods that grow in the sunlight. "Come out in the sunshine and let your soul bloom," and your body health improve, as well.

### ITEMS OF INTEREST

IT is a pleasure to have with us for a time Professor D. P. Harder whose home is in Clinton, Missouri, and who was in charge of the Battleford Academy, Saskatchewan, for a number of years. Before answering a call to a foreign field Professor Harder desired to study Madison methods of operation.

SABBATH morning Elder H. H. Hall, associate secretary of the Publishing Department of the General conference, spoke to the family. He has recently returned from an extended trip through Europe in the interests of the publishing work, and his talk was full of instruction concerning the work and the spread of the message in that field.

ON the twenty-eighth of October there was born to Mr. and Mrs. Joe Sutherland a lusty boy baby. The young man and his mother are doing well, and Dr. and Mrs. E. A. Sutherland are receiving congratulations as grandparents. Brother W. G. Bralliar, Mrs. Sutherland's father, is a member of the family again this winter, having returned to Tennessee from Iowa with his daughter, Mrs. Emma Walker, of Kansas City, Missouri. Father Bralliar is in his ninety-fifth year.

SECOND division classes of the fall term began work on the seventeenth. About forty students are enrolled for the nurses' and treatment room courses this year. Premedics are taking first year German this term. Professor Alden continues the class in animal husbandry. Fair weather makes it possible for students in the mechanical department to continue the painting of cottages. A three-foot cement walk is in process of building between the Office and Assembly Hall with a side line to Oak Lodge Cottage.

"The weekly letter from Madison is one of our special blessings," write friends in Nebraska who have a personal interest in a number of Southern units, as they send a donation to the Survey publishing fund.

# The Madison Survey

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## An Agricultural School For Russia

IT IS REPORTED through the Public Press that the Soviet Government of Russia through its Department of Agriculture has contracted with a group of Americans to conduct an industrial farm and agricultural school on a 15,000-acre tract of land, for a period of fifteen years, for the purpose of introducing American methods of farming among the peasants of Russia.

The tract of land set aside for this demonstration lies in a fertile valley in South Russia. Mr. H. M. Ware, of New York, is the managing director of the enterprise. A large sum of money is being invested in buildings and equipment. Fifteen expert Americans will be connected with the work, ten of whom have already been in Russia.

Mr. P. H. Hofstra, formerly an agent of the American Relief Administration under Herbert Hoover, who is active in the organization of the effort, states: "It is our object and that of the Government to open the eyes of the Russian farmer to what can be done by the use of present-day American methods in large-scale farming."

From a chapel talk by Dr. Sutherland.

It is estimated that ninety per cent of the Russian population is rural, hence the importance of educating the farmer class. At this school young Russian farmers are to be taught farming, dairying, stock raising, fruit growing and vineyard cultivation. The men who are leading in this educational effort realize that they "shall be doing a very practical service toward helping the Russian people to get their rightful place in the scheme of the world."

### Teaching Agriculture in Foreign Lands

THE rapid introduction of better farming is the most natural and easy method of giving to India the things of which she stands so sorely in need. This is the one sure way to rid India of the ever present nightmare, as well as the reality, of famine, and from the missionary standpoint the one sure way to get the self-supporting, self-propagating, self-governing church.

—Sam Higginbottom, in *The Gospel and the Plow*

They do not claim to be doing a work of charity, for the purpose is to make this a self-supporting educational enterprise.

THAT the Russian Government is willing to make a contract, setting aside a very large tract of land for industrial school purposes, encouraging the young men to take the training here in modern methods of agriculture and related industries, shows that Russian public men are alive to the need of this sort of training for the coming generation. Such conditions should make us think very seriously. Years ago we were instructed to train farmers and mechanics for foreign fields. Our own schools in the home land are to be located on the soil; they are to teach agriculture, carpentry, dairying, and

other practical subjects that the students will need when they go to distant lands to teach the same subjects.

The earth holds treasures which the missionary farmer should be able to teach his students in foreign lands how to release. The dignity of labor should be taught by the missionary farmer-teacher as it was taught by Paul, the missionary tent-maker, and Christ, the missionary carpenter. "Men and women and children are needed who will work the land, and use their tact and skill, not with a feeling that they are menials, but that they are doing just such noble work as God gave to Adam and Eve in Eden."

RUSSIA is opening her doors to teachers of farming. India is ready for the farmer-teacher, as Higginbottom and others have demonstrated. China is ready for the missionary who knows how to care for himself and can teach others the practical side of religion. One of our workers from Africa, addressing a group of students and teachers, emphasized the need in Africa of men and women who can build their own houses, produce their own food stuff and care for the sick. "I have felt for years," said the minister, "that we have turned too much to professional lines of work."

We are instructed that "there is wisdom for him who holds the plow." "Men are wanted to teach others how to plow, how to use the implements of agriculture. Who will be missionaries to do this work?"

In many places where the spoken work may receive little attention, where prejudice or indifference may deaden the hearing, the crops of the consecrated farmer may be eloquent for the Lord. It is to be regretted that we are not ready to send to these countries, which are now opening their doors, people trained to teach the practical subjects as well as missionaries who can talk and write. We need these latter, but we need the others, also. Teachers of agriculture from the United States may help Russia find her rightful place among nations. Russia and many other lands should have the help of Christian workers, equipped to teach the practical duties of life and their relation to eternal interests, and the message that means salvation to the world. Our training schools

never had a broader outlook; our young people never had greater opportunities.

#### MORE ABOUT WHOLE WHEAT BREAD

THE public is being educated on the subject of whole wheat bread, not only by the bakers, but by the medical profession. In its issue of October 25, *The Journal* of the American Medical Association gives reasons for using whole grain products rather than white flour breads. *The Journal* says:

"Discussion on the question of whole meal versus white bread has again revived in the lay press. The recent statement of certain theorists that white bread, because of absence of vitamins, predisposes to cancer, has stimulated the consumption of brown bread. Writing to the *Times*, Mr. V. G. Plimmer, holding that experiments on animals do not carry as much conviction to the lay mind as unintentional experiments on man, refers to the classical example of the siege of Kut. While the supply of white flour lasted, our troops suffered from beriberi because of insufficient B vitamin in the food. When the supply of white flour was exhausted and they had to use the same coarse whole meal flour as the Indian troops, beriberi disappeared.

"Again, in Newfoundland every winter the people, living largely on white bread, suffered from beriberi. But when one winter a ship was stranded, laden with whole meal flour, which was consumed by the inhabitants of the district, beriberi disappeared.

"Another correspondent made inquiries as to the proportion of white and brown bread used by the leisure and laboring classes. He found that the bakers who cater for the leisure classes sell more brown bread than do those who cater for the laboring classes."

We are instructed that, "if need be, a young woman can dispense with a knowledge of French and algebra, or even of the piano;" but among the indispensable things for her to learn is the making of good bread. Every home should be dispensing the whole wheat loaf. The young women should vie with each other, making good bread. People who visit our homes should be attracted by the whole grain

products on the table. Here is a line of teaching which falls within the reach of practically every Christian housekeeper.

### EXPERIENCES IN FIELD WORK

THE cooperative scheme at Madison alternates six weeks in class with six weeks in manual work, and makes it possible for students to obtain some practical experience in unit work while they are in training. This quarter, a number of young people are so engaged. The letters they write about their activities, and their attitude toward the plan, are interesting. One young woman says, "I am working harder than is my custom, but the joy I get out of it is pay enough to satisfy me. God gives me strength for each day, and each morning I am fresh and ready for a new day. I am ready to recommend 'unit life' for any one who is willing to cooperate, and who is willing to serve in the smallest capacity for the sake of a work that it is good to see grow."

Another young woman writes from another cafeteria center to say, "I like it here better every day. I love the work. I made lovely bread this morning, the best I have ever made. Above all things I want to be happy and cheerful about my work. I am getting an experience that I shall be proud of."

The Faculty and the students are coming to see more clearly the advantage to the student of spending some time during his course of training in work in connection with a group of men and women who are carrying on an enterprise, such as a school, a cafeteria, or a treatment room. Beginning with the new year, each student who enters the School will be expected to hold himself in readiness to answer a call for six months' service in some rural or city unit.

### ASHEVILLE AGRICULTURAL SCHOOL NEEDS HELP

FOR a number of years a group of people have been conducting a rural school, a rural sanitarium, and a city treatment-rooms and vegetarian cafeteria from a farm base near Asheville, North Carolina. Mrs. Lottie Jaspersen-Jensen writes of the progress of the work and of the need of help. She says:—

This summer we have found it necessary to hire outside help in the cafeteria in Asheville where we are also conducting men's and women's treatment-rooms. At the country base near Fletcher we have a farm, a school and a rural sanitarium. We have cared for as many as sixteen patients at a time this summer.

The community school has an enrolment of thirty-five, and in addition we have classes for eighth and ninth grade students who are helping us.

The fruit department has made some improvement this season. The garden has provided vegetables for both school and cafeteria, but has not met all our demands. The dairy herd of twelve Jerseys is a source of satisfaction. We recently installed a sterilizing outfit, and have been able to pass the rigid test made by the health officers of the city, so we are furnishing milk to the cafeteria as well as the sanitarium and school families.

In each of these departments we could do a stronger work if we had more help, but our most important need is that of a carpenter. We must build a cottage, and a shop and repair the sanitarium this winter. We need some one to lead out in this work.

Then, too, we have no one to take charge of the laundry. The money we expended this summer for laundry work would go far toward equipping a laundry for the institution. A man, or a man and his wife, could be of great help to us here. If there are any among the SURVEY readers who are interested, we will welcome correspondence. Address us in care of the Mountain Sanitarium, Fletcher, North Carolina.

### ACIDOSIS

NORMALLY, the blood and body fluids are slightly alkaline in reaction. This condition is essential to health, but as the result of faulty diet or metabolism the blood may become charged with an excess of acids. The diminished alkalinity of blood is known as acidosis.

An excess in the diet of animal protein, as found in lean meat with its waste products, or too free use of eggs, fats, cream, cane sugar, starches, or even bread stuffs, may cause acidosis. Rhubarb, spinach, cranberries, tea, coffee, and condiments

Instruction to patients

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may cause acidosis. Sometimes the condition follows fevers, focal infections and toxemia.

A general feeling of lassitude, headache, skin eruptions, weakness, low resistance, shortness of breath, accompany acidosis.

To avoid acidosis, and to cure the condition, eat an abundance of fresh, raw fruits and all kinds of cooked fruits. The diet should include both raw and cooked vegetables, except spinach. Irish potatoes are especially good.

The starch intake should be low, so it is wise to eat sparingly of breads, cereals and cane sugar. It is better not to eat bread and Irish potato at the same meal. To satisfy a craving for sweets, end the meal with a small quantity of malt sugar, or a few raisins or dates.

Eat sparingly of animal fats such as cream and dairy butter. It is better to use a small amount of nut butter and vegetable oils. Buttermilk, yogurt, cottage cheese, and sweet milk are valuable foods.

Most acid fruits may be eaten to advantage, because in the process of metabolism the acid radical is lost, leaving an alkaline base in the blood, thus correcting the acidosis.

Remove focal infection. Keep the bowels open. Breathe plenty of fresh air. Drink from four to eight glasses of water daily. Unless able to exercise to the point of perspiration, use electric light, sunlight, or hot treatments to aid elimination. Keep the mind happy and contented, for "A merry heart doeth good like a medicine."

### ABOUT THE PLACE

**S**ATURDAY evening Professor R. B. Thurber gave the third story of the Burmese boy, illustrating life in the Orient. He speaks to a well-filled hall, for

the young people are interested not only in Min Din, but in Professor Thurber's method of story telling.

**E**ARLY in the month Mrs. George Noble reached Madison from Los Angeles where she lived during the time that Dr. Blanche Noble was in medical training.

**A** COAT of paint on the walls of the treatment rooms in Gotzian Home has greatly improved the appearance, and has added to the cheerfulness of the rooms in which hydrotherapy and massage are taught, and in which ailing members of the student family are cared for.

**M**ISS Samantha Whiteis, who is in charge of the Lawrencburg Cottage Sanitarium, is spending a few days with the Madison family. She is an experienced nurse, for years a member of the Madison School Faculty, and with ten years experience in the medical missionary work in India. She is now giving all her energy to the development of a rural medical center in Tennessee.

**S**EVERAL members of the family attended the wedding, on the sixteenth, of Miss Normal Leonard and Mr. Carlye Brizendine, both graduate nurses of the class of last year. Mr. Brizendine's home is near the Chestnut Hill School, Fountain Head, Tennessee, and friends of the young people were entertained there by Mr. and Mrs. Walen and Mr. and Mrs. Herschel Ard.

**I**N a recent trip to Florence, Alabama, Brother N. C. Wilson and family were accompanied by sisters Josephine Gotzian and E. W. Hurlbutt. They visited Elder and Mrs. C. N. Martin in their rest home, El Reposo, at Florence, the Muscles Shoals and Wilson Dam near Florence, and returned by way of Huntsville, Alabama, where they visited Oakwood Junior College, a training school for the Negro workers.

### From Friends

**T**HE Survey is doing a fine work and showing many of our young people what they may do for the Master," writes a college instructor.

"To show my appreciation of your cheering weekly visits, I enclose five dollars to help the Survey publishing fund," writes a friend of Southern work.

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## The Christian Life is a Soldier's Life

PAUL, writing to the young man Timothy, exhorted him to endure hardness "as a good soldier of Jesus Christ." The gospel calls men to lives of activity, the activity of the soldier, every day on duty, not to a life of ease and pleasure.

In his relation to the work of God every church member should hold himself ready for service as soldiers are ready to serve the nation. The ordinary citizen may seek his own interests, may protect himself from hardships, but the soldier is expected to offer himself constantly for the safety of others. He is in an attitude of expectancy, waiting always for orders, ready at a moment's notice to answer any call to service.

A church member should be ready to step into hard places, places that will draw heavily upon his strength and capabilities. He should be ready if need be to give his life for the cause he has espoused, for people who need his help. His is to be a life of constant service.

THE world can understand the plan of salvation only as it sees it worked out through the followers of the Master. The life of Christ, and His death on the cross, brought us to surrender our lives to Him. Our lives of sacrifice, our daily carrying the cross of Christ, following His steps, living for others, giving as He gave,—

From a chapel talk by Dr. Sutherland.

these are the things that will bring men and women to seek His transforming power in their lives. The minister may place the theory of the gospel before his hearers, but to be effective, that theory must be demonstrated in his life and in

the lives of his congregation. The laymen are God's soldiers, His army for the conquest of the world.

It is easy for laymen to feel that the burden of the work rests with the clergy; that the clergy are

to carry the cross, and that they have merely to support the real workers with their money. We are told that not one in a hundred understands his true relationship to burden-bearing. Nineteen out of twenty are trying hard to avoid the burden of the cross.

IN THE early Christian church the Spirit of God united the hearts of men; it gave them oneness of purpose, put them in groups for active service, gave them the spirit of cooperation and willingness to sacrifice personal interests for the salvation of others.

It is the will of the Lord that the church-members today have that same spirit of unity, that same willingness to give their lives and their all, that characterized the early Christian church. Instead of spending six-sevenths of his time in personal work, the Christian who senses the times

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### Minister To Physical Needs

MANY can be reached only through acts of disinterested kindness. Their physical wants must first be relieved. As they see evidence of our unselfish love, it will be easier for them to believe in the love of Christ.

—Counsels on Health

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will devote his entire time to some work that advances the cause of Christ.

Church-members will establish enterprises through which they can let the light of the gospel shine to the world. Groups, bound together by a common interest, will establish country bases from which to operate city mission work. Parents will move to the country and establish rural schools for their children, and for the children of others. These schools will teach not only the intellectual subjects, but they will train the hands to work for the Master.

Medical missionary work will be carried forward by laymen in the large cities and in rural sections. There will be centers for teaching the health message, vegetarian cafeterias, food stores, and treatment rooms. Groups of people will visit the sick in their homes, carrying the message of salvation along with their healing remedies. Many will distribute literature. Men will preach the gospel even though they may not have been ordained to the ministry.

While some sleep, others will be decidedly alert to the times. Our student body should be thoroughly alive to these things and pressing forward in their preparation for lives of intense activity. Before the end, all the lines of work which the Lord has called for will be in operation under the direction of God's people.

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#### WHAT SEEK YE

IT IS nearly two thousand years since the Savior made His appearance on this earth. John the Baptist was giving a powerful message on the banks of the Jordan. Multitudes were flocking to him to hear the story of salvation. One day as the crowds were thronging the banks of the river for baptism, a man approached, a stranger in common garb. John stopped, and pointing to Him, said, "Behold the Lamb of God, which taketh away the sin of the world."

Later, as He walked down the road, John pointed Him out again, "Behold the Lamb of God." Two of John's disciples heard the words and followed Jesus

at a distance. Finally, He turned with the words, "What seek ye?" And then at His invitation they went to His home. They were honest seekers after truth and soon became devoted followers of the Master. One of these was John and the other Andrew, and a little later Andrew found Peter, and he also became a follower of the Lord. These men were seeking the Savior. What seek ye?

ONE day in the Savior's ministry He fed a great multitude, five thousand men, possibly fifteen thousand people in all. And He fed them all from the lunch that happened to be there belonging to a little lad. That meal made a great impression. Men reasoned that if He who could feed multitudes in this way were their ruler, He would have power to meet any emergency that might arise in the nation. And so they sought to make Him king. They reasoned that if an enemy came against them, such a man on the throne could easily save them; if the nation were threatened with famine, He could feed them. What an honor to hold a position in the government with such a ruler. And so two of the disciples sent their mother to solicit positions for her sons.

Some men sought the Master for worldly gain, for the loaves and fishes. Jesus is saying to us, "What seek ye?" The world is rushing madly on. People are filled with worry and anxiety. Nations are stirred with anger. In the midst of all this we want peace, the peace which He alone can give; and power for service, the power which He alone can give.

I HAVE always had great regard for Madison and the work it is doing. Thirty years ago as an undisciplined youth I entered the college of which Dr. Sutherland was president. There I gave my heart to God, and I have the tenderest memories of the man who endeavored to lead me and others to the full knowledge of Christ.

I have watched the growth of the work of the school at Madison. I have come in touch with the cafeteria and treatment rooms in the city of Nashville. I have met many, many people who have been influenced by these places and by the sanitarium and the school. God is using you in

From a Sabbath morning sermon by Elder Stewart Kime, pastor of the Nashville Seventh-day Adventist church.



His service. Your work is having a tremendous influence. I thank God that somebody has the courage and the consecration and the patience to do a work that the Lord has said should be done. When I meet the people I find them friendly, and many of them thank God for Madison.

I read the article in one of the Nashville daily papers the other day, that unsolicited compliment for the Sanitarium, which referred to it as the fountain of youth which Ponce de Leon failed to find, but which is now located near Madison, Tennessee. Many institutions have to pay a high price for advertisement, but I never saw anything like that before, either paid for, or free.

We have been told to establish small institutions, simply equipped, to care for the sick. People who are sick and seeking relief do not want luxurious equipment. They want efficiency in service. They respond to a Christian atmosphere. The very simplicity of the Madison institution appeals to them. People tell me of the sweet influence of the nurses and workers, and of the oneness of purpose on the part of all they meet here. One woman told me, "The only explanation I can give is their trust in Jesus."

The Master is asking, "What seek ye?" It is our privilege to find a place in his work through which His glory can be seen by the world.

#### SUGARS—THEIR USE AND ABUSE

THE American people have become a nation of sugar eaters. They consume, per capita, four times as much cane sugar in its various forms as most other nations. On an average, each man, woman, and child in this country consumes one-third of a pound of sugar daily, in the form of candy, granulated sugar, and syrups.

Cane sugar in its various forms is irritating to the delicate mucous membrane of the digestive tract. Ulcerated stomach and intestines, hyperacidity, catarrh of the stomach, and colitis, often follow the use of sugar in too large quantities. By the free use of sugar the liver function is weakened, thus decreasing the power of the body to protect itself against many poisons.

The intemperate use of sugar predisposes to deficiency diseases, such as pellegra and beriberi.

Cases of diabetes in this country have doubled in number in the past few years. There are many reasons for believing that the enormous consumption of sugar is largely responsible for this disease.

Stomach digestion is retarded by the free use of cane sugar; therefore, people suffering from gas on the stomach or bowels should eliminate sugar from the diet.

THERE are natural sugars that, eaten in moderation, do not have the deleterious effect of cane sugar. Cane sugar can be readily handled by herbivorous animals for this digestive tract is adapted to the handling of it, but in the human being, cane sugar is not handled until it reaches the lower part of the small intestines.

Fruit sugar, obtained from grapes, raisins, dates, figs, prunes, oranges, etc., is easily handled, and is well adapted to the needs of the human body. Honey, which is about one-half digested sugar, is more easily handled than cane sugar, and malt sugar is much to be preferred to cane sugar. Fruit sugar and milk sugar encourage the destruction of poison-forming bacteria in the colon, and promote the growth of friendly germs.

The starches in the food consumed must be converted into sugar before they are appropriated by the body. It is not necessary, therefore, to eat large quantities of free sugar. Educate yourself to eat grains without sugar.

Cane sugar and syrups in the unrefined state are less harmful than the highly refined sugars, because they still retain the mineral elements and vitamins, but this does not warrant the unlimited use of such sweets. The refined sugars, deprived of their minerals, rob the blood, tissues, and the bones, of lime. This affects the health.

Cane sugar in large quantities causes fermentation in the digestive tract, generates crude alcohol, and causes autointoxication.

Educate yourself away from the use of cane sugar and cane sugar products. Satisfy the desire for sweets by the use of wholesome sugars found in fruits. Better

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health comes when the candy-eating habit is cured.

### ASKING FOR HELP

NOT long ago Brother M. D. Smith and family moved from Los Angeles, California to Arkansas. They are located near Flippin where they desire to start a self-supporting missionary work. He finds much to be done and desires the cooperation of one or two families in the development of a small mission station.

The public school of the community is very small and inadequately equipped. There is no Sunday school, and no religious work is carried on in the neighborhood. It seems an opportune time and place to develop a Christian industrial school and a modest health work.

At present Madison knows of no one to associate with this family in Arkansas, but among the readers of the SURVEY there may be some who will be glad to correspond with the president of the Arkansas Conference and Mr. Smith with a view to assisting him in his efforts.

### BITS OF NEWS

THE workers in the steam laundry are having studies each day with Brother L. M. Crowder along the lines of their work. They are using a text on laundry work from the Lippincott series of Home Economic Books, and a number of pamphlets put out by the Cowles Detergen Co.

THE last week-end of November the rural workers of the Southeastern conference held a meeting at Pisgah Industrial Institute, Candler, North Carolina, near Asheville. Dr. Sutherland was the representative from Madison. He reports a pleasant and profitable occasion.

ENLARGED windows, steam heat, and running water have made of Gotzian Hall, formerly the School chapel building, a very commodious home for the sewing and weaving departments. Mrs. Kathrine Bertram, who heads the sewing department, began work in the new quarters this week.

ON the twenty-first Elder V. O. Cole, of Nashville, spoke at the morning service hour. He stressed the necessity of activity on the part of church-members. His text is found in the sixtieth chapter of Isaiah, "Arise, shine; for thy light is come." The command is to arise, be active; then the light will be seen.

TWO men who have young folks in their families write back after spending a few days in the South, at Madison and one or two other rural schools, "You have two real boosters here in Michigan. There is no doubt in our minds that the Lord is with you in the great school work. The time is here when we in the North must look to the South for lessons in education. We want soon to get into this work."

AMONG the recent visitors are Mrs. C. McKee and her daughter and son of Enid, Oklahoma who are visiting Carl McKee, member of the nurses' course. Messrs. Charles and James Bentley of Springfield, Illinois, motored to Madison to look over the School. Three brethren, G. W. Tucker, A. Cooper and F. M. Butler, recently motored from Colorado, something over twelve hundred miles, to look into conditions in the South and the work of the Madison School.

SABBATH afternoon, Dr. Sutherland led the Faculty in its weekly study. The subject at this time was drug-therapy and methods of treating the sick without the use of poisonous drugs. Sunshine, fresh air, wholesome food, exercise, proper rest, freedom from worry, trust in God,—these are God's remedies for the sick. These are the natural means of immunity against disease. When man lives in harmony with the laws of nature and the laws of God, there is wonderful power in the human body to resist disease.

"I receive such inspiration from reading the Survey that I am anxious to have it sent to friends."

# The Madison Survey

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## How Men May Work In The Tropics

THE gospel commission bids Christians go to all lands with the good news of the Savior's soon coming. Men are trying out the Arctic regions for the cause of science; men will brave the torrid zone for commercial reasons, but sometimes missionaries shrink from these extremes in climate. Recently an article appeared in the *Literary Digest* entitled, "The Tropics Safe for White Men".

The writer of this article takes the position that the heat, moisture and excessive sunlight need not be dangerous to the life and health of the white man provided he adheres closely to the laws of health, sanitation and hygiene. After mature consideration, the committee investigating conditions in Australia and elsewhere reported that "they considered that the whole question of successful development and settlement of tropical Australia by white races is fundamentally a question of applied public health in the modern sense."

Those who enter the tropics need to understand what to eat, how to dress, and how to properly house themselves. The writer of the article referred to calls at-

tention to the wonderful advantages of the tropics because of the fertility of the soil, and the long growing season, and he

says, "When the great valleys of the Amazon and of the Congo are occupied by a white population, more food will be produced in these regions than is now produced in all the rest of the inhabited world."

THESE are interesting facts for a people whose love of the Master calls them to all parts of the world. Many will yet be moved by the spirit of the Lord to go to tropical climates. If these missionaries are interested in their work, are fully convinced that they

went there at the call of the Lord, and they understand and obey the laws of health, they may be able to continue in those fields, live in comfort, and have many blessings that are unknown in other sections of the globe.

"People who are not keenly interested in their work should avoid the tropics." This is the conclusion of the writer on "The Tropics Safe for White Men." Some who have gone to tropical climates have found them unbearable because they never

### One Year to Live

"If I had but one year to live;  
One year to help; one year to give;  
One year to love; one year to bless;  
One year of better things to stress;  
One year to sing; one year to smile;  
To brighten earth a little while;  
One year to sing my Maker's praise:  
One year to fill with work my days;  
One year to strive for a reward;  
When I should stand before my Lord,  
I think that I would spend each day  
In just the very selfsame way  
That I do now. For from afar  
The call may come to cross the bar  
At any time, and I must be  
Prepared to meet eternity.  
So if I have one year to live,  
Or just one day in which to give  
A pleasant smile, a helping hand,  
A mind that tries to understand  
A fellow creature when in need,  
'Tis one with me,—I take no heed,  
But try to live each day He sends  
To serve my gracious Master's ends."

—Mary Davis Reed, in *The Baltimore Sun*

mentally left their native land. They were wedded to home and thoughts of home dominated their minds. They longed for the food of the home land, for the companionship of home, and discouragement and homesickness finally made it necessary for them to leave their field of labor. At the same time other men and women were going to those same sections of country for financial profit, and they succeeded in overcoming the seeming difficulties of the country that had driven out the missionary.

There is inspiration in the slogan of the missionary students of Oberlin College, who, under the instruction of President Finney, used to say, "Henceforth that land is my home which most needs my help."

### THE CAUSE AND CURE OF COLDS

IT IS the season for colds and for attacks of influenza. Every cold from which a person suffers is a menace to the general health, and a cold should never be neglected.

One of the most common causes of colds is wrong habits of living and eating. Many people are living on denatured or demineralized foods. Their diet consists largely of white flour products, polished rice, flesh foods, tea and coffee, and they use large quantities of cane sugar and cane sugar products.

A diet of this sort lowers the vitality and leaves the system susceptible to germs. A lack of vitamins and minerals in the diet is very apt to be followed by colds. There should be in the daily rations a generous serving of green leaves, either raw or cooked. The diet should be rich in well-prepared vegetables, either fresh from the garden or canned. There should be fruits, milk, and whole-grain breads. These foods tend to build up the body resistance and to ward off colds.

With the increased use of the automobile there has come another cause for colds. When the cold air strikes the face and forehead, it affects the sensitive nerves, disturbs the circulation, lowers the resistance, and as a result the cavities of the forehead and face become infected.

The mucous membrane lining the passages become congested and inflamed,

and the nasal passages may become completely closed. Mucus, or pus, may accumulate in these closed cavities, and the pressure causes pain. Inflammation in the sinuses may become very serious. Many instances are recorded in which the pus has broken through into the brain. Sometimes a serious surgical operation is necessary in order to open up these closed passages.

It is unwise to leave a heated room and ride in an open car in cold weather without protecting the face and forehead. With the speed of the machine the cold air becomes a cutting blast. In order to avoid colds, build up the general health by proper food and proper exercise. Live, and especially sleep, in well ventilated rooms.

In case a cold is contracted lose no time to affect a cure. See that the bowels are well cleared by the use of a hot enema followed by a small quantity of cool water. A hot foot bath, or hot fomentations to the spine, or a short hot bath should be taken to induce perspiration. Spend the time in bed until the temperature is normal.

Let the diet be very light; drink plenty of water and fruit juice. If the cold settles in some particular portion of the body, as the face, or throat, make special applications of heat and cold. For the nose, use a cleansing and healing spray.

### THE RURAL SCHOOL CONVENTION AT PISGAH

THE meeting of rural school workers held at Pisgah Industrial Institute, November 28 to December 1, was well attended by conference workers, by representatives from rural schools of the Southeastern conferences, and by all the workers from the Asheville Agricultural School and Mountain Sanitarium, at Fletcher. Among the conference officials in attendance were Elders W. H. Heckman, president of the Southeastern Union; R. I. Keate, president of the Carolina Conference; F. R. Isaac, educational secretary of the Southeastern; B. G. Kneeland, president of the Cumberland Conference; W. E. Howell, secretary of the Educational Department of the General Conference. President Leo Theil of

Southern Junior College was present; also Brother H. S. Anderson, dietitian and author of one or more cook books.

One of the points stressed was the importance of the rural school as an evangelizing agency. Professor Howell referred to a number of instances in which the mission school is pioneering the work in new fields.

THE need of more rural schools in the Southeastern Union was urged by Elder Heckman who called attention to the fact that there are many counties in need of pioneer work. Elder Keate spoke strongly in favor of these schools, and emphasized the importance of connecting the rural school with city medical missionary work. He referred to a number of places in which work of this sort should be done.

Seventh-day Adventists owe the world a debt. Their ideas of education, their principles of healthful living, are wanted by many people, and it is our privilege to go into needy communities and demonstrate these principles, as well as to preach the truth in the ordinary way.

It is never wise to antagonize efforts that are made by others; it is our privilege to recognize the great gospel principle of cooperation. We should stand ready to cooperate with every good work in the community. Our teachers should help the public school teachers in every possible way to advance better methods of living. All rural workers should do their best to raise the standards along all lines,—physical, mental and spiritual.

THOSE who undertake medical missionary work should be prepared to stay with the enterprise. This requires deep consecration, a sympathetic knowledge of the people with whom one is associated, and ability to cooperate on the part of workers in an enterprise. We need to study to overcome those things which interfere with the success of self-supporting work. We need to get back to simple ways of living and working. Each unit should recognize the importance of regular meetings for handling the affairs of the unit, care in keeping records and financial accounts, and should have definite plans for the advancement of the workers.

The work of the units emphasizes the need of strong leadership. There is not much danger from external troubles; it is internal strife that works havoc.

The convention gave some time and thought to plans for encouraging city families to move to rural places for the education of their children and to give the parents better opportunity for active Christian work. There are, all through the churches of the North, many families who might do an excellent work in portions of the South. The rural school work is appealing to them for assistance. Resolutions were framed up, calling the attention of the General Conference, and of the Medical School, to the good that may be done if proper families are located in needy sections for self-supporting work, and these are fostered and encouraged by the local conference.

On the closing day of the convention Mr. I. D. Thrash, Farm Demonstrating Agent for Buncombe County, gave an interesting lesson on soil improvement. Miss Rachel Everett, Home Demonstration Agent of Henderson County, sought to impress on the minds of the congregation the many things that may be done by the women of the farm. She gave illustrations of women who are making gardening, poultry raising, and sewing and other lines of domestic science, very profitable.

Mrs. George Hubbell, of Asheville, presented in a striking way the wonderful opportunities for church and rural schools to mold the lives of the community, and stressed the thought that now is the time to press forward with the rural schools.

#### TRAINING WORKERS FOR TREATMENT ROOMS AND CAFETERIAS

THE vegetarian cafeteria and treatment rooms in the city of Asheville, North Carolina, are known as the Good Health Place of the city. They are conducted by workers who live at the country base, at Fletcher, and who make the trip to the city each morning. At the country base is located a community school and the Mountain Sanitarium. From the Fletcher and Asheville group comes the following announcement:—

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"The Good Health Place of Asheville and the Mountain Sanitarium of Fletcher have new classes in cafeteria and treatment-room work beginning in January. Good instruction will be given. We are told that 'Many souls will be lost as the result of poor cookery;' and also, that 'those who minister to the sick should understand the importance of careful attention to the laws of health.'

"In view of the instruction we have, we consider it our duty to interest others in the work we are doing along the lines of health. All who engage in the health work should be thorough students of the underlying principles. The subjects offered will be practical for the worker in the home, and also for those who, later, may become professional nurses or dietitians.

"The course includes Bible, hydrotherapy and massage, cooking, baking, diet in disease, and business management. Two years work is offered. Some who may not be able to leave home for that length of time, but who are interested in special subjects, may wish to consider a six-months' stay with us.

"Asheville is a tourist center. Every year thousands of people visit the mountains of western North Carolina, of which Asheville is the metropolis. This is the logical center for a strong health work. Any who are interested in preparing for this work and in the course offered at Fletcher are invited to correspond." Address, Mountain Sanitarium, Fletcher, North Carolina.

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### ITEMS OF NEWS

**D**URING the week of prayer, Elder H. E. Lysinger, president of the Tennessee River Conference, met with the

School family. The family had prayer bands in the morning and a general meeting each evening.

**N**O turkeys lost their lives at Madison on Thanksgiving Day, but the family had a happy day of recreation. In the morning a praise service was led by Dr. Sutherland. Several hours in the forenoon were devoted to work. Then there was a happy gathering at dinner with a number of after-dinner speeches by older members of the family. There were games for the children in the afternoon, and a march in the early evening, followed by an interesting program of music and speech furnished by members of the student body.

**O**NE of the company who, twenty years ago, looked over the South for a site for the Madison School, was Elder W. C. White. He has always been deeply interested in the development of the School and its varied interests. Recently he wrote from St Helena, California: "During my brief visit at Loma Linda, I met Yolanda Sutherland and had a pleasant visit with her. At White Memorial Hospital, Los Angeles, I met the Brownsbergers and Dr. Magan's family. I am very happy in the thought that the students from the Madison School can quickly complete the course of medicine in the Loma Linda College and return to the Southland to help their former associates there."

**F**OR a number of years Mr. and Mrs. R. G. Peterson and others have carried on a farm and community work near Long Island, Alabama. They are located on a highland known as Sand Mountain. Mrs. Peterson writes that they can make good use of second-hand clothing, especially for children from babyhood to fourteen years of age, but they can use almost anything in the way of clothing that friends are kind enough to send. Mrs. L. O. Noble, another member of this company, writes of the success of the farm this past year, saying, "To us it seems wonderful considering the long drouth on the mountain this season. It is an indication of the blessing of the Lord on our work."

**I** DO enjoy the Survey. Each week after reading it I pass it on to friends. If my health would permit, on to Madison I would go. God bless all your efforts.

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## Laymen at Work in Ohio

AS A RESULT of a visit by Brother B. N. Mulford, of the Fountain Head School and Sanitarium, to several of the Ohio churches, we have the following interesting report of missionary activities carried on by members of the Toledo church. What this city church is doing for the children in the way of a rural school, for the public treatment rooms, sanitarium and vegetarian cafeteria, many, many other churches should be doing. Brother Mulford writes:—

I SPENT last Sabbath with Brother and Sister Williams, in Bowling Green. It was here that I met Elder Townsend, pastor of the Toledo church. Elder Townsend invited me to visit him at his home, which I did Sunday afternoon. In talking with Elder Townsend, I find they have quite an activity started here in the church, and I thought I would only be serving the Cause aright by telling you just a little of what I found.

Starting with Elder Townsend in his car, we drove seven and one-half miles from the business district and three and one-half miles from the city limits, where we found a neat school building erected, with two rooms and full basement. Two teachers were in charge of a nice gathering of children and young people from the city of Toledo. The building and

equipment represented an expenditure of approximately \$6,500. Elder Townsend explained to me that these children were brought to school each morning and were taken back to their home each evening by a bus owned and operated by the Seventh-day Adventists. It is the hope of those who have led out in this rural move to eventually obtain larger acreage of land, thus enabling the students to have a broader experience in agricultural work. It was interesting to

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### Lay-members Are To Work

CONSECRATED men and women are needed to stand as fruit-bearing trees of righteousness in the dessert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest.

—Work for Church-Members

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know, however, that arrangements have already been made for classes in carpentry and sewing in connection with the regular school curriculum.

Returning to the city, we found a bakery and food shoppe with delivery service, at 3334 Cherry St., being operated with the purpose of giving its net earnings to the educational extension work. Elder Townsend explained to me that they had formed an organization known as the "Ohio Laymen's Association of Toledo," with a managing board of seven members, with Dr. L. E. Hecker, president, Mr. L. E. Sevison, vice-president, Mr. P. I. Patchen, treasurer, Mrs. W. S. Lynn, secretary, and Dr. O. D. Dilley, general manager. He explained that the purpose of this organization is to manage the bakery and food shop and any other business that may come under them in the future, paying all help a living wage, and to set

aside the entire net proceeds, above tithes, for the educational extension work.

These brethren feel that by having certain business in their control, they will be able to produce sufficient earnings to take care of local needs in the development of the educational work, and will probably have funds for aiding similar enterprises elsewhere. Elder Townsend impressed upon my mind the fact that the association is organized strictly as a layman's move, and that he, as minister, is not a member. This puts the handling of their work in the hands of the laymen of the church and does not burden the church itself with this thing. It seems to me, that this is a step in the right direction, and I was glad indeed to find what I have told you.

GOING a little further to 2443 Broadway, we found a sanitarium being operated by Dr. and Mrs. O. D. Dilley in cooperation with Dr. L. E. Hecker. These folks began their work in a very simple way in this place. I was glad to hear their report that the sanitarium is not a dollar in debt and that every room is occupied, and that they are contemplating putting up a larger place several miles out in the country. In talking with Dr. Hecker later, he emphasized his desire to get quite an acreage of land where he hopes to establish a rural sanitarium. Dr. and Mrs. Dilley are working in a very simple manner, but they are getting results that are most pleasing, and they are demonstrating the possibility of opening an ordinary home in a large city in harmony with the instructions given in the Spirit of prophecy for the care of the sick. It is their desire to see other similar places opened in this city upon the same basis.

My story would not be complete without telling you of my visit to the Greunke Cafeteria where I was taken for dinner. Here I found Miss Bertha Greunke with her two sisters, Miss Helen and Miss Marie, in the very best section of the business district of the city, operating a cafeteria where they are feeding from six hundred to a thousand persons daily. They are serving two meals, dinner and supper, and as I watched the business and pro-

fessional men and women come and go, I could not but be impressed with the confidence which they seemed to manifest. It is quite wonderful, indeed, in this big city, to have such a place closing its doors every Saturday. I received much encouragement as I talked with Miss Greunke in regard to her work, and feel that this should be an encouragement to our cafeteria workers in the Southland to hold fast against all odds, and make good in their own particular place. I was impressed with the cooperation as I visited these different places and the workers. It seems to me that the various activities found here might be duplicated in other cities.

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#### WORKING WITH CHRIST EVERY DAY

THE week of prayer has been a season of refreshing for the members of the School family, but if we wish to keep the ground we have gained we must learn to keep our minds in harmony with the word of God. It is necessary to have the mind constantly filled with good, strong thoughts.

"Let not your heart be troubled," says the Savior. Be not worried, or over anxious. Let the mind dwell upon God's plans for us. That mental attitude will crowd out the desire to sin. Our religious convictions should be the leading motive of our lives every day in the week.

When at work in the shop, or on the soil, in the classroom or in our private rooms, it is our privilege to have Christ and the holy angels with us; or, we may turn them away from our presence by harboring thoughts contrary to the wishes of the Master. It all depends upon our mental attitude and the nature of our words. "Out of the heart (the mind) are the issues of life." Likewise, out of the heart, or mind, may issue thoughts and words of a carnal nature, which are at enmity with God and bring death.

IT IS the wish of Christ to dwell constantly with us, to occupy the first place in our thoughts. When this is true, His presence is manifest by the expression on our faces. He takes away the appearance

From a chapel talk by Dr. Sutherland.



of anxiety, the wrinkles of care. He puts happiness and peace in our lives, and good cheer.

When here on earth one way by which Christ preached the gospel was by the expression on His face. Paul wrote the Corinthians, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

There are many people in this world who may never know any more of Christ and the gospel than they see in the faces of His followers and hear in their words. This is one way to preach the gospel,—let it shine through the countenance. It is an effective way that has not been learned by all missionaries. How easy to pass out a pleasant smile; as easy, and often as effective, as giving a glass of cold water in the Master's name, which He has said will never go unrewarded.

In order to retain the presence of Christ, the mind must be trained to contemplate things of eternal worth rather than to be absorbed in temporal matters. Constant thought of temporal things unfits the mind for a study of the things of greater worth. To think the thoughts of God need not lead one into seclusion, into a monkish life, but will lead us to do all the things of life with the same mental attitude that the Savior had in His work. When at His work as a carpenter, He still had the mind of God. He dignified the common duties of life by bringing to them a spiritual atmosphere. In this way He was a teacher of the gospel as much while working at His trade as when performing miracles, or teaching in the temple.

With Christ in the mind our common work can be done in an uncommon way. This is the demonstration of Christianity that the world needs to see. God's people everywhere should be working as Christ worked. Christ worked on this principle for He said, "I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do bear witness of Me, that the Father hath sent Me."

Success in the Christian life depends upon having the mind right. When the

mind is in harmony with the mind of Christ all our activities will be inspired by Him. We will find a thousand ways to let the light of the gospel shine out to others.

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THE RURAL EDUCATIONAL  
ASSOCIATION  
ANNUAL MEETING OF CONSTITUENTS AND  
BOARD OF DIRECTORS

BECAUSE the constituents of the Nashville Agricultural and Normal Institute are widely scattered, it has always been the policy of this corporate body to lease its property to a local company of workers to operate school, sanitarium, and other educational industries. It is the purpose of the Nashville Agricultural and Normal Institute corporation to safeguard the property for educational purposes according to the charter issued under the General Welfare Act of the State of Tennessee.

Until last June the company who operated the school was not a corporate body. It was a local board, a partnership arrangement, for carrying on the school. In June, 1924, the operating board was incorporated as the Rural Educational Association.

In order to form a corporation it was necessary for all the constituents to be present when the charter was issued, so a group of fifteen men and women constituting the constituents applied for a charter, and these in turn elected a Board of Directors whose duty it is to operate the school on the property leased from the Nashville Agricultural and Normal Institute.

The annual meeting of the Rural Educational Association will be held Wednesday, January 14, 1925, at ten o'clock in the morning, in the Faculty room on the School grounds, near Madison, Tennessee. At this meeting opportunity will be given for all patrons of the institution to be taken into the new organization. As the SURVEY goes into the hands of all constituents, we are inviting all who desire to become members of the Rural Educational Association to send their names at once to the secretary, Miss M. B. DeGraw, Madison, Tennessee.

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### DIET SUGGESTIONS

**T**HE body has five food laboratories, the mouth, the stomach, the liver, the small intestines and the colon. Mastication of the food by the teeth sets in operation the entire series of food laboratories.

In a healthy person the saliva, produced by chewing the food, contains an important digestive ferment. This ferment changes the starchy part of the food into a form of sugar, a change necessary to be made before the food can be utilized by the body.

The acetic acid in vinegar interferes with digestion by preventing the action of saliva upon the starch in the foods.

Citric acid, such as the juice of oranges, lemons, and grapefruit, stimulates the flow of saliva and aids rather than hinders starch digestion.

Tea, coffee, and chocolate contain tannic acid. This tends to check the secretions of the salivary glands.

The excessive use of fats retards digestion. In cases of sickness large amounts of fat should be avoided.

**U**NDER normal conditions the food should pass out of the stomach in from four to six hours. The passage through the small intestines requires another four to six hours, and as a rule another six hours will send it the length of the colon. It is now waste matter which has spent from sixteen to twenty-four hours in the body, and should be ejected. When it remains longer than this, the condition is known as constipation.

Whole grain preparations, raw fruits and vegetables, or fruits and vegetables properly cooked, aid peristalsis, or bowel activity. Flesh foods, processed foods, and large amounts of protein foods and fats retard peristalsis.

It requires at least twice as much time for the stomach to empty itself during sleep as during the waking hours. It is, therefore, a bad practice to eat late in the evening.

Ordinarily, the stomach will handle a small variety of foods at a meal better than a large variety. This is especially true when the stomach is weak, or the person is suffering from flatulency.

### ITEMS OF NEWS

**T**HERE is to be an addition to the vineyard this season. Mr. R. B. King and his corps of workers are clearing land and getting out fence posts and posts for the vineyard.

**F**OR two weeks Mrs. C. W. Shannon and her daughter Marjorie were visitors at Madison, the guests of Mr. and Mrs. A. J. Wheeler. They returned to their home in Clinton, Iowa, soon after Thanksgiving.

**T**HERE is another new baby in the Madison family. Mr. and Mrs. Neil Martin have a third son, born December 16. Mr. and Mrs. Guy Hess, members of the Louisville Unit, announce the advent of a baby girl.

**S**O far, the winter in Tennessee has been remarkably warm and pleasant. Greens are still growing in the garden. Out-of-door work has been scarcely interrupted. Two hundred seventy feet of four-foot cement walk have been built between the Office and Assembly Hall. The grader is at work on the roads, Messrs Merton Hamilton and Ross Rick taking the lead in this work.

**T**HE week of prayer was considered a decidedly profitable occasion. Elder Lysinger, president of the local conference, spent the week with the school. He had charge of the nurses' prayer band; he met with the food factory workers a number of times; he found an active group of young people in the ministerial band; and he gave the faculty an interesting talk at one of its morning meetings. About twenty young people took their stand for Christian service, and all through the school there was a hearty response to the call for whole-hearted consecration to the Master's work.



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