

The Madison Survey

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No. 1

The Responsibility of Students for the Success of the School

IN a school such as Madison, students are expected to carry more than the ordinary amount of responsibility. Some responsibilities for the success of the institution lie at the door of the teachers, but there are other things that every student, qualified for entrance, is better able to carry than are the teachers.

When new students enter a college they should not find themselves among strangers, neither should they be left to the indifferent. Conscientious, God-fearing students should be on the alert to make friends of the new comers and direct them in the early days of their school life.

Then students are advised to form themselves into bands for prayer. They should have seasons of prayer, "when they may offer fervent petitions in behalf of the principal and teachers of the school, that they may be given physical strength, mental clearness, moral power, spiritual discernment, and be qualified by the grace of Christ to do the work with fidelity and fervent love."

There is no time in the Christian school for idling, or for foolish talk. Every day the student may exert a silent, prayerful

influence, and thus cooperate with Christ, the Missionary-in-chief.

The student who plans to be a Christian worker when through his training, has opportunity while in school to be a real missionary. "Let every student realize that he is in the school to help his fellow-students to cooperate with God." Some students are inclined to be slow in their studies, and can be helped by their fellows. "If you see a student who has difficulty in understanding his lessons, explain them to him. Often minds, apparently stolid, will catch ideas more quickly from a fellow-student than from a teacher."

While helping another in this way a student helps himself. "God will give you power to advance in your studies. He will cooperate with you."

THERE are various means of educating one's self and of helping other students. "When you are listening to an interesting discourse, take notes and mark down the passages that the minister uses, so that you can review the subject carefully." In this way a good student can add materially to his fund of information and prepare himself for usefulness. This will also give a fund of information to use in

A NEW YEAR'S MESSAGE

The Lord is my light and my salvation;

Whom shall I fear?

The Lord is the strength of my life;
Of whom shall I be afraid?

Though an host should encamp against me,

My heart shall not fear.

Though war should rise against me,
In this will I be confident.

One thing have I desired of the Lord,
That I may dwell in the house of the Lord,

All the days of my life.

To behold the beauty of the Lord,
And to inquire in His temple.

—Psalms 27

cooperation with other students. If, instead of the cheap conversation so frequently indulged in, students employed their time in such conversation, both speaker and listener would be the better. When sitting together at the table the conversation should be uplifting, and the things that have been learned may well be the topic of conversation. One of the Savior's most intimate contacts with others was about the table.

There is opportunity in the singing of hymns to cast an influence for the right. "There is power in the ministry of song. Students who have learned to sing sweet gospel songs with melody and distinctness, can do much as singing evangelists."

These are a few of the hints that are given students concerning their life in school. They are to be a power for the right and assistants to the teachers in the maintenance of right principles.

THERE is no more important place in the work of the Lord than that of teacher of the youth. Those who enter our training schools should be associated with wise, judicious, God-fearing directors. "Every branch of the work is to be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute."

In the conduct of an industrial plant teachers should be appointed to oversee a number of students in their work, and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden-bearers. Proper students also should in this way be educated to bear responsibilities, and to be laborers together with the teachers."

Such cooperation between teachers and students, first, in maintaining the moral tone of the school, and second, in carrying the burden of the industries, is advocated for our training schools for a purpose. These schools are to be feeders for the mission fields, and students thus equipped for life's work will, when sent to needy fields, require a smaller sum of money to carry forward their work than will missionaries who lack this practical training. "A smaller fund will be required to sustain such missionaries, because, combined with their studies, they have put to the very best use their physical powers in practi-

cal labor. Wherever they go all they have gained in this line will give them vantage ground."

FORMER methods of education placed little or no responsibility on students beyond learning their lessons. It was largely a memory test. No way was afforded for the learner to test his ability to do while he was in school. His information was put in cold storage, reserved for some future time.

Such schools take the student from life and contact with real things during a most important period in his development. For a number of years he is isolated as it were from the stirring problems of the world, the very problems that in their solution make men. It is easy for the student under this program to be spoiled for work.

The Lord calls for men with ability to do things. He measures a man by his capacity for service. The Lord calls for schools in which students come in contact with real life while they are preparing for their future field of activity. While getting theory, He wants them to get practice as well. This type of education is as different from that of former days and the other type of schools, as is a cold storage egg different from the fertile egg in an incubator. One cultivates cold formalism. The other is life.

GROWING AS THE YEARS PASS

TWENTY years, the approximate length of the life of the Madison school, has made a great difference in methods of travel and transportation in this country. It is easy for those older in the work of the institution to remember when the trip to Nashville, made with the horse and buggy, consumed a good part of a day. Now with improved roads and the automobile, the trip into the city and back can be made in an hour, or less. There has been a corresponding speeding up all along the line, and as the activities of the Madison school have increased, much work being done at a distance from the campus, the need of motor vehicles has become very apparent.

When the sanitarium opened, patients were met at the station in Madison, or at the terminal of the interurban railway,

with Jerry, the old horse, and the surrey, and they jogged along the country road to the little health retreat, the "little hole in the woods," as one guest called it. Even the most optimistic failed to visualize the change which a few years have actually made in conditions.

There was little thought fifteen years ago that students would some day make a trip to and from Nashville each day in order to operate a cafeteria and treatment rooms near the heart of the city. That enterprise would be an impossibility without a quick method of transportation.

Each working morning of the week the Reo bus leaves the grounds promptly at six-thirty. It has seating capacity for seventeen passengers and a roomy compartment at the rear for laundry and food supplies. The passengers are the cooks, the dietitians, and the nurses. The bus has heating pipes under the seats and at the sides, which utilize the heat from the engine exhaust. Thus the temperature is kept quite comfortable even in the coldest weather. Side curtains with celluloid inserts are used at the sides and rear of the bus, as these are safer and lighter in weight than glass windows. The bus has a middle aisle, and all passengers face forward.

AS we watch the bus start out each morning, and watch it return each evening after the day's work is over, we are reminded of the instruction that we are to work the cities from out-post centers.

"Out of the cities, out of the cities. This is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way and where God is so often forgotten."

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

The Reo bus going to the city each day and returning each night is an object lesson as to how this thing may be accomplished. Moreover a good night's sleep in the country air is most refreshing to those engaged in this work, and so this method proves a real blessing to them.

The activities of the Madison school extend even farther than the city of Nashville. The fruit orchards on the highland rim would be an impossible thing were it not for the change in methods of travel and transportation. To operate a branch sanitarium at Lawrenceburg, three counties south of our own, approximately a hundred miles away, would not be dreamed of were it not for the automobile.

Some may question the wisdom of this method, but again we read concerning the work of our schools: "We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good."

THIS year the school added to its transportation facilities a truck for handling food factory products in the city. This is an innovation in the way of city work. It brings our products to the homes where we have been dependent upon the cafeteria to serve as distributing center for the health foods.

Speaking again of the fruit department on the highland rim: Until recently the school endeavored to raise tree fruit in the valley, but that has never been much of a success, so it was a pleasure to have the addition to agricultural interests of the orchards on the hill. In the operation of the orchards there is a certain amount of transportation continually, and then in fruit season the truck set aside for that purpose was kept busy delivering to the school, and to the Nashville market such as we could not use ourselves.

Incoming patients and students are met at Madison station, two miles and a half from the campus, with a Ford sedan, and trunks and other heavy baggage are transported with a jitney. A Reo speed wagon brings provisions and other purchases from Nashville, doing the work for the larger family that was once done by the milk wagon and Tom mule. Even about the place itself it is now necessary to have some means of carrying the linen from sanitarium to laundry and building materials from the source of supply to the spot where they are to be used. Change is seen on all sides, interesting changes that indicate growth and larger facilities for the education of students in the arts and

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crafts, in the sciences and the industries, that will make them worthwhile workers in the fields to which they are called.

In our school work we are realizing the value of some of the inventions of the age. "The inventions of human minds are supposed to spring from humanity, but God is behind all. He has caused that the means of rapid traveling shall have been invented for the great day of His preparation." We need wisdom to make the best use of these inventions and to know how to avoid the evil that they may usher in.

THE motor vehicles and the other machinery of the place require almost constant attention to be kept in repair; and so the school maintains a repair shop, with Bro. C. R. Starr in charge, which is equipped to do some things that when done in the city are a great expense. Among other equipment the shop contains one South Bend lathe, fifteen inches by eight feet, with compound slide rest, and with simple gears that set the machine to cut the various threads which may be required. There is a four-foot radial drilling machine which can be set for boring cylinders and other useful heavy work, and yet it will do very small drilling with precision. There is a hollow spindle which will machine bolts, or anything required from solid bar up to the capacity of the spindle bore; a twenty-eight inch Bullard boring mill, which is useful for boring and turning wheels; a twenty-six inch metal planer with automatic quick reverse and self-feed; and a twenty-eight ton Weaver press, a great aid in removing wheels from tight fitting shafts and in putting such things together.

In the machine shop one finds the original blacksmithing outfit which met the

needs of the institution in its early days when there were horses and mules to be shod. There are forges made by students in a former blacksmithing class, and at the forges today we found Stanley Hall, a student in the automobile repair class, learning to make a cold chisel out of a piece of steel from an old spring-tooth hay rake. His teacher is showing where he should hammer and where he should not strike the piece on the anvil, the proper heat for working the steel, and other things that every boy on a farm should learn.

One of the most useful items in the shop equipment is the oxy-acetylene welding and cutting apparatus which makes possible a large amount of repair work at home that otherwise would have to go to the city. Frequently repairs are made on trucks and tractors by welding, which saves dismantling the machine for repairs in some other way.

It is all an interesting process, this equipping a school for teaching the practical things of life, so that the young people, when through their course of instruction, are capable of doing things in the world. It is men with an all-round education that are called for in the mission fields, men of capability in hand work, as well as of education in head and heart.

It is true of Madison as of the Avondale school that "a competent farm manager should be employed, also wise, energetic men to act as superintendents of the several industrial enterprises, men who will use their undivided talents in teaching the students how to work."

HEAVY rains in Tennessee and Kentucky have brought a high water mark in the Cumberland River that exceeded the flood conditions of 1882. Hundreds of families in Nashville and vicinity are driven from their homes, and the basements and in some cases the lower floors of some business houses are flooded. The pumping plant of the school is under water and the water supply of the institution is kept up by installing an emergency pump. For the first time in the history of the school the water covered Neely's Bend road, for a few hours cutting off connections with the city. The school buildings are located on high ground and are not affected by the rise in the river, but acres of the farm land are under water.

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Sharing Responsibilities With Students

ONE of the finest works ever committed to men,—that is the way teaching the youth has been described, because it is the teacher who, next to parents, has the moulding influence on the young people of the family and of the church. With the development of a system of schools that combine theory of the class room with practical demonstration in shop and on the land, there comes to teachers a broader sphere of usefulness and responsibility than was ever dreamed of in the days when the teacher and students met only in the class room.

We have been considering the responsibilities that should be borne by students in the school of activity, responsibilities to see that work is well done; that the standards of the institution as to conduct are maintained; that the spiritual atmosphere of the school is advanced. These responsibilities cannot be evaded by the student who is really qualified for a Christian training school.

THERE are other responsibilities that rest primarily on the instructors and managers of the institution. Sometimes students look with envy upon their teachers, thinking how hard their own burdens are, and how much easier it is to be a teacher or one in authority. They look forward to the time, when, as they say, they

From a chapel talk by Doctor Sutherland.

will not be under rules, but can do as they please, and when others will look up to them. The work of a manager looks easy to them. But the program of the conscientious Christian teacher is much more strenuous than the program of the student.

God measures a person by his ability to serve, and any one who stands in the position of leader in a school, especially a school of activities, should find a burden of responsibility resting upon him that calls forth all his capabilities.

As the work of a school grows more

complex and the activities multiply, the teachers are apt to complain of the difficulties of the way. They may be tempted to return to the old and stereotyped way of conducting a school where about all that is required of teachers is to "hear recitations." But there is no life in that method of teaching. The temptation to revert to former methods reminds one of the experience of Peter and other apostles on the Mount of Transfiguration when, not knowing what else to say, suggested that they build there three tabernacles. They were ready to settle down, to rest satisfied with the progress they had made. But it is that contentment, that desire to rest from one's labors, that longing to curtail growth because it calls for a stretch of the powers, that spells old age and declining powers. In our work we need the renewal of youth

THE SECRET OF POWER

Only an ugly lily bulb
Buried in dark, cold earth.
It sighs, it cries;
It yields, it dies.
And lo! new life is given birth.

Transformed in wondrous beauty rare
A new creation, O so fair!
No mortal knows just *how* or *why*,
The secret is,—It HAD TO DIE;
Then God His marvels could show
forth.

—Selected.

which is promised to those who connect closely with the Lord and who cooperate with Him in His activities on the earth.

Their health shall spring forth speedily; their strength shall be renewed like the eagle's.

ORDINARILY teachers are not in the habit of working side by side with students. In the school of activities their ability to do this is tested to the limit. "All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute."

From this it is evident that teachers are not merely to get work from students, but they are to act as teachers of the industries, and as time passes efficiency in each department should be greater and greater. There should be marked progress. Many a man is a good worker in his own harness, on his own farm, or in his own shop, who makes a miserable failure of an effort to head a manual labor department in a school. To be an expert workman and a good teacher also, is a rare combination, for in the ordinary business life the teaching spirit is sadly lacking. The commercial spirit predominates. Each man is for himself. There are but two classes, the boss and the bossed. But in the school of industries the spirit is different. The boss is replaced by teacher; the underworker becomes a companion and co-laborer. This is the ideal condition.

THERE is a step further in this cooperation between teachers and students in a school that combines work and study. The responsibilities are many, and the wise teacher shares these responsibilities with his students. As young people demonstrate their ability to carry burdens, the teacher should divide responsibility as well as work.

Teachers do not always sense the greatness of the work. They may not realize the rapidity with which the Lord would have the institution expand. As every member of a church should be set to work, so every student should be encouraged to bear burdens. It is often harder for teach-

ers to divide their responsibilities with students than it is for the students to assume responsibility. The young adapt themselves more readily to new conditions; it is easier for them to adjust to the new ways of the modern school.

Strong faith must be exercised by teachers when they turn over to students some difficult problems of an institution. But it is the duty of teachers to recognize talent. They should be keen to select men and women of ability and to direct students into the channels where their talents will be used to the best advantage.

"God has appointed to every man his work according to his ability. It is by education and practice that persons are to be qualified to meet any emergency which may arise, and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility."

IN the church each member is supposed to have a definite assignment of work. So it should be in the school. Sometimes older workers hesitate to loosen their hold on things, because they fear the work will not be so well done if they turn it into other and younger hands. But the trust that is shown by sharing responsibility with students encourages them to rise to the emergency. It is in this way that the body of workers for the future is to be trained. We cannot expect God to raise up workers to do the great things that need to be done in this world, unless we are willing to train young people by these methods.

"If the farmer fails to plow and sow, God does not by a miracle prevent the results of his neglect. Harvest time finds his fields barren,—there is no grain to be reaped, there are no sheaves to be garnered. God provided the seed and the soil, the sun and the rain; and if the husbandman had employed the means that were at his hand, he would have received according to his sowing and his labor."

It takes similar wise dealing with students to develop in them the spirit and ability of Christian workers.

A new type of school is demanded by the world, a school in which students associate closely with teachers who are doing things. Such education is a live thing. It demands teachers and leaders who are

alive to conditions in the world, and who are full of activity to meet present needs.

It is a wonderful privilege to teach in these days and a wonderful privilege to be a student in a school that is working out these methods of practical training for burden-bearing.

FLOODS IN THE CUMBERLAND VALLEY

FROM newspaper reports and by means of the radio friends at a distance have known of the flood conditions in and around Nashville. Messages have been received by members of the school family expressing anxiety as to their safety and comfort. We are glad to report that while the floods have caused considerable inconvenience by stopping traffic, preventing patients from coming to the sanitarium, and interfering with the water pumping of the institution, yet the family has been in no danger.

The fields along the river have been from six to thirty feet under water. The pumping plant, located on what is known as the one-hundred-acre tract, has been entirely under water and it was necessary to tap the lines on higher ground and use the tractor to pump water. The school campus is high ground and the nearest approach of the waters of the river were on on Neely's Bend road between the school and Madison station, about half a mile from the school. From the sanitarium porches could be seen a broad stretch of the waters to the west and south. For several days the only way to reach Madison station was by detour over a rocky road, with wagon and team.

Nashville has been a keen sufferer from the floods. Several thousand people were rendered homeless. Many business houses in streets bordering the river were flooded, and the property damage has been heavy. The highest previous record of the Cumberland was in January, 1882. The flood record this year exceeds that by several inches.

A spirit of thankfulness is ours for protection at this time. It is one thing to read of floods in distant parts of the earth, and another to see the waters coming on with irresistible force in your own community. Floods and fires, storms and earthquakes,

should make us more earnest than ever in our devotion to the work the Lord has set as our task. As never before laymen of the church should be in preparation for the work God would have them do.

FORMING NEW CLASSES

TWELVE months are included in the school year at Madison, and this year the time is divided into quarters. Each quarter has two divisions, and a student carries class work one half the quarter and the second half he is a full-time worker in some manual department.

The winter quarter opened the first week of the New Year. Aside from routine work in academic subjects, there are several interesting classes in session. Mr. Walter Wilson has an enthusiastic group of young men in the auto-mechanics class at the machine shop. In the Printing Department Mr. McClure has a class in linotype work. The group in the Mechanical Department are with Mr. Standish in mechanical drawing, and some domestic science students have sewing with Mrs. Bertram. The laboratory facilities of the institution include not only good equipment for teaching college classes in the sciences, but for the printing office, mechanical arts building, machine shops, diet kitchens, treatment rooms, food factory, and extensive agricultural interests.

Class work and practical experience in department work are closely associated in work at Madison and fortunate is the student who has this all-round training. It fits for a life of usefulness in any field to which the student may be called.

THE URGE FOR A PRACTICAL EDUCATION

ONE meats on many sides the demand for a practical education for the young people. Teachers and school managers are facing a change in the curricula to meet the demands of the hour. From the standpoint of the church, we meet it with considerable force. There are hundreds of young people who hunger for an education they cannot afford to pay for with cash. They welcome the opportunity to work while they are taking their training.

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age provided for in section 1103, Act of Octo-
ber 3, 1917, authorized March 26, 1919.

Work for expenses is not the whole problem, however. The work becomes a part of their training for a life of usefulness. It is felt that young men and women should not be taken away from the problems of life while they are in school. The schools of the prophets, as their work is outlined in the Scriptures, were equipped to keep students in touch with the activities they would follow when school days were over. These schools are a pattern of the schools we need today.

H. G. Wells, the well-known English writer, puts it tersely in an article for a popular magazine, "As early as fifteen or sixteen, a youth should be brought into contact with realities and kept in contact from that age on. That does not mean that he will make an end of learning then, but only that henceforth he will go on learning—and continue learning for the rest of his life in relation not to the 'subjects' of a curriculum, but to the realities he is attacking."

Our schools should lead students to determine the realities they are to attack in life, and then they should plan a program that makes those realities a part of the daily education. This is Madison's plan of operation.

ITEMS OF NEWS

FRRIENDS of Miss Samantha Whiteis will regret to hear of her severe illness at Lawrenceburg. She is now recovering from pneumonia. Miss Whiteis has had a wide experience in medical evangelistic work in connection with institutions in this country and she spent a number of years as missionary in India. She has been a most faithful worker on the Madison school faculty and for the past three years

has been a leading spirit in the establishment of the branch sanitarium at Lawrenceburg.

IT was a pleasure to have with us for six weeks, Mr. M. P. Pro Pal, field secretary of the Jewish Tuberculosis Relief Association, who is interested in vegetarian principles of diet and came for work under Mrs. Sutherland in dietetics and cooking. He plans to have a vegetarian cafeteria in Cleveland, Ohio. Mrs. Pro Pal spent Christmas week-end with the school.

AMONG the students entering for the winter term are Mr. and Mrs. Arben Carpenter and Mr. and Mrs. Fred Hanson who motored from their home in the state of Washington. The young men are interested in the Medical Evangelistic Course and the young women have been admitted to the Nurse-Training Course. Mr. R. C. Kinsey and family motored South from North Dakota, Mr. William Jones returned from his home in Enterprise, Kansas, to complete the Pre-Medical Course, LeRoy Spurgeon came from East Tennessee, and James Gardner from Atlanta.

AT Madison there is no holiday vacation. The majority of the students live at a distance that makes home-going out of the question, and so the family plans to have a pleasant and profitable time together. Saturday evening the annual mission offerings were taken. Assembly Hall was artistically decorated and a program of music accompanied the taking of donations from the tree. The next evening the young ladies of the family entertained with a program that called forth many expressions of appreciation. A week later the young men returned the compliment with an interesting program of music and song, recitation and discussion.

PLEASE SEND US YOUR ADDRESS

THE little sheet is wonderfully helpful and enlightening," says one reader. In order to correct the mailing list we are asking all who desire to have the SURVEY continue its weekly visit to send us by the first of February your name and full address. If any change is necessary, send both the old and the new address. Thank you for an early reply.

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A New Order of School

WHEN the Madison school was established something over twenty years ago the founders had the benefit of counsel from an educator of long experience who advised that the institution should not be patterned after some of our older schools. "In our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message."

From the instruction given it was evident that the new school should seek to relate itself closely with the affairs of life in a more practical way than that followed in the older type of school. Electrical apparatus, automobiles, and other inventions have made many changes in the manner of living, and the people of this old world are being hustled on at a rate of which they never dreamed a few years ago. These are reasons, if there were no others, for making changes in the way of educating the young people of the day.

In various places schools are changing their manner of operation and are remodeling the curriculum to meet changing conditions in the world. They are getting away from the stereotyped form of education. Gleaned from Doctor Sutherland's chapel talks.

and revamping programs to bring students in contact more closely with the realities of life. There is a certain unrest among educators as they see the need of change and look for some remedy.

These ideas were urged upon the founders of Madison and they were encouraged to connect with class room work such industries as agriculture, the care of cattle and poultry, fruit raising, carpentry, other industrial pursuits, and the care of the sick. We were told

IN THE SCHOOLS OF THE PROPHETS

THE pupils of these schools sustained themselves by their own labor in tilling the soil, or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade.—*Education.*

that an education of this character will be of untold value to students when they enter foreign fields as missionaries, and that wherever they may be it will make them a spectacle to men, to the world, and to angels, and that it will hasten the coming of the Lord.

In this new school at Madison students were to learn to prepare healthful food, to make their clothing, and to love a simple manner of life that, in these days of extravagant living, would be a special blessing to them. We are told that when hardships come, trying times and persecution, this practical type of education will enable the student to carry the gospel to many other fields.

SOME OF THE PROBLEMS

THERE were many things for the founders to consider in this practical

education, the training that would put students in daily contact with the problems that must be met when school life is over. Madison must have teachers that believe these things and that are willing and able to so teach that the students will catch a distinct vision of the work the Lord would have them do. If properly trained in these methods, students will be largely self-supporting in their missionary activities. Such training will give them standing room in whatever mission field they enter. They will be able to carry their message with less expenditure of money than others. They will be *doing* missionaries rather than *talking* missionaries. People's hearts are reached by the doing of kind deeds when they are not moved by mere words.

The older type of college education was largely a word education. It consisted mainly of talking and writing. The new college is not satisfied with studying about things; it requires the student to do.

To develop a school that does not follow the beaten track, that launches into some of these more practical lines, is not the easiest thing in the world. The effort does not always meet with commendation. Educational reform has always been a difficult feat, yet during the past twenty years a number of institutions have digressed from the formal way and are experimenting with practical methods.

A MODIFIED PROGRAM

THE new type calls for some alterations in the daily program. A number of progressive schools have adopted the method of allowing students to carry only one major subject with one or possibly two minors. The calendar time for a subject is shortened while the daily recitation period is lengthened. This enables a student to complete a subject in a shorter time than on the program of several subjects continuing throughout the year.

This method has other advantages. It requires uniformly better teaching ability. It calls for more intensive work on the part of the student. Students and teachers are brought in closer contact than heretofore and students are held more rigidly to a definite task. There is little possibility of slipping past the subject that is disliked and stressing the favorite sub-

ject. The attention is not distracted by a variety of topics, but the student is encouraged to concentrate on one.

This intensive method of study is the one followed by adults when they are out of school, and the method in school trains for more and better study habits when school days are over. Madison teachers have been following this plan for twenty years, and more, and they would not think of going back to former methods.

One reason manual subjects are so often dropped from the school curriculum after a brief trial is because they are not given the required amount of time. The method of one major subject at a time, gives opportunity to place the industries in their proper relationship to other parts of the educational program. The student has time for manual subjects, and time to see things accomplished while he works with the teacher of the industries.

With this alteration in the program students have a definite period to devote to manual work. Intensive class work is followed by a period of intensive manual exercise. Among the schools that have tested this method are the Engineering Department of the University of Cincinnati, and Antioch College, also in Ohio. The College of Medical Evangelists at Loma Linda, California, is following this plan during the first two years of the medical course. Madison is now in its fourth year on this plan.

ONE advantage Madison finds in the plan is the opportunity it affords students to carry on campus industries. It also enables the school with student help to conduct a successful vegetarian cafeteria and treatment rooms in Nashville, activities that would be impossible on the other method of school work. The school likewise conducts vigorous projects of fruit-raising at a distance from the school campus. At times, help goes from the school to units in other places, the student spending his work period with the unit, alternating with another student when he himself takes class work.

Students are not altogether without other activities during the time they specialize on their major class subjects. Many young people come to us deficient in the common branches. They are poor readers; in spelling they are a law unto themselves;

to decipher their handwriting puzzles even an experienced teacher. During their life at Madison students are expected to strengthen themselves on these weak points. It is the law that no course can be finished until the student has passed a satisfactory test in the common branches.

There are other things that everyone recognizes as essential to the all-round worker such as students from Madison are expected to be. And so the school requires men students to have some ability in handling horses. They should understand simple carpentry. They must be able to give first aid to the sick and injured and simple treatments to the sick. A man should know how to prepare simple food, to care for his room, and to do simple repair work on his clothing.

A woman is expected to pass a test in bread-making, cooking, dietetics, plain sewing, laundry work, and simple activities in the garden.

The course of an educational institution is fraught with some difficulties when it endeavors to give creditable work in the class room and at the same time lays proper stress upon the common things of life. The training at Madison teaches the dignity of labor. Students are expected to get wholesome recreation from some things that others may call drudgery. In such a school both teachers and students should be enthusiastic for the plan.

College has a new meaning to such teachers and students. School life is not tame and uninteresting in the midst of such activities. Campus experiences are intensely interesting. Madison wants life in school to be so like life beyond school-room doors that students will not have to make any radical change in thought, act, or behavior when their training is over.

COURTESY, RESPECT, AND OBEDIENCE

THE text for the Sabbath morning service conducted by Eld. I. D. Richardson is found in the first verse of Isaiah fifty-eight: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression." With it he placed the words found in the first verses of Second Timothy four: "I charge thee therefore before God, . . . preach the

word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

This is instruction to the man who stands as spiritual leader of the people, the minister in the church. Men do not care to hear of their shortcomings. Paul tells us that, especially in these last days, men's ears will itch for something besides reproof. The world has little respect for the things of God, and it is an easy matter for the spirit of the world to filter into our schools.

The young people come to our schools from homes of varied standards. Their judgment is not always formed and they may not always recognize the evil they encounter. In the school they should be sheltered from many influences they met before coming here. They are receiving constant instruction and righteousness is exalted before them. Some have known little about discipline in the home. They meet rules and regulations when they enter school that are new to them. They have been accustomed to having their own way. Here they find rules that must be obeyed, standards that must be maintained. This is good for them, although the natural heart sometimes rebels.

It is the duty of teachers and ministers to lift up their voices in warning, to rebuke, to reprove, to exhort, but always with long-suffering. The minister in a large city church found the young people of his congregation slipping away from the path of right. They were more interested in cards, and the dance, and cigarettes than in the message he was endeavoring to give. That minister had missed the opportunity to save his young people. When a warning message was needed, he had been inclined to apply the soft-pedal, and he awoke to find his youth were lost.

The spirit of reverence for older people and for ministers of the gospel should be one of the foundation stones in home training of children and young people, but not overmuch of it is seen these days. The spirit of the age is against it. I visited a home one time in which I saw a beautiful sight. After the evening meal, the mother was busy for a time with her duties, while father and the eight sons and the visitor sat talking in the sitting room.

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Presently mother entered. Immediately those big boys rose to their feet and stood at respectful attention until mother took her accustomed seat beside father. The visitor carried in his mind the picture of that respect for many a year. In many homes today the law of God is reversed, parents obey their children, and obedience, one of the fundamental steps in the education of the children for lives of usefulness and happiness, is forgotten in their training.

In the home should be taken the first steps for self-government. "The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control." When a baby is born his little brain is like a clean phonograph record. As he uses his eyes and his ears, as he begins to receive impressions from the outside world, his brain registers those impressions. He should be spoken to in gentle tones. As he grows he should be requested to do things rather than be commanded, but from infancy he needs to learn to obey. Students who have learned to obey in the home seldom have any disciplinary troubles when they are in school.

THE night was bitter cold, and old Shep found it impossible to keep her litter of pups warm in the barn. So father brought the basket to the house and turned the puppies loose on the stones beside the great fireplace. The little fellows warmed and grew playful instead of going to sleep as the hour indicated they should do.

Shep was the target of their attacks. They pulled at her ears, they bumped over her body, they barked, and they tussled with her. She finally rose from her attempt to sleep, gave a low growl, and the puppies retired to a safe distance, and with wonder in their eyes looked first at her and then at one another.

Presently they grew bold and again made the attack on mother Shep. They bombarded her. They rolled and they tumbled. Again Shep rose from the floor, looked at the puppies, and this time gave a decided guttural note. Babies retired to a distance, lay on the floor with heads on paws, relaxed, and soon all were fast asleep. Mother had spoken; twice she had instructed them. Nothing further was necessary. Shep was a wiser trainer of babies than some human mothers.

AT the trial of certain young men in Chicago, a case that attracted wide attention because of the perversity of the youth, a young stenographer was taking notes. Dressed in the fashion of the day, she stopped from time to time to roll a cigarette. When the judge asked a question, she startled the court with an answer, prefaced by the words, "O, you silly." And the court dangled its hands helplessly in the face of this example of modern lack of respect.

We forget what it means to our children when we fail to teach them to obey father and mother as they are growing up in the home. "Help the child to see that parents and teachers are representatives of God, and that as they act in harmony with Him, their laws in the home and the school are also His." By a judicious training in the home for self-government the child may become a law-abiding student in school and citizen of the nation, as well as a lover of God and a worker for Him.

It is the young people who have not been obedient at home who think they can slip past the rules and regulations at Madison. They need the checking up that comes to those who have not learned to maintain standards of Christian conduct. We need the discipline that comes to us here, for we are getting ready for a home with the Master. The Lord tells us a great truth in the statement, "To obey is better than sacrifice."

Some people say, "I appreciate every visit of the little sheet."

"I enjoy it immensely."

"Mark me up for 1927. I cannot afford to be without your weekly sheet."

"I want you to know how much we appreciate the SURVEY and how much it has done for me and mine."

The Madison Survey

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No. 4

The Lord's Work Calls for Quick Action

IN the present Sabbath school lessons we are meeting a number of circumstances which emphasize the importance of moving rapidly when the Lord gives us a message. Philip would never have met the Lord's appointment with the eunuch down in the borders of the desert near Gaza had he procrastinated. When the Lord said, "Go," Philip went at once. When the message Philip was giving brought the listener to the gospel story of baptism, they found themselves by the side of a stream, and at once advantage was taken of the situation and the eunuch was baptized.

The Lord gave Peter a vision of the work he should do for the gentiles. At the same time, but in another city, He gave Cornelius, the centurian, a vision directing him to send for Peter to interpret the Scriptures and enlighten his mind. In relating his experience to Peter, Cornelius rehearses the vision and then says, "Immediately therefore I sent to thee."

There was no delay on the part of Cornelius. He was a military man, having men under him to whom he was accustomed to give command, and when he spoke his will was carried out. That was his training as a government employee. Had Cornelius parlied, results might have been altogether different. There was a time to act, and he acted. When his men reached the gate of Simon the tanner and asked for Peter, Peter had his vision fresh in mind and could not gainsay the call of the Lord. Cornelius acted immediately, as he told Peter. On the other hand, when the call came to Peter, he delayed not, but went immediately with the men from Caesarea.

The Lord has a way of doing things quickly, for we read in the second chapter From Sabbath sermon by Doctor Sutherland.

of the Book of Acts that when the disciples were all of one accord in the upper chamber with hearts in tune, "Suddenly there came a sound from heaven as of a rushing mighty wind." That was a sudden manifestation. God has His work timed and He expects men to be ready to act when the time comes. Through the wise man we are told, "To every thing there is a season, and a time for every purpose under the heaven." It is an unfortunate thing to be unprepared when the Lord calls for a move.

GOD does not suffer delays in His great plan. Everything in the universe works together to fulfill His designs. The Scripture teaches that when a man is led by the Spirit of the Lord, he will do things on time. One sign of the last days is the tendency to postpone action. Men will talk about acting, but fail to act. Time is short and the Lord desires His people to be wide awake, ready for any emergency.

Philip might easily have reasoned that the message he had for the Ethiopian needed further explanation, but he had sowed seeds of truth and the Lord accepted the burial of that man in baptism. Seeing water, the Ethiopian inquired, "What doth hinder me to be baptized?"

Cornelius listened to the gospel at the mouth of Peter. His heart was touched and there was no procrastination on his part. He took a definite stand in harmony with the new way of life that had been presented to him. It was the desire to do things quickly that brought to Cornelius and his household the outpouring of the Spirit. It is a willingness to do as the Lord directs, and to act quickly in these days, that will bring to members of the

church the blessing of the Spirit and power to accomplish still greater things for the Master.

IN the education of workers for the vineyard of the Lord this idea of promptness in the work for the Master should be stressed. It is a spirit of the age to postpone connection with the Lord's work. Christian service may be the thing we want to do, but not just now. A few days ago a letter came from a man whose heart has been stirred by articles in the SURVEY. He writes that years ago he was trained for missionary work, but admits that he has commercialized his talents. As he works for the world his thoughts are stirred from time to time. His conscience tells him that he should be directly connected with some enterprise that will give him opportunity to help people who need help, something that will afford opportunity to give the message he professes to believe. But for twenty years that man has stifled his conscience. He has postponed doing the work that his better nature tells him he should be doing. He finds himself making excuses for his present work and attempting to satisfy his mind with reasons for his delay. That is a pitiful place to be in,—the world wanting all that Christians can give; Christians equipped, educated to do a good work for the Master, and yet selling their ability for a paltry wage.

THE school that trains workers for the Lord needs to take these things into consideration. It should be located where there is land to cultivate. There should be shops and industries, the work in these departments entering into the education of the students. Students and teachers in a school of this type who are doing real things, become a spectacle to the world. They are watched by angels as well as by men. The school that is dealing with these real things will teach the students to do things NOW.

It is a great art to do things on time; it is a divine art. It is easier for students to study about doing things than it is for them to do the things themselves. It is easier to plan to have things done by other people than for a student body and its teachers to keep up all the odds and ends of work in an institution, be-

cause this requires that each one do his share of the work ON TIME.

In schools of former days we trained ourselves and our students for tomorrow. We looked forward to things we were going to do. Today in the school of activities one requisite to meet the efficiency test, is ability to do things, the right things at the right time.

A host of people come to us for education who are like machines operating on three cylinders. It becomes the business of the school to get such folks to operate all four cylinders. There is not much power in the four-cylinder machine that is hitting on only three cylinders. The machine may look all right. The parts may all be there. It may make a good appearance so long as it stands still, but let that machine attempt to do something and the defect shows up. God is not willing to give us of His power for accomplishment so long as we are satisfied to run on three cylinders. He is telling us to clean up, to get in our place, and be ready to move with accuracy, with precision, with power at the time He tells us to move.

A part of the inefficiency of our workers is due to indecision. They have not definitely determined what is their place in the work of God. "Indecision soon becomes decision in the wrong direction." Madison works on the basis that a student who does not know what he is in school for, who is not here for a definite line of training, is in the wrong place. Madison students should know that they are where God wants them. They should decide quickly after coming, if they have not decided before coming, that the Lord has a definite work for them, and that they are in line for that place. We are told that long delays tire the angels. The work of God in the earth calls for promptness and decision on the part of workers.

God might have given Cornelius the truth without sending him to Peter, but He wanted Cornelius to know of His church on earth. He wanted Cornelius to come face to face with men through whom the Spirit of God was working. And the Lord knew that Peter of all men needed the experience of giving the truth to that centurian.

In all our work for the Master, and for people to whom the Master sends us, it

is well to remember that the worker gets out of the experience as much as the one to whom he is sent, and sometimes he gets more. For this reason delay in doing the Lord's bidding often means defeat to the worker.

WHO SHOULD ATTEND SCHOOL AT MADISON

THE school at Madison was established to accomplish a very definite line of work. Its purpose is to train men and women for lives of usefulness along lines of self-supporting missionary endeavor. Its special field of activity is the South, although it is deeply interested in missionary work in foreign lands and fully realizes that the training received in the South is of special advantage to workers called to more distant fields.

It is time for greater activity on the part of the lay-members of the church, and Madison offers the layman a training that will enable him to use his talent to advantage in the great harvest field. With medical missionary work in view, with health-food work in mind, with equipment for rural school work, there are hundreds of men and women in our churches that could become a power for good. Many who are now practically idle need the inspiration of a training and the vision that comes from connection with an active school which gives the all-round training found at Madison.

Madison cannot accept students indiscriminately. It has a right to know the purposes and qualifications of its applicants before they come to the school. And it makes every effort to become well acquainted with its applicants before advising a move. Application blanks are furnished and letters of recommendation are required of applicants, and no one should come to the institution who has not first received a definite statement of his acceptance by the faculty.

Madison can accommodate a limited number of families in its student body, but it is evident that while single students, who are otherwise qualified for student life, may be able to earn their expenses by work while they are in training, families cannot expect to do this. Definite arrangements as to financial obligations must be made by all applicants, and when

heads of families are admitted, it is with the understanding that their work will be supplemented with cash in meeting expenses.

Men and women who contemplate taking part in some self-supporting missionary enterprise should be free from any burden of debt. Such work as the students from Madison are doing in rural schools, in rural sanitariums, in city treatment rooms and health-food centers, calls for all the strength and ability and means at their command. It is not wise to attempt this work until they are free from other financial obligations.

The harvest field is ripe; the opportunities for usefulness are without number; and everything possible should be done to arouse to activity those who have a knowledge of the message for today. At the same time much wisdom must be used by families in which there are a number of children still too young to take any active part in the work. Such families have their first mission field within their own borders.

It is an inspiring sight to see young married people dedicate their lives to the work of the Lord, and if their preparation for His work has not previously been completed to see them begin their lives together in training for some definite field of service. There are hundreds of openings for consecrated teachers, nurses, dietitians, cooks, farmers and mechanics, stenographers and bookkeepers, in the great field of activity which Madison represents. Let such answer the calls.

The South is a progressive section and young men trained for medical work may well look in this direction. In the conduct of rural sanitariums, and of city work intimately connected with a rural base, we have many calls for medical men who are strong in the ability to cooperate.

Madison is doing all it can to encourage physicians of this sort to locate in the South. It gives a pre-medical training, encouraging its students to enter the College of Medical Evangelists at Loma Linda, feeling that a knowledge of Southern conditions and possibilities will help them to decide on this section as their field when the medical course is completed. Now is the time for young people desiring the pre-medical training to make application

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for next year's work at Madison. Such students should begin their course with the summer term, July 1, 1927. A splendid class of young people are in the pre-medical department at present and we want to see the number increase.

ITEMS OF NEWS

NEW equipment for the X-ray Department at the sanitarium is being installed by Mr. Bruce Hume who worked in the physio-therapy department of the William Mason Memorial Hospital, Murray, Kentucky, and who is now a member of the pre-medical class at Madison.

AMONG week-end visitors were Mr. J. T. Wheeler of the Louisville cafeteria and Pewee Valley Sanitarium, Mr. R. A. Leslie who is developing a sanitarium at Red Boiling Springs, Tennessee, and Mr. Jo Meier who came up from Daylight, Tennessee, where he is assisting Bro. T. R. Treece and his family in community work.

WRITING from California where they are spending about a month in the interests of the Southern work, Dr. Blanche Noble and Mrs. Lida Scott tell of many interesting experiences with doctors, nurses, and teachers who look with favor on the different lines of missionary activity in the Southland. A number of western men and women plan to make the South their future home and field of labor.

FOR a number of years Mr. Thomas Elliott whose home is at Lafayette, Kentucky, has spent some time at Madison each season. Mr. Elliott who is now in his ninety-third year is a remarkably well preserved man, who attributes his good health and many years largely to his temperate habits of living. Mr. Elliott re-

ceived a warm welcome to the sanitarium family this week.

DURING the past week a truck load of operating room equipment was sent to the Lawrenceburg branch of the Madison sanitarium. The capacity of that little institution is overtaxed and plans are shaping to enlarge. Surgeons of the community are asking that room be provided for at least twenty-five patients. A Kohler lighting system, the gift of interested friends, was installed by Mr. Sargent the last of December. The rapid development of this simple little place for the care of the sick should be encouragement to others who are interested in medical missionary enterprises. In the Southland there should be many, many, such institutions.

THE family had the rare pleasure of a series of illustrated lectures by Dr. Herbert Yeuell of Washington, D. C. Doctor Yeuell who is well-known on the lecture platform, has traveled in many lands, and has a magnificent assortment of photographs taken by himself. On Sunday evening he showed the Passion Play of Oberammergau. He is intimately acquainted with many of the families of the quaint village where this play is produced and has been a guest in the home of Anton Lang who represents the Christ. His pictures and the description of the last week of the life of Christ was a splendid review of those scenes which it is well for every Christian to keep fresh in his mind. Other lectures given by Doctor Yeuell took the audience through some of the beauty spots of the country from the Statue of Liberty to the Golden Gate, and showed France before and after the war.

SOME RESPONSES

WE are asking readers to assist in revising the SURVEY mailing list. In order to save expense, it is well to eliminate the names of those who do not care to have the little sheet continue its visits. Please send name and complete address before the first of February if you desire the paper in 1927. Some happy responses to previous notice to this effect have been received.

"My heart burns within me as I read the message of the little paper and I long to be more active in the Master's work."

"I enjoy every issue of the little sheet."

"We have had the SURVEY for four years and rejoice in the progress of the work it represents."

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The Lord's Work Calls for Quick Action

TWO types of education confront one who is giving thought to the training of young people. Most of the people now standing at the head of a family received their education in schools that spent the major part of the time on theory. There was little connection between the lessons learned in the school-room and the duties of the farm or home.

Many of us who were trained in that manner find ourselves called upon to help in the development of another type of training, a type called for by the Lord, which will prepare workers to carry this message to the ends of the world and thereby hasten the coming of His kingdom on earth. It is a serious matter, this question of the manner in which we should train Christian workers, and we have not been left to grope in the darkness as to proper methods.

We are instructed to develop a system of schools that will meet conditions in the world, and train young men and women to carry the gospel into the four corners of the earth. Our schools, schools of the right type, are yet to "belt the world."

THESE schools will call people from the cities because destruction awaits large centers of population. It will train men to make desert places of the earth blossom as a rose. It will develop a class of Christian workers who are able to make

From a chapel talk by Doctor Sutherland.

their living from the soil in those days when oppressive laws force people from their former homes and occupation. The Lord is far-seeing and has given His people instruction that, if carried out, will

prepare them for any emergency. The sad thing is to find so many blind to the underlying principles of Christian education.

All through His life on earth the Master teacher stressed the necessity of doing things. He was a man of action.

His acts were the reflection of the mind of God. His acts brought Him in daily contact with His fellowmen. It is written of Him that He went about doing good. Not only did He as teacher work, but His teachings inspired activity on the part of His students. "If ye know these things, happy are ye if ye do them." Happiness depends upon demonstrating the theory of the truth. God measures a man by his capacity for service. The true, the ideal, in education makes workers of students. They will not be content to study about things; their life is in the doing of things.

Two dangers confront us in the educational world. It is possible to learn many principles which in themselves are correct, but fail to link action with this teaching. Learning stops short with the theory. Again, under the apprenticeship system, it is possible for the student to become an expert hand worker with but a limited un-

SELECTING A LIFE WORK

MANY do not become what they might, because they do not put forth the power that is in them. Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician.—*Education.*

derstanding of underlying principles. He works, but he works in the dark. He works, but knows not why he does thus and so. He is a blind worker.

The first type mentioned, those who have theory without ability to do, are like wells without water, clouds without mist. They have great swelling words, but nothing to back their words.

The second type, those who have been trained in hand but not in intellect, are slaves of labor. Instead of getting pleasure from their occupation, to them work becomes drudgery.

Learning and Doing

THE multitudes group themselves in one of these two classes, but the message will never be carried in its fulness by either of these types. The efficient message, the message with power, will be given by men who know the truth and with that theory have the ability to act. Those who are rightly trained will be constant learners, continuous students, and withal they will form the habit of translating every thing learned into activity. We need today a body of men and women, teachers and students, who are always learning and always doing.

The man who cobbles shoes should be intelligent in regard to the tools he uses and the material with which he is working. The dairy man should be capable of teaching the principles underlying a balanced ration while at the same time he is a model in the conduct of the dairy, for the man who is an expert with his hands only, is handicapped in the matter of leadership. It is the equalization of intellectual and manual training that makes strong teachers and directors.

THESE principles are applicable in the daily life of the Christian. They are likewise underlying principles for the school that is training workers for Christian service. Concerning this method in our schools we read:

"Life is too generally regarded as made up of distinct periods, the period of learning and the period of doing,—of preparation and achievement. In preparation for a life of service the youth are sent to school to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed

in study, and often lose sight of its purpose. The ardor of their early consecration dies out, and too many take up with some personal, selfish ambition."

Parents and teachers have themselves been educated to feel that the youth should be sheltered from responsibility during their period of study. The Lord bids us lay responsibility on them while they are in school. Let them divide time and energy between study and labor, between the acquiring of knowledge and the demonstration of the principles they have learned. This is a hard doctrine, but I am reading the instruction as it is given us in the book "Education," a clear presentation of some of the most vital factors in Christian training. Quoting further:

"Upon their graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and theoretical that when the whole being must be roused to meet the sharp contests of real life, they are unprepared."

Put Young People in Touch with Live Problems

MANY of the misfits in life, many of the failures to meet the world as Christians should, are due to the fact that schools have separated the growing and developing minds and bodies from the activities and problems that should form character. "Even in seeking a preparation for God's service, many are turned aside by wrong methods of education."

What need one expect when from four to ten years of the very best of a young man's life are spent away from the activities he will be closely associated with when his school days are over? A change is coming, and progressive teachers are advocating a system of training in which activity accompanies instruction. This begins even in childhood and is advocated because it is in harmony with mental and physical development. Stevenson in his book, "Project Method of Teaching," gives the following paragraph on the value of activity:

"Every once in a while one observes an individual who knows the right and approves, but does wrong. The only cure for this condition is to develop a habit of action. This can be done most effectually by making the child appreciate the advantages of action and the disadvantages of inaction. . . . It is only the individuals

who are protected from the consequences of inaction and indecision who continue inactive in the face of acknowledged duties. If a habit becomes established, there is no longer question whether a thing shall be done or not; the situation at once evokes a decision and the decision evokes the act."

Teachers should so present every subject that knowledge is followed by action. That was the Savior's method of instruction; that is a vital point in the education we give students who look forward to mission work. The entire church needs to be imbued with the spirit of activity, the spirit to do things, the kind of things that the Master Himself was in the habit of doing.

Lacking the habit of doing things, people are prone to make excuses for their inefficiency. The Savior pictures the market place filled with idlers. He set them to work. The parable describes the marriage supper to which many were invited but few were ready to come. All began to make excuse. One had family cares that forbade participation; another had business appointments that could not be altered. Students develop wonderful ability to make excuses unless doing is made a part of the education. Looking forward to the work of our students as missionaries, we need to develop in them the habit of doing. They need to learn to appreciate the value of action, of doing things on time.

For these reasons schools should be located on the land. There should be connected with them various industries, agricultural pursuits, and mechanical work, the care of cattle and poultry, the feeding of the family and the care of the sick. It is a well rounded education, an education that stresses action as well as intellectual alertness. This is the training that will give missionaries standing room here and elsewhere.

CAMPAIGNING FOR THE SOUTH

TRAVEL for pleasure, or for educational advantages, is a delightful form of entertainment, but traveling with the definite object of building a work for humanity has a zest, a tang (or shall we use the modern word "thrill"?) that is without comparison.

The object, or rather the objects, of our trip of over eight thousand miles from which Dr. Blanche Noble and I have just returned, were two-fold; namely, to tell of the glorious opportunities in the South for laymen of the church in medical evangelistic and other Christian help work; and to secure interested, whole-hearted, and foot-free laymen for work in the South,—those who are willing to give themselves and their ability without stint.

Magazine articles are giving information concerning the spectacular reconstruction period through which the South is passing, a second reconstruction period. There has been an awakening from post-Civil-war lethargy. We read of the astonishing mineral resources of the South, of the agricultural advantages, of the new highways equal to any in the country, of the development of its vast water system, capable of producing one-fifth of all the hydro-electric power of the United States, the water power of the state of Tennessee alone being equal to that of Niagara.

The power of Muscle Shoals can be made available for a radius of three hundred miles, so that now those little discouraged, backward counties may have cheap electric light and power.

The mountaineer, returning from the World War, went back to his home community, his heart fired with an ambition to reconstruct along modern lines and to educate the younger generation. True, Southerners have been considered conservative, but this very trait of loyalty to what they consider the right, is just as tenaciously held when newer ideas are adopted. They understand also the advantages of team work, and in part this accounts for the rapidity of the reforms that are being made.

A new generation has sprung up, educated for leadership, with the strength of youth, and this generation is at work. In every Southern state the Rip Van Winkles are awaking and are active after a period of repose. The South is coming into its own, and we will hear of it more and more. Once we had to see these things by faith that now we behold on every side.

YEAR ago we were bidden to go South and buy land. Land that twenty years ago sold for twenty dollars per acre now

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often brings a thousand. When we chose the South as a field of labor, it was our privilege to foresee conditions of today. "Men may say that it is a waste of valuable time and money for strong young men and women to go out into these hills and out-of-the-way places to labor. Some may contend that we cannot afford to allow young persons of talent to engage in this line of work." "Some may say, We cannot afford to work in a sparsely settled field, and largely in a self-supporting way, when out in the world are great fields where multitudes may be reached."

That was said many times in those early days of this movement, but the instruction continues, "'Cannot afford it.' You cannot afford not to work in these isolated places. If you neglect such fields, the time will come when you will wish that you had afforded it."

We were told that if we came not, we were like the priest and Levite who, in the parable, passed by on the other side. We were told that we had no time to lose. Now it is evident that the Lord wanted us lay-members to have a part in moulding minds that later would have an influence in building up this great commercial empire.

This field lying at our very doors, was to be the object of much attention. "In the South there is much that could be done by lay-members of the church. . . . Shall we not hear of many volunteers who are ready to enter this field?"

A point has been reached in the development of cafeterias and treatment rooms, and small sanitariums operated at the rural base, that makes necessary the return to the South of those students who have finished the medical course. Their strength is needed in a still further development of what has been started. None need fear

there will be no room for the originality and the aggressiveness of the David and Jonathan type of workers. As in the history of Israel when they entered the promised land, there are still nations to subdue, difficulties to conquer.

The cities offer a thousand doors of opportunity that have scarcely yet been entered. From the city center and the nearby country base, the loving hand of mercy and medical aid should be extended to the silent wilderness of the mountains where millions of lonely people are still shut in. They need the education which it is our privilege to carry to them, and a knowledge of the ways of health and more abundant life.

A vision of what may be accomplished in this section by laymen inspired by the word of God, and imbued with the spirit of unselfish service for humanity, had much to do with making our trip a real joy, hope, inspiration, and physical renewal. We were tired when we left home; we were rested when we returned.

We visited Loma Linda and Los Angeles, Hanford, Fresno, San Francisco, and St. Helena, California, and we went to Portland, Roseberg, and Medford, Oregon. Everywhere was the same cordial reception. We hope for reinforcements in the South. We will welcome those who, withdrawing from commercial enterprises, are planning to donate their talents to an unselfish and less remunerative work.

We are home again. It is sweet to be back at Madison with our beloved friends, and we are happy to again be in the harness, under the load of problems that sometimes seem almost overwhelming. Some are overworking. How much we need the help of others, especially the help of consecrated business heads.

—Lida F. Scott.

YOUR NAME AND ADDRESS

THOSE wishing the SURVEY for the year 1927 have been asked to send full name and proper address that the mailing list may be revised the first of February. Please do this at once. We wish to retain on the list all who desire the little sheet.

Some say, "I read it with interest."

"I read my paper, then pass it on to others."

"Let the splendid little sheet continue."

"I long to be with you in the work you are doing."

The Madison Survey

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No. 6

Learning and Doing

IN our educational work we are not left to grope in the dark. Some very definite instruction has been given concerning the conduct of schools whose object it is to train workers for the great harvest field. Among other things we read:

"Before we can carry the message of present truth in all its fulness to other countries, we must first break every yoke. We must come into the line of true education, walking in the wisdom of God, and not in the wisdom of the world. God calls for messengers who will be true reformers. We

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

IN belting the world with the truth our schools will have a most important role to play. From earliest days the educational system has been the moulding factor in the history of the world. God has held nations together by the proper training of the youth. Nations that oppose the law of the Lord exercise their strongest hold on the people through a counter sys-

From a chapel talk by Doctor Sutherland.

tem of education. Israel had its system of education, its schools of the prophets; Jezebel introduced a counterfeit system known as the schools of Baal.

"No exact pattern can be given for the establishment of schools in new fields." Various conditions must be met, and schools should meet these conditions, but this negative statement is matched by some very positive instruction. We read:

"The plan of the schools we shall establish in these closing years of the work is to be of an entirely different order

from those we have instituted. For this reason, 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."

The ideal location of the school is in a rural community. There is something about the farm and farm duties that makes for strength in the training of workers who are to do things in this world. "The usefulness learned on the school farm is the

THE VALUE OF HAND WORK IN EDUCATION

ONE great reason why physical toil is looked down on is the slipshod, unthinking way in which it is so often performed. It is done from necessity, not from choice. The worker puts no heart into it, and he neither preserves self-respect nor wins the respect of others. Manual training should correct this. It should develop habits of accuracy and thoroughness. Pupils should learn tact and system; they should learn to economize time and to make every move count.—*Education.*

very education that is most essential for those who go out as missionaries to many foreign fields. The knowledge they (students) have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands."

We are familiar with this instruction. We have read it many times. The thought is stressed that we must come into the line of true education. We must not, cannot, depend upon the wisdom of the world to belt the globe with the Savior's message. To do this we cannot pattern the schools of today after the older established institutions.

Why is this change called for? There is no doubt that great good has been accomplished by the system of education that has been in operation, but which we are told will not prove efficient for schools training workers for the closing work in home and foreign fields.

The Master's Experience

JESUS did not obtain His education in the established schools of the Jewish church. The Scriptures tell why He was taught by His mother with the Bible and nature as His guide books. "Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marveled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not Mine, but His that sent Me. If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."

The secret of the Master's power lay in the fact that He had been educated to put into practice all that He had been taught. When His mind grasped a principle, that principle was put into practice in the daily affairs of life. He did not hold truth in His mind for the pure love of the principle, but He put that truth to the test in the carpenter shop and in the home until the principle became a ruling habit of His life. In that way principles of truth became living and active.

This was so universally His practice that at the marriage in Cana, when the wine gave out and the disciples hesitated as to what should be done, the mother of

Jesus said to the servants of the host, "Whatsoever He saith unto you, do it." Acting on the suggestion, they filled the bottles with water. Faith in His creative power brought immediate action on their part. Without that faith, they would have seen no results. Had they failed to act when He bade them do so, they would have seen no results.

This principle in the Savior's method of teaching is illustrated by His own words when He said to the disciples, "If ye know these things, happy are ye if ye do them."

Ever Learning But Not Doing

THE Savior did not attend the Rabbinical schools, and He warned His disciples against their methods of instruction. In the twenty-third of Matthew we have His words: "All therefore whatsoever they bid you observe, that observe and do; but do ye not after their works: for they say and do not."

There is no question but what the Rabbis taught many truths, but their activities were not in harmony with their teachings. They did not practice what they taught, and their students were not led to put into the daily life the instruction of those schools. Paul attended these schools of the Rabbis, but after his conversion he wrote the Colossians, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Christ, Paul, and other apostles after their conversion, recognized a fatal weakness in the system of education then in vogue in Greece and Rome. Schools of that type could never "belt the world" with the gospel. Paul and others recognized that this system of "ever learning, but never coming to a knowledge of the truth," had been accepted so fully by the Jewish schools that their students were affected in the same way by these teachings. For this reason Paul told the Corinthians that there was no harmony between the education of the world and Christian education.

Worldly education encourages memory work, the memorizing of principles, with the hope that at some future time these principles may be used, but it lacks the

power that accompanies an education that puts principle into practice at once. The thought of truth is good, but it is ineffective until put to the test in an activity. Brain power is not developed by thought alone as it is when thought is backed by habit.

So long have men been content with the theory of truth without practice that an effort to demonstrate the truth is considered impractical. Because those who hold theory independent of practice are so loth to attempt a school of demonstration, the Lord has to choose men of modest ability to do what the wise are not willing to attempt. As Paul puts it, "The Lord hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in His presence."

History proves that great reforms have usually been carried forward by men educated in the school of hard knocks, who have formed a habit of studying and then doing. When such men receive a ray of light, they at once seek to put it into operation. So unusual is it for men to do this, that an effort to follow learning with doing is spoken of as a "reform."

In the closing work of the message now due the world, we are told that great reform movements will be carried forward by men called of God from the common walks of life, rather than by men from literary institutions. The ability of these men from the common walks is due largely to the fact that they have been trained to accompany learning with doing.

ELEMENTS OF SUCCESS IN MISSIONARY WORK

DURING the week the family had the pleasure of two very interesting chapel talks by Eld. W. P. Dougherty of Chattanooga. Thursday evening the hour for the family gathering is usually given over to handling matters of conduct. When the business of the hour had been disposed of, Elder Dougherty commented upon the advantages to the family of checking up on

themselves, illustrating it by the story of a young woman of his acquaintance.

One day he met this young woman on the street of a large city. She was carrying books with her which indicated that she was working as a bookkeeper, and upon inquiry he learned that she was working for a prominent firm in the city. This young woman had been a very earnest Christian. He asked how she managed her work with reference to the Sabbath, and was grieved to hear her reply that she was no longer keeping the Sabbath.

As he talked with her he found that little by little she had been slipping on a number of things before she came to the place where she was willing to give up Sabbath-keeping. She failed because she did not check up on herself.

In his morning chapel talk Elder Dougherty dwelt upon the words found in John 4:35: "Say ye not, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

He stressed the thought that no one will be a successful leader until he has learned how to properly sow the seed. Many are anxious to harvest. They think of the glory of bringing in the sheaves, but people who are in the mission field for glory do not often gather a large harvest. Harvest comes as the result of sacrifice and work. Often the seed must be sown with weeping. The most successful workers are those who think little of the harvest, but whose thought is absorbed in the work assigned them. They are full of good deeds.

A colporteur once called upon an intelligent woman, and was surprised to find that she already owned a copy of the book he carried. She told him that when ill she had a Seventh-day Adventist nurse who not only ministered to her physical needs, but who had been a great comfort to her soul. As a result of the kind deeds of this Christian nurse, the woman had been led to purchase several books.

A man who was visiting in the city of London stopped to look at the display in a window. Presently a man in uniform laid a hand on his shoulder and asked him to move on. Astonished, he asked the officer what wrong he was doing. The officer replied that his stopping would lead others

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to stop, and so traffic would be blocked. "Keep moving," was the officier's order.

So in missionary work, we must keep moving, or we will block traffic.

A missionary of much experience was once asked to state the elements of success in missionary work. His answer was, "Keep shelling p's." When asked for an interpretation, he replied, "The secret of success in missionary work is to pray, to plan, to prepare, to pour out, and to pull in. A proper working of these words, whose initial letter is p, will lead to success."

The speaker illustrated the importance of work by the story of an old lady and her parrot. This woman had several sons who gave her trouble because they disliked to work. The mother had the habit of saying to her lazy sons, "Go to work, you rascals! Go to work, you rascals!"

The parrot picked up the expression and took apparent delight in repeating the words. One day a group of missionaries met at the home of this woman to consider some of their problems. They talked, and they prayed, but they were not shelling p's. They prayed for a way out of difficulty without really grappling the problem in a practical way. As they were on their knees they were startled to hear a voice saying, "Go to work, you rascals! Go to work, you rascals!"

They caught the force of the instruction, grappled with their problems in a practical way, began to "shell p's," and soon the difficulty was solved.

ITEMS OF NEWS

DURING the week the family had the pleasure of a short visit with Dr. George T. Harding, Jr., superintendent of Columbus Rural Rest Home at Worthing-

ton, Ohio. Doctor Harding who is a member of the board of trustees, is interested in the development of the institution, and looks in upon the family from time to time.

DURING the meeting of bookmen and home missionary secretaries at the Southern Publishing Association headquarters in Nashville, a number of workers from a distance made Madison a little visit. Among these were Eld. C. E. Weeks, of Switzerland, who is in this country for this meeting; Eld. Charles Butterfield, for years a missionary in Korea, who is now president of the Carolina conference; Elds. H. W. Clark, president of the Oklahoma conference, and H. W. Barto, home missionary secretary of the Cumberland conference; also Elds. J. L. McElhany and W. W. Eastman, General Conference workers from Washington, D. C. Elder Eastman spoke at the Sabbath morning service hour.

THE annual Bookman's Convention, held at the headquarters of the Southern Publishing Association in Nashville, brought to this section a number of General Conference workers, representatives from the Southern, Southwestern, and Southeastern union conferences, and local conference presidents, home missionary and educational secretaries. Near the close of that convention a group of these workers met with the Madison faculty, spending several hours in a discussion of educational problems circling about the work of this institution and other self-supporting missionary centers in the South. Among those present were Eld. J. L. McElhany of Washington, D. C., Elds. W. H. Heckman, H. E. Lysinger, M. B. Van Kirk, F. H. De Vinney, O. F. Frank, C. L. Butterfield, B. F. Kneeland, J. J. Nethery, E. T. Wilson, C. B. Stephenson, R. I. Keate, W. H. Clark, Profs. W. P. Bradley, E. A. Pohle, W. A. Tucker and M. E. Olson.

FROM SURVEY READERS

"I have been highly pleased with the SURVEY. I look for it each week-end."

"Through reading the paper we are interested in the activities of the School."

"It is a fine little paper and I pass it on to others."

"It is a steady and welcome visitor."

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In the Training of Workers

IN a school of activities such as Madison, the constant effort to man enterprises, as cafeterias and treatment rooms, rural sanitariums and rural school centers, causes the management to give serious thought to methods of training that will bring quick and permanent results. These centers are serving the public; they must give satisfaction. They are educational centers to which people look for enlightenment, so the workers need the teaching spirit and teaching ability. They must be leaders, and at the same time they must know how to cooperate with others.

When the Master was doing His work on earth He was heard to say, "The harvest truly is great, but the laborers are few." He groaned in spirit as He saw the greatness of the need, the breadth of the work to be accomplished, and the few who were willing to give themselves to its accomplishment. More than once as we have faced situations in the South, that same condition has brought forth the cry, Master, send us workers, for the harvest field is so great and the men to do the work are so hard to find.

THE Savior spent much time with His disciples endeavoring to instill in them the vision He Himself carried of the work to be done. He endeavored by precept and example to make leaders of them, men who would give personal interests second place,

From a chapel talk by Doctor Sutherland.

and who were willing to stay with the work to which He had called them.

Then some testing time would come. Something went wrong in the home of Peter and he felt that he must have a

larger income than the work of the Master afforded. Without counsel he went back to the fishing boats and nets. From a distance the Master watched his efforts. Peter fished all night without a catch. It seemed strange, for in those very waters, with the same equipment, he had in former days done well

financially. What was the trouble that night?

Peter had been given a divine call to a different work. The Master had called him from the seaside to become a fisher of men. Peter had accepted that call and he had been in training with that great world Teacher. When he turned to fishing in Galilee he was forsaking the life of the Master. Had success attended his efforts that night, in all probability Peter would have turned often to his worldly pursuit. The call of the Master would have taken second place in his thoughts. He would have worked for himself with an occasional effort for the Lord, but the Lord wanted all his time, all his effort; and so that severe lesson on the lake that night when the man, weary and discouraged, toiled through the long hours of darkness without any results.

STUDY THE WORD

WE need truth that can immediately relate itself to life, and, with this in view, we want to study God's Word faithfully. Study it in such a way that it becomes part of our lives. That we can call upon it and use it just when it should be used. Gladstone gave more time to God and to his Bible the very days in which he had the hardest problems to face.

—*Recruiting for Christ.*

Hundreds of Christians today are sitting in the fishing boat of Peter. They have been called to another life, but they still seek fish in the old way. "Examine yourselves, whether ye be in the faith. Prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

IN the work God would have His church do in the world, there come crises just as there are crises in individual lives. Success at these crucial moments comes as the result of success in the minor affairs of life at other times, in the habits of thinking and acting which we form when there is no crisis. It is wise for us in times of peace to prepare for the more strenuous times, to train for greater efficiency when the stress and strain is not at its height.

Students frequently make the mistake of thinking that school life is a sort of holiday experience. They divorce education from the realities of life. Many relax in their religious experience during school life, because they are not doing real things that make for upbuilding of character. They are content if they memorize lessons from text books and make a good recitation in the class room.

Students are not altogether at fault in this. Often schools fail to provide facilities for activities that will engage them when they leave school. No burden of responsibility is laid upon the student. It is because of this failure to combine the practical with higher education that many have come to discount the value of college life. They prefer to see young men enter the school of hard knocks. This criticism of school and college life comes as the result of failure to link practical problems with the training of the young.

In Christian schools we abandon old ways and launch into activities that load responsibilities on young shoulders. "It is good for a man that he bear the yoke in his youth," says the prophet. It sobers him, it settles him, it develops the best there is in him.

THE system known as Christian education makes provision for teachers and students to unite in their activities. The school equips for activities that will develop character, and students work in these

activities under the direction of the faculty. These students look forward to hard places in the mission field. If they cannot run with the footmen, cannot bear burdens while in training, what will they do when the weight of responsibility falls upon them in their fields of labor? It is their privilege while in school to run daily with the footmen. If unable to keep pace there what will they do when the race is with horsemen?

Some of the leading characters in history had the burdens thrown on them in the days of their early training. When Israel was trembling under the threats of the threats of the giant Goliath, young David appeared on the scene. His brothers told him to go home and care for the flocks. David replied that he had been in training for difficulties. When a lion or a bear attacked the flock, he laid hold on it and saved the lambs. This, and his faith in the God of Israel, gave him courage to encounter Goliath.

David did not ask for elaborate equipment. He was accustomed to work in a very simple way. With a sling and a few stones from the creek bed he went forth to meet the enemy that had defied the veterans of the army. David had learned to use these weapons in his daily training. When the crisis came he was equipped to meet it. In his daily life he had run with footmen; now he could contend with horsemen.

The little difficulties of school life are to us what the lions and bears were to David in his school on the hills of Judea. The attitude of a student toward these daily difficulties indicates the manner in which he will grapple with problems in the open field. We hope by training students to bear responsibilities while here, to fit them for lives of hard responsibilities in the mission field.

PRACTICAL TRAINING IN DEMAND

THE call for men trained to do things is coming to us from leaders in missionary work in many fields. To illustrate, we have the words of Eld. I. H. Evans, chairman of the executive board of the Far Eastern Division of the General Conference: "It is not so important that men

be educated so far as degrees go, but that they be trained for hard work, and thoroughly trained. Men must be taught the dignity of doing things themselves. Therefore it is necessary, in sending men abroad, that we have men who can do things. It is essential that the man one thousand miles back in the interior know how to do almost everything. Primarily essential in really making him a man, is the knowledge of how to do things."

Eld. O. Montgomery puts it in this unique way: "We need men who have initiative, men who can see things that ought to be done, and can devise ways of doing them without having the superintendent or the president or some director standing right over them, telling them every move to make. Our mission lines are far flung, the lights are scattered at great distances, and sometimes men and women have to stand alone in remote sections. They need initiative.

"And I would associate with this the thought of adaptability. We need men and women who have adaptability to a large degree. In some of our schools I have been asked what I would put as the first qualification for foreign missionaries, and I have made reply that, outside of the qualification first mentioned,—an experience in God,—I would put adaptability. Then I have been asked what I would place second, and I have made reply, More adaptability. The ability to adapt oneself, quickly, pleasantly, sweetly, and even gladly, to the conditions, and to the personality of those with whom they are to be associated, is a wonderful quality."

Prof. C. W. Irwin says: "The training of the hand will be so thorough that, if need be, the student may earn his living by the trade he learns in school."

MADISON A SOURCE OF INSPIRATION

SOME months ago Mr. M. P. ProPal, for a number of years field secretary of the Jewish Tubercular Relief Society, spent a term at Madison, led here by his interest in a vegetarian diet and a desire for some instruction in dietetics and cooking. He writes from Cleveland, Ohio:

"I shall always consider it a great fortune to have had the privilege of being at Madison where I learned a lot more in

a short time than I ever did in my life in the outside world. I am determined now to do unto man what your great institution did unto me. I have also decided to open up a savings account with our great Heavenly Bank of which our good Father is president.

"I gave up smoking and swearing and other bad habits which are unbecoming to a good man, and I learned to confide in God and place myself at His command. It may sound strange to people who don't know, but it is a fact that the Madison school regenerated my heart and my soul. It is hardly possible to describe what effect the school has made upon my life. If I may borrow the opinion of my many good friends, I may say that 'I am a better man now.'

"In view of the fact that you were so liberal in bestowing favors upon me, I am asking you for another favor. On my way home from Nashville we had car trouble. As we stopped at a garage for repairs, it was cold and raining and I asked a farmer to let us (please include my good wife) warm up. The farmer and his wife were very hospitable and asked us to stay for the night.

"We became good friends. I found that our hosts were not in the best physical condition, so my wife and I were glad to share with them our limited knowledge of health principles. We left with them some literature and advised them to take a trip to Madison and consult our good friend, the Doctor. I hope these good people will visit you some day and may even remain as members of your great family. Meanwhile I want to ask you to send them the SURVEY in hopes that the little paper may brighten their ordinary country life.

"I have not been able yet to start a vegetarian cafeteria, but I expect to begin with a whole wheat bakery and distribute the bread. I take it for granted that such is God's will and I dare not interfere."

PLACES FOR ALL-ROUND WORKERS

INSTRUCTION is that enterprises through which to give the message, such lines of work as treatment rooms and other medical missionary activities and health-food work, carried on largely on a self-supporting basis, afford excellent

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training for similar work in more distant fields. The call in these fields as well as in the homeland, is for men and women who are able to do many things, who can enter into the real life of the people for whom they labor. With this idea in mind the management of the Madison school has shaped a curriculum that gives students unusual opportunities along the lines mentioned. Students work and study. They carry a part of the work in many industries. They are learning to meet people and minister to their needs.

An interesting letter from Bro. R. E. Loasby, missionary in Lasalgaon, India, describes some of the activities of the school with which he is intimately associated and adds to the call given by others for men who can do. Readers would enjoy the entire letter from Brother Loasby were there space to give it. He tells of his efforts to start a fruit farm and the destruction of the trees by the white ants; of the young men trained to work among the natives; of itinerating doctors who can go from village to village healing and teaching the people; and experiences of Mrs. Loasby who, during 1926 "treated slightly over two thousand cases, which isn't bad considering she has no help, and has to do her own compounding and helps in the school work."

What opportunities there are for young men and women who really want to be used by the Lord in hard places of the earth. We are inviting them always to come into school for the training that will make them more efficient wherever they may be most needed.

ITEMS OF NEWS

MEN and women who really enter into the life of a unit, as we call the little centers established to carry forward edu-

cational and health work, find it a school for themselves, a character-developer of no mean proportions. Mrs. A. A. Jasperson, writing from The Asheville Agricultural School and Mountain Sanitarium, located near Fletcher, North Carolina, expresses this in the words: "We are all so full of plans for our new sanitarium building. Every body is feeling happy. We have a great deal to look forward to. There is so much to be done and so much in store for us. I do not know of a more ideal existence than to be well and to have one's hands filled with a work for the Lord. I have found my place in the school and can still continue my studies. So at the age when the average woman begins to settle into a comfortable little rut, I find myself with still new worlds to conquer."

THE annual board meeting of the Louisville Health Association, held the first week-end in February, was attended by a number of people from Madison who are interested in the development of that unit. Among those from a distance were Doctor Sutherland, W. F. Rocke, A. E. Putnam, Mrs. Lida Scott, Miss Gladys Robinson of Nashville treatment rooms, Charles Perkins, Miss DeGraw, and Eld. I. D. Richardson who is conducting health schools and has Louisville on his list for the near future. Louisville unit has conducted a vegetarian cafeteria and treatment rooms in the city for several years. They have a sanitarium in embryo at the country base near Pewee Valley, a delightful drive east of the city. At this meeting plans were laid for building roads, developing the spring, and building treatment rooms and further facilities for the care of patients.

IF YOU DO NOT WANT IT, TELL US SO

A PAPER with a subscription automatically stops when the term expires, but the little SURVEY is different. It comes until you ask it to stop coming. Many happy responses have come since we asked readers to help revise the mailing list. Be frank. If you do not desire its visits, tell us so. On the other hand, if you are interested in its message, we are more than pleased to hold your name. This is our opportunity to thank readers for their many expressions of appreciation.

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The Influence of Right Thinking

THE disciples had passed through the most trying experience that man can face. They had severed their connection with the world, in many instances sacrificing position and friends, and for three years had been closely associated with Him to whom they looked as the Messiah. To them this word, Messiah, meant the setting up of a temporal kingdom, and in that kingdom they had each looked forward to holding some position of responsibility.

But instead of a crown their Master had been subjected to the most ignominious death. Their hopes were shattered. Their Teacher and Leader lay in the grave. The little group of followers were already scattering, disheartened and discouraged. Two of them were traveling the road between Emmaus and Jerusalem. Their hearts were filled with sorrow. "As they communed together, and reasoned by the way, Jesus Himself drew near, and went with them."

So full of their own thoughts were these men that they did not recognize Jesus in the man who had joined them. They continued their conversation, rehearsing the events of the past few days, overwhelmed with their grief. Then Jesus opened their eyes, teaching them, as He had endeavored many times before to teach them, that

Christ must die, but that He would rise again. "Their eyes were opened and they knew Him."

"And they said one to another, Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?"

THE CHARACTER THAT WINS

MOSES was called to labor in co-partnership with the Lord, and it was the simplicity of his character, combined with a practical education, that constituted him such a representative man. God was able to manifest His great power through Moses because of his constant faith in the power and in the loving intention of their Deliverer.
—*Fundamentals of Christian Education.*

PEACE IN THE MIDST OF TRIAL

THESE two men who had been fortunate enough to meet and talk with the Savior, hastened into Jerusalem to make known the good news to their companions. As the little company talked

of the things that had happened, Jesus Himself appeared to the company with the words, "Peace be unto you." These were blessed words from the lips of the Master as they fell on the ears of those saddened men. But those men, instead of receiving peace, "were terrified and affrighted, and supposed that they had seen a spirit."

Why were these men terrified? Why were their hearts troubled? Jesus upbraided them for their thoughts of fear.

When giving the disciples their final instruction before the hour of His trial, the Savior had spoken to them words of peace. "These things have I spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

From a chapel talk by Doctor Sutherland.

The last words before the end were, "In Me ye shall have peace." The first words after the resurrection were, "Peace be unto you."

THE disciples were like other men.

They did not have the habit of right thinking. Their hearts were troubled. As they faced the future they had fear thoughts. When a man thinks strong thoughts, thoughts of faith and courage, the thoughts that God wants His followers to think, acting in harmony with those thoughts, the hour of trial and deep distress will not find him faltering. He will be kept in the time of crisis, and his thoughts even then will be thoughts of peace.

"Keep thy heart with all diligence." Evidently it is possible for us to control our thoughts, and so our actions, to a large degree. It is given to us to choose the line of thought upon which our minds are allowed to dwell. We have power to keep the mind on right subjects. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." And there follows the command, "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength."

EDUCATE FOR RIGHT THINKING

IT is most important that the mind be trained to rest on right things. That is the object of Christian education, to so train the mind of the student that it will not wander everywhere, but that it will be harnessed for service in right lines. God does not want His children to carry worry lines on their faces. Through Paul we have the instruction, "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."

The promise is, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." It is impossible to keep the mind in peace except through Christ. That is the reason men not knowing the Savior cannot have the peace of the Christian.

Paul exhorted the Philippian brethren to set their minds on the things that are pure, honest, just, true, of good report, and to let gossip and evil surmisings alone. In order to have the peace promised by the Master, it is necessary to be a good for-

getter. "Forgetting those things which are behind." Forgetting those things which do not make for peace, reaching forward to the things that Christ would have us do and think about.

One great obstacle to peace of mind is the tendency to dwell on things of the past. To dwell on things that we have done that are wrong, after asking the Lord to forgive, causes a state of mental depression. If we dwell too much on our successes, the tendency is to become exalted, and self-exaltation is usually followed by depression.

The wise man thinks of the present and the future. Even in the study of past events in history, the value lies in the lessons we draw for the solution of present problems. The Christian should be a forward-looking individual, full of hope and courage.

THE disciples, speaking afterward of the meeting with the Savior by the way, said, "Did not our hearts burn within us as He talked with us?" That "burning" was the feeling of enthusiasm engendered by association with the Master. It bespeaks courage. The face beams, the step becomes buoyant, the eye lights up, the words are hopeful. There is joy and rest and peace in such thinking.

When a man sets out to follow the Lord, to think His thoughts and do His works, he has the promise that the teacher, the Holy Spirit, will "not be removed into a corner any more, but thine eyes shall see thy teacher; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

There is but one way to be sure the thoughts are right. That is by comparison with the word of the Lord and His law. When we find that our thoughts are out of harmony with His law and His word, we should turn the mind into other channels. Isaiah tells us that the thoughts of God are high above our natural thoughts. To reach these thoughts puts the mind to the stretch.

Day by day as we think we are building for eternity, and the structure that we build will rest either upon shifting sand or on the solid rock, according to the habits we have formed. It is the rock foundation

that will carry us through the strife and stress that eventually comes to every life. It is important that every Christian give himself without reserve to some line of thinking that is in harmony with the Lord's way of thinking for him. Such an occupation will take possession of his mind. All his thoughts will circle about the work he has undertaken for the Master.

Such a life may be strenuous. It excludes much that before was considered a pleasure, but the standards are elevated, and the mind takes pleasure in following the will of the Lord.

The fifty-eighth chapter of Isaiah describes a class of people who are content to give the Lord occasional thoughts. At times they pray and fast and call upon the Lord, but this fitful service is not characterized by the burning heart of which the disciples spoke when they were thinking and walking with Jesus.

When we commit ourselves to a life filled with teaching the Master's ways, healing the sick and feeding the hungry, teaching the right diet for health, and helping men mentally and spiritually, when all our thoughts are busy in such channels, the Lord has promised to guide our minds continually. The life will be one of joy and peace.

When Jesus was on earth He engaged in work to which He could give His whole mind. He had the mind of His Father, and He worked the works of heaven. Even as a child He spoke of being about His Father's business.

VITAL QUESTIONS

IT is well to test our habits of thinking.

Do our thoughts line up with the things we have been told as Christians to be doing? Are we ready for the times ahead of us?

What is the mind of the Lord concerning the city in which our church is located? Should there be here some demonstration of the gospel? Is the Lord calling for a food center in our city in which many may learn to eat without flesh food, tea, and coffee?

Should there be treatment rooms where the sick may be treated without the use of poisonous drugs?

Does the Lord want parents who desire to do right by their children to move to

the country? Do you hear the word, "Out of the cities is my message"?

Does the Lord plan that we should raise the food we eat, so that when strenuous laws are enacted, we will be able to provide for our own wants?

When about your work, in the kitchen or in the shop, are you seeking to know the mind of the Lord? Are you striving to know what He wants you to do to hasten the coming of His kingdom?

*Christian education is a training to grasp the mind of the Lord and then to interpret that mind in our acts day by day. Our salvation depends upon right thinking. We are not safe unless the habit has been formed of thinking the thoughts of God after Him. When we have that mind, our hearts will burn within us with enthusiasm to do things. This sort of life will banish discouragement. It is with this frame of mind that we can obey the instruction, "Never talk doubt or discouragement."

THE STORY OF A NEW DAY

THIS is the subject of a fifty-page supplement to the *Nashville Banner* published on the thirteenth of the month, thousands of copies going to all parts of the country in the "Know the South" campaign. After years of comparative obscurity the great Southland is now coming into her own. There has been a great awakening in industry, agriculture, and education. Everything from a material point of view is upward tending. The Lord knew of this time when He advised us to establish schools on the land, to enter the cities with the health message, to establish sanitariums in many, many places.

Wonderful changes have come during the twenty years that the Madison school has been in operation. The community in which the school is established has made decided improvement. One indication of recent developments is the organization during the past year of the Madison Civic Club. This organization has the benefit of some of the best minds of the state and county and is doing a progressive work.

At a recent meeting, the road commissioner of Davidson county called attention to the fact that this county alone has voted to spend \$800,000.00 per year for the next ten years on its highways, promis-

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ing several belt lines into Nashville. This is in addition to state and federal appropriations. Tennessee is at present one of the leading states of the union in road improvements.

The responsibility of each citizen in a democracy was stressed by the attorney general, addressing the Civic Club. He lamented the fact that criminals are the best organized class of individuals in the nation. Good people are so busy with their own affairs that they do not act in concert. It is hard to get strong men on a jury, and then officials are condemned for weakness in the execution of the law. In a democracy a heavy load of responsibility rests on the individual. Every man should consider himself responsible not only to obey the law himself, but to see that others obey, or are brought to justice.

This individual responsibility for good conduct is one of the lessons the Madison school, by its system of self-government on the part of the students, is endeavoring to instill into the minds of the young people in training here. I am my brother's keeper, as well as guardian of my own conduct.

In this time when every effort is used to draw the attention of the world to the growing South, surely men and women who desire to see the message carried in this land should heed the instruction to establish schools, food centers, sanitariums, and should carry forward other enterprises for the good of mankind. There is a place in the Southland for hundreds of Christian men and women who have the spirit of sacrifice, and are willing to work largely on a self-supporting basis.

In the Nashville Agricultural Normal Institute you will find inspiration and instruction for such work. If not acquainted with the opportunities offered here, send

for information for prospective students. "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 souls for whom Christ died."

"There are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message."

ITEMS OF NEWS

THE Friday evening vesper service was conducted by Prof. M. E. Olson, president of the Fireside Correspondence School, headquarters at Takoma Park, Washington, D. C. He spoke again to the young people on Sabbath afternoon. Professor Olson has had a wide experience in our educational work and is keenly alive to the problems of a training school.

IN the early days of the small rural sanitariums of the South we had to be content with a good patronage in the summer season, but as these centers have developed patrons have come to stay the year-round. Prof. E. C. Waller, writing from Pisgah Institute and Sanitarium, says, "School is full, about one hundred enrolled, and the sanitarium has a good patronage." This is mid-winter. Madison has a similar report. The first of February every room in the sanitarium was occupied and the institution had a waiting list.

MEMBERS of the Nurses' Class from Madison who spend some time with the Lawrenceburg Sanitarium, branch of Madison Rural Sanitarium, are pleased with the experience this gives them in surgery. One physician after another is bringing operative cases to the little sanitarium on the banks of Shoal Creek. The county has begun work on the road passing the institution and soon a bridge will span the creek. Mrs. I. H. Sargent, surgical matron, spent the week-end at Madison and a few days following in some special work at Protestant Hospital in Nashville. Miss Whiteis made a rapid recovery from her illness, and is again at her post of duty.

"I LOVE to hear of the activities of the school and to know that the blessing of the Lord is attending its work"

"THE little paper has a most hearty welcome in our home."

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To Every Man His Work and the Porter to Watch

IT is always a pleasure to the Madison family to have Prof. R. B. Thurber, editor of *The Watchman Magazine*, address them. Sabbath he spoke at the morning service hour, basing his lesson on the words found in the thirteenth chapter of the gospel by Mark, verses thirty-three and thirty-four. "Take ye heed, watch and pray: for ye know not when the time is: For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch."

It is wonderful, that personal touch of the Master implied in the statement that He has given to every man *his* work. Not a work, or the work, but his work, a section of the great whole which he can do better than anybody else in the world. Some of us have found our place and are happy in the assignment of the Lord, but some of the young people take a long time to determine just what the Lord wants them to do. Some, on the other hand, settle the question when they are young, just as Jesus settled the matter when He was about twelve years of age, on that memorable visit to the temple in Jerusalem. But even with Him it took eighteen years to prepare for the fullness of His work.

Blessed is the man who finds his work, and at the close of life can say with Paul. "I have fought a good fight; I have finished the work Thou gavest me to do." Real, true happiness in this world comes only when we do find our place and fill it according to the directions of the Lord.

EACH MAN TO HIS PROPER SPHERE

GOD has appointed to every man his work according to his ability. It is by education and practice that persons are to be qualified to meet any emergency which may arise; and wise planning is needed to place each one in his proper sphere, that he may obtain an experience that will fit him to bear responsibility. . . . If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.

—*The Warfare Before Us.*

THERE is a tendency on the part of the human heart even after hearing the assignment of work, to turn from it because of some real or supposed difficulties. Peter did that. After spending several years with the Master, he turned again to his fishing.

Jesus said to him, "Feed My sheep." Peter was called to be a pastor; to care for the sheep of the flock.

When the Lord outlined Peter's duties, Peter began to think of others, and seeing John, asked what he was to do. Many times we feel that others should do exactly as we are doing. If we are sellers of books, we talk of the blessing of this work and urge others into it. But God has given to every man his individual work. If called to teach, then we should be happy in teaching. We should be filled with enthusiasm for the work we have to do, but we must not feel that every body else must do that same work for the Master, for He has a thousand ways for men to labor in His

cause. When Peter asked about John, Jesus told him it was not his concern. If the Master told John to sit still and do nothing, simply wait, that was not for Peter to question. Peter had one matter to settle. What does the Lord want me to do?

JESUS did all lines of work which are expected of the church. All His followers together are to accomplish what He was doing. He was a preacher and a teacher. He healed the sick and restored sight to the blind. Paul, writing to the Corinthians, divides the work of the church into twelve parts, the twelve lines corresponding to the twelve stones in the foundation, or the twelve gates to the city, and as people find their work on earth, they classify according to those divisions.

These are not worldly vocations, although the exercise of the talents God has given us, and which He expects us to use for Him, are often closely associated with vocations of the world. He expects a man to possess a trade or an occupation which will bring him a support, and He expects us to make our work a spiritual work, a means of reaching the world with the message He has committed to us.

In every church will be found a number of the gifts of the Spirit. If all members work together, they will do a hundred times what the ordinary church is now doing. The members should present a solid phalanx to the world.

Among the gifts is that of wisdom, good judgment that does not come from the study of books, or from other people, but from experience in the things of God. Some people are given this gift while others do not possess it. Another gift is that of knowledge. All need some knowledge, learned by hard work, but some will have a greater degree of it than others. They are leaders in knowledge.

Faith is a gift which all possess to a degree, but some have faith in more than the ordinary amount, and they are the leaders in matters calling for an exercise of this gift.

And so there is to be the gift of healing. Our doctors and nurses should possess this gift. Paul tells us to covet the gift of prophecy, and some in the church should

be strong in interpreting the Scriptures and the spirit of prophecy as given to the church. Others have the spirit of discernment, others the gift of tongues. Some are to be apostles, and others, evangelists; some will be pastors and some teachers. To some who may not be able to lead as teachers or apostles is given the gift of helps. They are only helpers, and their ability is dignified to a place among the gifts of the Spirit.

Others are blessed with executive ability, for in the list of the gifts we read of "healings, helps, governments, diversity of tongues." The higher the executive office the greater the responsibility to serve. The chief executive of the nation is servant of all. So while some have well developed ability to govern and manage, they must recognize that this makes them a servant of men.

When the members of the church with their varied gifts work together in harmony like the parts of the human body, to which the church is compared, then will the work of the Master make great progress in the world.

Going again to the text, the Lord has given "to every man his work, and He commands the porter to watch." There are in the church those who have outgrown the years of active service, but they still want a part in the Master's work. They are not forgotten. They can still act as advisers; they can play the part of porter, and watch. It is comforting to know that the Lord has a place for every Christian; that He assigns the duties, and that there is a work which belongs specifically to me and another for which He holds you accountable.

UNIT WORK AS SEEN BY A STUDENT

I HAVE been at Madison for eight months, and during that time as a member of the student body, I have heard much from Doctor Sutherland and others about the work being conducted in Southern cities and in rural communities by groups of men and women working largely on a self-supporting basis. At times calls come to us to furnish workers for some unit. I have known of some students giving up their class work for a time in order to help a needy unit, much

as some of the students in Battle Creek College, I am told, surrendered their class work in the early days of the church school movement.

It was a surprise and a pleasure when the invitation came to me one Thursday to spend a week-end with the Louisville unit. A number of people from Madison planned to motor to Louisville for the annual meeting of the board that controls that work. Of course I accepted the invitation.

We left Madison in the early morning of a Friday. By three in the afternoon we were at the Louisville cafeteria, a neat appearing building at 626 South Second Street, in a city of three hundred thousand inhabitants. This building was purchased and remodeled for cafeteria purposes by The Layman Foundation. The first floor is occupied by the cafeteria and the second is equipped for treatment rooms. Bro. J. F. Rhodes and wife are in charge of the cafeteria and Miss Margie Hecox is matron of the treatment rooms.

We had a good dinner, then drove to the country base near Pewee Valley, Kentucky, about seventeen miles east of Louisville. The farm is a beautiful site for a school and sanitarium and is approached by a pike following the general direction of the Louisville and Nashville Railroad toward Cincinnati, with splendid residences all along the way. A large farm house on the estate has been converted into a home-like sanitarium. Miss Ruth Lingham, a nurse from Madison, is the matron at present. Other buildings have been remodeled for the workers, and a cottage or two have been added.

At vesper service Sabbath evening and again Sabbath morning Doctor Sutherland gave a practical study from the Scriptures, stressing the needs of the Lord's work, and the spirit that must characterize workers who make a success. The day was full much as it is here at Madison. In the evening the members of the board met in annual session to consider problems of the unit and to plan for the future. I had the privilege of attending these meetings. It was a new experience to me and I listened to all that was going on, for I have found that the work of a unit is no small thing.

In this place they have a number of interests. I have already mentioned the cafeteria and treatment rooms in the city. The farm is looked after by Bro. Herschel Ethington. Mr. and Mrs. J. T. Wheeler have been longest with the unit. They have their hands full, for there is the school for the children of the place, the sanitarium and the family of workers to be cared for at the country base.

The water supply is furnished by a large spring which forms a lake. Plans were laid to build a cement reservoir for the spring water. The road leading from the pike to the buildings is being rocked. Plans were laid for the erection in the near future of an addition which will contain treatment rooms and some rooms for surgical patients. All this calls for a heating plant and other facilities. It interested me to see plans grow, and to find such vitality in a group of workers.

One thing I observe is essential to success in unit work. All workers must be thoroughly converted. The love of God and His work must be uppermost in their minds. When difficulties arise, as they will in all lines of work, the workers must be able to settle their differences according to the gospel plan. They must learn to keep their eyes on the work rather than to be looking for faults in their neighbors and fellow-workers.

The Savior says that in His work we shall have trials and sometimes persecutions. Satan tries in every way possible to discourage workers. When we take our eyes off the Lord and His work we are treading on dangerous ground. We are apt to run from our job as Jonah ran from the work the Lord assigned him.

It takes a one-hundred-percent Christian to do the work for which the Lord is calling. It was an inspiration to visit this unit, and I came home more determined than ever to fit myself for the place He has for me. —Charles Perkins

FOR NEW STUDENTS

THE third quarter of the year at Madison opens the first of April. Those who plan to begin their school work in the near future will do well to have this date in mind. The all-year program of the school, and the privilege students have for earning their expenses in large part, and often

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entirely, by work in connection with campus industries, make this an attractive place for men and women who desire to fit themselves for lives of usefulness in the cause of Christ. No one with the ambition to work for an education need go without training.

Madison's doors are open to Christians who desire to train for active service, especially in the South and along the lines of self-supporting missionary work. Agriculture and mechanical work are stressed as part of the equipment needed by teachers of rural schools. Emphasis is laid on health-food work as demonstrated in cafeterias and sanitariums. Nurses are trained, and cooks and dietitians.

The pre-medical course fits students for entrance to the College of Medical Evangelists at Loma Linda, California. Young men and women who have this line of work in mind should enter with the beginning of the summer quarter, July 1, in order to finish for the fall opening of the medical school. It is none too early to apply for this course.

All students should be eighteen years of age, or over. With application to enter should come letters of recommendation as to character, scholarship, finances, and work ability. Prospective students should receive word of their acceptance by the faculty before coming to the school. Send for a calendar.

HELP FOR THE PRINTING DEPARTMENT

AMONG the industrial departments at Madison, printing plays no small part. From time to time equipment has been added in order to keep pace with the growth of the institution. One of the difficulties is to find men of responsibility who are willing to assist in this department.

Much of the work is done by students-in-training as pre-medics, or for some other line of work, and they are transient members of the printing force.

Mr. George McClure, who stands at the head of this department, needs the assistance of a man who loves the work and who has teaching ability as well as mechanical skill. Correspondence is invited with those who may have Southern work in mind, and whose previous experience fits them to carry some responsibility in this line of work.

When we read that there are hundreds of men and women who ought to be in this work who are still doing little beyond the ordinary business of the world, the conviction is strong that somewhere within the ranks of SURVEY readers there is a man waiting for this place, or some one who wants training and can be fitted for permanent work in the Printing Department of the school.

A WEEK ago Eld. H. E. Lysinger, president of the Tennessee River Conference, addressed the Madison church on the relief of schools. A donation amounting to one thousand dollars was taken to apply on the debt of Southern Junior College, at Ooltewah, Tennessee. Elder Lysinger expressed his appreciation of the debt-free policy on which the Nashville Agricultural Normal Institute has been operated. It is important that we should keep free from the burden of debt. This has been done at Madison by the exercise of close economy and great sacrifice on the part of the workers. It is a great relief not to owe any man, even though this freedom is the price of a small income.

THE family was pleased to have Prof. W. C. Flaiz spend a little time at Madison. Professor Flaiz is in the States on furlough after several years in educational work in South Africa. He addressed the student body twice, giving some interesting problems that have to be met by our workers in Africa.

A PATIENT at the Madison Rural Sanitarium describes the place to his home folks in the following way: "Good food, thorough diagnosis, scientific treatment, restful surroundings, religious atmosphere. I expect to make rapid progress toward health here."

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Standards of Efficiency for Teachers and Students

THE primary object of a Christian training school is to prepare men and women to bear responsibility in carrying the gospel to the world. That is the purpose of Christian education,—the perfecting of the character of the Master in a human being. And what is the character of the Lord? One of His leading characteristics is work ability, the power to create. The universe is under His management, and men who follow Him are expected to develop ability to manage affairs in the Master's work on earth. This is our training ground for our future existence.

In our schools students should be trained to manage all the different kinds of work they are called upon to do. Educational institutions are expected to provide many of the activities that young men and women will be connected with when the days in the school room are over. In every sense of the word, school should be a training for the activities of life.

What do we need in our training schools? One of the greatest needs is men and women to head up classes and departments who have the ability of leadership, workers who are strong as managers, that students leaving the institution may be well equipped to meet the practical prob-

From a chapel talk by Doctor Sutherland.

lems of life. "We need schools in this country that will educate children and youth to be *masters* of labor and not slaves of labor."

ANY person capable of taking a Christian education should be capable of developing managerial power. The teaching spirit should accompany all our department work. There is a science for all kinds of work. This science should be mastered. Students should see the nobility of labor. Mind, heart, and soul should be put into the industries. Students as well as

HOW TO DIGNIFY LABOR

THERE is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. Heart and soul are to be put into work of any kind; then there is cheerfulness and efficiency. Let the educated ability be employed in devising improved methods of work. This is what the Lord wants.

—*Fundamentals of Education.*

teachers should be eager to devise improved methods of operation.

This calls for conscientious work on the part of instructors, and for students of high character and noble purpose who are willing to put their best force into the work of the institution. It calls for undivided attention on the part of teachers and instructors. They are to teach students, not merely assign jobs to them.

Teachers and students should work together, students being taught to carry some of the burdens. Students may be organized into small groups and the burden of certain responsibilities laid upon them, with close supervision by the teachers or department heads. This very plan becomes a means of education to teachers.

Most of those who are attempting the reform in education were themselves educated under different conditions. They have to learn new and better ways for themselves. They are given a wonderful privilege when students are put in their charge, and their test comes when they are required to supervise labor and put business efficiency into the department.

WE are instructed that "it is not a virtue for men or women to excuse slow, bungling at work of any character. The slow habits must be overcome. The man who is slow, and does his work at a disadvantage, is an unprofitable workman. His slowness is a defect that needs to be seen and corrected. . . . When one is forever at work, and the work is never done, it is because mind and heart are not put into the work. It takes some persons ten hours to do that which another accomplishes readily in five. Such workmen do not bring tact and method into their labor. There is something to be learned every day as to how to improve in the manner of labor so as to get through the work and have time for something else."

Those who have slow habits of work are instructed to "give themselves a certain time to accomplish their tasks, and make every move tell. You can choose to become stereotyped in a wrong course of action because you have not the determination to take yourself in hand and to reform, or you may cultivate your powers to do the very best kind of service, and then you will find yourself in demand anywhere and everywhere. You will be appreciated for all you are worth."

One system of education stresses learning and the recitation of lessons; the other system stresses learning by the doing of things useful. To put things learned into concrete form is an approach to the character of God. According to the older system, one is ever learning but never arriving at the thing needed. Paul met this system among the Greeks, the Romans, and the Egyptians.

To be ever learning means that one may have good ideas, but he does not translate those ideas into useful activities. A Christian school must have teachers who are translating the things taught into useful activities. This calls for equipment in the

form of land for agricultural purposes, tools for machinery, stock, laboratories, sanitariums, and other departments of industry. The student in a Christian school will develop an ambition to manage a department so that when he goes forth to a life of Christian service, he will be ready to operate some of these activities for which the Lord is calling.

A few years ago we felt that if we could obtain equipment for a rural sanitarium, for treatment rooms, or a cafeteria, that workers would flock in to carry forward such enterprises. Imagine the surprise when we find that the most difficult part of the program is to find men and women, laymembers of the church, who are efficient to manage such enterprises. The large majority of laymen are not qualified to conduct a business with success even though the equipment is provided. They have not been trained for such activity. Their school work lay along the "learn-and-recite" method. They were content with this method and their whole life has been warped for lack of that other life-giving enthusiasm that comes with the learn-and-do method.

THE great problem before our schools is to train leaders in Christian enterprises, men who are willing to lead out and take as a salary what they are able to make. They must be men who can work in the harness with other men and women, men who can cooperate. Their ideas may not always carry. Their strength will depend upon their own ability to make things go in a practical way.

The people who make a success in this work, whether it be a school or some other educational enterprise, must know how to economize on time. They must be masters of labor and not its slaves. They must be in the work for the love they have for the Lord. They must be strong on cooperation.

Madison could use fifty men and women of the sort described, men who have made a success of their lives and are now ready to devote their time and energy to strong Christian service. Those who are now standing idle in the market place are invited to investigate the situation at Madison. It is time for each one to find his place.

A YEAR OF PROGRESS

THE annual meetings of the Board of Trustees of the Nashville Agricultural and Normal Institute and the Board of Directors of the Rural Educational Association were held the middle of February in Assembly Hall on the school campus. It was a pleasure to have with us at that time Eld. J. J. Nethery, president of the Southern Union Conference, who has come to this field since the meeting of a year ago, and Eld. H. E. Lysinger, president of the Tennessee River Conference, both of whom were made members of the board that operates the school, sanitarium, and other interests centering at Madison. Mr. M. F. Knox, treasurer of the Southern Publishing Association, Nashville, has been a member of the board for a number of years, and attended the meeting.

A review of the activities of the institution during the year 1926 showed considerable progress. The school has reached proportions that were undreamed of when the plant was established. The province of the rural sanitarium has been established. Physicians and their sick patients in increasing numbers now seek a rural institution. The wisdom of closely associating a sanitarium and school has likewise been demonstrated during the past few years. It is the ideal arrangement for the well-rounded training of students who desire to be practical workers for the Master, and patients themselves are the better for the program of education they find in a place of this kind and for the contact they have with fresh, vigorous young people of purpose and Christian character.

IN the line of buildings and permanent equipment attention was called to the following facts:

A six-room cottage has been added to the sanitarium group during the year, and Davison cottage, formerly used by members of the school family, has been remodeled for patients.

A student hospital, the gift of Mrs. Josephine Gotzian and Mrs. Druillard, is a great convenience in the care of the sick of the school family. It is located near the sanitarium, has treatment rooms, two four-bed wards, and two single rooms.

A solarium, the gift of a member of the Funk and Wagnalls firm of New York City, is ready for use this season.

Present facilities are insufficient for handling the water from the Cumberland River, and Mrs. Gotzian's generosity makes possible the installation of a larger filter on the hill near the water tank.

The orchards yielded in such abundance last fall that, on advice of fruit men of experience in this section, an apple house was built. This proved a decided success for both apples and pears. The family is still enjoying apples kept in this storage house which is a great saving over cold storage rates in Nashville.

Facilities for caring for grain crops were increased last summer also, and the farm crops are this year well cared for in a granary that cost approximately \$800.00.

The Poultry Department has been improving. A number of buildings have been added and a cottage in the vicinity of the poultry yards is under construction at present for the benefit of Bro. L. H. Starr, the poultry man.

Last year the Printing Department added considerable machinery. This year the gasoline engine has given place to electric motors, and there are plans on foot to motorize other machinery about the place, for economy in operation and to lessen the fire hazard.

WORK on the central heating plant continues. This was an unusually big undertaking for a small place, but this coming year this project should be completed. The electric plant has been moved from the sanitarium area to the central area, and the large boilers have furnished heat and power for the school area.

Mechanical Arts Department, generously equipped last year, has had about \$800.00 worth of machinery added this year to increase the efficiency of its work. It is an interesting and busy industrial center. With the increase of machinery on the place, it seemed advisable to equip for machinery repair in order to save the high cost of city work. The machine shop put in about \$1500.00 worth of equipment which is operated by Bro. C. R. Starr.

About twenty registered Jersey cattle were added to the school herd during the year. A new industry in livestock is represented by the Angora goats introduced to

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our pastures last spring. A small flock of sheep is kept, and did well during the year.

THERE is demand for expansion on all sides in order to meet the situation, and only a small part of the needs could be met. Students need more room, and the situation was bettered by the erection of three cottages by members of the faculty, thus releasing rooms formerly occupied by them for members of the student body. Messrs Standish, Richardson, and Wilson have now neat dwelling places on the campus.

It is impossible to refer to more than a few of the activities of the year. All is done with one object,—to make possible the practical education of workers for Christian service, giving students opportunity to make expenses, largely if not entirely, while in training. The wage of the teachers and permanent workers in the institution depends upon the net earnings of the departments. No teacher knows what he will receive until the year-end settlement, yet this group of workers last year voted into equipment of various kinds something over fourteen thousand dollars from their earnings. This spirit of generosity, combined with that of interested friends, is making it possible for Madison to carry a student body of about two hundred students.

This is not a school for general education. It is not a place for the student who merely wants a chance to earn his way. It is not for young people whose parents find it hard to support them in other schools. Madison maintains the right to make close selection of students. It offers unusual advantages to Christian men and women of purpose who desire to train for active Christian service in harmony with

the principles of the school, especially for work in the South and along the lines of self-support.

No attention can be given at this time to the related activities in other Southern localities, such as, Lawrenceburg, Louisville, Knoxville, Chattanooga, and other places. But with these and other centers calling for workers of consecration to carry forward a progressive work for the Master, Madison bids only for students of solid character and firm determination to prepare for active Christian work.

ITEMS OF NEWS

FROM Louisville comes word through Miss Margie Hecox that she has just passed the busiest week in the treatment rooms since moving to the new location. Patronage in the cafeteria is improving and the courage of the workers is good.

SOME of the men, with Walter Jensen as overseer, have been putting the stucco base on several sanitarium cottages. Cement walks are being built to Davison cottage and to the diet kitchen. Plans are being drawn for the new administration building which will be located south of the main part of the sanitarium.

THE yellow daffodils were nodding to the breezes by the middle of February, the spirea bushes were showing white, and the pink edges were in evidence on the Japonica buds. A wave of cold swept down from the North, but it was of short duration and the cold was modified as it came South, so practically no damage has been done the fruit in this section so far. On the hillside the plum trees are a mass of white.

“HEALTHFUL FOODS FOR EVERYBODY,” is the slogan of the Food Series Stores of Rochelle Park, New Jersey. Of the Madison food factory products these people write: “Several of your products are so good that they ought to prove excellent sellers, particularly the whole wheat fruit crackers, fruit sticks, sweetened whole wheat crackers, and breakfast crisps. In our opinion these should appeal to both the healthy and the ill.”

“CONTINUE the SURVEY, please. We watch the activities of the school with a great deal of interest.”

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The Just Shall Live by Faith

PAUL was a member of the Jewish church at a time when faith on the part of the masses was weak. He was educated in the schools of the rabbis under men who exalted the traditions of the Fathers, and had to a great degree lost the faith of Abraham, who because of his faith in the word of the Lord, became the founder of the nation. Paul resisted the teachings of the Master and threw his energy and ability as a lawyer against the followers of Jesus until he was struck down in his course.

It was the voice of the Lord heard on that memorable trip to Damascus, that changed Paul's point of view. He was called to work for the Gentile world. He was called to a life of suffering and affliction. From this he did not shrink, because he had adopted the life of faith. He could write from the heart, as he did to the church at Rome, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek. For therein (in the gospel) is the righteousness (the right doing) of God revealed from faith to faith: as it is written, The just shall live by faith."

Following the writings of Paul, we find
From a Sabbath study by Doctor Sutherland.

that he understood the meaning of that life of faith better perhaps than it is understood by most others. To the Corinthians, He wrote, "Eye hath not seen, nor ear heard, neither hath entered into the

heart of man, the things that God hath prepared for them that love Him." The things of God cannot be seen by the human eye. They cannot be understood by any of the senses, as taste, or smell, or touch, or hearing. They are beyond the grasp of these senses. By faith alone can they be

THE TRANSFORMING POWER OF FAITH

IT IS faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every evil trait, and resisting every temptation, however strong. Marvelous will be the transformation wrought in him who by faith opens the door of the heart to the Savior.

—*Ministry of Healing*

understood. When things are once seen, then faith becomes sight, and for spiritual development to continue, other and new things must be grasped by faith.

The man of the world cannot understand the things of God because he has not learned to exercise faith. He must see in order to believe. The things of God are as far beyond him as the heavens are higher than the earth. The man who depends upon his physical senses lives on a plane far below that occupied by the man of faith, but to the man who has the mind of Christ, the things of God can be made known. The righteousness of God, His acts of right doing, are revealed to men by faith. The things the Lord would have men do for the advancement of His cause

in the earth must be understood first by faith. Then as these things are worked out, as they appear to the natural sight, faith gives place to sight, and other things must be taken hold of by faith. When a truth has been grasped by faith and then put into practice, faith is no longer necessary. "Hope that is seen is not hope; for what a man seeth, why doth he yet hope for?"

THE difference between faith and sight is illustrated by this experience of the children of Israel. They were asked to leave Egypt. As the host marched out of the land they found themselves in difficulty. On one side rose the mountain; on the other side was the sea. They were in a narrow pass without opportunity to go forward, and retreat was impossible for the enemy followed close behind them. It looked very much as though they had been entrapped by the Egyptians, and they cried out to Moses in their anguish, "Why have you brought us here to destroy us?"

This people forgot that the Lord had miraculously delivered them from the hand of their oppressors. They forgot for the time being that the pillar of cloud by day and fire by night had directed them to the place they were in. They did not grasp what God had done for them already, or what He wanted at this moment to do for them; but they were told to stand still and see the salvation of the Lord. When willing to obey even though the human eye could see no way of escape, the sea divided and the host passed over on dry land. Paul writing the Hebrews says, "By faith they passed through the Red Sea as by dry land."

The Egyptians, seeing the parting of the waters, attempted to follow in the path of the Israelites, but the waters came back into their place and the hosts of the Egyptians were drowned. The hosts of Israel walked where there was no path; the faith of Moses made that possible. It made a path, for "Faith is the substance of things not seen."

It was not faith on the part of the Egyptians, but presumption, for them to follow where the Israelites had gone. When the army of Israel camped on the further bank of the sea they sang a song of victory, and the record of their cross-

ing the sea by faith was known to the nations all through that part of the world. It was an act of faith for Israel, but it was not an act of faith for the Philistines and others in the land of Canaan, to believe this when they heard about it. Faith had given place to sight.

FAITH is the only means by which the mind of the Lord can be grasped. The Lord loves to have His people exercise faith. Without faith it is impossible to please Him. The life of a Christian will be one of constant progress, a going on from faith to faith. When one experience that requires faith has changed to sight, then the Christian will be ready for another experience requiring a similar stretch of faith, for "The just shall live by faith."

Some Christians are content to live without this advancement. They may have some remarkable demonstration of faith, such as recovery from sickness. On this experience they dwell for years, resting satisfied; but growth in Christian character requires more than this. There must be a continual struggle with hard problems that call for the exercise of faith. We have a right to be happy in the possession of things that have come to us as the result of faith, but we must press forward to still higher development as the result of still more faith.

SOME who claim to understand the mind of the Master have withdrawn from the world in order to carry out what they thought was the mind of the Lord. But Jesus prayed that His disciples be not taken out of the world, but that they live in the world, uncontaminated by the world. The Master desires us to be in the world, on good terms with people of the world, standing as a light to the world, ready to help the world in times of need, and still give our minds to the things of God.

It is not time for us to settle down to a life of ease. When Peter had been with the Lord on the Mount of Transfiguration he was so pleased with the experience that he was willing to remain there. He said, "Master, it is good for us to be here: and let us make three tabernacles." But Peter did not know what he was saying. God wanted Peter and the others not to settle

there, but to go forward in their experiences.

That settling down experience has characterized the history of many religious bodies. The followers of Luther made a great reform. After a time they felt content with the degree of reform they had accomplished and settled to a life of greater ease. The Methodists under the Wesleys led in other reforms. After a time the followers of John Wesley reached a point of contentment, and other reformers had to continue the movement. God's people must not settle to a life of ease. Their progress must continue. The way of the Christian is as a shining light that shineth brighter and brighter unto the perfect day. Christians are to live by faith; not one or two experiences of faith, but by a constant stretch of faith.

One of the last great tests of the church will be on the matter of faith. When the Master comes, will He find faith in the earth? He has pictured the earth as His vineyard. To those who are standing idle in the market place He says, "Go work in My vineyard." The question of wage comes up. "Lord, what shall I receive?" He answers, "What is right." It requires faith to enter the work on this basis. It is a faith that encourages growth in Christian character, a faith such as the Lord wants to find when He comes to claim His own. Day by day we are forming habits. Is the habit of exercising faith in God growing stronger and stronger with us?

HAPPENINGS ABOUT THE PLACE AND ELSEWHERE

Some Class Work.—The thirteen members of the pre-medical course are busy these days with college physics under Professor Tolman. Pretty stiff work, but they enjoy it.

Dr. V. W. Haley, friend of Madison and a special help to the nurses-in-training, continues his lectures. *Materia Medica* is the topic at present.

The class of nurses and others who are studying accidents and emergencies spent several hours at the City Hospital in Nashville this week. Another day they had the benefit of a government film instructing on the meeting of emergencies

in mine disasters. This class is doing good work with Mr. J. G. Rimmer.

The class in Bible Doctrines is especially favored in having as teacher Mrs. I. J. Hankins, and the young people are appreciative of the privilege. Sister Hankins, formerly Mrs. Eli B. Miller, was a teacher for years in Battle Creek College. She has had years in Bible, editorial, and educational work in South Africa. Elder and Mrs. Hankins are making their home at Madison.

Special drill work is conducted in spelling, reading, and penmanship by Mrs. Hall and Mrs. Tolman. No student is allowed to complete a course until he proves his efficiency in these fundamentals.

Students in bookkeeping are doing well under the instruction of Mr. R. B. King. There is always an enthusiasm on the part of students of dietetics and cooking with Mrs. Sutherland. The cafeteria and health-food work is an attractive feature of Madison's training.

Lawrenceburg Sanitarium.—Alternate groups of students have the privilege of work at the branch sanitarium located near Lawrenceburg, about ninety miles south of Madison. Mrs. Presho and Mr. and Mrs. Ray Cave are among the present group who are especially pleased with the situation there and the opportunities it affords.

Thirteen patients was the report this week, which crowds the place to the limit, but a new cottage is under construction that will provide two five-bed wards. Surgeons and patients are watching this growth with interest. Mr. L. D. Hewett has the contract, and good progress has been made in building although some delay has been caused by the rains.

County workmen are grading the road preparatory to putting a twelve-foot bridge across Shoal Creek, which borders the sanitarium grounds. These workmen excavated the basement of the new building for the sake of getting the chert for the road. Four surgeons are bringing surgical cases to the little sanitarium and hospital.

A school has been started for the children of the workers and a few friends living near. The number has increased to twenty, which crowds the present facili-

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building of a school house before next school term. A number of little tots are walking four miles to school. Mr. Carl Henderson is the teacher.

The rapid history made by this little rural institution is quite remarkable, and is another illustration of the effective work that may be done by a group of devoted laymen who will train for service.

Vesper Service.—Mrs. Lida Scott gave the family a report of the trip made to California by herself and Dr. Blanche Noble. They found a number of young people, and some who are older, who are watching developments in the South with the idea of assisting in self-supporting activities in the near future. These annual trips to the West are made to keep the needs of the South fresh in the minds of medical students who are about to decide upon their place of internship and future field of labor.

The South is making rapid strides in many, many directions, and is a most desirable place for devoted Christian physicians. Groups of nurses and health-food workers are already established in a number of cities and are paving the way for a more extended work that demands resident physicians. Such is the case in Birmingham, Chattanooga, Asheville, Louisville, Memphis, and Knoxville.

The Good Health Building recently erected in Knoxville as home of the cafeteria and treatment rooms, has two good offices for physicians on the ground floor. Physicians can send their patients to the treatment rooms on the first floor for treatment and to the cafeteria on the floor above for a well-regulated diet.

Another Rural Center.—A recent trip to Sand Mountain in northern Alabama

ties to the limit, and makes imperative the by Doctor Noble, Doctor Sutherland, and Mrs. Scott, with some others who are also interested in the development of medical work on the mountain, led to some plans that it is hoped are the beginning of a broader work for the community. For a number of years Mr. Raynold Peterson and family and Bro. George Noble and family have lived on the mountain, and school work has been carried on. A building has been remodeled for the care of patients. Often the sick in this community have to send twenty miles for medical assistance, and treatment rooms will be a blessing they have long hoped for.

THE program of a student at Madison is usually very full, but there are times for recreation. Thursday evening, once a month if all things in the student body have been running smoothly, is recreation night. On the latest occasion of this sort an art gallery tested the quick wit of the young people, and gave both pleasure and recreation.

THE annual meeting of the board which controls the Birmingham cafeteria and its country base was held the past week-end. It took to Birmingham Doctor Sutherland, Mrs. Druillard, Mrs. Scott, Mr. Standish, and Mrs. Wallace. A number of cottages have been erected at the country base near Pinson, Alabama; the country base near Pinson, Alabama; the spring is being walled in, an automatic pump supplying water to the buildings. A sanitarium building is the next step in the development of this center of activity.

FROM his mountain home near Mont-eagle, Tennessee, Mr. Lloyd Swallen writes: "Our work is growing and we have to broaden our stakes. We purchased a little place of fourteen acres near Mont-eagle. Mrs. Lela Morgan plans to help with the baking business and this spring she will put beaten biscuit on the market. I am building a barn and putting up fences. A relative in the North has sent us two gas engines, one to pump water and the other to run the flour mill and bread mixer. Surely, we want the SURVEY. It is a letter from home. Mrs. Swallen is with a patient in Florida."

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The Hope of the World Is in Its Young People

IT thrills my heart to stand before a company of young people such as I see here tonight. I appreciate the beauty and strength, the ambition and hopes of the young. To associate with you helps me to keep young. I am glad to have been in your midst for a time. I have often recommended the Madison sanitarium to my friends, but this is the first opportunity I have had to be with you myself. I have never had more careful attention, or more good care than I have received here. May God help me to be worthy of your care.

I enjoy being with students. The president of Yale university once said, "I never ask a student where he came from. I ask him, 'Where are you going?' 'Where are you bound for?' If you want to prepare for a life of usefulness, come right in. If you are headed for perfection, come here."

This body of young people in the house tonight is looking for perfection. You would not be here if that were not so. You want to perfect yourselves for a place in the great conflict against wrong.

Think of the three wise men who sought

From a talk at vesper service by Mr. Noah Cooper of Nashville.

the infant Jesus. We cannot tell whence they came. History does not reveal to us whether they came from the back of the Himalayas, out of Persia or Thibet, but they suddenly made their appearance in

search of the Son of God. We know not where they came from, but they were following a star in order to find the Christ child.

Did you ever stop to think what those wise men must have left behind them? They had left home and friends, property and everything that men naturally cling to. They wanted to find the God incarnate. They

climbed the hills, crossed the streams, tramped through the sands of the desert, risking their very lives for the sake of finding Jesus. These were the wise men, and such we may be, wise men, wise women. You right here in this room have the privilege of following the star in search of Him, over the hills, beyond the mountains and the deserts, across the rivers, on and on in search of the Giver of life.

WHEN you have found the right, have faith enough to live and die for it. Unless this is your ambition, you will not make much progress, the world will be little better for your having lived in it.

MENTAL ATTITUDE AFFECTS THE BODY

THE electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness, or impurity, and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown.

—Education.

I shall never forget standing near Governor Hooper when the monument to the memory of Sam Davis was unveiled on Capitol Hill, Nashville. Sam Davis was a nineteen-year-old boy who was willing to die rather than tell a lie. He was raised on a farm not far from Nashville. As he grew his mother taught him to stand for the right. He was taught to tell the truth always, never to prove a traitor, always to be clean and pure in heart, never to take the name of God in vain.

When the war came Sam Davis went into the army. He was a bright, reliable lad, and because of his alertness he was made a spy. It was his business to visit the camp of the enemy and discover anything that would be of benefit to his own generals. On one of his trips he was caught. He carried valuable information written out in detail and placed in his shoe under his foot. When he was caught, he was stripped and the paper was found. He was condemned to hang at break of day.

WHEN sentence was pronounced the young man stood calm and silent. The officers asked him what he wanted to do. He told them there was nothing he could do. He had been caught with the proof on his person.

The soldiers and officers found it hard to take the life of one so young and attractive. They could not bear to see him die. So they told him that if he would tell them from whom he had secured the information, they would let him live. It would be better for them to punish the traitor within their ranks than to take the life of this young man. They were ashamed to see him die; but when they asked the name of the man who had given him the information, he frankly told them that he could not reveal that fact. He had promised not to tell.

Still they crowded around Sam Davis hoping to find some way to save his life. They sent for the chaplain of the army, and he used his powers to persuade Sam to save his life. But Sam said he would not tell. "You do your duty," he said to the officers, "and with God's help I will try to do mine."

They built a coffin for the young spy. They put the coffin on a wagon and commanded him to sit on it as they drove to

the place of his execution. They tied the rope about his neck and swung it over the limb of a tree. Then they begged him again to reveal the source of his information and thus save his life. Again Sam Davis refused, and the mules were driven from the tree and his body swung to its death.

Those hardened men had tears in their eyes as they cut down the body of the young soldier spy. They wrote to his parents at Nashville that their boy was dead and asked them to come for his body. "You are the parents of a noble son," they wrote. May other boys be reared as you have raised your son to be true to what he holds to be right, a young man who would rather die than tell a lie."

Young men, young women, when you have learned the right, be willing to live for it, and, if need be, to die for it. Money was raised the country over to erect the monument to Sam Davis, the young man who would rather die than do wrong.

THE only way to meet evil in this world is to stand for the right with the spirit of this young man. What greater virtue is there for any man than to live and die for the right. The only way you can do this is to be in close partnership with the Lord. God has said, "I am the way," and it is as a result of intimate acquaintance with Him that this life is possible. You cannot have that close association with God unless you have formed the habit of regular prayer.

Men have many, many other habits, but not as many as should, have the habit of prayer. When we were examining young men for the army, eighty per cent said that they never prayed except when they were frightened. Only seven out of a hundred read the Bible regularly. One of the best men found in the annals of history is the young man Daniel. And the reason he stands ahead of most others is because he had the habit of daily prayer. It was his custom to kneel every morning and evening with his face toward the homeland, and pray to his Father in heaven.

Daniel had been snatched from his home in Judea by a cruel soldiery. He had been taken to a strange country, a foreign land, and when a decree was made that threat-

ened his life if he continued to bow to the God of heaven, he never hesitated a second. With threat of a place in the den of lions, Daniel adhered to his habit of regular prayer. The Bible tells us that "he kneeled as aforetime." That was his custom.

Daniel's prayers did not keep him out of the den of lions, but when he went into the den, the Lord went with him and preserved his life. God will bless the boy or girl, the man or woman, who will stand true to his convictions and who has formed the habit of prayer. You can chop wood, and pray as you chop. Or you can fire the boiler, and pray as you do your work. But with all that, you need to have the habit of regular prayer when you kneel before the Lord. "Prayer is the Christian's vital breath."

START your day with prayer. Do your work with prayer. Livingston was a mighty man of prayer. He went into the heart of Africa where no other man dared to go. He lived with the natives and worked for them until they adored him. When friends begged him not to risk his life among the tribes that were known as man-eaters, he said, "I go trusting in God."

And Livingston died on his knees. The natives stood about him as he prayed. When he stayed on his knees longer than usual, they came near to see if something were wrong and found him dead. They buried his heart in the land to which he had given his life, and then those faithful followers among the savages carried his body to a seaport and shipped it to England. The power in the life of Livingston was due to his walk with God through prayer. Stick to God and He will stick to you.

I am pleased with the cheerfulness of the people here. I like the smiles of the nurses and the good cheer of every one I meet. It is a good thing to learn to smile, not alone in good weather, but in the midst of trials and tribulations. Paul and Silas at midnight, with their feet in the stocks and the blood streaming from their lacerated backs, lifted their voices in prayer and praise.

Then young people, keep growing. As long as you live, keep growing, mentally

and spiritually. Edison, the wonderful old man past eighty years, says he has twenty-seven problems before him for solution. It is his delight to solve problems. It keeps us young if we grow, if we grapple with problems. Keep up your studies. Keep up your music. Keep growing. Enlarge yourselves. Go on to perfection as the apostle Paul admonishes us. "Build thee more stately mansions, O my soul."

LOOKOUT RURAL SANITARIUM

ONE of the most interesting features of a week-end meeting at Chattanooga the middle of March was the gathering of representatives from various places for the organization of a company to operate the little sanitarium, work on the top of the plateau in northern Alabama, commonly known as Sand Mountain, a part of the Cumberland range to which Lookout Mountain belongs.

It was the time of the annual meetings of the Hurlbutt Farm Inc., and the Rural Health Education Institute, two corporations which are concerned with the conduct of a rural school and sanitarium at Reeves, Georgia, and the cafeteria work in the city of Chattanooga. Doctor Sutherland, Mrs. Druillard, Mrs. Lida Scott, Dr. Blanch Noble and Miss DeGraw were present from Madison. Mrs. E. M. Hurlbutt, W. C. Boynton, Prof. W. S. Boynton and Mr. J. T. Whittaker, other members of the board, were in attendance.

At Hurlbutt Farm, near Reeves, Georgia, about sixty miles from Chattanooga, a rural sanitarium was operated a number of years ago, but the building was destroyed by fire. A cottage on the farm has now been remodeled and added to as the beginning of another medical center. Mr. and Mrs. H. F. Meeker are now there to complete the mechanical work, and put the building in shape for patients. They are both nurses who will lead out in the care of patients.

Following these meetings came another which was unusual in its significance. On the night of the thirteenth a dozen earnest men and women gathered to lay plans for the work on the mountain. From their home at Long Island, Alabama, came Bro. and Sr. George Noble, Raynold Peterson, and Lauren Noble. Brother and Sister

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Harboldt, who have spent several years on the mountain but who are now near Asheville, North Carolina, drove two hundred and seventy miles to attend this meeting. And there was the group from Madison, including Dr. R. E. Owenby and Bro. J. E. Baker in addition to the others mentioned before. Some of these people have spent years in the mountain work; others are now for the first time offering their lives to this type of service.

The meeting lasted far into the night as the situation was studied and plans were laid for the organization of a group on a stronger basis than heretofore. It was decided to incorporate so that property will be safeguarded to the work. Brother Noble's family and Brother Peterson donated the land on which the sanitarium building stands. The corporation has an option on a thirty-acre tract owned by Brother Noble, which it can purchase within five years at present price of land. The Layman Foundation gives the use of another thirty acres. Doctor Owenby and wife, Brother Baker and wife, and Brother and Sister Harboldt will give their time to the work of the new institution, taking as a wage what the company is able to earn, and others living near but not able to become full-time workers, will assist in different ways.

A wonderful spirit of cooperation was manifest as these people counseled together for the development of a work in a most needy section of the country. It seemed that the hour had struck to go forward. No one doubted the wisdom of the move and the steps were taken by faith in the word of the Lord and the instruction He has given that families should settle in out-of-the-way places of the South to teach and to heal.

In the company of those directly interested are found a physician, three nurses,

a teacher, a cook and baker, a carpenter, and several who have had experience in Southern agricultural work. The mountain is a typical place for fruit raising and truck farming. The workers will depend upon the soil to supply a large part of their food.

Lookout Rural Sanitarium, this new child of the Southern self-supporting group, will need a good many things in the way of equipment. Arrangements were made for the use of a thousand dollars for the first necessities. We are hoping that friends at a distance, some of whom have been waiting for this very hour, will now be willing to help. Donations of bedding and other equipment for making patients comfortable will be a great help. One friend has already promised a double bed and a number of rugs. If you see a way to assist an infant enterprise located in one of the far sections of the Southland, you are asked to write Dr. Blanche Noble, Madison, Tennessee. She will tell you how your offer can be utilized and how to send it, for she is mothering this new babe.

SOME STUDENT ACTIVITIES

GENERALLY speaking, students at Madison are mature, and settled in their purpose to train for a life of Christian service. If young people with any other purpose find their way into the institution, it is by mistake. The majority of the students are working for an education, that is, they are connected with some manual department that affords work for which they receive credit on such school expenses as board, room rent, and kindred items.

Students who are earning their way in school have a full program, but it is not too full for them to take an active part in a number of other things. Once each week the Ministerial Band has an interesting session. This group is growing in size and activity and their meetings are inspirational.

The Sabbath School should be a real educational factor in a training center for Christian workers, and that is what Madison endeavors to make it. Prompt and regular attendance is insisted upon and scholarship is checked up much as it is in other class work.

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Called from the Fish Nets to a Life of Christian Service

HAVE you ever stopped to consider what wage the Savior paid the apostle Peter when Peter left the occupation he had followed for years and which in all probability his fathers followed before him? He and others were walking by the sea of Galilee, the scene of their labors, when the Son of Man passed that way. He called them to follow Him, and they left their nets by the side of the sea. What was the size of their week-end checks?

As time went on the test came as to their loyalty to the plan of operation Jesus had established. It was different from anything they had heretofore known. We can see the tenor of Peter's thoughts when one day he said to the Master, "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" One hears the disciples reasoning among themselves about like this: We have been with Him now some time and He has said nothing about our wages. We are putting in all our time with Him; we cannot find time to do His work and anything for ourselves. How are we going to live? We may keep this up for a time, but what will the family do? The children need clothes. Winter is coming, and the wife has been

From a chapel talk by Doctor Sutherland.

asking me how we will get the food and fuel needed this season. What shall I say to her? "

Then Peter, more bold than the others, and usually their spokesman, found courage to ask the

Savior, "What shall we have?" What is our wage? How shall we meet the necessities of life? And the Master answered him. His words are wonderful, enduring as the ages: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in

this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

MANY Christians are willing to accept this philosophy of life for other people, or in theory, but when it comes to putting it into practice in their own lives, they falter or turn back after a brief trial. Then they lose all, because the reward is to him that endures to the end. The Lord's promise is that He will never leave nor forsake those who enter into a covenant with Him by sacrifice. If we seek first the kingdom of heaven, if we make right-do-

PAUL AN EXAMPLE IN SELF-SUPPORTING MISSIONARY WORK

BEFORE he became a disciple of Christ, Paul had occupied a high position, and was not dependent upon manual labor for support. But afterward, when he had used all his means in furthering the cause of Christ, he resorted at times to his trade to gain a livelihood. Especially was this the case when he labored in places where his motives might have been misunderstood. It is in Thessalonica that we first read of Paul's working with his hands in self-supporting labor while preaching the Word.

—*The Acts of the Apostles.*

ing our first effort, the Master will add all we need in the way of temporal things.

Peter had been accustomed to regular pay. But the Savior had another method of operation. With Him it was *do* first, and then receive the *wage*. Peter, like men of the world in general, had been in the habit of considering the wage before he decided how much he would do. With him the amount of doing was largely determined by the size of the pay check. This is the world's plan, but Jesus was carrying out the plan of heaven.

THE angels are ministering spirits sent forth to minister to God's people on earth. Can you think of an angel hesitating when a mission is outlined for him; when a call is turned over to him to answer, can you imagine him hesitating, and before going, asking, Lord, what am I to receive for this errand? Jesus worked without money consideration, and He organized a company of workers to operate on the same basis. Those men had to rid themselves of the old way of thinking. Men come into the church today with the world's standards and methods of operation, the world's way of meeting life's problems, but they cannot go into heaven that way.

A man who is possessed of a big share of the worldly spirit works for himself, and he wants a big reward. But that is not Jesus' way. He lived among men, took part in the pursuits of men, did the common things of life with grace, dignified things that other men despised. By this means He was preaching, just as truly as when on the shores of the lake He fed the multitudes or healed the sick.

It was a constant study to those men of Galilee, as they watched the Savior's methods, listened to His philosophy of life, and saw the close union of divinity with humanity. After seeing Him feed the multitude, they were ready to crown Him, but Jesus refused the honor of the world. The disciples saw all this, but when hard times came to them they went back to the world. Peter said, "I go a fishing," and his brethren said, "We go, also."

PETER had a root in his heart that needed to come out before he could be a success in the Savior's manner of life.

It was a root of selfishness, which the Master told Peter must be taken out before he could really follow the Lord. An operation had to be performed on this disciple before he was ready to go forward with the cause to which the Master had called him.

It was following the crucifixion that the disciples, Peter especially, had the most severe trial along this line. After all he had known of the Savior, he yielded to feelings of despondency and went back to his ships and the nets. But the Savior was soon after Peter. After that night of toil with no results, the disciples saw a man on the shore Who called to them, "Children, have ye any meat?" What were they out for?—Meat, of course. Money with which to buy food for themselves and their families.

"Children, have ye any meat?" It must have been rather embarrassing to say, No; but they could not do otherwise. They were not far from shore, and not far from Him who always provides, had they only known it. He had been near even when they were struggling to do things in the old way, the world's way, but they were so absorbed in their own thoughts that they did not see or feel Him.

Now He called to them, "Cast the net on the right side of the ship." What a command! All of us want to cast the net on the *right* side. It is only as our nets are cast on the right side that we have any success. To those fishermen, the result of right-doing was immediate. Failure of twelve hours was replaced by abundant success. No wonder that impulsive Peter cast his fisherman's robe about him and plunged into the water to reach the side of the Master.

THIS was at least the second time he had received a lesson on this point, and his heart was grieved that he should be found doubting again. And the others came dragging their nets filled with fish. The Master said, "Come, and dine." He, the Master of life, had a meal ready for them. "I will provide," had been His promise. That is His promise still.

As they sat together for that meal, one of the last they were to eat with Jesus, Jesus turned to Peter with the question, "Simon, lovest thou Me more than these?"

And Peter answered, "Yea, Lord, Thou knowest that I love Thee."

But it was not enough for Peter to love the Master. The Lord asked, "Lovest thou Me more than these?" Peter's heart had been on material things. He had been thinking of food and clothing, houses and lands, fishing and the sale of fish, to provide for the needs of his family, and the Master asked, "Peter, lovest thou Me more than these?"

It was a cutting question. Three times it was asked, and each time Peter was brought closer to the vital question of love, supreme love, for the things of God that will keep him from turning back to the world and its ways. It is possible to make a great sacrifice for the Lord, and yet keep a root of the old life, so that when trials come, we turn back to the old way of doing things. We lose the vision and go back to the world's way of looking at things.

IT is necessary for the last root of self to be extracted. Three times the Master asked Peter that heart-searching question, "Lovest thou Me?" And each time He bade Peter give himself to the Lord's work without thought of results, without planning for material things. He said to him, "Feed My sheep." "Feed My lambs." Peter was called to be a fisher of men, a feeder of the sheep and the lambs of the fold, a pastor and a shepherd, and he of all others must know the Master's power to provide for those who give themselves to His work.

As we near the end, more and more will it become necessary for men who are followers of the Master to go forth in His work trusting Him to care for them. It is a time for lay-members of the church to do a great work in the world. There should be a flocking to the standards. Men should offer themselves for unselfish service. Never will the work of God in the earth be completed until the laymen unite their forces with those of ministers and church officers.

It is well put by a minister of the gospel in these words: "There is no doubt in my mind but that we are facing days of unusual emergency, when every available force must be mobilized for the finishing of the work. In a little while from now we

shall find it absolutely necessary to make some very strenuous alterations in our program of evangelism. Not to adopt some new ideas of human devising, but to return to the principles for the conquest of the world which were so clearly outlined for us many years ago, and from which we have made such serious departure."

Today the Master is saying, "Lovest thou Me more than these?"—more than others love Me; more than you love the things and ways that have been your habit in the past? Do the things of the world still bear sway in your heart? The Lord needs all our time, all our ability, now as much as He needed all the strength, time, and ability, of the disciples.

OTHER MADISON ACTIVITIES

LAST week the Ministerial Band and the Sabbath School were mentioned as interests that contribute to the education of students at Madison. There are other activities as well.

The mid-week prayer bands take the place of the evening chapel service on Wednesday. The Literature Band is sending out reading matter and writing letters to interested readers. A group of students with teacher leadership is conducting services on Sunday, and several other times during the week wherever they may be invited by neighboring communities. The Young People's Society is an active organization which holds its weekly meeting on Sabbath afternoon.

The school orchestra and the band are a means of education for young men and women that the institution prizes, and they afford a great deal of pleasure to the family as well. Each Monday evening the orchestra entertains the sanitarium family. Rehearsals under the leadership of Mr. C. F. Davis of Nashville, come once a week for each group.

The system of self-government carried out by the institution affords students a training in discipline and self-control that is often lacking in school life. Through committees, on which are associated students and members of the faculty, the conduct of the school is regulated, offenses are dealt with, and the entire company is educated in matters of discipline, law-making, and law-enforcement.

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Through a system of committees and department meetings, every student has the privilege of an intimate knowledge of the operations of every department of the institution. In an industrial concern such as Madison, this means opportunity for the student to familiarize himself with many lines of business, such as the operation of a vegetarian cafeteria and treatment rooms in the city, the conduct of extensive farm, garden, and fruit activities, the operation of shops doing wood and iron work, printing, sewing, weaving, shoe repairing, harness-making, and with a many-sided medical work.

What opportunities our young people have these days of all-round education! A course in a school of the type of Madison is a wonderful preparation for a life of usefulness in the service of the Master. "The blessings of an all-round education will bring success in Christian missionary work. Through its means souls will be converted to the truth."

CALLING FOR WORKERS

SOME very satisfactory responses were received after SURVEY readers heard of the need at Madison of workers in the Printing Department. We hope to see several workers in this line entering the South in the near future.

Madison has other needs. The operation of cafeterias and treatment rooms in a number of Southern cities lays a burden on the home base that must be met by the addition to the Madison family of a number of efficient men and women interested in medical missionary activities.

Calls for cooks and dietitians come frequently. This is a line of work that should be attractive to a large number of Seventh-day Adventist lay-members. Madison offers the training, and makes it possible

for students of the right sort to make their expenses very largely, if not entirely, by work, while the training is in progress. Young people of devotion, and heads of small families who are willing to unite in cooperative work for the Master, are invited to consider carefully and prayerfully the opportunities offered in the South for self-supporting work. Let us hear from those who have talent for health-food work. The Master Himself was a feeder of the hungry, and He has committed to us a message of good health. Many people want this message and it is our privilege now to answer the call.

ITEMS OF NEWS

TWICE recently Eld. H. R. Gay, who is in charge of the Book Department of the Southern Publishing Association, Nashville, has spoken to the family at the Sabbath morning service hour. The principles of religious liberty were presented by him at the first of these meetings.

DENTAL work for members of the Madison family has always been an item of considerable expense. An office has been fitted up and Dr. W. A. Matthews of Nashville spends one day a week at the sanitarium for the benefit of local patrons. Doctor Matthews is interested in the training work of the institution, and the service he is giving is very much appreciated.

PLANS for a new sanitarium cottage, which will be virtually a part of the main building, are now in the hands of the architect. Demand for accommodations at the sanitarium are so urgent that work on this building will be rushed.

THE two-ward cottage at Lawrenceburg is nearing completion. It is an attractive addition to the rural sanitarium. Plans have been completed for the erection at once of a six-room cottage on the banks of Shoal Creek west of the other buildings of the group. Commendable progress is reported on the road from Lawrenceburg in preparation for the cement bridge across the creek. The latest word from Lawrenceburg is that they are full to overflowing.

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The Lord's Work Develops Character

A YOUNG man of twenty years, Mr. Blackburn by name, was talking to a friend, Mr. Adams, about his own desires to train for some service in the Master's vineyard. He said, "My heart is set on being a medical missionary. I believe there are great opportunities for service in that line of work, but I do not have the money for a course in school. If I get the training, I must work for expenses."

Mr. Adams replied, "I sympathize with you in your desire to train for greater efficiency. I know a school in which you can get the training and meet expenses while you study. You will find that chance at Madison. You will be in the South, a land of opportunities, a needy field, and a great place to develop character. You will run across difficulties. There will be obstacles to overcome, but these will strengthen your character, and you may find that the Lord has a special place for you in that section of the world."

A few days later Mr. Blackburn with suitcase in hand, stood on the platform as the train pulled in, which was to carry him to the Southland. As he boarded the train and bade Mr. Adams goodbye, he heard the words from his friend, "You will find it a great place down there for character growth."

As the train sped on, Mr. Blackburn was musing on the words of Mr. Adams, "A great place to develop character." I do not see why he lays such stress on the development of character, thought the young man. What has that to do with my training and work as a medical missionary? What did he mean the other day when he said, "God may have a special work for you down South"?

VISITING A UNIT

A FEW years pass and Mr. Blackburn is again seen. He is still in the South. He is attending a meeting of a group of workers who are operating a rural sanitarium and a cafeteria and treatment rooms in a large Southern city. It is Sabbath afternoon and the workers are relating experiences in connection with the work, and expressing their hope and courage in the promises of the Lord. The work of the group has been difficult, and Mr. Blackburn is anxious to see how these workers meet difficulties.

Mr. Daniels, leader of this group, rises to speak. He is a young man who entered Madison to train as a nurse, or for the treatment room work, but an urgent call came for some one to take charge of a unit that was struggling, so he consented to postpone his training for a time and help

OUR COOPERATION NEEDED IN THE MASTER'S WORK

IT is the very essence of all right faith to do the right thing at the right time. God is the great Master-worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels of working. If His people are watching the indications of His providence, and stand ready to cooperate with Him, they will see a great work accomplished.—*The Outlook.*

meet the emergency. He is still leading that unit.

It is an inspiration to hear his ringing testimony as he expresses his determination to stay by the work to which he feels the Lord has called him. His spirit is one of faith and confidence.

One by one others in that group tell of their experiences in giving up things that have been dear to their hearts, plans they had for future activity that were surrendered when they saw the necessity of a work God was saying should be done. One is struck by their faith and determination. They do not intend to give up because of difficulties even though sometimes seemingly mountain high. They are learning to trust God. They are developing that living faith that will remove mountains.

AS Mr. Blackburn listens to these reports of courage, he recalls the words of Mr. Adams, "It's a good place to develop character." As the workers tell of their sacrifice of personal plans for the sake of the work they are doing, he thinks again of Mr. Adam's counsel, "The Lord may have a special place for you down South." He thinks again of his own plans and ambitions which have been changed, or given up one by one, as the burden of responsibility has been laid upon him. Like the unit workers to whom he has been listening, he finds himself doing a work that was not in the program he outlined for himself, but which now he would not surrender for the world.

How can these people get so much joy out of life in the face of the sacrifice of personal plans? That seems to be a part of the Lord's training for a character that will meet with His approval. Little by little selfishness is taken out of the heart. The self that says, "I am going to be, or to do, so and so," is gone.

CHRISTIAN SERVICE IS A MEDICINE

WHAT a blessing it is to have that spirit of submission to God, that willingness to be placed by Him.

"There are many who are not satisfied to serve God cheerfully in the place that He has marked out for them, or do uncomplainingly the work that He has placed in their hands. It is right to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the

duty itself because we would rather do something else. *In His providence God places before human beings service that will be as medicine to their diseased minds.* Thus He seeks to lead them to put aside the selfish preference that if gratified, would disqualify them for the work He has for them. *If they accept and perform this service, their minds will be cured.* If they refuse it, they will be left at strife with themselves and others.

Mr. Blackburn had this thought of the medicine the Lord provides for diseased minds, as he pondered over the work of that unit and the growth of character he saw in the workers as a result of their relationship to the Master.

"God disciplines His workers, that they may be prepared to fill the place appointed them. He places before them duties that they would not choose. If they are willing to be guided by Him, He will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service."

GIVING up our own plans for plans the Lord has for us is a part of Christian training. Putting to work the ability we now have, using present talents in the Lord's service, is the road to greater efficiency. Sometimes we are tempted to consider our one or two talents too commonplace for the work of Jesus. We long to go somewhere else, to develop some greater talents. Then we demand of the Lord to put us where we can use this new ability regardless of the needs of His work.

Another important part of the Christian's training is to work in a unit, or department, that is struggling against great odds. "Some God trains by bringing to them disappointment and apparent failure. It is His purpose that they shall learn to master difficulties. He inspires them with a determination to prove every apparent failure a success. Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, God will make their way clear. Success will come as they struggle against apparently insur-

mountable difficulties and with success will come the greatest joy."

The promises of the Lord are to those who labor for Him. The rest that He gives is not found in doing nothing. The promise of rest and peace is united with the call to labor. "Come all ye that labor." The instruction is, "Take *My* yoke upon you." Allow God to direct you into the work He has for you. "Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me *to-day* in Thy service. Abide with me, and let all my work be wrought in Thee.'"

—George B. McClure.

MUSIC WEEK

ALONG with other interests Madison students give considerable consideration to music. The band and the orchestra are doing good work. This year Mr. Walter Jensen has been leader of the chorus, and some excellent work has been done along vocal lines.

Music Week, March 20-26, was the occasion of special study by the entire family. More time than usual was given to the singing of hymns at the morning chapel hour, and a number of studies on music were given during the week. Friday evening and again on the Sabbath the chorus gave special music, and Saturday evening a musical program was rendered.

The leader stressed the importance of memorizing hymns, and the effort of the week was to arouse an interest in the deeply spiritual music that characterizes a close walk with the Master. We should be noted for our rendering of sacred song. Congregational singing should be one of the spontaneous expressions of the joy of service in the Lord's work. In fact, every Christian should find his place in the Master's cause and should be doing his work so well and in such tune with the mind of the Maker, that his life is real music. The world should see the harmony, should feel the rhythm, of a well organized working force of Christians.

"Rightly employed, music is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul." "There are few means more effective for fixing His words in the memory than repeating them

in song. And such song has wonderful power."

At creation Job tells us that "the morning stars sang together, and all the sons of God shouted for joy."

When Israel passed safely through the Red Sea, the event was heralded to the world in that wonderful "song of Moses."

David established a service with two hundred eighty-eight teachers of music, and the temple service of Solomon was led by four thousand musicians with voice and instrument.

Without doubt David was the greatest song writer of the Scriptures, and Solomon his son, wrote of songs more than a thousand.

Christians should carry a song in the heart, and a song should often be on their lips. In time of trouble song will help drive away the clouds. Song is the wise way to give expression to joy and hope and faith. When the end of this great controversy between good and evil is over, the redeemed will be gathered about the Master, and their song of triumph will ring through the heavens.

The florist says, "Tell it with flowers." It is well for Christians to learn to "Tell it with song."

ADVANTAGES OF RURAL LIFE

THE value of education on the farm is given by Henry Ford in the following words:

"A farmer boy works in the greatest school that ever existed, walking all day long on the greatest textbook 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 gone through school first."

The *Farmers' Dispatch* adds the following paragraph:

"Thousands of men sitting in high places in government, in business, and in the professions of our cities, whose youth was spent on a farm somewhere, will support and attest the truth uttered by Mr. Ford. Take a poll of the successful men in almost any branch of human activity and you will find a majority of them trac-

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ing their origin to a humble home somewhere out in the country, and the more successful they are, the more proudly they point to the fact that they began life on a farm. Mr. Ford suggests the reason for their success. They were able to rise above their fellows because they had a better start. They had an education before the others went to school. What they learned in books was only an enlargement and a development of the fundamentals implanted in their minds by their early environment."

THE *Pathfinder* quotes Prof. Ernest W. MacBride, of the Imperial College of Science, London, who prescribes "back to the wilds" as a cure for subnormal persons and weaklings, and who warns that civilization is in danger through the increase of weaklings due to the marriage of unfit men and women. Professor MacBride says, "If England could transport a majority of its city population to the wilder parts of Australia and leave them more or less to their own resources, those who survived would develop into respectable persons after two or three generations."

OUR own rural schools are established in harmony with the instruction given in these words:

"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."

What statement can be given stronger than this: "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." "Out of the cities is my message."

ITEMS OF NEWS

THE last of March Dr. Mary Dale, of the Madison Sanitarium staff, left for the home of her parents in Los Angeles, California. She will spend a few weeks with friends and relatives in the West before resuming her medical practice in the South.

SOME reader who looks forward to locating in the South may be interested in a four-room cottage with garage space, convenient to Southern Junior College, for sale by Mrs. Fred M. Steele, Ooltewah, Tennessee. The price is according to the amount of land desired.

A HEALTH school, conducted by Eld. and Mrs. I. D. Richardson, is in progress in Knoxville. The interest in health topics is indicated by the fact that Elder Richardson has been asked to address a number of clubs of the city, including the Knoxville Dental Society, the Woman's Club, the Parent-Teachers Association, and the Kiwanis Club.

A TEACHER in a large Southern school spent a little time at the Madison Sanitarium. After returning to her work she wrote: "I am trying to handle my work in such a way that the expenditure of nerve energy will not exceed my income. I have found your cafeteria in the city and often enjoy its food. I keep the whole wheat fruit wafers in my room. I wish I might follow your diet entirely."

ARE you wanting summer school work? Madison has an all-year program with regular class work through the summer. Applicants for the pre-medical course should plan to enter for the term beginning July 1, 1927, in order to be ready for a fall entrance to the medical school. Prospective teachers, nurses, health-food workers, agriculturists, and mechanics will all find profitable work at Madison during the summer months. Send for calendar and application blanks.

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The Significance of Happenings in the East

IN a recent issue of the *Nashville Banner* appeared an article on the trouble in China, which states that Russia is largely responsible for the present turmoil in the Orient. Russia is doing all in her power to make China feel that England and the United States are responsible for the trouble, and that China should do everything possible to free herself from the oppression of these two nations. To this agitation on the part of Russia is attributed the strong anti-foreign feeling that has been manifested in China. The article states that millions of Soviets, organized laboring men, are uniting with the Chinese to destroy the influence of the United States and England in China.

The present trouble in the East calls attention to the prophecies found in the thirty-eighth and the thirty-ninth chapters of the book of Ezekiel. In these chapters the part played by Russia in the closing events of history are plainly recorded. Russia is to be active at that time.

In the third chapter of Joel we are told that at the time of the end the heathen will be aroused. They will beat their farming implements into weapons of war. Nations will meet in the valley of Jehoshaphat. In the sixteenth chapter of The Revelation, it is stated that the river Eurphrates

will be dried up, or that a way will be prepared for the kings of the East to meet at Armageddon, the territory before referred to as the valley of Jehoshaphat.

Students of the prophecies find it intensely interesting to watch the rapid fulfillment of events in the East that point to the conflict at Armageddon. There is another interesting feature of the history we are now making. The prophet Joel tells us that at the very time these events are transpiring in the East, multitudes will be in the "valley of decision."

LUKE pictures this same undecided class in the parable of the wed-

ding supper. The most of those who were invited to that supper were talking about the event, an event which represents the last of earth's history, but they were so busy with their own affairs and the business they were connected with, that they asked to be excused when called to active service with the Master. Joel's company in the valley of decision is the same as Luke's company that asked to be excused from active participation in the things of God.

The nations of the East are lining up for the last great conflict. The heathen are ready to play their part. The way is opening for the kings of the East to go into

WORK TO BE DONE

IF families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine out through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interest becomes so extensive that they cannot manage it without ministerial help.

—Calls to Service.

the great final conflict. Heathen nations will become more and more intense in their desire for battle. At that very time a multitude of people who know these things, will feel the urge of the Spirit to get into the Lord's work, but they will put it off. This procrastination will be the cause of a great deal of sorrow when its results are realized.

Another wonderful statement, intended especially for the people of God, is found in the seventh of The Revelation. It is said that the winds of strife will be held by the angels until the people of God are sealed. Today, He is calling upon thousands of people to enter His work.

WHAT IS THE WORK

WE have been instructed that the cities of America have been sadly neglected. In these cities are living hundreds and thousands of foreigners to whom the message of the hour should be given. "Not all the means that can be gathered up is to be sent from America to distant lands, while in the homeland there exists such providential opportunities to present the truth to millions who have never heard it. Among these millions are representatives of many nations, many of whom are prepared to receive the message."

"Few have felt that upon them rested the responsibility of taking hold of this work. Our people have failed to enter new territory and to work the cities in the South. Over and over again the Lord has presented the needs of this field, without any special results."

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them."

In the East prophecy is fast fulfilling. The feeling against foreigners runs high. To drive them out is almost an obsession. It is a time when thousands of these foreign people living in our own country should receive the message and return to their homeland to teach their countrymen.

Then, too, our own people living in the great cities of America should have a knowledge of the truth for the day. There

will never be a better opportunity to give the message than we have now. For the cities, the health message is an entering wedge. Vegetarian cafeterias, treatment rooms, food centers, rural sanitariums, rural schools, Bible work, evangelical work, all this can be done by laymen who are willing to consecrate themselves to the service of the Master. There are ways by which such people can make a simple living while working for the good of the cause they hold dear.

NOW, when things in the world are becoming more and more intense, there are untold opportunities for self-supporting missionaries. And yet, the Bible tells us that when the people of God are facing these very times, many will ask to be excused from service. They will find what, to them, is a reasonable excuse for not answering the calls for workers.

If you but realized the difficulty to find self-supporting workers to fill the needs of the centers of activity in the South, you would realize more fully the meaning of the parable in the gospel of Luke, when men ask to be excused from the work of the Lord. Where are the men and women of devotion and business experience to make a success of self-supporting missionary centers?

Before the coming of Christ the Jews were very earnest in their preaching about the coming Messiah. They were talking about it often and in many places, but when the Christ was born, and when He began His work of mercy for the world, they didn't recognize in Him the One they had been talking about. "He came unto His own, and His own received Him not."

In the days of Christ the truth was carried to the world very largely by people who had no previous knowledge of it. Today, many people who have for years talked of the trouble to come in Eastern countries, of the awaking of heathen nations for the last great battle, are willing to go on with their worldly enterprises, apparently unmindful of the fast fulfilling prophecies. They are so full of their own affairs that they fail to cut the bands that connect them with the world. Some day, the Lord will say to those who are not

willing to accept responsibility in the great world-wide work of the gospel, "Let them alone; they are joined to their idols."

The history of the Jews of Christ's time should not be repeated by any of those who have long known and looked for the very things that are today transpiring in the world. The end cannot come until lay-members of the church arise to do their duty. There is a work for every member of the church.

WORKERS ARE NEEDED

MADISON is educating workers for the great Southern field. It is a field ripe for the sickle. The cities of the South are ready for the health message, in fact, for all the truth we can demonstrate. The school through its workers is carrying on medical missionary activities in eight Southern cities. We need devoted, efficient workers who are not afraid of pioneer work, men and women who are willing to sacrifice personal interests for a cause.

We could use fifty men and women of this sort today. We need a score of carpenters and mechanics. We are putting up buildings at four rural bases for city work. It is not right that we should pay the world's prices for construction work when there are men capable of doing this very work on another basis. Carpenters and mechanics should find their place in this work as well as teachers, office workers, nurses, and dietitians.

It is not wise for people having large families to come into this type of Southern work, but there are hundreds of men with small families, and single men and women who are needed in this work. And while their help is needed, they themselves need the experience which the self-supporting work affords. Of the openings we will be glad to tell. Write for information and tell us of your capabilities, and of your willingness to cooperate in a great movement for the furthering of the gospel message.

STUDENT LIFE AT MADISON

STUDENTS attending a school of activities have many opportunities not to be found in an institution that confines

its work to the classroom. Some young people regret that in order to obtain an education, it is necessary for them to meet expenses by work. If the matter is looked at in the light of efficiency for service when school days are over, the student who is thrown upon his own responsibility is often the gainer. There is a development of sterling qualities in the student who works. There is need of economy by the student who works, economy of time, and economy of money. In this day of extravagant habits, this training in economy is great gain. The student who makes his way as he studies develops ability for self-support that makes him an asset to the community in which he lives.

Madison wastes no pity on the student who is dependent on work for his education. It respects the man or woman who is eager for advancement and who desires to train for Christian service. Thousands of dollars have been invested by the institution in equipment to make self-support possible for students. A large farm with general agricultural interests is a part of this equipment. Today a group of young men are preparing the soil for the season's crops. It takes a large garden to feed the family.

Another group of men are busy in the orchards. Much of the fruit is raised on the highland rim as the climate there is better adapted to fruit-raising than in the valley.

The city cafeteria gives employment to a group of men and women. Others are working in the treatment rooms. The sanitarium on the campus is filled to capacity with patients, and the nurses-in-training find their hands well filled in that part of the institution. The sanitarium at Lawrenceburg is manned with nurses from Madison. With the opening of the spring quarter, the first of April, the speed wagon was sent to Lawrenceburg with a crew to take the place of the group that had been working there the past six weeks.

It is Madison's plan of alternate work and study that makes it possible to man these departments with students, enabling them to earn their running expenses.

With the opening of spring there is a large building program. The city build-

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ing needs a new coat of paint, and ar-
rangements have been made to do this
work at night so as not to interfere with
the patronage of the cafeteria and treat-
ment rooms. Just now Madison will wel-
come into the student body a number of
carpenters, painters, machinists, printers,
gardeners, and others who desire an edu-
cation for self-supporting missionary ac-
tivities.

Madison is not the place for frivolous
or indifferent students. It is for the seri-
ous-minded young men and women who
desire to devote their time and ability to
Christian service. Those who are inter-
ested are invited to write for a calendar
and application blanks. There is a year-
round program with opportunity to enter
any month. The address is on the front
page of the SURVEY.

TEACHING CHILDREN THE TRUTH

ONE of the vital problems of modern
society concerns the salvation of the
children for citizenship. Something has
changed the outlook of the rising genera-
tion. The spirit of loyalty to parents has
departed. The church has to alter its stan-
dards in order to make an appeal to the
youth of today. "Thrill" has become the
modern expression for enjoyment. Nearly
everything demands a tension that is affect-
ing the minds and the bodies of men and
women.

Teachers say often that it is impossible
to require of students today what students
of twenty or thirty years ago stood up to
easily. The nervous system breaks even in
the young. Thinking men begin to wonder
what is ahead of us so far as civilization
is concerned.

Recently Mrs. Sutherland was asked to
address a club of young married women

in Nashville. She took as her text, "When
the Son of man cometh, shall He find faith
on the earth?" What means are we using
these days to develop faith in children?
Do parents realize that it is their privi-
lege, as well as duty, to educate their chil-
dren in principles of truth and righteous-
ness? Are they establishing faith on the
part of the children in their parents? Are
they as parents truthful with the children?

The large part in education played by
myths and fairy tales, tends to break the
child's confidence in real things. He
knows not what is real and what is fancy.
He cannot tell what is really to be counted
on. Prevarication on the part of parents
encourages untruthfulness in children.
Children who have lost confidence in their
parents whom they can see, will not easily
develop faith and confidence in God whom
they cannot see. A serious responsibility
rests upon parents and teachers to develop
faith, that mental attitude so necessary if
these young people are to live worthy of
their community's respect, and a place in
the church and the work of the Lord.

ITEMS OF NEWS

THE new X-ray equipment at the sani-
tarium is now in operation and the
physiotherapy work is in its new quarters.
The sanitarium is filled to capacity and at
times the student hospital is used to ac-
commodate the overflow.

FOR several years Bro. Leslie Littell
has been working in the mountains of
west Kentucky, scattering literature and
teaching the people. He and his son Fay
Littell, spent last Sabbath and Sunday
with the Madison family. Elder Littell
spoke to the young people Sabbath after-
noon.

SATURDAY evening, April 2, the
family was favored with a musical
program given by Mr. Joe Mangum, com-
monly known as "Uncle Joe." Mr. Man-
gum is a violinist who has been blind
since he was six weeks old. He gave the
family a very enjoyable evening of enter-
tainment. Mr. Rook and Mr. Hart accom-
panied "Uncle Joe" in a number of selec-
tions with a violin and guitar.

"I am in harmony with the type of train-
ing you give prospective missionaries," writes a
SURVEY reader.

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Leadership in Christian Work

THE Lord has a jealousy for His people and desires them to stand as leaders in the world, a light set on a hill, as the Master Himself told His disciples. He has given His followers a truth which, if demonstrated in their lives, makes them teachers and leaders of men. There is power in that truth. It transforms lives. It is attractive, and those who do not possess this life, seeing the effects it brings to those who do have it, are led to search for the cause of the power.

The outpouring of the Spirit on the disciples in the days of Pentecost, and in the early church, gave those men a power to accomplish things that astonished the world. The Spirit was manifest in their ability to do things, to heal the sick, to overcome obstacles, such as prison walls and dangers by land and sea. It was this power that made possible the life of Christ with all His activities, and it is the power of the Spirit in the lives of Christians today that will enable them to duplicate in their lives the works of Jesus.

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

From a chapel talk by Doctor Sutherland.

This is the way Moses put the matter to the children of Israel.

IT is not with the Spirit of the pessimist that Christians today see trouble ahead. The trend of human events is toward trouble, and the people of God have been

warned that it is coming, and that they should be prepared to meet it when it comes. One of the wonders of faith in the Master is the preparation it gives the believer to meet emergencies and crises.

Many of us talk about the time of trouble ahead, and look forward to the time when the Lord

will miraculously feed His people. But it is possible that as we approach that time the Lord will expect us to do some things that will prepare us for the crisis. Instruction is given in abundance that now is the time for those who have faith to leave the centers of congestion, the large cities, and find for themselves homes on the land. These homes are not for themselves only, places of ease and relaxation. They are to be made centers of activity, schools in the broad sense of that term, places of refuge, as it is sometimes stated.

"The time is not far distant when the laws against Sunday labor will be more stringent, and an effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised,

TRAINING FOR MISSION FIELDS

WHAT is needed is schools to educate and train the youth so that they will know how to overcome conditions. There must be education in the sciences, and education in plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it.
—*Fundamentals of Christian Education.*

Agriculture will open resources for self-support, and various other trades also could be learned."

At a time when oppressive laws make it difficult to buy and sell, some people will be able to support themselves by the labor of their hands on the land and with various trades. Those whose faith grasps these statements will even now be finding their place on the land. These rural homes will often develop into schools. They will support a health center and in that way will become attractive to others who need help.

HEALTH-FOOD work is referred to in particular as a means of meeting the crisis that is ahead of us. We have this instruction: "He (the Lord) will impress business men who are Sabbath-keepers to establish industries that will provide employment for His people. He will teach His people to prepare less expensive health foods. . . . Especially in the Southern states of North America, many things will be devised and many facilities will be provided, that the poor and needy can sustain themselves by the health-food industries. Under teachers who are laboring for the salvation of their souls, they will be taught how to cultivate and prepare for food those things that grow most readily in their locality."

Here is stressed, first, the raising of the fruits and vegetables needed for food; and, second, the proper preparation of this food for the market.

It requires strength of character to see these things ahead and to be prepared to meet them as the Lord would have them met. There are treasures in the soil, rich treasures for those who labor with faith. False witness has been borne against the soil. The life of the farmer has been made to appear drudgery when rightly considered it will be an inspiration.

"Farmers need far more intelligence in their work." The Christian farmer who sees the Lord's plan for His people will be a progressive man, a man of intelligence, a teacher in his community. "Men are wanted to educate others how to plow, and how to use the implements of agriculture." Professors of plowing are called for. Plowmen are not in the habit of calling themselves professors, teachers, but they have that privilege, for there is a

science in doing rightly the work on the farm. And these professors of plowing are to train missionaries for foreign countries who there can teach plowing and cultivating and all the science and art of crop raising. They are to raise crops, "eloquent" for the truth. This is a new type of missionary work, a type about which we have heard but little.

YOU have read that men and women who have a piece of land and are able to raise the food they need for the family are called kings and queens. We need thousands of these kings and queens at this time in the message. There are multitudes living in the cities, spending their time and energy in an effort to make a bare living who should find a rural home for their families.

While this is a line of work needed in our own land, it is called for also in foreign missionary work. "Missionaries will be much more influential among the people if they are able to teach the inexperienced how to labor according to the best methods and to produce the best results. They will thus be able to demonstrate that missionaries can become industrial educators; and this kind of instruction will be appreciated especially where means are limited. A much smaller fund will be required to sustain such missionaries."

Our schools are commissioned to teach a number of handicrafts, that along with agriculture will give missionaries in this and foreign countries special advantages and influence. This is a reason for the position taken at Madison that students should find an equipment for many lines of industrial training, and that along with their general education should be afforded an opportunity to make expenses by work. In many ways it is a costly way to conduct an educational institution, but the accomplishment, in the way of efficiency on the part of workers, justifies the effort and the expense. At Madison young people wanting an all-round training for active missionary work have unusual privileges. It is a school open to serious-minded Christian men and women who are ready to devote their lives to the work of the Master.

A CHANGE NEEDED IN METHODS OF TEACHING

THERE is a familiar statement concerning methods of education that teachers in our schools are forced often to face. It reads: "We are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God."

Conservatism is a very common fault. Practically all teachers find it difficult to break from older methods of education. The usual practice is to run in the rut that we found ourselves in as students, to do as our fathers and teachers did before us. But reform is called for among teachers.

This spirit of conservatism among teachers is a point of attack by a number of leading spirits in the educational world. Dr. Charles Alexander McMurray, of George Peabody College for Teachers, puts it this way:

"The modern world is in a process of rapid change and reorganization. It takes a wide-awake, alert person or people to keep up with these changes.

"The school, which is and always has been a conservative institution, has not been able to keep up with the changes. In reality it is very much behind the times. Great changes have taken place in the schools, but they are slow compared with life outside. School books and methods are much as they were twenty or even forty years ago."

"Why is so much of our school work dry and irksome?" asks Doctor McMurray. He answers: "It lacks the stimulus of a life incentive. The school piddles around with a lot of routine facts and seeming trifles, where it ought to be grasping all these details into a larger project significant in life. Every fact must find its place and function in a complete life situation."

IT is Doctor McMurray's idea that life and school should be closely associated, and that the years spent in the school room

should not be divorced from the life the student is to live afterward. He describes in the following way the difference between the world with its progressive spirit and the school with its conservative ideas. He says: "The school and life have parted company. They are not traveling the same road. The world outside is dealing with big enterprises, the school with little things. The schools are still engrossed with particular facts, and those often trivial, with separate details, with collections of small items, on every kind of subject. The modern active world has left those little things far behind."

He admits that some schools are more progressive than others, and says: "A few of the progressive schools are just beginning to open their eyes to this situation and to realize what a big job it is to readjust the school to this completely changed world." He says further: "It is the business of the school, through education, to adjust children to their environment, that is, to the world as it now presents itself.... There is a wide gap between school and life—a gap that makes even high school and college studies seem like a farce; and that is just what business men are saying."

Doctor McMurray makes a number of striking statements as to present educational methods, the truth of which one who has lived in the school room must admit. For instance: "Colleges, like the lower schools, are still tied to the corpse of the dead past." "The schools are under the compulsion of reorganizing the field of study on the present life basis, that is, large enterprises and institutions operating in our environment; not artificial surveys, but full rich life units, which duplicate the actual life processes."

THE Doctor's criticism of class room work is given in the following language: "The whole method of treating school subjects is not only superficial, it is disintegrating. It fosters shallow and broken habits of thinking. It loads the mind with details and miscellaneous knowledge and sets up the vain hope that some good fairy will come along and unravel the confusion and mystery."

Wonderful instruction has been given us as to the proper location of the school

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in connection with rural environments for the very purpose of connecting the developing mind of the child in the closest way with the things of life, the growing plants and animals, the raising of food, the care of the sick, and the making of a comfortable place of abode. With our schools are to be connected enterprises, such as health centers, health-food places, sanitariums for the care of the sick, diet kitchens, treatment rooms, and schools linked inseparably with the things of life. While in the course of training, the student should have access in the most intimate way with problems of the live world into which he will be pushed when he is through school. It is well if he can receive his first lessons in economics by earning the bread he eats as a student. He will be a better man, more nearly equipped to be a desirable citizen, if he learns these things.

WORKING AMONG THE MOUNTAIN PEOPLE

OVER in the mountains of North Carolina, Bro. and Sr. H. S. Anderson, formerly of California, are doing an interesting line of medical missionary work. From a letter received recently we take a few paragraphs.

God has been very gracious to us in restoring health to a number in this vicinity who had been given up by their physicians and friends. As a result of our drugless ministry, an interest has sprung up on every side. Some of these mountain people come for miles through the woods, over almost impassible roads, carrying unbelievable burdens of apples, pumpkins, and other things that they bring as an offering, and to ask us to visit their sick. They tell us that they have heard we help people get well without drugs.

One day as we were in Old Fort a man introduced himself to us. He stated that he had been in a hospital for a number of weeks without receiving any help. He begged us to do something for him. A few days later a lumber wagon

drawn by a team of mules found its way to our little haven known as Pine Cove Sanitarium.

As he unpacked his belongings he set several bottles of medicines on the dresser. He explained that without the use of these he was subject to convulsions. We had a little quiet talk with him at bedtime, explaining the cause of his trouble and the probable way to recovery. We told him that he need not take the medicine to prevent the convulsions for we hoped to reach the cause of his trouble in another way. He was a man who cared little for the things of God. However, after giving him a light supper and making him as comfortable as possible for the night, we had our family worship. His door stood ajar. I gave him hydrotherapy treatment before going to bed, explaining that this should help him sleep, and he did sleep. That was the end of his hypos. He stayed with us three months and left a well man.

A few months after this man returned to his home, we received an invitation from the president of the ladies' club of Black Mountain to give them a course of health lectures. They wanted to know what the fees would be. We accepted their invitation and told them we would give them instruction just as freely as we ourselves had received it.

The first lecture was held in the chamber of commerce building, but as this was not equal to the size of the audience, the next one was held in the city hall, and the third in the domestic science room of the school building where we had opportunity to demonstrate the foods as well as give a lecture.

At the close of the course of lectures thirty women told us that they must have whole wheat bread every week. They begged us to make it and send it to them. That was the beginning of our bakery business carried on with meager facilities.

Many of those heads of families begged for a place in Black Mountain where they can get proper food to eat as well as whole wheat breads. They confess that all they have known about foods in the past has been "the fry pan, meat, and white bread."

Black Mountain is a special haven for tourists from the further South in the summer time. There are hotel and rooming facilities for about five thousand people, but the eating problem is a perplexing one. The people of the city have found for us a good location for a bakery and cafeteria the building having five rooms on the second floor for treatment purposes. We are trying now to get this in shape to open. A sister in Asheville is turing over to us treatment room fixtures, electric light cabinet, massage tables, bath tubs, and all. So you can see how, after slowly building up after the fire of 1926, these new openings come to us, and the opportunity broadens to give the sick the message in its fullness for healing of both body and soul.

FROM SURVEY READERS

"I thank you for the many kind messages that come to me through the SURVEY."

"I have enjoyed every copy."

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God's Work for the Young People

THE vesper service on Friday evening, the middle of April, was conducted by Bro. Stanly D. Brown, Sabbath school and home missionary secretary of the West Pennsylvania conference, who was spending a few days at Madison. The lesson of the hour was based on the instruction given Queen Esther when she found herself facing a crisis in the Persian empire. Her uncle Mordecai said to her, "Who knoweth whether thou art come to the kingdom for such a time as this?" In part he said:

It was no credit to Esther that she was in the position of responsibility, but God had placed her there for a purpose. She had a definite call to serve Him in a wonderful capacity. Would she be equal to the emergency?

Writing the youthful Timothy, Paul said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Timothy was not to look to older people to measure his life by theirs. He was to meet a standard set by the Lord, and as a young man, he was to set an example of high living and Christian integrity. He, the young man, was to be an example to all the church.

God has a definite work for each one of us, and He will definitely call each one to that work if our hearts are consecrated to Him for service. All through the ages God has called upon young men and women to work for Him. He called Paul from the day of his birth. He

called Moses, Joseph, Daniel, Wesley, Luther, Melancthon, and a host of leaders of modern days.

God called for the Madison school, and He prepared the hearts of men and women to do the work we find here when many others did not

have the vision. God will use every force in the denomination to help finish the work in the world. Madison has its part to act in this work.

ALL TO BE WORKERS

TO every one who becomes a partaker of His grace, the Lord appoints a work for others. In giving light to His people anciently, God did not work exclusively through any one class. Daniel was a prince of Judah. Isaiah also was of the royal line. David was a shepherd boy, Amos a herdsman, Zechariah a captive from Babylon, Elisha a tiller of the soil. The Lord raised up as His representatives, prophets and princes, the noble and the lowly, and taught them the truths to be given to the world.

—*Ministry of Healing.*

YOUNG people sometimes think it matters little what they do. They may turn to the world for work and pleasure, thinking that later they will return to the service of their Master. That is a weak way to live. God needs the strength of young people; He wants the best years of their lives.

"Thousands upon thousands of youth and those older in years

should be giving themselves to this work. Let every Christian educator encourage and assist the youth under his care in gaining a preparation to join the ranks. . . . With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Savior might be carried to the whole world."

God calls us to a specific work. I felt that the Lord called you, young people, to Madison to help carry this message to all the world. The movement to carry this message is a young peoples' movement. This work was started very largely by young people. Elder James White was a minister at twenty-two. Sister White was called to her work when seventeen. Eld. J. N. Andrews, our first missionary to foreign lands, began his work at twenty-one. Eld. H. S. Haskell began to preach when he was twenty.

God has a work for the young people. Some may be called to the mountains of the South, some to the ministry, some into the cities to establish memorials for the Master. There is a place for every one.

Esther had a great decision to make. God brings each of us to some sort of kingdom where we face conditions that will try the soul and determine whether or not we are the Lord's children. It is our privilege to surrender ourselves to Him for work. You have wonderful opportunities here. This is my first visit to Madison. I have heard often of the school. I have heard things in its favor and I have heard things in criticism. But I must say that Solomon evidently had not seen the Madison school when he wrote that there is nothing new under the sun. I think that I have found here something new in the educational world. Some come here with a skeptical mind, some come out of curiosity, but I find here an enthusiastic body of men and women. I find that you look like good Seventh-day Adventists, and you are doing an extraordinary work. I find so many young people who are in the church, but they love the pleasures of the world. They rely on going to church and paying their tithes and offerings as the end of their duty, but the love of the world controls their lives rather than the love of God and His work.

The service of God is not like an iron cage to keep us down. It should be the wings on which we rise to a higher existence. And the first step toward a happy, useful Christian life is self-surrender.

WHAT OF THE STUDENT WHO EARNS HIS WAY

A NOTED educator was addressing a company of university and college men on the importance of maintaining high standards in educational institutions. Speaking of students who had to earn their expenses while in training, he said that in his experience such students very often failed in their studies, or at best made poor grades. It was his opinion that the student who by necessity had to earn his way was at great disadvantage compared with the student who had his way paid.

A sharp discussion followed his statements. A number of teachers testified to a similar experience with the student who had to work for all or a large part of his expenses. Others stated that the young people who were thrown upon their own resources made the best sort of students and that in after life they had the advantage over those whose way was paid.

Without question the student who adopts the plan of making his way has a

harder educational road to travel than his brother who is financed by another. But the hard road is not always a disadvantage. It is a difficult matter to break away from the idea that education is largely a study of dead facts. Schools have divorced student life from the every-day events of the world.

However, the country over, men and women are arising who have a burden to make the school program correlate closely with the life of the world in which the student finds himself later on. There is a well-directed effort to bring the problems of life into the school, and to provide employment for students so that, under wise directors, they may learn to do the real things of life. The habit of study and work thus formed will be invaluable throughout life.

Some pointed principles in regard to the practical in education as well as instruction on the proper location for our schools and the advisability of providing facilities for student self-support are given in the following paragraphs:

"Serious times are before us, and there is great need for families to get out of the cities into the country. . . . Much depends upon laying plans according to the word of the Lord, and with persevering energy carrying them out. More depends upon consecrated activity and perseverance than upon genius and book-learning."

"It reveals cowardice to move so slowly and uncertainly in the labor line,—that line which will give the very best kind of education." "Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit, and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone." "Brain and muscle must be taxed proportionately, if health and vigor are to be maintained."

"Different teachers should be appointed to oversee a number of the students in their work, and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden-bearers. Proper students also should in this way be educated to bear responsibilities, and

to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work."

"The student should place himself in school where he can through his own exertion pay his way as he goes. . . . Let the student set himself to work at manual labor, thus acquiring an education that will enable him to come out with solid principles, an all-round man."

SOUTHERN MOUNTAIN WORKERS MEETING

THE fifteenth annual session of the Southern Mountain Workers, held at Knoxville, Tennessee, was an interesting and profitable occasion as reported by Eld. and Mrs. I. D. Richardson who had the privilege of attending. The needs of the Southern mountaineer were discussed, the studies centering about educational and health problems.

The automobile is bringing better roads, and better roads are bringing better schools to the isolated sections of the South. Improvement was noted in sanitary conditions of many mountain schools. A higher degree of efficiency is demanded of teachers. The school term has been lengthened. Some counties maintain a community nurse, and the state boards of health are holding clinics for the benefit of the school children. There is a tendency to enlarge the homes so the family has more room than formerly, and girls are in some places receiving training in home economics, which results in elevating the standards of living.

While state schools are gradually improving rural conditions in the highlands, there is great need of sanitariums and health work. During the conference Dr. J. A. Stucky, of Lexington, Kentucky, gave a stirring talk on "The Mountain Health Problem." Among other things he said: "The health problem must be solved by the united efforts of doctor, nurse and teacher." "Let the child be properly fed, and health is assured." "The preparation of the body for its life work is as important as the preparation of the mind." "More interest and wisdom is displayed in the care of crops, machinery, and the farm stock than in the care of the body of the school children."

Doctor Stucky is reported as saying that the average white flour is but little better than talc. Whole wheat products and unpolished rice are necessary to health, and one slice of whole wheat bread is worth more than a loaf of white flour bread.

Physical education is one great need of the people of the mountain regions. Their call is going out for physicians and nurses and for the teacher who has the principles of health in heart and mind. "Let us get from before our eyes the dollar sign," said Professor Elam of Pleasant Hill Academy, "and in its stead place service for humanity. Trained men and women are needed for various lines of welfare work, men and women who are willing to make the sacrifice."

The widespread interest in the mountain work is evidenced by the fact that there appeared on the program busy men and women from distant places, such as Judge Charles W. Hoffman, of the juvenile court of Hamilton County, Ohio; Dr. Thomas Cooper, dean of the University of Kentucky; Edward R. Worst, of the Chicago Board of Education; Miss Mabel Carney of the Department of Rural Education in Teachers' College, Columbia University; Mrs. Frederick Edey, national field representative of the Girl Scouts, and others.

There was on display during the conference some of the finest samples of handiwork of the mountain people, examples of work in wood, wool, cotton, silk, and flax, demonstrating what can be done when the latent talents of this sturdy people are developed. It was a splendid demonstration of the work that should be done in our schools to train head and hand in unison.

ITEMS OF NEWS

LAST week Madison had as visitors Miss Lulu Slocum and Miss Cora Moore, who spent the week-end with Miss Frances Dittes. Miss Slocum is Home Demonstration Agent with headquarters at Richmond, Virginia. She has the honor of being the longest employed worker in her line in the United States. Her work carries her into all sorts of homes, and her

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time is devoted to helping the women of her section of Kentucky to better methods of living and housekeeping. Miss Moore is a teacher in the Baptist school for girls at Forks, East Tennessee. Both of these women are taking special work at Peabody College in Nashville.

AN interesting letter came recently from Mr. B. E. Mirriam, Social Secretary of the Army and Navy Young Men's Christian Association at Manila, Philippine Islands. He had read of the work at Madison and writes: "Work of that kind has always appealed to me. I am much engrossed in my own work here. I find it intensely interesting, fascinating. We have about ten thousand service men to deal with, about equally divided between soldiers and sailors. When the Asiatic fleet is here numbering forty ships and four thousand sailors, we have many more. Now they are mostly in and about China. I am not a believer in war, but while the condition exists, I am glad to be of service here. If you have any suggestions to make as to how I can be of service to you in your work, let me know. Possibly I might correspond with some worthy young man who is in need of a strong Christian friend."

DURING the week the school had the pleasure of a visit from Dr. and Mrs. H. S. Brown and their son, Mr. S. D. Brown, of Pennsylvania. They are interested especially in medical activities in the South and will visit a number of schools and medical institutions in the course of their trip.

IS some one wanting an olive orchard in California? Bro. Hyland Butler, owner of such an orchard of twenty-three acres, with two acres of grapes, and some other crops, wishes to sell in order to move into the South. He and his wife are interested

in self-supporting work in this section and desire to get foot-loose. He will make an attractive price and give easy terms. Address him, 128 A, Cutler, California.

AMONG recent visitors at the institution were Dr. O. S. Lindberg, of Pisgah Industrial Institute and Sanitarium, Mrs. Louis M. Crowder of the Knoxville Vegetarian Cafeteria, and Mrs. Crowder's two sons and a niece, Miss Hall of California. This group were enroute to California for a brief visit with friends and in the interest of their work in the South.

LAST week's report from the Lawrenceburg Branch of the Madison Sanitarium shows progress in that new medical center. Seven major operations were performed. The new ward building is occupied, and work has begun on another cottage which will increase the capacity for patients by ten private rooms.

THE illness of her mother in Colorado called Miss Margie Hecox from her work as matron of the treatment rooms of the Louisville unit. Miss Alice Hecox, who is in training at Madison, is filling the place during the temporary absence of her sister.

SUMMER SCHOOL.— Let us again remind students who plan to enter the Pre-Medical Course at Madison that in order to be ready to enter the College of Medical Evangelists in the fall they should begin their preparatory work here with the term that opens the first of July. The summer term affords excellent opportunities to others also. We advise those who have school work in mind to send for calendar and other information concerning the Madison school. From the point of view of the student workmen there is an opening for painters, printers, carpenters, and other mechanics, office workers, and workers for city cafeterias and treatment rooms.

FROM SURVEY READERS

"It has a timely message," writes one.

"You are so little, but you do such big work, and we love to read your cheery message," are the words of another addressed to the little sheet.

MANY friends have written of late, and not a few have remembered the publishing fund with a check, a bit of cash, or a few stamps. It all helps, and we thank you.

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Enemies Within and Enemies Without

THE Apostle Paul lived a wonderful life of sacrifice and service for the Master. In his early years he was a great persecutor of the church, but when the truth of the gospel captured his heart, there was nothing he was not willing to do for the cause of Christ. In one of his letters to the church at Corinth he rehearses, not in the spirit of complaint but as a matter of encouragement to others, the trials and difficulties he had encountered in his ministry. Seldom has any one passed through such a succession of trials.

"Of the Jews five times received I forty stripes save one.

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in peril of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And all this in addition to the burden he carried on his heart for all the churches, which to him were like children leaning on a father.

It was at Corinth earlier in his life that Paul met Aquila and Priscilla and entered into a sort of partnership with them as tent-makers. There He worked for the support of himself and of some who were with

him in the Lord's work. There were times when he had an abundance, and as he says, there were other times when he faced hunger and scarcity of clothing. He did not leave the work to which God called him because of lack of funds. Under those circumstances he divided his time between ministry and manual labor.

NEAR the close of the third mis-

sionary tour, when he met the brethren of Ephesus on the seashore near Miletus, he related to them some of his experiences and foretold some of the things to be expected in the following years. Speaking of his handwork, he said, "Ye yourselves know, that these hands have ministered to my necessities, and to them that were with me. I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

Paul seems to have taken pleasure in his ability to support himself and those dependent upon him in case of necessity,

SELF-SUPPORTING MISSIONARIES

IN many places self-supporting missionaries can work successfully. It was as a self-supporting missionary that the Apostle Paul labored in spreading the knowledge of Christ throughout the world. While daily teaching the gospel in the great cities of Asia and Europe he wrought at the trade of a craftsman to sustain himself and his companions. His parting words to the elders of Ephesus, showing his manner of labor, have precious lessons for every gospel laborer.

—*Ministry of Healing*

and in justification of his course, if justification were necessary, he quoted the words of Jesus, "It is more blessed to give than to receive." His life, like that of the Master's, was one of giving, and the more he could give, the happier he seemed to be. At any rate he did not draw back or falter merely because his funds were low. He worked with his own hands much as Jesus Himself worked during those years when He was associated with His father in carpentry in Nazareth.

IT was at that same meeting with the friends from Ephesus that Paul rehearsed some of the dangers to be expected in the church. He was on his way to Jerusalem, and at every turn of the way he was met with predictions of personal dangers that awaited him, but he could say, "None of these things move me." There were troubles arising within the church itself and dangers from without, against which he warned his people.

"Take heed therefore unto yourselves," he said, "and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch."

Paul could see wolves entering into the church, wolves in sheep's clothing, for when these wolves enter into the church they do not come in as wolves, but in the guise of sheep. They come in to tear and devour and destroy. They are to be feared, and the disciples were bidden to be on the lookout.

But these wolves from the outside that put on sheep's clothing were not the only enemies to be feared. There were to be found in their very midst men who should have been shepherds, but who, instead of the shepherd spirit, had the devouring spirit of wolves. Against these wolves within the fold they were bidden to beware.

THERE is a difference between wolves that enter from without and put on sheep's clothing to cover their identity and

wolves that are already wearing sheep's clothing because they have belonged to the flock. The first attack the flock to satisfy their hunger, or their greed. They slay and destroy. But those wolves within the flock are not so apt to kill and destroy outright. They are living with their victims and want to prolong the life of their victims, for the longer the sheep of the flock live, the longer the wolves can bleed them.

This "mystery of iniquity," as Paul called the power that developed within the church and sucked the very life out of it, could be seen by the Apostle who looked into the future with the eye of faith. He caught a glimpse of the church of the Middle Ages, when the power that ruled preyed on the laity, held them in bondage and forced from them the money that supported those who were wolves instead of shepherds. Paul told the people that this power was already at work in their midst. Of this, he said, Beware.

Then it was that he called their attention to the example he had set for self-support on the part of gospel workers. "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

God wants our lives. He wants our time, our ability, our all for the furtherance of His cause in the earth. When this spirit of giving comes into the heart, giving of our means, but more, the giving of ourselves, our time and strength, the Master promises a joy that no other experience can bring. Paul knew that joy, and he bade his followers partake of that same spirit, that devotion to the cause which made it impossible for anything to divert their attention. Hard times could not do it; persecution could not turn them; disaster did not disturb them; the loss of funds did not frighten them, for they were accustomed to meet the necessities of life with the labor of their hands.

Of such missionaries, we are told they will have wonderful advantage in any field. They find standing room where others fail.

SCHOOL WORK IN THE HIGHLANDS

AT the vesper service Friday evening Mrs. H. M. Walen of the Chestnut Hill School, near Fountain Head, Tennessee, told the family some of the encouraging things about her work in the highlands of the South.

About twenty years ago when Madison was in its infancy, Doctor Sutherland was in the West for the purpose of telling the needs of the South. Among others he met Mr. and Mrs. Walen in California. Mrs. Walen was teaching the children at St. Helena, and the story of the South interested her. The family spent a little time at Madison to acquaint themselves with this type of work, then set out to find a location. Mrs. Walen told of circumstances in connection with the selection of the school site on the hill that always made them feel that the Lord guided them to the very place He wanted a school conducted.

The farm had been worn by a succession of tobacco crops, and it was a long and laborious process to develop it into a school farm with fruit and gardens that tell for the truth. School began with the children of the group, two belonging to Mr. and Mrs. Walen and two to the family of Bro. George Wallace. It was held in one room of the old log house on the farm. Soon neighbors asked that their children might attend, and the numbers grew until the log house was crowded.

Friends who were interested made possible the building of a school house, but before this was completed, fire destroyed the log cabin, and the school house became the dwelling place until a new cottage was built. From the children of a few neighbors, that school has grown until two teachers were kept busy.

COMMUNITY work began by visiting the sick. This established confidence and made it possible to teach many other things besides the lessons in the school room. Homes have changed, community standards have been raised, diet problems have been studied and the daily living program has been modified in many a home, and gradually a church has been developed.

In the beginning of the work there were few facilities for the caring of the sick. Once in the night Mr. Walen was called to the home of a sick man. He found a pneumonia case. When he asked for some flannel for treatment cloths only one small portion of a garment could be found. There was no hot water, and no way to heat any, but an iron stood by the fire place and that was appropriated. With a cloth wrung from water and the piece of flannel placed over that, Mr. Walen used the iron for heat and literally ironed that man's chest through the hours of the night, and the man recovered.

The needs of the community led to the fitting up of treatment rooms in the cottage and many are the patients that have been nursed back to health. As the children grasp the meaning of the Bible stories they carry the truths into the homes. One little girl of eleven spent some time in a home where morning and evening worship was the daily program. When she went to her own home she herself established the worship hour with her parents and led in the Bible reading and prayer.

Classes in cooking have been the means of changing the diet in many homes. Praying cooks and praying nurses have made their impression on the lives of the people. God has a work for hundreds of Christian families in similar places in the great Southland, a work which brings its results in the lives of the community and which brings great changes in the lives of the workers themselves. It is a life of trust and faith. Men and women who attempt this life must have faith in the soil, that it contains hidden treasures, and that it will yield these treasures if cheerfully worked. Bro. Herschel Ard has been the farmer of faith in this community school as well as a leading spirit in other community work, and Mrs. Susan Ard has borne heavy burdens in the school room.

"God calls for missionaries and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve the lands and to build humble cottages for themselves and neighbors."

"The most successful methods are to encourage families who have a missionary

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spirit to settle in the Southern states and
work with the people."

FREE ADVERTISING

IT has always been a matter of note the
way the story of the vegetarian cafe-
terias and the rural sanitariums of the
South passes from one person to another.
In all its years the Madison Sanitarium
has never spent a cent in advertising. Its
name has become known through the kind-
ness of the patrons and their friends.

Recently a former patient of the insti-
tution wrote a letter to the president of
one of the largest restaurant companies
in the country, and a copy of that letter
accidentally, or otherwise, fell into our
hands. The writer gives his idea of the
Madison plan of operation and its prin-
ciples of diet and treatment. In part we
quote:

I recently read an article in the *New Yorker*,
discussing your vegetarian inclinations, and I
thought it might interest you to know that there
are others besides yourself.

I have been living practically on a vegetarian
diet for the past twenty-five years and have
found, by repeated experiments, that I have more
physical and mental energy and keep in better
health, when I abjure beef and pork.

I have advocated this plan to a good many
other people, and in a number of instances I
have gotten results. There is one man in this
country whom I know, Doctor Sutherland, Mad-
ison, Tennessee, a suburb of Nashville, who is
a vegetarian for scientific reasons and can
strengthen his position by sound logic. He is
conducting on the original Daniel Boone farm
of six hundred acres, a school for young people
which is in advance of anything I know of in
an educational way.

Every young man and woman who attends
this school must work his way. They will not
accept a student for pay. They make their own
clothing, raise their own food, run a canning
factory, a dairy, make their own harness, and
furniture, and do the all-round work which the
educational expert thinks a child should do for
normal development.

Incidentally, they take about fifty people as
patients in their various cottages in order to

train their young people in the care of the sick,
and if you ever feel in need of physical rejuvena-
tion, there is no equal place on this continent
that I know of to go.

May we thank the writer of this letter,
a business man in a large city of Illinois,
for his generous recommendation, and for
his broad comprehension of the principles
and purpose of the work at Madison.

BUILDING PROBLEMS OF THE SEASON

WE have asked for printers and a num-
ber of interesting responses have been
received. There are other needs that can
be met if the right spring is touched in
some homes reached by the SURVEY.

Madison has an extensive building pro-
gram for this season both here at the
school and in several of its associated cen-
ters. We need the assistance of competent
carpenters, men capable of doing contract
work, or who have the spirit to do it on a
missionary wage basis. The work of the
institution is a philanthropic one. It is
growing and developing. This is indi-
cated by the fact that a second cottage is
necessary at once to care for the patients
at the little sanitarium near Lawrence-
burg.

At Louisville country base buildings
are to be erected. The one man who is do-
ing this type of work away from Madison
cannot compass the situation and we wish
to get in touch with some good carpen-
ters and painters who are willing to help
forward this work on the same basis as
the work is carried by others in these cen-
ters. This is a call for single men, or men
with small families.

FOR a number of years patrons of the
Louisville cafeteria have been familiar
with the face of Bro. W. P. Ethington. He
was a gentle, sweet-spirited old gentle-
man who cared for the building, while his
son Mr. Herschel Ethington, has charge of
the Pewee Valley farm. Last Thursday he
passed away after an illness of a few
hours the result of an apoplectic stroke.
His last days were spent at the country
base of the Louisville work, a place he
loved and where he was taking a little rest
from the city environment.

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Encouragement to Self-Supporting Workers

PAUL, the apostle to the Gentiles, had such a broad experience in missionary work that he was able out of his own life to write some most telling things to the churches which had been brought into existence as the result of his labors. The present Sabbath school lessons on the life of Paul as recorded in the book of Acts, make this an opportune time to read the instruction which went as the spirit of prophecy to the Corinthian brethren, the people of Galatia, of Philippi, Ephesus, and other centers of the apostle's labors.

Paul struggled against hardships and privations, but none of these things were able to separate him from the work to which he was called at the time of his conversion. Paul as a Jew had been trained to labor with his hands, for in the Jewish system of schools every boy, no matter what the financial standing of the parents, was taught a trade. Concerning his attitude toward his trade we read:

"Before he became a disciple of Christ, Paul had occupied a high position, and was not dependent upon manual labor for support. But afterward, when he had used all his means in furthering the cause of Christ, he resorted at times to his trade to gain a livelihood. Especially was this the

case when he labored in places where his motives might have been misunderstood."

There is a point in this paragraph for every self-supporting worker for the Master. Paul was putting into his work all his

means, all his time, all his strength. It takes all to make such work a success.

THE PHILOSOPHY OF MANUAL LABOR

WORK is a blessing, not a curse. A stagnant pool is offensive, but a pure, flowing stream spreads health and gladness over the land. Paul knew that those who neglect physical work soon become enfeebled. He realized that his own teachings would lack vitality and force if he did not keep all parts of the system properly exercised. —*The Acts of the Apostles.*

WHY PAUL WORKED WITH HIS HANDS

SEVERAL reasons are assigned for manual labor on the part of the great apostle. The above quotation from "The Acts of the Apostles," by Mrs. E. G. White, gives one reason, and the same

writer gives others. For instance,—

1. "He resorted at times to his trade to gain a livelihood."

2. Manual labor sometimes put him on vantage ground with believers and unbelievers, for he worked at his trade to gain a livelihood, especially "when he labored in places where his motives might have been misunderstood."

3. "Paul sometimes worked night and day, not only for his own support, but that he might assist his fellow-laborers. He shared his earnings with Luke, and he helped Timothy."

4. "Paul desired to teach young ministers that by working with their hands, by bringing into exercise their muscles and

sinews, they could become strong to endure the toils and privations that awaited them in the gospel field."

5. "He realized that his own teachings would lack vitality and force if he did not keep all parts of the system properly exercised."

6. As "an example of diligence, so that no man could rightfully accuse him of covetousness, and also that those who held fanatical views regarding manual labor might be given a practical rebuke."

7. "As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached."

8. To teach the dignity of labor. "He taught that even in every-day toil, God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister."

WHERE PAUL COMBINED MINISTRY AND PRACTICAL WORK

FROM "The Acts of the Apostles," we further read of the different places in which Paul combined manual work with his gospel ministry:

1. "It is at Thessalonica that we first read of Paul's working with his hands in self-supporting labor while preaching the Word." At this city he came in contact with some who did not believe in manual labor and they were inclined to make trouble for the church. These he instructed "that with quietness they work, and eat their own bread." 2 Thess. 3:9.

2. At Corinth. Soon after his arrival at Corinth, Paul found Aquila and his wife Priscilla, who were "of the same craft" with himself, and "he abode with them, and wrought. . . . And he reasoned in the synagogue every Sabbath." Paul did not withdraw from his spiritual labors while he worked with his hands, but "While he had worked at tent-making, he had also labored faithfully in the proclamation of the gospel." It was to this same group of believers that he called attention to the fact that he had not been a burden to them. "for I seek not yours, but you." "I will very gladly spend and be spent for you," he wrote this same church.

3. At Ephesus. "During the long period of ministry in Ephesus, where for three years he carried forward an aggressive

evangelistic effort throughout that region, Paul again worked at his trade."

"Why should Paul, a minister of the highest rank, thus connect mechanical work with the preaching of the Word?" There were those who objected to the manual work of the apostle who asked that question, "Was not the laborer worthy of his hire? Why should he spend in tent-making time that to all appearances could be put to better account?"

GAIN NOT LOSS IN COMBINED MANUAL AND SPIRITUAL LABOR

HAD Paul felt that his work would be weakened, or that his people would be the losers by his manual labor, he would have found some other way to maintain himself and his enterprises; "But Paul did not regard as lost the time thus spent. As he worked with Aquila, he kept in touch with the great Teacher, losing no opportunity of witnessing for the Savior, and of helping those who needed help. His mind was ever reaching out for spiritual knowledge. He gave his fellow-workers instruction in spiritual things, and he also set an example in industry and thoroughness. He was a quick, skillful worker, diligent in business, 'fervent in spirit, serving the Lord.'"

AN EXAMPLE TO LAYMEN

NOT only did Paul teach the gospel of work to his associates in the ministry, but "he illustrated in a practical way what might be done by consecrated laymen in many places where the people were unacquainted with the truths of the gospel. His course inspired many humble toilers with a desire to do what they could to advance the cause of God, while at the same time they supported themselves in daily labor."

"There is a large field open before the self-supporting gospel worker. Many may gain valuable experiences in ministry while toiling a portion of the time at some form of manual labor; and by this method strong workers may be developed for important service in needy fields."

Other self-supporting workers for the Master find encouragement in the Scripture record of Aquila and Priscilla, Paul's associates in manual work. While Paul was absent from Ephesus, Apollos, an educated man from Alexandria in

Egypt, came to that city. Apollos was acquainted with a part of the gospel message and this he was teaching. He was an eloquent man, but of the baptism of the Holy Spirit he had never heard. It was the privilege of the two laymembers, Aquila and Priscilla, who had come from Corinth, to bring Apollos into a fuller knowledge of the truth. Acts 18:24-28.

It is in reference to this experience that we read: "While some with special talents are chosen to devote all their energies to the work of teaching and preaching the gospel, many others, upon whom human hands have never been laid in ordination, are called to act an important part in soul-saving."

PAUL ACCEPTED DONATIONS -----

THE opportunities for self-supporting laymembers to work for the Master are no less today than in the time of Paul. Time is short and every man should be at his post of duty. Some will be called to labor in one capacity and some in another. Some will devote all their time to spiritual work; some will divide their time between manual labor and spiritual work, as did Paul.

There were times when the property of Paul was used for the support of his work. He used his money without stint. But it was his custom also to solicit help from the churches. He took a large donation from the Gentile churches to the brethren at Jerusalem, and Paul personally took that money to Jerusalem as an indication of his deep interest in the general work as in his own special activities.

In his own work also, Paul accepted financial assistance from others. He "was not wholly dependent upon the labor of his hands for support while in Thessalonica. Referring later to his experiences in that city, he wrote to the Philippian believers in acknowledgement of the gifts he had received from them." He says, "Even in Thessalonica ye sent once and again unto my necessities." Phil. 4. 16.

The Lord's work today is calling for men and women with the spirit and the consecration and zeal and work ability of Paul and Aquila and Priscilla.

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ITEMS OF NEWS

THE Friday evening service was conducted by Prof. M. E. Cady, of the General Conference Educational Department, who has been acting president of Southern Junior College, Ooltewah, Tennessee, for the past few months. He spoke on the growth of the message and encouraged the young people to give themselves to the principles of Christian education. "As I visit the churches," said Professor Cady, "I say, Woe is me, if I preach not the gospel of Christian education." Referring to the work of the Madison school, he said, "In no place have I found such a complete combination of the essentials to Christian training as I find here. You stand for the doctrines, the pillars of the faith; through the sanitarium, and otherwise, you are looking after the needs of the physical body; and in the classrooms you are educating the mind. You are here in the Southland as the result of the direct leadings of the Spirit of the Lord. May you let this message shine in your own lives and out to the world."

THREE acres of tomatoes were set in the open field recently by workers in the Garden Department with the help of others who were pressed into service to take advantage of favorable weather conditions. The first strawberries were picked on the twenty-ninth of April. There is promise of a fairly good crop.

THE Big Week campaign was introduced by Eld. J. A. Stevens, General Home Missionary Secretary, of Washington, who is touring the South. He spoke to the family Sunday evening, taking subscriptions for over one hundred sets of the books.

STUDENT OPPORTUNITIES AT MADISON

IN a special sense Madison is a training school for lay-members of the church who desire to have a more active part in world-wide service for the Master. A striking truth is uttered in the words, "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."

Many members of the church realize the seriousness of the hour and the necessity of finding their place in the field of service, but they need training, and that training, will direct them to a place of usefulness. Madison offers training along a number of lines,—agriculture and rural base work, the rural school, health-food work in city and country, and sanitarium and treatment room work.

SELF-SUPPORTING ACTIVITIES

A MIGHTY work is to be accomplished in a brief period of time. The accomplishment of all that has been set by the Lord for His people will require intensity, devotion, consecration, and in many cases it will call for self-support on the part of the workers. Special fields of activity are open to those who are able to furnish the means for their own work.

"Self-supporting missionaries are often very successful. Beginning in a small humble way, their work enlarges as they move forward under the guidance of the Spirit of God."

Speaking especially of the South, we have the instruction: "Great progress might have been made in medical missionary work. Sanitariums might have been established. The principles of health reform might have been proclaimed. This work is now to be taken up. And into it not a vestige of selfishness is to be brought. It is to be done with earnestness, perseverance, and devotion that will open doors through which the truth can enter, and that to stay."

Regret for neglect in the past is useless, but a great field of opportunity is before us. Let us take up the work that now faces us and do it quickly.

ALL-YEAR SCHOOL WORK AT MADISON

MADISON makes its agricultural work and training a vital part of the preparation of self-supporting missionaries. This industry furnishes an all-year program.

The doors of Madison are never closed. The year is divided into quarters, and each quarter into halves, with new classes forming at each division. The industries are operated with student help, and in this way students who meet the required standards of the institution, have the privilege of earning their expenses while they are in training.

One of the most essential factors in the education of missionaries for self-supporting work in other fields, is the privilege of self-maintenance while in school.

WHO IS ELIGIBLE

MEN and women of sterling character, Christians, who desire to devote their lives and all they have to the Master's work.

Madison is not open to those who desire only a general education. The purpose of the school is definitely outlined, and those who desire admission should be in direct line for the training the institution offers. To this class it is a pleasure to extend the opportunity for work in the various departments of labor that will provide board, room, laundry, and tuition charges.

PRE-MEDICAL TRAINING

AMONG the pressing needs of the Southland work is the physician who is willing to devote himself to the upbuilding of centers of health. Madison gives the training necessary for entrance to the College of Medical Evangelists. It is well for those who desire to enter this field to spend some time here before taking the medical course. This prepares them to return to the South with an understanding of conditions to be met here and an interest in self-supporting missionary enterprises. A splendid class of young people are in training in this department at the present time, and beginning July first we would like to see this number increased by a score of consecrated men and women.

SEND FOR CALENDAR

INFORMATION will be furnished upon request. Address, the Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

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Efficiency Tests for Faculty Members

THE faculty in the Madison school differs in some respects from the usual group of teachers, because of the number of industrial departments connected with the institution and the fact that in most cases departments are headed by faculty members. This brings teachers, medical men and women, agriculturists, business leaders, and mechanics in close contact, and gives them equal interest in all the activities of the school.

To be a member of the faculty in such an institution is a training in itself, a sort of post-graduate course. From time to time studies are carried on with the body of workers touching various phases of the work. Recently, considerable time and thought has been given to methods of operation in the different departments and means for increasing the general efficiency of the working force. Those who head departments in a training center must be leaders, men and women of sterling character, who can teach by precept and also by example.

UNDERLYING PRINCIPLES OF EFFICIENCY

THE difference between efficiency and proficiency was developed by Bro. H. E. Standish in his presentation of the subject. The workman in Henry Ford's shops becomes very proficient in putting in bolt

No. 39 in its place. He works at that job until, like a machine, he can do it with precision. He develops a high degree of proficiency. But he is a mere machine. There is little character development in that type of work.

Efficiency, on the other hand, is a different attribute. Efficiency produces results. It implies the putting of power into an activity. To be efficient, a man must put his whole thought, his entire mind, into the work in hand. Solomon is speaking of efficiency when he says, "Whatsoever thy hand find-

eth to do, do it with thy might." Efficiency is the result of intense mental activity, it is, therefore, one of the vital steps in character development. As efficiency increases, character becomes strong. The elements that are woven into the character determine the degree of efficiency that a man will attain.

The love of God in the heart may not be necessary to make a proficient man, but the love of God is fundamental to efficiency. Stability of character is dependent upon the habit of counsel with the Lord, and stability of character is one of the elements in efficiency.

The efficient man has a definite aim in life, and that aim is high. He has enthusiasm that lifts him above the ordinary tire of work. He will have individuality,

CULTIVATE EFFICIENCY

REMEMBER that in whatever position you may serve, you are revealing motive, developing character. Whatever your work, do it with exactness, with diligence; overcome the inclination to seek an easy task. Those who study how to give as little as possible of their physical, mental, and moral power are not the workers upon whom the Lord can pour out abundant blessings. —Ministry of Healing.

ability to carry on without dictation from another. He has thought out and planned his work, and does not work from mere dictation. He will possess energy, courtesy, and self-forgetfulness.

EFFICIENCY COMES WITH EDUCATION

EFFICIENCY is not an inborn accomplishment, but is the result of education, Christian education. True education will develop true efficiency. It is described in the following words by the author of the book "Education":—

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character. The world does not so much need men of great intellect as noble character. True education imparts this wisdom. It teaches the best use not only of one but of all our powers and acquirements. Thus it covers the whole circle of obligation,—to ourselves, to the world, and to God."

Worldly education develops greed for power; true education brings power without, and that is efficiency.

The ambition for efficiency comes with conversion, for "God's plan of life has a place for every human being." There is a work for every man, and to do the work as God would have it done requires efficiency. "The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life." This is taught in the Scripture story of the talents. To him who faithfully improved one talent, were given two talents. Then efficiency in the use of those two brings four; and so there is no limit to the growth and development of the man who is willing to grow.

"God will accept only those who are determined to aim high."

"He places every human agent under obligation to do his best."

"Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind."

"Of every Christian the Lord requires growth in efficiency and capability in every line."

Character building, the development of

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efficiency is a hard battle. "Conflict after conflict must be waged against hereditary tendencies. We shall have to criticise ourselves closely, and allow not one unfavorable trait to remain uncorrected." That is the price of efficiency.

In those who are seeking efficiency the power of initiative will be developed. "Do not wait for an opening; make one for yourself," is the instruction given Christian men and women who desire to follow the example of the Master in lives of service. "Be thorough and faithful in whatever you undertake."

"Let the study of books be combined with useful manual labor, and by faithful endeavor, watchfulness, and prayer, secure the wisdom that is from above."

"Let the mind be trained and disciplined to wrestle with hard problems."

Those who place themselves under such discipline will see "an expansion and development of the faculties, and the mind will acquire power and efficiency." For the high degree of efficiency needed in our work, there must be self-discipline and self-control.

CHARACTERISTICS OF THE EFFICIENT MAN

MANY are content to live and work on a common level, but the Christian will have a higher ambition. His trust in the Lord leads him to strive for higher attainments. "Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. The path that Christ marks out is a narrow, self-denying path. To enter that path and press on through difficulties and discouragements, requires men who are more than weaklings."

That pressing on to efficiency was the apostle Paul's interpretation of Christian warfare. Inefficiency should be overcome. It can be overcome. We are not to be mere machines in this world. The Lord wants us to think and act; to have the courage of our convictions, and not to be any man's shadow.

Efficiency demands continual growth. It comes as the result of study and execution. The efficient man will be exact, diligent; and he will not be looking for the easy task in life. He will be conscious of a power to do things from which many people of less efficiency shrink.

"Weakness, indecision, and inefficiency should be overcome."

"Those who desire a fixed amount to do and a fixed salary, and who wish to prove an exact fit without the trouble of adaptation or training, are not the ones whom God calls to work in His cause."

This paragraph, together with others which might be quoted from "Ministry of Healing," indicates the degree of effi-

ciency which the Lord demands of His co-workers: "Those who need to be watched, and who work only as every duty is specified to them, are not the ones who will be pronounced good and faithful." They are not efficient.

The Lord is looking for men who are willing and able to carry responsibility, to launch out in new fields of endeavor with His backing, men who are able to go forward in the activities He has outlined for His people, even though they have to stand practically alone. This requires efficiency, a strength of character that will make the world wonder. The splendid thing about it is that such a character is attainable.

In the school work at Madison those who take the lead are striving for efficiency. The very plans and purposes of the institution call for the greatest possible degree of efficiency. Students are expected to carry responsibility in many lines with a view to developing in them a high degree of efficiency and a power to go elsewhere and do things for the cause of Christ.

A School That Trains for Christian Service

IF Christian men and women had as much faith in the soon-coming of the Master as many men and women of the world have in the coming of catastrophe to this world, what speed they would make in their preparation for service in the great vineyard of the world.

Hudson Maxim died recently at his home in New Jersey. Hudson Maxim, the world famed inventor of smokeless powder, detonating fuses for high explosives, and other war materials and machines, believed with all his soul that another great war is imminent, and he spent many years of his life in preparation for the issue. He knew that the next great conflict will be fought along different lines from any other war, and his was a busy life in the laboratories of research and invention.

As the world talks peace and prepares for war, it is well for the laymen of the church to consider the need of activity in the cause of Christ. It is the Master's wish that every believer have an active part in the closing work in this world. Things must be done now by Christian workers

that never had to be done before. A quick work is to be accomplished in the earth.

Missionaries on the firing line meet conditions that make them call for more efficient methods. This we must have if we accomplish what is yet to be done. The Lord has not left us in ignorance as to the methods that should be employed. In our schools, students should be in training to meet the most strenuous conditions of the mission field.

MEDICAL MISSIONARY WORK

IN many lands, medical missions are to be established to act as God's helping hand in ministering to the afflicted. The opening of hygienic restaurants and treatment rooms, and the establishment of sanitariums for the care of the sick and the suffering, is just as necessary in Europe as in America. Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded."

Madison offers special advantages to those who desire to train for medical mis-

sonary activities. It gives pre-medical training for those who desire to become physicians.

It gives a three-year Nurse's-Training Course with practical experience in the Madison Rural Sanitarium and at the Lawrenceburg Branch where surgery is the specialty.

Special attention is given to the training of men and women to conduct treatment rooms in which the drug-free methods of our sanitariums are placed within easy reach of the sick.

The health-food work is another phase of medical missionary endeavor for which the Madison school gives training. Proper diet plays an important part in health. Through vegetarian cafeterias, and food centers of other sorts, a special message of health is given to the public. The training of cooks and dietitians is a vital part of the instruction at Madison.

RURAL LIFE AND WORK

THE large cities are to be worked from out-post centers. The plan of the self-supporting workers of the South is to conduct their city centers from a rural base. The rural base is the site of a school for community uplift. This type of school calls for agricultural workers, mechanics, nurses, cooks, dietitians, a physician, and teachers.

For the different activities of the rural base the Madison school is training workers. This is the reason for the all-year program at Madison, and for the industries, which furnish work for laboratory methods of teaching and for student support. Madison's endowment is a large farm, with its gardens and orchards, its shops and factories, and its sanitarium and treatment rooms.

The student whose training is obtained in a center of activity, such as the Madison school, has met life in many phases during his school years. He is in touch with the real things of the work-a-day world. He knows what it is to earn his bread while getting an education. He is receiving a training that will prove invaluable to him in whatever field he may labor for the Master. He can do things in the mission field; he can provide for himself in the mission field, and he can reach and train others in the mission field, in a way that he could

not without such all-round training as Madison gives.

TIME TO MAKE APPLICATION

LITERATURE concerning the school will be sent upon application. Only the strong in character, those who are settled in purpose, the self-sacrificing, and the volunteers for active Christian service should apply. But to those who have a desire to fit themselves for such service, there are opportunities at Madison. The summer quarter opens July 1. Address The Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee, for Calendar and application forms.

AS SEEN BY THE HEAD OF A FAMILY

THE step into self-supporting work in the Southern field cannot be lightly taken. Those who enter this field have their problems to solve, and often the decision is made after most earnest prayer and study. An example of this decision is recorded by a brother, the head of a family, who for a number of years has contemplated the step from his rural home in the North. After a personal acquaintance with the school in which several members of his family have been in training, he writes:—

"I have consecrated myself and family to self-supporting work in the South, or wherever the dear Lord may call. The missionary opportunities while the student is in training, the wonderful system of Madison, that makes possible a practical application of the principles of Christian education while in training, the principles of self-support and self-government as they are woven into the character of the student, and the association with men and women who are giving their *all* to the work of the Master, convinces me that this work is His, and I want a part in it."

FROM A SURVEY READER

"I am so interested in all reports concerning the work in the South, and I enjoy the Survey as it comes to me each week. I think the one I just received is the best of all. I pass the little paper all around this part of town as different ones have asked me for it. Each issue I read makes me long to find some place in the South where my life may be of service."

"We were especially interested in an article on 'Faith' in a recent issue. It came to us at just the right time."

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The Philosophy of Cooperation

THE apostle Paul stressed the desirability of close cooperation in Christian work by comparing it to the organization of the human body. To the Corinthians he wrote: "As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." It would not do for all to be eyes. The activities of the body could not be accomplished if all were ears, or all were feet. "God hath set the members every one of them in the body, as it hath pleased Him."

And so it is in the congregation of Christians known as the church. God gives to each one some special work to do, and as each one does his particular work, he is to cooperate closely with all the other members. The harmonious working of all members accomplishes a work that glorifies the Master.

In this wonderful system of cooperation which spreads the gospel to the world and hastens the coming of the Savior, each member, while doing his God-appointed tasks, must have supreme confidence in all other members. Confidence in others on the part of all is one great element in success. Again, taking the human body as example, the liver cannot go down to the region of the kidneys and sit by while the

kidneys gather their secretions from the blood. Success in the digestive and eliminative system depends upon the cooperation of liver and kidneys while each operates in its own sphere of activity. They work together to preserve the health of the body of which they are members.

EXAMPLES OF COOPERATIVE WORK

THE Scriptures contain many examples of cooperation. "Among its many illustrations notice the building of the tabernacle,—that object lesson of character-building,—in which the whole people united, 'every one whose heart stirred him up, and every one whom his spirit made willing.' Read how the wall of Jerusalem was rebuilt by the returned captives, in the midst of poverty, difficulty, and danger. Consider the part acted by the disciples in the Savior's miracle for the feeding of the multitude." "Cooperation should be the spirit of the school-room, the law of its life."

ACTIVATING ELEMENTS

IT has been discovered that in the body there are other active agents of health called harmones. The harmones cannot be seen with the microscope, but yet they are known to exist in the blood stream. The mission of the harmones is to stimulate the appetite and assist the

cells of the body to function. They are outside the stomach and intestines, and yet they play a very important part in the work of digestion. If they do not exist in the blood, the body suffers.

The spirit of cooperation in an institution is similar to the presence of harmones in the body, in that it is an unseen force which by its very presence brings about wholesome activity on the part of all members of an organization. Students in the school need the presence of these "harmones" of cooperation. They need to feel the harmonious workings of the teaching force, of the faculty members and department heads. When they come in contact

with this cooperative spirit, they imbibe the same spirit, and they are ready to answer calls for workers in units; they are ready to carry responsibility in the school itself; they become burden-bearers with whom it is a pleasure to work.

People sometimes find that the food they eat is not giving them the needed nourishment. The stomach receives the food; the food is good in quality but there is lack of assimilation. In the school there is sometimes felt a lack of something, it is scarcely known what. Some will say, We need more Bible study. Others will interpret the lack in some other way. It is possible, however, that the lack is not for food, but a better assimilation of what has been eaten, spiritually. It may be that the spiritual "harmones" are absent and the food is not appropriated by the soul, and there is a starved feeling.

In our schools, students need to find a spirit among teachers that will assist them in making a personal application of the instruction they receive. There must be imparted to the students a spirit to do, to dare to do, the things the Lord is saying that His people should be doing.

GATHERINGS TO STIMULATE COOPERATION

IN all our work it is necessary to have meetings. Teachers and students need close association. It is not enough for them to be together in the class room for recitation. That is like the feeding process for the body when we sit at the table. But the harmones must do their work by encouraging digestion and assimilation. "We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of God lose their vividness and importance in our minds." It is this gathering of kindred souls that permits the "harmones" to do their work. There is spiritual growth and development where this spirit of harmony exists.

These are some of the thoughts presented to the teachers at a Sabbath afternoon study by Doctor Sutherland. Madison is a training school, not a factory or a business concern of the world. The spirit of the Master should characterize all the work. The farm is to be conducted as a demonstration laboratory. As students work with the agricultural leaders, they

are to receive inspiration to cultivate the soil as the Lord would have that work done. The spirit of drudgery should not be found there. The raising of crops should be a sacred work, and the school farm should be recognized as the Lord's land.

Madison is carrying on the work of a sanitarium, a treatment room, a food factory, a cafeteria. But primarily it is a school, a training center for Christian workers, prospectives for the great mission field. While the work of the institution is to be done in a business-like way, yet business must not be allowed to crowd out the school idea. It is primarily a school. As students attend classes, as they take their share of the work of the place, they must find themselves surrounded by an atmosphere that is compelling them toward similar lines of work in the mission field. If Madison loses that spirit, it loses sight of its mission.

This makes it most essential that the family as a whole come together at regular times for the study of fundamental problems. This brings unity of purpose and a clearer vision. As the work enlarges, a strenuous effort must be made to preserve this spirit of unity. The coming of new workers, the advent of men and women who do not altogether grasp the significance of the institution and the sacredness of its founding, may easily bring in a commercial spirit. Every effort should be made to protect the school against any spirit of that kind.

Department heads must see something besides their own problems. They must be alert to the needs of every other phase of the institution's work. The greatest service a department head can render is to bring his department into proper relation with every other department of the institution.

COORDINATING LITERARY AND MANUAL WORK

MADISON'S daily program is so arranged that department heads have a body of students with them for a period sufficiently long for them to do a definite amount of work. The complaint is frequently made that a college course takes young men and women out of life for a period of years; but Madison introduces the student to the problems of every-day life during his training.

This program has not always been appreciated. It differs somewhat from the orthodox method of the school room, but for nearly twenty-five years it has been in operation here and the institution has steadily grown. When the institution was established on Tennessee soil, some spoke of this system of training as "hoe-handle education." The prediction was that grades from such an institution would never be accepted by recognized schools. But time has demonstrated that it is possible to carry forward the industries and scholastic training on a cooperative basis. It is possible for an educational institution to conduct a sanitarium, operate a cafeteria, a treatment room, a health-food factory, a farm, gardens, orchards, and shops, and still do acceptable literary work. The world sometimes comes close enough to see the inner workings of the institution that is doing these things, and often expresses its admiration of the accomplishments.

It is evident, however, that to maintain this system of education, this all-round training, the teachers must themselves be keenly alive to the principles of Christian education. They must realize the necessity of that cooperative spirit, with the resultant "harmonies", which will ensure a healthy educational and spiritual growth on the part of the students.

It is one of the nicest things in the world to be able to carry one's part in such an educational center as this.

HELP AND BE HELPED

THE conviction that one should be more active in his Christian service is voiced by many laymembers of the church who are alive to the times and seasons in which we are living. Without doubt every man who believes in the soon-coming of the Savior should show his faith by his works.

What can I do? That question is put to us many times by correspondents who respond to the message of the SURVEY. Some are bound by business ties that are difficult to break. So was Abraham, when the call of God reached him in Ur of the Chaldees, but he broke those ties.

Some have not yet thrown themselves without reserve into a service that calls for all the strength, time, money, and ability they possess. They hesitate to do this. It

was surrender of that kind that made Daniel, Joseph, and Paul a success in the place each one was called to fill. That surrender is called for today. "The life of a true Christian is one continuous round of service."

Why call attention to the South? This is a nearby field that has many and varied problems. It is an open field for the very work that we should be doing,—the care of the sick through rural sanitariums and city treatment rooms; instruction in food preparation and proper feeding for the sick and for the maintenance of health; the rural school which is a real factor in all community interests.

Here are three comprehensive lines of work which call for the consecrated ability of the farmer, the mechanic, the financier, the physician, the nurse, the cook and dietitian, the teacher, the bookkeeper and stenographer. And what is the instruction?

"Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time show in their characters the high standard to which it is the privilege of this people to attain."

"Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time."

MADISON is in a position to help many who desire to follow this instruction. A period of time in the institution before locating definitely is usually a saving of time in the future. Here one has the privilege of studying the situation with its local problems, and a chance to train for greater efficiency.

Madison, with its industrial plant, puts the student close to the problems he must meet when he chooses his field of labor for the Master. The opportunity for the single student to make his school expenses, very largely, and often entirely, by labor, makes it possible for many to enter this school for training.

There are places almost without number for qualified men and women to carry on in medical missionary lines, health-food

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lines, and rural school work. At Madison this summer there is a large building program, and a number of carpenters and mechanics who look forward to future training, may have full-time work, with a view to studying a little later. Those who wish to make this a stepping stone to further preparation, and then to a life of activity in the South, are invited to correspond.

Madison is not the place for the man who has nothing to do, for the inefficient, but it is a place of opportunity for the Christian man or woman who hears the call to greater service in the Lord's work.

ABOUT THE PLACE

ON the fifth of May Sister Gotzian started on a motor trip from Madison to Morgantown, North Carolina. Sister Gotzian has been a member of the Madison family for about three years with slight interruptions from time to time. On the trip East she spent one night with the family of Bro. L. M. Crowder, and Elder and Mrs. Richardson, at Knoxville. Of Knoxville she writes, "They have a fine cafeteria and treatment rooms. All seem to be of good courage." Further she says, "The next night we stopped with the Mountain Sanitarium, near Fletcher. They are making big improvements on the sanitarium. Their whole place is much improved and the cafeteria in Asheville is looking fine." From there they continued the journey to Morgantown, the postoffice address of Glen Alpine School, where Bro. and Sr. F. C. Port and company have a community center. Sister Gotzian writes, "Bro. and Sr. H. S. Anderson are getting ready to open a cafeteria in Black Mountain. They came over to Glen Alpine to see us. Glen Alpine is a beautiful place. I am enjoying it and am feeling well."

For forty years Sister Gotzian has been helping sanitariums and health centers of various kinds. She has been interested in Madison from the beginning of the institution, and is alert to the activities of other centers for medical work, such as the sanitarium at Fletcher, at Pisgah and the community work at Glen Alpine.

FRIDAY evening at the vesper service, Miss Elizabeth Corriher, who is spending a little time with the sanitarium family, gave the students an interesting description of her work as head nurse in the Christian Hospital, Kashing, China, conducted by the Southern Presbyterian Board of Missions. Miss Corriher has spent eighteen years in China. When asked how she became a missionary to China, she told of her work in needy portions of West Virginia. The Mission Board felt that her success in that Southern community eminently fitted her for a foreign field.

A STUCCO base has been put on a number of the buildings in the sanitarium area this spring, and several hundred feet of cement walks have been built. When the central heating plant is completed, the conduits for the pipes will add materially to the cement walks about the campus.

AN intensely interesting lecture on temperance and the evils of the cigarette was given Saturday evening by H. M. Walker, D.D., president of the Observance Abstinence League. It is unusual, as Mr. Walker stated, to meet a company of men and women the size of the Madison family in which there is no one who uses tobacco. His plea for temperance met a hearty response.

STRAWBERRY-PICKING takes every spare moment these days. The family is luxurating in strawberries fresh from the patch, and what are not consumed at the sanitarium, the cafeteria in the city, and by the student family, are being canned for winter use.

A SCOURING machine for cleaning wheat has recently been installed in the Food Department. This is an improvement in the whole wheat flour production that is especially appreciated.

The Madison Survey

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How Are We Helping the Rural Movement

OF THE changes noted in the history of this country is making, special attention is given to the cityward drift of our population. In the early days of America three per cent of the population lived in cities and ninety-seven per cent in the rural districts. Today, the estimate is that fifty-two per cent of the population of the United States is found in the cities. As an indication of the rapidity with which the tide is moving cityward, it is stated that while the population of the nation between 1910 and 1920 increased fifteen per cent, the increase of city population was twenty-six per cent.

Thinkers everywhere are troubled over this constant shifting of the masses toward the great centers. Students of social and political economy are predicting our downfall unless this continually increasing tide of humanity toward the cities is halted. A most enlightening article on this subject appears in the *American Magazine*, June issue, the opinion and predictions of Dr. J. Russell Smith, professor of economic geography of Columbia University. A few paragraphs are all we can quote, but every word that he has spoken should be pondered. He says:—

“Everything indicates that this cityward drift is bound to go on. The intelligent and energetic young people in nearly all our rural communities west of the

Alleghenies have acquired the habit of looking about them and sizing up the situation. If they do not choose farming as a future, they must leave the country.”

“In a university group of seventeen professors, eleven were from farm country west of the Alleghenies. This is only a slight indication of the broad tendency cityward. Tens of thousands of our young people have left good farms in the Middle West to go to the cities, where they are serving as teachers, professional and business men.”

THE CALL FOR LABORERS

TIME is short and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. —Called to Be Witnesses.

HISTORY REPEATS ITSELF

AMERICA is passing through an experience similar to that of other nations. Doctor Smith says, “The Roman Empire went through an exodus of this kind when her rural districts drained into the cities. So must we. The Roman Empire collapsed. I don't say that it will be disastrous here, but, presumably, it will bring about a number of acute conditions before an adjustment is made. One of these results undoubtedly will be a rural decline.”

One indication of the approaching overthrow of the Roman Empire was the flocking to the cities of multitudes upon whom the nation should have depended as food-producers. Nothing that the cities can do can in any way replace the activities of the rural districts. Agriculture is a fundamental occupation. The strength of any

nation is in proportion to the strength and activity of its rural population. There is something wrong with us and with our entire social system when men want to leave the land, when the soil holds out no inducements to those who are educated and ambitious.

WHY YOUNG PEOPLE SEEK THE CITY

FOR many years the most progressive and the best equipped schools were located in the city. Even in rural schools the teacher often had no love for the country. She was not alive to its riches in health and physical vigor as well as in natural resources. These teachers were trained in the city. It is little wonder that they failed to inspire love for the country in the hearts of their pupils.

The best libraries, the laboratory equipment, the manual training schools, the frolic that young folks seek,—these things were found in connection with city schools. The country boy felt the lack, and any boy or girl who had real ambition for an education made a desperate effort to get into a city school. Once in the city, all plans for returning to the country were lost.

With the schools rests to a very large degree the responsibility of the drift cityward. With the schools must rest also the responsibility of turning the tide from city to rural districts, if that tide is ever turned.

CONCERNING RURAL EDUCATION

NEVER can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities." Do we need any instruction more definite than this?

"We shall find it necessary to establish our schools out of, and away from, the cities, and yet not so far away that they cannot be in touch with them, to do them good, to let light shine amid the moral darkness. Students need to be placed under the most favorable circumstances to counteract very much of the education they have received."

Two things are evident: the children and youth need to be kept in the country for their own sakes. They need the inspiration of the truly rural education, and the rural school has a mission of education

and enlightenment for the city. It is to be within reach of the city, a rural base, as it were, from which the light of true education may shine into the moral darkness of the city.

With our training schools there is great advantage in a location far enough away from the city to give the wholesome atmosphere, natural and spiritual, that is needed by students; yet near enough so that a work can be carried forward in the city along medical and health food lines.

THE GREAT LESSON BOOK

THERE is a sacredness about the work of the rural school when the plan of the Lord is understood. "The land around our school is to be used as the Lord's farm. In a special sense portions of this farm should be highly cultivated. If the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labors. The care of the trees, the planting and the sowing, and the gathering of the harvest, are to be wonderful lessons for all the students."

Christ's teachings were filled with illustrations from the book of nature, showing His intimate knowledge of the growing world about Him. It is the Master's wish that children grow up into a knowledge of these things as naturally as they develop in body when properly fed.

THE ESSENTIAL EDUCATION

AFTER being told that "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," the instruction is added: "The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil, and other lines of manual work, and which they carry with them to

their fields of labor, will make them a blessing even in heathen lands."

OUR BURDEN OF RESPONSIBILITY

WHEN men of the world recognize the fate of the country unless the tide cityward is stayed; when they cry out for some power to change things, what should our schools be doing? To every educational institution is entrusted the sacred gift of teaching the principles of right living, and a fundamental item in that type of education is the message, "Out of the cities."

The Lord bids us give this message, "Get out of the cities," not by word only, but in demonstration of the truth. This is a message that needs to be seen as well as to be heard. It is difficult to point people to the country, saying, "Go! that is your salvation," unless we are able to lead the way.

There are multitudes of poor families for whom no better missionary work could be done than to assist them in settling on the land and in learning how to make it yield them a livelihood."

"Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in the various arts and crafts, go to neglected fields to improve the land, to establish industries, and to prepare humble homes for themselves, and to help their neighbors."

Where are the Christian men and women whose experience on the land qualifies them to become teachers and leaders in the back-to-the-land movement? Where are the Christian families who are willing to carry forward a campaign of rural life education? There is a work as large for the Christian farmer as for any other worker in the cause, but all farmers are not awake to their possibilities.

There is a line of truth that every school should herald to the world, by word and by demonstration, that can best be given by the school on the land. "We should so train the youth that they will love to engage in the cultivation of the soil."

"Some do not appreciate the value of agricultural work. These should not plan for our schools; for they will hold everything from advancing in right lines. In

the past their influence has been a hindrance."

ESSENTIAL QUALIFICATIONS FOR SELF-SUPPORTING UNIT WORKERS

WE ARE instructed that cities should be worked from out-post centers. This calls for the organization and manning of rural schools, farm centers sufficiently near a large city for the workers to live in the country and operate vegetarian cafeterias and treatment rooms in the city. Madison has been carrying enterprises of this type in the city of Nashville for a number of years. Asheville, North Carolina, has a city work operated from the rural base near Fletcher, where there is a community school and the Mountain Sanitarium. Louisville, Kentucky, is developing a similar rural-city work. And there are a number of other such centers of activity.

In order to carry forward successfully such enterprises on a missionary basis, it is necessary to have well qualified workers. The preparation of workers for self-supporting centers, such as, rural schools, rural sanitariums, city cafeterias and treatment rooms, with other closely related activities, is one of the great problems of the Nashville Agricultural Normal Institute, a training school for Christian workers located on Southern soil and deeply interested in the Southern missionary enterprises.

WITHIN the ranks of our churches there are many who, with some training, would make excellent workers in these industrial and educational centers. But as the work progresses and the number of centers increases, it becomes evident that high standards are demanded and must be maintained. The efficiency of workers is a problem that the Madison school faculty is considering in order to meet its own needs and the needs of its related rural centers.

From a recent study of the subject, the following thoughts are gathered and passed on to readers, as some of those who keep in touch with the Southern problem through the SURVEY are anxious to connect more closely with this work and are interested in what it means to give them-

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selves to the Master for the furthering of
His cause.

In order for success to crown the efforts
of such workers they must love the work
and be prepared to remain with it through
hardships and discouragements. "Let us
strengthen this company of educators to
continue the good work in which they are
engaged, and labor to encourage others
to do a similar work."

There is need of deep heart conversion.
Unless one is confident that he is in the
very place and doing the very work the
Lord has for him, stability will not charac-
terize the effort. "A genuine change of
thought and methods of teaching is re-
quired to place them where they will have
a personal relation to a living Savior."

There is need of the spirit of self-sacri-
fice. Many things deemed necessary in
other walks of life will necessarily have to
be given up in order to do this type of
work successfully. "We are to learn to be
content with simple food and clothing. Our
lack of self-denial, and our refusal to see
the necessities of the cause for this time,
call for repentance and humiliation before
God. It is a sin for one who knows the
truth of God to fold his hands and leave
his work for another to do."

To the groups in this type of work
come the cheering words, "Be of good
courage. Do not lose faith. Your heavenly
Father has not left you to achieve success
by your own endeavors. Trust in Him, and
He will work in your behalf."

"Make the most of your capabilities."

"The Lord will bless and sustain the
workers so long as they follow His
counsel."

Good health is essential to success in
missionary work. It is most essential that
the workers give close heed to the princi-

ples of health that have been given by the
the Lord. In all this work "the health
should be as sacredly guarded as the
character."

The apostle Paul gave wise advice to
Timothy, a student of his and a young
man in active service for the Master. He
said, "Study."

"Be thou an example of the believers in
word, in conversation, in charity, in spirit,
in faith, in purity."

"Meditate upon these things; give thy-
self wholly to them."

"Take heed unto thyself, and unto the
doctrine; continue in them; for in doing
this thou shalt both save thyself, and them
that hear thee."

There is life, health, and inspiration for
workers who give themselves without re-
serve to the work the Master calls them to
do. While working for the good of others,
Paul says, they themselves are blessed.

AMONG visitors of the last week were
Mr. and Mrs. J. H. Hartsock, of
Aliance, Ohio, who motored South to visit
their daughter, Miss Florence Hartsock,
member of the Madison school faculty.
Miss Rilla Boynton, formerly a member of
the Madison family, is again in the South
after a residence of two years in Cal-
ifornia. Four sisters met at the home of
their father and mother, Mr. and Mrs.
W. C. Boynton, in Chattanooga, and later
spent a little time with friends and re-
latives at Madison. There were in the
company Mrs. Floyd Bralliar, of Chat-
tanooga, Mrs. Charles Clifford, of Menlo,
Iowa, and Mrs. Carl Graf, of Arlington,
Texas.

THE large filter has been in operation
several weeks and is giving splendid
satisfaction. The institution gets its water
supply from the Cumberland River. It op-
erates a pumping plant which fills a large
tank, and then it is filtered before going
to the various departments. The new
filter is the gift of Sr. Josephine Gotzian.

PINK Rambler roses climbing grey stone
walls; the air heavy with the fra-
grance of the wild honeysuckle that grows
by the roadside; the mountainsides pink
and white with the laurel; the lawns white
with nodding clover blossoms—this is May
in Tennessee.

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The Search for Capable Young People

THE world drafts its soldiers in war time, but the Lord is calling for volunteers. Heavy duty for the Master is today awaiting those who are willing to serve. Some may wonder why the continual call for men and women who are willing to do things for the Lord. But suppose the call for workers ceased, would that be any more pleasing? That would mean the end of opportunity.

Conversion opens a door. Every one who names the name of Christ has laid out for him a definite line of work. The sooner that place is found, the more the disciple of the Master will be able to accomplish and the broader will be his experience.

A young woman came to the office recently for some advice. She was introduced by a friend. A handshake followed. It was a lifeless handshake, an indication of a passive, aimless existence. When you meet a young man or a young woman you have a right to meet a power, a lot of latent energy ready for direction. The unsettled mind, the indecision that is found in the minds of some of our church members, is pitiful. The Lord wants it to be different.

Paul was for a time on the wrong side of the Lord's work, but during all his ex-

perience as a persecutor, he could never be accused of indifference or inactivity. His was a positive disposition, and when he was turned in the right direction, when his heart was converted and he caught a

glimpse of the Christ, he became one of the Master's most ardent followers. There was nothing too great for him to undertake for the Lord. In his handshake there was no limpness. Purpose was written in his face, definite decision was shining from his eyes. His words were in harmony with the new light that had dawned in his mind. His was a life of intense activity.

No wonder the Lord loved Paul and outlined for him a great career in Christian service.

THE Lord is looking for kindred spirits today. The ordinary school life sometimes fails to awake the energy of our young people. They do not decide upon the line of boats they want to take; they have no definite port toward which they are sailing. "Anywhere, only let me drift." And the devil is at ease with such aimless characters.

But the young Christian should be a live wire. Man or woman, there is a work to be done, and by the time the teens are

GOD WANTS US ALL IN HIS SERVICE

GOD calls upon every church-member to enter His service. Truth that is not *lived*, that is not *imparted to others*, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden-bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit.

—*A View of the Conflict.*

reached every young person should have a well defined idea of his life work. There may be modifications, but the direction need not be changed if parents have rightly guided, and the youth has been thoughtful and ready for the suggestions of the Spirit.

Never in the history of the world were there such opportunities for service. A young man today, age twenty-five, is standing in the limelight of the world. He dared to do something that most young men have not thought of. He went out alone; he conquered difficulties that seemed practically insurmountable. The name of Captain Lindberg is on the lips of thousands.

WHEN our Christian boys and girls, young men and women, are willing to do for the Master what some aggressive spirits are doing for worldly honor, how the work of the Lord will prosper. Like the progress in transportation in these days, the Lord's work should go by leaps and bounds. And what is the need? Young men, Christian men, who have the spirit of self-sacrifice, and are ready to throw themselves without reserve into the warfare against sin and the effects of sin.

Madison is calling for young men and women of that stamp. This institution holds possibilities for such young people. It is not the passive, undecided individual, the man without a purpose that will make a success in a school of opportunities. It is interesting to note the history made by different students. Some come with a faith in God that leads them to take rapid strides along the path of education and toward a definite goal of usefulness. Some at first rather promising, lack decision, and they drift.

Madison is bidding for the purposeful student, the student who, if he makes mistakes, is willing to take correction and not lose heart, the student who gladly accepts responsibility, rises to the occasion, and is ready for a harder task next time. A mother, after investigating the program her son had been following, said: "I am so happy to have had my son here. He had never learned to bear responsibility, but you laid it upon him and led him to meet the occasion. I am proud of the progress he has made. People have told me of the

study and work program here, but I am like the queen who visited Solomon, and find myself saying, 'The half has not been told.'"

The call is going forth to the young people of the denomination. Every one of them should be heading somewhere. It is not a safe thing to drift. The world is too full of attractions for the unwary, for those who have not set their hearts like flint to go another way. The world needs all of us. We are to live in the world and minister to the world, and yet hold to standards that are far above the usual standards of the world.

THE summer term at Madison opens the first of July. It is time to make application if the summer is to be spent in school. It is none too early to make definite arrangements even though it is fall before school work begins. For those who are limited financially, Madison with its student employment as well as training, is a God-send. Again and again parents write that they long to see their children in school, but they cannot meet the expense in the usual way. It is no disadvantage to a man or a woman to make school expenses by work. Some of the world's most valuable men had to work while going to school.

Madison is especially interested in the training of nurses for medical missionary work; teachers for rural schools; farmers and mechanics who will help forward the rural base and the rural school; and health-food workers; that is, cooks and dietitians who are capable of conducting city health centers. The preparatory work for medical college is becoming more and more an attractive feature of the school.

The foolish flippant will not find Madison to his liking, but the purposeful student will fit into the program and be happy in his school life. That has been the history of the last twenty years. Let us send you information and application blanks. Address, The Secretary.

ITEMS OF NEWS

NEW curtains give a pleasing appearance to the student dining quarters in Kinne Hall; and a vote of thanks was extended to Mrs. C. R. Starr for the good service she is giving in that department.

DURING the week Mr. and Mrs. Clair Miller and family, of St. Petersburg, Florida, who were enroute to Michigan were the guests of the institution.

SEVEN members of the student body were baptized two weeks ago at the Fatherland Street church in Nashville, and united with the church at Madison.

THE angora goats contribute their bit to the income of the Madison School. In May one hundred pounds of mohair, the fleece of twenty goats, was shipped to Boston.

STRAWBERRY season lasted about one month. The last of May the berry patches were thrown open to gleaners, and about the same time the first of the raspberries were picked.

THE last Thursday evening of May was open night for the students. It was a beautiful evening and the entire body enjoyed a hike to the river banks near the locks where they had a program of song and speeches around a bonfire.

FOR a number of weeks Sr. I. J. Hankins has conducted a Bible study on Sabbath afternoon on the prophecies and the events that indicate the coming of the Savior near. These classes are well attended and the instruction is highly appreciated.

DURING strawberry season, and also with some of the garden work, much has been accomplished by the early morning "drive" which is a splendid example of cooperation on the part of the student body and teachers as together they put some difficult task across.

THE flood waters of the Mississippi somewhat delayed the return of Dr. and Mrs. R. E. Ownbey who spent a profitable two weeks with friends in Williams-town, Missouri. Doctor Ownbey has located for medical work on Sand Mountain in the northern part of Alabama.

AMONG recent visitors was Mrs. R.R. Hicks, of Hazel, Kentucky, mother of Rob Roy Hicks, Jr., who finishes the Pre-medical Course this spring and plans

to enter the College of Medical Evangelists this fall. Sister Hicks expressed her appreciation of the school, and said that she had little idea of the extent of the work that is being carried on in connection with the Madison School.

FOR several months Mr. Karl Borgen has had charge of the group of workers at the Union Hill orchards. He left for New York City to spend a few weeks with his mother who has come from her home in Denmark. Mr. Borgen plans to return to the school by the time the peaches are ripe.

THE annual meeting of the incorporators and trustees of the Tri-Cities Health Institute took Doctor Sutherland, Mrs. Scott and Bro. E. R. Moore, to Florence, Alabama, on the twenty-sixth. They report good courage on the part of Bro. and Sr. Neil Martin who are conducting a health work at that place.

THE cafeteria in Nashville is having an unusually good patronage and a pleasing growth is noted in the business of the treatment rooms. Some splendid testimonies have been given by pleased patrons and patients. There has been a decided growth in the whole wheat bread trade at the cafeteria, and Madison's whole wheat bread is sold also in the Church Street Piggly Wiggly store.

FOR the benefit of the children of faculty members Madison conducts a school in the first eight grades. Those completing the eighth grade joined the students of the Nashville church school in their closing exercises, held in the chapel of the Southern Publishing Association on the evening of May nineteen. Mrs. R. B. King, Mrs. Belle Hall, and Miss Elsie Wrinkle have been teachers in the grade school this year.

A FARM of one hundred eighty-five acres has been purchased on the Lowe's Ferry pike, eleven miles from the city of Knoxville. This will be the rural base for the city work, and in time it is planned to erect on the farm a sanitarium building. Bro. L. M. Crowder and family of the Knoxville cafeteria will live on the farm this summer. Sister Crowder has re-

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turned from her trip to California and reports that she met a number of people in the West who are interested in Southern self-supporting enterprises and look forward to coming South as workers.

IN Los Angeles, California, on the twenty-fourth of May, Miss Yolanda Sutherland, daughter of Dr. E. A. Sutherland, and Dr. Leonard Brunie, class of 1926, were united in marriage. Mrs. Brunie is a member of the 1927 medical class. These young people plan to join the corps of medical workers in the South and will spend the coming year as interns at Protestant Hospital, Nashville. Theirs will be a hearty welcome to Madison and the Southland.

EVERYONE is pleased with the improved appearance of the city building, home of the vegetarian cafeteria and treatment rooms, at 151 Sixth Avenue North, Nashville, due to a new coat of paint. The painting was done with little interruption to the daily program of meals and treatments as the most of the work was done at night by a crew of men from the school. The efficiency of the cafeteria has been increased by the installation recently of a two-ton Frick ice machine and a cold room in the basement. This cost approximately \$2500.00.

IT is a pleasure to have with us for a time Sr. W. E. Hurlbutt, who at present is making her home at Dahlonga, Georgia. Fifteen years ago Sister Hurlbutt came South from California. The work in this field appealed to her and she wanted to have some part in self-supporting missions. She purchased a farm near Reeves, Georgia, which is the present site of Hurlbutt Farm School and Sanitarium,

and later extended her interests to a rural site near Dahlonga. Sister Hurlbutt motored up from Florence, Alabama, where she has been visiting Bro. and Sr. Neil Martin, who are conducting sanitarium work at Florence.

THE family had a rare treat Saturday evening. Chief Yellow Himmer, second chief of the Cherokee Indians of Miami, Florida, told some interesting things about his people and made a plea for their right of franchise in the United States. Fifty representatives of the various Indian tribes are in the field today campaigning for their rights as American citizens. Chief Yellow Himmer is a Christian, keenly alive to the teachings of the Master, and his story and songs met a hearty response in the hearts of the students.

BY reels from the Ford laboratories of Detroit, Michigan, the class in physiology and anatomy was given a splendid demonstration of surgery as carried on in the Ford Hospital. Several very difficult operations were shown on the screen. The moving picture offers wonderful possibilities to the teacher who desires to visualize the instruction he is giving. Mr. J. G. Rimmer was the teacher of this class for nurses. Dr. Y. W. Haley makes frequent use of pictures on the screen in his teaching also. The finishing nurses are now preparing for State Board examinations which come the first week in June.

FOR the past ten years Bro. Clarence E. Wheeler and his wife have been connected with the mission work in South Africa. They are home on furlough from Northern Rhodesia where they were closely associated with Eld. C. N. Wilson, former Bible teacher at Madison and now superintendent of that field. Brother and Sister Wheeler are at present visiting his sister, Miss Eva Wheeler, member of the Madison faculty, who is doing extension work in Nashville. They will spend commencement week with Mr. and Mrs. Andrew Wheeler, at the University of Tennessee, Knoxville, then visit friends in North Carolina, and later motor to Kansas and Colorado.

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Manhood of the Highest Type Essential in the Lord's Work

THERE is a story in ancient history, as recorded in the fourth chapter of the first book of Samuel, when two armies were facing each other and the commander of one side addressed the men of his army with the words: "Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight."

These were Philistine warriors, and their cause was not one that the Lord could bless because they were pitted against His people, but the advice given those soldiers by their officer is the very advice that the Lord gives His soldiers when they face the obstacles of life—"Quit you like men and fight."

The Lord has a standard for His people. He wants them to be *men* in every sense of the word; strong, honorable, daring for the right, able to stay by a job in the face of danger and difficulties, keen and strong of body and mind. "Be strong, and quit yourselves like men."

A SIMILAR expression was used by the commander of the armies of Israel in the days of king David. Joab was in charge, and he faced two hostile nations, the Ammonites and the Syrians. He or-

ganized his forces so that he himself led one division and his brother Abishai led the second. In case the Ammonites proved too strong for Abishai, Joab was to go to his relief. In case the Syrians threatened

to overcome Joab, Abashai was to come to his aid. It was a splendid example of cooperation in a race for victory.

Before the conflict began Joab addressed the men of his army in these words, "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth Him good."

"Let us play the men for our people." What more could Joab ask of his soldiers than that they play the part of men. They were members of the Lord's army. They were standing before the world as representatives of the God of heaven. Let them play the part of men. Then God could do for them as He thought best. When they were doing their part as real men, God could give them victory.

PAUL repeated the expression in his instruction to the Corinthian church to whom he wrote, "Watch ye, stand fast in the faith, quit you like men, be strong."

THE SPIRIT OF THE PIONEERS IS NEEDED

THERE is danger that some of those now coming upon the stage of action will rest content to be inefficient, feeling that there is now no need of so great self-denial and diligence, such hard and disagreeable labor, as the leaders in this message experienced. But if the work is to go forward on the high plane of action upon which it started, there must be no falling off in moral resources.

—*The Church and the Ministry.*

Could there be more appropriate counsel from a man like Paul, the warrior of the early Christian church, writing to some of his early converts.

Paul believed and taught that every convert to the cause of Christ should be an active worker. He set the pace for the believers in his self-supporting work among the Corinthians, for it was with them that he met Aquila and Priscilla with whom he worked as a tent-maker. No one questions the ability of the apostle Paul to endure hardship as a good soldier. "Quit you like men, be strong," came from a heart tried and true.

His exhortation to be strong was repeated to the Ephesians, to whom he wrote, "Finally, my brethren, be strong in the Lord, and in the power of his might." Those early disciples were exhorted not to work for the praise of men; they were to work with willing hearts; they were to give good service. Paul's entire time and strength was devoted to the Master's work, and he longed to see others just as deeply concerned over the progress of the gospel.

In working for the Lord there is often a temptation to become discouraged. We are asked to do things that are not altogether to our liking. We plan a course that we want to follow, and with little warning that plan may be overturned, and then we are blue, or morose, or angry. These things come as tests of character. Do we believe that the Lord set for us the work we have in hand? If so, He knows the details of that work, and it is our privilege never to be caught off guard.

HOW are we to know what He would have us do and where He would have us go? Isaiah answers the question for us in the words, "Though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."

The radio is teaching men the meaning of the term, "to tune in." The Lord has always asked His people to keep an ear open to hear His voice guiding them in

the way they should go. Long before the invention of the radio, the Lord had His broadcasting system, and men whose ears were in tune were able to get the messages heaven sent out. That was evident in the days of Abraham. There were many of God's people living in cities of the East, great centers in which iniquity had its way beyond anything man could conceive. The Lord sent forth a call for men to return to the country, the original home of the race. Abraham heard that call, "Come out," and with a little group of near relatives he started for the land of promise.

It was by keeping in tune with the Lord that Abraham eventually reached the land to which he was directed. In Ur, friends asked him whither he was going. All he could answer was, "To the land that He shall show me." Moses records the experience, "The Lord had said unto Abram, Get thee out of thy country, and from they kindred and from they father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

Tune in today, that the Lord may show the pathway He has chosen for you. He has a work for each individual in the church. Having found your path and work, "Quit you like men, be strong." This spirit is necessary to make a success of a rural school, a rural sanitarium, or a city cafeteria and treatment room, or any one of the many things the Lord has asked His people to do for Him.

INITIATING FRESHMEN

DOWN the streets of a large Southern city came a group of young folks. Traffic gave way to the hilarious company. Busy people edged to the curb to ascertain the cause of merriment. In a little wagon drawn by a six-footer sat another stalwart young man, dressed as a baby in long clothes and sucking milk from a baby's nursing bottle. It was the initiation of two university students.

There are other and more dignified ways of initiating young people into the educational world. In a school of activities, the thoughts of the young people run in different channels and their time is de-

voted to more serious things. They are continually facing problems of life, the calls of the Master for serious-minded workers, and the necessity of so living that at a moment's notice they may be ready to meet emergencies.

As the Madison school has grown, its responsibilities have extended to other centers of activity, and it is no uncommon thing for students to be asked to help forward the work away from the school campus.

In the early days of the church-school movement, the subject was under study day after day, and when a church called for a teacher, it was felt that the Lord had someone ready to answer the call, someone within the walls of Battle Creek College. The call would be presented to the students, and often some young man or woman would volunteer to give up the course of his choice, the program he had mapped out for himself, to go into a needy church as a teacher of the children. That spirit of self-sacrifice was a big element in the success of the movement in the days when many saw no light in the church's effort to educate its own children. Many of those pioneer teachers received a mere pittance of a salary. They lived in the homes of their students, boarding one week in one home and next week in another, the parents in this way sharing the expense of the little school. Those teachers were true pioneers, and the cause they represented won.

Today, when a unit that is struggling with a city or a rural problem calls for help, the matter is again presented to a body of students. Last week there was very urgent need of help in the Louisville cafeteria. Brother and Sister Rhodes, who had been carrying that work on for some time, had been promised relief in order to take further training in medical missionary lines. Help that had been depended upon for Louisville failed to materialize and the situation was a puzzling one.

At vesper services one Sabbath the subject was studied with the student body and suggestions called for. The spirit of the Lord was working in that congregation, and a young man and his wife volunteered to postpone their training as nurses and help Louisville. These young

people are Brother and Sister John Brewer.

When the month-end trip was made to Louisville by members of advisory committee, these young people were in the company. Volunteer service takes happy hearts and willing hands. For two days the company studied together the problems of the unit in which Bro. and Sr. J. T. Wheeler, Miss Margie Hecox, and their associates are carrying forward a rural-city work. It was during this meeting that plans materialized for the remodeling of the farmhouse that is the base of sanitarium work, and the plans of Bro. H. E. Standish for a building were accepted. This new building will contain surgical quarters, well-equipped treatment rooms for both men and women, and a number of rooms for patients.

It takes faith in the promises of the Lord to launch these enterprises, but the Master has said that every Southern city should have memorials in the form of health-food centers, vegetarian cafeterias, treatment rooms, and rural sanitariums so located that the sick can be cared for under most favorable circumstances.

It is a great step in educational reform when young people in training have an active part in the development of such centers. In former days, when school work was confined to the classroom, opportunities for experience and character development were few compared with those offered by this type of education. The comic initiation of freshmen from a school of the old type gives place to the serious, Christian service of introducing men and women to the activities the Lord says should be a part of their training for an even wider service later on.

"A health institution, rightly conducted, gives character to our work in new fields."

"In every city where we have a church, there is need of a place where treatments can be given. A place should be provided where treatments may be given for common ailments."

"It is the Lord's purpose that in every part of our world health institutions shall be established as a branch of the gospel work. These institutions are to be His agencies for reaching a class whom nothing else will reach. They need not be

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large buildings, but should be so arranged
that effective work may be done."

This is one line of work for which Mad-
ison is training the young people. Hun-
dreds should be ready to answer the calls.
Hundreds of new places, centers in cities
and in rural districts, should spring into
existence as the result of the inspiration
given by those now doing this type of
work. Christian men and women, full of
the strength of youth, sobered and made
steady by the love of the truth, should
volunteer their services for the Master's
work at this very time.

DO IT NOW

BUSINESS men in every walk of life
find it wise to prod themselves and
their associates to greater activity by the
DO IT NOW sign. The words stare one
in the face from the office wall and from
the business man's desk. Human nature is
so prone to postpone till some more con-
venient time the work that should be done
today, that in the long line of commercial
workers, each one is advised to use his in-
fluence to make the enterprise go.

There is no less need of the prodding in
the Lord's work. The Master gave a par-
able to illustrate the tendency of men to
delay. He spoke of the supper to which a
multitude were invited, but as the time ap-
proached for the feast, the guests sent in
their excuses. One had family cares and
said, "I pray thee have me excused." An-
other had business engagements that in-
terfered. Some were tied by property,
and some who had little property were
just as strongly bound down by their
daily duties. There was lack of vision as
to the needs of the work of the Master. "I
pray thee have me excused."

The Lord has His DO IT NOW sign,
also. In a recent Sabbath school lesson the
memory verse read, "Behold," stop, look,

listen. "Behold, now is the accepted time;
behold, now is the day of salvation."

Paul wrote these words to the Corinth-
ian church. Like all others, they were in-
clined to put off their acceptance of respon-
sibility; they delayed taking the step
that would put them into active service.
And Paul said, "Now is the accepted
time."

NOW is the time for students to settle
the question of their preparation for
active service. Young people of the church
should discuss this question with the pas-
tor. They should receive advice that will
hasten their training. Parents need to urge
speed in the preparation. Instead of look-
ing for difficulties, let parents and young
people plan together.

To those who feel that education is be-
yond their reach because of limited fi-
nances, Madison, the school of opportuni-
ties, opens her doors and bids them come
and work while in training. As students,
earn your way. There is an advantage in
a study-work program if you do have
money to meet expenses. It develops self-
reliance, the power of initiative, moral
courage.

The DO IT NOW sign should be
posted in our homes, in our churches, for
"Not one in a hundred among us is doing
anything beyond engaging in common,
worldly enterprises. We are not half
awake." The Lord is not pleased with this
lethargy. He has high ambitions for all of
His people. He is urging that those who
need training begin at once. Let Madison
help you.

Information concerning the school at
Madison, The Nashville Agricultural
Normal Institute, will be sent upon re-
quest. This is a training center for stu-
dents above eighteen years of age. Chris-
tians who are seeking a preparation for
active service in the ranks of the Lord's
army. Address, The Secretary for litera-
ture, a calendar, and application blanks.

THIS week Mr. Herschel Ethington, in
charge of the farm at Pewee Valley
Sanitarium, rural base for the Louisville
city work, returned to his home after a
month's stay at Madison Sanitarium. The
Pewee Valley farm is specializing in truck
gardening and later will develop an
orchard and the smaller fruits.

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Productive Labor or Games and Sports

THE ordinary young man whose earlier years have been spent in the public schools very often reaches Madison with a love in his heart for the games that were the life and spirit of his school days at home. This love for games broke out a few weeks ago at Madison. There is a stalwart class of young men here who are in preparation for the medical school, and others who are hurrying their preparation for other lines of usefulness in the Lord's work.

They knew in theory at least, that Madison does not encourage the playing of baseball or football. In fact games of this sort are taboo here. The president of the school, learning that a game was arranged for, followed his accustomed method of attack and education, and gave a chapel talk on the subject of games and sports and the reasons this school management has for substituting productive work for such a program of amusement.

But the boys had hearts set on a game and their plans were not in the least changed or their ardor dampened by the instruction from the rostrum. They said nothing to the officials about the plan, but other students were let into the secret and something of a crowd witnessed the game and joined in the cheers. Then came the settling time. Madison has a system of self-government and all members of the

school in good and regular standing have the right of franchise. A meeting was called of interested members of the school family, and the situation was studied together, with considerable spirit.

GENUINE RECREATION

STUDENTS, every one, need a most thorough education in practical duties. The time employed in physical exercise, which, step by step, leads on to excess, to intensity in the games and the exercise of the faculties, ought to be used in Christ's lines, and the blessing of God would rest upon them in so doing.—*Fundamentals of Christian Education.*

Young men who love physical exertion were not slow to tell of their leaning toward the popular games. There was a struggle between the spirit of loyalty to the school and its principles—for these young men were conscious that the school had been a great benefactor to them,—and the

desire to follow their own inclinations. But the appeal for further time to study the subject won, and it was agreed that the young men themselves should go into the subject carefully and should present their conclusions to the entire student body. The first of the week at the morning worship hour Mr. Berwyn Lawrence led in the first study of the subject. Others may be interested in his conclusions, so we quote in part from his study.

IT is a little strange, but it seems to have been necessary for me to go through the experiences of the past few days in order for me to face seriously this matter of games and sports in our school. Now that it is all passed I feel thankful for the experience because I am thoroughly convinced as the result of my study that there are other and much more profitable forms of recreation than that furnished by such games as baseball and football. We need to find our greatest joy and recreation in doing worth while things.

Reforms are never very popular, and only the minority ever enter into them with heart and soul. So far in my life I have been slow to recognize the value of the reform in matters of recreation. We have been reading a great deal about the terrible situation in the Mississippi Valley as the result of the floods. Devastation is seen everywhere. But I am now of the opinion that the flood of games and sports that is sweeping this country is vastly more destructive than the Mississippi floods.

"The Reader's Digest," June issue, gives some interesting facts on what it terms the "Millionaires of Sport." We may not realize that leaders in the ball games of this and other countries receive a wage that far exceeds that of many men who lead in the professions, the heads of big business and railroad officials.

"Baseball is full of young men who studied to be lawyers, physicians, and school teachers. A young graduate has a terrible struggle to live the first few years out of college. Eddie Tryon, Colgate's best known football player, got a job when he graduated, but it paid him less than thirty dollars per week. You can hardly blame him for accepting \$7500 to play football for four months." Another player is quoted as making \$100,000 in the prize ring in less than a year.

Football players, baseball players, and prize fighters are the highest paid men in the country. In the days of the supremacy of the Roman Empire, gladiators were whipped into the arena to gratify the desire of the populace for amusement. Today the same sensual desire for entertainment is met in the games to which contestants are drawn by the generosity of the wage. With our present ideas of civilization, we abhor the gladiatorial combats but we applaud the players on our own fields. The early Christians would have nothing to do with the bull fights of Rome. Why should modern Christians participate in ball games?

The prophet Joel, writing of the days in which we are living, speaks of multitudes in the valley of decision. Evidently that expression is applicable to many of our own young people regarding the games and sports. I myself have been in the valley of decision, but I have escaped from that state of indecision. I have decided that it is wrong for a Christian to indulge in these games, because they are a sort of idol that the world is worshipping.

In the second and third chapters of Genesis, God gives a plan for wholesome recreation. He established the human race on the land and gave man the trees and vines to train. This method of recreation continued after the fall, with some variations because of the advent of sin, and all through the history of this world the Lord has directed the minds of His followers to useful occupations.

Proper recreation is necessary to our well-being, what the Lord calls wholesome and life-giving exercise. Much of it should be in the open air. "It would be a great aid in educational work could every school be so situated as to afford the pupils land for cultivation, and access to the fields and woods."

Another quotation meets the point in my mind: "God ordained that the beings He created

should work. Upon this their happiness depends. Healthy young men and women have no need of cricket, ball-playing, or any kind of amusement just for the gratification of self, to pass away the time. There are useful things to be done by every one of God's created intelligences."

That principle settles the matter in my mind. Ball games are not among the things that the Lord has ordained for the uplift of His people. "How much time is spent by intelligent human beings in horse-racing, cricket matches, and ball playing! Will indulgence in these sports give men a desire to know truth and righteousness?"

Christ set the example for young men. He was not found with the players of games. His life was full of useful things. When we are happy in work lines that the Lord has said should be done, we will not feel the urge to play games.

"In early ages, with the people who were under God's direction, life was simple. They lived close to the heart of nature. Their children shared in the labor of the parents, and studied the beauties and mysteries of nature's treasure-house. And in the quiet of wood and field they pondered those mighty truths handed down as a sacred trust from generation to generation. Such training produced strong men."

THE SIGNIFICANCE OF THE LAYMAN MOVEMENT

A STUDY of the word of the Lord forces one to the conclusion that to please Him, lay-members of the church should accept the responsibility of carrying forward a number of activities which He tells us should be operated as a part of the gospel message to the world. The regularly appointed workers of the church are not able to do one-hundredth part of the work that should be seen in the church, so we are told. This leaves a great work to be done by laymen in the closing of the world's history. They must pick up the unfinished tasks, and carry this work forward to completion with the same zeal and strength that characterizes the regular workers of the denomination. 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."

We are living in a time when the lay-membership should have the same spirit that is necessary for success on the part of the regular worker, and they should be equally willing to give of their strength

and time to the Master's work. The regular workers will be paid from the treasury. While the lay-members must get their support from other sources their work should be equally strong.

Among the lessons to be learned by lay-members who desire to follow the Lord's instruction none is of greater importance than the ability to group themselves as cooperators, utilizing the various talents of different members of the unit. Business men need to be drawn into these groups, men who have had good success in their own work, who can put self-supporting activities on a business basis.

Medical workers are needed in these enterprises, for medical missionary work is "the gospel in practice." There is need of evangelistic and educational workers, and men to work the soil and to operate the mechanical departments. And there is great need of men skillful as organizers.

These groups of lay-members should be closely related to the organized work of the denomination, strengthening that work, and yet free enough to operate so long as they confine their efforts to lines of work that the Lord has outlined.

TRAINING NEEDED

WHEN laymen awake to the necessity of active work on their part, the next question is one of preparedness. Many of those who have native ability are in need of training. This need not take a great length of time, but it must be practical, fitting the worker to meet the necessities of the place he is about to fill. There are wrecks strewn along the pathway of laymen activities because enthusiasm sometimes outruns better judgment and time was not given to the needed preparation.

The Lord has left on record in His Word examples of wonderful accomplishments by lay-members of His church and men willing to go forth on a self-supporting basis. The Bible not only shows the character required for success, but stresses the training necessary. One of the earliest examples is Noah in the days before the flood, a man whose faith led him to devote his time and money to the practical proclamation of the soon-coming destruction of the world.

Abraham stands out in bold relief as a man of faith who separated himself from home and kindred at the call of the Lord.

He was a successful leader, gathering about himself a company of a thousand souls, a self-supporting group of missionaries whose influence spread far and wide.

The work of Christ is a notable example of the influence of a man whose life forces were devoted exclusively to the development of a work for God. He gathered about Him a company of men and women who worked with Him and with their means supported His cause.

Following the days of Christ we have a similar work carried forward by the apostle Paul, one of the most aggressive of self-supporting missionaries. Nothing could daunt him in his resolve to do the work he felt the Lord had committed to him.

GETTING UNDER THE LOAD

ONE regrettable thing is the small number of lay-members in the church who sense the necessities of the time. We read of the need of workers and the calls soon drop from our minds. There are yet but a small number of laymen in the church who are really under the burden of this work. The expression used is that not one in a hundred of our membership is doing anything but his own business. The great proportion of the work that should be done is yet untouched; the great majority of those who should be active, are sitting still.

Another difficulty that confronts the operators of self-supporting groups of workers is the inability of many to stay by a work when the load is heavy and difficulties must be conquered. In times of stress many lose their vision and go back home, or to some easier place, some position in the world where there is a better salary. It is the same spirit that was found in the hearts of the Israelites when the Lord led them from Egypt. For a time they were happy and sang of their deliverance, but with the first real test of faith on matters of diet, or drink, or home comforts, the major part were ready to turn back to Egypt. Even the disciples of the Master, when pressed by some difficulties, turned back to their boats and fishing nets.

A TESTING TIME

THERE are reasons to believe that the ability to find one's place and remain in that place in the face of hardships, will

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prove the test that decides the destiny of many of God's professed people. It is comparatively easy in these days to assent to doctrines, but there is a real test when one has to withdraw himself from his remunerative employment and devote his time and energy to some line of work that will enable him to proclaim the message.

The Christian who stands loyally by his God-appointed work; who falters not when the winds blow hard about him; who can withstand the call of the world and the wage of the world—that man has learned to trust God and knows what it means to have personal relationship with the Master.

TO HELP THE LAYMEN

OVER twenty years ago the Madison school was established to help consecrated lay-members of the church find their place and prepare to fill that place with success. For twenty years this center of training has been increasing its facilities for the practical education of self-supporting missionaries. Laymen who want to sever the ties that have been binding them to the world, and who desire to increase their fitness for the Lord's work, are asked to correspond. For literature and application blanks, address The Secretary of the Nashville Agricultural Normal Institute, Madison, Tennessee.

ITEMS OF NEWS

SOUTHERN work and opportunities make an appeal to some in the West. Recently Mrs. Ange S. Salway, R. N., writes that a number of friends in Portland, Oregon, are looking this way. Some of them have property that they would like to sell or possibly trade for other property in the South. Anyone interested can secure details by addressing Mrs.

Salway at 4230, 39th Avenue, S.E., Portland, Oregon.

THE annual campmeeting and conference meetings of the Tennessee River conference were held at Memphis the first ten days of this month. Bro. R. B. King and family, and Bro. J. C. Howell attended the sessions, and a number of others from Madison went down for the week-end.

THIS week Mrs. Druillard spent the time with the cafeteria workers in Birmingham, helping them with their bookkeeping. She visited also the rural center for the colored sanitarium and school conducted by J. M. Pearson at Pinson, not far from Birmingham. Mother D's long years of experience in educational and medical institutions makes her valuable help to unit workers who are young in the conduct of self-supporting missionary efforts.

THE Lawrenceburg Rural Sanitarium, branch of the institution at Madison, received favorable mention by a friend and former patient who writes from Los Angeles to the *Lawrenceburg News* "Lawrenceburg has two things of which it may justly be proud. One of these is the Cottage Sanitarium. I have been in many hospitals and have seen much of their personnel, and I have yet to see the equal of the spirit that pervades the rural hospital. I went there an absolute stranger, yet at once I felt myself among friends. One receives there not only the requisite nursing, but a wealth of human sympathy and Christian friendliness."

ANYONE having an oven or a dough mixer for sale is asked to correspond with Bro. Loyd C. Swallen, St. Andrews, Tennessee. He writes, "I would like to buy a second-hand bake oven and dough mixer, capacity of about one hundred loaves. Some of our people who are putting in larger equipment may have something of this kind for sale." Brother Swallen and his wife have carried on an interesting work along medical missionary lines in the mountains of East Tennessee. They are near Monteagle, the well-known summer resort, and Sewanee, home of the university of the South. Any suggestions you can offer as to their needs will be appreciated.

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The Spirit Needed in the Lord's Work

IT is a great joy to me to be back with you at Madison," said Dr. Percy T. Magan, dean of the College of Medical Evangelists, addressing the student body at vesper service, Sabbath evening. "I love every acre of this dear old place, and every tree and shrub appeals to me. I feel that God was very kind to us when he put it into the hearts of a little group of teachers in Michigan to come South and start a work out of which the things I see today have developed.

"I feel this especially when I see how you have grown, not only here on the campus but all over the country side, for when I am in Nashville nearly every man I meet knows of the school and sanitarium. It is so different now from the time when we were little and poor and despised. But there is a great blessing for those who begin a work and are able to live through the days of its infancy and weakness and see the development of greater things."

THE MEANING OF HUMILITY

A SPECIAL blessing is pronounced by the Savior on those who are humble. We do not always grasp the real meaning of that word. We interpret it to mean a lowly estimate of one's ability, and it does mean all that, and more. The word has in it the thought found in the word "humus." In farm work we are told of the value of humus in the soil. When there is an

abundance of humus the soil breaks easily, it turns readily as dust from the moldboard of the plow. It does not make clods and sticky lumps but is tractable.

That is the inner meaning of humility. The soul that is humble has an abundance of spiritual humus. It is able to keep close to the ground. It is not exalted. It is a gentle and tender spirit that breaks to pieces easily and is not stiff-necked. I love the days at Madison when we had no way of being anything but humble. We began with an old farm. The soil was poor. We had no buildings, no roads, no water system. Our food was the simplest and not always very abundant, and the supply of clothing was very limited.

It is a wonderful thing, when the work grows larger and the movement becomes popular, for the workers to maintain the spirit of humility. It is then that we need much of God's humus in the heart. If that is lost the Lord will have to bring some punishment to cause us to return to that spirit. Not that He wants to make things hard for us, but in love He will allow one trouble after another to come to us to teach us that vital lesson of the power of humility.

If we cannot discipline ourselves in a good place like this, the Lord will allow things to come to bring us to our senses. We read that in the days of Solomon, when that great man was going wrong, the Lord stirred up adversaries against the king, Hadad the Edomite, and Rezon who reigned in Damascus. Solomon had never done anything to arouse the enmity of these men. The Bible tells us that the Lord stirred them up to be adversaries of Solomon. When men do us some damage it does not necessarily mean that we have injured them, but the trouble

ATTENTION STUDENTS

IT is the season to decide upon the next year's school program. If you are not located, let Madison tell you of the opportunities in its School of Opportunities. No Christian man or woman who desires to train for the Master's service need be discouraged by lack of means. For those qualified for entrance Madison has positions for two hundred students in its various industrial departments that will enable them to earn their board and room rent. Send for calendar and application blanks.

From a talk given by Dr. Percy T. Magan.

may be allowed of the Lord for our instruction. He sees that we need the discipline.

CONQUERING PHILISTINE ENEMIES

GOD has a place in His work for every one of His followers, and our whole heart should go into the thing He wants us to do. As Jæde puts it, we should "earnestly contend for the faith." The Pilgrim Fathers were willing to sacrifice life itself for the cause that brought them to this land. George Washington and his continental forces took their lives in their hands as they strove for the principles that have made this a land of the free. It is a wonderful inspiration to think how those old fathers stood for principle, and I am thankful that we have a great truth for which it is our privilege to contend. This does not mean a truth for which we argue and debate and discuss, but a truth for which we are willing, if need be, to lay down our lives.

In the conquest of the land of Canaan there were many tribes which the children of Israel were to conquer. The most of these tribes were overcome after one, or two, or three struggles, but this was not true of the Philistines. So long as the history of the Israelites continued we read of their struggles with the Philistines.

In our lives we have a great many Hittite sins, and Amorite sins, sins that we are able to root out after a few vigorous attacks. But there are in the lives of most of us other sins that seem never to be entirely whipped out. They come back again and again like the Philistines to the children of Israel.

We read in the twenty-sixth chapter of Genesis of the wells of Isaac that the Philistines filled up. "For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth."

The record continues. "Isaac digged again the wells of water."

The digging of wells, and the filling up of those wells by the Philistines, was a process repeated a number of times. And so it is in our lives. Our fathers have bequeathed to us a number of wells. They gave us the well of faithfulness in Sabbath-keeping, but the Philistines fill up that well, and it must be dug out every once in a while.

They gave us the principles of health-reform, but that well is frequently filled up until its place is well-nigh lost sight of, and again it has to be dug out. There are the principles of economy in dress and manner of living generally, and the principle that should be dear to every Christian heart of staying eternally with a work that has been assigned to us. But the king of Gerar and his Philistines, frequently fill up those wells, and we suffer from the drouth, unless we diligently dig them out again. We need always open the well of devotion to our work, with the spirit to stay with it and fight for it.

GOD LOVES A MAN OF DESIRES

IN the ninth chapter of the book of Daniel is an expression that gives light on the character the Lord can bless. Daniel says that as he was praying, Gabriel was sent to answer his prayer. The angel said, "O, Daniel, I am now

come forth to give thee skill and understanding . . . for thou art greatly beloved." The marginal rendering of the words, "greatly beloved" are "a man of desires."

Verse eleven of the tenth chapter reads, "O, Daniel, a man of desires (margin), understand the words that I speak unto thee."

It seems to be a law with the Lord that any man of intense desires to do His will is automatically greatly beloved. It is a wonderful inspiration to know that the Lord loves dearly any man who knows his place and has an intense desire to fill it according to the mind of the Master. I do not know of anything that is so trying in our work as to put all one's energy into getting things started and then find that the people you have depended upon do not stick to the work. There is lacking an intense desire to do the will of the Lord. Some go one way after the idol of their heart, and some go another.

I was talking to a noted physician one day about the discouraging feature of our medical work when so many of the bright young fellows seem to think of little but the mighty dollar. His answer was, "Magan, there are mighty few men in this world who have intestinal fortitude."

If that trait is necessary to success in worldly business, it is doubly necessary in the Lord's work. When we are inclined to be discouraged because that element of success is so lacking, we realize that we are but repeating the experiences of the children of Israel in the day of Moses. His young people, and the older ones also, disappointed him, going after the golden calf, when he had every reason to believe that they would prove true to the leadings of the Lord. And those were the days when the pillar of cloud by day and of fire by night was their visible guide.

ALL CAN FIND AN ALIBI

I WANT you to consider the response the Savior received from those upon whom He desired to rest the burdens of His work in the world. It is recorded in the fourteenth chapter of Luke that "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready."

Those people were honored with an invitation to the supper of the Master, but they all with one consent began to make excuse." One had land that needed his attention; a second had bought five yoke of oxen and his business detained him; another had recently married a wife and he begged to be excused.

Now consider that the things that were holding these men from the supper were all legitimate things in themselves. It is all right for a man to buy a piece of property and demonstrate the proper tilling of the soil, and help people out of the cities. There is nothing wrong with that in itself. And there is nothing wicked about owning oxen, or an automobile, for that matter, if they are used in the proper manner. And no one will say that it is wrong for a man to marry a wife, provided he chooses a godly woman.

But do you see that these very proper things were all keeping men from doing what the Lord wanted them to do at that time? They were all standing in the way of those men entering

whole-heartedly into the work of God. Each man when questioned as to his reason for not answering the call of the Master, was able to prove his alibi.

That story is put in the Bible because it has such definite application to members of the church today. The Lord has a place by Him in his work in the earth. He sends out a call giving us the privilege of close association with Him in the closing work in the earth. It is an easy matter, a very natural thing, for men to begin to make excuse. We hear them on all sides. The excuse looks very good to each one who makes one, for in itself each excuse may be plausible. "I cannot enter the Lord's work", says one, "until I dispose of this piece of property." That is that man's alibi. "I pray thee have me excused." Another is tied up in business, and he begs to be free from all responsibility in the Lord's work. He is doing all he can possibly find time for when he attends the Sabbath services. His business takes all his strength. "I pray thee have me excused."

These men and women are wrong, because they let things which may be all right in themselves stand in the way of things that the Lord would have them do. There are hundreds of Seventh-day Adventists in that very situation. They are doing good things, but not the thing God is asking them to do.

The world is pleading for godly physicians. I know of a hundred doctors south of Fresno, good young men, who give liberally to the cause, support a student or two in school, and do a lot of things that are worthy, but with all the world needing such service as they can give, they are not willing to throw themselves whole-heartedly into the work the Master is calling for.

This is our burden in the medical school, to teach and exhort young men to hold to the vision of the work to which God calls them. They must learn what it means to love a cause, and stick to that cause, and to give their lives to it. Don't give up. Be men of desires.

SUNLIGHT A DIVINE AGENT OF HEALING

THE Lord has great forces at work in the world for the healing of His people. Among these, sunlight plays an important part. Sunlight, pure air, wholesome food, pure water, exercise and rest in proper proportion, and a correct mental attitude, do wonders in curing many ailments. These simple remedial agencies are often passed by. On the other hand, a great many people are coming to realize the vast importance of the simple life that takes into consideration the needs of the body, the mind, and the soul.

Take for instance one of these great physicians of nature, the sunlight. The light of the sun contains rays invisible to the eye, yet distinctly perceived by the

Health talk by Dr. E. A. Sutherland.

skin. These ultra-violet rays do not penetrate deep into the tissues of the body, but are picked up by the superficial blood vessels, and are carried to every portion of the body. Each cell feels the stimulus. They reach even to the marrow of the bones. So essential to health are these healing rays of the sun, that people living indoors suffer from the lack. Were it not for the benefit of the sun's rays which are taken in with the food we eat, stored up sunshine in the foods, those who live but little in the sunshine would die.

Experiments have been tried upon the children of the poor living in our large cities. They are deprived of sunshine and their little bodies succumb to disease. They suffer from the disease called rickets. Other children living in the tropics and exposed to the rays of the sun, can eat the same food, and live and thrive. The rays of the sun stimulate the cells of the body to appropriate elements of the food that are essential to health of the body.

It is said that eggs laid by hens that live in the sunshine will cure rickets, while the eggs of hens kept under glass will not effect a cure. A similar effect is produced on the cow that lives in the sunshine. It is evident that many people suffer from light starvation because they live too much indoors. They become anemic, the organs function poorly, resistance is lessened, and they become the prey of influenza, pneumonia, tuberculosis, and other diseases. Those who work in the sunshine and out of doors, profit over those who may work in the sunshine that enters the house through glass. One of the most precious blessings we have from the Lord is the sunshine. It is all around us. It is as free as the air. The Lord intends that we shall work in it, absorb it, and grow strong as the result of its beneficent influence.

During the warm season it is well to live in the open, work in the sunshine, and store up some of its health. Eat foods that are sunshine-storers, such as the green leaves, plants that grow above ground, and fruits. In this way build up immunity against disease, a resistance that will repel the attack of disease.

each day in the sunshine and open air. See Plan to spend at least two hours of that the bodies of the children are bathed

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in sunshine. The ultra-violet rays will increase the hemoglobin, and every organ will respond by giving better service.

ITEMS OF NEWS

FRRIENDS of Mrs. W. R. Tolman will welcome the news that she is making a splendid recovery from a severe illness.

AFTER conducting a series of lessons in Knoxville on diet subjects, Eld. and Mrs. I. D. Richardson spent a few days at Madison, returning to their work in the eastern part of the state on the seventeenth.

APATIENT writes of the influence of her stay at the Madison Sanitarium: "I stick to my vegetarian diet and all the other good things I learned at the sanitarium. The sympathy and Christian spirit of the staff and workers helped me wonderfully."

WHILE mowing in the grove near the sanitarium two nests containing young quails were disturbed and the little birds found an adopted home in Mrs. Scott's back yard. The surroundings are little different from their own home except that instead of mother's sheltering wing, the little quails are warmed by an electric light, or snuggled close in the folds of a bit of blanket. One of the natural attractions of Madison is its great number of birds. Hunting is not allowed on the school acres and the feathered friends have a feeling of safety. Within the past month a mocking bird reared her family of four just outside the office window, so close that she could watch every move in the room, while father bird warbled his praise from the telephone wires nearby.

FOR the student who desires an education that will increase his efficiency for Christian service, Madison offers unusual opportunities in the way of an all-year program of work and study. The Nashville Agricultural Normal Institute is training nurses, teachers for rural schools, farmers and mechanics for rural schools and the rural base for city work. It gives pre-medical training especially for young men and women who are facing the mission field; and it is interested in a special way in the education of health-food and vegetarian cafeteria workers. Both men and women who are qualified for student life have the privilege of working for their board, room rent, and similar expenses not during a vacation period, but while they are in training. The various industries of the campus afford a large amount of work for students of the right sort. You are invited to write for calendar and other literature. Address, The Secretary.

FRRIENDS of Southern self-supporting schools will be interested in the progress of Pisgah Industrial Institute, located at Candler, North Carolina, near the city of Asheville. Prof. E. C. Waller, is president of this school which conducts also a rural sanitarium, beautifully located in a valley facing Mount Pisgah. Professor Waller writes: "We have an enrolment of one hundred four this season, and a more advanced class of students than in the past. Nearly sixty students have paid their way by work. We have had a splendid patronage at the sanitarium until the past month. Business is very dull around Asheville, and we are feeling the effects of it. This is the reaction from the real estate boom of the last few years. We are of good courage in the work. Just now we are trying to raise money to install electricity in the sanitarium. We have been using a Delco plant and need \$200 to complete payment. Do you know of any one who might give us a lift? This is only a temporary arrangement as we hope some day to have a power line from Asheville."

ONE reader writes the SURVEY that it is "surely a light bearer." Another says, "It comes like a fresh bit of dew."

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Follow the Master as Doers of Good

THE baccalaureate sermon was delivered on the twenty-fifth of June by Prof. R. B. Thurber, of Nashville, editor of *Watchman Magazine*. He based his study on the words found in the tenth of Acts, verse thirty-eight: "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." The following paragraphs were gleaned from Professor Thurber's sermon.

OF Jesus it is said that He went about doing good, and healing." It is a wonderful thing to face life today.

Our young people are facing great things. In their life work they need to make contacts. We are creatures of contact. We need friends, neighbors, business associates. We have contacts in the home, in the school, in the church, in our occupations and professions. But the most important feature of our lives is our contact with God. A portion of every life must be given to meditation of the things of God, or we cannot live.

In the electric current there is a make and a break; a make and a break, and so it must be in our spiritual lives. We must come again and again in touch with the Lord, and that contact is through Christ. We need to focus our eyes on Him. He did every man's work, and He has passed on to every man the exact work He would have that man to do. He is altogether powerful, and when He passes on a work to nurses and dietitians and physicians, He endues them with the power of healing. We need to glorify the gift of healing, for it is one means of opening the souls of men to the light of heaven. Darkness covers the earth, and gross

darkness the people. You do not have to go to India to find that darkness; it exists all about us. Men are in the dark. They know not where they are going. You hear men say that. The power of healing opens the mind so that men may find out where they are going.

Teaching and healing are two of the commissions given by the Master to men who wish to

follow Him. Of Jesus it is said that He had healing in His wings, just as the sun has healing in its rays. There is wonderful healing power in the light of the sun. Scientists are discovering some rays that we knew nothing about a few years ago,—rays at one end of the scale that we call ultra-violet rays, and at the other end infra-red rays, and in these rays of sunlight there is a wonderful power to heal disease.

Years before men discovered this power in the sunlight, Jesus said that He was like the sun's rays. He came with healing in His wings. In Him we find the ultra-violet rays of healing, and the infra-red are there, also.

JESUS connected closely the healing of the body and righteousness of the soul. With Him the two are one. To the man who had been sick for a long time, Jesus said, "Go forth well, but sin no more." He teaches that all can be healed of their sins. When He went through a village, the record is that every one was healed. He healed them all that they might be impressed with the power of God to save them all from their sins.

When we study the miracles of Jesus we find that they were all performed to constructively help men. There was no thought of self in the Master's art of healing. He did not these mighty works to be seen of men. He gained nothing for Himself. He could heal others, but He could not heal Himself; He could raise others from the dead, but He could not save Himself from

THE LIFE OF SERVICE

DO not depend upon human aid. Look beyond human beings, to the One appointed by God. Taking God at His word, make a beginning wherever you find work to do, and move forward with unflinching faith. It is faith in Christ's presence that gives strength and steadfastness. Work with unselfish interest, with painstaking effort, with persevering energy.

—*Ministry of Healing.*

death. His life was all for others and none for self.

JESUS stressed preventive medicine. He said, "Go, and sin no more, lest a worse thing come upon thee." He presents a great truth to men. All the advance movements in the world today for the physical salvation of men are the outgrowth of the principles that He taught. The government spends thousands to increase the physical and mental efficiency of its citizens. Men see that the highest service is to prevent sickness. An ounce of prevention is worth many pounds of cure.

There has been wonderful development along the lines of preventive medicine. I find myself admiring the doctors more and more as I find them teaching people how to keep well as well as helping them when they are sick. We are coming more and more to the idea that it pays to save people before they get into trouble. His instruction was, "Go, and sin no more." His ideas of preventive medicine are just blossoming out in our lives. He set in motion a great principle which the world is just now beginning to develop.

The main purpose of the physician should not be to heal the body. That is but a means to the Christian of reaching the spirit of the patient and leading him to greater spiritual health. The main purpose of life is to preach the kingdom of God. Jesus raised Lazarus from the dead, but Lazarus died again. He raised the widow's son, but later he went back onto his bier. The great-

est thing that Jesus gave was the power to banish death. The power to heal should be to us an entering wedge to men's hearts, enabling us to give them the divine truth that saves the soul. This soul work is the highest work that can be done by teachers, nurses, doctors.

A man lay sorely wounded on the battle field. A minister kneeled by his side and asked, "My brother, are you a Christian?" The wounded man shivered and said, "Oh, I am so cold!" The minister took off his overcoat and wrapped the dying man in it.

Again he asked, "Have you faith in the power of Christ to save?"

"My head hurts till I cannot stand it," said the wounded man. Off came the minister's coat, and he rolled it into a pillow to support the soldier's head.

"Do you know Christ?" again asked the minister.

"Oh, for a drink of water! I am dying for a drink," said the wounded man.

The minister went to a stream and carried water in his hat to the dying man, and he drank. "Is there anything more I can do for you?" asked the minister. And the dying soldier said, "If there is anything in that Book that will make a man do what you have done for me, give it to me."

That is the work of the nurse, of the doctor. Make the contact with Jesus the greatest thing in your life. That is the only thing that can make you a success in your life work.

Reason for Eating Salads and Green Vegetables

PATIENTS often express their surprise that we so insist on their eating a generous supply of green vegetables and fresh green foods. Jokingly they will speak of this diet as "hay," or "fodder." But this all opens the way for an explanation of the reasons for this method of assisting the sick to get well. Many, many physicians who are in touch with modern ideas of treating the sick now stress the importance of using fresh vegetables, and especially the leafy ones.

I often tell patients the story of Nebuchadnezzar as recorded in the Bible. That bit of history is put on record for our benefit. Nebuchadnezzar had been very successful in his world wars, but there came a time when his mind gave way. As a man of large affairs, it was an easy matter for his mind to be overtaxed and for him to worry as people do

in these days. His table was spread with an improper diet, rich foods that fill the system with poisons and affect the nervous system; and in this case the man lost his mind.

For seven years Nebuchadnezzar lived in the open air and sunshine and ate the green things as they grew in the field. He had a wonderful diet of succulent vegetables, rich in mineral salts and vitamins. There is healing in the green leaves. They are rich in life-giving properties gathered from the sunlight. Human beings need these life-giving properties both from the diet and from the sun itself. Nebuchadnezzar was getting both.

King Nebuchadnezzar had been accustomed to a diet of flesh foods, a second-hand diet, to say the least, and a diet saturated with waste matter and poisons. These were poured into his blood stream until his nerves could no longer endure the strain. The sweets of the king's table

From a health talk to Sanitarium guests by Doctor Sutherland.

added to his trouble. It is an easy matter for the digestive tract to be over-taxed with sweet foods, pastries, and confections.

In the days of king Nebuchadnezzar we have no record of institutions for the care and treatment of the sick in which were prescribed simple life in contact with fresh air and sunshine, and a proper eliminative diet, rich in mineral elements. But the Lord over-ruled in the case of Nebuchadnezzar, and he found his health after spending a series of years in the open.

With his mind closed to worry-thoughts and his body conditions changed until he was daily filled with health-producing foods, his nervous system was recharged, and he came to himself.

In these days men and women who find their bodies surcharged with poisons, whose organs are under tone, and the mind confused, are fortunate in finding an institution where the treatments will assist nature in effecting a recovery. We strive to bring our patients in touch with conditions that will relieve the cause of their trouble, and to provide for them conditions that will put life and strength in their bodies. In place of the heavy diet of meats, fats, and sweets, with only a small quantity of some of the most essential elements of good health, the Sanitarium seeks to relieve nerve strain and worry, and affords a simple life rich in fresh air and sunshine, and a diet that will build good blood and put new life and vigor in the blood stream.

I am glad so many of our patients take kindly to the diet of crisp salads, and that most of them learn to eat greens and leafy vegetables without a murmur. These things are their medicine. Some go home to start a campaign for good health through a rational diet. This is one way to teach preventive medicine. Do not grow discouraged if it takes a little time to restore health. Nebuchadnezzar was seven years getting back to normal, but a well organized, scientifically conducted institution can often shorten the road to recovery.

TRAINING WORK AT FLETCHER

THE work that has been carried on for several years by the Mountain Sanitarium at Fletcher, N. C., is already somewhat familiar. Located between Asheville and Hendersonville, two rapidly growing resort cities, the institution enjoys unusual opportunities for carrying on health and missionary work. Every year the mild climate and beautiful mountain scenery attract many tourists to this section, some for purposes of pleasure, others remaining longer in search of health.

To meet this opportunity, we operate in the city of Asheville, fifteen miles away, under the name of The Good Health Place, a health center which includes treatment rooms for both ladies and gentlemen, a vegetarian cafeteria, and a health food store and bakery. Here are served healthfully prepared vegetarian meals, and wholesome whole wheat bakery products are displayed in the store window. Trained workers are in charge to give advice and assistance in matters of diet and to call attention to the health and religious literature that patrons may take away with them.

At the farm base our small sanitarium is this year being enlarged by a substantial addition which will more than double its present capacity. A small surgery will also meet a long felt need.

Often in the past it has been necessary to employ outside help with which to carry on the work of these enterprises. Believing that there are many of our own people who should be engaged in such practical missionary work, and who would appreciate the training such work affords, we have arranged to start on September fifth, one year courses in cafeteria work and nursing. These courses will include treatment room and bedside nursing, scientific dietetics, thorough training in cooking, baking, and cafeteria management. Anyone interested in either of these two courses, is invited to correspond with the School Department, Mountain Sanitarium, Fletcher, North Carolina.

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ITEMS OF NEWS

ONE of the keenest pleasures the Madison family has had in recent days was afforded by the visit the latter part of May of Drs. Percy and Lillian Magan, of Los Angeles, California. These two were closely associated with the work of the institution in the days of its youth. Dr. Lillian Magan was the first physician in the Madison Rural Sanitarium. Dr. Percy Magan and Doctor Sutherland prepared themselves for the practice of medicine because of the great need in our ranks of men qualified to link educational and medical work in the training of Christian workers. This was Dr. Lillian Magan's first visit to Madison in the ten years she has been connected with the College of Medical Evangelists and White Memorial Hospital. The growth and development of the work at Madison has been more than she could realize from that distance. Her visit gave much pleasure to many friends at Madison and in Nashville.

SEVEN young men were graduated from the Pre-Medical Course and all have been accepted as students at the College of Medical Evangelists. Charles Beamer, Harold Jeffs, Charles Perkins, Rob Roy Hicks, and Leon Walker left immediately for California to become members of the first division of freshmen students whose work begins the fifth of July. Richey Stagg and William Jones go West a little later, beginning their work at Loma Linda in August.

THURSDAY evening the twenty-third of June, Dr. Y. W. Haley of Nashville gave the commencement address. Doctor Haley has been intimately connected with the work at Madison, and is a very good friend of the young people who

are in training as nurses and physicians. His wholesome advice to those who are going out to minister to the needs of the sick and suffering was in keeping with the principles these young people have been studying and to which every Christian nurse should subscribe. The commercial spirit, so strong in the world, should with our young people, give place to a life of sacrifice and devotion to a cause.

THE finishing nurses' class numbered twelve, the Misses Ruth Cantrell, Margie Mardis, Bertha Morgan, Edna Ward, Edith Winqvist, Anna Henderson, Helen Watkins, Alberta Yates, Mrs. Ruby Jensen, Mrs. Jeannette Sego, Mrs. Nora Jones, and Mr. Winfred Miller. The Cafeteria Course was completed by two young men, Mr. Alfred Okohira, who plans aftes some further preparation to become a worker in Japan, and Mr. Kenneth Sheriff, who heads our own cafeteria work in Nashville. The graduates in the Normal Course are Mrs. Belle Hall, Mrs. R. B. King, and Mr. Carl Henderson.

FOURTEEN young people who took the Nurse-training Course at Madison passed the Tennessee State Board examinations the first of June. In addition to the finishing class, Mrs. J. O. Rush of the class of 1922, and Miss Florence Fentzling, one of the city nurses, a graduate of Paradise Valley Sanitarium, took the examinations for state registration. Miss Alberta Yates of this year's class at Madison passed successfully also the Kentucky state examinations for nurses.

DURING the past year Mr. and Mrs. Andrew Wheeler have been taking advanced work at the State University, Knoxville. Mr. Wheeler received his master's degree at the close of the spring quarter. He specialized in agricultural science, and is again at his post at Madison as teacher of biology and other science classes, and head of the Garden Department.

Happy Words

A reader says, "Your little paper has been a source of encouragement to me, and I would not want to lose a single number."

"Thanks for the blessings the little SURVEY brings to us each week," writes another.

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Getting Along With People

TEACHERS who have lived in the midst of a student body that is being taught to do the real things of life; physicians who are training nurses for lives of sacrifice, and other and younger men to follow in the steps of the great Physician,—these people have opportunity to test out the principles of cooperation and good fellowship, and to know the meaning of the Lord's instruction that His followers are to live together in peace and in the unity of the Spirit. Dr. Percy T. Magan, in his Sabbath morning lesson during his recent visit with the Madison family, spoke from a wealth of experience. In part he said:

Getting Around Difficulties

AN immense amount of time is wasted in just settling up difficulties with other folks. There is a great waste not only of time but of money, because as workers we cannot get along together. When you people here are planning to start a new work, or unit, as you call these schools and centers of work, if you are at all like the people I have been associated with, you are the most loving bunch one can imagine. But after the battle has started, after the group has been together for a few months and the difficulties of the situation are beginning to press, I have seen these same workers fight like the cats of Kilkarney. If we could learn to run ourselves and our work for the Master so these bickerings and troubles could be eliminated, how much more time we would have for constructive work.

The Master had wonderful ability to get along with people, for finding a way to get by with those who were not right. If we cultivate the ability to get around difficulties, we will accomplish much more in this old world. I often think of the proposition the Lord has to carry forward His work in the world with us as the only material with which to do that work. I am sometimes tempted to say, "Poor God, who has to work with us, and we are all He has to do with."

There is a little story in the eighth chapter of the gospel by John that illustrates the Master's way of dealing with men who were on His trail to make things hard for Him. "The scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in their midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest Thou?"

These Pharisees thought they had Him then. They were quoting Moses, and they had a case about whose guilt there was no question. What would He have to say now? But those scribes and students of the law, had forgotten that there are a lot of things in the law because of the hardness of men's hearts. God does not want all these things there. He does not want His children to suffer because of the hardness of the law, but those penalties are there because His people are stiffnecked, because of the hardness of their hearts. If we are willing to appropriate the spirit of the Master, that hardness goes, and we can live peaceably with people, we can get along with folks.

The record says that when the question was put to Jes. s, He stooped and wrote in the sand. Two lines is all He wrote. It is the only record we have that Jesus ever wrote anything. And

MAKE PROGRESS IF YOU ARE A WORKER FOR THE MASTER

BE not satisfied with reaching a low standard. God has given us reasoning powers, not to remain inactive, or to be perverted to earthly and sordid pursuits, but that they may be developed to the utmost; refined, sanctified, enobled, and used in advancing the interests of His kingdom.

—Ministry of Healing.

this time He wrote with His finger, and wrote in the sand. As He wrote, the men who had stood accusing the woman quietly stole away. The things He wrote condemned them and they dared not face Him who wrote of things in their own hearts.

He lifted Himself and looked the woman in the face, and He said unto her, Woman, where are those thine accusers? Hath no man condemned thee? When she answered that no man condemned her, He said, "Neither do I condemn thee. Go, and sin no more."

Jesus in this case did not excuse the woman; He did not even say that she should not be condemned, but He found a way to speak comfort to her soul.

Do Not Run From Difficulties

DAVID had been having some hard times in his efforts to escape from the envy and jealousy of Saul, but the Lord had been wonderfully good to him, and he had been saved time after time. But finally David lost heart, and he said, "I shall now perish one day by the hand of Saul."

It is a bad thing to get it in one's heart that other people have it in for us,—that they don't like us. We get into the same place as David when he lost heart and said that one day he would surely fall by the hand of Saul. When he reasoned in this way he lost his better judgment, and instead of trusting the Lord in the place the Lord had given him, he escaped to the land of the Philistines. He put himself in the very midst of the enemies of God's people.

Sometimes we say that we cannot stand it any longer to work with the people of God; the world treats us better than they. Then it is that we are apt to take a step that may seem right on the face of it, but which may place us in a situation as compromising as the place in which David found himself. David had placed himself under circumstances in which it was very difficult for him to live his faith.

David had a hard time of it, a time very like our own when we lose faith and turn to the world. He had given up the work in his own little unit. He tried to carry on a work for the Lord in Ziklag, the Philistine city, but it was a very small work compared with what he might have been doing had he been true to his convictions. Presently he had to give some account of himself to the king of Gath, and that led him to lie. David was in a fix, all because he had lost courage and had left the work God gave him.

It is a wonderful experience to be able to take the things that come to us as the providences of God. The Lord in His goodness helped David out of the trap he had made for himself; but what would have happened if David had never said, "I shall one day die by the hand of Saul"? There would then have been written the story of a man who was true to his convictions, a man who stood unflinching in the midst of trouble. When things go hard it is a temptation to speed away to the king of Gath, but when Christ came to the end and as the second Adam, had to make right on the tree what the first Adam had lost, He did not falter.

Christ had the habit of letting things "fade from the picture." to us an expression that is

familiar these days. He did not dwell on the unpleasant side of His associates. In the hard times that came to Him, He did not see Judas and the angry mob, and Herod and Pilate. He saw only the providences of God. He let the difficulties fade out of the picture.

When Joseph was a prisoner in Egypt, how much did he see of Reuben and Simeon and the other brothers who had sold him as a slave? If he had been pouting over the things they had done to him, he would never have become prime minister of Egypt. He had a wonderful spirit of forgiveness. He saw only that the Lord had permitted these things to happen that he might later be the savior of his brethren. The Lord has promised to take the cup of trembling and fear out of our hands. He will make us calm in the face of difficulties, super-men, men who can love others who are making their own work hard.

Stay with the work the Master gives you. Don't give up because some one does not see light in it, or because some one else makes it hard for you.

INSTRUCTING THE NURSES AND PRE-MEDICS

IN addressing the nurses on the eve of their graduation, Dr. Y. W. Haley, for many years a physician in Nashville, teacher in Vanderbilt University school of medicine, and superintendent of the General Hospital, gave some very potent instruction. The following are a few paragraphs from his address:

"Away from the protected, guided shelter of your training school, you stand alone, and yet not alone. You are taking your place in the ranks of one of the most ancient and honorable vocations, a vocation of inspiring example, splendid traditions, marvelous undeveloped possibilities, and deep human need. You will have the opportunity to help 'carry on' in your beloved profession. You are entrusted with the most valuable thing in the world. A human life in need looks to you for help. The public recognizes that a graduate nurse is one who can give skilled service to the sick and helpless.

"Sometimes the mercenary spirit has a tendency to predominate, and the glitter of fine clothes and luxuries that have not been possible during your training days are apt to overshadow the gold of public service. . . . In an age of intense devotion to the Golden Calf, it is impossible that an entire generation of nurses should stream by the idol without at least making an obeisance; but one who knows nurses well will say with conviction that the spirit of gain is by no means the dominating spirit of the profession."

Preventive Medicine

TO you who have finished the pre-medical course and are now to enter upon the threshold of study for the medical profession, I will say, The importance of training medical students for a broader and wider application of their knowledge and clinical experience is in its

infancy. The medical profession is slow in realizing that prevention of disease, and the education of the public to periodic examinations, and to seeking examinations and treatment after the first warning, are essential features of any organized attack and cure of disease.

We have made tremendous progress in better medical schools, in better hospitals, in better and higher educated members of the profession in research, in the development of the specialties, in the formation of diagnostic clinics and diagnostic groups. We have made least development in the education of the public for a great organized campaign for the prevention and cure of disease, for the reduction of death and injury from accidents, and for the diminution of mental deficiency.

"Have not our hospitals been too long willing to be but repair shops for broken down humanity? Has not our hospital vision been so clouded by the task of getting sick people back to their daily work that it has not been seen in the skies, as did Constantine the Great, the sign by which we must conquer?"

"The possibilities of developing departments for the prevention of disease, in many of our hospitals, from such a beginning, are unlimited. I have no gift of prophecy, but it does not take a seer to discern in the very near future the presence, generally, in our hospitals of a preventive medicine department or clinic."

THE KNOXVILLE BASE

THE city of Knoxville has had a vegetarian cafeteria for a number of years. About one year ago a city site was purchased and a building erected as permanent headquarters. Mr. and Mrs. L. M. Crowder are operating the cafeteria and Mr. and Mrs. R. A. Lovell conduct the treatment rooms.

This building is centrally located and the dining hall is most attractive. Until recently the workers have not been permanently located at a rural base. However after a long search a beautiful piece of property was secured on Lowe's Ferry Pike, about eleven miles from the city, and there it is planned to erect cottages for the workers and buildings for a rural sanitarium.

On June 19, about sixty people from the Knoxville church, with their pastor, Elder Webster, and the President of the Southeastern Union Conference, Eld. W. H. Heckman, assembled on the top of the hill among the beautiful pines of the farm. Eight representatives of Madison were present. Here in God's great out-of-doors, viewing the scenery in the distance, the company discussed the site for the sanitarium.

Elder Heckman encouraged the work, saying that the location is ideal. He said that in the ninth edition of Encyclopedia Britannica, Knoxville is described as sixth in rank among healthful districts of the United States, and for that reason it is a good place to establish a health institution. He illustrated the importance of cooperation, by the young boy, the middle one in a family of nine, who said that his older brothers used to boss him a great deal. When there was an ax to grind, this middle brother did the grinding and the other brothers did the co-ing. This coming together he called a move in the right direction for cooperation.

Elder Webster said that all the Knoxville church will watch with keen interest the development of the small institution about to be established.

KNOWLEDGE THAT CAN BE UTILIZED

"It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honor of God and the good of humanity."

"It is not well to crowd the mind with studies that require intense application, but that are not brought into use in practical life. Such education will be a loss to the student. For these studies lessen his desire and inclination for the studies that would fit him for usefulness and enable him to fulfil his responsibilities. A practical training is worth far more than any amount of mere theorizing. It is not enough even to have knowledge. We must have ability to use the knowledge aright."

"The time, means, and study that so many expend for a comparatively useless education should be devoted to gaining an education that would make them practical men and women, fitted to bear life's responsibilities. Such an education would be of highest value."

—*Ministry of Healing.*

ITEMS OF NEWS

LAST week, Eld. W. L. H. Baker, who for several years has been a teacher in Oakwood Junior College, Huntsville, Alabama, was a visitor at Madison. Eld. Baker is on his way to Colorado Springs, Colorado.

IT was a pleasure to have a passing call from Prof. J. J. Mair, principal of Shenandoah Academy, New Market, Virginia, who with his family is motoring to Minnesota for a bit of vacation. Professor

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age provided for in section 1103, Act of Octo-
ber 3, 1917, authorized March 26, 1919.

Mair talks seriously of taking a medical
course.

IT was a pleasure to have a visit from
a former Madison student. Mr. and
Mrs. Olsen Fairchild spent an hour or so
with the school during the week. Mr.
Fairchild was a member of the nurses'
class several years ago. He was enroute
from Florida to visit friends in Ohio.

IT is a busy season at the Madison Rural
Sanitarium. Among recent guests were
Dr. C. W. Gillingham, of Maryville Col-
lege, Maryville, Tennessee, secretary of
the Tennessee Junior College Association,
and Dr. R. B. Binnion, assistant to Presi-
dent Bruce Payne, of Peabody College for
Teachers, Nashville.

ANOTHER visitor during the past
week was Mr. Fred Champlin of
Torrington, Connecticut, a relative of Mr.
and Mrs. L. H. Starr and Mr. C. R. Starr.
Mr. Champlin came to take his mother
Mrs. H. C. Champlin to his home in Con-
necticut. Mrs. Champlin has spent the past
two years at Madison with her daughter
Mrs. L. H. Starr.

THE seventh of July, Mr. and Mrs.
Andrew Wheeler and his brother Mr.
Clarence Wheeler and family left Mad-
ison to visit friends and relatives in Kan-
sas. Mr. Clarence Wheeler has recently re-
turned to the States on furlough from
Africa, where he has been in mission work
for about nine years. After a short stay
in Kansas, Mr. Clarence Wheeler plans to
spend some time in Colorado.

AMONG the visitors for the closing ex-
ercises of the school were Mr. and
Mrs. C. H. Jeffs and Miss Stella Jeffs,
former members of the Madison student
body, who are now living at Columbus
Rural Rest Home, Worthington, Ohio,
and Miss Mildred Boynton, nurse of the

class of 1926, who is now in charge of the
Hydrotherapy Department of a private
sanitarium in Chattanooga.

THE annual Fourth-of-July picnic for
the school family and the neighbors of
Neely's Bend, held in South Park on the
school campus, was well attended and was
an enjoyable occasion. A basket lunch was
served, and a musical program was ren-
dered in the afternoon. In the evening the
young people had a march led by Mr.
Sargent. The weather was delightfully
cool and the day afforded a pleasing and
refreshing relaxation in the midst of a
busy summer program for the school
family.

AMONG friends who came in for the
Fourth were Mr. and Mrs. Sargent
and their daughter Hazel, who are con-
nected with the Lawrenceburg Sanitarium,
and Miss Esther Jensen and her mother,
Mrs. D. M. Jensen, who have recently
returned to the South from California.
Miss Jensen, a graduate nurse of Iowa
Sanitarium, Nevada, Iowa, who later
spent a year at Madison, will be surgical
matron at Lawrenceburg. Bro. H. H.
King and family of five young people
who are living near Southern Junior Col-
lege, came to the family gathering.

ATTENTION, STUDENTS

STUDENTS qualified for courses
in nursing, teaching, health-food
work, agriculture, business training,
and mechanical work, and those who
desire pre-medical training, are cor-
dially invited to consider the advan-
tages offered by the Nashville Agri-
cultural Normal Institute. In addi-
tion to the practical courses offered,
many are attracted by the opportu-
nities for labor by which students
may meet a large part of their school
expenses. The privileges of the insti-
tution are for those who are Chris-
tians, eighteen years of age or over,
and who are seeking a training for
active Christian service. Send for
calendar and application blanks.
Address, The Secretary, Nashville
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Madison, Tennessee.

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OURS TO CHOOSE

GOD has His best things for the few
Who dare to stand the test.
He has His second choice for those
Who will not have His best.

It is not always open ill
That risks the promised rest.
The better often is the foe
That keeps us from the best.

There's scarcely one but vaguely wants
In some way to be blest.
'Tis not Thy blessing, Lord, I seek,
I want Thy very best.

And others make the highest choice,
But when by trial pressed,
They shrink, they yield, they shun
the cross.
And so they lose the best.

I want, in this short life of mine,
As much as can be pressed
Of service true for God and man.
Help me to be my best.

I want to stand when Christ appears
In spotless raiment dressed,
Numbered among His choicest ones,
His holiest and best.

I want among the victor throng
To have my name confessed;
And hear my Master say at last,
"Well done! you did your best."

Give me, O Lord, Thy highest choice,
Though others take the rest.
Their good things have no charm for me
Give me, dear Lord, the best.

—A. B. Simpson.

Preparing for Manual Missionary Work

THE Jewish nation had a well established system of manual training in its schools, a training that prepared the young people for lives of usefulness in the world at large, which they were commissioned to prepare for the advent of the Messiah. When Jesus came, He spent His early years doing many of the common things of life in an uncommon way. He was doing such things as the Jewish system of education indicated should be done by all young men. Nevertheless, the Rabbis did not recognize the young man who was doing these things as the Savior for whom they were looking. They did not appreciate the fact that He was dignifying the activities of life, setting His seal on useful work well done. To do this was a part of His mission on earth.

Great as were many of the teachers in Jerusalem and other parts of the kingdom, in the days of the Master, they were not possessed of the Spirit of God to the extent that they could recognize the value of practical methods of missionary work such as their own schools taught and such as Jesus was demonstrating. We are told that, "It requires more grace, more stern discipline of character, to work for God in the capacity of a mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field." Jesus took this strenuous method. He delighted to demonstrate to the limit the value of those principles of education which, down

through the ages, the Lord had been making known to His people.

"It requires strong spiritual nerve to bring religion into the work shop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standards of God's Word. But this is what the Lord requires," and this is a part of the service the Lord of life gave when He was a man among men. The little town of Galilee was blessed with a Carpenter whose life measured with the life of God. He was doing His work as a carpenter to teach others the dignity of that form of labor and the effectiveness of the personal touch of a Christian with the world that should know the Lord.

It required spiritual nerve on the part of the young Jesus to demonstrate the principles of Christian education of which the manual training and daily doing of practical duties is a part. In living true to these principles, He has set an example for each one of His followers.

IT was the privilege of the schools in the days of Christ to educate the coming generation to appreciate Christ and His work. The schools of the prophets were established to train young men for this very thing. In the days of Elijah and Elisha and Daniel, these schools were filled with this spirit of work, but by the time Christ was on the scene of action, the schools of the Jewish nation had swung so into conformity with the worldly system of education, that they cared more for talking religion than for a demonstration of the truth in the every-day life.

The efficiency of any truth is tested, not only by the ability of its advocates to talk it, but in their power of demonstration. Christ was teaching the principles of heaven and translating those principles into the language of the common people through His daily toil. He was proving that Heaven is able to teach truth through the daily life of toil, through those activities that contribute to the comfort of human beings who may be sick and suffering.

With Christ and the system of truths for which He stood, the raising of crops for the feeding of human life, for the manufacture of energy to be expended for

the glory of God, is a part of gospel work. It is a part of the gospel to build houses and furnish them, to care for the sick, to give proper food to the hungry. The Savior used these activities as points of contact with men of the world for whom He had a spiritual message.

THE people of God who live before the personal appearing of the Savior in the clouds of heaven will be tested on these points just as the Jews were tested before the first advent of the Savior. Education in those days made good talkers, but weak doers of the Word. The product of those schools did not comprehend His methods of doing good, His medical work, and those other things that were common to Him but which they looked upon as drudgery.

Schools of today should translate the gospel into concrete, living form. They should educate every member of the church to take his place in an active program of demonstration in activities that lead to the conversion of the souls of men. No Christian of this day should be doing only his own worldly business for the sake of earning a livelihood. The time and energy of each one is needed in a greater program of work for the Master.

THE gospel is to go to the world as the result of every man carrying his share of the load. This work cannot be done by proxy. It is impossible to hire a substitute for missionary endeavor. Each one must fall into line, finding his place in the great procession of world workers.

Groups of men and women should be found in many, many places conducting enterprises that are a light to the world, enterprises that teach the world how to eat for health, how to regain lost health, how to build, and plow, and cultivate for the Master, how to make clothing, and to provide for all the necessities of life. Through these activities many in the world are to be turned to the truth.

It is a living faith in these methods of education, and these methods of mission work, that have led the management of the Madison school to stress the manual side of education as of equal importance with classroom work in books. Many a man who cannot be a preacher or a classroom teacher, may occupy an important

place in the work-a-day world, and the Lord has promised that through these means His truth shall be spread to the ends of the earth.

When a man decides to serve the Lord and plans to enter definitely upon some enterprise for the promulgation of the truth, it is natural for the enemy to get busy to put him out of the race. Obstacles will arise. Hardships must be met. There will be a struggle, and it is interesting to watch for the triumph of right principles.

The young Christian must make a decision. He must be prepared to stay with the decision he has made in the face of opposition. The force of his life, the measure of his accomplishments, will be in proportion to his abandonment to a life in harmony with the teachings of the Master. "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."

What greater argument do our young men and women need to convince them of the value of the practical in education than the life experiences of the Savior? It is an honor to be able to work as He worked.

One of the surprises of life is to find so few who really stand ready to give themselves to work of this type. Madison offers students many unusual advantages. It is a school of industries which furnish financial aid for an education in various lines for the mission field, and yet there are hundreds of young people not in school who do not accept of its benefits. The institution is growing steadily and it is necessary at times to hire men to do the work that students-in-training should be doing. Those not now engaged in missionary work along regular lines should be earnestly seeking a training to work in the cause.

Madison is for mature students who are Christians with a settled purpose to enter the work of the Lord. Its training will increase the efficiency of Christian workers who desire to follow the footsteps of the Lord, devoting all their time to active service that touches the tender side of human life and wins for the Master.

If you are interested in this type of student life, correspondence is invited. Address, The Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

A Visit to Madison

FROM the busy, busy life in a rural school at Chestnut Hill, Tennessee, it is a privilege to spend a little time at Madison. It is like an old fashioned visit with the home folks. I was a member of the school family nearly twenty years ago when Madison was in its infancy. Naturally I am ready to note all the changes and improvements about the place.

Decided growth is evident on all sides. The sanitarium is full to the point of overflowing, and on the north side of the main building a twelve-room cottage is in process of erection to accommodate the waiting list. The lawns are beautifully green and well kept, and during a large part of the day are dotted with cots occupied by patients.

As I walk about the campus I am impressed with the number of new cottages recently built or in the building. Around each is a stretch of smooth lawn and the campus is dotted with bright patches of flowers. In places also there are vegetable gardens. One busy woman told me that her relaxation comes as she works among her flowers and vegetables. As I recall the patches of rock that were everywhere in evidence when I first saw the Madison school farm, I think of the promises in the thirty-fifth of Isaiah and the thirty-sixth of Ezekiel, for the once rocky farm is

beginning to blossom as a rose, and the barren places are looking like the garden of Eden.

I well remember when Phelps Hall was the chapel and the meeting place for all student activities. It has been enlarged and is now headquarters for the Printing Department, a busy work center. Across the road stands Gotzian Hall, the second chapel and assembly place in the history of the institution. When the student body grew too large for that building, it was remodeled and is now the center of the textile arts work.

When we first gathered in Gotzian Hall for convention it seemed spacious, but it is small compared with the present Assembly Hall, a stucco building where students and faculty now meet each morning and evening, and where a large company of friends assembled recently to witness the graduation of the class of nurses, normal students, cafeteria workers, and the pre-medical students.

I think I have never seen a finer class of young people than gathered from all parts of the country on that graduating evening. I remember speaking to one member of the faculty about their prepossessing appearance. The answer was, "We have a splendid class of earnest young people."

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EARLY one Sabbath morning I attended the prayer service of students which is conducted each week at six o'clock. The faces of those in attendance showed earnestness and the joy of Christian experience. The leader of the meeting was a young man who came to the institution as a sanitarium patient. As he came back to health, he was so deeply impressed by the sound principles of life and the conduct of the school family that he asked the privilege of becoming a student. He paid a beautiful tribute to the institution as he gave a bit of his history. He said that he had never seen or heard of a school in which the physical, mental, and spiritual things of life were so wonderfully blended. He was so impressed by the earnestness of the students and teachers, and their joy in service, that he determined to know more of the truth that gave them this experience.

The Sabbath morning service this past week was conducted by Eld. R. F. Wood, of Nashville, home missionary secretary of the Tennessee River Conference. He and his wife have been interested readers of the little SURVEY for eight years or more, and he heartily endorses the work of the school. He read a number of quotations from instruction given us concerning the combination of medical and educational work, as it is carried on at Madison, and as it should be carried on by our churches and lay-members everywhere.

Elder Wood took his text from I Peter 3:15, and he read also I Thess. 1:5-8, saying that it is the good works of the children of God that will most effectually preach the gospel. Donations of money cannot take the place of personal service. When church-members perform their duty to the world, the breath of life will come into the churches. He told us that the churches should be training centers for Christian workers, and that this is the work that Madison is doing. His sermon was earnest and most helpful as an appreciation of what the school is endeavoring to do for the cause of God in the training of a class of efficient workers.

I WANT also to speak of the improvement I find in the farm itself, and of the large garden that feeds the family. The school family is so deeply interested in the products of the garden that this summer they all take part in an early morning "drive" once or twice a week, this cooperative work going a long way toward keeping the gardens clear of weeds.

One of the nurses told of the hearty good will that comes as the result of these hours together in the cool of the morning. They go to their own work later with the feeling of contentment that comes from having done one's bit. I think the gardeners must also have a feeling of unusual good will as they see what is accomplished by these "drives."

When I first knew Madison, it was the custom during berry season for members of the family to go in groups to the berry patches along the road side and in the open fields. But these wild berries have about disappeared, and instead there is a fine large patch of cultivated black berries. Then on the highland rim the school has its orchards of peaches, apples, and pears.

I have been impressed with the fact that when the Lord calls a work into existence, He nourishes it, and it grows.

—MRS. H. M. WALEN.

A SERIES of religious meetings is being conducted at Red Boiling Springs by Eld. R. I. Keate, president of the Cumberland conference. Sunday afternoon, Doctor Sutherland gave the congregation a health lecture. Among those who motored to the Springs were Doctor and Mrs. Sutherland, Mrs. Druillard, and Mrs. Lida Scott.

COMING TO SCHOOL

THERE is a place in the Master's work for every qualified man and woman, and yet there are hundreds in our churches who are still idle in the market place. Madison will help the conscientious Christian secure a training for greater usefulness. The doors of the Nashville Agricultural Normal Institute open to all who desire to fit themselves for Christian service. None need delay because of limited finances provided they have a mind to work. The school industries solve the problem of self-support. Hundreds have made their board, room and similar school expenses by work. Tuition is free to students who are preparing for active service. Write for literature and application blanks. Address, The Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

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Why Should They Do It

THAT we are living in the last days need scarcely be told our people. As we try to finish the work, we should pray the Lord of the harvest to send forth workers. For the great work to be accomplished we must depend largely upon the young people in our ranks. Year by year our schools endeavor to meet the need for workers by sending to all parts of the world a host of well prepared men and women.

As we see this army of trained

workers going out each year, we think of the young people who cannot attend our schools because they do not have the means with which to meet expenses. It was to meet this condition that the founders of the Madison School established this institution on a large farm and with other industries that make it possible for students to earn their expenses while getting their training. It has been a rule at Madison that no student who is willing to work will ever be denied entrance because he lacks funds.

The first question is, "Why should students earn their way through school?"

The answer is, "Some do not have the fund to meet these expenses in any other way."

There are other reasons for making it possible for students to meet expenses by

work. We find that the student who helps in various departments of the school is leading a natural life. When he has finished school, he continues his work without disappointment over life and its problems. He is already acquainted with these



PRE-MEDICAL CLASS, 1927.

Lower row, left to right, Ritchey Stagg, Charles Beamer, Charles Perkins. Upper row, left to right, Leon Walker, Rob Roy Hicks, Harold Jeffs, William Jones.

problems. Then, too, he is better prepared when out of school to carry on a well organized work, and to bear responsibility, for he has done it day by day as he has been studying his books and doing his work. In "Fundamentals of Christian Education," p. 229: we read, "Physical labor that is combined with mental taxation for usefulness, is a discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body better to perform the work God designs men to do in various lines."

ANOTHER important reason for combining work and study, is that the balance of the mental and physical labor keeps the student from overtaxing any of his faculties, and thus preserves his health. Again we read: "Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort." "Counsels to Teachers," p. 317.

One reason why Madison students work their way through school, is because laborers are needed to operate the various industries which we are told should be conducted in connection with our schools. Among the industries Madison students are helping carry on are the sanitarium, a farm, gardens and orchards, a dairy, a health-food factory, a tailor shop, and treatment rooms and a vegetarian cafeteria, in Nashville.

While students are helping in these departments, they are learning to do a similar work; they are catching an inspiration to do the same kind of work in some needy field. The idea used to prevail that in school students are preparing to go into the Lord's work. With the plan of carrying on enterprises in connection with our schools, the student can be in the Lord's work while getting his education. We are told that some will be students in our schools when the Lord comes, and surely they can be in no better place than carrying on His work while getting their education.

Can you see why we believe that students should work their way through school?

THESE ALL DID IT

JUST at present Madison is feeling quite keenly the absence of seven boys who are to be in the medical school this fall. Six of them are already at Loma Linda, and the other one will be there in a short time. Four of these young men spent at least two years with us, the other three, a shorter period. Like a fond parent, let us tell some things these boys did while here, and the good records they made.

Taking the seven as a group, they all did two things. They finished the Pre-Medical Course with credit, and they more than made their expenses while doing it.

As each of these young men is a distinct personality, let us tell you something of each one separately.

Leon Walker spent the longest period at Madison because he had some academic subjects to finish before taking his pre-medical work. He is a Mississippi boy who took most of his high school work at El Dorado, Arkansas. While here, his assignment of work was chiefly on the farm and in the orchards. In spite of the misfortune of a broken arm which handicapped him for awhile, Mr. Walker made his expenses, paid for his books, and left with a surplus that will be helpful in starting his medical course.

Charles Perkins is a live wire. He came from Maine, and spent two years and two days at Madison. He took an active part in all school interests. He was a leader of the Young People's Society and of the Ministerial Band. He held meetings regularly at Edenwold, and with the inmates of the county workhouse. His manual labor put him in a number of departments. For months he fired the sanitarium boilers, and often when not doing the actual work himself, he was expected to superintend some one else who was working there. He had some experience in the city cafeteria, the school laundry, the dairy, the plumbing department. He stood high in his classes, being a leader there as well as in the industries. This young man not only paid for his regular school expenses by work, but he earned his books, and enough besides to pay his way to California.

Richey Stagg, a Nashville boy, worked in the Printing Department, and along with the pre-medical studies he learned to operate a Linotype. He was a member of the Irregularity Committee and secretary of the men's meeting. He was active in outside activity work, and as a student, he led his class. When asked if he made expenses while here, he said, "I had to in order to keep in school, and I had to, because there was so much work to be done here."

Harold Jeffs came from DuQuoin, Ill., and was with us two years. He found his place of work in the laundry, running the tractor, working on the farm and in the orchard, hauling coal, firing the sanitarium boilers, and at the Lawrenceburg unit. He was a member of the band, and

took music lessons each week. He lost a little time because of an infection in his hand and a tonsillectomy, but he earned school expenses by work, and made enough to pay for his books besides.

Charles Beamer spent one year at Madison, finishing the pre-medical course begun at Emmanuel Missionary College. He paid expenses by working on the farm, firing boilers, mowing the lawns, running the tractor, and hauling coal. He was active in all school duties, and was a member of the band and chorus. It should also be mentioned that he was very good in fixing all manner of little things, and while here kept the sterilizers and boilers in the operating room in perfect order. He tells us that he earned \$20.00 above his expenses.

William Jones certainly changed the complexion of the school in many places for he is a painter and the effects of his brush are seen on many of the buildings. He was at Madison about one year. His school work was broken for he was here at two different times. But as he said, he made all his grades, had a very enjoyable time, and made \$5.00 above expenses.

Rob Roy Hicks is physically our biggest man, but he spent the shortest time here of any in the group. His stay was only six months, and that in two sections. He came from Murray, Kentucky, State Normal. He testified that our class work is harder than the class work given there. While carrying class work, Mr. Hicks was a good worker on the tractor, in the auto shop, in the orchards, and in the plumbing department. He received two college credits while here, and more than made his school expenses.

We have briefly sketched the achievements of pre-medical students who have just left us. We give their history because they completed the most difficult course in our curriculum, a course that requires much time for the preparation of lessons. But the reports of the seven pre-medics show that they made school expenses and a little more. If they can do it, others can do it, too. Why not take advantage of school privileges at Madison for a practical education to enter some line of the Lord's work? Many more are needed here to carry on this work. The harvest field is

a challenge to Christian men and women to prepare for active service.

MADISON, AS A PRE-MEDICAL STUDENT SEES IT

TWO years ago this summer, having completed my academic work, I was ready for a college course. I was planning to take the pre-medical course but as the time to enter the school neared, the proposition looked me squarely in the face, that I must either work my way through college, or lose out a year, and earn money to put myself through school.

After considerable deliberation, I finally decided to go to the Madison School, for I understood that it offered a pre-medical course and that it met the entrance requirements for the College of Medical Evangelists, and also met the standards of the American Medical Association. Another thing that interested me was the fact that I would be permitted to work for my school expenses. "Permitted" is putting it mildly, for an able-bodied student is practically required to earn his school expenses by his labor.

I entered the school in September, and the day following I started to work in the print shop where I worked practically all the time I remained in school. Here I worked side by side with other students, and took the required class work; and besides earning my expenses, I learned to operate the Linotype, which is a very good trade. For this I received a college credit. Students having a trade, or those interested in learning a trade, such as printing, carpentry, tailoring, etc., will find little trouble in earning school expenses.

Each week a number of the students from Madison go out into the surrounding communities and hold various services such as cottage meetings and Bible readings. Quite a number of the students take advantage of this opportunity each week to spread our message, and also to receive the help that comes in serving the Lord by extending His invitation to others.

The class work I took was very satisfactory. The classes are enjoyed by the students, and a real interest is taken in them. They are not made "a snap" by the teachers, and the following comment was a common one among my classmates in chemistry: "I have studied harder on this chemistry than I ever studied before."

Some of the conditions met and experiences passed through which may not always be pleasant at the time, are themselves a valuable training. Among the things that a student learns at Madison, is the value of time. As a certain amount of labor is required along with the regular class work, the student is always busy. He learns not to waste any moments.

We also learn economy. We must be careful to make our coupons pay for our meals, laundry, room, etc. Then, too, we must economize on the time we have, to make it go around to all the various activities that face a normal student. One who has a small allowance from home must be careful to make it also go the rounds. So frequently we must deny ourselves some

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pleasure to make all things come out even. This is a training that we all appreciate later. In fact, it is a principle that I find is being used all the time by people in after life. Madison is just living out the life that all of us should live when in school, and when we are out of school.

To my mind, the plan of study followed by the Madison School requires more study and concentration than the plan followed in most schools. This, in a way, should prove an advantage, to the pre-medical student especially, and to all other students as well. We have all heard that the medical course is a very stiff course, so learning to apply one's self during his preparatory course will surely prove a distinct advantage to him.

To a student who wants to earn his expenses, and who is determined and in earnest to obtain his education, Madison offers a splendid opportunity, but never apply for admission unless you are willing to work hard. I worked hard while at Madison, made all of my expenses, and enjoyed my work very much indeed. You can do the same.

—*Ritchie Stagg.*

DO THEY WANT YOU TO DO IT

LAST week a delegation came from Sand Mountain, Alabama, asking, begging, imploring us to give them some workers. They want two nurses to carry on the sanitarium work there. Doctor Owenby is located there, and some other workers can do the work of the place, but they must have nurses to care for the sick people. The interest there is great. The Sabbath meetings are attended by over sixty people, and more are planning to come. The community school this year will be taught by Brother and Sister Harbolt, and already they have about forty students enrolled.

The Lord is blessing the work greatly, but the call for help is urgent. We had to let those delegates go back to their mountain home without the needed help, but we promised to send them some one soon.

Do you see why you should be preparing for some such place? Sand Mountain and many similar places want people who

are willing to work, and willing to trust the Lord for their support. A student at Madison learns to trust the Lord for his support. It is a life of trust day by day as he is working and studying. Will not some one answer this call?

WILL YOU DO IT

THE world's greatest need is men of initiative. In the church it is well known that the greatest need is men of capability and devotion to the cause. To meet the needs that face the church our schools should be filled with men and women who are determined to have an active part in finishing the work committed to us as a people.

Madison should be filled to overflowing with a class of men and women who desire to become self-supporting missionaries. The best and shortest road to such a life of activity is through a school that makes possible student self-support. In early days it was more difficult than at present for Madison to supply the necessary amount of labor for its students. But that day is past. The increase of industrial activities makes a work program that it is difficult to exhaust.

Every day the work distributors of the institution are puzzled to meet the demands with the present enrollment. A hundred more students could be supplied with work for expenses. The South needs your help. Are you ready to answer the call and begin preparation this fall? Write for information. Let us hear you say, "I see the need; I will fill my place."

ON Sunday afternoon, the tenth, the all-sacred concert broadcast by station WDAD of Nashville, was given by Madison young people on invitation of the station director, Mr. Ecksum, who has been a guest of the sanitarium. The program consisted of orchestra numbers, selections by the male quartette, and vocal solos.

FRIDAY, July 15, Dr. and Mrs. Julian Gant arrived at Madison. They will begin their work at the Protestant Hospital, Nashville, at once. Doctor Gant will intern there this year. He has just completed his medical course at Loma Linda, and we are glad to welcome him back to the South.

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A Strong Heart and Good Courage Necessary in the Lord's Work

TO the man Joshua, Moses' successor in one of the world's greatest movements, the Lord gave a special message of good cheer. Three million people were being led from Egyptian slavery to homes of independence in the land of Canaan. Moses, under the direct guidance of the Lord, had taught these multitudes for a period of forty years. The final march to the land of promise was just before them when leadership was transferred to Joshua.

Joshua was among those who left Egypt in his youth. He had spent forty years in close association with the great leader and teacher during the wilderness wanderings. He had seen with his own eyes the marvelous manifestations of power all along the route. He had witnessed the fickle disposition of the people which turned worshippers of one hour into a discontented, grumbling body of men and women on the least provocation.

Joshua and his friend Caleb were noted for their adherence to principles of truth and righteousness. They stood firm for the leadings of the Lord with all the multitude against them, when the ten spies gave an unfavorable report of the land of Canaan. Joshua knew what it meant to hold to principle in the face of opposition. He knew the anguish of heart that fol-

lowed the death of Aaron, and the still greater grief that came with the removal of Moses. How could he go forward with so mighty an undertaking? How could he carry the weight of responsibility that fell

on his shoulders when Moses was gone? Forty years of faithful service had been fitting him for this hour. These years had developed in him a personal relationship with the Lord without which he would have been helpless. The record says, "Joshua the son

of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him."

"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses My servant is dead; now, therefore, go over this Jordan, thou, and all the people, unto the land which I do give them, even to the children of Israel.

"Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. . . . There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee. I will not fail thee, nor forsake thee.

"Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou may-

ESTABLISH SCHOOLS

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

From a chapel talk by Doctor Sutherland.

est observe to do all the law, which Moses My servant commanded thee."

THE instruction was positive, that in all their onward march a spirit of courage and good cheer should characterize the company and especially the leader. The Lord did not stop with exhortation. Knowing the difficulties ahead and the tendency of human nature to shrink and gather doubts, the Lord repeated the words, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

If there were no further exhortation in the Bible to good cheer as a necessity in the Christian warfare, these words of Joshua would forever establish the mind of the Master in regard to the mental attitude His people must have in order to carry out His commands. Doubt and discouragement come not from the Lord, but from the enemy of truth. In all our work we are bidden, "Never talk doubt or discouragement." As the pillar of cloud by day and the pillar of fire by night led the hosts of Israel, so the Christian today may have the direct leadings of the Lord of heaven. Confidence is established when the word is heard in the ear, saying, "This is the way; walk ye in it."

In these days of stress and worry, with a world full of perplexities, fears, and doubts as to those things that are about to come, Christians need more than ever a steady head, a firm conviction, hearts full of courage, faces that are lighted by an inward fire. The world needs the leadership of such stalwart souls today as much as Israel needed it in the days of Joshua.

ALTHOUGH Joshua had the spirit of wisdom, the special blessing of the Lord, and the command to go forward with assurance, there were ties that tried his very soul. Along with the wonderful promises of faith and courage, he had been cautioned to study carefully the directions of the Lord, and to follow explicitly the directions of the great Leader of the armies of Israel. Joshua knew that he must receive His instruction daily. He could not have success if he presumed on his own knowledge, or failed to maintain daily, hourly connection with the Master.

Marvelous success attended the attack on Jericho, the fenced city that guarded the approach to the land of Canaan. Silently the multitude marched about those ramparts, and without warning the walls crumbled. The story of that success spread throughout the land and fear took possession of the hearts of the inhabitants. It was the opportune time for a successful advance on the next point of attack. Everything depended upon doing exactly as the Lord commanded.

But success often brings a feeling of self-reliance that separates the soldier from his commander, that deadens his ears to the voice of counsel. And so it was with Joshua and Israel. The Lord had said that all the people should attack it. It was to be a movement of the laymen, not an attack by a select few. But those who should have been wise hearts in the camp said, "Let not all the people go up; but let two or three thousand men go up and smite Ai; and make not all the people to labor thither."

Joshua heeded the counsel of his associates, a counsel to economize on man power and probably on other expenses. To the worldly wise that was good counsel. Why spend energy uselessly, when a few good representatives can easily do the work and the rest of the people can be saved for other things? But when the Lord says every man should carry his share of the work, He means that very thing.

THAT failure to follow instructions, that feeling of self-confidence because of previous successes, spelled ruin. A halt was called. Israel fell before the enemy. Joshua, chagrined, fell to the earth, crying, "Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us?"

God had not forsaken Joshua, nor His people Israel, but had they been allowed to follow their own plans, they would have digressed more and more from the way of the Lord. Joshua was told to arise and seek out the evil. Not only had the leaders failed to obey, but there was other sin in the camp. Leaders and people were both wrong. The covetousness of the people was reproved, the evil-doers were punished, and the record continues, "The Lord

said unto Joshua, Fear not, neither be thou dismayed; take all the men of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land."

Just as sure as was the promise of success to Joshua, so sure is the promise to us today of victory all along the way, if we walk in the counsels of the Lord. There is a definite work for each follower of the Master, a part in the conquest, in the world work of the church. It is the privilege of every man to have some part in the activities outlined for the church. Every man should be trained for such service.

Faith and courage should characterize our work. If things go wrong, we are not to feel that it was a mistake for us to make the effort. Let us search out the cause of the failure, seek more earnestly to know the exact will of the Lord, and never talk doubt or discouragement. This experience on the part of laymen and leaders alike will mean victory for the cause we represent.

ATTRactions FOR STUDENTS AT MADISON

A WELL-KNOWN educator of the South, speaking of the trend of education toward the practical, commended the plan followed at Madison for the combined physical, mental, and spiritual training of the student, and told of cases that come to his attention, of young men and women hungry for an education, who have that privilege only when given an opportunity to earn a part of their school expenses. This condition exists in hundreds of homes, and Madison is proud of the privileges it is able to extend to ambitious students who seek a training for Christian service. At least two hundred men and women of the right type can find work in the campus industries of the school or its related interests, and thereby earn their board, room rent, and tuition.

A copy of the Fall Announcement of the Nashville Agricultural Normal Institute should be in your hands. If you are interested in school work and have not received a copy, send for one.

October 1 is the date of the fall opening. Students should come prepared to re-

main in school until they are ready for some missionary enterprise, some definite place in the great harvest field. The school specifies that students should be Christians, not in a passive, indifferent way, but with a zeal for Christian service.

The special field that faces students who enter Madison is the great Southland. This is a land of opportunities, a field ripe for medical missionary centers, health food work, and schools that touch the entire life of the student. Madison does not bid for the young and immature student, but for those who, with a moderate degree of training, can enter at once upon a career of Christian service.

This is the layman's day of opportunity. There are calls on every side for men qualified to do things in the educational world, along the lines of health foods and in medical missionary work. It is Madison's mission to help the layman into a place of responsibility and to train him for greater efficiency.

Let us send you application blanks and help you to a life of greater usefulness. Address, The Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

ITEMS OF NEWS

WORK on the central heating plant has progressed during the summer and is nearing completion. The conduits for the pipes have been covered with cement slabs, making a very acceptable system of walks about the campus.

MANY complimentary remarks are made about the whole grain products of the school bakery. Mr. Wallace Burchard, now the baker, is putting out splendid whole wheat bread, buns, and rolls. Among other favorites of the institution are the whole wheat, bran, and corn muffins of the sanitarium.

AMONG arrivals of the past few weeks are Francis Drake of Concord, New Hampshire, and Floyd Shuck of Louisville, Kentucky, electrician, who will assist Mr. Standish in Mechanical Arts Department, Harold Meister of Harriman, Tennessee, and Harold Santini of Minnesota who entered for pre-medical training.

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SABBATH services have been conducted recently by Eld. O. F. Frank, home missionary secretary of the Southern Union Conference, Dr. Clifford Howell of McMinnville, Tennessee, a pioneer worker in the Southern field, and Eld. R. F. Wood who was organizing the forces for the coming Harvest Ingathering campaign.

THE family welcomed Prof. A. J. Wheeler and Mrs. Wheeler into their midst again after an absence of a year at Knoxville where they attended the State University. They spent a few weeks in Kansas with friends and relatives and were accompanied on the trip by Miss Eva Wheeler, matron of Florence Crittenden Home, Nashville, and Mr. and Mrs. Clarence Wheeler who are on furlough from Africa.

ACOTTAGE containing twelve rooms has been completed in the sanitarium area and will be open to patients next week. This is a stucco building, Spanish type, with broad porches on the south, located north of the main buildings of the sanitarium and connected with them by covered way. This addition of rooming facilities for patients has been very much needed this season.

AMONG recent visitors were Bro. Steen Jensen and Mrs. Jensen of Nevada, Iowa, who motored down with Doctor Sutherland to look over the situation in the Tailor Department of the school. Mr. Jensen has had wide experience in this work in Europe and in the United States. For many years he has been interested in the principles of operation at Madison which make manual labor a part of the training of missionary workers. Mr. and Mrs. Jensen look forward to a move to the South.

THE painting machine has been in operation under the hand of R. E. Bascom. As a result the sunbath building has had a thorough application of stain without and within. Mrs. Hankins is especially interested at this time in beautifying the grounds about the solarium and in looking after the comfort of those who are taking the treatments. The painting machine was put to good use also on the granary, the apple house, and several other buildings in the lower lot.

AN interesting tent effort has been in operation six miles south of Columbia, the county seat of Maury County Tennessee, by Eld. J. W. Dement of Nashville. Instruction on health subjects has been given by Dr. and Mrs. E. A. Sutherland, and members of the Madison orchestra with Mr. McClure as leader, have aided in these meetings once a week. A group of musicians accompanied Eld. I. D. Richardson to Red Boiling Springs last Monday to assist in the health lectures he is delivering in that community.

AFEW weeks ago Dr. Blackman, who operates a health resort at Atlanta, visited Madison to inspect the Physiotherapy and Hydrotherapy departments of this institution. He has come in contact with Madison Sanitarium patients in various places, and questioned the plan of operation which makes possible a lower rate in this sanitarium than in many others. He expressed keen appreciation of the possibilities for students to earn their expenses in the school while they are in training, and the fact that the close cooperation of school and medical institution puts this sanitarium within the reach of many sick people who otherwise could not afford the treatments. Professional men as well as others enjoy meeting a group of young people who are working to meet a world need rather than for the remuneration their services might command.

AWORD of thanks to friends and readers who find it in their hearts to assist in meeting the expense of publishing the Survey. "We usually read the little visitor through at one sitting as soon as it arrives," writes a friend, who adds, "We hope our next move will be into the South."

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Mountaineers of Banner's Elk Plead for a School

CONDITIONS in many portions of the mountains of Kentucky, Tennessee, Virginia, and North Carolina, as described by Walter Davenport in a *Collier's* article, are quoted in the August 13 issue of *The Literary Digest*.

In part Mr. Davenport says:

"We had entered a new country. They call it the 'Country of Do Without,' . . . a land-bound island of 4,000,000 souls who, although living within 400 miles of Washington, have only the vaguest idea of what Washington is."

Mr. Davenport corrects the impression so prevalent that these natives of the mountains are "poor whites," saying: "The simple truth is that there is as much difference between these mountaineers and the poor whites of our lowlands as there is between the Scottish Highland clans from which these people have sprung and the pigmy tribes of Africa."

Illiteracy still exceeds 90 per cent in these mountain regions, and Mr. Davenport continues: "Living conditions are so primitive, educational facilities so rare, and ignorance, as judged by urban stand-

ards, so complete, that visitors depart wondering why somebody hasn't done something about it."

"In the Cumberlands there are 2,000,000 children of school age. About 25,000 of

them are being educated by men and women who have established community schools with money doled out by 'furriers' who have responded to the begging letters of volunteer educators. The rest are at the mercy of a wholly inadequate public school system."

In such words is the need of the Southern mountain region given to the reading public. Recently there came to Madison a very striking call from these same people of the Cumberland mountains.

ABOUT ninety miles from Asheville, North Carolina, in the Blue Ridge mountains, is a plateau some four thousand feet above sea level on which is located a small summer resort called Banner's Elk. The altitude here is two thousand feet above Asheville, but all about rise still higher mountain peaks, Grandfather Mountain, Grandmother Mountain, Beech Mountain, Sugar Mountain, Flat Moun-

AS A MAN THINKETH

Talk happiness!
The world is sad enough
Without your woes; no path is wholly
rough;
Look for places that are smooth and
clear,
And speak of those to rest the weary
ear
Of earth, so hurt by one continuous
strain
Of human discontent and grief and
pain.
Talk health!
The dreary, never changing tale
Of mortal maladies is worn and stale.
You cannot charm or interest or please
By harping on that minor chord, dis-
ease.
Say you are well, or, all is well with
you,
And God shall hear your words—
And make them true.

—Selected

tain, Hanging Rock, and Blood Camp Range. The nearest railway stop is a flag station at Linnville Gap, two and a half miles away on a privately owned narrow gauge railroad. Many travelers prefer travel by motor along the winding highways leading up the ascents. On the plateau and on the slopes of the surrounding mountains are three settlements, Banner's Elk, Clark Creek, and Valley Cruses, with a mountain population much larger than outward appearances indicate.

Several days ago, unexpected and unheralded, five people from this locality drove to Madison for advice and assistance in starting a school of industries on a farm of their choice near Banner's Elk. Three of these visitors are men of the mountains whose lives have been spent in that region. Two of them had never before seen a city. The owner of the car, though unacquainted with traffic laws, managed to thread his way safely over 385 miles to Madison in order to plead their cause. Mr. and Mrs. C. A. Taylor, formerly of Healdsburg, California, were the other two of the group. These young people, knowing the needs of the Southern mountains, have come to give their lives to educational work in the mountains.

Eld. R. I. Keate, president, and Miss Ruth Atwell, educational secretary of the Cumberland conference, and Eld. I. D. Richardson are well acquainted with the situation at Banner's Elk, having spent considerable time with these people stimulating an interest in religious and educational matters. A consuming desire had been awakened to provide for the education of their large families of children as well as for those who have passed the ordinary school age.

OUR first introduction to the needs of this community came in a letter from Miss Atwell, who was soliciting aid for the purchase of the farm. Of conditions she wrote: "Four years ago a school was started near Banner's Elk. Old Grandfather Norwood, as we all call him, is the patriarch of the settlement and a charter member of Dutch Creek church, said to be the oldest Seventh-day Adventist church in the South. Most of the people in the valley are his descendants. As a result of

his prayers the little school was started for the children.

"Only two in the valley besides himself were members of the church, but the most of the neighbors had enough regard for the Sabbath not to hire out to work on that day. These people built the school house, enlarging it at the end of the first year. The financial condition of the people made it impossible for them to meet the needs of the community. About fifty young people and a number of married folk want to attend school, provided we have the room and can give them an opportunity to work out a part of their tuition.

"These are the very people out of whom good missionaries may be made. C. A. Woolsey's wife, now a missionary in China, came from the hills near Clark's Creek, but these young people cannot be induced to go to other schools until they have tasted something bigger than they now have at home. It was in this community that a revival was held in March, resulting in the baptism of twenty, with others waiting to take the step, and with many victories over tobacco and other bad habits."

THERE came an earnest appeal for money to increase school facilities. With the burdens we are already carrying the best we felt we could do was to make a conditional three-years' loan to the conference. This offer Elder Keate felt he could not accept. When this word reached the company at Banner's Elk, their disappointment was so keen that they decided to make an appeal to Madison in person. Here they were advised to send their older students to our established schools, such as Southern Junior College, Graysville Academy, and Pisgah Industrial Institute, and Madison offered to accept as students those who could not be provided, by these other schools, with work to pay their expenses.

There was something pathetic in their effort to explain that our offers were not meeting the situation. Unless something could be done to place a school in their midst in which the students could earn their expenses, many of those needing an education would not be reached. Could you see those big, stalwart men, mountaineer fathers, conscious as they were of the conditions at home, pleading for assis-

tance to start a school for their children and the neighbors, your hearts would melt.

We were sincere in the belief that we were already doing all we could financially, but as they talked, something happened. Was it Mother D.'s response that started the wave? She said it seemed a shame not to help them, when they were so anxious for help. We began to talk faith and courage, and the result was that a number of us trailed them back to their home in the mountains, nearly four hundred miles, in order to further study the situation on their own grounds.

Representatives of The Layman Foundation, a legal organization with headquarters at Madison, visited the field. They were entertained at the farm which it was proposed to purchase as a foundation for the school of industries. A gathering was held on the lawn attended by Elder Keate, who presided; Eld. V. B. Watts, principal of Graysville Academy; the members of the church, and neighbors from the community. At an early hour on Sunday morning about seventy people came in from a radius of seven miles. For six hours or more the whole problem was studied from various angles, financial and otherwise. Every objection raised in the way of building and similar problems was promptly met by those on the grounds with offers of money or work.

WHEN it was definitely decided that neither the conference nor the local church could finance the purchase of the farm or the building and equipping of a school, the type needed in that community, it was evident that either the matter must be dropped, or private individuals, aided by The Layman Foundation, must give the needed assistance.

After much counsel the farm for which the parents had been wishing was purchased, local men promising to stand back of the proposition to the extent of their means, some offering team labor for building purposes, another the use of a saw mill. The Layman Foundation purchased two hundred acres, a part of one of the finest farms in the valley, with an abundance of freestone water flowing from a number of springs. There are a few cows, sheep, and chickens, a farm building that will shelter

the workers, a good barn, and some farm implements, and quarters for the school.

The people request that the property in the village belonging to the Seventh-day Adventist church and the school house in Banner's Elk, which has been held in trust for the community by the Cumberland conference, be sold, and the proceeds invested in a new consolidated school and church building for the three communities. Should this request be granted, The Layman Foundation will deed to the conference a half acre of land by the roadside for these buildings.

As the meeting came to a close, voices trembling with emotion expressed their thankfulness for the steps that had been taken. Plans are on foot to begin school the first of September, using the house on the farm. Thus is begun a new work in the Southern highlands.

LAWRENCEBURG NEEDS A SCHOOL BUILDING

THE rapid growth of the sanitarium and hospital near Lawrenceburg, conducted as a part of the Madison work, is already familiar to SURVEY readers. Another phase of the work at Lawrenceburg is now calling for attention.

Last year a little school was opened primarily for the children of workers on the place, but others from the community wanted to attend and were admitted. Classes were held in one or two rooms in the original farm house, but quarters were very much crowded and neighbors were promised relief, but they have not been able to raise money for a new school building. At a meeting of the sanitarium workers, church members and some others, it was decided to solicit help from among friends who are interested in rural schools and such community activities.

In this section it is the custom to have a summer session of school, followed by a vacation period at cotton-picking time, when many of the children are needed in the fields. The need of an experienced teacher the first of July led Mrs. I. D. Richardson to volunteer for the short-term school, fitting this in between her other appointments. Temporary quarters were provided in a farm house adjoining the sani-

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tarium campus. In her report Sister Richardson gives facts that should sound the appeal for donations for a permanent school building. She writes:

A GROUP of bright, happy, and expectant children met me. Their ages range from the little folks just beginning in the primary grade to children of fifteen. Some of these have already given their hearts to the Lord and take a genuine interest in their daily studies, which to them mean a preparation for some part in giving the message. Their activity and enthusiasm is pleasing to see. One group of children have previously attended a Catholic school. They are quiet, obedient, and eager to learn.

"We are conducting school in a very temporary place, but the elevation on which the building stands insures a breeze even on the warmest days; and, too, many of the children are accustomed to school work in July in order that they may take a vacation during cotton-picking time.

"It would surprise you to find here conditions similar to those often met in foreign fields where schools are opened in improvised quarters with most meager facilities. The house we are using was formerly a dwelling. The rooms are so small that it is necessary for children to be seated in two of them and for the teacher to have her desk near the door connecting these rooms in order to supervise all at the same time.

"The appearance of the benches would make you smile were they not such a serious handicap to the children. A portion of some seats is lacking and in other cases the seats and the desks do not match. It is really pathetic to see the children attempting to write under these conditions. Light from the small windows is inadequate. The teacher enjoys the comfort of a camp chair and we have two small portable blackboards.

"The walls of the house are boarded up and an attempt was made in the long ago to paper the walls with samples of wall paper. The figures and colors were probably attractive in the early days, but they are faded and worn with the years and are anything but attractive now. The children are happy, however, and take turns in sweeping and doing their best to keep things clean and tidy. I do not want to picture the outside appearance of the building, for enough has been said to show the need of a real school building for these young hopefuls."

SOME friends of the Southern work will surely be glad to assist with their means. A new building equipped will cost approximately \$2,000.00. This will not only care for the children, but will afford a Sabbath meeting place and serve as a community gathering place for health instruction, agricultural studies, etc. Who will donate the roof for the new school building? Who the doors and windows? Who wants to furnish the school room, or give a portion of the furniture? Who will buy one screen-door or window, or possibly more, for this new building? Any sum, large or small, will help, and we are sure you will be pleased to have a part in aiding this developing community work.

The Layman Foundation has offered to give dollar for dollar that is raised for this building, so those especially interested because of close contact are hopeful of substantial help from their friends. Men in the community have offered to put in the foundation, to haul construction materials, and to donate labor. Mr. Sargent, who is the active leader in the campaign for better school facilities in that locality, presented the matter to the young people's society at Madison and this group is giving its support and help.

Donations may be sent to the SURVEY, Madison, Tennessee. The little paper will be glad to publish results and to report from time to time on the progress of the school work at Lawrenceburg. The activity of the community is further evident in the road improvement approaching the Lawrenceburg Sanitarium, and in the construction of a splendid cement bridge across Shoal Creek, which borders the sanitarium campus. This three-span bridge, which meets all the specifications of the highway bridges, is nearing completion. The speed with which this work has been accomplished is due largely to the urge of local physicians who have patients at the sanitarium.

Let us have your help.

FROM A FRIEND

With a little donation to the publishing fund a friend writes: "I enjoy every issue of the little paper, and would feel quite lost without its weekly visit. May the Lord bless the work it represents."

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When a Man Does Not Follow the Directions of the Lord

A GREAT eastern city, Nineveh, capital of the Assyrian Empire, was doomed to destruction because of its iniquity. Before overthrow could overtake it, however, the Lord followed His plan of sending warnings and giving opportunity for repentance. This warning was committed to men, or rather, to a man, a godly man, who was given a message and told to cry aloud, and spare not. The experiences of this messenger contain lessons for all followers of the Master to whom He has committed a work for the world.

"The word of the Lord came to Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me."

Jonah was not living in the midst of the wickedness of the city of Nineveh, but a picture of its crime was presented the prophet, and he was given a distinct warning for the inhabitants. But the work assigned Jonah did not appeal to him. It was a hard task, a disagreeable undertaking. His heart failed him, and instead of going forth in the strength of the Lord, instead of obeying the command to go, and trusting God to give him strength and wisdom to meet the situation, Jonah thought to throw off the burden of the Lord's work

From a chapel talk by Doctor Sutherland.

and dodge the responsibility by going in the opposite direction.

Instead of going east to the oriental capital, Jonah went down to the seaport town of Joppa and took ship for Tarshish.

He was trying to get away from duty. He bought a ticket for Tarshish, and entered the boat with the intention of going away from the presence of the Lord. It is a most serious thing for a Christian to refuse to answer a call given by the Lord, for by so doing he is fleeing from the presence of God.

But, as in Jonah's case, the Lord follows after the man who may try to flee and yet who in heart wants to do his Master's will.

The ship in which Jonah embarked started all right, but before long "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."

The Lord's chosen way of speaking to His children is through a still, small voice, saying, "This is the way; walk ye in it." But when a man who loves God and really wants to do His will makes a mistake and will not heed, the Lord often uses other methods to attract his attention and turn him from his own selfish course. And so in the case of this man who was trying to dodge duty.

The waves beat high on the Mediterranean until it seemed that all on board

ANNUAL CONVENTION

A CORDIAL invitation is extended to friends to attend the annual convention of self-supporting Southern workers, to be held on the school campus at Madison, Tennessee, Thursday, October 6, through the following Sunday. Problems of education and missionary efforts will be studied. For nearly twenty years these meetings have been an inspiration. Write for accommodations.

the ship would lose their lives. Each man in the boat cried unto his god for relief. Cargo was thrown overboard to lighten the ship, but Jonah was fast asleep in the side of the ship. The shipmaster said to him, "What meanest thou, O sleeper? Arise, call upon thy God, if so be that God will think upon us that we perish not."

The ship's crew evidently knew that one of their passengers believed in the God of heaven, but in this hour when they were making every effort to save themselves, when it seemed every moment that they would be engulfed, this man who should have been their solace and their comfort, was so indifferent that he slept while they struggled. When a man refuses to do the bidding of the Lord, and flees in the opposite direction, he is apt to lose the keenness of the situation, and fails to help those about him even when they are struggling for an existence. He is verily asleep.

THE mariners felt that the unusual storm must be due to something wrong in their own hearts, and they said, "Let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah."

Here was a man who knew the truth for the time in which he was living, a man who had been given a message to a dying world, who refused to give that message, and out in the midst of the world it became known that he was the cause of their trouble. When the lot fell upon Jonah, the sailors quizzed him as to his country, his occupation, where he was going, and why. And there, in the midst of those unbelievers, Jonah had to confess that he was a Hebrew, a believer in the God of heaven, a man with a mission to the world, and that he was running away from the work the Lord had given him to do.

There, in the midst of that stormy sea, the child of God, who should have been a light and comfort to those troubled seamen, had to confess that he had lost his vision and was fleeing from the Lord. In their agony they asked, "What shall we do unto thee, that the sea may be calm unto us?"

Jonah answered, "Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this tempest is upon you." It is piti-

ful for Christians, because of their desire to shift responsibility, to be forced to confess as Jonah did, that trouble comes to others because of them. There was no desire on the part of the mariners to destroy Jonah. They were not bitter against him. They showed no spirit of persecution. They rowed the harder in an effort to outrun the storm, but the sea was tempestuous and the storm abated not.

"So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging."

ALTHOUGH Jonah was running away from the presence of the Lord, he was not forsaken of the Lord. God was giving him a lesson never to be forgotten. He had brought disgrace upon himself and his cause before the men of the ship, but God had a way to save Jonah and bring him back to his assigned duty.

Jonah himself describes his experience of finding the Lord and renewing his consecration to the work of the Master. He says: "The floods compassed me about; all Thy billows and Thy waves passed over me. Then I said, I am cast out of Thy sight; yet I will look again toward Thy holy temple. The waters compassed me about, the depths closed me round about, the weeds were wrapped about my head. I went down to the bottom of the mountains." To the depths of the sea he rode, then up again to the surface, seasick and despairing of life, this man in the trouble brought upon himself because he did not want to do what the Lord had for him to do, says, "When my soul fainted within me I remembered the Lord, and my prayer went in unto Thee."

Jonah knew how to reach the ear of the Lord. He was now praying in a way that brought results. He told the Lord that he was ready to pay his vow, ready to do what the Lord wanted him to do. Then came deliverance.

It is interesting to find that the Lord brought Jonah to the very spot of his previous failure and gave him another chance to make good. Jonah had promised solemnly to do the will of the Lord. "And the word of the Lord came unto Jonah the second time, saying, Arise, go to Nineveh, that great city, and preach unto it the preaching that I bid thee."

Jonah had learned his lesson, and the record says that he went to Nineveh with a powerful message of salvation. The spirit of the Lord was with him as he gave the message and hearts were touched. Men repented of their evil ways; from the king on the throne to the humblest peasant there was sorrow and repentance. There was fasting and prayer, and the city was saved.

TODAY God is calling His people into a work just as well defined as the call given Jonah. There are still hundreds of believers who are giving the greater part of their time and energy to worldly pursuits who should be whole-hearted in their service for the Lord. There are men whose hearts have been instructed as to the work they should do, who, like Jonah, are taking ship in another direction, hoping to escape the responsibility of working with heart and soul and mind and body for the Master. But there is no peace in that effort to escape. The storms beat about us when we take that mental attitude.

The Lord follows us in our trip to Tarsish, and brings us back to the work He assigned in the beginning. What a mighty work awaits those who repent of their procrastination, of their rebellion, of their selfish desires to reap worldly gain. Cities are to be warned today as Nineveh was warned in the days of the prophet Jonah. Hundreds of consecrated men and women should be active in the work of rural schools, health-food centers, medical missionary activities, scattering literature, and preaching the gospel. Hundreds are capable of doing many times what they are now doing, for the Lord has so arranged matters that a great work can be done by laymen of the church along practical lines, such as agriculture and mechanics combined with teaching. The cook and the dietitian and the nurse have their place with a definite message.

Happy the man who can get into the work without the trying experience of Jonah.

TEACHING, HEALING, HELPING THE POOR

BUSY as is the life of a student who gives due attention to his studies and at the same time works to help meet expenses, there is still found time at Madison

for a very interesting line of outside work that puts to a test the knowledge of the student and his willingness to minister to others.

There is an organization known as the Outside Activities Committee through which this work is managed. Students have a very active part in this organization with counsel of faculty members. The members of this organization are grouped for service. Some conduct cottage meetings, others hold services for larger congregations, there are teachers for Sunday school classes, nurses to answer the call of the sick, and others who seek out and help those who are in distress.

A nurse visited a home in which there was a group of small children. The youngest seemed anemic, and inquiry revealed the fact that this little one was living largely on sweetened water. Father was doing his best to supply food, but there was no milk, and other food supplies were limited. The young people became interested, talked with their friends, solicited some financial assistance and gave as liberally as possible themselves, and with the aid of the dairyman, found a cow for this family. The cow has been loaned, as it were, to the family for the period of their need, this agreement being made lest in the face of other needs the cow might be sold. It is a grateful family of better-nourished children as a result of this practical demonstration of the command to feed the poor.

A hurry call came for a nurse to attend an expectant mother. Several of the young women were ready to go, but who should drive the car? A bit of the story was told to a young man in the organization, and when he saw the hurry and bustle, he said, "I already know something of your mission. Let me go as driver." And so in the car he sat till after midnight, while the nurses did their work of ministry, when he was called into the room to take a peek at the tiny new arrival, and it was announced that the baby was to be his namesake. These are touching appeals to the manhood and womanhood of young people in training for the Master's service.

Speaking to His disciples, the Savior said, "He that believeth on Me, the works that I do, shall he do also; and greater

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works than these shall he do; because I go unto My Father."

The mother of a new-born babe was lying on a dilapidated mattress and the surroundings of the place were not much better. Some help must be found. Clothing was gathered from different sources. Several years ago a nurse had treated a teacher in a large school in Nashville, and knew that that institution had quantities of discarded beds and bedding; so an appeal was made to the teacher. The story was told and two iron bedsteads with good bedding were soon sent to the home.

The changes are marvelous which have come in that home as the result of a little uplift and inspiration. The woman has ability to utilize what is given her. She remodels clothing, has made curtains for the windows, and a general appearance of cheer and thrift now pleases the visitors.

The best part of this work is the reaction it brings to the young people who minister to the necessities of the suffering and afflicted, or teach the soul-hungry the words of eternal life. It is inspiring just to hear reports from these workers whose hearts are burning within them. God blesses the giver and also the recipient of the gifts.

THE LAWRENCEBURG SCHOOL BUILDING

LAST week mention was made of the need of a school building and community meeting place at Lawrenceburg. The site of this building is on a plot of ground not far from the Lawrenceburg Sanitarium, about two miles from the town. The school is called for. Children are begging for the opportunities which such a rural center affords. It is our privilege now to give a little assistance, and we believe that among the SURVEY readers there are some who will be pleased to donate. Do not hesitate if the amount is

small, and do not question the acceptance of a larger donation, if your heart prompts it. A thousand dollars is the amount called for.

The possibilities of the community work are indicated by a meeting of physicians held at the little sanitarium this week. The Lawrenceburg Sanitarium and Hospital is the only place of its kind in five counties. Over a score of physicians from this section of the state had a medical meeting in Lawrenceburg. They were entertained for dinner at the sanitarium and held their afternoon session and clinic at the sanitarium.

The character of this little center made a strong appeal to those physicians. They predict that it will be necessary soon to enlarge, for they have long felt the need of a hospital for their patients, and the quiet surroundings, the cottage plan of buildings, the atmosphere of the place, the care given, and the diet obtainable there are all conducive to the quick recovery of the patient.

One physician was quite insistent that those who built and operate the Lawrenceburg sanitarium should start another institution similar to this in his home section of the state. It all indicates how keen is the need for medical missionary centers. Hundreds of laymen should have some part in a work of this sort.

But again to the school building. It is to strengthen the work at Lawrenceburg that we are inviting you to help build a school house. You may not be able to come South yourself, but you can help those who are already in this field. Send donations to the SURVEY, Madison, Tennessee, specifying that it is for the school building at Lawrenceburg.

THE FALL OPENING

STUDENTS desiring admission to the school this fall should have applications accepted in the near future. Send for Announcement and blanks. Always make arrangements and know that you are accepted before coming. The fall quarter begins the first of October. Classes will form Monday, the third. For information address, The Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

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Feeding the Baby and Its Mother

VITAL principles of health have been made known to the children of men through the Scriptures. The study of the laws of the human being bring to light methods of feeding that should be known to all and should lead to a scientific feeding of each member of the family.

Wise-hearted physicians and scientists, by making careful study of the diet question, are able to explain to the world some of the principles given by the Spirit of the Lord for the regulation of the family dietary. "Simple grains, fruits, and vegetables have all the nutrient properties necessary to make good blood." This statement, sometimes contested by those who advocate a flesh diet, is confirmed by others who are making a careful study of the subject of nutrition.

The *American Medical Journal* in its issue of August 7, 1927, contains an illuminating article by Dr. Barnette Sure, of Fayetteville, Arkansas, on the proper feeding of mothers and babies. Counsel is often asked of physicians by anxious mothers of fretful, undernourished babies. This physician finds after careful observation that many children are suffering from malnutrition due to the lack of vitamin B in their diet.

Vitamin B is found most abundant in preparations of whole grains, in legumes, and similar foods. The nursing baby must get its supply of vitamin B from its

From a health lecture by Doctor Sutherland

mother's milk, but if the mother is not eating food that provides an abundance of this vitamin, the baby feels the lack.

EXPERIMENTS made on rats show that the babies of mother rats whose food is deficient in vitamin B often develop posterior paralysis and muscle chills. These baby rats scream, have convulsions, and manifest extreme nervousness. As a result of some of the experiments the spasms became so severe that the muscles of the jaw were

affected and swallowing became most difficult.

A solution of vitamin B was dropped down the throats of these affected baby rats. In a short time the spasms ceased and the throat trouble was relieved. By continuing the use of vitamin B, these little rats grew to maturity.

The writer of this interesting article in the *American Medical Journal* says that he has confirmed these facts by experiments upon dozens of litters of rats. He finds that when vitamin B is lacking a young rat will die with a stomach full of curds, showing that it has not lacked nourishment so far as quantity is concerned. Examination revealed hemorrhage of the bones. He reaches the conclusion that although beri beri, a deficiency disease so prevalent in some countries, is seldom seen in its marked form in this country, yet a large part of the infant

THE ANNUAL CONVENTION

THE date for the fall convention of self-supporting workers of the South is October 6-9. A cordial invitation is extended to friends everywhere. Each year the problems of this work become more extended and this is a season of study and planning for the progress of the work. Kindly write for accommodations.

mortality attributed to gastro-intestinal trouble, is due to a diet deficient in vitamin B.

The writer says: "Such vitamin deficiency may be brought about by the character of the present American diet, which is composed largely of degenerated cereals, sugar, and meat, and in addition by the inefficiency of the nursing mother to secrete her daily intake of vitamin B quantitatively and rapidly into the milk, which is indispensable for infant nutrition and welfare."

A mother whose diet is lacking in vitamin B cannot give to her nursing child what she herself does not secure from her food. The mother may not show the results of the deficiency as soon as it is seen in the child. Baby is not doing well and is put on artificial feeding. But the mother who does not understand the value of the vitamin B in her own diet, will not realize the necessity of this in the artificial food she gives the little one.

Not long ago an undernourished baby was brought to the Sanitarium. The mother was not able to nurse the child, and the prepared food was not giving the child the proper nourishment. With a well-balanced diet the child made rapid improvement. Mothers need to remember that if they are eating an impoverished diet of degenerated cereals, sugars and meat, they cannot give their offspring the right start in life, for they cannot provide milk that will build a healthy body. Often the restless, nervous, crying baby will become a happy, wholesome, growing child if given a diet rich in vitamin B.

For the sake of the work committed to them, every Christian should understand the laws of his body and should live and eat for the greatest efficiency. "God requires all who believe the truth to make special, persevering efforts to place themselves in the best possible condition of bodily health, for a solemn and important work is before us. Health of body and mind is required for this work; it is as essential to a healthy religious experience, to advancement in Christian life and progress in holiness, as is the hand or foot to the human body."

SOME PROBLEMS IN SELF-SUPPORTING MISSIONARY WORK

MEMBERS of the college English class gave the family a study on two successive Sabbath evenings of problems connected with missionary work of the Madison type. They touched upon such topics as the qualification of workers, essential characteristics of workers, agriculture in rural unit work, the attitude of the public toward this type of work, business ability in the unit work, and a description of the work going on in one or more of the units related to the Madison School. Some excellent thoughts were presented by the speakers, Louie Lilly, Berwyn Lawrence, B. W. Hume, Cyrus Kendall, R. B. King, Paul Black, and Olaf Mathison.

Among the necessary qualifications for success were noted, sterling faith in the promises of the Lord, love for one another that leads to close cooperation in the work, the power of initiative that leads one to be a leader in lines he may not have been taught to follow, untiring ambition that makes it possible to continue in an appointed place in the face of difficulties.

The staying quality was stressed. Men entering this work need a clear vision and a determined purpose. Nothing should sway them from the work of their choice. They have an objective and toward that they are continually working. A ship without a rudder goes round and round. Men without a goal mark time. This work calls for onward march.

Economy must be practiced by the workers along self-supporting lines. The work is great and it is wise to bind about our needs. God promises to meet the necessities of each worker, but as He commanded the disciples to gather up the fragments from that wonderfully abundant meal when five thousand were fed, so He bids us today to spend nothing needlessly. Industry, thrift, and self-denial will characterize the successful worker in this field of activity.

The self-supporting unit presents an interesting work for agricultural men. With a farm as basis for the industries, a good farmer with a competent wife and other associates can do a wonderful amount of good in a community. Each real group should supply the greater part of its table needs

from the soil. More and more the units are coming to meet other physical needs, such as the making of health foods, the making of clothing, houses, and furniture. It has been difficult to find farmers qualified to become teachers who are at the same time successful producers of crops.

The influence of this work is felt in many directions. Through the medical activities and the health food work in the city cafeterias a host of people are brought in contact with the message of health, and they respond. It is a significant fact that many a business man will pass the regular restaurants to be served over the counter of a vegetarian cafeteria, because he has a better head for business when he eats the diet of the vegetarian cafeteria.

Eight or nine men entered a cafeteria together, and it was pointed out that they are all bankers from the downtown district. They come to this eating place because they like the food. It helps them keep fit.

WANTING AN EDUCATION

THE fall quarter of the school year at the Nashville Agricultural Normal Institute, Madison, Tennessee, opens the first of October. There is still time to make application. Strong students, consecrated men and women, young people who want to prepare for a definite line of Christian service, are the type for which Madison bids. Some want to be physicians; Madison offers pre-medical training. For teachers of rural schools there is a practical training, for such teachers should be more than ordinary classroom workers. The school has its agricultural interests, the problem of support, and a medical side. All these are met in the training obtainable at Madison.

Then, too, students of the right type have unusual opportunities at Madison to earn a large part of their expenses. Write for further information.

THANKFUL FOR RE-CREATION

A YOUNG man who came to the Madison Sanitarium in search of health, who found what he was seeking for, and more, writes of his experiences and what has led him to become an enthusiastic student in

training for active Christian service. He says:

"In every human life a multitude of happenings have their place, pass on, and are soon forgotten, but from the jumble there loom some events which mark important turns in life, and which mean much to the individual.

"If you are able to appreciate what it means to lose your grip on life, to feel yourself slowly slipping into the grave without hope in the Savior, and then realize that you have been saved from such a tragedy, and brought to a place where just to live is joy, and thoughts of death no longer terrify,—if you know what this means, you can understand why Madison and its principles are so dear to me. In my life the experience that stands out with greatest distinctness is the trick of fate that brought me to the Sanitarium.

"For four years I had been tortured by various maladies. I was a weak and timid soul, 'tied to my mother's apron strings,' afraid to take a stand in life for fear of the jolts and sneers that lie in the pathway of weaklings. My life spelled pain, worry, failure. I had made several attempts to get a high school training, but had never succeeded in completing a school year in the academic grades.

"I lost interest in my friends, and all but the few loyal jewels that stick through fire and trial dropped me from their circle. I was wrapped in the solitude of my own selfish thoughts. The world that makes life worth while seemed like a dream that I could never realize. I did not know the meaning of faith in God and infidelity stared me in the face. I read of health-builders and longed to reap the benefit of these principles in my own body, but my health grew steadily worse.

"Why think of these things any more? A year ago I came to Madison. It was here that my dream of health came true. It was here that, among a smiling, Christian people, I learned to know God. It was here that I found a plan of education that far exceeds the usual sort because it is so practical. I found here a place where those who desire an education may earn their way and learn to face the problems of life with honest common sense. I found other things too numerous to mention.

"To Madison I pay my tribute. My past is marked with failure; my future, only God knows. I did nothing to bring about the change, but, thanks to the Master, I have health, hope, and happiness; and I am daily learning—learning to do things with my hands and to think right with my mind. Life is no longer an aimless, drifting thing, but an existence with a purpose, for 'I know that my Redeemer liveth, and that He shall stand upon the earth in the latter day.'"

Lessons From the Bee Hive

THE family had a very interesting lesson on cooperative work by Mr. W. L. Walling, of the State university, Knoxville, in his bee talk at the chapel-hour. He spoke of the colony of bees as a unit

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in which each bee has an individual part to play.

It is possible to over-crowd a colony and hinder production. Each bee has its place in a well developed organization. When a new colony is to be started, scout bees are sent out to seek a place for the new swarm. If scouts have not done their work properly, the swarm will be found clinging to the limb of a tree, or in some other unsettled condition, until a home can be secured.

The bee's life is one of sacrifice for the good of the colony. The Creator has placed in the little bee an instinct to carry on in a way that teaches men a great lesson of economy and cooperation. Honey is a concentrated sweet, a good food product that without the aid of the bee would be lost.

When America was discovered there was not a bee in the western hemisphere. The Indians had no word in their language for the bee. They called the bees brought over by the Europeans the white man's fly. Now the United States is the greatest bee country in the world.

Items of News

A SANITARIUM building is in process of erection at the country home of the Louisville work, near Pewee Valley, Kentucky, about sixteen miles from the city. The cottage plan will be followed for the accommodation of a dozen patients, treatment rooms, and operating facilities. Mr. L. D. Hewett has charge of the construction under the direction of H. E. Standish, head of the Mechanical Department at Madison.

EARLY in August, Drs. Leonard and Yolanda Brunie reached Madison after a pleasant trip from Los Angeles through Canada and New York. They will

spend this year as interns in Protestant Hospital, Nashville. Doctor Yolanda has returned to the home of her childhood. She is one whose school work began with the alphabet at Madison and continued through the Pre-medical Course. She is a graduate of the class of 1927, College of Medical Evangelists, Dr. Leonard Brunie of the class of 1926. These young physicians with Dr. Julian Gant of the class of 1927 are new medical recruits for the Southern field.

THE combination of school and medical work at Madison attracted the attention of Dr. George A. Hubbell, president of Centenary College, Cleveland, Tennessee, and led to a very pleasant visit from him this week. Doctor Hubbell was president of Lincoln Memorial University at Cumberland Gap, Tennessee, for a number of years and in that institution was instrumental in working out some very practical ideas in education. He believes heartily in giving students an opportunity to work while they are in school and appreciates the system of student support in operation at Madison.

A LITTLE lady arrived at the home of Mr. and Mrs. J. G. Rimmer. The little seven-pound baby began her career early Sunday morning, the eleventh of September.

THE annual board meeting of the Asheville Agricultural School at Fletcher, North Carolina, was attended by several members of the Madison faculty. Doctor Sutherland, Mrs. Druillard, Mrs. Scott, and Miss Hartsock, who motored from Madison, spent a little time also with Glen Alpine school at Morganton, visited Pisgah Industrial Institute at Candler, and looked in on the new work that is starting at Banner's Elk. A spirit of good cheer is reported from all these centers.

LA TE word from Lawrenceburg Sanitarium and Hospital states that the house is filled almost to capacity. With the opening of the second division of the summer term, August fifteen, an exchange was made in the group of nurses. Twice a quarter a truck load of workers goes down from Madison to replace the company that is returning for class work.

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The Love of Christ in the Heart Makes Powerful Workers

THERE is a power in a love-filled life that the Master demonstrated, but that few other men have discovered. Writing to the Ephesian church, Paul told the brethren his wish for them was that God would grant them, "according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge."

Paul desired for his converts a clear knowledge of the love of Christ, a personal acquaintance with that love which, once grasped, becomes a motive power for good. The great thing in Christian life is to grasp the love of Christ. There is always danger of accepting a false philosophy. Paul stressed the love of the great Life-giver. That love of the Master brings the power of the resurrection into a man's life and makes him a blessing to all with whom he comes in contact.

"Love is strong as death," writes the wise man. "Many waters cannot quench love, neither can the floods drown it." Solomon prayed that he might be as a seal on the arm of Christ, doing as the Master dictated, thinking as the Master thought.

From a chapel talk by Doctor Sutherland.

Isaiah quotes Christ as saying of His people, "Behold, I have graven thee upon the palms of My hands," and "I will never leave thee, nor forsake thee." When on earth Christ told His disciples that it was

expedient for Him to return to the courts of heaven, because there He could do more for them through the personal ministry of the Spirit than He could do personally upon earth. The promise is that the Spirit will dwell in the hearts of men and direct in

all the affairs of life. It is the privilege of every believer to have this personal guidance of the Spirit of God.

PATIENTS talk to us of their ills, and physicians spend much time in the study of disease. And yet we are all coming to realize that the great work of the physician is to teach the importance of right living. There is more strength in love, in talking and thinking of the lovely side of life, and the great blessings of the God of love, than can be found in any other line of treatment.

The Scriptures tell us that at one time a father brought his son to the disciples for healing. The Master was away at the time and the disciples attempted to heal the young man, but they failed. Why? When Christ saw the sick child He healed him, and the disciples wondered at their lack of power. The Master explained their

ANOTHER REMINDER

THE annual convention of Southern self-supporting workers and their friends convenes at Madison, Tennessee, October 6 to 9. A cordial invitation is extended to all. Those who plan to attend are asked to write for accommodations. Be ready for the opening session, Thursday evening

inability to help the sick. They were not right in their own hearts. They had been striving, the one for supremacy above another. They had not the calm assurance of the love of Christ that brings power. They were more interested in themselves and their own advancement in the world than in the work of the Master and in the care of suffering humanity.

It is an easy thing for a man professing to know the Lord to get out of tune with the thoughts of the Father, but if we are to have power to do things for Him, we must be in tune with Him. Our minds must synchronize with His mind. This mental attitude is the result of the study of the Bible, a study not for debate, but for the inflow of the mind of God. When His followers have that mental attitude the Lord says that He can do all things through them. Such love is stronger than death; it is the power of the resurrection.

If we seek that spirit for selfish purposes, to put ourselves in the foreground, we cannot have it. It cannot be bought for money. "Thy money perish with thee," said Peter to the man who offered to buy the power he saw exercised by the disciples. This spirit of love is the spirit to give. Its possessor is looking for opportunities to do for others. It is the spirit of ministry. Its possessor seeks to make the sick more comfortable. It brings peace of mind to the disturbed, and it reacts on the giver, bringing to him peace of soul that means power.

PAUL prayed that he might know Christ, "and the power of His resurrection," and he explained to the Philipians that to have this mind, he and they must forget the things that are behind and reach forward ever to the things which are before. Activities of the past must be forgotten in the face of a crowded present. To dwell too much even on the good things of the past is an empty experience. Anyone who spends over much time relating to his fellows the glories of his past, has ceased to do things in the present. It is a sign of approaching age and senility. Better to live in the present. Better not to dwell on past troubles or past glories.

THE Master is calling upon His people to bring things into life. He wants them to exercise the power of the resur-

rection in enterprises that are declining. He has outlined a great work for Christians, but much of that work is failing for lack of strong-hearted men and women, Christians who have in their own hearts the power of the resurrection.

Memorials for God should be planted in every city. There should be hundreds of health centers, sanitariums, and schools in rural locations. Men with inspiration are needed in this work, men with a vision of what the Lord wants done in this day, men with the power in their lives to put inspiration and activity into dead things. From the ranks of the laymen should come forth workers, hundreds of them, who have the power of the love of God in their hearts, and who are willing to do things for their fellowmen. One with that love cannot resist the urge to do things that the Lord says should be done.

The devil was pleased when he saw the Master laid in the grave. He was overwhelmed when Christ arose from the grave. It is no more pleasing to him today when Christians manifest a life, a power of the resurrection, and give themselves to enterprises that show forth the glory of the Master.

It is time to press forward. It is no time to talk doubt and discouragement. When I talk of trouble and tribulation, I confess that I am dying. I am singing a funeral dirge. That talk never inspires activity in others. There is no power of the resurrection in that mental attitude.

TOO many Christians do much of their work without a knowledge of the direct leading of the Lord. That is reason enough for the mistakes we make, for the weakness of our cause. It is our privilege to walk with the Lord in all our activities, to have His guidance in every move we make. That is a secret of power. It comes from the regular study of the Word, a constant spirit of communion and meditation upon the instruction He has given. It eliminates from the life of the Christian all gossip and backbiting. Instead, it brings in a love for humanity that leads to a surrender of self. It is toward this experience that as laymen of the church we should press forward, for the world needs the power of the love-filled life.

The Lord knows the need His people have of activity as soon as they accept the message of salvation. For that reason He is urging His people into lines of service and He bids laymen go forth even if it is necessary to do so at their own charges.

"A thousand doors of usefulness are open before us." "It is a mystery that there are not hundreds at work where now there is one."

A GATHERING WITH FRIENDS

THE South is favored this year with the annual meeting of the Fall Council of the General Conference of Seventh-day Adventists, to be held in Chattanooga, beginning the twenty-fourth of September. A week ahead of time Eld. S. E. Wight, president of the Central Union Conference, took a dozen or more of his workers on a tour of the South.

The South is making rapid advancement along many lines. It is a land of opportunities. Elder Wight was president of the Southern Union for a number of years previous to his connection with the work in the Central Union, and he has never lost his interest in this field. He wanted his men to see the various institutions in this section of the country. The brethren spent Monday the nineteenth in and around Nashville, coming out to Madison in the afternoon.

Time was limited, so after looking over the school from the sanitarium area on the north of the campus, to the food factory, mechanical arts, printing, textile arts, and school buildings in the central area, to the gardens and dairy departments on the outskirts, they continued their trip to Old Hickory Powder Plant and the Hermitage, President Jackson's home, and in the evening took dinner at the vegetarian cafeteria in Nashville as guests of the Madison faculty.

This was a pleasant gathering of about thirty-five workers representing what Elder Nethery calls "a four-sided gospel work." There were present ministers, representatives of the publishing work, medical men and school men. Elder Nethery, president of the Southern Union, presided. Eld. S. E. Wight of College View, Nebraska, told of the growth of the work in his section of the country and why he deemed it wise for his workers to spend the time and money for a week's visit to institutions in the South. M. F. Knox, W. A. Harvey, of the Southern Publishing Association, Nashville, and Burton Castle, were pilots of the trip. Among the visitors were Elders D. D. Rees, C. S. Wiest, J. B. Blosser, R. T. Emery, M. L. Rice, C. T. Burroughs, H. C. Hartwell, C. J. Metzker, J. W. Turner, and L. C. Christoferson, R. J. Brown, business manager of Boulder Sanitarium, Miss Hornbacher, director of nurses in the same institution, and Doctor Brines, for a number of years a teacher in Shanghai Missionary College who has completed the medical course since returning to this country.

The Southern workers gave these visiting brethren a hearty welcome. The South is a nearby field whose needs should be clear to the minds of

our workers in general. A trip of this sort by a group of active, thinking men and women should result in a growing interest in this field on the part of their constituency in the North. As the broadening sympathy between different sections of the country has resulted in great commercial advancement to the South during the past decade, so the personal touch of workers in the North with this field should lead to a rapid development of missionary efforts along the lines that have long been pointed out to us.

The meeting of the Fall Council at Chattanooga and the coming of many burden bearers from all parts of the country for even a brief stay on Southern soil is a harbinger of good to the work in this field.

CONVENTION TOPICS

THOSE who gather at the annual convention of self-supporting workers represent a number of activities. Some are class-room teachers, but the rural school center implies many other things besides class room work. These schools are located on the soil and the agricultural and mechanical interests must be considered. In nearly every case there is more or less medical work connected with the unit, notwithstanding it may have been started primarily for school purposes. Every community has its sick, and it is a natural thing for the sick to turn to the mission center for assistance. It is this growth of medical work, nursing and feeding the sick, that often has led to building, in connection with the day school, a place for treatments and the care of the sick. This is the sanitarium in embryo.

Among those who attend these meetings are nurses from city cafeterias and rural sanitariums, and health-food workers from sanitariums. Some are especially interested in house-to-house work with neighbors. In fact, the group of convention folks represents a variety of activities that are being carried by laymen who desire to throw their time and energy into progressive work for the Master.

It means, therefore, that the topics for study and discussion are varied. Financial problems are of no mean importance to this group. They go out with no endowment, with no stated salary, but with their hands and their brains and their love for the Lord, trusting Him to make their work prosperous and to provide the means for their support and comfort. It is pioneer work in many respects, and a work of faith.

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Every year the workers arrive with their hearts full of their own experiences, and this year, as at other gatherings, some time will be devoted to reports of the year's progress. Among topics scheduled for study are these:

How the rural school is meeting the needs of our community.

A typical call from the mountains.

Is the pathway of the full-time, self-supporting missionary too strenuous for the modern layman?

Factors that contribute to the success of the vegetarian cafeteria, and things to be avoided in this work.

How far can we carry diet reform with sanitarium patients and cafeteria patrons?

How to develop a country rest home.

Operating medical enterprises without a resident physician.

Business meetings of workers, and a follow-up system in business.

Training medical evangelists.

How to make unit workers more permanent.

Agricultural possibilities in self-supporting work.

A plan for consecrated mechanical ability.

How self-supporting workers can grow in grace and Christian experience.

Evangelistic work in self-supporting units.

These topics represent typical problems to be met and solved by this group of men and women. God has called upon laymen of the church to consecrate their time and talent to the spread of the message. In the lines of work represented at this convention are to be found some of the ways by which men and women from the common walks of life may become useful in the spread of the message.

A cordial invitation is extended to friends who may not be actively engaged in these units, to attend the convention, contributing as they can to the growth of these enterprises. There are some living at a distance who seldom miss a convention. We hope to welcome them and others at the

coming gathering. Please write if you are coming, that matters of entertainment may be the better arranged.

PATIENTS DO THE ADVERTISING

ADVERTISERS often solicit patronage from the Madison Sanitarium, but so far in its history the institution has never spent a cent for advertising. Satisfied patients pass the word on to their friends and so the reputation of the place spreads. A letter by a business man of Nashville recently came to notice which illustrates this. To a friend he writes in part:

"This is a Seventh-day Adventist institution which owns over four hundred acres of land along the Cumberland river on the high side, and all the property is clear and free from debt. They bought two hundred acres from a client of mine and paid cash. They have their own Jersey herd, raise their own grain, do their own canning, do not believe in eating meat of any kind, and have a school for training their workers.

"There are many cottages on the campus, and two or three large buildings, all of which are one story with wide porches, making it easy for the patients. The water is the best and everything is scientifically and chemically tested. It is run along the lines of the Battle Creek Sanitarium, except that it is smaller and rates are cheaper, but I think its results are equally effective.

"Many of the best people of Nashville come here for rest, treatments and dieting, and all the Nashville doctors recommend it as a fine place for diet, rest and rebuilding a debilitated system. It is ideally located and superbly managed. It has grown from a small institution caring for a few patients until now they have over fifty patients."

FROM A READER

"I want you to know of my interest in the little Survey and the message it brings me each week, so please find a small donation for the publishers," writes a reader who says that the little paper has been a visitor to her home for several years.

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Small Beginnings a Big Work

HOLDING the Fall Council of Seventh-day Adventists in the city of Chattanooga brought a number of the general workers South by way of Nashville, and gave Madison the pleasure of seeing some who have never been here before and others who come from time to time, but are always welcome, and always give the workers a bit of inspiration by their presence. Among those who were paying their first visit to this section was Bro. E. G. Fulton, business manager of Glendale Sanitarium.

The man who leads in business lines in an institution that has a floor space of four acres, over four hundred employes, ten physicians, one hundred nurses in training, and a capacity for two hundred fifty patients, was entertained in the little health center known as the Madison Rural Sanitarium. In his talk to the family on Sabbath evening, Brother Fulton gave in brief the history of the vegetarian cafeteria, which began in a very small way on the Pacific coast, and which offers such wide opportunities for a splendid work for laymen of the church.

We are not to despise the day of small things. In fact, the divine way for man is to begin small and grow to meet increasing necessities. The great cities of the land should have memorials for the truth, and among these memorials should be the health center, where the people are brought

face to face with the message of healthful living.

OUR food centers were first called health restaurants. In connection with this work we had the instruction, "Wherever medical missionary work is carried on in our large cities, cooking schools should be held; and wherever a strong educational missionary work is in progress, a hygienic restaurant of some sort should be established, which shall give a practical illustration of the proper selection and the healthful preparation of foods."

THE CALLS FOR WORKERS

CHRIST has commissioned us to carry forward the medical missionary work that He began. The Lord Himself will call men, as of old He called the humble fishermen, and will Himself give them instruction regarding their field of labor and the methods they should follow. He will call men from the plow and from other occupations, to give the last note of warning to perishing souls. There are many ways in which to work for the Master.

—*Medical Missionary Evangelists*

Our people were the first to introduce the cafeteria service. Mr. Fulton referred to this effort in the West. A small beginning was made with fifty or sixty chairs in a room that cost them \$150.00 rent per month, and which lost \$150.00 per month for the first year. The workers decided to get out of cafeteria work. The board of operators decided to close, but some who had faith in the enterprise and in the promises of God, clung to the idea and they signed up for another year. That year they broke even. Then they moved to a busy center of the city of San Francisco, in a room nine feet wide by one hundred fifty long. In a few weeks they were crowded. They built a gallery that added space for another twenty chairs. The second year they took the entire building

with a rent of \$800.00 per month, and that was filled to overflowing.

That these restaurants and cafeterias have a work to do in the spread of the message is evident. "Men and women who eat at the restaurants established in different places will become conscious of an improvement in health. Their confidence once gained, they will be more ready to accept God's special message of truth."

The restaurant was closed on Friday afternoon for the Sabbath, in this way giving a practical demonstration of faith in the word of God. Of this experience in the San Francisco restaurant it is written:

"I was in our restaurant in San Francisco. It was Friday. Several of the workers were busily engaged in putting up packages of such foods as could be easily carried by the people to their homes; and a number were waiting to receive these packages. I asked the meaning of this, and the workers told me that some among their patrons were troubled because, on account of closing the restaurant, they could not on the Sabbath obtain food of the same kind as that which they used during the week." These people protested against the Sabbath closing, and this was the workers' effort to meet the situation.

FOR years the call has been sounding from the South. There is need of the health work in every Southern city. Men want the diet. Physicians are pleased to have such places to which they may direct their patients. These enterprises can begin in a small and humble way and expand to meet growing needs. Hundreds of laymembers of the church should have some part in this method of giving the warning message to large centers of population.

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

The necessity of quick response is given again and again in such instruction as this: "We have no time now to give our energies and talents to worldly enterprises. Shall we become absorbed in serving the world, serving ourselves, and lose eternal life? Oh, we cannot afford to do this. Let

every talent be employed in the work of God."

IF Brother Fulton and I did not believe this to be a soul-winning work, we would not be talking it tonight," said Eld. W. C. White, who followed Brother Fulton in the service. "God has given us this health work as one of the means for reaching the hearts of men." Elder White has been associated with the work in the South for many years, and his visits are always a source of inspiration to the group who are working in this field. He was present when the Madison school site was selected. He has counseled and encouraged the workers through all these years. He is keenly interested in small institutions and the groups that are struggling to make a success of mission centers in many out-of-the-way places of the South.

There is a place of usefulness for every man in the church. We face conditions in the world that make it imperative that every layman find his place and fill it to the fullest extent. This calls for sacrifice of some of the so-called comforts, but it brings a soul growth that is needed, for when men face some of the problems of pioneer missionary work, they are keenly conscious of their need of the daily guidance of the Lord. It brings them to their knees. It sends them to their Master. Instead of resting content with a few large institutions for the care of the sick and the propagation of the health message, we should bend every effort to the establishment of many, many small centers of influence.

THE LITTLE SCHOOL BUILDING FOR LAWRENCEBURG

THE need of a school building and central meeting place for the children of the community who want school privileges has been given you in these columns. A call has been made for donations for this building which will cost approximately \$2,000. One half of this amount has been raised, and we are appealing to people at a distance who may not be able to give their own services to such community work, but who still want to help it forward.

For a number of years we have conducted a school for the children in this little corner of the state. When the present

sanitarium site was purchased and the medical work developed as it has during the past eighteen months, this effort overshadowed the educational work for the children, but it is time now to give more thought to the younger members of the community.

At present Mrs. Richardson is conducting school in temporary quarters in an old building on the hill across the creek from the sanitarium and hospital, which because of its elevation has been christened the "high school." But something better must soon be furnished, and we are asking you who are able, to give us a lift. Already several have responded to the call. If you are interested, send the money while the thought is fresh in your mind. Address THE SURVEY, telling that it is for the Lawrenceburg school, and it will reach its destination.

CITY AND RURAL WORK COMBINED NEAR ASHEVILLE

EARLY in the month of September the group of workers operating the Mountain Sanitarium near Fletcher, North Carolina, and the treatment rooms and vegetarian cafeteria in the city of Asheville, held its annual meeting. In addition to local board members there were in attendance Doctor Sutherland, Mrs. Druillard, Mrs. Scott, Miss Hartsock, and Mr. Williams, from Madison.

Reports covered the work of the city centers, the sanitarium at the country base and the community school, as well as the agricultural work, for this unit is located on a large farm. Mr. James Lewis is in charge of the agricultural work. His report shows that the farm and gardens are improving under scientific cultivation, and this year's crops of tomatoes, corn, hay and potatoes are the best in the history of the institution.

The city workers make the trip to and from the country base each day. Mrs. Anna Ryan and Miss Selma McAfee have charge of the women's treatment rooms, and they are doing a certain amount of house to house work in the city. This phase of the work is developing, Mr. Jasperson reporting that some of the men patients come thirty miles for their treatments.

The vegetarian cafeteria, occupying a part of the same building as the treatment rooms on Patton Avenue near the post office, is an educational feature of the enterprise as well as a place where wholesome food is served. Patrons are interested in the health literature, and diet lists are provided. There has been a decline in the baking of pastry, because the cafeteria stresses the substantials rather than desserts.

Both cafeteria and treatment rooms are feeders for the sanitarium located on the farm fifteen miles out from the city. This is a beautiful place in a cove surrounded by the mountains. The water is excellent, the diet is carefully prescribed, and the quiet surroundings added to the treatments given by competent nurses, make this an attractive place for the sick.

It became necessary to enlarge facilities for patients and this year a very attractive addition was built by Brethren Gilliland and Marquis. About 100,000 feet of lumber was sawn from timber on the place. By installing their own wood-working machinery it was possible to build with much less expense than otherwise. Then the skill of Mr. Marquis as plumber and electrician and Mr. Gilliland as architect and builder, has made it possible to do things that otherwise would have been beyond the reach of their funds.

A septic tank that would have cost approximately \$1,200.00 was put in with the home labor for about \$300.00. The experience at Fletcher illustrates the need in this Southern work of skilled mechanics, as well as farmers, teachers, nurses, dietitians, and business leaders.

The sanitarium has had good patronage this summer. Its patrons come principally from Asheville and Hendersonville, and local physicians have been very kind and cooperative in spirit.

A little school is conducted at the farm base by two teachers, Mrs. Jasperson and Mrs. Witt. Up to the sixth grade the pupils come from the community. From the seventh grade the students board with the school, and of these there are a score or more. This year a two-years nurses' training has been added and one year's work in cafeteria training. Students taking this work at Fletcher are encouraged to complete the courses at Madison.

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age provided for in section 1103, Act of Octo-
ber 3, 1917, authorized March 26, 1919.

To build a center of education and good health in the way Fletcher is being operated should be an inspiration to many laymembers of the church to attempt similar lines of work. Hundreds of such centers should be established by God-fearing men and women who desire to work for the Master.

Items of News

LAST week Mr. and Mrs. Burton Wade of Berrien Springs, Michigan, spent a few days with the school. They motored South, bringing with them a niece, Miss Mildred Cornell, who will be a member of the student body.

THE morning service hour on Sabbath, the seventh, was occupied by Eld. J. J. Nethery of Nashville, president of the Southern Union Conference, who gave timely instruction on the duty of the Christian as he approaches the coming of the Savior.

MOST prominent among improvements on the campus during the summer is the new twelve-room cottage for patients located north of the main buildings and connected with them by covered porches. This is a stucco building, Spanish type of architecture, and very pleasing in appearance. Before it was entirely completed the rooms were all occupied, showing that it met a real need.

THE new cottage, stucco finished, recently built by Bro. A. E. Putnam on the south campus near Textile Arts Building is an attractive addition to the group of homes for members of the Madison family. This becomes the home of Brother Putnam's family of six, and the Misses Mable, Gladys, and Evelyn Robinson.

A COMPANY of seven from Hinsdale Sanitarium, Hinsdale, Illinois, motored South for the Fall Council and spent the week-end at Madison. In this group were Mr. and Mrs. N. W. Paulson, Mrs. Carolyn Clough, editor of *Life Boat Magazine*, and Miss Ulvick, director of nurses at the sanitarium.

CORN and hay crops are doing well this season on the school farms. The peach crop was practically a failure due to late frosts in the spring. Indications are that the apple and pear orchards will have a moderate yield. The grape season has just closed. Garden crops are doing well, and the large school family faces a well-filled deck of foods twice each day, with home-grown garden products very much in evidence.

SUNDAY of this week, Doctor Blackman of Atlanta, Georgia, visited our institution. Doctor Blackman has a health resort in Atlanta that stresses physiotherapy, and he was anxious to visit our department, to see what our equipment is. He was also very much interested in our hydrotherapy department. He has met our work in many places, and says that he is glad that we are developing along the lines that have made us distinctive in the medical world. He was interested in our rates, and questioned us pretty closely as to how we could run a sanitarium and be prosperous, and yet only charge about half as much as he could run an institution for. We told him that our plan of making it possible for students to earn their way through school by work, made it possible for us to do our work without hiring expensive help, and then it made it possible for a great many more people to take advantage of a sanitarium that was within their means. He expressed himself as thinking that our plan was marvelous, and was glad to find so many young people that were willing to work because of the need, and not just because of the money that they would receive for their work.

"I love the little Survey which has made a weekly visit to our home for the past two years, and I am interested in all it represents," writes a friend as she sends a contribution to the publishing fund to help the work along.

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Working in Harmony With the Thoughts of God

ON his way home from the Fall Council Eld. J. A. Burden, of Paradise Valley Sanitarium, near San Diégo, California, spent the week-end with the Madison family, addressing the school Sabbath evening at the vesper service and the faculty on Sabbath afternoon.

For over forty years Elder Burden has been connected with medical and evangelical work of the denomination. No one has been more closely associated than he with the development of sanitarium interests on the Pacific Coast, and he has likewise watched with keen appreciation the growth of the Madison school and similar institutions in the Southland. His close study of the instruction given us in regard to the establishment of sanitariums, and the work they should accomplish, gives him a keen appreciation of the efforts that have been made to demonstrate these principles in the South. "As I have been about the campus," said Elder Burden, "I have seen a wonderful picture that impresses me with the way the Lord leads His children when they are willing to be led." His lesson was based on Isaiah 55:8.

MY thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Had our thoughts been His thoughts we would all have been in the kingdom before this. It is strange how we hesitate to follow His way, and cling to our own

ideas, even rejecting things that we really want because we do not understand the wisdom of the Master.

It has been the same in all ages. The disciples seemed unable to lay aside their own thoughts long enough to get the meaning of the Master's

words. He talked in a language as plain as man could use, yet after listening to His instruction they would say, "What does He mean?" Had they unburdened themselves and become as little children under His instruction, they might have been prepared for things that were coming, but which as it was, took them unawares. In the same way He wants to give us intimate instruction that will prepare us for

PUTTING THE JOB ACROSS

WHEN I want to put something across I don't ask for money; I ask for permission to go ahead. It isn't money that sets the wheels revolving. It's energy, and intelligence, and initiative, and determination—those are the things that count. Money comes afterward. —James E. West, executive head of the Boy Scouts of America.

things that are in our pathway.

From the text it is evident that the Lord begins with our thoughts. Our own thoughts will lead us to perdition, but His thoughts are high above our thoughts, as the heavens are higher than the earth. Who chose the place for this school? In some instances men plan for the work of God, but that was not the case in the founding of this institution. A Voice said, "This is the way." We have had a similar experience in the work on the Pacific Coast. Happy is the man that understandeth that Voice.

The fear of the Lord is the beginning of wisdom. The reason we stumble and blunder in our work for the Master is because we turn our backs to the light and often we are unconscious of the cause of our stumbling. The Spirit of God will speak to men in harmony with the instruction that He has given through the prophets. This instruction may not be altogether acceptable to our natural thoughts. It is the way of sacrifice, the way of the cross, a way of self-forgetfulness for the good of others.

When Joseph was a young man the Spirit said to him that some day he would hold a position of responsibility, that he would sit on the throne, and that his father and mother and brothers would bow to him. He did not under-

stand at the time what that would mean to him and to them. The work that the Lord was outlining for him called for preparation, and that training was not altogether along the lines that a young man chooses for himself.

The older brothers became jealous of Joseph and sold him into slavery. In Egypt he was unjustly accused and cast into prison, but the prison was his schoolroom. He remembered the instruction given by the Spirit of the Lord years before, that His people would be in bondage, but that God would marvelously prepare the way before them. Joseph knew that the Lord had a work for him, and he never lost heart in the midst of the difficulties that confronted him. God's thoughts for Joseph were higher than man's thoughts, and faith in His word kept Joseph steady in time of trouble and affliction.

When the waves of discouragement were about to sweep over him he let his thoughts dwell upon that wonderful experience of his father Jacob when he wrestled with the angel and prevailed. The thought stayed with him that God had a work for him and that he must prove true to the trust of the God of his fathers. With that thought he rose from the experience of a mere boy to the full height of a man.

WHEN Joseph's brothers faced him in his power in the land of Egypt and expected from him retribution for their own mistreatment of him, instead of accusing them of wronging him, he showed the philosophy that guided his life in the words, "Be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance."

The thoughts of God for Joseph were far above the thoughts of any man, and Joseph himself had caught the thought of God as to his own place in the world, and faith led him to reason that nothing could happen in his life to mar God's plan for him so long as he was willing to be used by his Master. That is a wonderful comfort in time of trouble, in the dark hours, and it is a philosophy of life that stabilizes the thought and the acts of men.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end." His thoughts for us are higher than any thoughts we are able to think for ourselves. What was God's thought for Joseph? He had it in mind to seat him on the throne of Egypt and through him to bring deliverance to his people.

AT another time in the history of God's people three young men decided that they would consecrate their lives to the Lord and let Him have His way with them. They lived in a time of trouble when most of the young men were going out to the world. God had a place for them. He looked after them as the nation went into captivity to Babylon, and when they reached Babylon, that mighty capital of a world empire, the Lord put them right in the royal court. They had placed before them all the inducements the world has for wealth and aggrandizement, but they had a fixed purpose, they knew the mind of the Lord for themselves.

They were willing to deny appetite when the dainties of the court table were before them. They refused to give up their simple trust in the God of heaven, and the Lord rewarded their faith. They stood as a savor of life in the midst of wickedness. Of all the paymasters that it is good to work for the Lord leads, and these three young men were under His charge. God will be true to all who are willing to be guided by that thought that is far above what we can think for ourselves.

Later on another young man stood before the king of the empire, sorrowful of heart because of the slow progress being made on the restoration of Jerusalem. His sorrow affected his countenance and the king inquired what made him grieve. In an instant Nehemiah sent a message to heaven for guidance, and then as he told of the hard times in Palestine, the heart of the king on the throne was touched and he offered financial assistance, release for a time, and a body guard. God prepared the way before Nehemiah far beyond anything that Nehemiah had thought out for himself. His answer in a time of stress came by radio.

All these examples are left on record for the comfort of God's people today, for the instruction of the young men and women who should give their hearts and lives to His work.

In our Western work we have had some of the young people who were trained in this institution in its early days. They have done credit to the institution. They have demonstrated that they got some things in their training here that students do not always get. When this school was established the same Spirit urged the establishment of other centers where thousands of men of the world could come in contact with our message for the world. What has been the object of the Lord in the establishment of sanitariums? He wants these institutions to be light bearers to the world.

WHY ESTABLISH SANITARIUMS

AMONG visitors of recent days who were in the South because of the Fall Council held in Chattanooga, was Dr. G. A. Johnstone, medical superintendent of Glendale Sanitarium, who spoke to the family at the Sabbath morning service hour.

Why do we establish sanitariums? The doctor read this question from "Counsels on Health," and then the answer, "That the sick who come to them for treatment may receive relief from physical suffering, and may receive spiritual help." He related some interesting experiences in connection with the Glendale Sanitarium showing that patients coming to these institutions have hearts ready for the touch of the Spirit.

It is the purpose of our health institutions to present principles of right living

that remodel the lives of the patrons. Men of wealth have their burdens. It is a rare thing to find people who are really happy. Money does not make for happiness, for many who have an abundance of wealth are most miserable. They are looking for something that is lacking in their lives.

Some wonder why the sick are not healed by prayer as in the days of Christ. In answering this question, Doctor Johnstone read, "Let no one obtain the idea that the Institute is the place for them to come to be raised up by the prayer of faith. This is the place to find relief from disease by treatment, and right habits of living, and to learn how to avoid sickness."

Every sanitarium and treatment-room should be a school of health. If people were healed with their bad habits unchanged, they would be in the same physical condition again. It is the purpose of our health centers to change habits of life and to put people in possession of ideas that make for health. "As a part of the treatment, lectures should be given on right habits of eating and drinking and dressing. Instruction should be given regarding the choice and the preparation of food, showing that food may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable."

Aches and pains are a warning sent by God that the laws of life are being transgressed and should lead the sufferer to change his ways.

It was good to have Doctor Johnstone with us, and he himself said that he had seen things here that he greatly appreciated.

WORTHWHILE ASSETS

IN one of his talks before the Fall Council, Eld. J. L. McElhany of Washington, D. C. is reported as saying that in our institutional work the big asset is not buildings and equipment, but spirit and influence. These latter are worth many times more than buildings. Even humble buildings with moderate equipment will attract patients if there is present the right spirit on the part of workers.

Pleased patients are the best kind of advertisement yet found. They may be

called invisible assets. Proper Sabbath-keeping is a great asset, and the good will of the Seventh-day Adventist people is a most valuable asset for any institution.

THE FALL OPENING

IT was a real pleasure to greet the incoming students as the fall quarter of the Nashville Agricultural Normal Institute began on the third of the month. These students come from distant sections of the country. California has sent a delegation, and a number have come from the state of Texas. Maine is represented, and they have come from many places between extremes.

The dining hall is crowded to the limit although the hours for service have been lengthened. One of the interesting features to a good many visitors is the manner of feeding the school family at Kinne Hall where a cafeteria service is maintained. Rooming quarters were so taxed that it was necessary to provide more cottages and two four-room cottages are being built in what is known as "Boys' Row."

The class of pre-medical students is the largest in the history of the school. This is a good omen. Madison desires to give prospective physicians a glimpse of the South, and two years' pre-medical training on Southern soil ought to inoculate them with an idea that will bring them South when their medical course is completed. We welcome to this course a strong and promising class of students.

Other interesting lines of work are the cafeteria training, the nurse training course, and the preparation of teachers for rural industrial schools. The industrial advantages of the institution are appreciated by a large class of students, and many of those in attendance expect to make their school expenses mainly by the work of their hands while they are in training. With an enrollment of approximately two hundred fifty, this is an item of some importance.

THE ANNUAL GATHERING OF SOUTHERN SELF SUPPORTING WORKERS

AS this issue of THE SURVEY goes to press friends are arriving for the annual home-coming of Southern self-supporting workers. Next week it will be possible to give something of the convention story. This, the twentieth gathering of the sort, is expected to be one of the most important in the history of the work.

In early days of this work it was possible for practically all members of the various units, or educational centers, to meet in convention. They came by rail, or drove in with teams from the rural sections, and spent three or four happy days in study and recounting the providential leadings of the year that had passed.

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Each passing year has seen the number of centers increase, and has witnessed decided growth and development in the work of the institution at Madison and in many other places. Centers that began as a little one-room school in the cabin on the farm that had been purchased at great sacrifice for the home of a work for the Master, have developed into school and sanitarium centers of no mean proportions.

As the years have passed the medical work has grown beyond all thoughts of those earlier days. When the Rural Sanitarium was first begun at Madison it was often said by friends and critics alike that the proposition was an impossible one. "Patients," said these advisors, "will never come to these out-of-the-way places, these simply equipped little sanitariums." Or they would say, "You never can get the cooperation of city physicians for such a work as this."

But times have changed. Health retreats once isolated have been brought in close touch with suffering humanity as the result of the automobile and good roads. The rural sanitarium idea was born of God, and it has a right to live and thrive; and so it has, until today it is said by high medical authority that the ideal place for the sick is not the big city structure, but the simple country place with good treatments and wholesome surroundings.

This year the convention will mean much to the physicians who have espoused the cause, and to teachers who are giving their lives to the children of isolated communities. It will mean everything to the health-food workers who are struggling with and mastering the difficulties of city health work.

Already Dr. Percy T. Magan is on the place. From his busy life at White Me-

morial Hospital, Los Angeles, he will take a little time to meet the workers of the South. With him is Dr. E. H. Risley, of Loma Linda, California, acting president of the College of Medical Evangelists. As Southern interests develop, the physician plays a very active part. A number of doctors who took their training in the College of Medical Evangelists, are already laboring as medical missionaries in this section of the United States, and we are looking forward to the coming of others. The South is a land of opportunities for Christian physicians, as well as for other types of workers.

From various quarters, have come messages from friends, indicating that their thoughts and their prayers are with the convention even though they can not attend in person.

Items of News

SEVERAL members of the Hinsdale Sanitarium staff of workers visited Madison as they were enroute to the Fall Council at Chattanooga. Mr. and Mrs. N. W. Paulson, Mrs. Clough, and others, and when that meeting was over, Doctor Hare of the medical staff and Brother Robertson, the business manager, stopped for a glimpse of the place.

SEVERAL members of the parties stopping at Madison enroute to Chattanooga, visited the branch sanitarium at Lawrenceburg and the school and sanitarium at Fountain Head, in order to get a better idea of the possibilities of small rural institutions as they are operated in the South.

SABBATH afternoon Eld. W. C. White spoke to the school family. He inspired the young people by telling them many instances of students earning their own expenses while in school and the great advantages to such students when they went to foreign fields. He ended by stating that we need hundreds of schools that can give students the opportunity to pay at least a large part of their school expenses while obtaining their education.

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The Layman's Hour of Opportunity

IF ever a definite message has been given to the church it is the call of laymen to an active part in the closing work of God in the earth. All through the ages laymen have had a vital part to play. All through the ages there has been a determined effort on the part of the great enemy of truth to quiet the lay-members of the church and lead them to shift responsibility for forward movements to the shoulders of a few leaders. The tendency is to feel that they can do their work by proxy, that their only duty is to uphold the hands of others who do the real work of the church.

Again and again the Scriptures record the efforts of the Lord to set all His people to work. Jericho's walls fell before the marching hosts of Israel, and every man had his place in that march. So today the onward march of the work of God in the earth must include the masses, the lay-membership of the church, for 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."

The Lord is calling upon laymen everywhere to bear heavy responsibilities. He wants them to get under the load, to stand as pillars in a great structure. It is not enough for man to perform the weekly

routine of church attendance, Sabbath-school study, possibly the prayer meeting, and conscientiously pay his tithes and offerings, This ought he to do, but stopping here, he leaves a host of things undone.

THE value of a man's religious experience may be measured by his ability to respond to the calls of the Lord for practical work and leadership. Effective reaction to the calls of the Lord comes as the result of the energizing influence of the Spirit of God. This Spirit in the heart spurs to activity, it develops

power of initiative, it makes a man a vital force in the organization of which he is a part.

The Word of God is filled with instruction to do things. It is a religion of activity. God measures the love of man for Himself by the degree of service he is willing to render to his fellow-men. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Christ in His earth life, demonstrated what should be the life of every one of His followers. He came to earth as a man, to show other men what God expects of them. And in those years of humble toil, of daily service to others, He revealed the will of the Father concerning man's life on earth. Happy are we if we give our time and talents as He gave His.

To do what we know to be the will of

THE KEYNOTE OF THE CONVENTION

THE Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to Him, and to do their very best, according to their circumstances, to assist in His work. There are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message. *Church members must work.*

—An Appeal to Laymen.

the Master, not only brings a deep satisfaction, the joy of the Lord, but it strengthens the hold of the Spirit on our hearts and prepares us for still greater effort.

HOW can the officers in the church train lay-members for effective service? There is no other way to train others than by themselves leading in the activities which the Spirit of the Lord says should be manifest in the church. This power of initiative in active work, this business acumen and managerial ability calls for a great reformatory movement in our midst. Before the end there will be such a movement, such a stirring up of ability on the part of leaders and lay-members that the world itself will be aroused.

It is a sad truth that unless we as lay-members do better than we have been doing the last twenty years, the Lord will pronounce our lives a failure. "Many have been overfed with spiritual food, while in the world thousands are perishing for the bread of life. Church-members must *work*."

When as laymen we fail to carry the burdens that the Lord would lay upon our shoulders, the Lord counts us as dead men, and there comes the instruction, "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, coming up to the help of the Lord."

The process of determining whether we will follow the leadings of the Master, or whether we will continue our own course, is called the testing time, or "the shaking time." Many among us find it difficult to surrender their own work and give themselves absolutely, time, strength, and talents, to the work of the Lord. Yet here is the instruction: "We have no time now to give our energies and talents to worldly enterprises. Shall we become absorbed in serving the world, serving ourselves, and lose eternal life? Oh, we cannot afford to do this! Let every talent be employed in the work of God."

Again: "Men must learn to work. Not one in a hundred among us is doing anything beyond engaging in common, worldly enterprises."

BECAUSE men do not respond to the leadings of the Spirit of God and give their lives to unselfish service, their lives are unsatisfactory to themselves. They fail to get the joy out of religious life that is their due. They are conscious of their inefficiency and lack of power. Their religion is a formal thing, and it is easy for them to drift into the tide of infidelity and indifference.

The outstanding characters of the Bible are men who did things. Their spiritual conceptions of the Master were revealed in lives of intense activity, and that often along what we call the practical things of every-day life. When the Spirit of God came upon Noah, it energized his message of the coming destruction of the world by a flood, and made him a leader in the building of the ark. He preached, and his words were driven home to the hearts of men by the hammer in the hands of the carpenter-preacher.

When the message came to Abraham to come out of the city, he himself had to lead in the exodus, and he had to demonstrate his ability as an organizer, a diplomat, a farmer, a teacher and a preacher. Men followed his leadership, for he was doing what he asked others to do. He lived what God told him was the message of the hour. He became the father not only of the faithful in a general sense, but of the self-supporting missionary in particular.

Joseph was called of God to a great work for his own people and for the world at large. To accomplish the task assigned him required the keenest intellect, linked with strong executive ability and a willingness to lead in the practical things of life.

WE are told that many men of the world will be attracted to the church and its teachings through the medical work, and through the teaching and demonstration of proper feeding. But sad to say, much of this work is now done through other organizations than the church. The normal layman wants to find expression of his faith in God through some practical channel, and if he does not find those channels open in the church, he turns to some philanthropic organization as an outlet for his activity. The Christian should find within his church the greatest oppor-

tunity to do good to his fellowmen, that is, the church should sponsor all the activities that the Master has bidden us employ for the salvation of men. Within the church every layman should find ample opportunity to use all his strength and ability in the work of God.

This means a great broadening of our church activities, for we will never measure up with the pattern, never meet the standard, until every church-member is an active worker along practical lines of endeavor.

As a people we still feel the effects of worldly training which is a system of learning independent of doing. God links inseparably learning and doing. Because of our previous training, or lack of training, we are weak in the spirit of cooperation. We lack power to launch an enterprise even though we have behind us a "Thus saith the Lord."

Ezekiel had a vision. He saw the church of God as a valley of dry bones. He watched those scattered bones, and lo, the Spirit of the Lord moved on them. They came together, bone to bone, but still they were dry and dead. He watched until the Spirit brought flesh upon those skeletons, and then as it breathed into those dead bodies the breath of life, they became living, active, working men and women. That was a mighty miracle, a demonstration of the power of the resurrection which is promised to the church in our day.

Following that vision the prophet saw another thing. He was told to take a stick, upon which was written the name of Judah, and bind to it another stick upon which was written the name of Ephraim, a lesson in cooperation.

God's Word teaches that it is not well to work alone. The body with its several parts fitly joined together is the figure used to typify the work of God in the earth. Bones must articulate with bones before they can be clothed with flesh and before it is possible for them to be filled with the spirit of life and activity. These are powerful lessons on cooperation in the work of God.

All over the land there should be groups of men and women closely associated for cooperative Christian work. One of the tests of a man's Christianity comes when

he finds himself like the stick of Judah tied to a stick of Ephraim. Does he care enough for the cause he has espoused to sacrifice personal preferences and ways of doing things for the good of the whole? Will he let the enterprise suffer in order to get what he calls *his* rights; or has he learned that great lesson of the Master's to prefer the brother when it comes to a question of honor?

The religion that enables a man to rightly relate himself to others for the carrying forward of work God wants done, is the religion we need today. That experience in a group spells growth. The unit with leaders of that spirit will become the mother of other units, for it is the reproductive kind.

We have every evidence that this work will triumph. Lay-members of the church do want to work. They are longing to be shown the way. Every little enterprise that succeeds becomes a mighty influence, inspiring others to consecrate themselves to similar activities.

"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."

CONVENTION NOTES

ANOTHER annual gathering of workers at Madison has come and gone. Each year in twenty it has been said, "This was the best gathering of all." And this year one heard the same expression of appreciation of the companionship and partnership in a work that makes a very strong appeal to the hearts of men.

Scores of workers were in attendance—teachers, farmers from the highlands and the lowlands, nurses, doctors, health-food workers, and others. All came for a blessing, and all had the spirit to share with others the things they had been gaining through the year that has passed. These meetings are always a genuine homecoming.

Aside from the workers of mountain and valley, of rural and city centers, there were others who came because of their interest in the activities of this group of men and women who are living for the people of the South. Among these visitors

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were some whose faces are seen often in these gatherings. Eld. W. C. White, who was in the party of school-site-seekers that made the memorable trip up the Cumberland River something over twenty-three years ago when the location for the Madison school was chosen, was with the company that gathered in Assembly Hall at this convention. Years have left their impression on this man of God, but his heart is just as full as ever of love for this work and with tender sympathy for the men and women who fear not to answer the call of God to work in hard places of the earth.

ONE of the founders of the institution. Dr. Percy T. Magan, was present. His interest in this Southern work has never waned. He left this field only because it was felt that he could better serve this same field by aiding in the development of the College of Medical Evangelists of which he is the dean. From that college of physicians we are receiving each year new recruits for medical missionary work in the South. Doctor Magan gave the convention some splendid instruction, then hastened on to Cincinnati in the interests of his precious medical students.

"I am always glad to get back to this dear old spot in Tennessee," said Doctor Magan at the opening session of the convention. "And I am always glad to be here at these annual meetings. It was one of these conventions that gave me a picture that I dearly love to remember. It has been written that 'God gives us memories that we may have roses in December.' From one of these conventions I carried away a rose of comfort that has been with me in many a December since. It is the memory of a people who took God at His word, threw hearts and lives into a work God had given them to do, and in an early morning meeting those godly men and women bore testimony of their thankfulness,

their joy and contentment in acting their part in a work God had commissioned them to do. When I am in trouble I come to Madison. Here I find something to fit my case."

ANOTHER man whom we have come to expect at the annual gathering is Dr. George T. Harding of Columbus Rural Rest Home, Worthington, Ohio. He has always something of inspiration to contribute. "In starting a unit," said the Doctor, "leadership is a most important item. And that is the reason for Madison. It is to train men for leadership. I meet here a wholesome class of folks who may be expected to make a success. They come from homes where they and their parents have been planning for the work in the South. Some transformation has been going on in all the homes represented here. I believe God is back of this work, in spite of the fact that it has to battle with human weaknesses."

The greater part of the summer Sr. Josephine Gotzian, a stalwart advocate of the health principles and the financial supporter of many new sanitarium enterprises, has been associated with a new mountain work in North Carolina. She has been a member of the Glen Alpine School family, and with representatives of that center she attended the convention.

Incoming students, the older members of the school family, and a host of friends from Nashville who came out for the Sabbath meetings, filled the assembly room to overflowing. Every hour of every day was filled with interesting and inspiring studies and discussions.

FOR a number of years Eld. E. T. Wilson was intimately connected with evangelical work in the South. His home is now at Clovis, New Mexico, and he is laboring in the Texico Conference. He stopped to see the Madison family before returning to his home, and with him was Prof. H. D. Casebeer of the Spanish-American Training School, located at Phoenix, Arizona. These men are interested in the industrial program for students as operated at Madison. Eld. E. H. Oswald, president of the South Dakota conference, also gave Madison a passing visit as he was returning from Chattanooga.

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Convention Notes

IT was impossible within the limits of THE SURVEY last week to complete the story of the annual convention of Southern self-supporting workers held at Madison between the sixth and ninth of the month of October; and so this week we begin where the account was broken last week.

THERE was present for the first time at a convention of Southern self-supporting workers a man whose experience reaches back to the beginning of the church primary and intermediate school movement—Prof. J.

G. Lamson, now chaplain of Hinsdale Sanitarium, who in the days of Battle Creek College, was one of the first to launch an academy on the industrial school basis in the northern part of the state of Michigan. "Not a day has passed since this institution started," said Professor Lamson, "that I have not thought of the South and wished to be somewhere in this work. We face perplexities, but the day is just ahead when we shall face perplexities so great that the trials of today will seem like playthings. 'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan?'"

Eld. J. J. Nethery, president of the Southern Union Conference, was the

second speaker Sabbath evening, following Doctor Magan, dean of the College of Medical Evangelists, who was present from Los Angeles. He spoke of the opportunities for evangelistic work in connection with schools and sanitariums. With our people everywhere, said Elder Nethery, a vital question should be, What can I do for the forwarding of the Lord's work? The Master has assigned to every man a definite work, and this cannot be done by proxy. The success of every company of

workers, of every denomination, depends upon the activity of the individual members.

NOTHING caused any keener pleasure than the address of President Bruce Payne, of George Peabody College for teachers, one of the largest training schools for teachers in the South. Doctor Payne has always expressed a deep interest in the rural activities centering about Madison, and to the assembly he gave some most vital principles of power for service which comes when one carries out the simple instruction of the great Master, who came to minister to others, rather than to be ministered unto.

As the convention was drawing to a close Dr. E. M. Sanders of Nashville, a most generous cooperator with Madison in

GO FORWARD WITH THE WORK

AS you try to extend the influence of the school into the needy places beyond, you are doing the very work that God wants you to do. His blessing will be with every one who seeks to magnify the truth. . . God will bless you as you continue to search for lost souls in out-of-the-way places.

—Words of Encouragement to Self-Supporting Workers.

its work for suffering humanity, gave an intensely interesting medical talk.

The showing of pictures of scenes from various centers of activity in the South on Saturday evening was appreciated by all, and the closing hour of the gathering was made pleasant by the Madison orchestra.

Men from the Atlantic to the Pacific

attended the convention, drawn hither by their interest in a movement to set the laymen of the church to work. Men and women met here to renew their friendship and recount the blessings of the Lord, and they parted with renewed courage to press forward in the lines God has committed to them.

Reports From Units

THIRTEEN miles from the city of Birmingham, Alabama, is the country home of the group of men and women who for the last nine years have been operating a cafeteria in that city. Its story was told in an interesting way by Bro. A. M. Beaumont, whose personal experience illustrates how men are called to this work.

Brother Beaumont was originally a mechanic in the employ of the Pulman Car Company. He came to the Madison Sanitarium as a patient. Here he regained his health and here he caught an inspiration to work for the Master. The health-food work made its appeal, and after some experience at Nashville and Madison, he volunteered for unit work in Birmingham. Mrs. Wilhemina Holst, mother of that enterprise, was a New England woman who responded to the call of the South and after a stay at Madison, joined in the work at Birmingham. These two have been the father and mother of the younger members of the company.

The Birmingham cafeteria is located on the third floor of the Realty Building on twenty-first street. It is the one cafeteria of our group that is on the third floor. It is noted among its patrons for its good food, pleasing service, and scrupulous cleanliness. Patrons seek it because they love the workers and want the food. It serves but one meal a day, three hours in the middle of the day, and its patrons come largely from the business houses of the city. Some have been regular patrons for many years.

Brother Beaumont gave an interesting account of the development of the enterprise, of the spirit of sacrifice that is necessary to make it a success, of the vision that needs ever to be in the minds of the workers, and of some future developments that are expected as the result of cooperation on the part of friends who see something worth while in such an enterprise.

IN the mountains of North Carolina, about fifteen miles from the city of Asheville, is a rural base for a group of workers who conduct the Mountain Sanitarium and a community school in the country, and carry forward a vegetarian cafeteria and treatment rooms in Asheville. Bro. A. A. Jasperson spoke for this group of workers, which was further represented at the convention by Mr. and Mrs. James Lewis and O. E. Gilliland. Beautiful for situation is the farm on which the rural end of this work is conducted. The growth of the sanitarium demanded larger quarters for patients, and this summer an addition has been erected, Brother Gilliland having this construction work in

charge. The ability to make their own lumber from timber on the place, and to do a large amount of other mechanical work, has made possible a splendid addition that otherwise would have been beyond their financial ability.

Patronage is drawn to a large extent from Asheville, Hendersonville, and other sections of the state. This sanitarium is operated without a resident physician, but with well-trained nurses and the hearty cooperation of the local physicians. The cafeteria and treatment rooms in the city act as feeders for the sanitarium.

The cafeteria which is on the ground floor of 85 Patton Avenue, is doing a thriving business. Its specialties are whole grain breads and wholesome foods with little in the way of pastries and desserts. Their slogan is, serve foods with some virtue from the health standpoint. There is a strong demand for health literature, and physicians cooperate because of their appreciation of the diet regulations their patients receive there.

This is one of the interesting centers that is developing the three-fold work of community school on the farm, a rural sanitarium, and a city health work. Mrs. Witt and Mrs. Jasperson are conducting the rural school, giving ten grades of academic work and one year's training in nursing and one in cafeteria work. It is the testimony of Miss Ruth Atwell, educational secretary of that conference, that this school is meeting a real need in the life of the community and that it is seeing results in the salvation of souls.

THE year's work at Glen Alpine School was reported by Miss Gertrude Holmes, and we shall be glad to give her paper a little later, Horace Port, also from Glen Alpine School told of the growth of the whole wheat bread industry, and of the opportunity in the community for meetings of the farmers and farmer's wives for study of agricultural and home problems. Mrs. Josephine Gotzian, who spent the summer with the Glen Alpine company, added her testimony that this is a beautiful spot in the mountains, and that these workers who are giving their lives to help the mountain people are a consecrated group. Naturally she is especially interested in their activities along medical and health-food lines.

Once upon a time a physician from the Battle Creek Sanitarium spent his vacation with a school in the mountains of Kentucky. He carried back reports of conditions that made an appeal to his fellow physicians, and as a result, a movement was set on foot for a group

of physicians and nurses to visit that section each year to minister to the physical needs of the community.

In a similar way a dentist took his sick wife to Glen Alpine for physical and spiritual help. He stayed to assist the community with his science. Many cannot afford to go to the city for dental work, but they can pay in vegetables or eggs, or lumber, or labor, or team help. Thus as a dentist, Doctor Urik, is contributing to the community work at Glen Alpine.

THE Lawrenceburg Sanitarium and Hospital, branch of the institution at Madison, is still a babe among the health centers of the South. It was supposed to care for a half dozen patients, at least that was the vision when its first building was erected, but it proved to be the only hospital in five counties of that part of Tennessee, and it has far outgrown the original thought of its founders.

Miss Samantha Whiteis, a Battle Creek Sanitarium nurse, a missionary to India, and for some time medical worker at Madison, is the one who receives the patients at this little rural institution. She and Mrs. Christine Sargent, the surgical matron, told of some of their experiences in ministering to the sick and afflicted. In the past year the little place has had one hundred forty surgical cases, over eighty of which were major operations. There is no resident physician here, but the local physicians call it their institution and give the finest sort of cooperation.

Hydrotherapy treatments are new to many in this section of the state, but they are gaining in popularity. It is not an uncommon thing for a patient coming to the sanitarium to be accompanied by all his relatives and often by many of his friends. Twenty-six attendants have been known to come with one who was sick. These all become learners to a degree at least, of rational methods of treatment, of a diet for health, and of an influence that emanates from Christian men and women whose hearts are in this work, an influence which many of them cannot resist.

LOUISVILLE, one of the leading cities of the South, was entered by our workers a number of years ago. They were invited there to save a sinking enterprise. This was a treatment room about to close. A cafeteria was operated in connection with the treatment room when the time came to broaden the efforts. Later a country base was purchased.

The present rural home of the workers is known as the Pewee Valley Sanitarium. It is a drive of seventeen miles from the heart of the city along a splendid boulevard. Recently the old farm house which has been in use for patients is being added to and remodeled, and a new cottage building has been erected, which contains operating quarters, treatment rooms, and several private rooms for guests.

For a number of years the city work was conducted in rented quarters, but two years ago a property was purchased at 626 South Second Street, about one block from Broadway, in which the cafeteria has an inviting dining room on the first floor and the treatment rooms occupy the second floor. Bro. J. T. Wheeler and Bro. John Brewer were present from the Louisville unit.

FROM Florence, Alabama, a town widely known because of its proximity to the Wilson Dam in the Tennessee River and Muscle Shoals, the site of the famous power plant, came Bro. Neil Martin and his wife who are developing a medical center known as El Reposo Sanitarium. In a quiet way this work has been growing and its influence extending.

CONVENTION people have listened to reports from Fountain Head for a good many years, because Fountain Head Industrial School, and the sanitarium work carried on in connection with it, are among the earliest efforts of this kind after the founding of the school and sanitarium at Madison. The community school at Fountain Head has had a good year. The sanitarium is a veritable health retreat in which many a sick and suffering invalid has been brought back to health. There was a time when people felt that a sanitarium in a rural district presented an impossible problem, but Fountain Head has done its share in solving this problem. It has had the hearty cooperation of local physicians and has received patients sent to it by physicians living many miles away.

A number of improvements have been made to the plant at Fountain Head during the year. Water has been piped to the sanitarium and toilet facilities added, and plans are on foot for an enlargement. Bro. B. N. Mulford and wife, Mr. and Mrs. Forrest West, Mr. and Mrs. George Fuller, and Mr. and Mrs. Jenks were present from this rural center.

ABOUT twelve miles from Fountain Head School and Sanitarium, but in a different community, is Chestnut Hill School, another of the older centers for community work which has been represented at convention for many years. Mrs. H. M. Walen and Mr. and Mrs. Herschel Ard are rejoicing in the fruits of their labor, heart changes that have come after many days of patient ministry in the school room and in the homes of the people.

ANOTHER center of population in Tennessee, the city of Memphis, was entered a few years ago by two Madison nurses, Mr. and Mrs. Harvey Bean. Their treatment-room work has made steady progress. Speaking of their experience, Mr. Bean said that Memphis is a commercial center, a medical center, an educational center, the largest hardwood center of the South, and is noted for having more crime per capita than any other city in the United States.

The Memphis treatment rooms have fourteen hundred square feet of floor space in the Medical Arts Building. They are well equipped and well patronized, and in addition to the work for pay patients, during the past year they have given \$5,000 worth of charity and complimentary treatments. They have had wonderful cooperation with the local physicians and some remarkable recoveries from sickness. One man was so pleased with his recovery that he brought to the treatment rooms eleven of his relatives. That is the sort of advertising they indulge in. This same man issued a decree that the drug cabinet should be banished from his home.

This little health center is interested in teaching people how to live as well as how to recover from sickness. They carry on a prosperous little

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business in health foods for the benefit of their patrons. As they have needed assistance they have trained others to give treatments, educating perhaps one worker a year.

THE newest school center reported is the work at Banner Elk, North Carolina. Miss Ruth Atwell, educational secretary of the Cumberland Conference, gave a thrilling account of the Banner Elk call for teachers and a school of industries for the people of the mountains, and of the recent developments in Norwood Settlement on Dutch Creek as a result of a visit to Madison by a number of the men of the mountains, and the purchase of a farm base by The Layman Foundation. This story has so recently appeared in these columns that it need not be repeated.

We are reminded of the instruction given years ago, but applicable still to the very letter, which reads: "Those who work the Southern field must make up their minds to practice self-denial. . . . God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands and to build humble cottages for themselves and their neighbors."

PLANNING FOR THE FUTURE

IN order to give due consideration to all phases of the work represented at the convention, a number of committees were appointed and held group meetings in the interest of cafeteria and health food work, treatment room and sanitarium enterprises, rural school work, medical evangelistic work, and industrial enterprises. Between sessions of the convention groups interested especially in these activities held round table discussions and sent the results of their study to the convention as a whole in the form of recommendations.

From the rural school committee came the following recommendations:

1. That our smaller schools follow the course of study outlined by the Educational Department of the denomination.
2. That so far as possible the teachers of these rural schools attend the conference summer schools in order to keep in close touch with the Educational Department.
3. That these teachers be encouraged to take county or state examinations for certificate, or

otherwise secure state certification.

4. That in these rural schools gardening be given the place accorded it by the spirit of prophecy, and that the project method of teaching be encouraged.

5. That these rural schools give intensive instruction on health habits.

6. That manual labor be an integral part of each school program.

7. That a well-defined effort be made to encourage the proper people to take up this work, cooperating with the conferences and the training schools.

The industrial group asked that the training school at Madison do its utmost to prepare workers for mechanical and agricultural work at the rural bases of the various units.

The cafeteria and treatment room workers asked for help in developing a strong system for handling their financial problems.

From the study of medical evangelistic problems in the self-supporting centers came the following recommendations:

1. That each unit look with favor upon a plan for having a colporteur connected with the group on the same financial basis as other workers, his entire time to be devoted to the distribution of literature, territory and so forth to be decided in counsel with the field secretary of the conference.

2. That each group of workers lay before its conference president the openings created by the medical work for evangelistic efforts and ask for cooperation in evangelistic work, and that so far as possible some one be secured to devote his entire time to follow-up work, his support to be the same as other members of the unit.

3. That all unit workers be educated in the art of tactful soul-winning.

As a result of the universal desire for good fellowship the following recommendations were passed by the convention:

Whereas the representatives of the rural school and sanitarium work being carried on in the Southern states, who are here in convention assembled, desire to be in harmony with, and to maintain the most friendly relations with, the brethren everywhere, therefore—

Resolved, That we express to them our hearty sympathy and confidence; also that we plead with them for their sympathy and moral support in the arduous tasks which we have undertaken.

Whereas the established relations between the Southern Union Conference and the Madison School are not generally understood, therefore—

Resolved, That we ask for a published statement of these relations.

Whereas the misunderstandings regarding the work of the rural schools and sanitariums and especially the Madison School are due in part to our failure to impart information regarding the work, therefore—

Resolved, That we request the Madison School to publish a pamphlet presenting a true representation of the work, for distribution to our ministering brethren.

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The Year's Report of The Layman Foundation

IN order to assist in the establishment and equipment of centers of missionary endeavor in various parts of the South there was organized a few years ago an organization known as The Layman Foundation. This Foundation is chartered under the General Welfare Act of the state of Tennessee, used to assist laymen in carrying forward self-supporting missionary activities, such as, rural schools, rural sanitariums, city treatment rooms, and vegetarian cafeterias, all for the purpose of furthering the progress of the gospel and the message for this day. Mrs. Lida Scott, secretary of the Foundation, read to the convention of self-supporting workers, held at Madison October 6-9, the following report:

The Training School at Madison

THERE are in all about thirty units operated by laymen, located in different sections of the Southern states. We relate the progress of these centers only so far as their development has been linked up financially with The Layman Foundation, or because of other service rendered. With the Rural Educational Association, familiarly known as the Madison School, the problem involves the expense of expansion and of equipping departments in order that they may be able to contribute their share to an all-round education of workers for the mission field.

Opportunity must be offered here for students to work their way through school. Standards set by the American Medical Association for the pre-medical course, and state standards for junior colleges must be met and teachers qualified. The institution's program of service to humanity must be effective. All this entails expense, which a school unaided can ill afford. From time to time The Layman Foundation has come to the aid with funds for buildings and equipment, in order that these ends may be accomplished.

For example: In the sanitarium area, the expense of erecting North Cottage, a twelve-room cottage for patients, has been met at the cost of about \$7,000. Look the building over and you will probably estimate the cost much higher if outside prices had been met for finishing lumber, making window casings, doors, screens, and so forth, which instead have been furnished by the wood-working department of the school. Were it not for the hearty cooperation of heads of departments and students this result could not have been obtained.

An up-to-date equipment, and a Killeket X-ray machine with all necessary attachments, have been installed in the Physiotherapy Department. A sunbath, or solarium, is another contribution to the efficiency of the sanitarium. You may like to hear the story of this gift, which, while coming through The Layman Foundation, was really a gift from the publishing firm of the Funk and Wagnalls Company, New York. A letter written to the daughter of Mr. Wagnalls so interested her in the practical outworkings of Christian principles here that she passed it on to the manager of the firm, and from him it went to the heads of departments. As a result these men, without solicitation, subscribed a thousand dollars, asking that it be used to further this type of work.

There was considerable interest in planning the solarium to see how far the \$1,000.00 could be made to go. It came within \$114.00 of paying all the bills. Some broken furniture on the place was repaired, painted, and varnished and made to do service. The rugs are the product of our own looms. Friends have made contributions, such as, a beautiful painting by Mrs. Bertram of the Sewing Department, roses, vines and other plants to beautify the place and give it a home-like appearance. Patients take to this simple means of assisting nature in a recovery.

To develop a department that will do our own tailoring, manufacturing men's as well as women's clothes at prices within our reach, has long been a matter of prayer and careful study. The biggest problem was to find the tailor. Now that a tailor has offered himself, The Layman Foundation has taken over for one year the responsibility of operating this department, meeting whatever financial deficit there may be.

The Louisville Health Center

MADISON has assumed the difficult task of operating two departments many miles away, one in the city of Louisville, Kentucky, and the other at Lawrenceburg, Tennessee. The work at Louisville includes a cafeteria and treatment rooms in the city and a sanitarium at the Pewee Valley country base. We have remodeled the treatment rooms and installed a heating plant in the city building. At the rural base a new cottage has been built, electric lights and power provided by tapping the city current, and a better roadway has been built from the highway to the sanitarium. Now we are erecting an addition to the sanitarium, which includes a surgery, treatment rooms, medical offices, laboratory, and four rooms for patients. The old sanitarium building is remodeled and a heating and water system furnished. The cost of these improvements approximates \$15,000.00.

Lawrenceburg Sanitarium is about ninety miles from Madison. It is operated by a group of workers assisted by nurses and others from Madison. Over a year ago The Layman Foundation built beside the creek a building which proved to be the only hospital in five counties. This original building contains a surgery, treatment rooms, parlor, and several rooms for patients. So quickly did the fame of this little hospital spread among the physicians of this neglected section, that the parlor, operating room, and treatment rooms were turned into wards. Local physicians were begging for more accommodations.

The needs were so urgent that the Madison Sanitarium gave its entire surgical equipment, including sterilizers, submitting to the inconvenience of several weeks' delay in replacing with a new outfit. Owing to the untiring zeal of our construction superintendent, the lack of rooms at Lawrenceburg was partially met in less than forty days by the erection of a two-ward building costing approximately \$2,500.00.

Hardly were the workmen through with this building when accommodations were again pronounced inadequate. The workmen unpacked their tools, this time building a twelve-room cottage for patients, one story in front and two stories in the rear, where a rustic porch overhangs the picturesque creek. Physicians and business men express admiration for the plan, unique and simple, yet complete in all the essentials, demonstrating that sensible people are at heart lovers of comfort combined with simplicity. We are told, "No argument is so powerful as success founded upon simplicity."

This building cost about \$7,000.00 We are now running a race with the weather in installing a high pressure heating system. The Lawrenceburg church is soliciting funds for a school building and members are themselves donating in labor and money as much as they can afford. We are cooperating with land for the building and the promise of \$1,000.00

Near Asheville

SIXTEEN miles from the city, on a farm of over five hundred acres, is the Mountain Sanitarium. There is a head nurse in charge, and although a rural institution and with no resident

physician, the capacity of this little sanitarium for fifteen patients has been over-taxed, and it was necessary to build an annex. This unit has borrowed \$7,000.00 from The Layman Foundation, and is constructing mainly with its own might and skill, a fine appearing building with a surgical department and hospital ward, fifteen bedrooms with private lavatory and accommodations, a sanitarium ward, and treatment rooms for both men and women.

About 100,000 feet of lumber was sawn from timber on the place. A septic tank installed by skilled home labor cost very much less than if otherwise built. The fact that mechanics will consecrate their ability, and with intelligent devotion and self-sacrifice multiply the value of money gifts, is inspiring and stimulating to the donors. We are told, "Let farmers, financiers, builders, and those who are skilled in various other crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to give their neighbors a knowledge of the truth for this time."

Knoxville and Chattanooga

A FARM of two hundred acres has recently been purchased as country base for the Knoxville city work. This was dedicated by a joint meeting of the Knoxville church, the president of the Southeastern Union Conference, the local elder, representatives from Madison, and The Layman Foundation. At this meeting a beautiful place on the top of a hill was selected as site for a sanitarium building. A perennial spring feeds a stream passing across the corner of this farm, furnishing an abundant supply of freestone water.

Several months ago three lots were purchased on the corners of Duncan and Hickory streets and McCallie Avenue, Chattanooga, and it is the plan eventually to erect a building for treatments and cafeteria work, an experiment to see if city health work can succeed at a little distance from the civic center, as prices of property in the center of the city are prohibitive.

Sixty miles from Chattanooga on a large farm contributed by Mrs. W. E. Hurlbutt, a cottage has been transformed into the nucleus of the Reeves Sanitarium. The workers there have put in poles and strung the wire for several miles in order to have telephone service, The Layman Foundation bearing the expense. We hope to see revived here the medical work begun a number of years ago by Doctor Hayward, but which has languished since the destruction of the sanitarium building by fire.

The Birmingham Work

A TRIP of two hundred thirty miles south from Madison brings us to the rural base of the Birmingham work, a farm of eighty acres twelve miles from the city. Here the brethren have been struggling with a big undertaking in the installation of a water system. At the spring they have built a large cement reservoir. This work is financed by The Layman Foundation. On the farm have been built during the year three cottages for workers, a barn, shed,

garage, and poultry house. The cottages with their cream colored walls and scarlet shingles present a pleasing picture among the green trees.

Fountain Head Sanitarium

APPROXIMATELY thirty-five miles north of Madison, on the highland rim, is located the Fountain Head School and Rural Health Retreat. Many thought that a sanitarium at this place would be too far away from a large city ever to succeed, but they were mistaken. This little place has been patronized not only by the people of the community, many of whom are poor, but by paying patients from a distance. Even a prominent Nashville doctor has made this his retreat when tired enough for a prolonged rest. These have made the sanitarium sufficiently remunerative to impress us with the importance of enlarging. The Layman Foundation is helping by matching dollar for dollar raised from the outside, to the amount of \$9,000.00.

A prominent Baptist minister and leader of his people, after listening to the story of the establishment of some of these rural centers, remarked: "You have given me an idea. We Baptists raise large sums to establish expensive hospitals in cities where there are plenty of hospitals and where we are not needed. You go where there are none, and start inexpensive institutions which are a blessing to the community. You have the right idea. Keep at it."

In the Highlands

AN auto trip of sixty miles north-west from Madison brings one to Red Boiling Springs, a popular summer resort where the Leslie family operate treatment rooms. They have been financially quite successful and are making easy payments on a \$4,000.00 loan made them by The Layman Foundation.

For the Colored People

THE little town of Vandevir is about thirty-five miles from Birmingham, Alabama. Out a few miles from this town is a farm on which J. J. Pierson is operating an industrial school and sanitarium for the colored people. This enterprise has been fostered to the amount of several thousand dollars by Mrs. Druillard, and by The Layman Foundation to the amount of \$1,000.00.

This is an interesting and important undertaking owing to the fact that many colored boys and girls are receiving a church school education and a nurse's training who would have to go entirely without it were it not for the privilege here of work by which to meet expenses. We pray that the negro laymen may be a light and blessing especially to their own race, since such a large percentage are without rational medical attention and without Christian training in the trades and crafts. The purpose of this work is to help lift them from squalor and ignorance and make them of real service in the world.

The Problems of Sand Mountain

SOMETHING happened very unexpectedly about a year ago to draw us into the Sand Mountain struggle which has been going on for years. Sand Mountain is opposite Lookout Mountain, and about as high, and is twenty-five miles from Chattanooga. On its summit is a broad plateau extending for scores of miles. The work to which I refer is on this plateau.

We were holding a board meeting in Chattanooga several months ago over an entirely different matter when we were surprised to find that another group of people were gathering to signify to us their intention to organize a unit on Sand Mountain in order to do a much needed medical work in that region so long isolated from medical help. Dr. Blanche Noble of the Madison medical staff, has for long carried in her heart the pathetic needs of this field, and has talked it so much, and has been so persistent in her efforts, that it resulted in bringing about this meeting.

Anticipating that a move of this kind would be made, Mr. George Noble, who lives on Sand Mountain, the father of Doctor Noble, gave much of his time to remodeling the old school house into a sanitarium, and, lest the school situation should thus be neglected, he transformed the main portion of a poultry house of unusual size into a substantial school house with ample facilities for fifty children. A sufficient water supply, a water system, a septic tank, and plumbing fixtures for the sanitarium are the needs we are now trying to supply. Always some expenditure is involved if the heart is kept tender to the needs of our neighbors. In this case it has cost The Layman Foundation \$1,000.00, and the end is not yet.

Other Activities

A THOUSAND dollars has been spent in experimental work conducting Schools of Health. Traveling expenses, tuition, and other items connected with qualification of teachers to meet state standards totals about \$3,500.00. Then, too, about \$2,000.00 has been spent in training physicians with a hope that they will return to the South with a vision of the needs of this field.

The Call From Banner Elk

JUST as we had settled down to the conviction that we were doing enough, all we could afford, and would not under any consideration recognize appeals for starting anything new, and that hereafter we must limit ourselves to perfecting that which had already been begun; when we thought our hearts had been barricaded against unexpected assaults, there came a bombardment so strong and effective that the walls fell flat. The story has been told from another viewpoint, but I must tell you ours.

Some months ago our attention was attracted by an article in the *Review of Reviews*, which brought to light the pitiful condition of women living beyond our horizon who disappear into the shadow of the mountain forests,—the drab, lonely wives of the mountaineers of the Appalachians. A more recent article in the *Literary Digest* revived the sense that we are debtors to

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these men and women, especially when Mr. Davenport called attention to "A land-bound island of 4,000,000 souls who, although living within four hundred miles of Washington, have only the vaguest idea of what Washington is," and added: "Of course I speak of the Cumberland Mountains as a whole, and the number is merely estimated... Fly-by-night journalists and social workers have called them poor whites, or permitted that impression to be cultivated. The simple truth is that there is as much difference between the poor whites of our lowlands as there is between the Scottish Highlanders from which these people have sprung and the pigmy tribes of Africa."

Illiteracy still exceeds 90% in the mountains of Kentucky, Virginia, Tennessee, West Virginia, and North Carolina. Living conditions are so primitive, educational facilities so rare, and ignorance, as judged by urban standards, so complete that visitors depart wondering why something has not been done about it."

With these facts in mind no wonder an appeal for these people hit a vulnerable spot. The letter came from Miss Ruth Atwell, Educational Secretary of the Cumberland Conference, in behalf of the mountaineers of Banner Elk, Valley Cruses, and Clark's Creek in the mountains of North Carolina. These are three settlements within a radius of seven miles, where is located the oldest Seventh-day Adventist church in the South.

When Elder Keate, president of the same conference, visited us to add his eloquence to Miss Atwell's for a loan to purchase a certain farm for the purpose of starting a nine grade industrial school for these mountain children, we answered, "We will loan money for three years without interest to the Cumberland Conference for this purpose." He replied that the conference had no funds for this purpose and could not take the responsibility of accepting this loan. Then we said we could not do anything, and we thought the drama closed. Some of the mountaineers, however, would not take No for an answer, but drove four hundred eighty-five miles to beg us to go to their homes and study their problem with them.

So I am going to take you on one more tour, a long one of four hundred eighty-five miles, but by auto, because I want you to see the truly magnificent scenery en route. We leave shortly after midnight and travel all night and all the next day, winding in and out the steep mountain passes, climbing higher and higher along the paved but narrowing highways, darting around

dangerous curves, to a level of four thousand feet and turn suddenly into the little town of Banner Elk, just as the sun is setting behind the still higher two-hundred-acre farm wanted for the industrial school.

"Did you buy it?"

"Well, yes, we did."

Could you see fourteen stalwart mountaineers standing up and in dead earnest, pledge to back financially the proposition to the extent of their resources; when you know in your own soul what it means to dig a living out of farms tilting on edge on the mountain side; when you see men's eyes red with suppressed weeping because conscious that they are not eloquent in the use of words to plead that the education, yes, and souls, of a hundred of their children are at stake; when they tell us that already they have lost to the cause sixty-five of their children because obliged to send them to other schools—could we do nothing? Sometimes we are asked if our work is a soul-saving work. What do you think of providing a place for one hundred promising children rather than let them drift into the world? Will it save souls? Do you blame us for getting caught in a trap like this, even though it cost us \$5,500.00 to get out? Four teachers stood there saying, "We will give our lives to this work." By hook or crook we may get our money back when we sell part of that land, or we may get in deeper. Who but the Lord knows? This is our baby, an unexpected child, but much beloved.

 SET THE CHURCH MEMBERS
TO WORK

MANY 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 should do. Let small missions be established in many places to teach men and women how to use and thus increase their talents."

"There will be no idler, no slothful one, found inside the kingdom of heaven."

"The idea that the minister must carry all the burdens and do all the work, is a great mistake... The members of the church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness."

"Because the church-members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children."

"A working church is a living church."

—*The Home Missionary Work.*

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What God Is To Me

WE find fault with the heathen who bows down to a god of wood or stone, but what is our god? Each man creates his own God, for how can a man worship what he does not think about? The prophet

Isaiah gives a picture of two classes of men, each with a different conception of God. To one class, "Behold, the Lord God will come, with strong hand, and His arm shall rule for Him. Behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd; He shall

gather the lambs in His arms, and carry them in His bosom, and shall gently lead those that are with young." Isa. 40.

Here the Lord is described as a gentle shepherd, a strong Arm to protect in time of danger, a mighty Counsellor, as given a few verses further on in that chapter.

But there is another class of worshippers of whom it is written, "To whom will ye liken God? And the answer is: "The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation, chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved."

From a lesson by Eld. J. G. Lamson given at the annual convention of self-supporting workers.

In each case the man worships his own conception of God. Do we liken Him to a great, generous Father, or, to a far-off, austere judge? or, to a Helper in every time of need, One who walks beside us,

talks with us, guides us in our every way? It is our business to represent God to the world as He really is. Do we know Him so that we can rightly represent Him?

WHEN Jesus was on earth He told His disciples that "No man knoweth the Son, but the Father; neither knoweth any man the

Father, save the Son, and he to whom the Son will reveal Him."

No man knoweth the Son. God only knows the Son, for the Son surrendered His place as He was before sin entered the world; He surrendered the place where He was, and He never goes back to that place. He sits on the right hand of God, His Father, but He is still a man. He was not lent to the world; He was given, and given forever. The experience of coming into a sinful world can never be taken away from Him. He gave Himself for us, and we will never know Jesus as He was before that sacrifice was made. And He came to the earth that man might get from Him a true conception of the Father. It was the one and only purpose of Jesus to show what God is.

LAYMEN OF THE CHURCH HAVE A WORK

SHALL we refuse to do the work assigned us, refusing to cooperate with God and heavenly agencies? There are thousands who are doing this, who are failing to become one with Christ. We cannot afford in the few days we have here on earth to spend our time in trifling and nothingness.

—A Present-Day Work.

Jesus lived His earth life to demonstrate to the world what God should be to every one of us. And if we are His disciples, we are giving out a conception of God. It may be a correct conception of God, or it may be an incorrect one. Oh, we so often misrepresent Him! We so often mix things up in our effort to represent Him. Dr. David Paulson used to illustrate it forcibly. He would pluck a beautiful blossom and grind it to a jelly in the palm of his hand, and, showing that mangled and mangled mass, he would ask if that was a flower.

WHAT is God to us? Is He a forgiving God? Is He a miracle-working God? Is He a tender, loving companion? Yes, He is all that to me. We spend too little time meditating upon God, getting acquainted with Him and His power in the life. We fail to get a new conception of Him from day to day.

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am argued with." Hab. 2:1, margin. God will argue with us. It is our privilege to listen, to keep the mind alert, that we may hear the still small voice that has been promised as a guide, to stand on our watch tower to hear what God has to say to us.

In this argument between God and us, we must be just as watchful of what we say to Him. When He points out a way, do we say we do not want to go that way; or, we do not understand what He wants us to do; or, we cannot tell whether the voice we hear is His voice or the voice of another? It is a wonderful thing, but the privilege of every follower of the Master is to know that Voice, to understand what that Voice is bidding us to do. That was the experience of Jesus day by day in His earth life.

The best conception the world can ever have of God is the life of Christ, a friend, a brother, a protector, a guide in every time of need, a comforter in sorrow, the sharer of all our joys and all our griefs. Happy is the man who has such a God as that. Some day when we have reached the kingdom, our guardian angel will tell us of the miraculous leading of the Spirit God in our own lives, how we have been

rescued from dangers seen and unseen, how we have been carried past temptations, and made strong in the face of trials and otherwise overwhelming difficulties in the journey of life. God is happy to have His children show such confidence in Him.

This intimate knowledge of God, this conception of the Father and of Jesus, makes it possible for a man to have his plans arranged for him; it makes possible a successful life, a life full of faith and confidence and devoid of fear. It gives courage to undertake great things for the Master. Jesus lived His life on earth to make known to us the possibility of such a close walk with God.

GLEN ALPINE RURAL SCHOOL

FOR a number of years a group of workers have been conducting a rural school and health work in the community near Morganton, North Carolina. Mr. and Mrs. F. C. Port and Miss Gertrude Holmes, formerly of Wisconsin, have been leaders in this center. Mr. Horace Port, son of Mr. and Mrs. F. C. Port, has recently returned to the community work after spending two years as a student at Madison. He is especially interested in the health-food work. Miss Heath has assisted in the teaching, and still more recently Doctor and Mrs. Urich have joined the unit. Reporting the activities of the year at the convention of self-supporting workers held at Madison early in October, Miss Gertrude Holmes said in part:—

WE have with us this year, Doctor and Mrs. Urich from Florida. Doctor Urich is a graduate of the New York College of Denistry, and he has had years of practice in the profession. He will do missionary work along this line.

Since the convention of last year three cottages have been erected, also a two-room school-house of cement block construction with double floors, insuring warmth in winter. We are very grateful to the Lord for this much needed building. We have installed a water system which meets present needs very well. A spring of splendid water furnishes an abundant supply. The current in a brook turns an over-shot water wheel which raises the water about a hundred feet to the level of the hill on which is located the supply tank. We now have bath tub and toilet in the health cottage.

Songs of praise and words of gratitude went up to the heavenly Father when we held the first vesper service in the new school building on the evening of September 25. How happy we were to meet in the light, airy room, so in contrast

with the dilapidated building of former days, for we have been using an old cabin that was on the place when it was purchased. Friends and neighbors can now meet with us in a place that more nearly represents the truth we hold so dear.

The second Sabbath in the new quarters a friend from Glen Alpine drove into the yard just in time to listen to the presentation of the Sabbath-school lesson. Nothing would do but that some of us dine with him the next day. He is an interested reader of our literature.

School opened for the fall session on the twenty-sixth of September. The attendance was sixteen with others coming later. Many children in the mountain sections are not able to enter school until crops are put by. Two teachers are looking after the eight grades, beginning their work at seven-thirty in the morning and closing at one.

HEALTH work is really an entering wedge to many places and many hearts, and we have always stressed this phase of the work. Many have become interested in entire wheat bread. Neighbors say, "Where can I get that kind of flour?" and "I want my wife to learn to make that kind of bread."

In an effort to stimulate the community to raise a greater variety of food products, we are building up a canning industry. We are using a steam pressure canner, a gift from Madison, which has attracted much attention. A number are now bringing their garden products to us for canning. This is a move toward more healthful living, and a point of contact for us with the neighbors.

This year the farm has produced hay for the stock, a good supply of garden truck for our table and for canning, and an extra crop of Irish potatoes and root crops.

IN the early summer a number of improvements to the health cottage made that a more inviting and comfortable living place for the sick. Its location is most inviting from a health standpoint, with wooded slopes broken here and there with wide views of sky and mountains. The rooms have been filled with invalids and convalescents. Two cottages were filled and still there were others wanting care, so a third cottage was quickly built to meet the need.

Among those who spent some time with us were men and women who caused us much joy because of their interest in the spirit and teachings of the place. They read our books, large and small. Before leaving their earnest prayers contained expressions of thankfulness for the Sabbath. They eagerly studied the diet question which our manner of living makes prominent, and several ladies went into the kitchen for lessons in cooking and baking.

Calls come to us for various lines of nursing in the community, the care of the sick, the welcoming into the world of little new citizens, and the laying away of some loved ones. One little child was wonderfully restored to life and normal growth as the result of intelligent care away from unfavorable home surroundings.

We see an ever broadening field of activity in conducting a place of rest during the summer

season away from the noise and bustle of the city and without the nerve strain often evident in many large institutions. For all these opportunities for community labor we are thankful.

"For the earth and all its beauty;
For the sky and all its light;
For the rows of green and furrows,
That rest the dazzled sight;
For the pain that needs the healing,
For the heartache needing prayer,
For the privilege of toiling,
With Thine own presence there;
For the heavenly in the human—
The Spirit in the Word;
For the ministry of labor,
We thank Thee, O our God."

THE PLACE IN THE COMMUNITY FILLED BY THE RURAL SCHOOL

PERHAPS no delegate to the convention was better able to speak on this subject than Mrs. Susan Ard of the Chestnut Hill School, located near Fountain Head, Tennessee. Mrs. Ard was a mere girl when her parents after a brief stay at Madison located on the highland rim forty miles north of Nashville and developed there a rural school. This school has touched the lives of the people of the community on many sides. The workers have ministered to the physical wants of the sick and afflicted, they have taught the principles of health and proper feeding, they have been the spiritual advisers and the intellectual guides of parents and children alike. Theirs has been a fruitful experience.

Mrs. Ard told the convention that in her opinion the rural school should be an educational factor to the entire community, and she gave several outstanding features of the typical school:

First, the home life of the workers should be exemplary in every respect, and every touch with that life should be an inspiration to the visitor. It should be evident that the fire on the family altar is kept burning. The Chestnut Hill School has seen the effects of family worship in the school home communicated to distant homes by little children who learned the secret while they were in school. "A little child shall lead them," said the Savior, and little children have been known to teach their elders how to pray.

The school is located on a farm which has been a demonstration station for many a truth that cannot well be talked. Crops may be eloquent for the Lord, so we are told, and so we have seen it on the hill. One man in the hill country could not understand how the soil could be fed. It had been the practice in that community for farmers to take, and take, without returning anything to the land; and to turn under cover crops seemed to him a waste of per-

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fectly good material. But he is coming to see
the results of scientific agricultural methods,
for the products of the school farm are telling
the story.

We never question that a school should meet
the intellectual needs of the community, but it
must do more. The children should be taught
not only the elements of arithmetic, geography,
and history, but they need the Bible, and they
are usually very appreciative of the Bible lessons.
The simple stories of the Scriptures are carried
into the homes by the children.

The rural school should meet a long felt
physical need of the community. Not only should
students be taught how to care for their own
bodies, how properly to feed themselves for
growth and health, but how to care for others
who are sick. In the days of Elisha the sick
were brought to the schools of the prophets
for healing, and so it will be today in the
rural school that is living up to its privileges.

Then the school should meet the spiritual
needs of the community. It should be a beacon
light directing the minds of all to higher things.
If it is not that, the school is a failure. It should
be instrumental in developing a church, and
the Sabbath-school, and other church activities
should be a part of the school life.

There is no part of the community that will
not feel the influence of the rural school if it is
approaching the pattern that has been set for it.
Into every corner of the community its light must
shine. It takes consecration, a vision of the
Master's will, a devotion to the cause of rural
education, to make it so, but those who are in
it for this purpose certainly have their reward.

IS THE WAY TOO HARD

THE income is small and the hours for
work are long. Some try it and return
to their former homes for an easier pro-
gram. Is the way of the full-time self-
supporting worker too hard? In answering
the call to this type of work, is too much
demanded of the worker?

These questions were put to the conven-
tion, and the answers came back in the
form of a testimony meeting to which a
number made contribution. From those
who spoke are gathered the following com-
prehensive statements:

"I am making whole wheat bread without an
oven; I am caring for the sick without a sani-
tarium; I am teaching without a school house;
but I know the Lord led me to the mountains.
This work is my joy. We left Madison with a
little one-cylinder car that we rigged up. It took
us three days to reach our destination, whereas
it took but five hours to drive to the convention
yesterday. *But this work is not too hard.*"

"My experiences in this work continually drive
me closer to the Lord."

"The road to Calvary was rough; there is need
of strong faith in all this Southern mountain
work, but there is joy and peace in the service."

"I have found a joy in this work that I
never knew anywhere else."

"I realize that the Lord has a place for me
in this work, and that is all I ask."

"The work is never harder than I make it.
The spirit back of the job is what determines
whether or not I find it too hard."

"The self-supporting work may be hard, but
the work of the world is harder."

"The harder the accomplishment, the greater
the blessing, I find."

THE convention closed with a feeling
that it was good to have been together
in this way. One who has long been con-
nected with a large medical center said in
parting, "I am glad to have had this
opportunity to see the many sides of a
great work. You are doing a wonderful
work. I find myself saying, 'What hath
God wrought!'"

COURAGE IS THE MOTTO

The first convention of Southern self-
supporting workers, held when the Madis-
on School was in its infancy, was attended
by Sr. E. G. White. In addressing the
group gathered at that time, she said:

"I am glad that our people are es-
tablished here at Madison. I am glad to
meet these workers here, who are offering
themselves to go to different places. God's
work is to advance steadily; His truth is
to triumph. To every believer we would
say, Let no one stand in the way. Say not,
'We cannot afford to work in a sparsely
settled field, and largely in a self-support-
ing way, when out in the world are great
fields where we might reach multitudes.'
And let none say, 'We cannot afford to
sustain you in an effort to work in those
out-of-the-way places.' What! cannot af-
ford it! You cannot afford not to work in
these isolated places; and if you neglect
such fields, the time will come when you
will wish that you had afforded it."

—*Words of Encouragement to Self-sup-
porting Workers.*

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A Visitor's First Experiences

Eld. W. C. White

AFTER the General Conference Council at Chattanooga, I decided to attend the annual convention of rural school and sanitarium workers held at Madison, October 6-9. Arriving in Nashville early in the afternoon, it took but little more than an hour to go to the Vegetarian Cafeteria on sixth avenue where I met some old acquaintances and got a good dinner, then to take the Gallatin Interurban to Madison Station, and from there telephone to the Madison Sanitarium for an auto which appeared in eight minutes.

At the school and sanitarium I met a group of old friends. There were Sister Gotzian of California who had spent the summer in one of the mountain units; and Sister Druillard, who is just ready to open a sanitarium and school for negro people on the banks of the Cumberland River not far from Nashville and about three miles from the plant of the Southern Publishing Association. There were Doctor Sutherland, Miss DeGraw, Doctor Noble, Mrs. Lida Scott, and a dozen others of the acquaintances of bygone days.

I found that since my previous visit a number of new cottages have been built and an important addition has been made to the sanitarium. The students, teachers, and nurses number three hundred, with about sixty patients at the sanitarium.

When the convention was over I found the main room of the commodious chapel two thirds filled by the school family that gathers twice a day for devotions, Bible study, instruction from the president of the school and other teachers, and various councils about the manifold activities of the college.

The Nashville Agricultural Normal Institute, commonly known as the Madison School, is a "true to goodness" junior college, with an able faculty and strong classes in normal

training and pre-medical course. One day I had occasion to meet the pre-medical students. They were twenty-two in number, a fine, stalwart group.

As a resident at the sanitarium, I found the patients a well satisfied group of men and women, many of them speaking in praise of the place and its service; and I myself was seized by the spirit of contentment.

Occasionally in my intermittent attempts to mingle with the students and familiarize myself with their mode of life and trend of thought, I took meals with the school family in Kinne Hall dining room. My first impression was, here is a group of cheerful, hearty eaters, but how crowded they are. They certainly must have more room. Meals are served cafeteria style and the hour of service has been extended to meet the large family, else they could

ESSENTIALS IN EDUCATION

IN establishing our schools out of the cities, we shall give the student an opportunity to train the muscles to work as well as the brain to think. Students should be taught how to plant, how to gather the harvest, how to build, how to become acceptable missionary workers in practical lines.

—Counsels to Teachers.

not possibly be handled in the present quarters; but even with this they need more commodious dining facilities.

The food was good, but simply prepared. Healthful combinations had been well studied, and the size of the servings astonished me; but I soon found that the food was disposed of gracefully by young people whose appetites indicate vigor of youth sharpened by an abundance of wholesome work. Upon inquiry I find that it is no unusual thing for students to make material improvement in health as the result of the regular habits they have here, the combination of work and study, and the wholesome diet provided.

Outside, in the several indoor departments where students are at work, I witnessed an earnest but leisurely application to manual duties that indicated a desire to learn and a determination to serve, tempered however with the easy-going habits of the people of this latitude. When asked if they were driven in their tasks, or in any way treated as slaves, they invariably said, No. I rejoice that our schools at Madison, at Pisgah, and at Fountain Head are so prosperous in their operation of sanitarium and school work in combination, and as I see how healthy and happy the students look, I remember mother's statement:

"The discipline for practical life that is gained by physical labor combined with mental taxation, is sweetened by the reflection that it is qualifying mind and body better to perform the work that God designed men to do. The more perfectly the youth understand how to perform the duties of practical life, the greater will be their enjoyment day by day in being of use to others. The mind educated to enjoy useful labor becomes enlarged; through training and discipline it is fitted for usefulness, for it has acquired the knowledge essential to make its possessor a blessing to others."

That Oakwood, Ooltewah, and Berrien Springs, though lacking the financial and educational influence of sanitarium connection, are developing farming and other industries in a helpful way is also a matter of gratitude and rejoicing.

SOME THINGS EVERY SCHOOL SHOULD TEACH

STUDENTS should be given practical instruction in agriculture. This will be of inestimable value to many in their future work. The training to be obtained in felling trees and in tilling the soil, as well as in literary lines, is the education that our youth should seek to obtain.

Agriculture will open resources for self-support. Other lines of work, adapted to different students, may also be carried on. *But the cultivation of the land will bring a special blessing to the workers. We should so train the youth that they will love to engage in the cultivation of the soil.*

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

—Counsels to Teachers.

SCHOOL ACTIVITIES AT MADISON

THE fall quarter of the Nashville Agricultural Normal Institute opened the first of October. The annual convention of Southern self-supporting workers followed so close on the heels of this opening that so far little has been given about the new school year. The attendance is the largest in the history of the institution. The mind runs back twenty years and a little more to the beginnings of the work when a handful of students gathered about the fire-place in the old plantation house for lessons, and a half dozen workers carried the responsibilities of the institution.

The growth has been a steady one. Occasionally people at a distance ask for a picture of the place, but pictures can not well represent the activities of a farm school whose interests cover eight hundred acres of land, and include agricultural, mechanical, and food manufacturing work, as well as the program of a school of two-hundred-fifty ranging in grades through the academic and junior college with a strong force of special course students preparing for medical missionary activities as nurses and health-food workers.

At six-thirty in the morning the Reo bus starts for Nashville with a score of workers for the city cafeteria and treat-

ment rooms. The sanitarium gives employment to more than forty nurses, helpers, and attendants. Lawrenceburg draws its quota of workers from the school family. The orchards employ a few men the year round and a larger number during fruit season.

Student rooming quarters were so crowded this fall that two four-room cottages were put up post haste for the accommodation of young men, and a third cottage of the same type has been located and will soon be built.

IT is interesting to note where the students come from. There is one in our midst from Honolulu. If we take that as the western extreme, we can travel east to the Atlantic with representatives from Michigan, Minnesota, North Dakota, and Montana on the north, to Texas and Louisiana on the South. But that does not include them all for there are a number of foreign born in the student body. China is represented by Homer Chen, a college man who is here for agricultural work with a view to helping along that line in his homeland. M. Suzuki is a pre-medic whose home is in Tokio. John Ewaschuk is a native of Austria-Hungary, a skillful baker who is putting out the finest whole wheat loaves from our own bakery, but who is here for something to help him later with his home people. It is a bright and active class of students that gather in the class rooms and who are doing their best to man the different industrial centers of the institution. There is a lot of latent talent here, and the foundation for an untold amount of missionary work if it can be directed into proper channels.

That leads to a word about those who come to Madison and how they come. The school endeavors to make it plain through literature and correspondence, that students should be of proper age, should have a well-defined Christian experience, and should be in line for self-supporting missionary work. It states plainly that those who plan to enter should make all arrangements and have notification of acceptance by the faculty before coming. And yet some come in who have not conformed to these rules.

Madison holds the right to select its students, for it offers a well-defined course

of study and is conducted for a special class of students. Its object is to encourage laymen of the church to train for self-supporting missionary activities. There is in the church a large amount of latent talent that should be set to work. This latent ability needs training. Madison offers a wide range of training. It is making nurses, teachers for rural schools, mechanics and agriculturalists for rural centers of activity. The needs are great along all these lines, and all who meet the standards of the institution and who have these lines of work in mind are invited to correspond and to make application.

The younger class of students, and those who want only a general education, are advised to enter some other educational institution. The South is especially favorable to the practical lines of missionary endeavor which the courses offered here represent. It is a favorable time to establish rural schools and rural sanitariums and to enter the cities with treatment rooms and cafeterias.

IT is gratifying to note the increasing interest in the pre-medical training offered here. This year twenty students have been matriculated for this line of work. Year by year physicians from the College of Medical Evangelists are entering the South. This is a land of opportunity for medical missionaries, and our attention has long been drawn to the needs of this section of the homeland. For those whose desire to make the South their future field of activity there are advantages in taking the preparatory work at Madison because of the opportunity afforded here for personal touch with local conditions, the close association of sanitarium and school, and the present status of the health work in the cities of the South.

There should be a much larger response to the call for food workers, cooks, and dietitians. This type of work can be carried on by housewives, women who want to broaden their field of usefulness, as well as by younger matrons who have not had family cares. There is an almost unlimited sphere of influence in the health-food work. The courses offered at Madison-prepare for vegetarian cafeteria work in the large cities. Hundreds should study the situation and enter upon this training. We want to

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encourage those who have not settled upon some other trade or profession to consider seriously the food work. Madison's class work is supplemented by practical experience in the city cafeteria and in the diet kitchens of the campus.

TH**E**R**E** is deep interest at present in the Bible and education class which Doctor Sutherland is conducting. For many years the Doctor has been shaping the minds of young people in harmony with the great principles of Christian education. There is a study that leads to heart conversion. It is the study that laid the foundation for the church-school movement which, from small beginnings in Battle Creek twenty-five years ago, has spread all over the country. These same principles are the basis of the rural school movement of the South.

Two hundred fifty students, all with a definite aim in life should prove a mighty force for good. A large majority of these young people are working in the various industrial departments of the institution, thereby making their expenses so far as board, room rent, and school fees are concerned. Students meeting certain standards are eligible to free tuition. These conditions are specified in the school calendar, and in reality the institution does not encourage any one to enter as a student who does not meet these specifications and agree to enter some line of missionary endeavor upon the completion of his course of instruction.

THE SCHOOL AT LAWRENCEBURG

MENTION has been made a number of times of the need of a new school building for the community church school at Lawrenceburg. It is pleasing to report that a number of friends at a distance have responded to the invitation with contri-

butions to the building fund. We do not yet have enough to complete the building, so we again call your attention to this need, and in advance we thank any who may be able to give a little lift.

When cotton picking was over the children were ready to resume class work. When Mrs. Richardson conducted the work in the late summer, the little place was christened the High School because of its lofty elevation on a hill overlooking the surrounding country. The building in which the school is held temporarily is an old and dilapidated farm house. But it has been improved to make it comfortable for the winter.

Sister Richardson's work carried her in another direction, so the school is now being taught by Berwyn Lawrence, a member of the class of pre-medics at Madison. It is a good experience for a young man who plans to be a teacher-physician, and a sort of pioneer work that helps to impress lessons of thrift and self-sacrifice on those who are in training for lives of usefulness.

The work of the Lawrenceburg Sanitarium has grown so rapidly that cold weather caught them with the new steam heating plant incompleting. They are making the best of the situation with stoves for the time being while Mr. Sargent pushes forward the installation of the heating system. Miss Whiteis, with her usual good humor writes, "We are as busy as bumble bees. We have had five new entries the first four days of the month and operations a-plenty coming all the time. Two cancer cases this week."

These little places that meet such a large need in a community are wonderfully interesting in their growth, and illustrate what should be done in many, many places. It is a work that can be carried by laymen of the church, consecrated men and women who train for service and are willing to give their lives unselfishly for the good of humanity and the truth of God.

"I surely enjoy the weekly visit of the SURVEY. I do not know any of the school people personally, but I feel that I know you all. I am deeply interested in the work you are accomplishing," writes a Western friend.

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The Needs of the Southern Mountain Sections

BEFORE leaving the South for his home in California Eld. W. C. White met the faculty of the Madison School for a discussion of some things which lie close to his heart. He was a member of the company that, twenty-three years ago, located the property on which this institution has been built. He has visited the place many times in the course of these years, and has always been a most interested and unselfish friend of the effort centering here to train workers for the great Southland. It was good to have him with us for a month or more this autumn following the annual convention held at Madison the first week in October. Every phase of the work at Madison seems to interest him, and he gave a number of suggestions for bettering conditions and meeting the growing needs of the institution. From a talk with the teachers we cull the following thoughts:

I COUNT myself very lucky to be a member of the Madison School family.

I regret that I have not been able to spend more time on the farm and in the shops. This would have been a great privilege, but I have had on my heart the issuing of the report voted at the convention. I had hoped to be so far along with this work that I could show you a copy of the Bulletin tonight, but we have been unavoidably delayed. There will be

three or four of these bulletins, and the matter they contain is very interesting.

One of these bulletins will contain a comprehensive statement of the relationship existing between this school and the rural schools and the conference. Read with candor, I believe it will be a surprise and an eye-opener, a consolation and a blessing, because it shows that in the past thorough work has been done in studying conditions and arranging for more friendly cooperation. If you ask how it is that people at a distance who are inclined to

criticise us have overlooked this, we find a partial explanation in the fact that you

yourself have been so busy with your work that you have not kept yourselves familiar with these things.

We hope to have a comprehensive statement regarding the occupations and employments into which our students have passed. I hold in my hands a list of students, showing those who are physicians, nurses, those who are Bible work-

ers and teachers, and in other lines of work.

I hope, too, that we can make these bulletins a benefit to the little places in the mountains that are capable of doing good to tourists. We want to catch the tourists and people who are looking for restful places. As I visit about and compare what I see in 1927 with what I saw in 1916 when I visited twenty-two units, I feel that the financial relief and also the advancement of spiritual truths is to be found very largely in developing places

WORKING IN THE HIGHLANDS

WE must not lose sight of the neglected parts of the vineyard. Men may say that it is a waste of valuable time and money for strong young men and young women to go out into these hills and out-of-the-way places to labor. Some may contend that we cannot afford to allow young persons of talent to engage in this line of work. "Cannot afford it!" If there were but one soul to be saved, that soul is more precious than all the combined wealth of this world.

—*Words of Encouragement to Self-Supporting Workers.*

that will care for people who are in need of rest. Let us think and pray along these lines.

I HAD a very enjoyable time when Sister Scott and Doctor Sutherland took me to Chattanooga, Asheville, Glen Alpine, Banner Elk, and all over the country. I was immensely surprised at the good roads. I was grumbling all the way till we got to Banner Elk, to see some poor roads that would remind me of California. What I saw and heard on this trip led me to think that where the great thoroughfares have been in the past, the farms are prosperous. Tourists can go through this country on beautifully paved roads and not know what two thirds of the country over the hills is like.

When I was talking with Elder Spire at Murry, he said, "Some people have a mistaken idea about the South. They think this section has changed all through, but in the back-woods districts, we find the old South where the needs are just as great as they were twenty years ago. He told of visiting a group of people where one man had a little grist mill and ground for others. In came a man with a sack of grain across his shoulder, which he placed on the floor. That man had walked six miles over roads that no vehicle could travel, and when the flour was ground he shouldered the bag and walked back over those same six miles with food for his family.

The South is a big problem and I hope you will not stop studying it. Do not be satisfied because you seem to accomplish more in the city work than ever before. Let us thank God for the progress of the work there but not forget the people who live over in the hills.

TENNESSEE AND ITS NEIGHBORS

by MRS. LIDA F. SCOTT

IT is difficult to account for the fascination which people from a distance find in the Southern states when they traverse this section with an open and sympathetic mind. For example: It has been observed here that people from New York, New England, Illinois, Iowa, or California, often settle into a highland nest with the satisfaction of one returning to his native habitat.

The *World's Work* describes the "triune character" of Tennessee thus: "Geographically, Tennessee is three states. In the east, the valley of the upper Tennessee River, with mountains

to the east and west, set that section apart. In the west, the low, sandy drainage slope of the Mississippi River creates another natural area. Middle Tennessee differs from both the others, being a southerly extension of the bluegrass region of Kentucky, with the same light soil on limestone. Characteristically, then, West Tennessee is adapted for cotton and truck crops, Middle Tennessee for livestock, light tobacco and cereals, and East Tennessee to fruits and small general farming. The whole state produces hardwoods in abundance, and finally, East Tennessee is one of the most richly mineralized regions of the world, with coal and iron and limestone side by side, and copper and bauxite in rich deposits, justifying by future certainty, and in part by present development, George Fort Milton's designation of it as 'the Ruhr of America.'"

WHEN away from the South one feels something of the call of the migratory bird, to return to this, the beloved state of our adoption. Nowhere else do we find roads and highways that suit us quite so well, nor such picturesqueness as amid the gently rolling hills of Middle Tennessee, or the loftier grandeur of the eastern part. Never will be forgotten the succession of wild flowers through the delightful months of spring, that begin in February and linger into summer; nor the balmy days of autumn, beginning in August and extending sometimes through December,—such days as we in the North used to wish for. The winters are short. The summers are short with the hot days so consistently even, and so tempered by the cool nights, that seldom is anyone overcome with the heat.

As we travel toward the east, the rolling country breaks into the foothills of the Cumberland range, which rise into the plateau of the Allegheny-Cumberland belt. This plateau extends from Tullahoma, Tennessee, into North Carolina east of Asheville. The eastern part is in the Blue Ridge belt. Between the plateau of the Blue Ridge, which sometimes rises to a height of 4,000 feet, or more, and the Cumberland plateau there is a depression called the Appalachian Valley, but the valley is on a ridge, and only a valley in comparison with the heights to its east and west. These broad and extensive plateaus extending from the southern line of Pennsylvania to Birmingham, Alabama, are what is known as the Southern Highlands. The lines which define the Southern Highlands are for the most part natural boundary lines. It is in these Highlands that more than four million people are living as it were on a "land-bound island."

Quoting again from the *World's Work*, this time from December last, we read:

"The illiteracy of our native-born white women is self-perpetuating and hard to cure; *first*, because their homes are solitary dwellings in obscure places; *second*, because they are scattered a few families to the square mile in the vast open spaces of countryside America; *third*, because they are sensitive and shy. They are crab-like souls who, before advancing light, steadily retreat with the fringe of darkness, to borrow Victor Hugo's figure; and, *fourth*, because they are wives and mothers and older daughters, and it is women everywhere in all ages who

lift or lower the culture-level of homes. 'Educate a man and you educate an individual, but educate a woman and you educate a family,' said Charles D. McIver. There were 47,000 of these illiterate native-born white women in North Carolina in 1850 and there were 44,000 in 1920. In seventy years the decrease of the United States over has been less than 100,000. The ratios have been greatly reduced in all the states since 1850, but the totals are little changed from year to year in any remote rural region.

"These are the women who unaware sign away their homes and dowers with a cross-mark. These are the women who ate their hearts out in dumb agony during the war. Their absent sons and brothers were as dead. Absent—that's about all that most of them knew; swallowed up by the big outside, unknown world; gone somewhere, they hardly knew where; the camps at home, the trenches overseas, Flanders, the Somme, the Argonne were all one to them. Their loved ones were gone—lost in the sealed silences of illiteracy; that much they knew and little more. Whether safe or well, or ill or maimed for life, or in prison or dead, they did not know, and many of them do not know till this very day, as the authorities in Washington will tell you.

"The essential curse of illiteracy lies in the suffocating loneliness it imposes. The world the illiterates live in is mainly the little world of the home and the neighborhood. They are cabined, cribbed, confined by the here and the now. They are heirs of all the ages, to be sure, but they cannot claim their birthrights. The accumulated wisdom of the race reaches them in traditions passed on by word of mouth alone. The tidal waves of world affairs break in tiny ripples on their far distant shores after many days. They are oftentimes dowered by nature with magnificent possibilities, their brains and fingers are nimble, their characters are substantial, fine, and capable, but they live in a pint-cup world where the largest men are little and the largest achievements are insignificant—a drab, dreary, uninspiring world."

BAPTISTS, Presbyterians, and other denominations are doing their part. An important educational work is being carried on for these people by several colleges, such as, Berea, Martha Berry School, the University of Tennessee, and others that are educating the young people sent to them for the sole purpose of encouraging them to return to their neighborhoods to break the spell of darkness, build roads, to build the type of rural school that will meet the needs including the moonlight school for adults, to develop the natural resources of their counties, in fact, to provide intelligent leadership.

We are glad to say that in our denomination there are about twelve schools or centers in strategic locations in the Highlands operated by laymen, supporting themselves, while they are endeavoring to establish adequate centers of influence. Unfortunate it is, however, that these brave groups are so undermanned that they cannot reach out very far from where their

roots have gone down. Some of them conduct in the nearby city, cafeterias and treatment rooms, but their home in the country is the real strategic center. It is important to locate near the center of population where can be attained a means of support through the sanitarium and the city cafeteria and treatment rooms, but there is no end to the opportunities and the possibilities for the right kind of sober-minded, stable people, who will be content to build stone by stone the edifice from which will extend an influence that will have its part in the reconstruction of the South in these wide-awake days. "Wide-awake" is no chance expression. The old Civil War prejudices have vanished. The new generation of educated young people is taking hold; these developing youth are becoming real leaders of thought and enterprise. The eyes of the nation are turned to the South. Expectancy is in the air.

MUCH of this expectancy, however, is centered around the great water power possibilities and is merely commercial. For example: Senator L. D. Tyson is quoted as saying in *The Nashville Banner* of November 14, "I consider the water power question the most important which will come before congress, so far as Tennessee is concerned, and I am anxious to see the matter settled for the best interests of all the people, and some plan worked out that will be of permanent value so that our state may become the manufacturing and industrial center it is destined to become—and that with as little delay as possible."

Hand in hand with this commercialism there should be also in the cities and our nearby country bases a strong medical work, through which laymen may bring to bear a force for the uplifting and enlightening of the people in the highlands, as well as in the lowlands, even greater than that of the vast hydro-electric development taking place in these Southern states. It includes the use of hydro-electric power, it is true, both medically and otherwise, but it also recognizes responsibilities and obligations to the One who gives man power to use His forces to obtain wealth. As the dawn of the new day dispels the night, it is important that interpreters stand at their post of duty, keeping abreast of the times, and keeping paramount in the minds of the people the duty to consecrate their new-found power to the service of men, and to make clear to them the prophetic interpretation of this renaissance.

As there are still "a thousand doors of opportunity" yet to be entered, let us make use of these strategic locations, and strengthen them. "Make the watch strong, set up the watchman, prepare the ambushes." Jer. 51:12. People are needed who are as "true to principle as the needle to the pole."

"Watchman, what of the night? Watchman, what of the night?"... The watchman cried, "The morning cometh, and also the night." Isa. 21:11, 12. "The night cometh when no man can work." John 9:4. Many should hear "a going in the top of the mulberry trees." There should be a going from comfortable homes to the fields of whitening harvest in the great Southland.

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THE LAWRENCEBURG SCHOOL BUILDING

By MISS NANNIE MAY SMITH

DEAR reader, I wish I could really see the picture that is so vivid in my mind this morning. No, it isn't a beautiful school building, all finished nicely and painted white, but that's what they are working to.

High up on a rocky hill overlooking a pretty little stream of water is located an old, has-been dwelling house, or rather a "shack," deserted some time ago. It's a very poor makeshift for a schoolroom, you might think, but it's only until they can do better.

Now take a peep inside. You will know there is a thrifty, enthusiastic teacher at work there. Do you see the new windows, and the blue building paper, which looks so cheerful on the walls, and helps to brighten the schoolroom? Then notice the attractive pictures on the wall.

But the thing that appealed to me deepest was the eagerness of these rural children to obtain an education. In this day of automobiles, we can hardly conceive of children walking eight miles a day in order to go to school, can we? That's what some of these children do. They don't have paved roads to walk on either, but through mud that cars could not think of going through, these dear children trudge back and forth, rain or shine, striving for a Christian education.

They are looking forward with great anticipation to the new school building which they are hoping to see in another year or so. But money must come from some source before it can be completed.

I hope that the hearts of some who read this will be touched and you will want to help lighten the load, and brighten the faces of these dear, worthy children and the faithful teacher, by sending a donation for the school building at Lawrenceburg, Tennessee.

—Ed. Sec. Tennessee River Conference.

ITEMS OF NEWS

TWO weeks ago Mrs. H. M. Walen of Chestnut Hill School made an appeal to the student body for a teacher to assist in her school on the hill. Mr. Albert Kephart who has been in school for over a year volunteered to answer this call.

SINCE last reports Eld. F. D. Gautereau and family and Brother and Sister Frye of Delaware spent a few days at Madison. They were motoring to California and took Sr.

Josephine Gotzian with them to her California home at Paradise Valley Sanitarium, National City. While here Elder Gautereau gave the family a splendid Sabbath morning lesson on the reward prepared for the faithful children of God.

VESPER service on the first Sabbath evening in October was conducted by Dr. G. A. Droll of Kansas City, Missouri. Doctor Droll, and Mrs. Droll, who is a sister of Doctor Sutherland, visited Fountain Head School, Lawrenceburg Sanitarium and other places of interest while in this section, returning to their home early in November.

BEFORE the opening of the fall quarter the student body had its annual picnic in Shelby Park. This is a beautiful, wooded tract of land near the city, on the banks of the Cumberland River, with boating facilities; and the young people always look forward with pleasure to this bit of outing.

A CALL for help from the new enterprise at Banner Elk led to rather an extended motor trip by Mrs. Lida Scott, Eld. W. C. White, Dr. E. A. Sutherland and George Fuller. Besides visiting Banner Elk the company touched Glen Alpine School at Morganton, North Carolina, Pisgah Institute and Sanitarium at Candler, the Mountain Sanitarium near Fletcher and the city work in Asheville. Knoxville cafeteria workers received a passing call.

AMONG those who have come from California recently are Miss Laura Rocke, formerly a member of the Madison family, who has been at her home for a few months, and her brother Marvin Rocke who joined the student body. These young people came by automobiles from their home near Fresno. Joy O. Tucker, his sister, Miss LeVella Tucker, a cousin, Allen Tucker, and Carrol MacPherson came from Mountain View. Luther Johnson and family motored from St. Helena. Miss Delia Brizendine who has been in California for a year or more returns to continue her training as a nurse. Holgar Christensen and wife motored from Portland, Oregon, stopping for a visit with friends in North Dakota.

THE teachers at Banner Elk, Mr. and Mrs. Charles Taylor, formerly of northern California, write: "The work here looks brighter and more promising to us each day. The young people throw themselves into the work with a zeal we had not anticipated. Just now our most urgent need is a team, for while the neighbors are willing to loan a team when it can be spared, yet we are not able to get it when most needed."

A PROFITABLE and enjoyable time is reported by Dr. Lew Wallace and Mr. Bruce Hume who recently attended an electrotherapy meeting in Chicago for a week, returning home by way of Battle Creek, Michigan, Columbus and Cincinnati. Mr. Hume is in charge of the X-ray Department of the Madison Sanitarium and he and Doctor Wallace are especially interested in the development of the physiotherapy work of the institution.

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Southern Mission Centers

YEAR by year the work in self-supporting mission centers of the South has grown. It had a very small beginning and has increased beyond the expectations of earlier days. Madison was established twenty-three years ago for the training of workers. At first it was planned to train teachers for rural schools, teachers who would go into the rural districts, out-of-the-way places to carry light to people old and young who were longing for an education. This education would not be

altogether in text books, but would include that and much more, things that touch all sides of life and make for strength not only of intellect but of body through greater health and soul through the light of truth.

Madison has added to its earlier responsibilities a burden of training nurses, and health-food workers. It is interested in the education of soil-workers, for many of its auxiliary centers are in country districts and well-trained farmers are needed, and mechanics, also.

Not long ago an official inspector of schools visited Madison for the first time. It was interesting to note the reaction to the activities of the place, for they far exceed the lines of work usually encountered in checking up on schools. Laboratory facilities are by no means confined to the schoolroom proper, but are found

in the food factory, the diet kitchens of the sanitarium and city cafeteria, on the farm, and amidst the machinery of the different shops. Does a student have a fair chance at Madison? The answer of this

inspector was decidedly in the affirmative as mention was made of the classroom instruction, the favorable location close to the heart of nature and growing things, the daily contact of student with problems of the farm and shops, the personal experience with foods as students cook for

PROVIDENTIAL OPENINGS

THE missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. Opportunities are opening on every side. Press into every providential opening. God calls now for wide-awake missionaries. Ways will be presented before us. We are to see and understand these providential openings.

—An appeal to Laymen.

the family, in fact all the program of combined work and study. "Congratulations to your students."

BUT this is only one center of educational activity. Another school and sanitarium combined is located in the foothills of the mountains near Asheville, North Carolina, known as Pisgah Industrial School Institute and Sanitarium. In another direction from Asheville is the Asheville Agricultural School which is operating the Mountain Sanitarium, a growing institution near Fletcher, North Carolina. It carries on a city work also in the form of the Vegetarian Cafeteria and Asheville Treatment Rooms, located on Patton Avenue.

A smaller work and a younger one, is the rural school with its treatment facilities at Morganton, North Carolina. This is

Glen Alpine School. At Old Fort, North Carolina, is found Pine Cove Rural Sanitarium. Mr. and Mrs. H. S. Anderson are there, and they write: "We see fields white to the harvest on every side and we love the work. We arise long before daylight, and the days are so full that they seem to fairly slip by. There is room all through the hills for so many of our people if they would but come to live the truth that is dear to their hearts."

The youngest of the group, the baby of the family, is the work at Banner Elk, a picturesque location in the heart of the mountains of North Carolina. Of it you have heard more recently than from some of the others.

Knoxville is the strategic center of East Tennessee. It has a vegetarian cafeteria favorably located at 507 West Clinch. On the first floor of the building Bro. and Sr. R. A. Lovell have hydropathic treatment rooms. The cafeteria, with its attractive dining room, is on the second floor, approached from the street by broad and easy stairs. The country base is out about ten miles and there a medical institution will some day be built.

Louisville, "Gate way to the South," has its cafeteria and treatment rooms in a new building at 626 South Second, and a splendid rural base seventeen miles out, where a few patients have been cared for the past two years and where better facilities are now being provided in the building of a surgical department, treatment rooms, and the installation of a steam heating plant for the entire sanitarium division.

Dr. Julius Schneider, who has been doing medical work at Decatur, near Atlanta, has recently come into possession of a rural location near Marietta, a suburb of the same city. Memphis has treatment rooms that are doing well under Bro. and Sr. Harvey Bean. This city has asked many times for a vegetarian cafeteria. The lack of qualified workers is the reason this phase of the work lags in that important commercial center.

Birmingham has a prosperous cafeteria with a rural base and prospects of a medical center there. Florence, Alabama, one of the triplet cities well known because of

the Wilson dam and Muscle Shoals activities, has a little center known as El Reposo Sanitarium. Between Florence and Nashville is Lawrenceburg with its rural sanitarium and hospital, branch of the Madison Rural Sanitarium. At present Lawrenceburg is carrying over twenty patients. Nurses from Madison take their turns at Lawrenceburg. One who returned this week for class work, speaking of her experience in this little place, said: "I love it there, and would be content to stay there permanently. It gives us splendid contact with people who want what we have to give."

This little place was not supposed ever to reach its present proportions, but in answer to local demands the original buildings have been added to, and at present a steam heating plant is being installed. Calls for such centers come over and over, and if we had the men and women to operate them, workers filled with the spirit to give of themselves for the good of others, there seems to be no limit to the opportunities which the great South offers along these lines.

Sand Mountain in the northern part of Alabama has its community school near Long Island, and Dr. R. E. Ownbey has begun a medical work at the same place. Here the workers come in closest touch with community interests of the mountain people.

North of us are the little centers at Fountain Head, two of them in two different communities. These, Chestnut Hill School and the Fountain Head Industrial School and Sanitarium, were started in the early days of the self-supporting work in the South. They have held the fort and grown to meet increasing demands as the years have passed.

These different places are mentioned to indicate the opportunities for laymen in this section of the great homeland. Many, many cities of the South are yet unentered by such activities. They are calling, calling for workers. The centers already operating need to be strengthened to the point that they can become training stations for workers whose experience will warrant starting others. The highways and the byways are to be worked. Through schools,

treatment rooms, cafeterias, and sanitariums, a flood of light should radiate.

FOUNTAIN HEAD SCHOOL AND SANITARIUM

GOOD reports come from the Fountain Head School located on the highland rim, thirty-five miles north of Nashville, the plateau that acts as watershed between the tributaries of the Ohio to the north and the Cumberland to the south. This school was founded about twenty years ago by Bro. and Sr. B. N. Mulford and Bro. and Sr. Forrest West. Some ten years ago a rural sanitarium was established on the campus, greatly increasing the usefulness of the institution in its community work.

This year the attendance approximated forty-five children and youth, the larger portion coming from nearby homes. The school family itself cares for a group of sixteen, besides children, members of the workers' families. This institution gives them not only excellent schoolroom facilities but an opportunity on the school farm and in the shops to materially lessen their expenses. Mrs. Eva Jenks and her son, Mr. Rolland Jenks, are carrying the heavy part of the school work. Bro. H. A. Jenks is assisting in mechanical lines and Bro. C. L. Hornung, who has been builder at Southern Junior College for several years, is this year assisting in the enlargement of the sanitarium building. The unit is still further strengthened by Bro. W. D. Miller, a Florida man who spent a number of years with Southern Junior. He has the shop and machine repair work of the place.

The Fountain Head church was pleased to have Eld. H. E. Lysinger with them for a Sabbath morning service recently. In the afternoon of the same day friends met on the banks of the stream in a wooded lot near the school farm and four young people were buried in baptism. Nothing so inspires the heart of consecrated workers as to see young people in whom they have been interested added to the army of workers for the Master.

Fountain Head School campus is a busy place these days as ground is cleared for several small cottages and a sunbath for the benefit of patients, in the edge of the

beautiful grove which flanks the sanitarium building on the south and west.

The annual meeting of the Board of Managers of the Fountain Head School was held in the sanitarium parlor on the afternoon of November 15. Besides local members, this meeting was attended by Dr. E. A. Sutherland, George Fuller, Miss DeGraw, and Mrs. Lida Scott of Madison. Mr. Mulford, who spent several months in the field during the past year, reported finding deep interest in the mountain work on the part of many friends. The indebtedness of the institution has been materially reduced, and the assistance of The Layman Foundation, which promised to match dollar for dollar as a building fund for what the institution was able to raise on its debt, is making it possible for enlargement of the sanitarium, the repainting and repairing of the original sanitarium building, and other improvements about the place. All this adds to the efficiency of the school and sanitarium.

Mr. and Mrs. George Fuller who have been members of the corps of workers at Fountain Head for the past year, transferred their home to Madison, where Mr. Fuller took up work in the business office the first of November. Mrs. Fuller will assist with the piano music. Fountain Head misses these young people, as Madison welcomes them into her family of workers.

NEEDING A DICTIONARY

THERE are various ways by which friends at a distance can assist the workers in our mountain schools of the South. Some have rendered very great service by contributing clothing that has value if remodeled. There is still need of this kind of help. Families or churches having clothing they can afford to send South, prepaying the freight, are invited to write the SURVEY for addresses.

In some localities there are children who, before they can attend school, must have clothing. Some of the schools arrange to assist the needy of the community by selling at a very low price articles of clothing that are sent in. This gives help

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where help is needed without pauperizing the benefactor.

Today we have a letter from Mrs. Raynold Peterson of the group of Sand Mountain workers, where a school is in session and where we have told you a sanitarium work is developing. She writes:

"Our school is in need of a dictionary. I am wondering if you can put us in touch with someone who can send us some clothing. There are a few families who can pay something for help of this kind, and we would use the money to buy a dictionary. We have a good little school, and the neighbors about us are interested. Mr. and Mrs. Harbolt are teaching. Doctor Ownbey and Mr. Harbolt are working in the homes of the people and at present we come in touch with five settlements."

Surely this little school deserves a dictionary. Some one who reads these lines may send a dictionary direct, but if not, then let the barrels and boxes of clothing go that direction and the dictionary will be forthcoming. Freight should be sent to R. G. Peterson, Trenton, Georgia. At the same time a letter should go to him addressed, Long Island, Alabama. The post-office is in one state and the freight office in another. Write so the group will be on the lookout for the contribution.

WHEN MEN HAVE LOST SIMPLICITY

WHY is there so much unrest in the world today? Science, as it is misunderstood by the people, has tended to destroy belief in a future life, and has caused a weakening of faith in God. . . . Not believing in the hereafter, men and women of all classes and races are desperate for immediate satisfaction of their hopes and needs. Individuals refuse obedience to any authority of parents, or rulers, or state systems, or religious codes, because these authorities deny

them things which they covet. Everyone is in a hurry to get what he can here and now. "Let us eat, drink, and be merry, for tomorrow we die." "Let us put away the women—or the men—we are tired of, and find new love elsewhere, for tomorrow we die!"

"Why be virtuous if it means a limitation of desire? Why not wallow in vice if it amuses us, or commit any crime if it produces wealth, or engage in any kind of war? Because there is no God, and tomorrow we die, and there is not much time ahead for the fulfillment of our worldly ambitions and our instincts of egotism." Nations, stirred with these desires of wealth and self-interest, will fight to the death for other peoples' territories." . . .

Somehow we must get back to God, and that is very difficult for modern minds, who have lost simplicity.

—Sir Philip Gibbs.

ITEMS OF NEWS

IN order to meet the needs of the student body for living quarters two cottages of four rooms each were put up this fall. Then quite to the surprise of all of us a third cottage in the same section of the campus was begun and will soon be ready for the occupancy of the young men. This illustrates the method of enlargement at Madison. There have never been any empty rooms waiting for students. Members of the family live in cottages. These are much easier to build with student labor than are more pretentious buildings, and it is often possible to raise money for a cottage and avoid debt when larger buildings would carry us beyond our financial limits.

UNDER Bro. L. H. Starr the poultry is doing remarkably well, and in these days of high prices the hens are laying well. An extension to the poultry houses has been planned, and the cottage in which Brother Starr and family are to live is nearing completion.

EARLY in the month of August, Mr. Kenneth Sheriff and Miss Clio Bell, members of the Madison family, were married. They spent several weeks with friends and relatives of Mr. Sheriff in Kansas and Missouri, returning South at the opening of the fall quarter. Mr. Sheriff resumes his position as leader of the Nashville cafeteria force, and Mrs. Sheriff is assisting in the same department.

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Holding Forth the Word of Life

PAUL the persecuter became an ardent follower of Christ. His life was so closely modeled after that of the great Teacher that it is said he completed in his experiences what was lacking in the life of Christ because of the Master's early death. Knowing so well the Savior's methods of teaching by demonstration, Paul was free to stress this method in his own life and teaching.

To the church in Philippi he wrote: "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." Those Christians, new in the faith, were admonished to hold forth the word of life. They were not to be content with a presentation of the message with words only. They must demonstrate the teachings of Christ daily, "holding forth the word of life."

This calls for a daily walk with the Master and a change of the natural mind to the mind of Christ. To the same congregation Paul wrote, "Let this mind be in you, which was also in Christ Jesus." Then he explains to the Philippians that Christ emptied Himself of His former self and became a man among men, living, work-

From a Sabbath sermon by Doctor Sutherland.

ing, teaching, demonstrating the principles of heaven to His fellowmen. This, then, according to the apostle Paul is to be the manner of the disciples of Christ. They, too, are to hold forth the word of

life. Our lives are to shine as lights in the midst of darkness. Our greatest joy is to do His good pleasure.

THE chief business of every missionary is to hold forth the word, to live again the life of the Master. Sometimes we are content to teach merely by word of mouth. It is a wonderful privilege to read the

Bible to those who will listen, and to quote the promises of the word and God's power to save, but Paul tells us that in addition to this verbal presentation of our faith, in the midst of a world of wickedness we are to hold forth the word of life so men can see what it means to follow Christ.

People generally are absorbed with their business cares, or with thoughts of pleasure. Their ears are not always attentive to the teaching of the Bible. The question comes, Are we prepared at such a time as this to demonstrate the teaching of Christ? Are we ready to do those things that will attract a busy, nerve-worn, anxious people to the higher things of life? The evangelist, Gypsy Smith, told the people of Nashville: "The world outside

AS SELF-SUPPORTING WORKERS

MANY fields ripe for the harvest have not yet been entered because of our lack of self-sacrificing helpers. These fields must be entered, and many laborers should go to them with the expectation of bearing their own expenses." "Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God."

—*The Work of the Ministry, and Work for Church-Members.*

the church can understand a religion of service when it cannot understand a religion of words."

The Bible contains many illustrations of the divine method of teaching by practical demonstration. We see it in the life of Joseph after he entered Egypt. Joseph was the son of Jacob, a man whose checkered career has been left on record for our learning. Jacob wanted to do the will of God, but he blundered terribly until it was necessary for him to flee from his home in the land of Canaan.

For twenty years he lived in exile, a shepherd for an uncle in Padan Aram. That uncle was a crafty man, and Jacob in his employ paid dear for his own unfair dealings with Esau. Ten times in those twenty years Laban changed the wage of Jacob. When things seemed to be moving his way and Jacob was accumulating some property, Laban upset the order of business and Jacob had to begin over again. But God finally brought deliverance to Jacob, and in that memorable night of wrestling on the banks of the brook Jab-bok, Jacob gained a personal victory that marked the beginning of a new career. His name was changed from Jacob to Israel, "the prevailer."

Joseph, his youngest son but one, was a little fellow when Jacob was going through these final experiences and when the trip was made back to the land of Palestine. He was one boy in a large family of children, every one of whom should have been a living demonstration of the truth of the gospel. They were living in the land with unbelievers on every side, with an opportunity on every hand to hold forth the word of God.

While professing to be followers of God, those men knew little of the real life of daily demonstration. Joseph himself was full of boasting and lacked tact in presenting the truth that God had revealed to him. Instead of winning his own brethren to his message, he aroused a combative spirit. To them he seemed boastful, dictatorial, and a menace to their happiness.

ALL of Jacobs sons were supposed to be followers of God. They knew the theory of the truth. They had the form of godliness. They had all about them people

who should have seen in their lives a demonstration of the principles which Christ revealed later when He was on earth. But those men were cynical, critical of one another, lacking in love and tenderness.

Then the Lord chose Joseph, the best of the group, and sent him away for his college education in the school of adversity in the land of Egypt. The work of Jacob's family for the nation that sat in darkness must not be altogether lost. Some one of them must redeem the time and do what God had set the whole family in Palestine to do.

As he rode a camel toward the land of Egypt, farther and farther from his father's home, feelings of loneliness and fear almost overwhelmed the lad. Tears rolled down his cheeks. From outward appearances things were going to pieces. Everything seemed against him. But he recalled the promises of God made to his father, and while still on that journey he accepted that "all things work together for good to them that love the Lord."

There came to him the promise that the Lord would care for him and support him, and finally make him a blessing to his own people. Joseph was getting the practical side of life in big doses. He was learning to trust God when father was not near. In Potipher's home he faced other hard experiences, and in the prison there came still harder lessons. But this young man decided that God wanted him to shine. He found that the word of God could shine through his life even in the prison. It made him cheerful when others were discouraged and downhearted. He learned to get comfort out of difficulties.

AFTER a number of years his brethren came down to Egypt. Joseph met these men with a different method than he used back in the homeland. When Joseph ministered to the needs of his brothers they did not realize that he was really reading the word of God to them. Gradually the situation dawned upon them and they began to feel the props going out from under them. They realized that they were facing the man whose life they had sought to destroy, the man whom they had grossly wronged. They knew that Joseph had the ear of the Egyptian king and that any-

thing he wished could come to pass. These brothers were facing a crisis in their lives, and they began to talk with God. It brought them to their knees; then Joseph could read the Word and quote its promises to them as never before. Joseph was better able to teach the word of God, and the brothers were better able to hear the word. "Fear not," said Joseph, "for God did send me before you to preserve life."

It took years to bring Joseph to the place where he could teach the Word as Jesus taught it. It took all these experiences to tender his heart and give him the right attitude toward men and toward the truth of God. It made of Joseph a great teacher of the nations, a practical demonstrator for God, who feeds and cares for the people of this earth.

Practically all the leading characters of the Scriptures learned in one way or another to make strong by demonstration the truths they advocated before the world. Then this method of teaching by demonstration reaches the climax in the life of Christ Himself. The nearer we can follow the pattern the stronger will be the work we do for the cause of Christ in the world.

BULBS AND SHRUBS

IN AN effort to beautify the premises of city cafeterias and treatment rooms in a number of Southern centers, The Laymen Foundation has been functioning as a medium of exchange. Dahlia roots, iris, daffodils and other flowers are gathered and shared with others. People at a distance who have cuttings of flowering shrubs, seeds, or bulbs which they would like to contribute to some of the Southern units, are invited to send them. They will be much appreciated and will be passed on to places most needing them. It will be well to exchange letters before they are sent. Please address, The Layman Foundation, Madison, Tennessee.

UNUSUAL ACTIVITIES

IT IS something out of the ordinary for a school giving college and academic training to operate as a part of its regular program a sanitarium, city treatment rooms, a food factory, and a vegetarian

cafeteria in a nearby city. It is not so unusual for an educational institution to conduct farm and building activities, but Madison is doing all these things, and doing it as a part of the education of the youth and older members of the student body.

Not long ago a visitor spent a few days inspecting the work in various departments. This man has had wide experience in health-food work, as well as years in other denominational institutions. While in the South he visited not only Madison but Fountain Head and Lawrenceburg and the centers in Nashville. He records his impressions of this sort of educational work in a letter. In part he says:

"I did enjoy the trip to your branch institutions. That was a real education to me. To tell the truth, I fell in love with your entire plant. I cannot see but what the Testimonies and good common sense uphold you in your work.

"In looking over the city cafeteria I could only wish that you had one or two thousand dollars and a few real specialists to assist you in the work. I know you have done remarkably well. There are some things about your plan of operation that I do not understand. However, I take it for granted that it is O.K., as you certainly have something to show for it. I trust the Lord will continue to guide you and your faculty and help you in every way."

THE WORK FOR THE COLORED PEOPLE

SOMETIMES people living at a distance think that work in the South must be for the colored people. There is a great field for work with the Negroes, and a great field for activity along other lines. Madison is working for the white people of the mountain districts, the highland people who have long been isolated from the current of civilization as it has progressed in the lowlands, and, as its activities have extended, it has added health-food work in the large cities. It is training leaders for these two distinct lines of missionary work.

Since the closing of Hillcrest, a school for training colored workers located not far from the city of Nashville and some fifteen miles from Madison, Mrs. Druil-

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lard has felt keenly that something else should be done for these people, and that some time, some where, a school and sanitarium should be operated for the benefit of the negroes of this state.

After an automobile accident some five years ago that nearly cost her life, Mother D found that conviction strengthened, and she made a promise to the Lord that if her life were spared she would use the means He put in her hands to do a work for the colored people. For many months she has been building a sanitarium and workers' quarters, all on the cottage plan, on a farm which she purchased on the banks of the Cumberland River, opposite North Nashville, about five miles from the city, and not far from Roger Williams, one of the large negro colleges of the South.

Here on a promontory overlooking the river, is clustered a group of neat buildings, steam heated, electric lighted, and well equipped for the care of the sick and their attendants. Beginning in a simple way with a few workers, Mrs. Druillard hopes to gather about her a group of consecrated colored nurses and to train others to care for the sick. This splendid effort by a woman of Mrs. Druillard's age and experience has brought forth many expressions of appreciations from business men and philanthropic workers who know the need of work and leadership along this line.

DOINGS ABOUT THE PLACE

THE first of December Dr. Lew Wallace began a three-months' post graduate course in surgery in Chicago. Wallace Baughman is in training in the X-ray Department under the direction of Mr. Bruce Hume.

ON the nineteenth of November Eld.

O. F. Frank of Nashville gave the family an interesting religious liberty study. Literature was distributed and a campaign organized for circulating petitions against pending Sunday legislation.

THE annual meeting of the Southern Junior College Association held in Jacksonville, Florida, the last of November and first two days in December, was attended by Dr. Blanche Noble and Mrs. S. V. Sutherland, as delegates from Madison.

AT chapel hour Tuesday evening Mrs. H. M. Wallen of Chestnut Hill School told the family of the first free clinic ever held at Chestnut Hill. For years this little school has been carrying forward as much medical work as their force of workers warranted. From time to time sick ones from that community are brought to Madison for treatment, but on this day Drs. Lew Wallace and Blanche Noble examined the school children, gave medical counsel to a number of adults, and performed two tonsillectomy operations. When Doctor Wallace was in his teens he lived with his family in this community. Then he went away to school at Madison, and later these people knew that he was far away in a medical school learning to be a doctor. And now, as they said, "Their little Lew Wallace had come back to them." This is what that first clinic meant to the people on the hill.

THE plumber, Bro. R. C. Kinsey, returned from his former home in Selfridge, North Dakota, last week. He spent a few weeks there during harvest time in order to dispose of his property as he and his family are locating permanently in the South.

CEMENT-covered conduits containing the steam pipes have added hundreds of feet of walks about the campus. A four-foot cement walk from Assembly Hall to Kinne Hall dining room, a distance of three hundred feet, is the latest addition to the system of walks, appreciated because it directs a large amount of traffic from the main road.

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Student Self-Government

IN the educational world as in the political world many a contest has been fought over the principles of government. America was founded by people who sought the rights of the individual to worship God as he chose, to educate his children as his best judgment dictated, to live and work and worship according to the dictates of his conscience.

In the early days of the United States, Thomas Jefferson advocated teaching self-government to the students in the schools of the nation, for if men and women are to exercise the right of rulership themselves according to the principles of a democracy, they should learn those principles in their youth and in the schools that are preparing them for other duties of life and happiness.

It is unusual even in free America to find a democracy in government supported by a system of education that advocates the equal rights of its citizens. But a government that does not have the backing in principle of the schools that train its future men of influence cannot be a strong and lasting government. And so Jefferson in founding the university of Virginia, encouraged a system of student self-government that became an example to other institutions of his day. In the life of Jefferson it is written, "It is very generally known that at the University of Virginia exists a remarkable system of

student self-government, by which a high morale and a manly tone of self-reliance have been successfully maintained. Self-government established a frank and kindly spirit of cooperation between master and pupils. It repressed all dishonorable practices of cheating in recitations and examinations, and promoted a spirit of independence and self-respect."

TEACHING STUDENT SELF-GOVERNMENT

THIS work is the nicest, the most difficult, ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willing to work and watch and wait. It is a work than which nothing can be more important.

—Education.

JEFFERSON advocated the teaching of the trades in the schools of the land in order that every young man

should be well equipped to meet the problem of self-support. The history of schools indicates that when one of these principles, such as self-support, is put into practice in the institution, the other, like a twin brother, is to be found there also.

If it is wise for the state through its schools to train its youth in the principles it hopes to see them put into practice in the years of their citizenship, it is equally important that the church should through its schools educate its youth to understand and practice the principles which the Lord has enunciated as basic elements in the successful operation of the work of world evangelization. Leadership is today, and always has been, the great need of the people of God. In the days of Moses, God gave instruction that His people were to be a nation of kings and priests. Their work is to know the will of God and to

have the moral stamina to carry out that will in the face of any difficulties.

The development of a character that knows the right, and that will face the whole world in the practice of the principles of right doing, calls for more in the way of education than the mere teaching of the fundamentals of book knowledge, or even the combined training of hand and head. These are all right and must be given their rightful place, and must be handled by skillful teachers, but there is needed also another element of moral strength that comes with the practice of self-government.

In the annals of Oberlin College, an institution whose activity in missionary lines is second to none in the United States, it is recorded that democracy of government, in other words a system of student self-government, was the rule. "The democratic feeling, the spirit of equality, the absence of classes and casts based upon mere artificial distinctions, is marked," writes the author of this history. "The faculty never sought to lord it over the students as being themselves superior, nor have they insisted upon a particular show of honor, reverence, or respect even. They played the role of elder brothers to their pupils. Titles were unknown. Self-rule was the ideal. The assembled youth were to learn how to use freedom by being left free. Public sentiment was to be the controlling force. Each individual has full liberty to make the most of himself, and stands for just what he is worth in heart and brain."

Other schools of the early nineteenth century put the same principles of student government into practice. But it requires a peculiar mental attitude on the part of teachers to maintain that form of government. Most teachers have themselves been educated under another system, a system that gives the teacher authority because of his position, not because of his ability to govern others through self-mastery.

Just as a good many schools that once in their history stood for student self-support, dropped the trades from their curriculum when the pressure came, or the financial stress seemed to demand it, so schools that started out with a system of student self-government relinquished that

manner of operation because faculty members found it difficult to maintain in others what they themselves were not willing to practice.

FOR nearly twenty-five years Madison has operated on the basis of student self-support, and parallel with that has been the system of student self-government. It is felt that in the training of laymen for a great work in the world, a work that calls them into hard and trying fields where moral stamina is most essential, students need the discipline of self-government in their school years.

Many times the question has been asked by those who visit the institution, How do you do it? Why do you prefer this form of government? The "why" is answered in the instruction given our schools,—"The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control." "The rules governing the school-room should, so far as possible, represent the voice of the school. Every principle involved in them should be so placed before the student that he may be convinced of its justice. Thus he will feel a responsibility to see that the rules which he himself has helped to frame are obeyed."

Having committed themselves to a system of student self-government, members of the Madison faculty themselves bear a responsibility of education that teachers sometimes fail to comprehend. This system does not mean that young people are left to their own devices. It does mean that they are to be taught by precept and example, here a little and there a little, by oft repeated counsel, that they are to be masters of themselves, dignified, courteous, order-loving men and women. And they are to realize that they are not free from responsibility for others. Each man is his brother's keeper. Each one must cooperate with every other one in the student body and with the faculty singly and collectively in maintaining the high standards of the institution.

How it is to be carried on is a matter for each institution to work out, as conditions differ. Madison has developed a system of operation suited to its surroundings, yet flexible enough to be modified from time to time as the size of the school

and other changing conditions demand. For instance, in the early days of the school when numbers were few, it was possible for many things to be done by the entire assembly that now must be left to committees which are appointed by the body as a whole.

IN the operation of the Madison institution, each department is a unit with a leader whose duty it is to look well to the members of the unit. Then the unit leaders are grouped for concerted action, and in turn these leaders have their representatives in the body that handles the finances and other vital problems of the institution. This may be illustrated by the fact that the medical workers of the place form a unit; the agricultural people, or food producers, have their distinct problems; construction workers form another group, and the distinctly school administration problems go to still another group.

Student self-government is not a system of license to do as you please, as any student from Madison will testify. The personnel of our student body is not altogether free from faults and wrong-doing. These young people come here from all over the country. They lived under divers forms of home life and society conditions but they are accepted as students with the belief that they are sincere, honest, and desirous of Christian training. Else why do they come here? They will be given every opportunity to grow and develop in the Christian graces. They must be considerate of the rights of other people; must learn to do their work with expedition and good will and thoroughness. They must learn to so regulate their time that they do not neglect their studies even though their program is a full one. They have, most of them, the problem of self-support so far as school expenses are concerned.

Care is exercised when a student enters the school to give him a thorough understanding of the principles and practices of the institution. This is done in what is known as the Welfare Committee. After a period of instruction he is voted into the General Assembly as a full-fledged member of the school upon whom will rest a share of the responsibilities of maintaining high standards of discipline and good

scholarship. In case of a slip from the path of rectitude, the student passes into the group representing in its membership both the student body and the faculty. Careful investigation of the misdemeanor is made and a report rendered to the General Assembly, with recommendations as to the punishment if that is deemed necessary. The vote of that body, which includes teachers and students, settles the matter.

Perhaps no principle of action is more often stressed than the instruction found in the eighteenth chapter of the gospel by Matthew, that if thy brother be at fault, go to him in the spirit of meekness with the hope and possibility of winning him back to the paths of right. Students are taught to use this method of brotherly counsel with their fellow students, and before any thing can be brought to the open, the offender must first be labored with in this private way.

It is a great education to teachers as well as students, this living and working on the same plane, this feeling that all are brothers, though some may be older and carry more burdens than others. Sometimes the dose is a bitter one for an offender, but seldom is the justice of the action long questioned. Many things are corrected by merely a hint. Persistent wrong usually comes to the surface and is corrected or the offender severs his connection with the school.

Conscientious Christian students bent on gaining an education that will fit them for active service in home or foreign lands have no trouble in a school operated on a self-governing basis. If by chance a student gains admission whose purpose is not this, he is apt to find himself in uncongenial surroundings. He either mends his ways or seeks another place of abode. To those who are in line for the training Madison offers, the institution becomes a home in a sense that is not often found in a school. This is due largely to the greater responsibility that is laid on the shoulders of the student body and the oneness that exists between all members of the large family.

ONE OF THREE THAT WERE ACCEPTED

ADVANCING standards in education have been making it hard for a good

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many schools of this country. There was a time when a student could enter a medical school with only a high school education. Then standards for admission were advanced and today junior college work is a prerequisite for admission to a medical course. Similar advances have been made along other lines. Some of the smaller schools, unable to keep up the pace, have been crowded out. Many, many of the schools that once considered their faculty members qualified to meet conditions have in the past few years found it necessary to secure teachers with higher educational qualifications, or further educate their present faculty members.

The object of the Junior College Association is to set standards for the schools of the nation and help maintain these standards. Schools can operate without membership in one of the associations, but the schools that hold membership in these associations form an honor roll among educational institutions. It is understood that the State Departments of Education will recommend for membership in an association only such schools as have first class rating in the state.

For several years Madison has been putting forth considerable energy and expense on the qualification of members of the faculty in order to meet standards and maintain its prestage as a junior college, largely for the sake of its pre-medical students. With the need of Christian physicians in the South willing to give their lives to medical missionary activities, Madison has felt that one of the greatest services it can render is the training of young men and women for the medical school, putting into them during these preparation days a knowledge of Southern conditions and needs, and a love

for this work that will bring them back to this field at the end of their medical training.

It is a pleasure to report that at the recent annual meeting of the Southern Junior College Association, held at Jacksonville, Florida, Madison was recognized as meeting the requirements in its high school work, which is one of the keenest tests presented to the schools. Of twenty-two schools in the state of Tennessee which made application to the association, only three were accepted, and of these three, Madison was one.

Several members of the Madison faculty are still taking advanced school work, in order that the school may meet all the requirements for junior college work. These extra burdens imposed as the result of changes in the educational world, have added to an already stiff program for the faculty, but the Lord has especially blessed as He blessed Daniel and his companions in Babylon when they had to face the standards of the university of that kingdom. Slowness of heart to do all the Lord asked of His people in the days when conditions were easier to meet, makes it necessary now to do things under greater difficulties. But if we are faithful to the counsels of the Lord, and hold true to the principles of Christian education for our young people, the Lord will help us to redeem the time.

THE young women surprised Miss Florence Fentzling with a shower of all sorts of useful things on the eve of her marriage to Mr. James Gardner. The young people were married quietly in the city and left at once for Southern California, where they will visit the bride's parents. Mrs. Gardner has been in the South for over eight years, and as a nurse is well known in Nashville and elsewhere. As a visiting nurse connected with the Nashville treatment rooms, many a destitute home was blessed by her presence. Her best services went alike to those who could afford to pay and those who were unfortunate and in need of charity. Both Mr. and Mrs. Gardner are deeply sympathetic with self-supporting missionary work in the South and plan to return to this field.

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Bible Study Is The Urgent Need

EARLY in the week of prayer services Bro. M. E. Chapman, home missionary secretary of the Tennessee River Conference, who spent the week with the Madison family, gave a study on the most essential thing in life if we are to meet the issues that are before us. For years we have looked forward as the result of prophecy to things which are now a reality. One by one the events that precede the second coming of Christ have been fulfilled, and now in impending religious legislation we face the last act of the drama. It is written, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

In this hour of conflict with forces of evil, what is expected of God's people? They have need now of a character that will stand the acid test. Quietly, and with firm faith, they must meet a situation similar to that faced by the people of God in other times of struggle for religious freedom. The prophet says of them, "In their mouth was found no guile: for they are without fault before the throne of God." That is the standard set for them.

Zephaniah adds his testimony concerning the character of this same company whose faith carries them through to the end. He says, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid."

THE standard set for the people of God is an exalted one, and it is a dangerous thing to lower that standard to meet our own practices in life. Constant effort should be ours to meet the standard, and that can only be done by living on the Word of God. We are weak when we do not feed on the Word.

Through the prophet Ezekiel comes the instruction, "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me." But how can we give a message from the Lord unless we are in closest touch with the Master?

"Thou, son of man, hear what I say unto thee... Open thy mouth, and eat what I give thee." And when the prophet looked, the Lord offered him a roll to eat, a portion of the Word. It was only as these prophets fed on the Word of the Lord that they were able to carry forward the work assigned them by heaven.

The prophet Jeremiah passed through hard and trying times, and of his own experience he writes, "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart."

In order to stand in this day, and to do the work the Lord has set for us in the earth, God's people must be well fed with the Word. They must be closely linked in life with the teachings of the Scriptures. The Bible must become a new book to many of us, a joy and rejoicing in our lives. In our lives we must be demon-

strating the things that are taught in the Bible, even as Christ Himself lived the

Word. Today, diligent study of the Scriptures is our only safety.

Wood-Chopping Versus Golf

THE subject of games and sports is an interesting one to most students, and is a problem for study in many of our schools. How and what shall be the form of recreation for the young folks?

A little boy enjoys as a sport many things which he does in imitation of the real work of his father. If father is chopping wood and the little fellow is able to handle an ax, to play wood-chopping is a real pleasure. In other words, the mental attitude one has toward an exercise determines whether it is work or recreation. One big problem in education is to teach students to enjoy doing things that are useful, things that contribute to others' comfort and welfare.

For a good many years golf has been a popular game, a fine sport. It has been especially the recreation of wealthy men. But gradually golf has become more common. Others besides wealthy men are playing the game, and as it becomes a common sport, the former lovers of golf are seeking other forms of recreation. A group of Chicago business men and educators are reported to have substituted wood-chopping for golf. "With shining axes over their shoulders, they sally forth each week-end to match their skill against each other at making the chips fly."

The Wood-Choppers' Club was organized by the president of a Chicago technical school, who says, "Wood-chopping as a sport is wholly American. It takes more precision and skill to be an expert ax-man than a crack golfer." The game is described thus: "To win a game of wood-chopping, one must cut through a certain type and size of log with fewer strokes than his opponent. The players count strokes as they slash through logs, just as the strokes are counted in golf, and they assert that an afternoon of chopping is far superior as a recreation to playing eighteen holes of golf."

This is a unique diversion from the ordinary form of popular amusement, but it is significant in that it illustrates a principle. To be able to substitute the

doing of useful things for the doing of things that in themselves amount to little or nothing, should be the object of our schools. Teaching students to get joy as well as recreation out of the common duties of life, is a laudible ambition for every Christian school.

The right mental attitude toward all useful work is a decided achievement on the part of teachers and students. How to systematize work, how to have it done on a scientific basis, how to make it an asset to the student and to the institution—these are problems for our schools.

"The more perfectly the youth understand how to perform the duties of practical life, the greater will be their enjoyment day by day in being of use to others. The mind educated to enjoy useful labor becomes enlarged; through training and discipline it is fitted for usefulness; for it has acquired the knowledge essential to make its possessor a blessing to others."

The wood-choppers have organized a course in wood-chopping in order to lift what is sometimes considered drudgery to the realm of a game or sport. This is but another evidence that it is possible for our schools to so conduct their work that students get from it the pleasure and recreation that other students derive from popular games and sports.

RIVERSIDE SANITARIUM

WITH photographs of the founder and of several of the buildings of the sanitarium Mrs. Druillard is establishing, and under the headlines, "New Riverside Sanitarium Will Aid Negroes," a recent issue of the *Nashville Banner* gave the following story:

AN institution which will mean much to the negroes of Nashville is the Riverside Sanitarium and Institute on Young's Lane, recently opened, which was founded and is directed by Mrs. N. H. Druillard, who has a record of more than half a century of educational and missionary service.

Nearly forty years ago Mrs. Druillard and her husband, the late Alma Druillard, went as missionaries to Africa, where he gained the

confidence and friendship of Cecil Rhodes, and where they spent 11 years in fruitful labors. Now, many years later, still vigorous in mind and body, Mrs. Druillard is planning to spend her sunset years in work for the negro race.

The institute will give instruction in nursing and home-making and in various trades for both young men and women, and much of the expenses of the pupils will be met by their labor.

Located only a mile from the city limits, and a half mile beyond Roger Williams, eight buildings have already been erected, and the sanitarium end of the institution has begun to function. Later the institute work will begin, with students selected from many applications already made.

The founder, Mrs. Druillard, has spent 20 years in this section, helping to write an important chapter in the history of education in the South in the Nashville Agricultural and Normal Institute and Sanitarium, located near Madison, which began in 1905. Now feeling that she can be spared from its work, she is planning to devote herself to a cause which makes a strong appeal to humanitarian impulses.

Mrs. Druillard's husband was a brother of the late Capt. J. P. Drouillard of the Union army, who, after the war between the states, married Miss Florence Kirkman of Nashville, sister of the late Van Leer Kirkman, and who became a prominent citizen of Nashville, residing here until his death. For some reason the two brothers chose to spell their family name differently, the Nashville branch using an "o."

Mr. and Mrs. Alma Druillard went to Africa as missionaries in 1888, the Seventh Day Adventists, with which faith they were identified, then doing work in that country under the International Medical Missionary Association. Cecil Rhodes, whose name is written large in the history of the development of that country, and Leander Starr Jameson of Jameson raid fame, appreciating the service rendered by the missionaries, gave 12,000 acres of land to the cause in what is now Rhodesia, and which is today valuable farming land.

To Mr. Druillard personally 6,000 acres of land were conveyed and the last business transacted by him before his death in America, a number of years later, was to deed this property to the International Medical Missionary Association.

During their eleven years' stay in Africa Mr. and Mrs. Druillard only returned once to this country, to purchase furniture and equipment for a school and hospital. They returned from the foreign field in 1899 and Mrs. Druillard came to Nashville in 1905 after her husband's death. To the thousands of students who have known her influence, and many of whom have themselves gone out to establish health and religious centers in various sections of the country, she is affectionately known as "Mother D".

THE site for the institution includes about twenty acres, picturesquely located overlooking the Cumberland River, and this will be planted and beautified. Gardening will be a speciality of the institute. The buildings already erected are of white frame, all supplied with running water, steam heat and electric light. The

largest building in the plant is the sanitarium and there is a building for the girl students, another for the boys, a dining room and kitchen unit, a cottage containing Mrs. Druillard's former co-workers, Mr. and Mrs. U. S. Conser, formerly of California, and Mr. and Mrs. J. S. Neal, formerly of Colorado.

The faculty of the institution will be white. A negro woman physician, Dr. S. L. Grant, who nursed at Battle Creek, Mich., and who received her medical training at Meharry, is associated with the sanitarium.

"The plan for the Riverside institution is to make practical workers, who will be trained to be self-supporting," said the founder to a *Banner* reporter. They can then go among their own people and teach things that are practical. The girls will be taught nursing, cooking and house work. The boy student will be taught trades, such as plumbing, masonry, gardening and also nursing and house work."

Small children will not be accepted as pupils, the program of study and work to be carried out being arranged for students 16 to 18 years of age. From the applicants a dozen girls and an equal number of boys will be selected to form the first student body.

No formal opening for the institution has been held. "We are small and have to grow," says Mrs. Druillard with characteristic modesty, "but hope some day to have something worth while to show."

As the enterprise develops, more buildings will be erected, and these will be built by students being taught building trades. Those already built are attractively furnished, and the Riverside grounds already begin to resemble a little village.

Those who are acquainted with the program of practical work and study planned there and who know of its founder's remarkable career in the field of Christian education and health training, predict a wide field for usefulness for Nashville's latest educational project.

THE LOSS OF ELEANOR KING

ONE of the saddest events in recent years is the death on Sabbath, December 10, of Miss Eleanor King, at the home of her father, Bro. H. H. King, near the campus of Southern Junior College, Ooltewah, Tennessee. This young woman was snatched away in the bloom of womanhood after a ten days' struggle with pneumonia. A father, two brothers, two younger sisters, and a host of friends feel most keenly their loss, although the consistent Christian life of this sister leads all to rest in the assurance that she sleeps in Jesus awaiting the reurrection call at the coming of the Master.

Six years ago Bro. Harry King brought his family to Madison, Mrs. King at that

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time having but a few weeks to live. The mother's death threw a heavy responsibility upon Eleanor, the eldest daughter, who was then thirteen years of age. To the younger members of the family she has been both mother and sister, and to the father a constant companion.

During the years at Madison, Miss Eleanor completed the academic course, a thorough student, keen and alive to all the interests of the institution, and a conscientious member of the working force in the business office for the last two years of her life here. Two years ago Brother King moved to a truck farm near Apison, adjoining Southern Junior College grounds, and the young people have been in school there. This year would have seen Eleanor a graduate of the Normal Department of the college.

When the seriousness of her illness was known no effort was spared by the faculty and friends at the college, and a nurse from Madison was also with her during the last days. Funeral services were held at Ooltewah and at Madison, and the body was laid to rest in Springhill cemetery, Nashville, the resting place of her mother.

To friends and relatives there comes the comfort given by Paul, the ardent believer in the resurrection of the just, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

THANKSGIVING DAY AT THE SCHOOL

A HIKE to the Wilson farm with an apple bake on the river bank had to be postponed until the week-end, because

of rain on Thanksgiving day. Nevertheless the day was an enjoyable one for the young folks of the institution.

The morning services was led by Eld. I. D. Richardson. The forenoon work program was followed but classes adjourned for the day. Kinne Hall dining room was attractively decorated with evergreens and color, and the tables were spread the length of the room, the orchestra played, and the company of teachers and students enjoyed a bountiful meal.

Prof. W. R. Tolman acted as toast master for the after-dinner speeches. The origin and object of Thanksgiving was rehearsed, a story was given of the early days of Madison when the family was small, the fare meager, and the facilities simple, but when the real spirit of the day was in evidence on every side, and many reasons for thankfulness were given, for we are in a land of peace and plenty. In the afternoon the children gave a program of music and recitation, and the day closed with a march. The balmy atmosphere of the evening made it possible to convert the broad porches and the surrounding walk into a gymnasium in the open. A number of visitors from a distance joined in the program of the day.

THE annual meeting of the Board of Directors of the Rural Educational Association, which association leases and operates the Nashville Agricultural and Normal Institute, is called for eleven o'clock on the morning of Wednesday, January 11, 1928, in the Faculty Room of Assembly Hall, on the school campus near Madison, Tennessee. At this meeting the activities of the institution for the past year will be reported, the year-end financial statement will be given, and plans will be laid for the progress of the work.

On the same day and date, and in the same place, at ten o'clock in the morning, will be held the annual meeting of the Constituents of the Rural Educational Association, for a report of the year's activities, and for the election of Directors to fill places made vacant on the Board at this time. Members of the Constituency not able to attend the meeting are asked to send their proxies to the secretary,

Miss M. B. DeGraw,
Madison, Tennessee.

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Consecration to the Lord's Work The Need of the Hour

THE signs of the Master's coming have been fast fulfilling. "This gospel of the kingdom shall be preached in all the world for a witness to all nations; and then shall the end come." That is the wording of Christ's instruction to His disciples when they asked Him how they were to know the times and the seasons. Never has the world seen greater progress in the spread of the message of Christianity. Heathen nations are responding. From the ends of the earth men are coming to acknowledge the Lord of heaven.

As the time of the end approaches, we are told that intensity will take hold of all men. Those who are working for the world will be most zealous for their cause. Those who are working for the Master will be possessed of an interest that knows no weakening. They will give themselves with an abandonment to the work that calls for their time, talents and means. Intensity will characterize the last great work in the earth.

We need to watch for the signs of His coming in the earth, on the sea, and in the heavens. The upheavals in the social, political and religious world are all indications of the times in which we live. Yet we may see these signs and not discern the sign that should be found in

our own lives, that abandonment to a work for the Lord. The world should find us giving our lives to the work we represent with an intensity that proves our faith in what we teach. We should not

neglect to call attention to the signs in the world about us, but the world should see in us another sign that they cannot deny, as they witness our devotion to the work assigned us by the Master.

FAITH IN GOD'S WORD MAKES CONQUERORS

IT was not the teachings of the schools of Egypt that enabled Moses to triumph over his enemies, but an ever-abiding, unflinching faith, a faith that did not fail under the most trying circumstances.

—Counsels to Teachers.

THE Lord has promised to direct us in the work He would have us do. This personal direction is illustrated by the experience of Philip, a deacon in the early Christian church. Persecution had driven a large number of lay-members of the church from Jerusalem, and they went all through the country giving the story of a crucified and risen Savior. Philip was among those who went into Samaria. While still there, he was directed by a heavenly messenger to go South on the way from Jerusalem to Gaza. Philip followed directions without questioning the leadings of the Lord, and "behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet."

Philip had the privilege of going on a special mission for his Lord because he had learned to move when told to move. He was ready to speak a word at the proper time, and when he joined the eunuch in his chariot who asked the meaning of the portion of Scripture he had been reading, Philip found opportunity to give him the message of the hour.

God saw in the eunuch a promising worker, and he sent his angels to guide him to the truth. The angels themselves might have given the message but then Philip would have been denied that privilege. "God saw that when converted, the eunuch would give others the light. Angels of God were attending this seeker for light."

GOD knows of hearts all over the world that are looking for light, and He wants His people to be ready to move as was Philip. Then He will place them on vantage ground. He will bring them face to face with possibilities of giving the truth. He will sanctify their tongues to speak the truth. Not only are ministers to have this experience but lay-members as well. "It is a fatal mistake to suppose that the work of soul-saving depends alone upon the ministry. The humble, consecrated believer upon whom the Master of the vineyard places a burden for souls, is to be given encouragement by the men upon whom the Lord has laid larger responsibilities." There is a work of importance to be done by laymen. God is calling them to His work. "God will send forth into His vineyard many who have not been dedicated to the ministry."

To those who hesitate to assume responsibility, who are slow to begin, the Master says, "Why stand ye here all the day idle? Go ye also into the vineyard." It is encouraging to know that the fruit in the vineyard is ripe for the harvest. "Many are on the verge of the kingdom, waiting only to be gathered in."

AN INTERESTING SABBATH SCHOOL REPORT

THERE was nothing prosy about the report of the Pewee Valley Sabbath-school as read by Mrs. John Brewer one day when it was my privilege to attend

at that place, and it occurred to me that other secretaries might get some suggestions from the handling of the subject that day. Pewee Valley school is small, consisting of the workers of the school and sanitarium and the city cafeteria and treatment rooms, and a few friends who live near by the country base. The report ran like this:

Soon after sundown last Saturday night Satan and his imps held a meeting. One look into the faces of these evil angels would satisfy even a casual observer that something had gone wrong. First, Satan called upon the imp called Mr. Careless.

"Let us have your report, Mr. Careless. Your duty, I believe, is to stay by these people during the week and keep them from the study of the lesson, and to induce them to spend their money so they will have little to give for missions. What were you able to do?"

Mr. Careless arose slowly. "Your Majesty," he said, "I am afraid I failed utterly. I did what I could, but in spite of my efforts these people gave more to missions this week than the week previous. And three more members studied the lesson daily than did so the week before. This is all I can say except that if Mr. Doubt had done his duty better, I might have had seen better results."

Mr. Doubt jumped to his feet, with the words, "Sir, Satan, I resent what Mr. Careless has said. Had he worked as hard as I did, he would not be talking that way. I failed to get good results, but it was because Mr. Careless did not do his duty."

"Enough, Mr. Doubt. Mr. Irreverence, will you report?"

"Yes, sir, but I could not do much. The Sabbath-school opened with singing, 'Love Divine', and prayer was offered. During that prayer I felt my power leaving me. The secretary's report was read, and the missionary reading followed. They sang again and the review followed, and then the lesson study on 'The Fruits of the Spirit.' There had been such careful study of the lesson during the week that my spirit was neutralized by the power of the Lord. I think here lies the secret of our waning power this week. If these people can be kept from their daily Bible study and prayer, then our work of destruction will be easy enough.

"I could do little or nothing with the children, either, for they had been studying daily and had the memory verse on the tip of their tongues."

COURTSHIP IN THE SCHOOL

YOUNG men and women are admitted to the training school at Madison with the understanding that they are conscientious Christians seeking an education for effective service for the Master. Life here means serious business and strict attention to the program of the school. One

of the temptations that beset young folks thrown together in an institution is that of courtship, and on this subject, and the attitude of the school toward courtship, instruction is necessary from time to time. The rulings of the school are based on the teachings of the Scriptures and on instruction given in our educational publications. Some phases of the subject were presented by Doctor Sutherland in a chapel talk recently, based upon the following paragraphs from the book, "Fundamentals of Christian Education."

Need of Common Sense

CCOURTSHIP as carried on in this age, is a scheme of deception and hypocrisy, with which the enemy of souls has far more to do than the Lord. Good common sense is needed here if anywhere; but the fact is, it has little to do in the matter."

"If there is any subject that should be considered with calm reason and unimpassioned judgment, it is the subject of marriage. If ever the Bible is needed as a counselor, it is before taking a step that binds persons together for life. But the prevailing sentiment is, that in this matter the feelings are to be the guide; and in too many cases lovesick sentimentalism takes the helm, and guides to certain ruin."

The Need of a Pilot

MANY are sailing in a dangerous harbor. They need a pilot; but they scorn to accept the much needed help, feeling that they are competent to guide their own bark, and not realizing that it is about to strike a hidden rock that may cause them to make shipwreck of faith and happiness. They are infatuated with the subject of courtship and marriage, and their principal burden is have their own way. In this, the most important period of their lives, they need an unerring counselor, and infallible guide. This they will find in the Word of God."

Parents And Teachers Are God's Chosen Counselors

YOUNG people should have correct ideas of their obligations and duties to their parents, and should be constantly learning in the school of Christ to be meek and lowly in heart."

"A young man who enjoys the society and wins the friendship of a young lady unbeknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communication and meetings, he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess.

"Marriages contracted under such influence are not according to the Word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive command to obey and honor her parents, is not one who would be true to the marriage obligations."

"Take God and your God-fearing parents into your counsel, young friends . . . The step you are about to take is one of the most important in your life, and should not be taken hastily."

Be Careful

ONE of the greatest errors connected with this subject is that the young and inexperienced must not have their affections disturbed, that there must be no interference with their love experience . . . The aid of the experience of others and a calm, careful weighing of the matter on both sides, is positively essential."

"Even if an engagement has been entered into without a full understanding of the character of the one with whom you intend to unite, do not think that the engagement makes it a positive necessity for you to take upon yourself the marriage vow, and link yourself for life to one whom you cannot love and respect. Be very careful how you enter into conditional engagements; but better, far better, break the engagement before marriage than separate afterward, as many do."

IT is perfectly proper for men and women to marry when conditions are right, but the time spent in school should be devoted to preparation for future work and not to courtship. On every side are to be seen the offspring of ill-advised marriages. Disease is frequent that affects not only the parents but their children. Lifelong suffering is frequently the result of marriage against the counsel of parents, physicians, and friends, who had opportunity to know conditions to which the contracting parties were blind. Counsel is needed, but in these matters young people often show less intelligence than in most others matters of life. They are determined to have their own way, and not infrequently that lack of intelligence on the subject before marriage shows itself in offspring crippled in body and deficient in mentality.

So serious are the results of improper marriage that the Lord lays a burden of responsibility upon every school, and His blessing cannot attend the work of an educational institution that fails to guard and guide its young people in these matters.

WOLF CREEK SCHOOL NEEDS YOUR HELP

READERS are especially interested in the highland districts of the South. Of this we are sure because many persons have followed the work of Madison for many years, and from time to time

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have manifested their interest in the little schools at a distance and in the mountains in a substantial way. Following is a report from Bro. W. L. Garren, address, Rural Route 2, Culberson, North Carolina:

I have been a reader of the SURVEY for four or five years, and have gained many things from its messages of cheer and from the stories of the activities at Madison and in other school centers. For the past nine years we have been running almost single handed a little school at Wolf Creek. The good that has been accomplished, eternity alone will reveal.

We teach eight grades. We have graduated and sent on to our higher grade schools seven boys and girls. Three of these have completed the work in an academy, and two of them are nurses in training. During this same period the public school in the same community, carrying the same grades that we carry, has not sent a single student beyond its own borders.

I do not tell this in a boastful spirit. Only the Lord knows the sacrifice it has cost to do this here in our corner of western North Carolina. In many of our experiences we have had to walk by faith.

My reason for writing at this time is because I noticed in a recent issue of the SURVEY a request sent by some school for worn clothing. We can well make use of clothing in our work. Several families are sending children to the school who cannot pay a cent of tuition, and some of these children are not properly clothed. We could use a barrel or two of clothing to good advantage. We certainly would appreciate any help along this line. Our shipping point is Copper Hill, Tennessee.

Here is a call that will appeal to some good families, we are sure. Our suggestion is that when you have a box or barrel of clothing gathered, you write this teacher so he will be on the lookout for it. Knowing the situation as you do, you will see that the freight is prepaid.

ITEMS OF NEWS

THE corn crop was especially good this year in both quantity and quality. Bro. A. E. Putnam, the farmer, reports a harvest of eighteen hundred bushels, the

largest yield in the history of the school. This is in Tennessee, not in Iowa or some other Middle West corn-growing state, you will remember.

SPEAKING of feeding a large family of students, Madison is fortunate in another way, for it has a health-food factory on the campus, and the family profits by its output of crackers of various sorts, nut meats, steamed wheat, soy beans cooked under pressure, breakfast crisps, and malta syrup. It is an interesting proposition for a school to raise a large part of its food supplies, prepare its foods with student labor, make goods for the market, and serve foods over the cafeteria decks, all as a part of the education of young people for Christian service.

A MINISTER writes, "As I look over the little sheet you are sending out each week, I am much impressed with the good you are doing. The little SURVEY is exerting a splendid influence wherever it goes, and I hope it will be the means of binding together more closely all parts of our work. May the Lord richly bless the self-sacrificing labors in the Southern field."

VISITORS at Madison frequently remark about the variety of home products served on the school tables. Splendid whole wheat bread is the output of the bakery now operated by Bro. John Ewaschuk. The green houses, two of them, are full of lettuce. Bro. C. F. Jones is responsible for this, and the family appreciates this addition to the daily dietary. Parsnips, beets, mustard and kale greens, salsify, sweet potatoes, and other garden crops have been a blessing to the family, which is now about three hundred in number. While there was a shortage in the fruit crop this season, yet the school orchard at Ridgetop and Union Hill yielded about six hundred bushels of apples.

MAY WE ASK

THE SURVEY has been going into your home for some time. As the old year closes and a new year begins, we want to continue the little paper to all who wish to receive it. What do you think of sending the publishers a word of advice on this subject? And if you can, a donation to the publishing fund?



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