

The Madison Survey

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Running To Do God's Bidding

OF the masses who profess to do the will of the Lord, not many can be accused of rushing into active service. Rather, the criticism is that Christians are all too slow about giving up their worldly pursuits for a position in the great harvest field. However, there is a place, a definite work, for every man who names the name of Christ, and in order to meet conditions for future happiness, as well as fulfilling one's mission on earth, it is necessary for a Christian to find his place and fill it.

Ezekiel describes the experience of a Christian who accepts the invitation of the Lord to a place in His work under the figure of waters growing deeper and deeper as the work progresses. In the first scene a man is in the water ankle deep. It is not hard for a man who is only ankle deep in water to wade to shore and give up the activity to which he has been called.

The second class of workers were seen in the water to the knees. This is a deeper immersion in the work. It is more difficult for one knee deep in a work to cut loose and give up the job than for his brother who is only ankle deep in the water.

Those who stay in the work of the Lord, later find that the waters come to the loins. They are getting deeper and deeper in the

program outlined for them in Christian work. They might quite easily have withdrawn when they first entered the cause, but now it is practically impossible for them to escape the responsibilities loaded upon them.

"Again he measured a thousand (cubits); and it was a river that I could not pass over: for the waters were risen, waters to swim in, a river that could not be passed over."

Here is represented the experience of those who are wholly absorbed in the work of the Master. They are in it for all they are worth. There is no retreat. The wa-

ters are on all sides of them and their feet can not touch bottom. There is nothing for them to do but give all their energy and time and thought to the work in hand.

THOSE who have learned to swim know what it is to be carried out into deep water where they cannot reach the bottom. There is a helpless feeling, and they are apt to cry out against being left alone lest they drown. But the one who learns to swim, must some time go out beyond his depth.

I have taught many a boy to swim and I know what the experience is. And I have taken many a young man and woman out to start them in a new work, and have had them beg me not to take them beyond their depth. They want to be in the Lord's work and at the same time keep their feet on

EVERYDAY WORK OF THE MASTER

CHRIST sought for men wherever He could find them,—in the public streets, in private houses, in the synagogues, by the sea-side. He toiled all day, preaching to the multitudes, and healing the sick that were brought to Him; and frequently after He had dismissed the people that they might return to their homes to rest and sleep, He spent the entire night in prayer, to come forth and renew His labors in the morning.

—*Gospel Workers.*

From a talk at vespers by Doctor Sutherland.

familiar ground. They want to be able to retreat if things go too hard. They are content to get into the waters ankle deep, but there is not very much strength in the ankle-deep experience. God wants us to get in all over. He wants all our time, all the talents, all the strength, all the means. That is what it means to be in water so deep that one has to swim.

There are among us a good many who know that the Lord needs them in His work, and that they need the character-development that comes from active experience in the work, but they are slow about making the decision. They take a long time to think about it before making a move. All this time the enemy has his forces at work to block any forward move the Christian may make.

THERE have been people, however, who ran to get into the Master's employ. They caught a vision of the work they should do, and they hastened to do what they knew was duty. The seventeenth chapter of First Samuel gives the story of one such worker, the young man David. David came from the fields, from the sheep cote, to see his brothers who were in the army of Israel. Every day the Philistines sent out a giant warrior, who stood before Israel to defy their God. For forty days Goliath had spoken his haughty words with no rebuke from the men of Israel. They were afraid to stand against him.

David's heart burned within him when he heard the great welling words of the enemy and saw the fear on the part of his own nation, and he offered to meet Goliath in the name of the Lord. Then was seen the character of the young man who had been in training in the fields of Judea. "It came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine."

Here was a job that nobody else in the ranks wanted. It was a hard work, a dangerous undertaking. The man who met that giant was taking his own life in his hands. Men who should have been full of valour, men who claimed to love the cause of the kingdom, all stood back. But there was something in this young man that

others lacked. The Lord's work needed a man, and David ran to the job. That very spirit had in it an element of success. David had been in the habit of hurrying to meet difficulties. If a bear or a lion attacked the flock, David met the animal with quick wit and a hard blow. He could meet Goliath because it was his habit of meeting other enemies without waiting.

In our Southern work we need that spirit of initiative, that quick response to the calls for help. In days when men are running into nearly every other form of activity, there is need of the spirit of quick work for the Lord.

SANITARIUM WORK IN THE HIGHLANDS

FOR a number of years treatment rooms have been operated by a man and his wife at a summer resort in the mountains of Middle Tennessee. The work has grown more popular as the years have passed, and the proprietors of the enterprise have purchased property and built treatment rooms and a home combined. They added a few extra rooms that they might be able to care for some of the sick who come their way.

The house is steam heated, adding a bit of comfort that is rare in that section. The hotels of the place, filled to overflowing in the tourist season, are more or less deserted from the middle of October to the first of June.

One day a traveling man came in, piled his grips in the corner, and said he had made up his mind to take his meals with the treatment room people. The question of diet had been discussed before, and the man of the road had been advised that a change of diet might help him back to health. When he came in this day with the announcement that he intended to stay, the following conversation took place:

Mr. Harwood.—"Well, I have come to stay with you. I think I will get well faster if I board with you as well as take your treatments."

Mr. Treatment-room Man.—"We will be glad to have you with us, Mr. Harwood, but you know that we set only a vegetarian table. You will get no meat here such as you have been eating at the hotel, and we serve neither tea nor coffee."

Mr. Harwood.—“I have made up my mind to try it for a while. It seems to me that if you can live on a vegetarian diet all the time, and keep well, I ought to be able to stand it for a few weeks.”

Mr. Harwood is a restaurant man from a large Southern city. A few days later another tourist came over from the hotel, saying that he had been frozen out, as the hotel did not have steam heat.

Mr. Wilson.—“I am hunting a warm place, Mr. Treatment-room Man, and yours seems to be the only house in this little place that has steam. I am going to live with you for a little time.”

The family was just then sitting down to dinner, and Mr. Wilson took his place at the table. As he drew out the chair, he said, “I hate a vegetarian meal. My friends have invited me to a vegetarian restaurant a time or so, but I hate vegetables. I don't want to be a vegetarian, but if it is a choice of freezing or eating vegetables, I will have to eat vegetables, I reckon.”

Mrs. Treatment-room Lady had prepared the meal, and as the guest announced his dislike for anything vegetarian, she began to wonder how she would handle the situation and keep him satisfied.

Mr. Treatment-room Man.—“I am afraid it may be worse than you think, Mr. Wilson, for we serve neither tea nor coffee, and I presume you have been accustomed to your cup at meal time.”

Mr. Wilson.—“I drink two cups of coffee at each meal, and I want it black. I cannot get along without coffee.”

Mr. Treatment-room Man.—“We will give you something to drink. You say you want it black, and we will give it to you black.” And to his wife he gave the wink, and she set before the new guest a cup of strong cereal drink.

The days went by and the grumbles of one boarder grew less and less. He began to feel better and his physical troubles abated. One day Mr. Harwood said to Mr. Wilson, “Well, friend, how does it happen you refused an invitation to take dinner with your friends at the hotel the other day? They tell me you told them you did not care any more for hog meat or coffee.”

Mr. Wilson.—“The facts of the matter are, I am feeling so much better that I do not care to go back to the old way of living. I am going home in a few days, and I have made up my mind that at home I am going to follow the principles of diet I have learned up here.”

Later both the casual boarders notified their host that they intend to come back next summer and will make the little sanitarium in connection with the treatment rooms their headquarters, for they want the diet as well as the treatments, and they are going to pass the word along to others.

This little sanitarium-in-embryo is located at Red Boiling Springs, in the highlands of Middle Tennessee, and is operated by Mr. R. A. Leslie and wife.

THE SCOURGE OF INFLUENZA

Dr. E. A. Sutherland

PEOPLE in general scarcely realize the fearful ravages of flu since the terrible year of 1918. Millions of people have died as the result of this scourge. It may be likened unto a plague. Each season it appears, and this winter it is doing an immense amount of damage.

Influenza manifests itself in several forms. In its most common form it simulates a cold. The nasal passages, throat and bronchial tubes are affected. Another form is known as gastro-intestinal flu. The disturbance is in the digestive tract. The victim is apt to feel that his symptoms indicate some indiscretion in eating when in reality it is an attack of the flu.

Influenza also attacks the nervous system, and in this case the symptoms are apt to be misleading. In a number of cases under our observation the patient has been suddenly stricken with intense aching of the joints, nerves and muscles, a temperature that runs as high as 104 degrees, with severe chills, acute arthritis and sleeplessness.

These severe attacks are usually the result of re-infection. The patient has first had flu in a mild form to which he paid little attention. He continues his work, or possibly takes treatment for a short time, and resumes work as soon as he is feeling better. In a few days the infection flares up again in a more serious form.

Not long ago we had a young woman in the hospital with a mild attack of flu. She made an uneventful recovery, and went home. In about a week she was back with a high temperature, and a severe

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form of arthritis in the knees and other joints. She lost about twenty pounds and ran a temperature continuously for about three weeks.

In some cases of re-infection the daily rise of temperature continues for some time, the temperature usually coming up in the afternoon. The patient does not appear very sick, but finds it hard to get rid of the infection.

The importance of preventive treatment should be understood by all. The early treatment is very important in this disease. As soon as one feels the symptoms of flu, he should go to bed. It may be the one who is attacked does not recognize the symptoms as flu, but if others are having the disease, and there is a chill, or a cold, or other symptoms such as I have mentioned, it is well to go to bed. It is very probable that the patient has a little rise of temperature.

It is well to take a hot enema, a hot foot bath, or a full hot bath, and fomentations or a pack. This treatment should be repeated twice a day until there has been no temperature for at least three days. The diet should be restricted to fruit, fruit juices and an abundance of water. After the temperature is normal care should be taken against exposure for re-infection is easy because of the weakened resistance. The second time it is more difficult to wipe out the infection.

Many cases of flu and post flu troubles are presenting themselves for our treatments. Influenza frequently lays the foundation for tuberculosis and various forms of nervousness. Many cases of insanity are traceable to influenza.

We warn students not to treat this disease as a joke. Recognize it as one of the most serious things that has ever come to

you. Follow the simple rules for prevention and as far as possible avoid an attack.

ITEMS OF NEWS

A MEETING of the American Association for the Advancement of Science, held in Nashville during holiday week, was attended by Prof. Andrew Wheeler, the school's representative in that organization. The meeting brought to the city a large group of eminent scholars representing various lines of scientific research.

THE family was pleased to have with it on a recent Saturday night five young men, students of Southern Junior College, who are out on a booster campaign. They gave a program of music and speech in Nashville and again at Madison. They are full of enthusiasm in their search for young people who ought to be in training for Christian work, and our good wishes go with them.

AMONG those who came in Christmas were John Brewer and wife from the Louisville cafeteria. They spent a few days with friends and relatives, then hurried back to their duties. Bro. Berwyn Lawrence, teacher of the Lawrenceburg church school, took advantage of a few days' vacation to be with Madison friends. Eldon Randolph, who is assisting Mr. Sargent install the steam heating plant at Lawrenceburg, came also. Mr. and Mrs. L. M. Crowder of the Knoxville cafeteria and bakery, drove over for a day or two with their sons and friends.

FOLLOWING the meeting of the young people on Sabbath afternoon, the Christmas offerings were taken amounting to something over two hundred fifty dollars. This was a Christmas tree service. Early Christmas morning the sweet voices of the carol singers rang out on the frosty air as they serenaded the sanitarium patients and a number of campus homes. One evening of holiday week the young women gave a program, and one evening a group of students, members of the Southern Band, gave an impersonation of the man withered by self-interest, tormented by a consciousness of impending punishment, who turned from the evil of his ways and became a public benefactor.

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Scientists Are Aiding in the Spread of the Message

LAST week Nashville entertained a large body of men, probably as notable a body of educators and investigators as the city has ever had the privilege of entertaining. These are men who have done great things in the study of nature and the forces of nature. They came from all parts of the country and from Canada to exchange ideas and to stimulate research work along lines that will make life more worth while. This was the American Association of the Advancement of Science.

The men of this association are not sordid money-makers, but men who are giving their time and strength to research work in behalf of human advancement.

Men of the world often become so absorbed in their search for truth in scientific lines that no sacrifice is too great for them to make. Explorers of the air risk their lives. The secrets of hidden parts of the earth are brought to light as the result of this spirit of self-sacrifice. The same indomitable will, the same ability to forget self in demonstration of a principle or the proclamation of a truth for the Master would work wonders for this world.

On every side we are today reaping the results of the untiring efforts of scientists. Daniel tells us, "They that be teachers (margin) shall shine as the brightness of the firmament; and they that turn many to

righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

SCIENCE AND THE BIBLE

SINCE the book of nature and the book of revelation bear the impress of the same master mind, they cannot but speak in harmony. By different methods, and in different languages, they witness to the same great truths. . . . Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation.

—Education.

A FEW years ago it was a popular idea that malaria was caused by breathing night air; that it came as a miasma from the the swamps. People closed their windows at night to shut out the dread disease that caused them to chill and then burn with fever.

But as the result of scientific research, we have found that it is safe to sleep with the windows open provided we screen the mosquito out. Night air is needed as badly as day air, and will do us no harm, but we must be vigilant in our war on the mosquito, for with the mosquito lies the cause of malaria.

When the United States took possession of the island of Cuba the people were having a great deal of trouble with yellow fever. There began a great search for the cause of the trouble. Doctors gave themselves to the investigation in behalf of better health for the inhabitants of the tropics. A few daring scientists isolated themselves from everything that might give them the fever, and then submitted themselves to the bite of mosquitoes that had been with yellow fever victims. When they developed a case of the fever they knew that in the mosquito they had located

From a chapel talk by Doctor Sutherland.

the carrier of the disease parasite. The experiment cost the life of one of the men, but the sacrifice meant physical salvation to thousands of others.

General Wood, then in charge of the United States forces, conducted a general clean-up; the swamps were drained, and men were taught to protect themselves from the mosquito, and today Havana is as free from yellow fever as New York City. That was a wonderful accomplishment. Our missionaries can be safe in foreign countries as the result of these scientific studies and experiments. These scientists were making it possible to carry the gospel of the last message to the world. In this way these men were contributing to the Lord's work in the world.

THERE are two ways of looking at these things. It is our privilege when looking into the cause of things to have the glory of God in mind. With that mental attitude we should make a careful study of science.

Our grandfathers wore a horse chestnut in the pocket as a preventive of rheumatism. We have found that there is no relationship between the horse chestnut in the pocket and rheumatic joints. It has been discovered that rheumatism comes as the result of an infection. It may come as the result of bad teeth or diseased tonsils or from some other source of infection to the blood stream, or the blood may become too acid, but no one today feeling the twinge of rheumatism sends for a horse chestnut. With our advanced knowledge of scientific matters we can do some things that our forefathers could not do.

ADVANCED knowledge in agriculture demonstrates that it is not wise to plant the same crop year after year on any field. The plant puts a toxin in the soil that spoils it for the next crop, and so the farmer, learning this from practical experience, is led to rotate crops. The truth has been developed by scientists that the soil must be ventilated. This principle was made known through the Scriptures many, many years ago, but instead of grasping the principle from the Bible, most Christians have waited for scientists to announce the truth before they were willing to adopt the method of rotation.

EVERY farmer should be wide awake to these discoveries of science, and should be ready to demonstrate the principles for the sake of better crops and the cause of rural living. Christians should be able, through proper scientific handling of the soil, to set "a table in the wilderness." They are to be leaders today in the raising of foods as God expected Israel to lead in the days of its supremacy.

SCIENTISTS are bringing to the world a flood of light on the subject of foods and diet. With the Word of God as guide, it is our privilege in these days to give the world a wonderful demonstration of good things to eat for health and happiness. God's missionaries should be true scientists, keen students of the underlying principles of food preparation. They have in the Scriptures and in the testimonies of His Spirit a lamp that will guide into all truth. How can we be other than thorough students of the truths that the world is longing for?

A man who knows the Word of God, but rejects the unfolding of natural laws through science, is as far from the right as the scientist who does not have the Bible as his guide in the interpretation of scientific findings. All these things come from the Lord, and properly used will serve to advance His cause in the earth.

NOT long ago a well known physician announced to the world that the eating of meat breaks down the kidneys, and consequently shortens life. That doctor was preaching a truth enunciated two thousand years before Christ, as recorded in the ninth chapter of Genesis. Moses, writing under inspiration, told the world in which he was living that for every animal that man killed for food, he must pay the price in his own life. Inspiration likewise gave that physician the same truth. The study of science and the Bible should be correlated. Teachers who follow this method of study should shine among educators, for they will interpret scientific facts in the light of the Bible.

Not many years ago people did not know how the blood circulated through the body. It was finally discovered that it passes through the veins and arteries. As the result of scientific research we know

today that every one of the millions of cells in the human body is bathed in the blood. The health of every cell is dependent upon the condition of the blood stream.

Blood is manufactured from the food eaten, so whether or not it is good in quality depends largely upon the diet. Many scientists know the great underlying truths concerning these things, but they lack the will power and the temperance to live up to the truths which they have discovered.

In the days of the Levitical law it was taught that creeping things, such as, mice and rats, roaches, and other vermin contaminate everything they touch. They are carriers of germs, but the world did not sense these things until Koch, the German scientist, discovered and made known to the world the theory of germs, and explained the passing of contamination from one person or animal to another.

The student of the Scriptures has every advantage, but the scientist can often throw light on a principle by his explanation of facts. The Lord says that He will do nothing until He first reveals it to His servants the prophets. In these days of preparation we need to be earnest students of the Word of God and of science, also.

HELP FROM UNEXPECTED SOURCES

TWO young people, nurses, enter a large Southern city for medical missionary activities. For a number of years they operate treatment rooms with an ever widening patronage. Influential people come to them and find relief from physical infirmities. They move to larger and better quarters and their working force is increased.

Among their patrons is one of the leading bankers of the city, a keen and unusually aggressive business man. He interests himself in the work of the young people, acquaints himself with the principles underlying their service for humanity, reads literature, and counsels them in regard to the possibilities of establishing a rural base for their city work that will provide for a small group of sick people who need the quiet and the rest and the treatment in a more secluded place.

Then comes a meeting. The banker calls together twenty prominent business men from among the patrons of the treatment rooms with a proposition to them that they individually take some responsibility in helping these nurses who are ministering to the public needs. It is thus that the Lord sets in motion an influence to broaden and strengthen the work that His children begin in faith.

THERE are wonderful promises to those who by faith undertake to carry out the instruction of the Master. He has said that every lay-member of the church should be doing a definite work for Him. We are told that every city should have its memorials for the Lord in the form of treatment rooms and health food centers with nearby rural sanitariums and schools.

"As we do this work, we shall find that means will flow into our treasuries, and we shall have funds with which to carry on a still broader and more far-reaching work. Souls who have wealth will be brought into the truth, and will give of their means to advance the work of God."

These promises are ours if we are willing to begin in faith, and work constantly in faith, carrying out the instruction of the great Teacher in regard to methods of operation, personal consecration, thrift, and economy. The Lord of heaven has promised to lead. The financial help is not promised to stimulate personal indulgence or extravagance, but for the advancement and broadening of the work. It will be given to those who can be trusted with it. This whole work is a partnership affair between the Lord and His followers, and He is willing to guarantee the necessary finances. Often the help will come from most unexpected sources, and in most unlooked for ways.

MEDICAL EVANGELISM

IN the Master's personal work on earth, medical activities played a prominent part. Often He reached the human heart by relieving physical suffering and infirmities. He has commissioned His followers to use similar methods. As the work of the church broadens in foreign fields the value of this method of approaching other nations is becoming more and more convincing. Medical men who have the

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spirit and the ability of the evangelist are called for from all corners of the earth.

For this reason we need to hasten the preparation of godly men who are choosing the medical course, and others who desire to give the message through treatment-room centers and food stores, cafeterias, and similar activities. Madison's medical evangelistic work is broadening. Each year sees a larger number of applicants for pre-medical training. The requirements for entrance to the medical school are stiffer than they were a few years ago, and that demands stronger work of the preparatory school. Madison desires to meet the standards in order to contribute its share of workers to both home and foreign fields.

It means a great deal for the head of an educational institution to drop his teaching for a time in order to take the medical course. That is just what Prof. Perry Webber has done. For a number of years he stood at the head of the college in Tokyo, Japan. Illness of Mrs. Webber forced them to the States for a time. Then came an experience in teaching in Honolulu that strengthened the determination to add medical training to his qualifications for the foreign field.

Professor Webber is at Madison for a few subjects that he lacks in pre-medical requirements. While here he will teach some Bible classes for the students, an unexpected pleasure for them and the Madison faculty. As he puts it, he would not be willing to take time for the medical course were he not convinced that while doing this he can be a positive force for the advancement of the truth among those with whom he is associated. It is an inspiration to have in our midst a man who is so keenly alive to the

possibilities of our work in distant lands and who sees so much in the all-round training that our schools are advised to give those who are in preparation for mission work.

ITEMS OF NEWS

AS a part of his Southern trip among the churches, Eld. George B. Starr of Loma Linda, California, spent a number of days at Madison, speaking at the morning chapel hour and again in the evening to the school family. His instruction given for the purpose of strengthening and confirming faith in the Bible and spirit of prophecy, is timely in these days when all sorts of theories and doctrines are abroad in the land. Sister Starr is accompanying Elder Starr and assisting him in his work.

AMONG additions to the Madison school family with the opening of the new year is Bro. Forrest E. Bliss, who for a number of years has been intimately connected with the Asheville Agricultural School and Mountain Sanitarium at Fletcher, North Carolina. The need of a resident physician in connection with the enterprises at Fletcher, who is willing to work with his associates on a cooperative basis, leads the faculty of that institution to surrender Mr. Bliss for the time being. He plans to return to them with increased efficiency for medical evangelistic work.

A NUMBER of years ago Prof. Seward Boynton and family moved to the South from California to engage in the educational work. With the opening of the winter quarter he matriculated for work in Peabody College, Nashville, and will be more or less closely associated with Madison during his stay. He is taking advanced work for the sake of the institution that is in the building at Reeves, Georgia.

AN excellent report of missionary activities is brought from the little center on Sand Mountain by Dr. R. E. Ownbey who spent a few days with the Madison family the first of January. Seed sown years ago is now beginning to bear fruit in a remarkable way, and Doctor Ownbey finds his time filled as he answers the calls for medical evangelistic work.

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Let the Word of God Dwell in You Richly

THE apostle Paul writing to the Colossian brethren, admonished them to let the peace of God rule in their hearts, and to be thankful, and in order to make this heart condition possible, said, "Let the word of Christ dwell in you richly in all wisdom."

In all our work, in every act of life, we need wisdom. How are we to get the word of God in our minds so fully that at every turn we act with wisdom and discretion? That is the Christian's problem. The answer is, "Let the word of God dwell in you richly."

The mind is like a garden. It is a growing place; it is like the soil. Two kinds of plants grow in the soil, the good and the evil. The evil plants we call weeds.

Two kinds of thoughts develop in the mind, good thoughts and evil thoughts. God calls good thoughts wisdom. The evil thoughts produced by our brains will all be destroyed. They are the weeds of the mind that at the harvest time will be gathered and burned.

THE mind is an active organ. It functions more constantly than almost any other organ in the body except the heart and some of the glands of internal secretion. It works during all the waking hours and often it is functioning while we sleep. Its activity brings results, for "Out of the abundance of the heart the mouth speaketh." And the wise man says, "Keep thy heart (or mind) with all dili-

Sabbath study by Dr. E. A. Sutherland.

gence; for out of it are the issues of life."

How can I control my mind so that I will think the thoughts of God? It is distressing to think what the results would be if we had opportunity at the end of the

day to take inventory of the thoughts of that day. If we had a phonographic record that could reproduce all the thoughts of the mind for even one day, would we want that record played? And yet that is the very thing that will happen in the judgment.

Most of us have

learned how to be decent in society. We have learned to control our actions in harmony with social standards. We would get ourselves into trouble if we did not exercise such control. But when it comes to thinking, we are unruly, undisciplined. Some of the thoughts that we harbor are appalling. Yet we are told of man, "As he thinketh in his heart, so is he." Those thoughts are the picture of the real man.

Knowing the past experiences of the Colossians, men who had recently been brought from heathenism to the knowledge of God, Paul admonished them to let the word of God dwell richly in their minds. They were not to merely taste the word, sip the sweetness of the instruction of the Lord, but to let the word dwell in their minds *richly*. If we want to exert the right influence over our neighbors, we must think rich thoughts toward them.

Many good Christian men and women have not yet learned to read the Bible

STUDY THE WORD

THE study of the Bible demands our most diligent effort and persevering thought. As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's word.

—Education.

as a personal message to themselves. I must accept it as an expression of the thought of God to me. Then will my life bear fruit to the glory of God.

The Engrafted Word

IN his letter to the brethren of the early church, James wrote, "Receive with meekness the engrafted word, which is able to save your souls." According to his figure, the word of God is likened to a scion grafted into a wild tree, the scion bearing good fruit instead of wild fruit which is the product of the root and its natural branches.

Fruit men appreciate this figure. An old branch is cut from the tree and a scion from a good tree is carefully inserted close to the heart of the stub. Or a bud is inserted under the cambian bark of the tree. The bark is wrapped close about the bud, and it receives the sap of the tree and grows. There is life in the engrafted bud, and the sap of the tree which formerly nourished a wild branch now nourishes the new bud. It grows and brings forth good fruit. That bud controls the variety of the fruit.

That little bud, received as it were with meekness by the old tree, illustrates the entrance of the word of God into the teachable mind of a Christian. The word of God engrafted will bring forth fruit to the glory of God. As Isaiah tells us, "It will not return unto Him void."

But for the word to bear fruit in the life it must be constantly in the mind. There can be no satisfactory growth, no assurance of fruit, if the graft is sometimes in place and sometimes it has slipped away from the tree. Constant, abiding faith and dependence upon the word is the basis of growth in Christian character.

IT is possible for a nurseryman by repeated grafting first to one branch and then to another, to change the whole aspect of a tree. He can transform a wild olive tree, such as Paul speaks of, into a tree full of good fruits. And that is the purpose of the Lord. He wants to have access through the word to our lives, bit by bit, until the whole wild nature is transformed into His likeness. That is Christian development. But it comes only as the result of the engrafted word being

nourished and cultivated. Even a graft, or bud can die, and the hope of good fruit disappear.

"Let the word of God dwell in you richly," wrote Paul to the Colossians. He was teaching that church the lesson of the engrafted word, the transformation of character by repeated change in habits of living as the result of reading the word of God and letting it grow in the mind.

Paul gives a list of the fruits borne by the old tree, the natural, unregenerate mind. It is a familiar list of human weaknesses, which must be put away by the man who accepts the Savior. Look at that list, "Sexual vice, impurity, sensuality, idolatry, magic, quarrels, dissention, jealousy, temper, rivalry, factions, party-spirit, envy, murder, drinking bouts, revelry, and the like." Gal. 5:20-21 (Moffatt's translation.)

In that list somewhere is to be found the temptation of every man, the evils of his flesh which must be fought and conquered. The victory comes through the engrafted word.

IT becomes a vital question, How can I study the word so that it will bring about a change in my life? Instead of the sins of the flesh, the new tree, the man with the engrafted word, will reveal a character full of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

God is thinking thoughts about His children on the earth, thoughts of what they should do and be, and He wants us to catch those thoughts. Jesus had the thoughts of the Father, and in His life the Savior demonstrated what God wants men to do on earth. He fed the hungry, clothed the naked, taught men how to live and work for others. He is still thinking those thoughts toward the human race. He wants every one of His followers to be thinking those same thoughts. Then their lives will look and be as the life of Jesus. That comes as a result of letting the word of God dwell in us richly. That word worketh in us both to will and to do His good pleasure.

"So clear away all the foul rank growth of malice," writes James, "and make a soil of modesty for the word which roots itself inwardly with power to save your

souls. Act on the word, instead of merely listening to it." (Moffatt's translation of James 1:21.)

GROWTH OF THE YEAR AS REPORTED TO THE BOARD MEETING

A REVIEW of the history made by the Nashville Agricultural Normal Institute during the past year is a source of encouragement to all connected with the institution. The blessing of the Lord has attended the work and there have been many evidences of growth and added strength.

This school was established in 1904, over twenty years ago, on a well-worn farm in the Middle Tennessee Basin. It was chartered under the General Welfare Act of the state of Tennessee, its purpose being the education and training of Christian workers for active service in this and other countries. Its activities first lay along the lines of rural schools in highland districts. Later there were added other activities principally along medical missionary lines.

The size of the school has increased gradually until today the attendance approaches two hundred fifty students. The number of manual activities on the campus and in the city necessitate the employment of a corps of fifty teachers and department heads with a number of assistants who also act as burden-bearers.

THE courses of instruction have been materially strengthened from time to time. At present one of the attractions of the school is the pre-medical course which like other courses of the institution, is open to students who have the ambition to make their expenses largely by manual labor.

As standards for schools and teachers have advanced, Madison has endeavored to meet the situation by sending a number of its faculty members into schools for advanced work. Two members of the faculty received the master's degree last year. A half dozen other members of the teaching staff are working toward higher standards.

It was the ambition of the founders of the institution to provide a school in which

no student need miss a Christian training because he lacked financial backing. Any one having ability and determination to work his way should have the chance. This policy makes heavy demands upon the management, but so far the standard has been maintained. A very large majority of the students earn their board, room and tuition. Some do even better than this.

To make this possible, the school operates a number of lines of business. The Madison Rural Sanitarium is the foremost of these enterprises. This department is located on the campus, and is operated by the cooperative work of students and faculty members. The president of the school, Dr. E. A. Sutherland, is also medical superintendent, and there has always been the closest connection possible between this and other departments of the institution.

THE sanitarium began in a very small way early in the history of the school. It has grown normally until at present it can care for sixty or more patients. Its patronage is good and continuous throughout the year. Later in the line of developments was the food factory for the manufacture of health foods for home consumption and for the market. A variety of foods are marketed, such as, whole grain breads, nut meats, steamed whole wheat, and a grain malta syrup. It is interesting to note the openings for these foods in many distant places as a result of the anxiety on the part of many people for flesh food substitutes and whole grain products.

The city work in Nashville and in a number of other Southern cities is a still later development of the industrial program of the Madison school. Cafeterias that serve a vegetarian diet, and treatment rooms for the care of the sick, bring students-in-training in personal contact with many problems of life and add greatly to the economic value of their school training. These centers not only serve the public but they are meeting a well-recognized public need. The school on the farm ten miles from the city has a real and vital connection with life in the city. It is contributing to the well being of others and at the same time is reaping the benefit of the contact.

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It is often the tendency with added years to build up a strong work around one center, but Madison has sought to avoid this and to expend its facilities by encouraging the operation of similar enterprises in a number of other Southern centers. Schools have been started in various rural locations and assisted to a degree until able to meet their own problems. Cafeterias and treatment rooms have been put in operation through the influence of the school and with the aid of The Layman Foundation, thus scattering the effort that might have been centralized at Madison.

The year that is passed saw a number of improvements at the home base—one cottage at the sanitarium with capacity for twelve patients, three cottages in the school area, giving added capacity for thirty students or more, a thousand feet of cement walks, additional work on the central steam heating plant which provides also the electricity for lights and power, the installation of an up-to-date X-ray department at the sanitarium, added facilities in the physiotherapy department, and new equipment for the operating room.

All this effort is for the one purpose of educating laymen for Christian work and inspiring them to undertake enterprises that will enable them to better their fellowmen and at the same time connect them closely with the Master Himself. It is all a part of the great layman's movement, for the laymen of the church have a very important role to play in the closing work of earth.

It is the working out of an interesting educational problem that one finds at Madison, and full value of this policy has not yet been developed. While affording a splendid training ground for students of the industrious and serious type, it is

equally a means of vigorous training for the teaching staff.

ITEMS OF NEWS

THE sanitarium is enjoying the largest winter patronage in its history. Among recent guests is Madame Laurie Schoeni, for twenty years teacher of French in Ward-Belmont College, Nashville.

AN interesting line of work is being carried on by Eld. I. D. Richardson, recently appointed pastor of the Nashville Woodland Seventh-day Adventist church. With his pastoral duties he is combining lecture work on health topics. He has already addressed a number of clubs.

THE city workers at treatment rooms and cafeteria are making the trips to and from their work in a Studebaker bus, recently acquired by the school as the result of a forced sale that brought the price within reach of the school aided by friends who went fifty-fifty in the expense.

WHEN the Madison School farm was purchased in the summer of 1904, Bro. E. E. Brink came down ahead of others to look after the stock. He is still connected with the dairy of the institution and in addition looks after the bees. He recently turned over to the commissary nine hundred pounds of honey.

A LETTER from Mrs. A. A. Jasperson of the Mountain Sanitarium and community school at Fletcher, North Carolina, tells of the efforts they are making to beautify the banks about the school house with vines and shrubbery. The death of Sister Green, wife of their farmer, the last of November, left to the care of the school four boys under fifteen years of age.

EACH little rural sanitarium is like the beacon of the lighthouse by the stormy sea whose light shines into the darkness. A business man recently wrote, "The rural sanitarium at Lawrenceburg nursed and cared for my wife during the first five months of her illness. I can never have anything but praise for the constant, faithful, and kindly care given her during that long struggle. Please accept my personal thanks for placing such an institution within our reach."

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Madison Trains for Home and Foreign Fields

By Prof. Perry A. Webber

EDUCATION means much more than many suppose. True education embraces physical, mental and moral training, in order that all the powers shall be fitted for the best development, to do service for God, and to work for the uplifting of humanity."

We ask, Does Madison give this kind of education, and how?

In all ages the mental phase of education has been stressed to the neglect of the moral and the physical. Madison lays due stress on mental and moral attainments, but in doing this she does not fail to emphasize the physical, so woefully neglected in most systems of education. Work in the class room, in the religious meetings of the school, missionary endeavors in the neighborhood and nearby cities, are all training the students in mental and spiritual lines.

The farm, dairy, the gardens and vineyards, the factories, laundry, kitchen, etc., all play their part in giving the physical education. At the same time the student is learning to be self-supporting, industrious, frugal, self-reliant. But this is only a part of his physical education gained at Madison.

ANY training school among Seventh-day Adventists which does not have

as a part of its equipment a small sanitarium is falling short of God's pattern for such institutions. The Madison Rural Sanitarium, the Nashville Cafeteria and Treatment Rooms, the Louisville Cafeteria and Treatment Rooms with country base at Pewee Valley Sanitarium, the Lawrenceburg Sanitarium and Hospital, farm and school, all under the direct management of Madison, furnish wonderful advantages for training in physical education, as well as a proving ground for students before going into other work.

The well-equipped health food factory provides ample facilities for the manufacture of many varieties of health foods, and a training school for those who wish to gain a knowledge of preparing "natural products into healthful foods."

Location in the country, the plain buildings and furnishings, the earnest and self-sacrificing example of every member of the faculty, a positive attitude and standard on health and dress, a high moral tone, simple healthful food, plenty of good hard physical work, a proper emphasis on social activities, self-support and self-government of teachers and students, an earnest class of students,—all make Madison preeminently an ideal spot for the training of home and foreign missionaries.

Instruction to Workers in the Units

WE have come to speak of a group of workers as constituting a "unit." As we study the needs of these groups, it is surprising to find the amount of definite information given by the Lord for the successful operation of this work. One of the first requisites for success is good health. Those who enter this work should have good health, and they should know

From a chapel talk by Doctor Sutherland.

how to maintain their health while they are engaged in a strenuous program.

When the Lord took the children of Israel out of Egypt, it is said that in all that multitude there was not one feeble one. The spirit of the movement put life into their bodies and a fire of zeal into their souls, and all who adhered to the principles of the great Leader were blessed with good health. Then, too, the Master gave that company great and fundamental principles of healthful living, which if obeyed, brought health. He has given us today those same principles of health.

On the subject we have such instruction as this:

"It is the Lord's design that in every place men and women should be encouraged to develop their talents by preparing healthful foods from the natural products of their own section of the country."

In order to have proper food, it is not necessary to send to some distant place and import foods. The Lord says, "Learn to prepare proper foods from the products of the section of country in which you are living."

KNOWING how to care for themselves in matters of diet, the workers are instructed to become teachers of these truths. "Let them impart this knowledge as they would Bible instruction. Let them teach the people to preserve the health and increase the strength by avoiding the large amount of cooking that has filled the world with chronic invalids."

"To teach the science of healthful living is to do missionary work for the Master." This is one means ordained by the Lord for giving the message of the day to thinking men and women, to business men, and to many who otherwise might not come within the sphere of our influence.

There is an extensive work along health lines to be done in the Southern states, and the proper conduct of health food centers will furnish work for men and women who may have been thrown out of their previous employment.

It is strange that with the wealth of instruction given we are so slow to develop such lines of activity as a part of

our missionary program. We are like rabbits hunting food when the ground is covered with snow. They have their runs, their beaten paths, and do not know how to go outside those runs for food. There is a breadth of work outlined for God's people that they have not yet grasped.

Physicians and Nurses as Teachers

THE Christian physician carries a heavy responsibility for the good health of his community. It is not enough to minister to those who are sick and call for treatment. It is his business to instruct in matters of health in order to prevent sickness. His should be a broad program of preventive medicine.

The common people need to understand the laws of health to the point that they can largely care for themselves when they are sick, and they need to learn some of the simple methods of preventing sickness. Often when one is not well a change of diet will restore health. The world needs instruction. The physician should be pre-eminently a teacher.

There will be a decided difference between the trained nurse who follows the instruction of the Lord and the nurse who commercializes her profession. The Christian nurse is the assistant of the Christian physician, aiding him in the instruction of the people in simple laws of health, carrying out his instruction as to rational treatment, and encouraging the common people to care for themselves intelligently, that that they may prevent sickness as well as cure disease.

This type of nurse is putting her work on the same basis as that of the Bible reader. It becomes evangelism. But sometimes nurses forget their high calling and turn to the serving of tables, the gathering of money for their own consumption. There is great opportunity for this, and nurses need the spirit of the Lord always with them in order to resist the temptation to be money-getters. If a minister should so far forget his calling as to commercialize his talents, he would forthwith lose his position, but it has become so common for the trained nurse to lose sight of her high calling and commercialize her talents, that we have to keep this thought ever before the young people in training. God wants nurses to follow His plan of

work for humanity, nurses who make their ministry to the body a means of winning souls.

The Master has promised financial support to those who are willing to work as He worked. The wealth of the world is at His command. He bids us go work in the vineyard, and He will see that every one receives what is right. The very work He calls us to do along food lines and in the sick room is to be the means of interesting others in the message of truth the world needs.

SELF-SUPPORTING LAYMEN IN FOREIGN FIELDS

THERE are many families who could be a great blessing if they would take their belongings and settle in some town or country location where the standard of present truth has never been raised. Many should move into regions beyond and become just what Christ has said that those who believe in Him should be.

The world needs the influence of every believer, as salt which has not lost its savor.

A working church is a living church. While many are listeners, there are others who may go forth from our churches, not in their own strength, but in the strength of the Lord of Israel. God will not give idlers His rich grace to feed upon. He that will not work, neither shall he eat.

There is not only danger that those in positions of trust will fail to encourage individuals in trading upon their talents, but there is also danger that those who do little or nothing themselves for Christ will also seek to discourage some one who is trying to work in the Lord's vineyard. Keep your hands off. Educate every one who is drawing from Christ the streams of salvation. It is not necessary that the word of God should be disseminated only by a few ordained ministers. The truth must be sown beside all waters.

Oh, if the people of God would but realize how great is their accountability; they would deny self, they would lift the cross, they would go everywhere seeking to save souls that are perishing.

WHOLE families might be missionaries, engaging in personal labor, tilling for the Master with busy hands

and active brains, devising methods for the success of His work.

When the hearts of the believers are warm with love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged.

There should be thousands fully awake and in earnest in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God.

THERE is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skillful in the presentation of the truth, and qualify to instruct families in the word of God.

Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would!

There are families that have means which they could use for the glory of God in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in missionary work, following the example of Christ?

To answer this call, self-sacrifice must be experienced. While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ?

—Extracts from *Sowing Beside All Waters*.

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HOW HELP CAME

A FEW weeks ago a note appeared in the SURVEY telling of the need of a dictionary in the Sand Mountain school. Here is the story of what followed. Mrs. Raynold Peterson of Long Island, Alabama, writes:

I have been thinking that you would like to know the results of that little notice in the SURVEY. Mr. Stuart of Montrose, Alabama, sent us a small, but very nice dictionary. The Southern Publishing Association in Nashville has promised us a large Funk and Wagnalls dictionary. A friend in Iowa sent a dollar, and others in Colorado are sending clothing. We had offers of other dictionaries, but the Publishing House offer came first.

Some time ago you put us in touch with a reader in Oregon who has sent me three layette sets. Three mountain mothers hearts were gladdened by these. They were not expensive, but they were complete, and much better than the mothers could have made for themselves. Besides, she sent a big box of clothing and books. Every few days a big bundle of papers comes from her son. These I place on the table in our church to be read by those who are interested in our teachings and for them to carry home and pass on to others.

Mrs. Peterson tells further of the evangelistic work that is being done on the mountain by Dr. R. E. Ownbey and Mr. Horboldt, and the increasing interest in the Bible teaching, of the community school, and of the need of clothing that can be remodeled for the school children. Those who can render any assistance should first write Mrs. Raynold Peterson, Long Island, Alabama, that she may give shipping directions. As far as possible, offer to pay the freight, for in these mountain homes cash is scarce.

BOARD OF DIRECTORS MEET

THE annual meeting of the Constituents and the Board of Directors of the Rural Educational Association was held on Wednesday, the eleventh of January. This association leases and operates the Nash-

ville Agricultural Normal Institute, including the various activities of the school, sanitarium, city work, shops, factories, and agricultural interests. It is a corporation chartered under the General Welfare Act of the State of Tennessee, for educational and charitable purposes.

Aside from the local members the meetings were attended by Eld. Jay J. Nethery, president of the Southern Union, Eld. H. E. Lysinger, president of the Tennessee River Conference, M. F. Knox, business manager of the Southern Publishing Association, Prof. W. P. Bradley, educational secretary of the Union, and Dr. Floyd Bralliar of Chattanooga.

Reports showed improvement of the year in the form of buildings and equipment amounting approximately to fifty thousand dollars. This expense was for the purpose of enlarging the scope of the work and extending the privileges of Christian training to an ever increasing company of young men and women who desire to train for active service for the Master, and who are willing to earn their school expense by work.

The volume of business of the institute, including its inter-departmental work, totaling over \$275,000.00. With the exception of some help hired for the erection of buildings and the central heating plant, this represents the cooperative work of students and teachers. Every effort of the faculty and all the resources of the institution are used for the benefit of Christian students, that they may be qualified to meet the needs of the mission field. The blessing of the Lord has been apparent in many ways all through the year that has passed, and today the student-body is the largest in the history of the school.

LAST Sunday the *Nashville Banner* contained in its photogravure section a bird's-eye view of the Madison School grounds and buildings taken from an air plane at an altitude of fifteen hundred feet.

A New Jersey reader writes, "I am enclosing a little donation to the SURVEY publishing fund for I would feel lost without the little paper."

With another lift for the publishing expense are the words, "I enjoy the little sheet, and am heartily in sympathy with the good work of the school."

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In the Island Empire

A DESCRIPTION of the work in Japan by one who has spent years in the Orient is a pleasure the Madison family does not often have, but with Prof. Perry Webber has come into our midst a man who is full to overflowing with the spirit of the missionary, and he loves to tell of the needs of Japan and how he thinks those needs can best be met. On Sabbath morning he gave the family a study at the morning service hour.

Paul, speaking to the men of Athens, told them that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." He knows and decides each nation shall live and grow and do its work in the world. Looking over all the nations of earth, and seeing all the things that are going on and the slowness of men to respond to the great things and the good, He says through the prophet Isaiah, "He shall not fall nor be discouraged, till He hath set judgment in the earth; and the isles shall wait for His law."

Japan is known as The Island Empire. Within its comparatively limited borders are 60,000,000 living in an area about the size of the state of California. The surface is mountainous, and of its 146,000 square miles only about fourteen per cent is arable. Within the empire there it to be found a variety of climate, about what we find from the boundaries of Maine to the Gulf of Mexico. Tokyo is in about the same latitude as Nashville and the climate is much the same as we have here.

Japan is a land of volcanoes and is subject to frequent earthquake shocks. The condition

of the soil is influenced by the action of the volcanoes. The deposits of lava are usually rich in minerals, but the soil is depleted by continual use and intensive agriculture. The Japanese are good farmers, but they are not building the soil by cover crops, and they have no forage crops. They depend largely on fertilizers made outside their own borders, and it is estimated that they spend yearly for fertilizers more money than the balance between their exports and their imports. This means that they are getting poorer.

Much of the land in Japan is under water much of the year, and on this submerged land they grow rice, which is their staple article of food.

If the United States were populated as densely as the Japanese empire we would have 1,200,000,000 people in our country. Seventy per cent of their 60,000,000 inhabitants are farmers, a conservative class of men who cannot be reached by many ordinary methods of gospel work. Many attempts made by ordinary methods have failed.

Three million people are packed within the confines of the city of Tokyo, and the larger portion of our own church membership is to be found in the cities. The people in these cities are crying for health work. They need vegetarian cafeterias and other lines of health work such as you are familiar with.

The Japanese are in a high state of civilization. You find there the modern conveniences much as you find them here, elevated railways, subways, and similar conveniences in travel. They are an educated people with many well equipped schools and universities, although they do not have co-educational institutions. Illiteracy is almost unknown, for as the results of their compulsory school laws, it is stated that they average 99 per cent in attendance. Japan trains its men and women for many special lines of work.

THE GOSPEL IN PRACTICE

THERE is great need of an increase of knowledge in every line of health reform. Special lines of work are to be taken up, such as the medical missionary work. This work should be carried forward in connection with the gospel message for this time. Genuine medical missionary work is the gospel practiced. Those who cannot see the bearing of this work should not feel authorized to control any phase of it until they do understand its bearing. —*The Importance of Medical Missionary Work.*

In view of the needs of Japan as I see them I am convinced that the program of medical evangelistic work and the movements to get people out of the cities is the Lord's plan for finishing His work in the world. For years in Japan we have had schools and publishing houses doing a splendid work. It was urged by some that we should have a sanitarium for the care of the sick. Then some of our workers said, Why do we need a sanitarium in this land of many physicians? They were blind to the very methods of work that the Lord has been giving us for many years. They overlooked the fact that medical work is the entering wedge for other lines of Christian endeavor.

I have sometimes wondered why my wife was sick in the mission field and we had to return to the homeland, but I see now why we were brought back. During the past few weeks my eyes have been opened as never before to the possibilities of reaching Japan and other peoples with the practical lines of missionary work with which you are face to face in this school. If you young people had been up against conditions in the foreign field as I have been you would treasure most highly every advantage you have here.

Some three years ago we were surprised one day to be told by a Japanese woman that in one of the large department stores an exhibit was being put on, illustrating up-to-date methods of house keeping and modern facilities for the home. There was to be a food demonstration, and this was our chance to demonstrate a proper diet for health.

So our people made whole wheat breads, salads and nut foods, and put out the finest demonstration they knew how to prepare. The vice-minister of education was there in search of light and better methods for the schools, and after sampling our foods, expressed his high appreciation of our food products. The manager of the store giving the exhibits, came to us with orders for five hundred pounds of whole wheat bread for the ten days of the exhibit, four hundred pounds of granola each day, and six hundred pounds of nut meat a day.

And then we faced our utter helplessness. Here were people wanting our food products and we had to confess that we had no facilities for filling the orders. The greatest need of the world, so we are told, is men,—men who can do the things for the world that the Master has told us that His followers should do.

I think I know what I am saying when I tell you that there is enough money in the island empire of Japan to do all the work God wants done for that people without drawing one penny from the homeland, if we only knew how to tap the resources. And of all the means of getting at the source of income for our work, there is no greater means than the medical work combined with evangelism.

A WONDERFUL MOUNTAIN WORK

SOMETIMES there come to us at Madison messages of more than ordinary inspiration, and such was the one given to the family at the evening chapel hour this

week by Dr. May C. Whorton and Miss Adshead of the Cumberland Sanitarium, located in the Cumberland Mountains ten miles from Crossville, Tennessee, and about one hundred thirty miles east of Nashville, on the highway between Nashville and Knoxville.

Doctor Whorton came South a number of years ago, and as a physician, aided her husband who stood at the head of Pleasant Hill Academy, a school for the mountain boys and girls of the Cumberland Mountains. The academy was established forty years ago by the American Missionary Association of the Congregational church, and so long as Professor Whorton lived, Doctor Whorton ministered to the needs of the students and people of the community in case of sickness.

When Professor Whorton passed away and there was danger of losing the Doctor also, there came from the people of the community a most heart-touching appeal for her to remain. It had been her hope for years that sometime they might have a sanitarium in that section of the mountains, and so with the aid of Miss Fletcher, another teacher in the academy, Doctor Whorton set out to establish an institution for the care of the sick.

Some years ago, with the burden of a sanitarium resting on her heart, Doctor Whorton and Miss Fletcher came to Madison for help along the lines of hydrotherapy and rational treatment, and so as she tells us, Madison came to be a sort of parent to their work in the mountains. A few days ago Doctor Whorton wrote asking for a farmer, and it was found that she needs a nurse, also; and so at the urgent invitation of Madison, Doctor Whorton and her head nurse, Miss Adshead, drove over for a few hours to place the situation before the student body. Among other things, Doctor Whorton said:—

WE started with no money, but with two lives. We reasoned that if we would give ourselves, God would provide the means and the ways for the development of our idea, and He has done so. There are many scriptures that support the idea we cling to, but there is one verse that stands out in my mind above all others as His promise to us. He says, "If I were hungry, I would not tell thee. For every beast of the forest is mine, and the cattle upon a thousand hills." That is the promise that everything belongs to the Lord, and that out of His

abundance He will provide all His children need to make His work a success.

We said, "We want to do some rural work, for we cannot work among these people of the mountains unless we have a little health center." Somebody told us of Madison, and we came. We were inspired by the spirit of service. We found exactly what we wanted. We saw people doing just what we wanted to do for our mountain people. At Madison we found people giving their lives, unselfishly working for others.

We went back to the mountains and rented the only available building in the community, a house so tall and so narrow that it swayed with every wind. The second floor, reached by a little narrow stairs, was converted into two wards, one for men and the other for women patients; and up that narrow stairs we carried the meals to the sick. The seventh of August had been set for our opening, and on that very day there came to us a man patient for one ward and a woman patient for the other ward.

The money?— Well, whenever our faith became strong enough to say to the Lord, We must do so and so, the money to do that always came. We could not long stay in the little tall house, so we began planning for a more suitable building, and one day a letter with \$600.00 came from a person I had never known, a person from whom we have never received any other help, and probably never will. We do not have to plan ways for the Lord. He knows how to send us the means when we are ready for it.

Other sums came from various sources, and when we had a thousand dollars we decided to start the sanitarium on "the promised land." We called it the promised land, because we knew God had promised a building site, but we did not yet have it. But it came, the gift of a man in the community, twelve acres, a site for the sanitarium building.

When I saw the corner stone laid for that little building, my heart fluttered and there came over me a fear that we did not have faith enough to carry the work to completion. But on our knees we talked it out with God until we did have the faith to carry on. Little by little the work has grown and facilities have been added, such as furnace, electric lights, and so forth.

It is a little odd how patients come to us. We endeavor to maintain a true home atmosphere. We call it a sanitarium, because that is said to be a place where sick people come and get well. One day somebody said, with a wave of the hand, "All these hills should belong to the sanitarium." While we are on the top of the mountain, we do not have a level stretch of country about us, but a rough country, a succession of hills and valleys, a beautiful country to look at, with hundreds of people living in little cabins hidden away in the coves. Before the summer was over, those surrounding fields were ours. They came through the kindness of a patient. That is the way we came to have a farm of two hundred acres, and that is why we are looking now for a farmer.

That big farm ought to be feeding us. Now we have to bring the celery and lettuce, and the carrots and other growing things from a far land. It is hard to persuade patients that they should

eat these things if we do not grow them. But if we are growing them in our own gardens, then we can talk of their value as food for our sick folk.

We still go fifteen, twenty miles, or more, over terrible roads at the call of the sick. Many places the little Ford cannot reach; to some places I cannot even ride on horseback through the rain and the sleet; but the calls come, and we need more people at the home base to care for the sick while I am away. I know that I cannot always do all the work of a doctor, and so we have been praying for more medical help. One day in our visit to the Berry Schools in Georgia, we met a young man, one of a large family of boys whose father has been a physician and surgeon for years; and that young man has heard the call of the mountains and is willing to give his life to our work. God picked out that boy to be our future doctor. All in one week there came the overwhelming thought that we must prepare for further medical help; there came the means for his education, and we found the boy. That is the way God has been working for us.

The great highway passes our door. We are now within easy reach of Sparta, Knoxville, and other places of importance. This spring we plan to build an operating room. We have the finest cooperation of the physicians of these nearby cities, and they love to come out to help us, but we must have better facilities. Then if we build an annex, we must have more nurses; and that is the reason we are appealing to you. We need nurses and a farmer.

WHEN Miss Adshead spoke she told in detail some thrilling experiences of medical work under most trying circumstances; of the cripple boy carried miles by thirty of the neighbor men over hill and almost impassable roads, to a little old school house, where the doctor from the city amputated his leg in order to save his life.

The little old school house had to be put in order by the nurse and her little Red Cross assistants who labored hours with paste and news papers to make the walls fit; with scrub-brushes and soap for the floors and furnishings; and then the operation was performed. The boy's life was saved, and he grew to be a stalwart man, a living witness of the ministry of doctors and nurses and the blessing of the Lord.

Miss Adshead is a trained nurse from Canada, who has been entrapped in this mountain work. In her own words, "The way of service is the way of adventure. Our lives are one succession of marvelous adventures. We have been led on step by step in our ministry to the sick in the

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Cumberlands. It is a wonderful field for such activity.

"The people want to be enlightened. They are waiting for what we have to give them. Disease is sapping the very life of the people who naturally have a wonderful physique. They need the help of the visiting nurse. They need to know how to battle with disease in their own homes."

Besides her work in the sanitorium, Miss Adshead teaches classes of women from the homes. A class of eleven women was recently graduated and received the Red Cross certificate.

The call?—Somewhere there should be a trained nurse whose heart responds to this call from the mountains. Possibly more than one should respond, for the work is there without limit. Somewhere there should be found a farmer who is willing to give his services to make that sanitorium farm yield the foods that the doctor and her nurses are trying to teach the people they need to eat if they are to have health.

There is no salary inducement. These people are giving their lives, trusting God to supply the necessities, on much the same basis as Madison has been built and still sends out workers to develop other centers. Love, patience, tact, deep grounded faith, are essential qualifications for such position. Who says, "Lord, here am I"?

ITEMS OF NEWS

ASPLendid concrete bridge is under construction across the Cumberland about a mile north of the school grounds. A large force of workmen are pushing this structure which will replace the narrow, single track suspension bridge built during the World War, to accomodate the traffic for Old Hickory, one of the largest powder plants in the country.

AMONG sanitarium guests is Mr. Thomas H. Elliott, of Lafayette, Indiana, who is in his ninety-fifth year, a business man who spends a little time with us each year. His hopeful disposition and happy outlook on life make him always an inspiration to old and young, the sick and the well.

THE new year was ushered in with zero weather which in Tennessee is more serious than in states farther north. But within a week the temperature moderated and the robins made their first appearance, harbingers of the coming spring.

WHEN Professor P. A. Webber and family returned from Japan they brought with them Miss Nana Hinata, a young Japanese woman who comes to the States for study. Last week Miss Hinata joined the Madison school family where she plans to take class work along the lines of domestic science and health foods.

THE Poultry Department under Mr. L. H. Starr is planning to double its capacity during the coming, which will enable it to care for a thousand fowls. This calls for larger houses, new brooder and feed bins. Fresh eggs from the farm are handled by the Nashville cafeteria.

ADVANTAGE is being taken of favorable weather conditions to push the work of pruning at Union Hill and Ridgetop orchards and on the campus. Considerable grading is being done on the lawns by Mr. Richard Walker, and the general appearance in improving as shrubbery is set about the sanitarium buildings and elsewhere.

FOR the past six months Brother Clarence Wheeler and his wife and daughter have been in the United States on furlough after seven years' service as missionaries in Africa. Mr. Wheeler visited his brother, Prof. A. J. Wheeler at Madison, and his sister, Miss Eva Wheeler in Nashville, preparatory to sailing for Africa the last of January. Mrs. Wheeler and daughter joined him in New York. While at Madison Brother Wheeler gave the family several interesting talks on conditions to be met in the mission field.

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University of Virginia Boys Make Their Expenses

IN the early days of the nineteenth century, Thomas Jefferson established the University of Virginia. He himself was known as the "Father of Democracy," and it was his conviction that to maintain democracy in the nation, the youth should be educated to these principles in the school room. The university was his effort to work out a system of education that will perpetuate the principles for which he stood so staunchly.

Jefferson located the university on a tract of land, established industries, and encouraged students to work with their hands while educating their heads. He established, also, a system of student self-government. This is one illustration that the two, self-support and self-government, are twin principles. You will find that where one is adopted, the other almost invariably appears as a factor in the plan of operation of school life.

In the days of Jefferson the university students were housed in one-story buildings scattered about the campus. Student certificates recorded the manual work they had done as well as their intellectual attainments. The university had a great influence in moulding popular opinion. It still retains in large measure its ideas of democracy, and it still encourages students to earn their school expenses. An article appeared in the press recently, giving the

report of Dr. Harvey E. Jordon, chairman of the Student Activity Committee.

According to this report, 1200 students out of an enrollment of 2,000, are engaged in some work during their school life.

"252 are wholly self-supporting and are paying all their university expenses, and 967 are partially self-supporting." The sum of \$533,404.00 was earned by these students who were working for their expenses, either wholly or in part, and they constitute 60 per cent of the attendance.

EDUCATIONAL METHODS

WE should so train the youth that they will love to engage in the cultivation of the soil.

Under the guidance of experienced workmen, carpenters who are apt to teach, patient, and kind, the youth should be taught how to build substantially and economically. Cottages and other buildings essential to the various lines of school work, are to be erected by the students themselves.

—Counsels to Teachers.

The article continues, "The work ranged through 94 occupations. Manual labor was engaged in by 154, there were 149 teachers, 140 clerks, 70 salesmen, 60 office workers, 50 farmers, and 40 engineers." There were other occupations too numerous to mention.

SOME young people consider it a misfortune to work for school expenses, but the testimony of schools in which work is afforded, demonstrates that some of the best school work is done by students whose finances have to be augmented by work.

Years ago our people were told to establish schools on large tracts of land and to provide facilities in the way of shops for industrial and manual training. Such training properly carried on by conscientious teachers, the promise is, will develop a class of students for whom there is standing room in home fields and in foreign

mission work. Another advantage in favor of the missionary who can use his hands, is the fact that he will require a much smaller fund from the home office than the man who lacks this training. Here are the words:

"Culture on all points of practical life will make our youth useful after they shall leave the school to go to foreign countries. They will not then have to depend upon the people to whom they go, to cook and sew for them, or to build their habitations. And they will be much more influential if they show that they can educate the ignorant how to labor with the best methods and to produce the best results. A smaller fund will be required to sustain such missionaries, because they have put to the very best use their physical powers in useful, practical labor combined with their studies. This will be appreciated where means are difficult to obtain. They will reveal that missionaries can become educators in teaching how to labor. And wherever they may go, all that they have gained in this line will give them standing room."

Because our schools failed to heed this instruction, we are told that they have in a measure retarded rather than advanced the work of God in the earth; but they are called "prisoners of hope," that will yet come to their upright position. More and more we are establishing schools on the land. More and more students are demanding an opportunity to earn a part of their school expenses, and the farm and its industries, health-food work and sanitarium work are desirable industries to foster in connection with an educational institution.

It is most encouraging to find that these principles which were so dear to the heart of Thomas Jefferson are still alive in the institution of his planting.

A CALL FROM BANNER'S ELK

READERS of THE SURVEY have been given interesting items in the history of the work now being carried on at Banner's Elk, in the mountains of North Carolina, by a group of men and women who formerly lived in the state of California. Prof. C. A. Taylor, once a teacher in Healdsburg, is in charge of the school, and

from him comes the following report of work and a call for some things they need to make the work a success.

FAR up among the mountain peaks of the Blue Ridge mountains is the little town of Banner's Elk. It is peopled by a rough, hardy class of men who have long been neglected,—neglected in more ways than one. Here it was that we came last June in answer to a call from these men of the mountains for a school for their children.

Providence opened the way for the school and we are now closing the second period with an enrollment of thirty-six bright boys and girls, all of pure mountain stock, promising prospects for the future. Some who are quite mature in age have been denied the educational advantages enjoyed by most young people, but they have a determination that reminds me of that other wonderful mountaineer, Abraham Lincoln. Our faith and confidence in them grows strong. We believe that some day they will "shine as the stars for ever and ever."

We hope to so arrange the work on the farm that we can be self-supporting and also meet the regular payments due on the land. However, we do not have the means with which to make the start. Some of our immediate needs are—

70 bushels of potatoes, costing approximately	\$100.00
15 bushels of oats	15.00
8 bushels of grass seed	25.00
5 bushels of corn	8.00

These are our seed problems. Will two men donate \$50.00 each for the potatoes? Or \$25.00 for the grass seed? Will someone else donate \$15.00 for the oats, and still another \$8.00 for the corn?

Until a few days ago we had no team. We could not haul the winter supply of wood. Several acres of sod land needed to be broken. We felt that we must have a team, but we had no money with which to purchase one. God remembered our needs, and we were able to get the use of a good team and harness, the price, \$280.00, with no cash payment. We have one

Statement of Ownership and Management

In accordance with the requirements of the federal law, the MADISON SURVEY publishes the following statement of its ownership, management, etc.:

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(Signed) M. B. DeGraw, Managing Editor.

Sworn and subscribed before me, this 13th day of January, 1928.

(Seal) V. H. ELLIS, Notary Public.

(My commission Expires April 1931)

year to raise the price. Will ten men donate \$28.00 each toward this expense?

There is a government loan on the school farm on which semi-annual payments must be met of \$245.00 each. If ten men will give \$50.00 each, it will meet these payments.

By the grace of God and the help of His dear people in more fortunate circumstances, we are determined to make this school, now only an infant, a mighty factor in soul-winning. He has given us a wonderful place in which to do a wonderful work. We hope to hear from many who are interested in this Southern field.

TRAINED FOR SELF-GOVERNMENT

OUR schools should be strong in teaching the principles of self-government. The student who has learned to be self-governing during his school life is prepared, on taking his place in any Christian organization, to help operate that organization in harmony with the principles of heaven. God's final work in the world will not be accomplished by autocrats, but by those who understand and practice true Christian democracy.

It is often difficult for students and teachers to enforce the laws they themselves have had a part in making. We live in an age when law is lightly regarded. A great force is at work in the Christian world, a force that thinks to change even the law of God. People do not today regard the Bible, the law of God, as it was once regarded. Many so-called Christians pay little attention to the precepts, statutes, and judgments of the Bible. On every side we see laxness on the part of the courts. "Justice is fallen in the streets."

At such a time as this God would have us stand out in marked manner as observers of the law of God. This embraces our duty to the nation, to our fellowmen, and our duty to God Himself.

Seventh-day Adventists have been taught to regard the law of God as an expression of His character, and obedience as essential to salvation. But young people are entering our schools with a spirit of indifference to the teachings of the Bible as marked as is the indifference of many to the law of the Lord. Students often obey when forced to do so, not because obedience is the result of love. They fear punishment, but do not manifest a love for

From a chapel talk by Dr. E. A. Sutherland.

the truth and for law. As a people our light to the world will shine in proportion to our adherence to the principles of self-government, our obedience as the result of love and respect for law, not because of fear of punishment.

Some students think that self-government means the privilege of doing as they please, that it is license to indulge in wrong practices. This is the spirit of the world today, the spirit that, as bolshevism and anarchy, is sweeping the nations of the world. Christian democracy, the principles of self-government, puts a check on the human desires. It is the divine method of applying the brakes. All true democracies recognize the necessity of having a check.

Teachers, accustomed to monarchical methods of discipline, often fear the freedom of democracy in a school. It is possible for a group of students, temporary citizens as it were in the community, to lose sight of the fundamental principles of right government, and by out-voting the more conservative, to bring reproach on self-government. But this is where the teaching ability of the faculty and leaders in the organization is needed. Leadership is as necessary in operating a self-governing body as in any other form of school government. If a matter is before the student body and it for a time loses its head, there must be some means of checking legislation until some action is possible. This is a point in self-government that students sometimes overlook.

In the broad sense of the term, Christian self-government gives one the privilege of choosing the right way, but it does not give license to do the wrong. It does not encourage selfishness.

Another advantage in self-government for a student body is the opportunity it affords for a free and open discussion of problems that concern the students, and that under other forms of discipline are usually handled by a select few, the company as a whole knowing little or nothing of the procedure. The more fully students and teachers study their problems together, the better it is for all concerned, the closer will be the cooperation. This is especially important in an institution that operates industries in which students help is em-

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ployed, and which are a vital part of the
education given by the institution as well
as a means of support to the students.

IDEAL CONDITIONS FOUND IN HOSPITAL AND SCHOOL

WHEN the Madison Rural Sanitarium
was established, its location seemed
a long way from Nashville, but with the
passing of the years Nashville has ex-
tended farther and farther to the north
until Madison Station, two miles from the
school and sanitarium, is a suburb of the
city. In the days of the World War one
of the largest powder plants in the country
was operated in Hadley's Bend, directly
across the Cumberland River from the
school campus. A temporary bridge was
thrown across the river which has served
the traffic to Old Hickory, the growing city
with its great rayon silk mills on the site
of the former powder plant; but now a
splendid concrete bridge is in process of
construction.

The building of the new bridge, whose
west approach is only a short distance
from the school, has led to the opening of
a paved boulevard to connect with Gallatin
Road and on through what was once
Hall's Lane to Dickerson Pike. All this
is making Madison Station the center
of a heavy traffic, and is attracting buyers
to this section for home sites. The commu-
nity through its Civic Club had a three-
page write-up in a recent Sunday issue
of the *Nashville Banner*, featuring its
various institutions and attractions. The
Madison School and Sanitarium appeared
under the heading noted above, and
following is in part the description of its
work as given to *Banner* readers:

Students laboring under the twin load of
tyrannical faculty and boresome curriculum have
often imagined, with a touch of pathos and
wistfulness, the ideal school.

This school, they dreamed, would be away
from home and yet have a cheerful, homelike
environment. Its pupils would have a voice in
the establishment of rules to govern their
activities. The teachers in this perfect institution
would be human, sympathetic, and understand-
ing. As a part of their life at the school, the
students would be able to work each day in
order to put in practical use the theories they
absorbed in classrooms. And for this work
they would be paid enough to support them-
selves, and thus attain that self-independence
which strengthens character. This school would
produce its own food and provide it at cost to
its attendants.

Patients who need rest, have dreams of an
institution of complete relaxation. This haven,
they said, would offer those who went thither
a place where they could soothe rebellious nerves,
rest tired eyes, and rebuild a shattered con-
stitution to its former well-being. It would
provide freedom from distraction, from worry
and responsibility. It would offer to them the
boon of wholesome food and invigorating cli-
mate. Madison has all of these.

Off Gallatin Road to the right, down Neely's
Bend Road, is the Madison School and Sanita-
rium, both of which are remarkable institutions.
They cover about a thousand acres of ground
in that spot and maintain fruit and vegetable
farms elsewhere in Middle Tennessee. The aver-
age enrollment of the school, which offers a
wide variety of vocational and academic courses,
is between 250 and 300. The principles of its
government are most democratic, for every meas-
ure relative to student activities and control
is submitted to a vote of the students themselves.

Students who attend this school are self-
supporting, for they are paid for the work they
do about the school in connection with the course
they are taking. In this way from three to six
hours work a day is done. Classes are attended
in connection with the work. From its own
vegetable and fruit farms this institution draws
its own food products, which are sold to the stu-
dents practically at cost. A sound, well balanced
meal can be had for a few cents. The bakery
products of the school are shipped all over the
United States.

The students live in cottages scattered about
the campus. If you are married and still want
to learn, you and your wife can go there and
study and work and live happily.

The sanitarium is most up-to-date and well
adapted to its work. The equipment and ac-
commodations are modern, the X-ray outfit being
one of the finest in the South. The work of the
institution is known all over the country.

BEFORE the opening of the annual
meeting of the Southern Union Con-
ference in Nashville the first of February,
Bro. H. H. Hall of the General Con-
ference Publishing Department, Takoma
Park, D. C., spent a few hours with the
family of his sister-in-law, Mrs. Belle C.
Hall, who is a member of the Madison
School faculty.

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Our Young People Should Be Set To Work

WITH things as they are in the world, it is an easy matter for the young people of the church, young men and women who may have known the theory of the truth all their lives, to yield to influences about them, to the swing of the world, and be lost to the work that rightfully claims them. God has a place for every one of His followers. A very large work has always been done by the young people, and in the closing of the message God expects the younger people of the church to carry heavy responsibilities.

In the conquest of the land of Canaan in the days of Joshua, you will remember that the Lord left five nations "to prove Israel by them, to know whether they would hearken unto the commandments of the Lord." A heavy campaign of conquest had been carried on by the older generation, men who had been trained by Moses, but they were not allowed to complete the conquest. Some things must be left for those who in the entrance to the promised land had been too young to really sense the situation and carry any responsibility.

The fathers and mothers had done well. They had been tested on many points, and had met the tests, some in one way and some in another, but their children did not

From a chapel talk by Dr. E. A. Sutherland.

receive a passport to the land of Canaan on the merits of their parents. They must show by their own conduct, by their own ability to assume responsibility and carry burdens, that they understood the laws of

the Lord and the principles of Christian growth. There were battles for them to fight; there were enemies for them to subdue.

WE read further in the history of this rising generation, as recorded in the third chapter of Judges, that some of these young men and women lost their vision. Instead of molding others to their knowledge of the Lord, they themselves

yielded to the stronger influence of surrounding nations, and so many of the youth of Israel, those upon whom the Lord had every right to depend, were swept off their feet.

The record reads, "The children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites. They took their daughters to be their wives, and gave their daughters to their sons, and served their gods."

The Lord did not ask those children of Israel to live in a world apart from the inhabitants of the land of Canaan, but as Christ instructed His disciples, while in the world they were not to be part of the world. Their lives should have been so

QUICK OBEDIENCE TO THE CALL FOR WORKERS

WHEN the Lord commanded Moses to do anything, he did it without stopping to consider what the consequences might be. He gave God credit for wisdom to know what He meant and firmness of purpose to mean what He said. Therefore, Moses acted as seeing the Invisible. There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly consecrated to the service of God.

—*Fundamentals of Christian Education.*

different from the world that all the world would have recognized in them a spirit of leadership; a molding influence. Instead of being led, they should have been leaders.

THE Lord had given these Israelites some things to do in the midst of the other nations that would attract their attention to the principles of truth. The habits of eating of the Israelites should have been distinctly different from those of other nations. They were expected to observe the laws of health and sanitation as no other people understood and obeyed those laws. They were to be teachers of those laws. They were to be healers of the sick, and were to restore sight, physical and spiritual, to the nations among whom they lived.

But instead of leading others, those younger Israelites forgot their faith, lost their vision and their opportunity, and sank to the level of a people who needed above all things to be brought to a higher standard.

The standard set for the young people of today is just as high, just as distinct, as was the standard and the work allotted to the children of Israel. Leaders in the educational world among us should be established in all the principles of Christian education. It is their duty to see that schools for the children and youth are established on the land. Every school should be a rural school. Through our schools we should be leading families from the large cities to a place on the soil.

Here is one great battle to be fought, here is a nation which has been left for us to subdue; and yet how little we hear the matter agitated! How few are sounding the message, "Out of the cities"!

Our young people should be taught to love the soil. This they will never do so long as they live in towns and cities; nor will they learn this love so long as they are instructed by city-minded teachers. A reformation is needed to meet the standards set by the Lord on this point.

"Agriculture will open resources for self-support, and various other trades should be learned." This instruction concerns our schools. False witness has been borne against the land, until many young

men reason that they should go from the farm instead of toward the land. But the Lord tells us that our crops should be eloquent for the Master. Some men will do their best preaching through the crops they raise. They will reach the hearts of their neighbors because of their skill in handling the soil and their ability to teach others how to do this most necessary work.

God has promised to him that tills the soil, divine wisdom that, heeded, will make him a leader in his community. "He who taught Adam and Eve in Eden how to tend the garden, would instruct men today."

Hard times are ahead, times that because of stringent laws will test men to the limit. The Lord has given instruction to the young men of today, with these very times in mind, that will put them on vantage ground. A wonderful promise is contained in the words, "Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

WITH all the instruction on the point in question, it remains that our largest churches are still located in congested centers. It is a rare thing rather than a common occurrence to find missionary farmers, men who have consecrated their land to the Master and His work, who are throwing their time and energy into the upbuilding on that land of health centers and an educational institution that will make the farm and its owner a positive force for the forwarding of the truth.

Why is it that we do not hear of more farmers, educated and trained to cultivate the soil and to teach, going as missionaries into foreign lands as well as into needy sections of the homeland?

There are other lines of work, many of them, that should make a strong appeal to the younger men and women of the day. God is calling for a complete conquest of the land. Our young people should have something to teach. They should be leaders wherever they are living. Something must give them an inspiration to do for the cause today what men of Joshua's day were expected to do for Israel.

"In my estimation, the ideals advocated in the SURVEY are fundamentals," writes a minister. "May God prosper your work."

GOD'S WORK IS FULL OF INSPIRATION

A CHRISTIAN worker who is giving time and strength and means, all that she has, to a work for mountain people, told the student body that she and her fellow workers found so much interest and adventure in their work that their hearts were knit together. "We cannot get away from it. We are like one great family," said Miss Adshead, head nurse of Upland Sanitorium.

"I have been impressed with the home spirit at Madison that binds you together. It reminds me of the workings of your central heating plant, for there is an influence that radiates all through the community as the result of your oneness of purpose. When we keep in touch with the great Central Power, we find that our lives are vitalized. The power of love for humanity takes hold of our hearts. Life means something that it does not mean to those who are missing this experience.

"My days are full to overflowing and I am looking for some one to share my burdens. I have only one assistant now, a young school girl who is part student and part worker, but there is no other trained nurse in the country."

Doctor Whorton and Miss Adshead left their call for assistance in their work in the Cumberland plateau, and since then Mrs. Lydia Garrett, formerly of Asheville, who has been taking some special work at Madison along the lines of dietetics and hydrotherapy, has arranged to assist on the mountain. Other help is still needed, however. Something more in detail concerning conditions was given in these columns two weeks ago.

INSPIRATION FROM THE VESPER SERVICE

THE subject of criticism was discussed by Prof. P. A. Webber in the Sabbath evening service recently. Any criticism to be of value should be constructive. Any other type of criticism harms the one who indulges in it and does little or no good to others.

In the present time of stress when men find their hearts failing them, when some are losing their hold on God and upon

themselves and minds give way, there is more than ordinary need of a faith in God that brings peace. The critical spirit stirs up strife; we need peace.

"Thou will keep him in perfect peace, whose mind is stayed on Thee, because he trusteth in Thee." This was the truth as Isaiah discovered it and as he writes in his twenty-sixth chapter. Many people have periods of depression, times when they say that they are down and out. If that is the experience now, what will they do when the real time of trouble comes? Now is the time to settle the mind and heart on the promises of the Lord. Then when crises come, it will be the habit to turn to the Master for comfort and guidance.

"Great peace have they which love Thy law; and nothing shall offend them." This is the conclusion reached by David. We need to learn to hold our peace when the winds are blowing about us. In the midst of turmoil Paul could say, "None of these things move me." Steady and quiet was the experience of the great apostle because he had mastered that principle.

Any one who accepts a post of responsibility will become the target of criticism. However, it is not the thing for Christians under any circumstances to indulge in bone-picking. Some are adept in that practice, but we need to remember that when we say hard, cutting things about others, when we knife anyone, that criticism is a boomerang that slashes ourselves. Woe to him that back-bites, but great peace have they that love Thy law.

A NUMBER in the congregation spoke from the floor of their experiences in school and the results of the close association of members of the school family. A Chicago man said, "I have never been so happy in my life as since I became a student here."

"If there is one thing above another that I appreciate in my school life here," said a member of the pre-medical class, "it is the opportunity afforded students for an open expression of their minds, and association with a fair-minded faculty."

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A man who is here with a family said,
"I find myself better satisfied than ever
before in my life, because I am conscious
of being in the Lord's work while I am
here."

"I have found my work and expect to
stay with it," said a member of the nurses'
course.

A teacher who has passed through many
interesting experiences in home and foreign
lands said, "I never spent a happier time
in my life than the weeks I have been
here. Every member of the family is dear
to me. There are wonderful possibilities
here. I believe Madison is on the eve of
great enlargement. The night is far spent,
and the day is at hand. God is getting us
ready for things that are just ahead, and I
want to play my part in His great pro-
gram."

HOME WORK IN HEALTH FOOD LINES

NOT all can preach, not all are qualified
to act as classroom teachers, yet there
are lines of missionary work for every
member of the church. We are told that the
Lord's work in this world will never be
completed until laymen unite their efforts
with those of the ministers and church
officers. One of the normal ways for the
housewife to reach her neighbors with
principles of health and religion is through
the preparation of foods. It is interesting
to catch a glimpse from time to time of
the experiences of house matrons who are
active in this direction.

A letter came recently from a friend
in California who is both a trained nurse
and a house wife, portions of which we are
passing on for other thoughtful mothers
and housekeepers.

ABOUT two years ago, I read in the SURVEY
a receipt for your whole wheat bread and
some other products of the Madison bakery. We
had just returned from a mission field, and I was
very ill for a time, and so was my son. We
bought a tiny place in a county near San Fran-
cisco where there are only a half dozen Advent-
ists. As soon as we had a kitchen range I began
baking entire wheat bread for our own family
use. Friends asked to buy a loaf now and then.

Gradually but steadily patronage has grown
until now I am baking, two days a week, an
average of two hundred or two hundred-fifty
loaves of bread, and my husband delivers them.

It seems imperative that we get an oven of
larger capacity, but I do not know anything
about ovens except my wood-burning range. Eld.
W. C. White thought one such as the cafeteria
in Knoxville is using might be good for us;
or possibly we should have a portable oven for
the present. I am writing you for suggestion.

For a long time I have prayed that something
might be done in this populous place. So far,
nothing has been attempted. It seems that we
"must give them to eat." With some people this
is the entering wedge. Do you have any health
leaflets we can wrap with the bread? A number
of people are asking how to eat better. I want
you to know how interested we are in all your
work in the Southland.

What does Madison love better than to
help such workers in every way possible?
The series of health leaflets issued here are
going into hundreds of homes inside bread
wrappers. Why should they not follow this
California bread route?

SABBATH a group of the Madison
faculty and Prof. P. A. Webber
visited the Lawrenceburg Sanitarium
workers, and Professor Webber gave the
little church at that place an interesting
account of mission work and its possibili-
ties in the islands of Japan. He sees in
Southern self-supporting work wonderful
possibilities for foreign missionary work.
"No doubt," said Professor Webber, "this
work is on the eve of a great awakening.
Where now there are but a few struggling
centers, there will soon be prosperous in-
stitutions. These little places must become
centers of other smaller groups of workers.
This work must not be confined to the
United States. It must go into other coun-
tries as well. A great reformatory move-
ment is due, which means the message is
to go in all its fulness. Laymen have a
great part to play in that final movement.
These little units are training centers. I
see the South as a great training ground
for workers who will be called to other
lands."

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The Nashville Agricultural Normal Institute and Madison Rural Sanitarium

I AM happy to bring from the faculty of the Nashville Agricultural Normal Institute, the Madison School, as you are accustomed to call it, to the brethren in conference, greetings of good will, and a report of progress and good courage. The Lord has blessed in the work of the institution. He has saved us from harm and disaster, Except for minor loss at the time of the flood in the winter of 1927, we have suffered no losses from flood, fire, or storm. We have been spared any serious loss by sickness.

The four years that have just passed have seen considerable growth in the size of the property, the size of the student body, and the general activity of the place. The school has one all-absorbing purpose,—the training of Christian men and women for missionary activities, and its facilities are put at the disposal especially of these young people who, in gaining an education of this sort, need some financial assistance. It has been the unwavering plan of the management to increase the facilities by which students, with a mind to work for an education, may accomplish their purpose.

With this in view, the acreage of the Report read by Doctor Sutherland at the quadrennial meeting of the Southern Union Conference.

school property has been increased by the purchase of an adjoining farm of 300 acres, making it possible to raise forage crops; the purchase of what we call Union Hill orchards of pears, apples, and peaches,

in a favored section of the highlands where fruit crops are more certain than with us in the valley; and the Ridgetop orchard especially for its apples. This enlargement has provided work for students and has materially increased our ability to feed the family from our own resources.

TRAINING MISSIONARIES

THE Madison School not only educates in a knowledge of the Scriptures, but it gives a practical training that fits the student to go forth as a self-supporting missionary to the field to which he is called. The class of education given at the Madison School is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields.

—*An Appeal for the Madison School.*

THE mechanical side of the work shows growth in that we have built and equipped Mechanical Arts Building for handling the woodworking of the place. We are fortunate in having a most competent man in charge, Mr. H. E. Standish, who superintends the construction work of the institution. We are able now to saw our own lumber, although we do little of this, plane the lumber which we buy in carload lots from the mills, make our window and door frames, and other similar work that is a great saving in all our building operations over having this work done in the city. A machine shop has been equipped for handling the iron work. This not only affords a training place for

students who desire mechanical skill, but it is a great saving over having mechanical work done in the city.

Along building lines some additions have been made to meet the needs of a student body that increases in size from year to year, and an ever increasing patronage at the sanitarium. This autumn three four-room cottages were erected for incoming students. A student hospital was built two years ago to care for the sick of the school family. This accommodates twelve, and when not filled with members of the school family, has been utilized as overflow quarters for the sanitarium. Running water and toilets have been placed in all the rooms of the main sanitarium building, and these facilities are a part of each new addition to the sanitarium. One six-room cottage and one twelve-room cottage have been erected in the sanitarium area.

Another step in sanitarium efficiency is the installation of a \$10,000.00 X-ray equipment and better facilities for physiotherapy work.

ONE of the heaviest undertakings of the institution is the installation of a central heating plant. This has been spread over the last three years. All the public buildings are now heated from this central plant. The institution makes its own electricity, and at present is revamping from a direct to an alternating current.

It is not possible in our limited time to mention many other things that add to the institution's ability to furnish work to students; such as, the better equipment in the poultry department, added green house space, improvements in the dairy department, grain bins, apple house, potato storage facilities, and so forth. The increase in activities and in student numbers also call for added investment in tools and machinery, especially in transportation facilities, trucks, tractors, and other heavy machinery.

I wish to call attention to the fact that in its industries, the school endeavors to provide facilities for training students to operate those activities that are deemed essential to success in either home or foreign missionary work. For this reason it stresses, first of all, the health work, by

training nurses. The sanitarium and city treatment rooms are headquarters for this training. It stresses health-food work and the educating of cooks and dietitians. The food factory, the Nashville vegetarian cafeteria, the diet kitchens of the sanitarium, and the school dining quarters are centers of the practical part of this training.

A third division of the work is represented by the mechanical department where men are trained for different trades by which they may support themselves and otherwise contribute to the advancement of mission work.

The agricultural industries form another group of activities, the farm, orchards, and gardens being the laboratories for this work. The training of teachers for rural schools is a fifth objective of the institution.

THE South has great need of medical workers, and to meet this demand with men trained to love and respect the South and its peculiar problems, a special effort has been made to select worthy young men and women for pre-medical training, send them to our medical school at Loma Linda, and encourage them to return to this field. As a result of the efforts put forth in this direction, there are now in this field seven physicians interested in self-supporting missionary work, and a number of others in training with their eyes directed this way.

In order to keep pace with growing demands and changing standards in the educational world, Madison has had a difficult and expensive program in advancing the qualifications of a number of its faculty members. For the past three years from six to nine of its faculty have attended the state university or Peabody College regularly, or as part-time students. In this the Lord has wonderfully blessed. From the human standpoint it seemed almost an impossible task, but the institution has recognition as a junior college and its work is acceptable to the American Medical Association.

Turning to the school-room phase of the institution, there is found another reason for encouragement. The school emphasizes the fact that the Lord has a great work for laymen of the church, and there come to

the school for training men and women, some of more mature years, who have given thought to this call and who come with a well-defined purpose. The fact is that we do not knowingly accept as students any who have not a settled purpose to train for missionary work. The privileges of the institution are held sacred for such. Academic studies are offered, but they are especially for those who need these subjects before entering upon some technical training for self-supporting missionary work.

In college subjects there are the pre-medics, the teachers in training, and the agricultural men. Some college work is also offered in dietetics, and more is soon to be added in this line.

The student roll shows a gain in attendance during the last four years which this report is covering. In 1924, the attendance was approximately 175; in 1928, it is 250. Add the workers of the place, and the family numbers about 300, with from thirty-five to sixty-five sanitarium patients. It is an encouraging fact that the present student body is made up largely of serious-minded men and women, whom we feel the Lord is fitting up to help finish His work in the world.

THE year-end financial statement of the institution showed a turnover of over \$275,000.00. Approximately \$71,000.00 of this was interdepartmental business; the remainder was the cash handlings of the concern.

Students are asked to make a cash deposit of \$35.00 on entrance. Aside from this they are not asked for any cash, and even this is returned if their account is even when they complete their course of instruction. In other words, students have the privilege of making their entire school expenses by work. The work is here, and the ambitious student who is willing to practice economy can earn his way. Ninety-five per cent of them are doing it, and some do more, taking out considerable cash wage above their school expenses.

From long acquaintance with school work, this program of student self-support is one of the most fascinating problems we have to deal with. The development of industries that make it possible is a divine plan that makes educators of the world

take notice. It not only places our students on vantage ground, but it commands the respect of the world. We have maintained a policy of NO DEBT. God has been wonderfully good to our workers, and this has been carried out to the letter. We have a faculty so intimately connected with the inner workings of the concern, that they work on the policy, of pay only as the institution has earned it.

EVEN so brief a report as this should make mention of some school interests we have outside and beyond the confines of the campus. Mention has already been made of the city work, the vegetarian cafeteria and treatment rooms in Nashville, operated from Madison as a rural base for the workers. These are manned with teachers and students, and the work is conducted on the same basis as is the work at the school. These are legitimate lines of business for Christian students, a part of the training ground for future missionaries. Here students have a wholesome contact with the business world.

Still farther away is the Lawrenceburg Sanitarium and Hospital which has developed during the last two years. It is doing a commendable work in the southern part of the state in a section where there are no other hospital facilities in five counties. This part of the institution is likewise manned from Madison.

It is possible for a school properly equipped to provide facilities for student self-support; it is possible for the institution to maintain its own operations; but our experience leads us to the conclusion that an institution should not be expected to furnish from its earnings such equipment as buildings, lands, machinery, and so forth. In providing such equipment Madison has had the generous support of The Layman Foundation, an organization chartered under the General Welfare Act of the State of Tennessee, for the purpose of fostering missionary enterprises and educational work for missionaries. Our building funds for the past two years have come from this source, and the foundation has also shared with the faculty the expense of teacher-qualification for advanced standing.

This work grows heavier with the years. The responsibilities increase, and possibil-

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ities for giving the message come faster and faster. Trained workers are entering fields of usefulness. From time to time there come most inspiring words from those who have been helped by our ministry to the sick. Never has our courage been stronger, or our determination greater to cooperate with you for the completion of the work God has assigned to us as a people.

FOUNTAIN HEAD SANITARIUM BURNED

ABOUT nine o'clock on the morning of Thursday, February 2, fire was discovered in the roof of the sanitarium building at Fountain Head, Tennessee. It is thought that sparks from a flue that burned out probably ignited the roof. In spite of every effort to extinguish the flames it was soon evident that the building could not be saved. The patients, who occupied the first and second floors were removed with no great flurry and without any accident.

The building and contents were insured for \$5,000.00. This and money that had been donated for the erection of a second building for sanitarium purposes, will now be used for the erection of one new building on the sanitarium campus. While the fire was a great loss to the little company of workers at Fountain Head, yet they do not lose courage. They feel that the Lord will do more than make good to them the loss, and already plans are on foot that will make it possible for them to do even more efficient work for the sick.

The Fountain Head Health Retreat, operated in connection with the rural school at that place, is one of the earliest efforts, after Madison, to conduct rural

sanitarium work in the South. A group of laymembers, including Mr. and Mrs. B. N. Mulford and Mr. and Mrs. Forest West, have been located here for over fifteen years. The school has grown from year to year and has had a decided influence in moulding the community, and the sanitarium has been a blessing to scores of sick who needed the rest and treatment.

Many friends of the institution will hear with sorrow of this loss. But fire cannot destroy the zeal of these workers and from the ashes there will arise facilities for a more extended work. Some readers, hearing of the loss may be able to render assistance. You are invited to correspond with Brother Mulford.

ITEMS OF NEWS

A LETTER from Bro. Nicholas Shaw, written in December, from his home in Roumania to Mrs. Druillard, states that he is carrying on a line of self-supporting missionary work, and that he is of good courage. Brother Shaw spent some time as a student at Madison, acquainting himself with the healthfood work and the treatment room work. After leaving the school he worked for people of his own nationality in Detroit, but he never lost the vision that he should return to his homeland with the message of truth.

FOR many years Father W. G. Bralliar has been a member of the Madison family living with his son, Dr. Floyd Bralliar or with his daughter, Mrs. E. A. Sutherland. About noon on Sunday the twelfth he passed away after a lingering illness at the ripe old age of ninety-seven. He was laid to rest in Richland, Iowa, beside his wife who died nearly twenty years ago. Thus closes the earthly journey of a man faithful through the years to the Master whose will was dear to him. He went to sleep expecting to wake in the morning of the resurrection.

"You are doing such a good work that we feel like helping a bit," comes from one friend who has been a reader for a number of years and who sent a contribution to the publishing fund. Another writes, "I am glad to receive it every week and I read it as soon as it comes."

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Undertake Things for the Master

ALL through the Scriptures there are lessons given by the Lord to show that He wants His people to be active, aggressive, leaders in every good work and deed. Slowness of heart, slackness of purpose, has often characterized His followers. If the enemy cannot get the man to repudiate the word of God, he will lead him to be indifferent in his service, careless, more concerned about his worldly business than about the service of the Lord. An indifferent Christian is about as good as a dead Christian.

After rehearsing some experiences of the children of Israel to the brethren of the Corinthian church, Paul wrote them: "All these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

THROUGHOUT the wilderness wanderings the children of Israel had before them the pillar of fire by night and the cloud by day. In Egypt itself, they had wonderful manifestations of the

power of God. The Egyptians were subdued in spirit, and convinced that they should let Israel go from the land. God worked marvelously for His people. They had every reason to believe that He was on their side as guide and protector.

During the last plague they had seen terror spread all over the land at the death of the first-born. They had eaten the paschal lamb, standing with their feet shod ready to move. They had mingled the bitter herb with the flesh of the lamb,

typifying the trouble they might expect, but with God at hand to deliver.

After going a short distance on the way to the promised land, they found themselves hemmed in between the sea and the mountains. The armies of Egypt came up in the rear. There seemed to be no way of escape. Then the pillar moved from before them and separated them from their enemies. To Israel it was a light; to the Egyptians that pillar was an ominous cloud. Yet as they faced the sea, the Israelites murmured and complained. Surely their flight from Egypt was a mistake. Present conditions proved that they should have stayed in Egypt. "If they were in the path of right, why these difficulties?"

The people with faith strong enough to induce them to leave home and move out into the wilderness, now blamed Moses for this trouble. They felt that they were about to die, and did not hesitate to tell

CEASE MURMURING

WE should not talk of our own weakness and inability. This is a manifest distrust of God, a denial of His work. When we murmur because of our burdens, or refuse the responsibilities He calls upon us to bear, we are virtually saying that He is a hard master, that He requires what He has not given us power to do.

—*Christ's Object Lessons.*

From a chapel talk by Dr. E. A. Sutherland.

Moses that there was plenty of grave space in the land of Egypt. They were facing a test to determine whether or not they could trust God in the face of difficulties.

MOSES commanded the company to stand still and see the salvation of the Lord. Stretching his rod over the sea, the waters rolled back and stood as a wall of ice on either side, and the army of Israel walked through on a great path. The power of God held the waters congealed when the people had faith to obey the word of the Lord.

Reaching the other side, the Israelites sang a great song of deliverance from trial, a song of jubilee, the song of Moses. So long as they complained, their eyes were blind to the providential leadings of the Lord. When faith lighted up their hearts, they were ready to do great things.

One might think that one lesson of that kind would suffice, but it was not long before the army faced another situation permitted to come to again test their faith. These experiences were their examinations to reveal to themselves how well they had learned their lessons. They came to Mara, a place where the water was bitter. They found that the water was brackish, and before they had time to feel the pangs of thirst, they began to murmur. Why had they been brought out to die of thirst? The croakers were heard on every side. Unhappy, discontented, worrying over things that need not give them any trouble—how like the lives we live today! They were not thirsty, but they feared they might be thirsty. As they journeyed through the wilderness, their shoe soles did not wear through, but they feared often that they were going to wear through.

AFTER forty years, years of trial and conquest, when the Israelites stood on the border of the promised land, they were ready for the final test as to faithfulness. Could they step out without seeing? Moses was ready to command the forces to go forward, but in the meeting of the brethren it was counseled that it was the part of wisdom to send men ahead to spy out the land.

There they were on the border of the land to which they had looked for forty

years, the land of Abraham, Isaac, and Jacob, and yet they were not willing to go over until they had first sent men to spy out the products of the land, the fortifications of the cities, the strength of the inhabitants.

Twelve men of their choice spent nearly six weeks going through the land of promise. When the trip was over they had a big meeting, telling their experiences and showing the fruits of the land. There were grapes in bunches that it took two men to carry. There were other samples from the very farms where the forefathers of these men had lived and thrived. But as Joshua and Caleb talked of entering at once, ten of their associates counseled caution because of the giants, the walled cities, and the barrenness of the land.

Ten men sang the old familiar song of woe, that doleful tune that the Lord had often heard before. When He had great things in store for them, they were not able to see by the eye of faith, and so they lost all the joy of taking God at His word. Those people could always tell more reasons why they should not do a thing, than why they should do it.

All the men who sang those songs of woe lay down in the wilderness. Their graves were left in the land of their wanderings. They might have seen the land of promise, but they could not see light in going forward when the Lord spoke, and so they stayed on the other side of Jordan. Caleb and Joshua, those types of faith and courage, went over. The rest slept in the wilderness.

THE Lord has a great program for His people today. He is calling for workers who are willing to do as He bids them with the same faith that Caleb and Joshua had when they counseled to go over Jordan. There are enterprises to be manned with Christian soldiers. They must be ready to meet giants of difficulty, such as high rents for city property in which to operate treatment rooms and cafeterias and bakeries, shortage of workers, shortcomings in associates, and yet the land is to be taken. It is our privilege to go up by faith. We are to shout victory even before we see the victory with our own eyes.

Out-of-the-cities is a message to be preached and demonstrated. There are in

our large cities many, many men out of employment, or struggling against great odds to hold their jobs and remain true to their convictions regarding the Sabbath. Industries that can give employment in rural districts are to be set in operation. Men are to lead out in activities that have been outlined for the people of God. Laymen are called upon to give up their worldly enterprises and use in the Master's work the time and ability that has been going the other way. The urgency of the cause we have espoused demands just this sort of service.

AN APOSTLE OF AGRICULTURE

AFTER spending a year in the Agricultural Department of the Madison School, Homer Chen, a young man from Swatow, China, left a few days ago, planning to spend some time with the International Harvester Company in Chicago, to further acquaint himself with farm machinery before returning to his homeland as an apostle of agriculture. Before leaving the United States he hopes also to take some work in the University of Louisiana in rice-raising, because his own home in Southern China needs help in this crop. Mr. Chen gives us some of his experiences and convictions in the following paragraphs:

I HAVE learned by experience that the Lord has a plan for men and women, and that He wants every one to develop his God-given ability for the glory of the Master.

My home is in the southern part of China. I finished the Chinese government high school at Swatow, then attended Shanghai Missionary Junior College at the time when Professor Swartout was in charge. I completed the course there, but as the Missionary College gave no work in agriculture, I prayed God earnestly to give me an opportunity to go aboard for an education in agriculture. Finally, I had my answer. In June, 1925, I came to this country with Prof. W. A. Scharrffenberg and entered Emmanuel Missionary College as an agricultural student.

I think it must have been my interest in botany that first directed my attention to agriculture. Then I had a friend, Moses Swen, a teacher in the Shanghai Missionary College, who came to the United States for work in agriculture, and his influence brought me here. He finished the Agriculture Course at Emmanuel Missionary College and has done some special work at Purdue University, preparatory to going to China as a teacher of agriculture. We feel that China needs help in the raising of crops. If we

can make one acre of soil raise double what it has produced, China will respect our work.

I met many difficulties in this country, but in the strength of the Lord I was able to overcome these. After a year at Emmanuel Missionary College at Berrian Springs, Michigan, I learned of a school that is doing a wonderful work for our Master in the field known as the South. This school is carrying out the plan outlined in the Testimonies as to the rural location of schools, the combination of study and work, and such things. It follows also the plan of self-government, the teachers and students working in cooperation.

I decided that in my work in China I needed this same spirit, so I came to Madison as an agricultural student. I have spent a year and a half here, and in many ways it is the best school I have ever attended. It has advantages over our schools in China.

Teachers and missionaries do not always understand the principles of cooperation. I am thankful that while at Madison I have learned something about these principles, for I realize the need of them in our work there. If plants or animals lack some element of growth in their food supplies, they do not properly develop, and so it is in the educational work with the Chinese. We need the spirit of cooperation to make the work a success.

The Madison School also stresses principles of health. The Bible teaches that our bodies are temples of the Holy Spirit, and we need to understand how to properly care for our bodies. Sometimes I look at myself in the glass, for I look and feel so much different than I did before I learned what it is best to eat. I thank God for the knowledge of these principles.

I believe that these principles will yet be carried to the four corners of China, and I hope with God's help to do my part for my own people.

THE BAKER'S VISION

By John Ewashuck

I LEARNED the baker's trade when I was a boy, little dreaming at that time the experiences I would have in connection with the last message to the world as the result of my knowledge of breads and other bakery goods. While I was head baker in one of the largest hotels in Louisville, Ky., I became interested in Bible study and my wife and I accepted the Sabbath truth.

Soon after that I became acquainted with Brother and Sister Rhodes who in those days were operating the vegetarian cafeteria in Louisville. The fact that I was interested in foods, and especially bakery goods, drew me to the work these people were doing. I became intensely interested in the health-food work of this people and longed to learn more about it.

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When I learned of the school at Madison where students are taught many lines of work by which they can serve the necessities of people of the world, my wife and I decided to visit the school to see what it had for us. The result is that we found a place in the institution as learners and at the same time as contributors to the great work of health that is taught here.

Madison operates a bakery that is putting out whole wheat bread in different forms for the use of the sanitarium and school families and the vegetarian cafeteria in Nashville. It is also a training center for young people who desire to learn the baker's trade and use that knowledge for the advancement of the truths we hold the world should receive.

It seems the opportune time to push forward in the bakery business. Thinking men and women everywhere are anxious for the best that can be obtained in the way of bread stuffs. They are being educated in many ways and through various sources to recognize the value of whole grain breads, and people who, a few years ago, were content to eat white bread, now turn to us for the better kind. It is surprising how keen is the demand for our splendid loaves of whole wheat bread, and buns and rolls.

Two weeks ago I visited the cafeteria and bakery at Knoxville for the first time. In that city Mr. L. M. Crowder and his associates are doing a splendid work with their bakery. It has been felt that we must feed the public with cookies and pastries, but we are anxious to place in the hands of the public only those foods that will build good blood and make for health, and so we stress the whole grain breads.

I see a great future for the bread work, and I am convinced that it is my privilege to educate men and women as bakers to give the gospel of good health through well-made loaves made of 100 per cent whole grain flour. The business of the Madison bakery is increasing, and better still than the increase in income, is the growing interest on the part of people as they know of our products, and the increasing desire on the part of students to become efficient in this line of health work.

The Lord is able to utilize the skill I developed in handling dough while I was working in the world, and He is putting a new song in my mouth concerning the influence for truth that can be exerted by those who are true to their teachings on the subject of health foods.

TREATMENT ROOMS IN MEMPHIS

TWO nurses, Harvey H. Bean and wife, after finishing their training at Madison, decided to open treatment rooms in Memphis. This, the largest city in the state, is situated on the Mississippi River where Tennessee, Mississippi, and Arkansas meet. It is therefore a strategic location for health work. Miss Phebe Hackworth and at times other nurses have assisted in the Memphis treatment rooms, and success has attended the work.

For the past two years the workers have been operating in the Medical Arts Building. Mr. Bean writes: "We continue to have wonderful experiences here of which I wish I might write you, but shortage of competent help again deprives us of the time to do this.

"Our greatest need is an efficient Christian gentleman nurse who can meet refined people, and who can give good treatments, or is willing to be taught to give them. We really need two men and two women nurses.

"Although our cup runneth over with blessings, yet there is still plenty of opportunity for others to help us. The need of staunch workers and money for equipment seems to be always present. If one can judge from the activity of the powers of light and the powers of darkness, the Lord is soon to greatly expand the work here, even, we hope, to a school and a sanitarium."

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No. 10

Is Your Place in the Country

THE prophet Ezekiel, giving a message to the people of God, wrote the Lord's instruction, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land."

The Lord has a definite place, a land, a work, for every man among His followers. That place is just as well-defined for each of us as was the land of Canaan the promised place for the children of Israel. So long as Israel lived anywhere else the nation was failing to do what the Lord had in mind, failing to shed the influence in the world that it was its privilege to exert.

This lack of power and opportunity is further described by Ezekiel. He writes of the promise to those who find their place in the Lord's great plan, quoting the Master as saying to them who get into their place, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

He tells also that when this condition exists, when His followers have found their place, they will be blessed with health; they will reap an abundant

harvest, and famine will not approach their doors. When each member of the church finds his appointed place and is filling it, there comes a harmony of action that results in health and power not only to the individual but to the entire body of believers.

The man who is seeking his proper place in the great economy of God, is also keen to know the will of the Lord in regard to all the laws of health. He will be a student of the law and the statutes, the great underlying principles

of God and the outworkings of all those laws in his home, in his neighborhood, in his own personal experience as to eating, working, resting, and caring for the needs of others. Failure to find one's place, and to follow the instruction on the subject, is reason for the present feebleness in the church.

TO our people today comes a very definite message as to the place they should live and the work they should accomplish. "Out of the cities," is a message as distinct as the message to Israel, "Come out of Egypt." Our physicians ought to have been wide awake on this point long ago. We do not hear many sermons preached on the subject of getting to our place on the land, but ministers and physicians should have been giving this message for many years, and

A LINE OF MISSIONARY WORK

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. If the poor now crowded into the cities could find homes upon the land, they might not only earn a livelihood, but find health and happiness now unknown to them.

—Ministry of Healing.

at this time the movement should be wide and strong to get back to the land.

In the face of this message, the majority of our people are living in the cities. So long as they live there, when the Lord wants them to be living elsewhere, they will be sick in body and soul. It takes one big revival after another to keep us spiritually alive, for day after day we are violating the direct command of the Lord. We are spending thousands of dollars to save our young people who are surrounded by influences they never should have to meet, if as fathers and mothers the homes were established where the Lord says they should be located.

If the cleansing for the last great work, the power for the accomplishment of our mission in the world, depends upon getting into our proper place, Seventh-day Adventists should be leading in a great movement to get people out of the cities.

Present conditions are described in these words, in "Ministry of Healing", page 189, "Thousands and tens of thousands might be working upon the soil who are crowded into the cities, watching for a chance to earn a trifle."

The remedy is given in this same connection, "Within the vast boundaries of nature there is still room for the suffering and needy to find a home. Within her bosom there are resources sufficient to provide them with food. Hidden in the depths of the earth are blessings for all who have courage and will and perseverance to gather her treasures."

CHRI^STIAN farmers have a great work to do for the world. Each man who properly cultivates the soil will be rewarded with crops which the Lord describes as "eloquent for the message." Some who may not be able to speak fluently with the tongue can give a sermon daily through their work on the soil. The cause we represent needs farmers who are leaders among men, farmers who are capable of teaching by precept and example. "Men are needed in different communities to show the people how riches are to be obtained from the soil." We are to teach how to plant, when to plant, what to plant, and how to care for the products of the soil.

Our schools are to be located on the land, and agriculture should be the A, B, and C of our education and yet if a farm is given to an educational institution, how much money does that institution usually realize from it? From a man in the audience who has had years of experience in our educational work, came the answer, "Our experience has been that the school farms often run thousands of dollars in debt." Our attitude toward work on the soil has been weak. In our own teaching we need to adopt a stronger policy. "Few now are really industrious and economical." "There is need of much more extensive knowledge in regard to the preparation of the soil."

If a farmer is converted, what is often our attitude toward him? The answer came, that he is often called away from the farm. Some in the congregation had themselves been advised to sell the farm, and, as they were told, "Get into the work." We have been famous for calling people away from the land, when the message is, "Back to the farm."

Many a conscientious Christian does not realize in his rural work a direct avenue to the hearts of men. Upon our physicians is laid the burden of teaching the back-to-the-land movement. Our ministers should identify themselves with a rural movement and lend their influence to help our people into their proper place of work.

"Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive." "Let the harvest be eloquent in favor of right methods. Demonstrate what can be done with the land when properly worked."

HAS THE TIME COME TO LEAVE THE CITIES

IN his Sabbath evening study with the family, Prof. P. A. Webber gave some startling reasons for the back-to-the-country message which it is our privilege to be giving. He and his family were living in a suburb of Tokyo, about twelve miles from the city, at the time of the great earthquake in 1923.

IN the twenty-fourth chapter of Matthew, among the signs of the coming of the Savior, as given by Himself to His inquiring disciples, we are told, "Nation shall rise against nation, and kingdom against kingdom and there shall be famines, and pestilences, and earthquakes, in divers places.

Since the beginning of the World War all these signs have been seen. During the past fifteen years we have passed through the greatest war the world has known, we have seen the greatest famine, the greatest pestilence, and the greatest earthquake. But these are only the beginning of sorrows. We shall see more terrible wars; we shall see more terrible famines, and more terrible pestilences and earthquakes. Unless we have the Lord with us in every act of life, these terrible things that are coming will take us unawares, and we will be lost.

Japan is called the land of earthquakes. There are fifty or sixty active volcanoes belching forth intermittently streams of lava. Sometimes they will be dormant for a number of years. One has been quiet for over a hundred years. It is on an island within a mile of a city of 100,000 inhabitants. So long has it been inactive that a quiet little village has grown up at its base and reached up the sides of the mountain. The lava beds, disintegrating, made a wonderfully fertile soil for fruit raising. Suddenly a great stream of lava, four hundred or five hundred feet wide, issued from that crater and flowed over the village.

WE had been living in Japan for ten years and had grown accustomed to the frequent shakings of the earth before the great quake of 1923. It is no uncommon thing for the earth to tremble as if shaken by some great monster. Visitors from other countries are scared stiff by these tremors, but those who live in Japan grow accustomed to them and think little of them.

The earthquake was announced by a terrific noise. The strongest buildings rocked back and forth and the brick publishing house in the compound where we were living fell in a moment, the bricks scattering in every direction. Trees a hundred feet tall and two or three feet in diameter waved back and forth like a wisp. We had to get on our knees to save being thrown to the ground.

We are told that our buildings should be one story, and so far as possible they should be built of wood. I have never since been in a city with its massive buildings but I have thought of the thousands of our own people who are unconsciously submitting themselves to conditions that they cannot control, for we are told that these cities will yet be swept with the besom of destruction. Any one who was in Tokyo at the time of the great earthquake will never again want to live in a large city. Fortunately at that time we had followed instruction and our headquarters were outside the city of Tokyo.

Yokohama, a city of 700,000, was utterly destroyed. Everything was gone by night; 100,000 were in their graves and the rest were scattered in every direction. Following the earth-

quake, fires burst out in every direction and swept one portion of the city after another. The oil companies had thousands of tanks of oil stored at the waterfront. These tanks crumbled and burst like a paper bag, and the volume of oil spread to the water, a blazing mass of flames, in the midst of the boats in the harbor.

The great naval base that guards the bay of Tokyo had hidden thousands of tons of fuel oil in subterranean tanks, and these went as wisps of straw. Thousands of people were caught on the burning piers at the harbor and were either drowned or burned. Thirty-two thousand lost their lives in a single small area to which they fled in hopes of saving their lives as the flames swept the city. Crowds seething forward, driven they knew not whither, drove one another into the canal and the oncoming crowds walked over on a bridge of dead bodies.

This one earthquake took a toll of between 300,000 and 500,000, with a property loss estimated at five billion dollars. Is it any wonder that we are counselled to get out of the large cities?

That Sabbath day of the earthquake dawned as clear as this day in Tennessee. The sun rose over a city as serene as we are in this service. The day advanced naturally without a thought of impending danger till noon all over beautiful Japan. Then like a thunderbolt from a clear sky came destruction which is beyond description.

Do you wonder that I am settled in my mind concerning the message to get out of the cities?

A SPLENDID SPECIMEN OF WOODCRAFT

EARLY Monday morning there was delivered to the Business Office a homemade desk and swivel chair, really elegant pieces of workmanship from the Woodworking Department of the school.

Several years ago a lumber firm in Nashville asked to purchase a walnut tree growing on the banks of the Cumberland River on the school property. They offered \$6.00 for the tree and were refused. Then it was noised about that someone had threatened to steal that tree. So the Construction Department cut the tree and it was sawn into lumber in the mill on the place.

From that walnut lumber came this splendid five-foot, roll-top desk and the chair to match. It is a veritable beauty, the graining in the wood calling forth comment from all who see it. The drawer pulls and the trims on the chair are made from crotch lumber which brings out the graining in a remarkable way.

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Mr. Standish has been longing ever since he came to Madison to develop the Wood-working Department, but heavier construction work has taken his time. Now with Mr. Anton Williman and Mr. J. F. Youmans, two good workmen in this line, it is the hope to turn out the furniture for the new Administration Building which it is the plan to build this season.

HELP FROM UNEXPECTED SOURCE

THE young people and the workers at the Asheville Agricultural School located out of Asheville, North Carolina, and near the little town of Fletcher, were anxious to have an orchestra. It would be good for the students, and it would open an avenue for community contact that would be desirable; but how could they afford the instruments.

The matter had been talked more than once. Then some member of the family wrote the story of the school and its efforts for the mountain regions of Carolina, to Conn and Company of Elkhart, Indiana, the well-known firm in the realm of musical instruments. Inquiry was made if the firm could help the school get second-hand instruments at a reasonable price.

Word has just reached Bro. Forrest Bliss, member of the Fletcher group, who is now a pre-medical student at Madison, of the surprise they had. The Conn Company sent them two cornets, two clarinets, a trombone, and a flute, splendid looking instruments in good cases, as a gift to the work. The orchestra had no expense except transportation. They are rightly proud of their gift, and most appreciative of the kindness of these friends of Southern educational work.

ITEMS OF NEWS

FOR the past two weeks Mrs. Warwick Scott of Phoenix, Arizona, has been visiting her mother, Mrs. Mary Dittes and her sisters, The Misses Florence and Francis Dittes.

THE service Sabbath forenoon was conducted by Eld. H. E. Lysinger, president of the Tennessee River Conference. His home is in Nashville. He spoke in behalf of the debt relief of the conference work. Subscriptions were taken for the relief books, "Great Controversy" and "Daniel and the Revelation."

WE do not begin to know all the responses to calls for help that are given through the SURVEY, but this week there came a line from one saying, "The SURVEY comes to me regularly and is read with a great deal of interest. Inclosed is a ten-dollar check for the work at Banner Elk." Let others remember the needs of that new educational center and add their mite. See article in the issue of February 8.

TO those who are watching developments in the South the series of articles contributed to *The Life Boat Magazine* by Eld. J. G. Lamson will be interesting. Elder Lamson, chaplain of Hinsdale Sanitarium, Hinsdale, Ill., attended the convention of Southern self-supporting workers last October and at that time visited other places besides Madison. His story is entitled, "Rambles in the Southland," the first of the series appearing in the January issue of *The Life Boat*.

SINCE Colonel Lindberg has been carrying his messages of peace from the United States to Mexico and the states of Central America, those countries to the south of us have seemed to draw nearer to us. But he is not the only ambassador of peace to those lands. For over a dozen years we have watched the growth of a little center of education carried on by Bro. Karl Snow and his wife in Honduras. By quietly working along industrial and school lines, Brother Snow has gained the confidence of influential men who are attracted to the principles of Christian education and are now willing to assist financially and otherwise in the further development of his work at the capital of Honduras.

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He Gives to Every Man His Work

THE children of Israel were living in captivity in the kingdom of Persia. Forces were gathering for the complete extermination of the Jews, and some one had to act, and act quickly. Through the providential leadings of the Lord a Jewish woman had been brought into a place of prominence. She was chosen queen of the empire, wife of the reigning monarch.

When the law went forth for the killing of the Jews on a set day, Mordecai appealed to Queen Esther to act her part. The queen's rights were greatly restricted by the customs of the court, and whatever she did must be done in the fear of God and with no thought of her own safety or convenience. With the fate of an entire nation hanging in the balance, Mordecai made appeal to Esther to rise to the occasion, "Think not," said he to his niece, the queen, "with thyself that thou shalt escape in the king's house, more than all the Jews. . . Thou and thy father's house shall be destroyed."

Then he gave those wonderful words, "Who knoweth whether thou art come to the kingdom for such a time as this?"

From a chapel talk by Dr. E. A. Sutherland.

IT meant something for Esther to be living at that time. It meant still more for her to find herself in the court of the ruling monarch of the world. God knew what was about to happen in that kingdom and He prepared a way of escape for His people. Would the instrument chosen by Him be true to her privileges? This was the question put to Queen Esther.

Esther knew that she was taking her life in her hands when she approached the king. She knew that unless God stood by her and gave her special favor, her under-

taking would fail. She had to settle some things in her own mind. She had to decide whether she belonged to God, and whether or not she was willing to do absolutely what He told her to do.

The decision was made. Esther rose to the occasion. She forgot self in her devotion to the cause of her people. It might cost her life, but she made the surrender, and sent back to Mordecai the answer, "If I perish, I perish."

Feeling that she could do nothing alone, Esther set herself to prayer and called for her people to do likewise. The time was momentous; every energy of God's people

PREPARATION FOR HIS WORK

GOD is not dependent upon men of perfect education. He wants men who appreciate the privilege of being laborers together with Him,—men who will honor Him by rendering implicit obedience to His requirements. There is no limit to the usefulness of those, who putting self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly consecrated to God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way.

—Counsels to Teachers.

should be centered on the work of the hour.

ALL through the history of the world God's people have faced crises in which those who were true to the Master had to make a surrender similar to that of Queen Esther. Joseph and David passed through similar experiences. Paul came to the place where he could say, "For me to live is Christ." His life and thought and every act belonged to the Master. God worked through him.

Until a Christian has found his place, the place to which God has called him, he cannot do the work of the Master with any power. When that place has been found by the Christian, there is no limit to the power that will attend his actions.

These lessons are kept in the record of the Bible for the instruction of God's people in the last days. It is easy for the spirit of selfishness to creep into the heart, and when God is indicating a certain course of action, for us to choose an easier way. The Bible gives the story of many men who were asked to do things that were not of their own choosing. Christians need to form the habit of doing things that are hard, things that call for self-sacrifice. This becomes a test of one's strength in the Lord. There is never a trial so hard as the one just before this complete surrender to the will of the Lord.

THE apostle Paul writing under inspiration, uses the familiar figure of the organs of the body and their arrangement and cooperation as an illustration of the work and relationship of one member to another in the church. Unless each organ of the body knows its place and fills its mission, there is discomfort to the whole body. That is sickness, or disease. The Master grieves over the lack of power among His followers. If our physical bodies were as incapacitated as is the church, we would be better off in our coffins. If the parts of our bodies functioned as inefficiently as the parts of the ordinary church, we would need an anæsthetic to deaden the pain. In the human body the liver never telegraphs word to the brain that it has been working long and hard and needs an advance in wages. Nor is word received from the heart that it can

no longer go on with the work it has been doing; it must find some other place.

THE greatest work of a training school is to teach students how to find their place in the Lord's work. We must have the Spirit of the Lord to find that place. Teachers must be dominated by the Spirit of the Lord and know their own places in the work before they are fitted to guide students into their places, and help them qualify to fill those places.

Some are inclined to wait until probation closes for them before they determine what the Lord would have them do. They do not take seriously the finding of a definite place in the work of the Lord. There can be little power and efficiency in the Christian service of one who is living this half-hearted, haphazard life. It is the business of this school to help its students into their appointed place in the great world of Christian service.

VOLUNTEERS FOR SERVICE

IN the early days of the church school movement when it was a real sacrifice to go into a little church and build up a work along pioneer lines, it was an interesting thing to see young people volunteer for the service. The time was ripe for the work to be started. All too long the children had been neglected. The message was presented to students in Battle Creek College, and one after another offered his services. Sometimes it meant that the young people gave up a cherished course of study. Some who were nearing the completion of a scientific or classical course dropped that work to answer the call for immediate service.

There was a strength to that early work that put it on its feet to stay. Gradually it grew in popularity. Teachers of experience came into the ranks. Churches assumed the burden of financing the schools, and teachers no longer worked for a pittance and "boarded round." But there was something about those early experiences that made men and women out of the volunteers. The lessons they learned have stayed with them. Meet one of them now and he will tell you of the apparent hardships of those days, but in the same breath

will rehearse the growth he made in Christian life.

THERE is another movement now in its infancy which must be fostered by the same zeal on the part of workers. This is the self-supporting work of the South. It is time for a strong layman's movement. The church needs it; the individual members of the church need it. There is no wage to attract one to this work, but there is a wealth of experience that goes to build Christian character.

Self-supporting activities are more varied than the church school movement. There is need in this work of teachers for rural schools,—teachers equipped to the top notch for all-round educational work. There is a crying need for nurses who will give their services to the poor and needy as well as to those able to pay,—nurses willing to go into the hard places, the out-of-the-way places of the South, with their message of health. There is a need that cannot be measured for cooks and dietitians and bakers, to associate in companies to conduct cafeterias and other health-food centers. Farmers and mechanics are called for to man the rural end of these enterprises that have a country base for the workers.

IT is most gratifying to find in the Madison student body a group of students who are willing to go in answer to the calls. Young people are taking the lead. Recently a young daughter who is in the midst of her school work, wrote father and mother a most appealing letter, asking them to think seriously of the calls for volunteer service in a self-supporting unit before taking up any further work in the the world. That letter made a profound impression on the parents.

A young man offered himself for a year's experience as a baker in a place where other young men are carrying heavy responsibilities in a self-supporting center. Before making the final decision to go, he wrote father and mother for their approval. Mother wrote back; "I have given my son to the Lord's work. I rejoice as I read his letters and mark his growth in Christian fortitude. I would not for a moment stand in his way. If God wants him

to serve as a baker, I want him to do the same."

BUT the spirit of the volunteer must not stop with the school. Out in the churches there are hundreds of men and women with aptness for the very work for which these units are calling. There is a blessing in this service. The time has come for a forward movement. We are asking you to think seriously of your own duty at this time. Are you where you ought to be? Are you doing duty to the greatest degree of efficiency? Is there something you should do for the work in the South? Can you be helped into the place the Lord has for you by a term of training at Madison?

We want fifty people of the right sort for this work this spring. This is not a call for those who have never made a success elsewhere. It is a call for active business men and women who will be missed when they leave their present homes. It is a call for those who want the joy of helping build a cause that is due the world. Let us hear from those who are ready to volunteer.

FROM TODAY'S MAIL

VARIOUS messages of courage and inspiration come from readers of the SURVEY, indicating in a measure the trend of thought of lay-members and workers in different parts of the country. There is a longing for greater activity on the part of many, and as reports of work are passed on to readers, it often inspires them to undertake something they have hesitated before to do.

From Ohio, a brother writes from a rural center of community activity: "We are surely thankful for the SURVEY. As lay-members it gives us courage."

A sister living in the same state says: "I see in the SURVEY reference to health foods and health leaflets. I have sold whole wheat bread, but I am not satisfied with my recipe. Please send me your recipe for bread and also any other literature you have on these subjects."

With a donation to the publishing fund, a sister on the Pacific Coast writes: "Wish it were more. Our hearts are with the work in the South, and some day, if God wills, we expect to join your forces as self-supporting workers in that field. Our prayers

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ber 3, 1917, authorized March 26, 1919.

are for the success of the work there.
Surely the need is great."

Another from the West says: "Please
send me THE MADISON SURVEY as I am
much interested in the school at Banner
Elk. I know Mr. and Mrs. Taylor well.
The school at Banner Elk is fortunate in
having such people in charge."

"Every copy of the SURVEY is an in-
spiration," writes one who sends a name
for the mailing list.

"A friend showed me a copy of your
little paper," writes a New England wo-
man, "and I wish you would kindly place
my name on your mailing list. I am in-
terested."

From missionaries in Africa comes
word to cut their present address from the
mailing list, with this explanation: "Our
reason for stopping the paper is that we
are leaving on furlough the first of
March. It will be some months before
we are located permanently. We plan to
spend several months in New England,
so please mail the paper there (giving
address of a friend), and we will have
a good read-up when we arrive. We may
be able to make you a visit during our
furlough period."

A business man watches the progress of
the work of a friend through notes in
the SURVEY and writes the friend: "I
want to let you know how very much I
appreciate the news from your bailiwick
by medium of your little paper, and that
I have planned a great many times a trip
to Madison. It seems too bad that at my
time of life I should not be care-free,
but the cross which you mention fre-
quently in your sermons sometimes rests
heavily on my back, and I would like to
share with you the peace and happiness of
your Tennessee hills."

ITEMS OF NEWS

A PIONEER in the Birmingham cafe-
teria, Mrs. Wilhelmina Holst, is tak-
ing a little rest and visiting her daughter,
Miss Margaret Holst, who is a senior in
the College of Medical Evangelists, in
Loma Lima and Los Angeles, California.

SATURDAY evening the Southern
band entertained the family with a
representation of the Moonlight Schools
of the mountains of Eastern Kentucky.
These schools have played an important
part in general community education for
the older people of the mountain districts.

EVIDENCES of the growing popular-
ity of whole wheat breads are seen on
all sides. Miss Mary Fortner, principal
of Garland School, Little Rock, Arkansas,
who has spent some time in the student
body at Madison and is a booster for rural
school life, writes: "The biggest cafeteria
here is serving whole wheat products, and
numerous other places have the bread. My
heart thrills over your work at Madison."

A HALT at Cumberland Sanatorium,
concerning which you have heard re-
cently, as some of the Madison people
were on the way to Knoxville recently,
found Doctor Whorton and her associates
full of courage and planning for the en-
largement of their institution that is min-
istering to the needs of the people in the
Cumberland Range. Mrs. Lydia Garrett,
who went there recently after some work
at Madison, is filling a long-felt need.

FROM Bro. S. H. Carnahan of Gaston,
Oregon, come suggestions that may be
beneficial to some of our housewives. He
writes: "Let your busy readers know that
vetch seed may be used like lentils, and
they cost only about half as much." This
comes from a section of country from
which we ourselves are buying the school's
supply of lentils, which because of the
long distance, cost us about twelve cents
a pound. He writes further: "One of our
recognized cooks at a general meeting
demonstrated that fresh turnips, thor-
oughly scrubbed, may be sliced without
peeling. This saves time and preserves the
flavor. Tender sweet potato leaves make
excellent greens, cooked as spinach."

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No. 1312

Christian Workers of Full Stature

TO those who are closely associated in what we are in the habit of calling "unit work," that is, close cooperation in little centers of self-supporting activity, the instruction of Paul to the Ephesians has a world of meaning. Paul established a group of centers, converting men to the gospel of Jesus Christ, and then exhorting the believers to be active for the Master. He himself was an untiring missionary, going into hard places, into hitherto unentered fields, pioneering the way, spreading the good news, organizing churches, teaching the believers that their lives should be filled with good works.

After instructing the Ephesians in the work they should do, such as teaching, and ministering to the physical and spiritual needs of those with whom they came in contact, he found some who, although converted, were little more than children. It is the will of the Lord that His followers should be full-grown men and women, but in Paul's day, as in our own, there were those who, like children, were "tossed to and fro with every wind of doctrine."

A child cannot long be held to any one thing. His thoughts flit from one subject to another. His mind is attracted by every passing object. He stays here a little while, then goes elsewhere. He tires quickly and needs frequent change. That is characteristic of child life. It is to be expected of children, but should not be the experience of fully developed men.

THE world is full of men and women who, so far as physical development is concerned, are full grown, but in their minds they are like children of ten or twelve years. When men were taken into the army at the time of the World War, the high percentage of such undeveloped minds was appalling. In the church the same

Dr. E. A. Sutherland to the workers of the Louisville unit.

condition exists. The Lord's work in the world calls for all the talents and faculties of well-developed men and women, but many have had only the experience and development of children.

A person with a man's body but a child's mind is called a moron, or cretin. The arrested development of the mental faculties is due to

some lack of internal secretions. Some of the glands of the body do not function properly. If a child who is deficient in these particulars is properly treated in his early years he may very largely overcome the deficiency. If the thyroid glands are not functioning, extract of thyroid from a sheep will be administered. Science has discovered that it is possible to furnish from outside sources the elements of

several of the glands of internal secretion which have a vital bearing on the proper physical and mental development of an individual. In this way men and women who might go through life undeveloped are enabled to reach a much higher degree of development.

In other words, if the moron is treated early enough, he may develop into a full grown man.

THE Bible recognizes the existence of spiritual morons, children who should be men, and prescribes for them a diet and manner of life that will develop them into men with the stature of Christ. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

This development from childhood to manhood is dependent upon a study of the Word of God and a practical application of the principles of that Word. The Christian who desires to grow must have a keen appetite for the truths of the Bible, and he must put those truths into daily practice. It is for this reason that the Lord outlines for the church a definite work in the world. There is a line of ministry for every lay-

OUR EXAMPLE

CHRIST, the great Medical Missionary, came to our world as the ideal of all truth. Truth never languished on His lips, never suffered in His hands. Words of truth fell from His lips with the freshness and power of a new revelation. He unfolded the mysteries of the kingdom of heaven, bringing forth jewel after jewel of truth.

—*Letters to Physicians.*

man of the church. Some will be farmers for the Master; some will be the Master's mechanics; some will care for the sick, others will feed the hungry. Some will be teachers, some physicians. There is a wide range of work to be done and a place for the natural ability of every member of the church.

When the Master tells us that schools should be conducted on the land, and that agriculture and other trades and industries should be taught, it is that students attending these schools may have the opportunity to develop their mental, physical and spiritual lives according to the pattern set by the Lord. When we are bidden to establish sanitariums, treatment rooms, and cafeterias, it is that laymen of the church may have opportunity to work along lines that will develop an appetite for the Word. With their work and their diet of the Word, they may outgrow their childish ways and become stable men and women in the Lord, men capable of heading an enterprise and staying with it until a definite end has been accomplished.

WE are instructed that every city should have its permanent memorials, such as, medical centers, treatment rooms and places for serving healthful diet. The church should be operating these memorials. When planted, they should be established to stay. They should be manned by men and women who possess the ability to endure hardness and stay with the work to which they have been assigned. A child cannot be expected to stay with a hard job. His inclination is to seek the easy road, but men with the stature of Christ will know their place, and cannot easily be turned aside from their work.

The burden of the work itself, sends men to the Scriptures for counsel and guidance. The work they are doing demands a fresh supply of grace day by day. This exercise and this diet are factors in spiritual development that the Lord sees are needed in the lives of His followers. For that reason He has asked that His work in the world be done by men rather than by angels. Men need the work in order to perfect character that will fit them for the life beyond.

It is well to take stock of our own spiritual condition. If we have spiritual rickets, due to lack of food or the inability of the body to properly handle its food, we probably need more of the sunshine of His grace. In the physical world it has been discovered that children living in the sunlight, and children treated with ultra-violet rays, are able to get from their food elements that are not appropriated by children living in the dark and cloudy atmosphere of a large city tenement.

If as Christians we need to be fed continuously on the doctrines in order to keep us on the right track, we are, according to the apostle Paul, mere children, of whom it is needless to expect the strong work of real men in Christ. But if we have passed the period of childhood, if we are more than morons and cretins, the needs of the Master's work will appeal to us as constructive work appeals to the strong-minded man of the world. We will volunteer to put

across some of the things He has bidden His church carry forward in the world in these days when there is so much need of practical demonstration of the power of the Christian life.

An Apostle of Good Foods

WRITING to the church at Ephesus, Paul said, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love."

Paul, himself a prisoner in the Lord, going where the Lord told him to go, doing what the Lord had for him to do, was acquainted with the needs of units as we call them today in the self-supporting work. When groups of men and women are associated in a work for Christ, they need to take heed that they walk worthy of the call they have received. In their association one with another they need the spirit of lowliness and meekness, longsuffering and forbearance. Otherwise the little unit that should be a power, will break up in disgrace.

As the gospel went to the world in the days of the apostle Paul, the believers were taught to hear the call of God to a definite work. Today, the Lord has a work for every man and woman who hears His voice. It is our business to find the place He has for us individually. It is the business of ministers and leaders in the church to counsel and guide and educate converts that they may find their places and fill them acceptably. Scattered over the whole world as beacon lights in the darkness, there should be hundreds and thousands of groups, or units, standing for the truth, teaching others the message of the hour feeding the hungry, treating the sick, ministering in one way or another as Christ set the example.

PAUL told the Ephesians that some were to go as teachers, some as ministers, some as apostles, or people sent out. The Lord is calling for apostles today, laymen apostles of health. They will be trained as nurses, or as dietitians, or as cooks, or as bakers. All these can go forth as apostles of health, and an army of such

apostles is needed in the self-supporting work of the South.

The apostle of good food, or call him if you will the apostle of health, will be true in his own life to the principles of healthful living. He will choose the right things for his own table, such things as whole grain products, a non-flesh diet, a proper proportion of green vegetables and fresh fruits. He will show temperance in all forms of eating and drinking. Having settled on such a program for his own daily living, he will have taken a long step toward preparation to be an apostle of these same truths.

THE reason for these thoughts on the apostleship of good foods, is that health food work in Louisville is growing, and before long it will be necessary to increase facilities for putting out breads and other health foods. People are asking for these foods. In the past few months the sale of bakery products of the cafeteria has doubled, and the work has only just begun.

Louisville Sanitarium is nearing completion and it is the plan to open to patients the first of April. Physicians are asking when they may send their patients to this rural place for rest and treatment. Equipping this new institution makes it necessary to turn to the Louisville unit a number of workers as nurses, attendants, and cooks. So a call went forth for young people willing to contribute, not money, but their ability to the building up of that work.

When members of the operating committee returned from Knoxville a few days ago, they made a call for an assistant in the Knoxville bakery. Two young men from Madison are now working in the cafeteria, and a third is needed in the bakery.

All this is interesting. When such matters are presented to the student body, there is usually a response. In this case a young man who has carried a real burden for bakery work, a young man whose father is a cook and baker and who seems to have a natural inclination for food work volunteers to go. It is a good experience for any young man, not a cessation of his education but an enlargement of his ability for practical missionary work.

Madison has an organization known as the Southern Band that fosters such enterprises and encourages students to settle upon a definite program of work and study for the Southern field. When these calls come, it is the business of the Southern Band to present the matter to the school as a whole and help in the selection of the proper person to fill the call.

No one questions that airplanes have come to stay. Henceforth travel by air will increase. It is just as evident that the time is ripe for us to do a much larger work than heretofore along the lines of baking and serving foods, through which to give the message of health. The commercial side of the question is not now under consideration, but the missionary side of this work should receive our most careful study.

Out in the homes of Seventh-day Adventists there is an immense amount of latent talent. Men and women who have considered their duty done when they keep themselves alive spiritually, and their names on the church roll, need a broader vision of their place in the world. There is a wide field of usefulness for many in the preparation and serving of the right kind of food. We need apostles of health, such as, bakers, cooks, dietitians, nurses. Where are they? How can we reach and utilize this unused ability? Correspondence is invited with those who are interested.

Gone to Her Rest

ON the morning of the thirteenth Sister Mary Dittes passed away in her home on the Madison school campus. She had been ill for a number of weeks, suffering from the effects of an attack of influenza. Eighty years filled with loving service for a large family of children and with an influence that radiated sunshine to all about her, is the history of the life that has just closed.

Since the death of her husband, Bro. Fred Dittes, at Montecello, Minnesota, Sister Dittes has made her home at Madison with her daughters, the Misses Florence and Frances Dittes. During the last few weeks there have been with her at

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various times three sons, Messrs Henry and Earnest Dittes of St. Paul, and Mr. Charles Dittes of Beardsley, Minnesota, and two daughters from a distance, Mrs. J. R. Thompson, of Northville, South Dakota, and Mrs. Warfield Scott, of Phoenix, Arizona.

Sister Dittes was laid to rest by the side of her husband at Montecello, Minnesota, their home for many years. She slipped away easily, a fitting close of a Christian life full of hope for the resurrection morning when she will rejoin those she has loved and lived for.

Help a Struggling Enterprise

THREE years ago treatment rooms were established in Memphis, Tennessee, by Mr. and Mrs. H. H. Bean. Their first equipment consisted of a portable boiler, fomentation cloths, and a small supply of linen. The way soon opened for them to share an office with a business man who became interested as the result of taking a course of treatments. This made it possible to meet people in a more business-like manner, but treatments were still given in the homes.

In a short time opportunity came to rent a small room which was already equipped for hydrotherapy treatments. The quarters were so small that men had their hours one part of the day and women came for their treatments at other hours. Later another room, also equipped for giving treatments, was rented in another part of the city, and this became the men's treatment department.

The volume of business increased, and finally space was obtained in the new Medical Arts Building at a reasonable rate and a long time lease. Larger space called for more and better equipment which was purchased on the time-payment plan. Some of this has now been paid for from the earnings of the workers and the kindness of friends who have either donated or loaned to the struggling institution. Two items in the equipment may interest readers of the SURVEY and lead some to give further assistance.

The present quarters in the Medical Arts

Building has a department for men and another for women patients. A new electric light cabinet was purchased for the women's department, and for a time a home-made cabinet served the purpose in the men's department. Recently a cabinet which sells for \$765.00 was turned back to the dealers practically new, and was offered to the treatment rooms for \$500.00 with a year's time for the pay; or, a discount of \$25.00 if paid for by the first of June, 1928.

Another item of equipment is an oscillo-manipulator, on which a patient offers to pay one-fifth if the workers can put up the rest.

The young people in the Memphis work are not asking for anything in the way of a wage. They went into that city on the self-supporting basis, but they would appreciate a little help for equipment from friends who may be interested in such activities. The estimate of this work in the minds of a business man of the city may be judged by his words when he told them, "You are doing a wonderful work; really more than your share in helping your fellow-men."

Some who cannot enter this field themselves may want to help the good work along. Further details will gladly be given.

OVER near Monteagle, on the range crossed by the highway between Nashville and Chattanooga, Bro. Loyd Swallen and his co-laborers are carrying on their work. Among other things he is putting whole wheat bread in the hands of the public. Monteagle is a popular summer resort and Chautauqua headquarters and only a short distance from Sewanee, the university of the South. Brother Swallen writes: "Our new oven is installed in the new bakery on our place near Monteagle, and it works fine. I am baking whole wheat bread and oat cookies." And out into the homes of the sick these workers go with their ministry.

THE photogravure section of the Sunday issue of the Nashville Banner gives its first page to pictures of the Goodlettsville Agricultural High School operated under the Smith-Hughes Act, of which Professor Charles Alden is principal and Mrs. Alden is a teacher. In the write-up of this institution special mention is made of the Agricultural training offered. "The High School has recently organized a large chapter of the Future Farmers of Tennessee, and has obtained a charter from the state department. It has a working membership of fifty boys who expect to be future farmers in Tennessee."

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Sharing Responsibility

THE Lord has so arranged things in His work that all the responsibility is not to be borne by a few. All are to have their share. When a select few were sent to take the city of Ai as the children of Israel were beginning the conquest of the promised land, they met with defeat.

The counsel of the wise men, as they talked with Joshua after an inspection of the city and its fortifications, was, "Let not all the people go up; but let two or three thousand men go up and smite Ai." The leader and all his men were mortified beyond measure, and were well-nigh discouraged when those two or three thousand turned their backs on the enemy and ran for their lives.

Then came again the instruction of the Lord, "Fear not, neither be thou dismayed: take all the people of war with thee, and arise, and go up to Ai."

Following this instruction implicitly, brought victory. The victory came not because of numbers. It was a victory because of the blessing of the Lord which follows obedience. The Lord did not need the physical force of that entire people to conquer the enemy, but He did need the hearty support of the minds of all His people. All the people themselves needed the experience of having a part in that warfare. That was a part of their training,

From a chapel talk by Dr. E. A. Sutherland.

of their fitting for a place in the new land to which they had fallen heir.

WE are told that the work of the Lord in these last days will never be a success until lay-members of the church unite their efforts with those of ministers and church officers. All the people must play their part. The work cannot be done by a few select ones.

And yet it has been a custom with us to expect the few to carry practically all the burden of

OPPORTUNITY FOR LAY-MEMBERS

MEN in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment, and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. —*Workers From the Ranks.*

gospel work. Laymen have been educated that they should remain on their farms, raising big crops in order to pay a large tithe and give liberal offerings, while a few appointed representatives carry forward the work of the church. Men with keen business ability are advised to hold their jobs in the world because their wage is needed to support the missionary workers of the church.

Christian men are selling their talents to the world, and attempting meanwhile to silence the still small voice that tells them they belong whole-heartedly in the Lord's work instead of doing their work for the Master by proxy. The missionary-work-by-proxy plan will never bring the end. All the people must arise and have their share of active service.

In order that people of varying talents may have a part in His work, the Lord has linked His work inseparably with the

common activities of life. He wants His people to teach the world how to eat. He has given them a place in the medical world with a gospel of health. He has a place for them on the soil, and asks that progressive agricultural men lead in the movement out of the cities to homes on the land. There is a place for the teacher, the minister, the nurse, and the physician, the dietitian, the farmer and the mechanic.

"Take all the people with thee, and arise, and go up." The people need the character development that comes from active participation in this warfare of gospel work. Leaders alone cannot win a victory. People alone cannot have success. In cooperation there is strength. The Lord is calling for this united advance. It is called the layman's movement.

THE responsibility for the dearth of workers lies largely with our schools. The responsibility for the current belief that laymen should work at home to earn money to support others while they do the Lord's work, lies at the door of our training schools. The educational system has had little to say about the need of cooperation on the part of students and teachers. Teachers are considered the leaders and students are expected to follow. They have little or no voice in the affairs of the institution. Why should they carry responsibility in the church?

When Jefferson stood at the head of affairs of government he sensed the need of an educated common people that could understand and maintain the principles of government by the people. It was for the purpose of perpetuating the principles of self-government on the part of the nation that Jefferson established the University of Virginia, developing there a curriculum that afforded training in the trades. He introduced a system of self-government for the students, and stressed the necessity of cooperation of students and teachers. Through the university education Jefferson was solving a vital problem for the state.

In our schools we are instructed that students and teachers should carry burdens together. Students should be taught to support themselves, to govern themselves, and to bear their share of the bur-

dens of the institution. This is the initial step in the education of a church that will dare to assume heavy responsibilities in a world-wide program of evangelization.

This is the reason Madison has its industries for the student body. It has its system of self-government. It invites the closest cooperation of students with teachers in developing an institution that will send out workers who are not afraid of hard fields. Its missionaries want to go to places that call for all the strength and talents with which they are blessed, with ability to maintain themselves, feed themselves, build their own houses, and provide their own clothing.

There are in the churches some who long for opportunities along these lines. Those who have caught the inspiration of the words, "Let all the people go up," are invited to declare their faith and seek the preparation needed to make successful workers in the vineyard. Madison will do its best to assist them.

A HAPPY RESPONSE

A FEW weeks ago the story was told in these columns of the gift of a number of musical instruments to the Asheville Agricultural School orchestra by the Conns of Elkhart, Indiana. A few days ago a letter was received from the publisher of an Iowa newspaper containing a copy of a letter which he had written to the Conn Music Company after reading the SURVEY article about their gift. That letter will interest you, so we take the liberty of quoting it.

Conn Music Company,
Elkhart, Indiana.

Gentlemen:

Through a little magazine published in the South I learn that your company recently donated two cornets, two clarinets, a trombone, and a flute to a little school located near Fletcher, N. C. I am well acquainted with the work of such schools, as there are a number of them in the South. In fact, I taught in one of them for two years. They are a self-sacrificing people who are doing a good work and are very deserving of any assistance any one gives them, and it made me feel

very kindly disposed toward your company.

As you will note from my letterhead, I am a publisher. In the past my paper has carried some of your news stories, but I had decided to give up the practice as the newspaper associations to which I belong are very much opposed to giving away free publicity. But in consideration of your kindly act toward this school, I want to state that I shall be pleased to carry your news stories in the future. A company that shows such a friendly attitude toward a work of the nature these schools are doing and who at a monetary loss and without thought of repayment, contributes to their success, I feel deserves my support.

GETTING WORKERS FOR THE SOUTH

WHEN students enter the Madison School it is put to them very plainly that they should be in preparation for a definite place in the great harvest field to which the Master is calling workers. However, it is an easy thing for students to center their minds upon the preparation and lose sight of the immediate needs of the field. It is possible for young people to become so absorbed in study that they fail to know when the Master says, Go.

Some very interesting meetings have been held recently over this subject. Doctor Sutherland drives home to the minds of the young people that long preparation is not always the thing that best fits a man for active service for the Lord. Years of study may dampen the ardor of the Christian. A combination of study and work, an alternate period of time in school and a time in active service in a unit, may be the means of strength and growth.

There has been organized a Southern Band consisting of young men and women who are especially concerned with filling the calls for workers in our own immediate field. Vesper services last Sabbath were conducted by this band. It was evident that the Spirit of the Lord was moving upon the hearts of the young men who spoke of their attitude toward the work God is urging upon us, and their willingness to answer calls.

"In the Old World there is a body of water known as the Dead Sea," said one of the young men. "It is a dead sea because it continually receives but gives nothing. It is a sea without an outlet. I have been in this school ten months. I have listened to the stirring appeals for workers, and to the instruction given in no uncertain way concerning the duty of Christians to know their place in the Lord's work. I have been convicted that I should answer some of these calls, not far-off calls, but needs that are right at hand. I do not want to be like a blotter that absorbs until it is good for nothing but the waste basket. I have determined to offer my services.

"I have found that one of the best ways to reach the human heart is to approach a man through his appetite. I am interested in the food work, in the preparation of healthful foods for the market and in the cafeteria work. I entered the school with medical work in mind, but I have reached the conclusion that some of us can serve the Master just as well as cooks and dietitians as we could as physicians.

"The work in these units cannot be carried wholly by the faculty. It is the privilege of the student body to get under the load. I believe the students should adopt these units and see that they are properly manned."

A note of courage was sounded by Professor Webber who has seen service for fourteen years in the Orient. He spoke of "the wonderful privilege students have in this school of combining their mental preparation with a period of service in an enterprise here or in some other section of the South. Do not count it wasted time to work in a unit. I know of no better preparation for the work you have ahead of you. The man who plans to be a physician can profitably spend some time in actual work for humanity before taking his training as a physician. He will make a better physician by so doing.

"It is not right for two hundred students to have the privileges of the Madison School while these heavy burdens of the outside work are carried by a few. Some are so lightly loaded that they rattle. It is the lightly loaded man that finds

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time for criticism and faultfinding. One can always find things to complain about if he is idle, but let us get to work. The Doctor can talk these things from the rostrum day after day and accomplish little unless our own hearts respond that we are ready to answer the call. The Spirit should shove some of us out. The Lord needs our help, but the point is that we need the experience of the work much more than He needs us."

It was a rousing meeting and a number of young men and women offered their services. This led to an organization to bring in others to take the place of those who are called to go elsewhere. Madison itself has a heavy program. It has a family of three hundred to teach, to feed, and provide for, a sanitarium family of fifty or more to care for, and when some leave, others should be ready to step in and fill up the ranks of the student body.

Out in the churches there is latent talent that should be utilized. Hundreds are vaguely looking for a place, but the glamor of the world is still partially binding them to the real opportunities ahead of them. A period of time in school should awake them and set their feet in the right road.

Men and women of experience are needed, not children, not youth without purpose, but consecrated men and women who are ready to give their time, talent—all for the good of the cause.

What can we do to swell the number of volunteers for service? Think seriously of your own need of preparation and write for information concerning student life at Madison.

ITEMS OF NEWS

ON the nineteenth a little son arrived in the home of Dr. and Mrs. Lew

Wallace. Doctor Wallace is a member of the Madison Sanitarium staff of physicians.

ANOTHER thousand baby chicks arrived at the Poultry Department this week. These are White Leghorns. Earlier Bro. L. H. Starr, the head of the department had a thousand Barred Rocks that are doing remarkably well.

WITH the opening of spring, a building campaign has begun on the school campus. The foundation is in for a twelve-room cottage in the sanitarium area which it is planned to have ready for patients by the first of June. Patronage at the sanitarium has been good all winter and at present the capacity is taxed.

TREATMENTS in the city treatment rooms and meals in the city cafeteria are uninterrupted although the workmen are remodeling the building, enlarging the serving quarters of the cafeteria and finishing the rear of the second floor of the building for the men's department of the treatment rooms. These added facilities were made necessary by the increasing patronage of both cafeteria and treatment rooms.

IT is always a pleasure to have with us Dr. George T. Harding of the Columbus Rural Rest Home. Doctor Harding stopped for two days on his way home from New Orleans where he attended the annual meeting of the College of Physicians. Doctor Harding is a member of the Board of Trustees of the Rural Educational Association, and has a keen interest in the efforts of the training school as well as its related interests in other places.

THE output of the Madison bakery is on the increase, and the baker, Bro. John Ewaschuk, is enthusiastic in the training of young men as bakers to meet the growing demand for men capable of giving the public 100 per cent whole wheat loaves. Mr. Ewaschuk spent a week with the Knoxville unit, studying the situation of the bakery problem there and assisting Mr. L. M. Crowder, the baker in charge. On his return to Madison, Purnell Swartz from the school bakery, went to Knoxville to assist in the bakery business.

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The Fountain Head School and Sanitarium

Public Sentiment Favors Rebuilding

By B. N. Mulford

SINCE the fire that destroyed the Fountain Head Sanitarium so many words of encouragement have been received from friends that we cannot but believe that from this loss the Lord will work out a great blessing. One of the recent indications of this was the invitation to appear before the Commercial Club of Portland and the Chamber of Commerce of Gallatin.

At the Portland meeting we had the privilege of laying our work before a group of business men. A resolution was passed, placing the entire membership of the club back of our effort to rebuild the sanitarium. It was further voted to give this matter special attention at their meeting on March 27, when we are asked to lay out more in detail the work that we have before us.

The Gallatin meeting was held Monday evening, March 19. Through the personal effort of Mr. George Glick, Doctor Dunklin, Mr. Edd Albright and Mr. Thomas Baskerville, arrangements were made so that almost the entire evening was given over to the consideration of our proposition. These gentlemen asked that we bring two or three of the Portland business men with us that members of the Chamber of Commerce might see how the folks at Portland feel regarding our work. Seven men

instead of only three drove down. They were Mr. George Venters, president of the Farmer's Bank; Mr. Linn Austin, lumber dealer and vice president of the Commercial Club; Prof. D. P. Smith, superintendent of the school; Prof. Dewey Hunter, Charles Boren and Mr. F. H. Key. These men did much in their individual and public talks to encourage the Gallatin men in behalf of our work. We had also Drs. E. A. Sutherland and Lew Wallace from the Madison Sanitarium, and Mr. H. E. Standish, Madison's architect.

YOU will be interested to know that Gallatin is one of the historic towns of the Middle South. During the Civil War, the court house was used by Union soldiers as headquarters and prison. The desk now used by the presiding judge is the same that was used in those days when Colonel Harrison, later President Harrison, presided in military affairs. The public square is on the main thoroughfare from Nashville north and east, and over this spot Andrew Jackson passed numbers of times as he made his trips by coach from Nashville to Washington when he was the nation's president.

Our meeting was held in the mansion of the former governor, William Trousdale,

ADVANTAGES OF THE RURAL SANITARIUM

SANITARIUMS should be established in the midst of the most pleasant surroundings, in places not disturbed by the turmoil of the city,—places where by wise instruction the thoughts of the patients can be bound up with the thoughts of God.

—Counsels on Health.

who was elected governor of Tennessee in 1849, and served two terms. In 1853 President Franklin Pierce appointed him minister to Brazil. At his death Mr. Trousdale left the mansion to Mrs. Trousdale and later she turned it over to the Daughters of the Confederacy. For a number of years it has been used as a community club house in which different city organizations hold their regular meetings.

The company was led to the spacious dining room on the second floor by Mr. Edd Albright, editor of *Sumner County News* and president of the Chamber of Commerce. Seventy-five men stood around the table as Doctor Sutherland returned thanks. At the close of the meal chairs were formed in a semicircle about the fireplace in the east end of the room. President Albright made a few remarks about business matters in general, then called attention to the burning of the Fountain Head Sanitarium. He expressed regret at the loss sustained by the community, and stated that some men from the institution, a number of business men from Portland, and Doctor Sutherland and others from Madison Sanitarium were present and had some matters to present. He called upon Mr. B. N. Mulford.

AN outline was given of the work that has been done by the little institution up in the hills during the past twenty years. Records show that hundreds of boys and girls have received an all-round education at the school, and that the sanitarium has done a great deal for the relief of human suffering. The institution has been the means of bringing thousands of dollars into the county.

There was need of more room before the fire, and Mr. Mulford was at that time out in the field raising funds for that purpose. The fire cut his work short, and now building from the ashes will call for a greater outlay of means than was planned for in the former enlargement. Letters from former patients and from donors, and words of encouragement from business men and doctors, all encourage building on a larger scale. The board is willing to do this, and plans to begin very soon, but it is pledged not to incur debt, and available funds are limited.

The next speaker was Doctor Sutherland who explained the value of schools and hospitals conducted in rural locations. He told of his close association with the Fountain Head enterprise and of the co-operation of the Madison institution with the work on the hill. Referring to the fire, he stated that from this loss he believed would come an institution of higher type than was before possible. He called attention to the location of the Fountain Head Sanitarium as an ideal place for the sick and worn.

Referring to sanitarium work at Madison, Doctor Sutherland said that the institution had not only conducted a school and sanitarium but has been the means of establishing a number of other enterprises for the care of the sick and afflicted in other sections of the South. He told of the purpose of Madison to provide the things the people need for comfort and health, out in the country, away from the unnatural environments of the city. He expressed a keen desire to see the Fountain Head institution built up as an attractive place for the education of youth and a medical center for those needing attention and care.

Mr. West of the Fountain Head School spoke of the kindly cooperation of the business men of Gallatin at all times but especially since the fire. He referred to a meeting held in a little country school house a number of years ago at which Mr. Albright presided, and a speech which he made in favor of a new survey of Douglas Gap. "It was largely the result of that talk," said Mr. West, "that we have that splendid winding road from the valley to the top of the ridge four hundred feet above."

Improving Agricultural Conditions

THE next speaker was Mr. Venters of Portland who recalled the dedication of the Fountain Head School building when Doctor Sutherland made the address. After the service the visitors walked over the farm which, Mr. Venters said, was no farm but just a pile of clay. He said he felt a deep sympathy for Mr. West and Mr. Mulford if they tried to make a living from that soil. "But," he continued, "these men have shown us the way to do some-

thing with our ridge soils, that brings surprising results.

"They held agricultural meetings on their own farm, bringing together hundreds of men to study soil conditions. They had field demonstrations to let us see. They showed us what lime will do when we knew nothing about it. They planted an orchard of five hundred peach trees. The rest of us sat back and smiled, but later men came many miles to buy peaches from that knob, peaches that fairly melted in your mouth. None of us believed it could be done, but these men did it. Now we have a peach-growers association and Mr. West is its president. One hundred acres will be planted to this fine fruit this spring."

Mr. Venters spoke most kindly of the work of the sanitarium, stating that he knew from personal observation that many people entirely without funds have been nursed back to health at this place. He referred also to a number of cases of men and women of means who sought this little place because of its efficiency.

An Educational Center

IT was Prof. D. P. Smith who spoke in clear terms of the duty we owe the youth as well as the sick, and of his unhesitating desire to see the institution at Fountain Head rebuilt to the highest degree of efficiency. "My life work as a teacher must ever put me beside those who are striving, as I think the men and women of Fountain Head are striving, for the education and betterment of the boys and girls and their parents."

Pledging Support

THE county agricultural agent, Mr. W. E. Schmidt, was asked to read a resolution that had been prepared, but before doing so he had a few words to say. He said that he had not been long enough in the county to have any part in the earlier agricultural ventures, but from the farmers of the Highland Rim he had gathered the story of the part played by the men and women of the Fountain Head School, and it is his unbiased conclusion that the agricultural advancement of the farmers about Fountain Head and Portland is due largely to the efforts of

the men connected with this institution. He then read—

Whereas, The Fountain Head School and Sanitarium, a corporate institution in Sumner County, has been in our midst for nearly twenty years, doing a work which we recognize, has aided much in the education of boys and girls, not only in the rudiments of education but also in practical lines of agriculture, animal husbandry, fruit growing and woodcraft;

And recognizing also that this institution has been active in the matter of good roads and better farming, having held many public efforts for the study of agricultural conditions in order that the farmers of this county might receive more and better returns from their work;

And knowing also of the work that the sanitarium has done to help those who have gone to its doors in ill health; and knowing also of the recent fire that entirely destroyed the sanitarium building;

And being informed by Mr. F. F. West and Mr. B. N. Mulford, officers of that institution, and others from near Fountain Head and Portland, that it is the plan of the management to rebuild on a more extensive scale, and a type of building in keeping with the progress of the time, where the sick may be cared for; and having every confidence in the managers of the institution, and desiring to see it made stronger and better in every way, therefore,

Be It Resolved, That the Chamber of Commerce of Gallatin, Tennessee, in regular meeting assembled this 19th day of March, 1928, do hereby give our unqualified endorsement and moral support of the plans and purposes of the Fountain Head School and Sanitarium.

SIGNED: Gallatin Chamber of Commerce.

AT the close of the reading Mr. Thomas Baskerville, attorney of Gallatin, seconded the motion to adopt the resolutions, then spoke most earnestly in behalf of the Fountain Head Sanitarium. In part he said:

"I have heard you talk of the good roads of our country, and that is right; we must have them. You have talked of advancement in the various lines of agricultural achievement. This is good; I would not cast a dissenting note. You have called attention to the possibilities of animal husbandry, and this is right. We are proud of our county in all of these necessary lines, but I want to ask you tonight, What use will we have for any of these things unless the men and women of our county are vigorous and in health? The greatest waste of America today, the greatest waste of the state of Tennessee, the greatest waste of Sumner County, is in the health of its citizens. With all of these efforts which you have mentioned, we must have an effort which will bring the health of the men, women and children of Sumner County to the highest possible standard.

"And here we have, right in the midst of our great county, an institution that has been doing

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this work for many years. I admire the way these men have worked. They have said little about what they were doing. They have been buried back there in the wooded hills, satisfied to do what they could to ease the pain and cure the disease of those who came to them, whether they had money or not; and I want to tell you, gentlemen, that in all these twenty years that I have been actively connected with the criminal court of your county, not once have these men darkened its doors.

"We have no hospital of any kind in this county, except the one which now lies in ashes. Let us respond to the call from these men in stronger terms than a mere resolution. Let us dig right down into our pockets for the hard cash, in order that there may be built back there in the country a thousand feet above the sea, back there where the air is pure, where the breezes blow unpoluted by the germs of the congested cities,—let us build there an institution in keeping with the progress of the times, where our own sick and worn may go and be directed in the ways of health."

When the question was called for, a unanimous vote was cast in favor of the resolution.

For all of this we are thankful, and we believe it will mean much for the future of our work.

OPPORTUNITY FOR STUDENTS

AFTER reading the article on the Fountain Head School and Sanitarium we expect to hear that the hearts of some are stirred to enter work of this kind in the Southland. Fountain Head activities represent a work that ought to be in operation in hundreds of places. It is a work for laymen of the church.

Such activities call for consecration. Selfishness must be weeded from the heart before one finds real joy in such service. But that must be done before one has a right to the kingdom of heaven.

In order to fill a place in a school or sanitarium in some rural section of the

South, many who have good native ability find themselves in need of training. Some should be nurses. For them Madison offers a good course of training.

Some should be teachers; others, health-food workers; others, farmers or mechanics, or office workers, or financiers. For all these Madison has a practical training! Prospective physicians can here obtain the pre-medical training.

It is spring time. A heavy building program is on at the school. This means work for a number of carpenters and mechanics. If a young man wants to be in school next fall, let him enter this spring and work up a labor credit for next year's school expenses.

This is the busiest time at the sanitarium, in the treatment rooms, and in the cafeterias. In the units there is need of trained help. If the Lord is impressing your mind that you should have a more active part in the gospel work of the world, consider seriously the matter of training, and let Madison help you.

Students should be at least eighteen years old. They should be Christians with a settled conviction that their lives are to be spent in missionary work. Let such send for information concerning the school.

ITEMS OF NEWS

FOR a week or more Mr. J. V. Hale of Eugene, Oregon, has been visiting his wife and two sons, one son a patient at the sanitarium and the others members of the school family. This was Mr. Hale's first contact with the institution. He is a man of wide experience and expressed his appreciation of the educational principles of the institution.

WHEN the tailor from Mexico who was with the school last year, found it necessary to return to his native land, it looked for a time as though those who have been interested in developing this industry were doomed to disappointment. This week the department was reopened by the arrival of Bro. and Sr. Steen Jensen of Nevada, Iowa, who have come South to assist Madison in the training of workers.

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Put on the Whole Armour of God

WRITING to the church of Ephesus, Paul described the life of Christians as a continual warfare, a fierce struggle between the forces of right and the rulers of darkness. It is a contest that tries men to the limit, and has to do not only with things of earth, but with principalities and powers, with the rulers of the darkness of this world and with spiritual wickedness in high places.

It is futile for a man to attempt to stand against these forces in his own strength. He is told to put on the whole armour of God, not a piece of the armour, the head piece, or the breast plate, but the entire armour, for all parts of the body need protection. "Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."

No argument is necessary to prove that we are in the midst of a conflict. Every Christian knows that. Every man of the world is conscious of it. The vital question with the Christian is whether he has on the armour that makes him safe in the midst of fighting.

A CLASS of students were asked if they had on the girdle of truth. Some said they could not tell. Others thought possibly they had it. Still others hoped they had the belt about their waist. Is it to be guess work? Should men who are in the

Master's work hesitate over the question whether or not they have on the armour, the belt of truth about the loins, the breast-plate of right doing, and their feet shod so that every step is in the line of Christian activity?

WHAT SHALL WE DO

GOD'S messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that He carried on. Opportunities are opening on every side. Press into every providential opening.

—An Appeal to Laymen.

This is a positive experience. It is not guess work. It is an experience that must be taken by faith. It is an every-day affair. The armour can not be put on once a week, and worn on special occasions, like a cloak that can be slipped on and off

at the wearer's fancy. He who enters this warfare and arms himself for the conflict must expect to be active rather than passive. He is told to prepare to stand before the winds that blow from all directions. It is not a sit-down job. Heart and hand and head are all concerned. It is a whole-hearted service for the Master that Paul is describing.

THE man who is wearing this armour is bidden to pray always. A student confessed that he did not know how to pray always. Sometimes he was too busy to think of prayer. To pray, he needed to seek a quiet and secluded place. When he prayed he thought of heaven and tried to picture the things above. But the apostle tells us to pray in the midst of the conflict, to pray with the armour on, and when the winds of strife are blowing the fiercest.

Christ told His disciples that the kingdom of heaven was within them. When a man's heart is right with God, the kingdom of heaven abides in his heart. It is not difficult then for him to think of heaven when he prays, for he is accustomed to living in the atmosphere of heaven. The man who is doing daily such deeds as the Master Himself performed, will carry with him always the spirit of heaven.

The man who in this sense wears the armour of God will consider where his time is spent and the type of work in which he engages. How can a Christian engage in the sale of tea, coffee, tobacco, meats, condiments, spices, when the law of health forbids the use of these things? Should one man in the church sell these things and another man conduct treatment rooms to cure the ills occasioned by the use of these things?

PAUL is calling men to the life of an apostle. When Christ met the fishermen by the sea of Galilee, he bade them leave their nets and follow Him. When the call came to Matthew as he sat at the receipt of customs, he gave up his worldly business and became wholly absorbed in the work of Christ.

The nearer we approach the end, the greater will be the intensity in the world and in the work of the Lord. Christian men will throw themselves into the work assigned them with the same ardor that Christ carried His work. It takes that to finish the work assigned to the remnant church. Many who thought they knew the times and were to have a part in the closing work will awake too late to find that while they slumbered, while they held to their worldly business for a few more years, the work of the Master moved on beyond them and they will never be able to catch up.

Some are pictured as standing in the market place waiting to be set to work. They make the excuse that no man has hired them. But this excuse will not save them. They are told to find their own job; to set themselves to work. The fruit in the vineyard is ripe and ready to harvest. If they have not been given a place in the

regular way, let them find a place for themselves.

"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."

A SABBATH SCHOOL RALLY

THE vesper service Friday evening and the hours of service on Sabbath were devoted to a study of Sabbath school methods and problems. If true to the name of school, the gathering of the young and the old on the Sabbath for a study of the word of God should at least equal in interest and in results the work of the day school. A great deal of time and attention is given to methods of teaching in the day school. In order to meet standards in the educational world, institutions of learning are obliged to equip laboratories, furnish libraries, and provide the best possible means for study and investigation.

Speaking of the Sabbath school, "Gospel Workers" says: "Few teachers seem to understand the importance of this branch of the work. The modes of teaching which have been adopted with such success in the public schools could be employed with similar results in the Sabbath school, and be the means of bringing children to Jesus and educating them in Bible truth."

Object lessons, pictures and blackboards should be employed. In other words, the laboratory method of teaching should be introduced into Sabbath school work. Teachers should be trained for their work. Classes in methods should be conducted for the teachers by those who are skillful instructors.

These are some of the thoughts presented by Miss Frances Dittes and Dr. Blanche Noble.

THE hum-drum method followed in some Sabbath school classes is responsible for the meager results and the lack of interest on the part of pupils. The Bible is full of intensely interesting matter for students of all ages, provided it is rightly presented by a teacher who is himself alive and putting those truths to the test in his own life.

A demonstration class was conducted, the young men coming without Bibles, without having studied the lesson, and with no experimental knowledge of the truths Paul was endeavoring to teach. The teacher apologized for not having studied her lesson, and then spent the lesson hour asking questions verbatim from the "Quarterly," making no use of the Bible and requiring little or no thought on the part of the students. In ten minutes the teacher had exhausted her resources, and the students had learned little or nothing. One might have thought the demonstration an exaggeration of facts had it not been for the comment of a young woman in the audience, who said, "Mother, that is our class exactly."

Then followed another demonstration class in which the teacher stood before her class in an attitude of expectancy, full of the subject of the lesson. Every student carried his Bible. That each one had been studying was evident from the quick response, the desire to express thoughts rather than answer in monosyllables, and the alertness of each member.

Practical lessons were drawn, laboratory methods of presenting truth were practiced, and the teacher classified facts and riveted thoughts in the mind by use of the blackboard. The lesson was studied in the language of today, and translated into activities with which the students are themselves familiar.

Then followed a comparison of the methods of the two demonstrations and a general discussion of the value of the Sabbath school in the lives of the young people if they are taught according to the methods that Christ Himself followed, namely, that of personal interpretation and of practical application to the daily life.

THE five points of attainment, or goals, of the Sabbath school, were given by Bro. R. F. Wood, secretary of the Sabbath school division of the local conference. These five points are—

1. Every member of the church a member of the Sabbath school and every child of every family a member also.
2. Regular and prompt attendance.
3. Daily study of the lesson.

4. Personal spiritual work on the part of each member.

5. Liberal donations for the support of the work.

As a training school for Christian workers, Madison expects every student to take an active part in the Sabbath school. The character of the work done in Sabbath school has a bearing on the general standing of the student. Students are encouraged to equip themselves for teaching, and a class in methods of teaching is conducted each Sabbath morning.

ALL ABOUT THE PLACE

THE workers of the Mountain Sanitarium, Fletcher, North Carolina, write of their good courage. The sanitarium building addition is nearing completion, spring work in the sanitarium and on the farm is opening, and everybody is full of activity.

FROM the Chase Nurseries of Chase, Alabama, came a large box of shrubbery with the compliments of the company. This also is very much appreciated. Mr. Henry Chase who is acquainted with the work of the institution through a stay at the sanitarium, is largely responsible for this generous gift.

THE sixteenth annual conference of Southern Mountain Workers was held in Knoxville, March 20-22. Mr. George McClure, Madison's representative at the conference this year, gave the faculty a report of this very interesting meeting. President Hutchins of Berea College gave the opening address under the title of "Bridge-Building," referring to the efforts Berea and other mountain workers are making to bridge the gulf that has separated the mountain people from the world of progress. Educational, industrial, and health topics were ably discussed by representatives from the Russell Sage Foundation, the State University, the American Missionary Association, Maryville College, The American Red Cross, Lincoln Memorial University and others who are face to face with the great problem presented by the Southern mountain section of the United States.

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AN acute attack of appendicitis put Prof. P. A. Webber in the hospital this week. This interferes with his class work in the pre-medical department and with his Bible class teaching, but we are glad to report that he is making a good recovery.

YOUNG people having mechanical skill and desiring to enter school, may have work this summer, the wage to apply on fall school expenses, because Madison has a heavy building program for the summer. A twelve-room cottage is in the building in the sanitarium area, and the Administration Building is a part of the summer program. It is an opportunity for students of the right sort, and correspondence is invited.

AT the close of the annual meeting of the American Junior College Association, held in Chicago, March 12-14, Dr. Blanche Noble and Mrs. E. A. Sutherland, representatives of Madison, returned by way of Columbus, Ohio. While in Columbus they visited the Doctors Leonard and Yolanda Brunie at the White Cross Hospital and Doctor and Mrs. Harding at Worthington, Ohio.

IN answer to a request made some time ago for bulbs and shrubbery for rural school centers, Mr. N. W. Talbott of Longmont, Colorado, sent Mrs. Scott three boxes of iris. He writes: "I wish I were able to furnish The Layman Foundation a supply of good shrubbery and vines. I hope to send some dahlias later, and next year I shall try to send some good gladioli bulbs. I am interested in the Southern work."

FOR a number of years the Highland Rim about Fountain Head and Portland, Tennessee, has been producing strawberries in carload lots. The story of

"Growing and Marketing Strawberries on the Highland Rim," written by B. N. Mulford of the Fountain Head School and Sanitarium, appears as a five-column article in the March 9 issue of *The Portland Herald*. The turning of tobacco land into strawberry fields is an interesting development of that section. In the last five years, Portland, Fountain Head, and a few other towns in their community, have shipped 2200 car loads of berries, 400 crates to the car, bringing to the community \$3,500,000.00. One or two sentences from Mr. Mulford's article are enough to show what the dwellers on the rim land are doing in strawberry raising. "One man at Portland received a check of \$2,500.00 from his five-acre patch of berries. In 1919, a hard-working farmer had two and one-half acres of first-year berries. His check for that year was \$3,700. There is wealth in the soil, not only for those who are seeking the money, but for those who desire to carry forward the Master's work on a self-supporting plan.

JUNIOR college problems which year by year assume larger proportions in the educational world, were the main topics of study at the recent annual meeting of the American Association of Junior Colleges, held in Chicago. Mrs. E. A. Sutherland and Dr. Blanche Noble attended as representatives of the Nashville Agricultural Normal Institute. They reported a very profitable meeting. An experiment in junior college work is being conducted in connection with the Wisconsin State University, in which class recitation is giving way to teacher-student counsels. Students are thrown largely on their own responsibility as to study and research. Teachers spend from eight to ten hours a day with groups of students, guiding and directing them in their individual study. Another test of educational methods, somewhat different from the established program, is being made at Riverside, California, on the plan of six weeks in class alternating with a period of equal length devoted to manual education. Many reasons were presented at this conference in favor of the four-year unit for the high school and a four-year unit for the junior college.

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Dignifying the Common Duties of Life

THERE was a divine plan to be worked out before the world when the Son of God came to this world as a child in the home of a poor family in the land of Judea. He might have been otherwise born. He might have spent His early years otherwise than as a carpenter, the son of a carpenter, in the little town Nazareth; but in so doing Jesus was demonstrating divine principles to the world and the universe.

The reason for this manner of life, and especially for the manual labor part of His program, is beautifully given in the following paragraph:

"By precept and example, Christ has dignified useful labor. From His earliest years He lived a life of toil. The greatest part of His earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived, going to, and returning from, His humble toil; and ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored."

Every piece of work that the Master touched was done with precision, an example to all other workman of the standard all should seek to attain. Christ as

a laborer day by day in the shop with His father, on the buildings of the town in which He worked and lived, was assisting in the support of the family of which He was a part. He set an example in that

as well as in the fact that by His personal experience with humble duties He was dignifying all the different lines of work that are necessary to the comfort and well-being of the human race.

THIS experience on the part of Jesus was not a thing distinct and apart from His ministry as

the Savior of the world, for He was as much the Savior when He walked the streets of Nazareth and worked in the shop of that little town as He was later when He fed the thousands on the shores of Galilee. Jesus put the same spirit into His manual duties that He put into His teaching and His work as a physician. In it all He was going about His Father's business.

With the example of the Master before them, all laymembers of the church should approach the common duties of life with reverence. They should seek to have a part in things that really need to be done, adding dignity to every work that their hands touch. When they do this, they are following in the footsteps of the Lord. They become ministers in His name, not

WHERE LAYMEN CAN WORK

SERIOUS times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord, and with persevering energy carrying them out. More depends upon consecrated activity and perseverance than upon genius and book-learning.

—*Industrial Reform.*

perhaps ministers from the pulpit, but ministers to the necessities of the world. This is Christianity. This is the work of the church today. This is the thing that will hasten the coming of the Master to complete the history of the world.

IN the controversy between right and wrong, manual labor has been pictured as drudgery. The educational systems of the world have strengthened this idea. Head jobs are sought in preference to hand jobs by the majority of people, and it has been taught that the intellectual are above hand workers. Parents give their children an education hoping that it will raise them above the necessity of daily toil that has been the lot of the fathers and mothers. Children should be taught to love work, not to dodge it. They will love it when father and mother and teacher put real dignity into it, and when the children are taught to see the divine side of labor.

There has been given to the church in these last days a program of humble work that affords an opportunity for the masses to do as the Savior Himself did during those first eighteen years of his manhood. The world needs the gospel of health, and it turns naturally to laymen of the church to give them the food they should eat, the treatments they should have when sick. The world needs the help and inspiration of educated farmers who will demonstrate the wealth of the soil, and through their crops preach eloquent lessons for the Master. This, too, is a work sometimes called humble, but which laymen of the church are privileged to do in the name of the Lord, and for which they will receive a rich blessing in both temporal comfort and spiritual development.

A host of men and women, also, have been trained for lives of usefulness before they learned of the love of the Master and the necessity of living and working for Him. When converted, these men and women need not necessarily give up the work for which they have been trained. If they are skillful as stenographers, bookkeepers, cooks, salesmen, farmers, or mechanics, they need not throw away that knowledge and skill. There is still work they can do, using the ability they have

acquired, but turning it into new channels for the upbuilding of the work of the Lord.

Christ was a carpenter. He wants men skillful with tools to work in His cause today just as He Himself worked and as He chose skilled workmen for the tabernacle building in the days of Moses. Builders can be the Master's builders. It is a mistake to think that conversion necessarily takes a man entirely away from the lines in which he is proficient. That is a delusion of the enemy to hamper the work of God in the earth.

LET the farmer when converted, consecrate himself and his farm to the work of the Lord. Let him gather about him other men and women of ability and build a center for the care of the sick, or a school for the education of the youth. That is the natural way for schools and sanitariums to develop. That makes of that farm a rural base for activities through which the truth may be taught.

Let the salesman when converted use his ability in persuading people to buy literature that breathes the truth, or foods that bring health. Let the mechanic do something besides work for a wage. Let the accountant and the typist put their energy into enterprises that will herald the truth of the day. The Master did all this.

In the early days of His ministry the picture is given of the temptation Christ had to meet along this very line. The devil spread before Him all the face of the earth, offering Him all kinds of remunerative work and worldly honor and position, if He would but give His time and energy to service for the world. Christ turned His back on all these. He chose the lines of activity through which He could picture heaven to sinners of the world. He asks us to follow in His steps. He had skill; He had ability; He might have been a keen business man or a professional man with a world reputation. Instead, He gave all His ability to teaching, healing, feeding. Any man who farms for the Lord, teaches for Him, cooks for Him, builds for Him, nurses for Him or in any other way ministers in His name, is as truly in the Lord's work as is the minister the in pulpit.

HERE we have the thought expressed as He would have us look at the matter:

"Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labor, in merchantile and scientific enterprises."

It is for these reasons that we are calling upon women who already know the science of good cooking to consecrate that ability to the Master and help in serving good food. We are calling for farmers and mechanics who have made a success of their work to assist in the spread of the gospel through enterprises of a self-supporting nature that attract men to the gospel.

We are asking for the assistance of teachers, medical workers, office men and women, in a great layman's movement for the forwarding of the work of God in the world. Come with your ability; come with your skill; come with your devotion, and let us hasten the work that lies at our very doors.

FROM BANNER ELK

THE workers at Banner Elk, North Carolina, are happy over the cooperation they have received from friends who learned of their needs. They are really in the mountains and are making a brave struggle to get their school on a good basis for community work. This has been their first winter, and so far they have had little opportunity to earn anything.

The interest on the government loan on their land, \$245.00, falls due the first of May and they hope to have help on this that time. This is causing them some anxiety just now. Of their gifts they write:

"After the article appeared in THE SURVEY we received \$10.00 from a friend in Ohio, \$15.00 from another in Maryland, \$150.00 from one in California—all for seed; and the Henry Field Seed Company of Shenandoah, Iowa, sent a large assort-

ment of garden seeds. Another seed company has given us a twenty-five per cent discount on seeds. The Healdsburg, California, church sent us a 200-pound box of things, and they are sewing now on quilts, curtains, dresser scarfs, and other furnishings for our Rest Home. The Dorcas Society of the Mountain View church sent a big box of clothing, some money to help paper and paint the rooms for the summer, and \$6.50 to apply on freight for things from California.

"Eld. W. C. White sent us nearly two hundred pounds of books and writes that he has more to send. Friends in Fresno sent us raisins and prunes."

These, say they, are not all their blessings. "From half of our thirty-five sheep we have had thirty-two lambs. We lost but three although they came in mid-winter. The other half will come this spring."

They have one hundred twenty-five sugar maples on the farm and are making maple syrup and sugar for sale. These are but glimpses of the experiences of a group working hard to make a successful community center in a section of the Southern mountains that is calling for help. It is such a pleasure to know that friends at a distance who may not be able to connect personally with such efforts, are ready nevertheless to assist with money, and supplies of different sorts. Remember that government loan on which interest and a part of the principal must be paid the first of May. Every little helps. Send what you can and altogether try to make it \$245.00

RURAL SCHOOL OFFERINGS

FOR a number of years it has been the custom to present the needs of the rural schools of the South to the churches of this country once each year, soliciting funds for equipping and helping the workers.

The General Conference has prepared readings for the occasion this year and one Sabbath in April is to be given to this subject. As you may have time, read the instruction given us concerning the operation of schools in the South, for the mountain people and also for the colored people.

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age provided for in section 1103, Act of Octo-
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Consider what it means for groups of men and women to give their lives to these enterprises in out-of-the-way sections. In many cases they have left remunerative positions in answer to the call for workers in more needy places. The Master has told us that hundreds of others should be doing a similar work. Let us assist these men and women who are on the frontier in this work. Be liberal in donations of money. It will be used for the erection of school buildings, equipping school-rooms, providing facilities that help the workers in their problem of self-support.

The story of the school at Banner Elk, North Carolina, is fresh in your minds. Those who are conducting that work came across the continent from the Pacific Coast. They are well-known to some of you. They are a type of workers who in other schools and rural centers of the South will be thankful for your assistance.

MADISON representatives of the Louisville operating committee returned from the month-end meeting at Louisville and Pewee Valley base for city work, with a good report. The workers are full of courage and ready to put all their energy into the development of a new phase of their work. For a year or more they have cared for a few patients, but now the new building containing treatment rooms, a surgical department and a number of rooms for patients, is finished, and patients are already coming. Local physicians are friendly and have been waiting for the opening of the little rural sanitarium.

ONE of the sanitarium guests, Dr. F. O. Barz of Bethesda Hospital, Cincinnati, has been reading "Men of the Mountains," by A. W. Spalding, his interest in the educational work being

aroused by the school activities at Madison, where students are trained for rural school and rural sanitarium work. Sanitarium patients are free to visit all departments of the school, to attend the services of the institution, and many of them become deeply interested in the cooperative work-and-study program of the place.

SATURDAY evening the family was entertained by the city workers, the students and teachers who are conducting the vegetarian cafeteria and treatment rooms in Nashville. The program consisted of a day's round of duties and experiences at city headquarters, given in six acts. The opening scene was morning worship hour following immediately the arrival of the workers from the country base at Madison. There was shown the making of the daily menu, the marketing problem, the busy hour in the kitchens as food is prepared for the noonday meal, the types of customers who patronize the cafeteria, some coming for relief from physical ailments, "a misery in the stomach," as one man explained, and some happy and optimistic because they believe that right living makes clear brains. The visiting nurse discovered a sick woman and led her to the treatment rooms. Groups of patients met in the reception room, came to reduce their overweight, some in search of added weight, and some for relief from aches and pains. It was an interesting presentation, because the actors were not play-actors, but merely repeating for the benefit of the public what they are accustomed to meet every day in their combined business and school life. It was realistic, natural, and spontaneous, and the audience responded enthusiastically.

AMONG visitors of the week are Mr. Wilfred Funk, Mrs. Funk, and their little son Peter, of Montclair, New Jersey. Mr. Funk, president of Funk and Wagnalls Company, publishers of *The Literary Digest*, is a brother of Mrs. Iida Scott, who is a member of the Madison School faculty.

"FOR a number of years the SURVEY has visited our home. We are interested in the message it brings, and want to help bear the expense of publishing. We are inclosing a check for a small amount, wishing we were able to do more," writes a friend from the Northwest.

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Rural School Day at Madison

THE fourteenth of April was the day set aside by the General Conference for the churches of the United States to study and solicit funds for the rural schools of the South. Madison was fortunate on that day in having present a group of men and women who are engaged in the rural work, and who in speaking gave a testimony straight from the heart and out of their daily experiences.

THE CALL OF THE SOUTHLAND

GOD 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 land and to build humble cottages for themselves and their neighbors."

Doctor Sutherland, who opened the service, referred to the plan of the Lord that every church should look after the education of the children in its midst. There was a time when we did not assume this responsibility, but year by year the system of church schools has strengthened. It is a recognized part of our present church work.

There is another burden that should be assumed by the church, and that is represented by the mission school, the community center in a rural district, that carries the gospel of right living into the homes through the children. These schools may be far from other schools in backward and neglected districts, or they may be in the shadow of other institutions. In either case they have a mission of their own. By dealing with the practical side of education, by connecting daily life with schoolroom duties, by teaching the Bible and health principles, these rural schools have a place

of their own and are not infringing on the rights and privileges of any other institution.

Twenty-four years ago Madison was founded as a training center for rural

school teachers. Public schools in the mountains of the South were fewer in number than they are today. Brave hearted men and women went out in those days to establish schools. It took the courage of pio-

neers to meet the situation. The problem of self-support was ever before them. As the years have passed, the medical work has been linked with these rural schools as a means of support for the workers and as an added means of helping the people. In nearly every school some sort of medical missionary activity has been added to the agricultural and home economics work of earlier days. There has been a lull in the rural school work while the medical work has been gathering impetus, but we are approaching a new era in the rural school movement.

Some have said that the time for the rural school has passed, but others who are in closest touch with conditions say with conviction that there never was greater need of the rural school. So long as time shall last there will be standing room for consecrated teachers, farmers, and medical workers, whose combined efforts make the rural school.

There is room in this work for hundreds of consecrated teachers who are qualified to act as community leaders in health and education. As faith in the Scriptures wanes, and children are turned to the world and away from the truths of the gospel, there are parents who seek out the little schools for their children where the Bible is the rule of life. As the cityward movement grows stronger; as the bread lines increase and men's hearts are failing for fear of the things they see coming, teachers who love the country and the simplicity of God's ways for men, will be sought out as saviors of the situation.

The rural school should be a refuge in times of trouble, as the schools of the prophets were a refuge for the distressed in the days of Samuel. The problem of the school grows more difficult. Teachers to maintain their positions will be compelled to qualify to meet state standards; but that need not stop the work. We must prepare to do under difficulties what God has bidden us do, and we must do with far greater zeal and power under these difficulties what we have been neglecting in the past.

The Value of Permanent Community Work

AMONG the very early members of the Madison School to enter the rural work was Bro. B. N. Mulford. He and his wife and Bro. and Sr. Forrest West located on the Highland Rim near Fountain Head, Tennessee, on a farm thought by the neighbors to be of little value. As a result of their untiring efforts, there has developed a rural school and a health-center that has very materially affected the entire community. In part Mr. Mulford said:

WE are living in an important time in the Lord's work. If we can learn from heaven how to stay by the job assigned us, the Lord will see that our work grows and that we have more and more responsibility laid upon our shoulders. If we are inclined to dodge responsibility, the Lord will see that we are brought face to face with the same proposition until we learn our lesson, or else drop out of the reckoning.

Some of us are so anxious to see the results of our efforts that we do not have patience to wait for a plant to grow. There is a natural law of growth in schools and sanitariums, just as you find it in the plant world. The Savior tells

us to watch first for the blade, then for the ear, and later for the seed upon the ear.

Twenty years ago some of us thought time was too short to warrant setting out an apple orchard. I think often of the experience of the prophet Jeremiah when his people were facing the Babylonian captivity. He knew that the bondage would last seventy years. Others prophesied that it would never come; or, that coming, it would be over in a very brief time. Others could see no end to the slavery if it once fastened upon them.

In the midst of his own tribulations, Jeremiah, then in the dungeon of the prison, sent for a nephew, ordered him to purchase a piece of property in the name of Jeremiah. The deed was recorded, and hidden away. Jeremiah bought this land as a witness to his faith in the promises of God that Israel would be returned to their land at the end of the seventy years.

When we established a school at Fountain Head, some of us hesitated to set out an apple orchard. We put out a few apple trees and planted five hundred peach trees, because peach trees bear fruit in a few years, while it is seven years before an apple tree comes into bearing. That peach orchard has lived its life, and we are replanting the peach trees. The apple trees are bearing, and the apple orchard has been enlarged, not because we lack faith in the word of God or the hope of His return, but because we read that the Lord wants a permanent work established in these communities. For miles in every direction the people look to us for leadership in the growing of crops, in the making of roads, in the teaching of the children, and in the care of their babies. You cannot have this leadership if you are ready every little while to pull up stakes and move on. It is a big work that has been given us, and often our eyes are only half open to our opportunities.

We are told to live as though the end were coming tomorrow, and to work as though we had an eternity before us. May we catch the vision and act.

Meeting Community Needs

FOR the past year Mrs. E. A. Jenks, has been in charge of the Fountain Head school, assisted by her son, Mr. Ronald Jenks. Of her experiences she said in part:

My heart and mind are with the young people. I have spent years in the school room, but this is my first experience with the rural schools of the South. As I read of the work while we were living in the North, I was always much interested in it.

I find the work similar in many ways to the denominational schools, but with added burdens and responsibilities. We have a wonderful opportunity to deal with the children in their homes. The highland people have not been affected by the wave of distrust and unbelief that has swept the larger centers of our country.

They still have a simple faith in the Bible that is beautiful and refreshing. Mothers will say, "I want my children to be always in your school, because you teach the Bible."

One group of children come a long distance through the woods, past other schools that give good instruction in the three R's, because their parents want them to get the spiritual training of the little school by the sanitarium. They want our specialties.

Many of these children make wonderful advancement. I have seen some enter who could scarcely read. Their written work was a mere apology for a letter, but in a remarkably short time I have seen those same children get an almost perfect grade on their work. Groups of students will visit homes to hold meetings with people who are interested, and it is a pleasure to have these young people express their desire for Bible instruction.

Parents sometimes send us children that cannot be well handled elsewhere. We have had them come in with fire arms and a spirit to "paint the town red." But they yield to the influence of the school. They are quick to grasp truth, and I have heard these same children at a testimony meeting tell how glad they are for the privileges of the school; how they want to be made to mind; how they wish they might always stay with the school. Intemperance becomes temperance, and crime tendencies disappear.

These experiences are most encouraging. I know of no broader field for the teacher. These schools touch all sides of human nature. We do not try to push things on the little folks. They are eager for all we have to give them. Their habits change. They give up hog grease and tobacco. They carry home their lessons in healthful living and their Bible stories. Mothers tell us what pleasure they get from the stories of the Bible which their children repeat after school hours.

We are told that after our publishing houses are closed; after our ministers are silent, we shall see the children from our schools teaching the truth. I am glad of the opportunity I have to plant seeds of truth in these young minds, and I shall always cherish the experiences I have had in rural school work in the South.

A Young Man's Leadership

LAST winter a member of the pre-medical class volunteered to answer the call for a teacher of the children at Lawrenceburg, Tennessee. This was Mr. Berwyn Lawrence, a Western boy whose heart had warmed to the Southern educational problem. Readers of THE SURVEY have already had a picture of the school conducted temporarily in an old farmhouse on the top of a hill, and by reason of its exalted location being called "the high school." Facilities were limited, but

that students and teachers were equal to the situation was evident from the report given by Mr. Lawrence, a part of which we repeat:

ONE purpose of the rural school is to get the message of truth into the homes of the children. I found a certain prejudice in the minds of some of the older children, who evidently started out to test me out. They were watching my reaction to their behavior, but in the course of two or three months I saw the hardest of those turn to be leaders in good things. Perhaps the teacher was after all the greatest gainer, for he had learned a wonderful lesson in self-control.

Some of the children come to school with the little brown ring about the mouth that indicates snuff dipping. Some never heard a Bible story. Their minds were dull from tobacco and other bad habits. But day by day as we studied the Bible stories, and they learned to repeat these stories in class, I found that they were taking the stories home to their parents. They were taking home the principles of right living that these stories taught, for we discussed the matter and decided that principles of truth to be of any value must be lived.

One of the boys was led into a discussion with older minds, and came running to me one day with the statement, "I'm in a pinch. Help me out with some Bible principles."

When a father tells son that he would rather see him in a pool room or the dance hall than following the teachings of the little school, and son decides for himself to go the way of right, it means commendable strength of character on the part of that young fellow, and shows that it is worth while for a teacher to make the effort and spend his time with these children.

Each Wednesday after school hours, it became a custom for a group of boys to come to my room for counsel and study. We read the Bible together, had prayer, and talked together of the problems we had to meet. It is wonderful what can be done in a school when a few are started in right lines. Some have taken a very definite stand to keep the commandments of the Lord.

We held a parent-teachers' meeting, and we have seen the first prejudice melt from the hearts of parents as they learned of the work their children were doing. One father who at first objected, later rode his horse down to the meeting to tell us how pleased he was to have his boy in school. We organized a missionary society for the community that was attended by a number who were not in school.

We did not have much of a school building, but it is not the building that makes the school. One day a little fellow had been cross and spoke harsh words to me. He went home, and the next day when he came back to school, he put his arms around my neck and with tears asked to be forgiven. That amply repaid me for the trials I had been passing through.

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

A new school building has been planned. Five hundred dollars has been promised from the Rural School Fund, The Layman Foundation has given \$1,000.00, and others have donated various sums, and this summer the building is to be erected, not far from the Lawrenceburg Sanitarium and Hospital, and it is to be a community center for educational work.

It Is the Life That Tells

A HEAVY burden in the school at Fountain Head has always been carried by Mrs. Mulford, although as the work has developed along medical lines, her time and attention has been given more and more to sanitarium work. Mrs. Mulford added her testimony concerning the value of the rural school.

Each school day the children of that school spend two of three hours with the heads of departments, either with the housekeeper in the kitchen or laundry, or with the farmer or shop man. In these practical duties the children are taught some of the things most needed in their homes. "Our influence over these young folks, and the value of what we teach," said Mrs. Mulford, "is not measured by what we know of the subject matter, but by what we are in our daily lives."

Mr. Forrest Bliss, a member of the pre-medical class who has spent a number of years with the Asheville Agricultural School and Mountain Sanitarium, near Fletcher, North Carolina, told of the rural community school conducted by the workers in this enterprise. That school is recognized as a real community benefit. There is an attendance of from thirty to thirty-five from neighborhood homes. The daily teaching of the Sabbath school lesson in the little school has had a wholesome influence on the students and leads them to attend the Sabbath school.

The county recently put up a splendid school building with all modern facilities, including bus transportation. Two men of the community were talking. One told of the fine school house where his children were going. The other said he appreciated the new school and all it offered, but since the Bible was not taught there, he preferred to send his children where they can have Bible instruction. So he is sending them to the little mountain school.

This school is closely associated with medical work at the rural base. It comes in contact with the agricultural work of the place, and in the city the workers are conducting a vegetarian cafeteria and treatment rooms. It is the judgment of Mr. Bliss that the mountain people are qualified by nature to do these different lines of work when their hearts are converted. "One of the strangest things is the reluctance of our people to lead out in this type of missionary work, for it holds wonderful opportunities for the faithful teacher and nurse."

Does It Pay

CONSIDERING all the effort that is required to conduct these rural centers, does it pay? Those who testify as the result of personal experience extending over a period of years, say, "It certainly pays."

Rural communities have been transformed as the result of the teachings and practical demonstration of the school workers. Tobacco crops have given place to strawberries and vegetables. Good roads are the result of the agitation and work of these schools. Houses once unpainted, now assume an entirely different aspect of order and upkeep. Diet is changed for the better. The store of canned foods in the cellar testifies to a change in garden standards as well as an alteration of eating habits.

The physical instruction in the school room, the care of physicians, the eradication of hook-worm disease, and the general betterment of health in the community, all bear testimony that the rural school conducted by conscientious Christian teachers is a material benefit to the community.

But the influence goes far beyond these details. The lives and teachings of these groups put a mould on human thought that lives through the years. From that memorable talk given in the early days of the rural school movement in the South, entitled, "Words of Encouragement to Self-Supporting Workers," we quote:

After advising many to establish schools and other centers for missionary work, those who give themselves to this work are admonished, "Say not: we cannot afford to work in a sparsely settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes." . . . "What! cannot afford it? You cannot afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it."

The reward for the sacrifice and effort put forth to do this work comes largely in the development of an internal strength to go anywhere and do anything for the Master. That is the immediate reward. Then in the kingdom, when the redeemed are gathered home, "Some will come to you, and will say, 'If it had not been for the words you spoke to me in kindness, if it had not been for your tears and supplications and earnest efforts, I should never have seen the King in His beauty. 'What a reward is this!'"

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Get the Benefit of the Sunlight

WE have passed through the dull and cloudy season of the year, and everything in the growing world is responding to the sunshine. The cows are out in the pasture feeding on the newly grown grass. They are producing milk that is well loaded with vitamins. The chickens seek the open, and should be allowed wide range. This is not only for their own good, but for the good of the egg-eaters. If we are wise we will eat only those eggs that have been laid by hens that are living in the sunlight.

A great deal has been learned of late about the vital element in foods known as vitamins. There are foods and foods, and some foods that look very good. Foods that have much value if properly produced or if eaten under proper conditions, do not give full value when eaten by people living under wrong conditions. For instance, it has been discovered that children living in a dark city tenement and children living in the clear sunlight of some rural home may eat identically the same food with different results. The country child will get from the food what the city child fails to obtain from the same food. That is because a child in the sunlight is able to appropriate from the food

From a chapel talk by Dr. E. A. Sutherland.

taken into the stomach some elements that make for growth and health, that the child living in the clouds is not able to appropriate.

This is one of the ways the Lord has of teaching mankind the value of the home. He first chose for the human race. When He planted the garden in Eden, it was because then and forever on this earth a garden, or a farm, is the best place for man. It is the place for physical health; it is the best place for growing boys and girls to develop mental and spiritual

COME OUT IN THE SUNSHINE

THE only hope of better things is in the education of the people in right principles. Let physicians teach the people that restorative power is not in drugs, but in nature. Disease is an effort of nature to free the system from conditions that result from a violation of the laws of health. Unhealthful conditions should be changed, wrong habits corrected. Then nature is to be assisted in her efforts to expel impurities and to establish right conditions in the system.

—Ministry of Healing.

health. It is a life-giving environment.

THIS idea of vitamins is becoming better known to the common people as well as to scientists. For many years cod liver oil has been prescribed for certain diseases. Its virtue has been known, but not fully understood. The cod-fish feeds on a smaller fish which in turn gets its living from a sea plant, or algie, that is very rich in vitamins. The little fish is saturated with vitamins, and the cod has the ability to store these vitamins in its liver. Then men press the oil from the cod's liver and use it to supply a lack of vitamins in growing children. The child gets the vitamins from the codliver oil all right, but he might get these same vi-

tamins more direct from vegetables grown in the sunlight. And again he might appropriate vitamins from foods not so rich in vitamins, if he himself lived more in the sunlight.

Such diseases as rickets, scurvy, beriberi, and Pellagra, are called deficiency diseases, because they result from an improverished diet, a diet lacking in vitamins. Canned foods, and foods that have been highly processed, are apt to be low in vitamin value. The vitamins are often destroyed in the process of preserving. It is a wonderful blessing to be able to grow one's own garden, a greater privilege than many really understand.

Sunlight is essential to health. Many people who do not have access to sunlight are compelled to resort to treatment with violet ray and ultra-violet ray in a laboratory, when they might better get these same life-giving rays in the open, direct from the sunlight in their own gardens. Light is a wonderful oxidizing agent. It is necessary for the proper assimilation of the food we eat. The rays of the sun are also germ destroyers. If we are living in the sunlight we will get much more from the food we eat than the man who lives and works without sunlight. The skin should be tanned by the sun.

During the spring, summer, and fall, let us plan to live a part of each day in the out-of-doors. Eat milk from cows that run in the pasture and are fed on growing things. Eat only those eggs that are laid by hens that live in the sunlight and have fresh-growing food. Eat fresh vegetables and fruits. Follow the injunction of the Scriptures to work enough to make the body perspire, and the health is bound to improve.

LIFE IN A SCHOOL ON A FARM AS SEEN BY A STUDENT

By Rozella Stout

IT was a balmy spring morning. Far and near could be heard the trill and chirp of birds as they caroled praises to their heavenly Father.

From a hilltop on the school farm many interesting sights could be seen. Far to the

south, the mellow earth was being turned to the sunshine as a plowman slowly made the rounds of the field. Near by the orchard, like a billowy white cloud, attracted attention by its wealth of blossoms; and on nearer approach, the hum of the bees was easily distinguished from other sounds of nature.

Everywhere green peeped up through grass blades and flower stems, offsetting the yellow of dandelions and the brown, sear leaves of the old year. Somehow, it brought to mind the words of the wise man, "For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land; the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell."

A quiet walk through the school grounds on this spring morning revealed a prevailing silence in the vacant streets. The occupants of the cottages were up and away, busy with their daily tasks, or, intent on acquiring knowledge, were assembled in the classrooms.

WHAT, you may ask, is the advantage of a school on a farm, and a sanitarium connected with it?—Much, every way.

In the first place, the Lord ordained that man should live in the country. He made no provision for city life. That was Cain's idea. God placed Adam and Eve in a garden to learn the lessons He wanted to teach them. Their work was there, their life, their all.

The Savior came there to talk and walk with them. Joy and peace and happiness was their portion until Satan came in. What God established as a principle will endure forever. He wanted man to dwell close to nature, and still down through the ages that is His plan. We are told that "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."

"At creation, labor was appointed as a blessing. It meant development, power, happiness."

Nowhere can a perfect round of labor be carried on as it can be in the country. The mental, moral, and physical natures receive a healing balm from the out-of-doors, where the student gradually grows in strength to cope with the problems of life.

"The youth need to be taught that life means earnest work, responsibility, care-taking. They need a training that will make them practical men and women who can cope with emergencies. Let the children and youth learn from the Bible how God has honored the work of the every-day toiler."

IN a school and sanitarium situated on a farm, there are opportunities for these lessons that God would have us learn. If the mind has become dreamy because of an artificial life, or from reading unreal and fanciful tales, nothing will give it a healthy tone so quickly as the practical duties which must necessarily be performed in such an institution.

Those who are sick and come to us for help, find great aid to health in the fresh air, sunshine and wholesome atmosphere of the country. Nurses who yield to the healing virtue of a simple, consistent life, are prepared to impart life-giving truth to their patients. That which is lived out in the Christian life has a convincing power all its own. It is a compelling power in favor of right principles.

The children of Israel, we remember, feared to go up to possess the land of Canaan. The ten spies said, "We came unto the land whither thou sentest us, and surely it floweth with milk and honey, nevertheless, the people be strong that dwell in the land, and the cities are walled, and very great; and moreover, we saw the children of Anak there."

If it is the will of God that schools be established in the country, in a land flowing with milk and honey, surely we should go up and possess the land. The children of Anak may be strong, the cities may be great and walled. These represent difficulties and sacrifices that must be made, but let us go up at once and possess the land; for we are well able to overcome all these difficulties.

STUDENT OUTSIDE ACTIVITIES

BY PAUL A. L. BLACK

THE best of the best in school life is found in doing Christian service for those around us while in training for still greater work. The student thus engaged finds untold blessings. A different spirit controls his mind when he is doing something for his fellowmen. The fruit of his efforts may not be seen immediately, but in his own soul there is a quick response, a desire for service, greater willingness to do this last great work. He catches a view of the great layman's movement as he sees others who are in training going out from week to week, spending a few hours in an effort to lighten some one's burdens.

The Outside Activities Band at Madison is a unit all its own. Teachers and students cooperate in this important work. Each Sabbath morning at seven o'clock the band meets to receive reports of work that has been done during the week just past, and to plan for the future. Here words of instruction are given the young people that they may learn to do efficient work.

Sunday morning a small group of students conduct a nearby Sunday school. The people are anxious for the Madison students to help them. It is a pleasure and a great opportunity for us to work with these good neighbors.

In the afternoon another car of workers leaves for Nashville. The first place visited is the county workhouse. Here we find one of our greatest opportunities. The inmates are there for only a short time, and a ready response comes from them. They feel the need of the Savior, and many, with tears in their eyes, express their determination to follow the Christian pathway in the future.

One man felt very much the need of help, and asked if it were possible for him to see his wife. One of the workers brought his wife from the other side of the city. It was a touching scene. The man was freed and is now caring for his family, and his wife is deeply interested in our work.

Books and papers are left for these men to read as they have the opportunity there that they might not have elsewhere. Later we keep in touch so far as possible with those who are interested.

One of the most enjoyable events is the story hour in the evening with the children. What greater privilege could we ask than to tell a group of fifteen or twenty children stories from the Bible as they sit around eagerly drinking in all that is said. Before the car of workers reaches the house, the children can be seen running to and fro, shouting, "They have come! they have come!" It is a joyous welcome. Older ones also show their interest by listening to the Bible stories told in a simple way.

Thursday some of the near-by neighbors are visited. A small tabernacle was erected by a local storekeeper. He did this with his own money, and then invited our young people to

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lead the prayer meetings. It is good to see the
friendliness and interest of these people.

An elderly lady who lives close by became
ill. She was visited for some time, treatments
were given by our nurses, and finally she joined
the church. The student body finance these ac-
tivities so far as possible, and surely the Lord
is blessing the work we are doing.

 AGRICULTURAL NOTES

By A. J. Wheeler

THE Fruit Department is rejoicing
over the acquisition of a grape horse-
hoe which eliminates most of the hand
work. In the past this has been done
largely by calling the family out on what
was known as "an early morning drive"
for an hour's work with the hoe before
breakfast. The vineyard now occupies
eight acres. Two and one half acres of
vines which will bear for the first this year
were put on trellises during the winter.

The recent frost did much damage to
the tree fruit of this community, but ex-
cept for an occasional variety, the school
orchards will bear a light crop this year.

THE Poultry Department has been
steadily developing under the leader-
ship of Bro. L. H. Starr. This spring he
has built four circular brooder houses from
the staves of an old silo. These houses are
on runners which make it possible to move
them at pleasure, and each house accommo-
dates five hundred chicks. It is interesting
to watch the rapid development of the
young chicks. Already the cockerels are
reaching marketable size and will be sent
off to market. Brother Starr has been able
to raise 100 percent of the chicks. That is,
the loss has not exceeded the extras that
came with the lot of baby chicks sent out
by the hatchery.

ITEMS OF NEWS

FRIDAY evening April 20, 1928, we
had the pleasure of hearing Elder
Sanderson who is visiting all the churches
in the United States in the interest of the
Review and Herald. Among the things
of interest which he told us was that
ninety percent of the workers came from
Review reading families, and that practi-
cally all of those who lose their vision and
forget their call come from families who
do not take the *Review*. In one church,
visited by him, only nine out of a mem-
bership of several hundred were taking
the church paper. This condition in our
churches, he believes, is the cause of the
Laodicean state of our people.

He told of one mother who reared seven
children on a Texas ranch, educating
them with the aid of the Bible and the
Review. When enquiring as to what each
of these children is now doing, he found
every one of them in the work somewhere
in the wide harvest field. Surely the
Review was worth its weight in gold to
that mother.

As a result of Elder Sanderson's visits
to the schools and other institutions, the
students and workers in practically all
of these places will have the *Review* as a
weekly visitor to their rooms. Perhaps
this is the thing that is needed to turn the
minds of our young people to the finishing
of the work the Master has given us, for
statistics do show that those who are
regular readers of this "Girdle of the
Church" remain true to the high calling
we have in Christ Jesus.

ARE there any members of the family
interested in summer school? Mad-
ison's summer quarter opens the first of
July. Information will be sent upon re-
quest. The school is open to Christian
men and women who wish to train for
missionary work. Those interested in rural
school work, agriculture in connection with
education, medical missionary activities,
and health-food work, will find here some
things to their liking. Send for a calendar
of the Nashville Agricultural Normal In-
stitute, Madison Tennessee.

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Prayer Necessary in This Work

THE absorbing thought in the minds of many is, What can I do to be saved? How shall I pray that my sins may be forgiven? Until these questions are settled, and settled right, there will be no power to bear fruit for the Master. Certain fundamental questions must be clear to us; there must be a settled conviction that we are right with the Lord, and that we are in the place God wants us to fill; then time will not be lost in questioning or in repining. Then we will be ready for advanced moves in the work of the Master.

Paul met men and women who were unsettled on some of these points. They had to repent often, and as often be forgiven. They had to be fed on milk, when he knew they ought to be ready for a strong man's diet. They had to be taught first principles when they had been long enough in the way for God and man to expect more of them.

The same thing is true in the lives of some today who profess to be Christians, people who have had every reason to know the Lord, and should be leaders and teachers. But from time to time they have to be revived. They are in danger of losing their life and vitality. They grow cold and have to be warmed. The Master does not expect much fruit from followers who have this experience.

From a chapel talk by Doctor Sutherland.

WE should be able to settle once and forever that the Lord loves us, forgives our sins, and has made a covenant with us to guide, and protect, and instruct us in the way that we are to go. This is the way to line up for progress. Settle fundamental relationships with the Lord, then go ahead with the work He assigns you to do.

Prayer is our means of communication with the Lord.

Prayer is not to change the mind of God. Prayer is to bring us into harmony with the mind of the Lord. Certain conditions must be met in order for prayer to be answered. Prayer cannot take the place of duty. We need to examine closely the deed of trust which we present to the Lord. When we approach Him with a note to be cashed, we need to know whether or not we have fulfilled the conditions that make that note payable.

If we are disobeying the commands of the Lord, we are bringing to Him a note without meeting the requirements for cashing. Doing, as well as asking, is one of the conditions in all the relationships of man with the Master. Many have not the living faith that makes it possible for them to fulfill their part of the contract. That means lack of power in the Christian life. That is the reason for failure to get answers.

"Pray without ceasing" is the divine command. With all our work we need the

STRENGTH IN PRAYER

GOD is our tower of strength. As you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace.
—Steps to Christ.

spirit of prayer. Many of us feel impelled to look after our own welfare. We plan and devise, but pray little. We have but little trust in God. We present to God His promises, and want Him to fulfill these promises to us, when by so doing the Lord's name would be dishonored. Let us find out what the Lord wants us to do. Do you have something very definite to pray about? Is there a definite question in your life that should be settled and settled right? Tell the matter to the Lord, not twice, but many times. Persistent prayer will indicate that you really want something, and that you cannot easily be turned aside.

I have had a desire in my heart all through this week of prayer, that God will make very clear to us what He would have us as a school do to meet certain conditions that we are facing. We do not want to make a wrong move. We cannot afford to make a mistake. Some grow over-anxious and nervous. Some lose heart when the way seems dark. Some do not go beyond the point where they pray, "Lord, forgive my sins."

We must go beyond this. We need the assurance, the faith that when we ask, the Lord will guide us in the way we are to go. Before God answers our prayer, He may ask what we are willing to give up for His sake. What are we willing to do? When a young man faces a matter as vital as whether or not he should train as a physician, that question should be the subject of definite prayer in his life. As that question is settled with the Lord, His whole life may be shaped up in harmony with the mind of the Master.

Whatever may be our position in life, if we surrender our all to His service, He will be our guide, protector, and friend. If in our ignorance we make mistakes, He will not leave us. If I am going to serve Him, then I need His constant guidance. By prayer I open the door of my heart to the entrance of the Holy Spirit which is the divine guide and instructor.

ville recently. For thirty-five years Doctor Grenfell, an Oxford student and London physician, has been laboring for the hunters, trappers, and fishermen of Labrador. In 1892 he was cruising along the coast and discovered the distressing condition of these people. In describing the experience he said:

"I couldn't see the value of gathering money in a conventional medical life already sufficiently supplied with surgeons. What good was money? What pleasure in it? These people needed me, and I needed to work at something that needed doing."

That is the spirit and the philosophy that has led to the establishment of six hospitals and a number of schools and orphanages in the "Far North Country." In his visits to this country he is looking for recruits for the work in Labrador, and he finds them. He says, "I have never yet asked a man what he believes. . . . What a man does is important—not what he believes. Christianity is more needed for this world than for the next. Christ was not primarily concerned with the next world, but with service in this one; and medical service, or any other, that supplies a need and helps the world to be better, is essential Christianity."

Doctor Grenfell has spent the most of his life among the natives of Labrador, stamping out epidemics, such as, scurvy and beri-beri, which are due largely to under-nourishment and lack of balanced rations. He is helping solve the problem of poverty and teaching the natives some industries. Of his search for workers he says:

"I go to Harvard or other universities occasionally and ask for volunteer workers in Labrador, for boys who are willing to pay their own expenses in the work, and the response never fails. So far nearly a hundred of the boys I have trained in Labrador have come to the States to complete their education, and have returned to labor for nothing in the situation that calls to them for aid."

MEDICAL MISSIONARY WORK OF DOCTOR GRENFELL

THE well-known author, and physician-missionary to the Labrador coast, Sir Wilfred T. Grenfell, spoke in Nash-

A STEP IN ADVANCE, A NEW DEPARTURE

BY ANDREW J. WHEELER

IN the early days of the Madison School when the family was small and the

enterprises few, the work of the Garden Department was not extensive and there was only man help to do much of the work. As the family grows and the work increases, and school duties expand, taking us to the classroom for half the day, we find that we can not handle the large spring task of setting strawberries, sweet potatoes, and tomatoes in the usual way without getting very much behind with the work.

At the present time we plant two acres of strawberries, four to six acres of sweet potatoes, and the same amount of tomatoes each year. Strawberries have been planted for this year. Weather conditions were favorable, yet with the help allowed us for this work, two weeks were necessary to complete the task. Potato and tomato setting come at a time when other work begins to crowd us. There will be strawberries to pick, peas and other vegetables to gather, summer garden to plant; and hoeing, spraying, cultivating, and numerous other jobs come crowding in till many times we are at a loss to decide which to do first.

Studying the situation, we have come to the conclusion that we must do more work by machine and reduce the amount of hand labor. At best, there will be more hand labor at this season of the year than we can accomplish. To meet this situation in the vineyard, as mentioned last week, we purchased a grape hoe, and we are glad to report that we are very well pleased with it. The entire vineyard has been hoed by horse and by hand. Now the Garden Department has put in a request for a two-horse plant-setter that will save much time and do the work more efficiently than we are able to do it with student help on the school farm. With this machine we will be able to set the plants quickly when the soil is in condition. Each plant may be watered. The rows can easily be made straight and the work supervised by the driver who will usually be the one in charge of the work.

The Finance Committee reports to us that funds available for such improvements are meager and requests that we present the need to our friends who read THE SURVEY. We are glad to do this, and Doctor Sutherland is suggesting a plan

for your approval. We trust that we may have your cooperation, and will be glad to report on the work of the machine later should we be able to secure it.

MORE ABOUT THE PLANT SETTER

By E. A. SUTHERLAND

FRIENDS who have watched the growth of the work of the Madison School will, I am sure, be interested in what Professor Wheeler, head of the agricultural work of the institution, has written about the problem of plant-setting. Southern soil offers some problems that are not met in other sections. It is necessary to work quickly after a rain as the soil bakes readily, and often makes double work for the gardener who is limited for help.

There came a time in the history of the school and sanitarium when we could no longer use the horse and buggy as a means of transportation. That was possible when the school was first established, but conditions changed, and automobiles and trucks are now necessary to keep pace with the work and the rapid movements in the world.

A corresponding change is coming in garden and farm operations. The men in charge of that work feel that to do what should be done to provide food for a large and growing family, it is necessary to supplement hand work with some machinery, and the plant-setter is their request just now.

The institution is making some extensive improvements this year in the way of buildings and equipment, that call for the expenditure of large sums of money. The money has been raised to take care of these improvements without making any appeal to friends at a distance. It has been many months since Madison has asked for any financial assistance for its home work. But it is a heavy burden to provide work for students to earn their way through school, and we have a large family to feed. If we have this plant setter we can better meet the situation.

The planter will cost \$105.00. We are going to ask help of SURVEY readers. This is the plan. Any one who is willing to purchase this planter, either in full or in part, is asked to write us what he is will-

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ing to do. Do not send any money with the letter. When these responses cover the price of the planter, notice will be given through THE SURVEY. Then we will write those who have made the promises that cover the cost of the planter, asking them to send the money. Any who write that they are willing to donate to the cost of the planter after the needed amount has been pledged, will receive word that their help is not needed. In this way there will be no surplus.

Knowing of the interest of many in our problems of education, I feel sure sufficient funds will be offered to enable us to get the plant-setter. Please write the school treasurer, M. B. DeGraw, Madison, Tennessee, stating the amount you are willing to give.

ITEMS OF NEWS

WE are happy to report that Mrs. Lida Scott is making a fine recovery following a serious operation. Surgeons and physicians had some concern in her case for a number of days but she passed the crisis and is again alive to the interests in this work which hold such a large place in her heart and time.

IT was a pleasure for the school family to have in its midst for the week end, Bro. F. W. Patterson and wife of Paradise Valley Sanitarium, National City, California. They had been visiting friends and relatives in their former home in Iowa, and stopped at Madison on their way back to the Pacific Coast. They have kept in touch with the work centering at Madison through the weekly visits of the SURVEY, which has been read by them ever since it has been published.

A MEETING of agricultural teachers held in Nashville this week, brought in a number of leading workers from various parts of the state. Mr. E. D. Stivers, professor of Agricultural Education in the State University, spent a little time with Prof. Andrew Wheeler, looking over the farm and gardens of the school.

THE new road and the splendid new concrete bridge across Shoals Creek are now in use at the Lawrenceburg Sanitarium and Hospital. Strawberries, raspberries, blackberries, and grapes have been set this spring. The new heating plant is a blessing. A poultry house is under construction on the hillside in the edge of the grove. Patronage runs pretty steady and hydrotherapy treatments are gaining in popularity.

THE president of the Sao Paulo Conference of the South Brazil Union, Eld. H. B. Wescott, with his wife and family, spent the week-end with the Madison family. They are taking their furlough in the States, and were on their way farther north. An interesting account of the work in Brazil was given by Elder Wescott, illustrated by slides. He is keenly alive to the need of well-trained workers in the foreign fields, men and women whose practical education makes for them standing room.

SEVERAL members of the Madison family spent the week-end with the workers in the Birmingham cafeteria. This health-food place is located on a third floor not far from the heart of the business district of this center of mining and steel industries of the South. It is surprising to find a steady patronage of business men and women who seek the place, although its surroundings are not the best. They want the food, and they come for it. Mrs. Wilhemina Holst, who belongs with this unit, is still with her daughter in California. Mr. M. A. Beaumont and J. E. Baker are leading out in the work. An attractive country base thirteen miles from the city, gives the workers wholesome surroundings outside of actual hours of duty. At this country home it is the hope some day to have a rural sanitarium to supplement the work in the city.

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Ability to Cooperate Is the Crucial Test

BEFORE men and women of this world can enjoy the pleasures of the world to come they must learn the vital lesson of cooperation. During the stay in this world the Lord has ordained that men shall prove their ability to live and work together in harmony with the laws of heaven and in harmony with one another.

The human heart seems to revolt against cooperation. Each man wants to work and plan and live for himself. He is a little center around which all his interests in life center. But that is not the will of the Master. That was not the example set by Christ during the years He spent in this world. He came not to be ministered unto but to minister to the necessities of others. The power of His life was spent in doing for others.

There are people, and good people too, who say they are willing to devote themselves and all they have to the service of the Lord, but even then they want to do it in their own way; and if a group is gathered to increase the efficiency of the work they have undertaken, they prove unequal to the task of doing team work. Yet we are instructed that one of the most effective ways of carrying the gospel to many sections of the world is for families to cooperate in community efforts, such as,

Chapel talk by Dr. E. A. Sutherland.

schools, health centers, agricultural and evangelical work.

The South is mentioned in a special sense as a field in which a large amount of good may be done by groups of families in cooperative effort. The good in this type of work is not for the community alone, it is equally effective in the development of Christian graces in the workers themselves. To live and work side by side in the development of an institution for the care of the sick, or in one that spreads the gospel of right living

and eating, or in a school that trains for Christian service, demands of the workers a strong spirit of cooperation. Such centers are spoken of as units. By a unit we mean a group of workers, teachers, nurses, farmers, physicians, mechanics, cooks and dietitians, who live and work for a common interest. These groups are dependent on their own resources for their daily living, for the food they eat and the clothes they wear. They are not receiving a stipulated wage but take what they can make from their industries. It means that men with varying ability band together to build up a center of Christian work, each throwing into it all the time and talent he has for the good of the whole.

The selfishness of a man shows up very quickly in such a group. The man who

SET LAYMEN TO WORK

THE strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. He counts on loyal and untiring service from every man in his army. —*Methods of Labor.*

wants the best for himself and his wife, the woman who shirks her share of responsibility, the worker who favors himself in the round of duties or asks for special privileges, or the one who is ready to leave if the way grows hard or the money is scarce,—such a person will not stay long in the unit and his stay will not be profitable to the unit. Brotherly love, consideration for the rights of others, willingness to let the other man have his way, ability to pull together in all the problems of the enterprise,—these are the things that make for success.

Since this ability is a part of Christian character, life in a cooperative concern is splendid training for world service for the Master. The test that is being applied to those who profess to love the Lord and to be looking for His appearing is, Are they able to cooperate with the Lord, with angels, and with their fellowmen in carrying out the program that the Lord has outlined for this world? If we cannot love the men whom we see, how can we love God whom we have not seen. The Master asked that question of His disciples.

Many people who cannot live ten days in peace with their brethren when they are as closely associated as the members of a unit must be, are often very free to tell of their love for the Lord. Many people tell of their wonderful dreams for Christian work, but if the terms of their dream came true, they would be no more able to operate an enterprise on a cooperative basis than is a child to run a locomotive.

Many so called Christians are trying to put the work of the Master on the basis of the work of the world. They want pay for their work according to the cost of their own preparation, or the skill they have, or the superior privileges they have enjoyed. A man cannot pay his wife for the things she does for him. Nor can a wife settle her obligations to her husband with a weekly check. Theirs is a cooperative arrangement. They live and work together independent of money considerations; that is, they do if they are real men and women.

Our preparation for the life beyond will not be determined by our attitude toward

technical points of doctrine, so much as by the question, How has this man worked with his brethren? The Master Himself gives the answer. He spoke a parable concerning the wage of the men who worked in His vineyard. Those who are really in the Lord's work are not after a reward. Love of the work itself compels them. They cannot conscientiously be anywhere else. They know the place the Lord has for them, and to fill that place is their highest joy.

Moses Is Advised by Jethro

IN all ages the Lord has sought to teach His people the lesson of burden-bearing and cooperation. Even so good a man as Moses had to be taught that he himself must not carry all the responsibility, but that he must share with others and expect from others a good degree of cooperation. On leaving the land of Egypt, Moses had a stupendous task to organize the company of Israel. He looked after many details of their daily life, their order of camping, diet; and even their personal difficulties were brought to him for adjustment.

Moses was under such a heavy burden that when he was visited by his father-in-law, Jethro, his relative feared for his health. There was danger that the leader would break under the strain and the cause suffer irreparable loss. Jethro counseled Moses to divide responsibility and to cultivate the spirit of cooperation. Men were chosen to look after groups. Some headed hundreds, some were leaders of thousands, and only the more important matters finally came to the attention of Moses.

Moses, as well as the people, learned a great lesson of cooperation. It is often as difficult for the experienced worker to shift responsibility as it is for the inexperienced to assume it. Cooperation demands an adjustment all along the line; but Moses was able to make the adjustment and both he and the younger men of the camp were the gainers.

Would God That All the People Were Prophets

THAT lesson of sharing responsibility and expecting much of other people had to be learned by others besides Moses

in the camp of Israel. An interesting experience is related of Eldad and Medad. The government of the camp was divided among seventy elders, and the people expected the Spirit of the Lord to direct the decisions of these elders. They had developed to that point in the matter of cooperation, but when two men of the common people, lay-members of the camp, were blessed with the spirit of prophecy, the people ran to Moses with the report. It was then that Joshua, the man who stood next to Moses in authority, said, "My lord, Moses, forbid them."

Joshua felt that these men of the common people were assuming responsibility that did not belong to them. But Moses had learned to recognize the rights of the common people to bear responsibility, and so he said to Joshua, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them."

In these words Moses uttered a wonderful truth. He was not jealous for his own position. He had learned that it is the Lord's will that the lay-members of the congregation should carry responsibility, and he was willing to share with them the burdens and the blessings that come from consecration to service.

Before the end of the work in this world there will be a closer cooperation of man with man than ever before. It is by this close cooperation of laymen with ministers and church officers and with one another that the work will be finished.

When we feel that we have made things right with the Lord; when we are willing to go to the limit in the way of sacrifice in service, there will still be some hard things to meet in the close association necessary in unit work. The devil leads us to look at the differences between us and our associates. We are tempted to emphasize our own virtues and to underestimate the talents and ability of others in the group. But in it all we must develop the spirit of unity and peace. We must bind together.

In the war for independence history tells us that when General Gates thought he was on the verge of a victory, he was removed from the command of the army.

General Green succeeded him. Gates was taken into counsel by General Green. His plans were studied; Gates was kept for counsel, and a victory was won by carrying out the plans of the deposed general.

Gates did not refuse advice because he was not in command. He did not grow bitter and resentful. The needs of the nation, of the army, were greater to him than any personal interest. He was willing to contribute all he knew to the success of the cause. It was that spirit on his part and the equally magnanimous spirit of Green that brought success in the conflict with Burgoine.

Our success in these last days will depend to a large degree upon our ability to learn the lesson of cooperation that the Lord is striving to teach us.

THE TYPE OF WORKERS NEEDED

A WEEK-END visit with the young people who are conducting treatment rooms in the city of Memphis adds to the courage of those who are interested in self-supporting work by laymen of the church. This great city on the banks of the Mississippi is one of the strategic spots of the South. It is one of the centers referred to in the instruction that permanent memorials should be erected in all Southern cities. These memorials should include for more than has yet been done for Memphis.

It is a brave thing for three young nurses to enter a city, and on their own resources, the results of their daily labor, establish a center of health such as the Memphis treatment rooms which are an honor to the city and to those who advocate health principles and rational methods of treating the sick. Mr. and Mrs. Harvey Bean and Miss Helen Hackworth have been in Memphis for four years. At times they have had the help of other nurses, but these three have been the nucleus of the work and the ones who have remained steadily with it.

The treatment rooms are located in the Medical Arts Building, within easy reach of the heart of the business section. They are well-equipped and beautifully maintained and their patrons are among the leaders of the city.

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Memphis should have a rural sani-
tarium and it should have a vegetarian
cafeteria. People of the city want these
institutions, and the lack of qualified
workers is the only reason they are not in
existence. It is the dream of those now in
Memphis that before long there will be
found those who are willing and capable
of developing such institutions.

What does it require? There are nurses
a plenty who carry on a work for them-
selves, but they leave no permanent me-
morial of their activity. They come and
they go. Those who develop an enterprise
must have the spirit of cooperation, so
that they can take their place in a
group. They must be men and women of
sterling Christian character. They must be
true to the principles of health in diet and
daily living. They must have faith in the
work and a willingness to stay where they
decide the Lord calls them to labor. They
must have ability to do team work, that
is, the spirit to cooperate with others in
the group and not run from hardships
themselves, or drive others out of the con-
cern when there are hard problems to
meet. And they must be skillful in the
work they undertake.

There is little inducement from the
monetary standpoint. Those who want a
wage and must live by a wage, should
look elsewhere. Those who enter this work
must be willing to live on the earnings
of the institution they establish. The Mas-
ter has promised what He calls right, ac-
cording to the parable of the laborers,
and so it has been demonstrated by the
faithful stand-bys in many a little center.

Skill, faith, ability to stay with the
concern,—these are basic qualifications.
When the Master was on earth and was
personally building up a work, He

stressed the need of devotion to the cause,
an all-absorbing interest in it, saying,
“Let the dead bury their dead; but go
thou and preach the kingdom of God.”

There are plenty of people to look
after the worldly things of life. Let them
do it. If you know the will of the Lord
and have heard His call, give yourself
without reserve to that work and do not
let yourself be drawn away from it by any
wind that blows.

He said further, “No man, having put
his hand to the plough, and looking
back, is fit for the kingdom of God.” In
our day as in His, many a man starts out
in good faith to accomplish something in
the work of the Master, but in the course
of time little things occur to discourage,
and out he goes. The vision of what is to
be accomplished is gone. The thought of
the agreement to work with the enterprise
is forgotten. The plow handles are drop-
ped in the middle of the field. That
experience will never prepare the worker
for the kingdom; neither will it make for
the success of the enterprise. It is just as
true today as when Jesus spoke the words.

And so we are calling always for men
and women who are ready to link up with
others for the development of permanent
enterprises through which the message
may be given to the world. Many of our
churches have the native ability. They
need to respond to the call. They may
need training, but that is put within their
reach by the Madison School.

The present is a time of great oppor-
tunities. The field is ripe; the time is here
for a great work, and lay-members of the
church want the experience. Let us hear
from volunteers.

WITH the change of classes a num-
ber of students who have been in
other units returned for work in the
school. Miss Caroline Port came in from
Louisville where she reports a very happy
and profitable experience in the treatment
rooms. Nurses from Lawrenceburg Sani-
tarium speak with appreciation of the sur-
gical experience they have had there.
Frank Jackson, one of the young men
who is now at Knoxville, writes, “Things
are going fine, and I enjoy the work.”

The Madison Survey

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The School Farm and Nature Study

FROM the day that the Lord placed Adam and Eve in the garden of Eden, the farm has been the natural dwelling place for members of the human race. Men may resist the lure of the country; they may hide their faces from the things that God has made, but when they do this, they reap the result in their own lives and in the lives of their children. God knows what is best for all of His people, and in wisdom He chooses for each one a home on the soil.

The Madison School is located on an extensive tract of land with more than ordinary beauty on all sides. There are hills and valleys green with trees and blue grass. In the spring the ground in this section is a mass of flowers. For weeks a succession of small wild flowers covers the fields with a changing carpet of blue, yellow, white and lavender. Madison has a wealth of flowering shrubs, and extensive gardens extending from the immediate campus to the banks of the Cumberland River. Students see the growing farm crops, the cattle, sheep, goats, poultry. They are in daily contact with things that should inspire the loftiest thoughts. Approximately three hundred people are living here, teaching, studying, or seeking their health. It is an interesting center, an unusual situation.

The Psalmist tells us that when the Lord looks upon the beauties of the natural world, just such scenes as are before us day after day, it makes His heart rejoice. Here are the works of His hands.

In a recent chapel talk, attention was called to these things and stress was laid on the thought that it is our privilege as students and teachers to catch the mind of the Lord in regard to nature and its beauty. Our hearts should be full of joy, and there should be a song on our lips.

THE SCHOOL FARM

LET everything not essential to the work of the school be kept at a distance, that the sacredness of the place may not be disturbed through the proximity of families and buildings. The land will yield its treasures, bringing the joyousness of an abundant harvest; and the produce gathered through the blessing of God is to be used as nature's lesson-book, from which spiritual lessons can be made plain, and applied to the necessities of the soul.

—The Avondale School Farm.

IF we yield our minds to the beauties about us; if we see the wisdom of God in the creation of nature for the benefit of man, we will be changed in character. It is a law of creation that man becomes like the things he thinks about, "By beholding, we become changed." Unconsciously, the character is molded, the harshness is lost, the natural tendency to defraud is obliterated. This change does not occur all at once. It is a gradual growth, like the physical development of a little child. It comes with the proper valuation of the soil, which the Lord wants us to consider a sacred gift to the children of men. With proper valuation of rural life we are to carry to city dwellers the message to come out to a home on the land, where personal contact with nature will

play a great part in the transformation of character.

City life is full of the artificial. Debasing sights that are met on every side tend to lower standards of thinking, until the mind fails to grasp the real worth of religion. Man becomes satisfied with the form of godliness and with a formal service of the Lord.

Life in the country should develop in us a love of, and ability for, hard work. It should teach contentment with a simple home life, plain food, economy in all expenditures, and withall good health and peace and quiet of soul. Living in the large cities of this nation, "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."

Instruction has been given many times that this very work should be carried on by the church. "Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to neglected fields, to improve the land, to establish industries, to prepare humble homes for themselves, and to help their neighbors."

MADISON is endeavoring to carry out this line of instruction. It is a strange and pitiful thing that the majority of young people who come from Seventh-day Adventist homes show less interest in these principles, and in the things of nature in the midst of which they are living, than do many of the patients who come to the sanitarium to regain their health. It is no uncommon thing for a patient to be enraptured with surroundings and thrilled by the natural beauty of the place and the principles taught here.

It is a faulty education that permits young people to grow up with their eyes closed to these things. They are missing elements of character-building. Signs of deficiency, of mal-nutrition in their education, are as apparent in many of our young people as they are in the bodies of undernourished children that are suffering from rickets. They are city-minded. They love the standards of the city; their minds turn toward the pleasures of the city. They may have lived on a farm, but

lack of proper education leaves them undeveloped in the very lines in which rural surroundings should make them the strongest.

While some who have lived in the country have developed the city mind, it is refreshing to find that many whose fate has been to live in the city have a love for the beauties of nature. They seek contact with growing things. Their eyes are open and their hearts are alert to the benefits of the country. With them there is hope. To them the message, "Come out," should be given, and from them there will be a response.

In these days the call to leave the cities for a home on the land is the same type of deliverance as the Lord wrought for the children of Israel when He took them from Egypt to the promised land. The Lord found it a difficult matter to educate those people to appreciate the country after their years of city life.

We conduct classes in agriculture and related subjects, in domestic science and mechanical arts and crafts, training that should elicit the heartiest response and cooperation, for it will enable men to make the desert places of earth blossom like the rose. But often young people lack interest in these things and fail to see that this is the highest type of education. They long for the stereotyped school work, as the children of Israel longed for the leeks and onions of Egypt.

There is to be a great reformation, when genuine religion will assert itself. This means that people will be ready to do the things that the Lord is asking His people to do. It is a time when thousands of people will find their places, and will be ready to cooperate with the Lord in showing the world what is the divine plan of life; for His plan is the only profitable way to live, and his plan says that the country is the proper place to educate missionaries to carry the gospel to the ends of the earth.

A PICTURE OF CITY LIFE

AFTER Doctor Sutherland had given a chapel talk on the value of rural life in the education of Christian workers, and the blessing that Madison has in its farm, orchards, gardens, and wonderful lawns,

trees and flowers, Bro. Steen Jensen, who is in charge of the tailor shop, spoke of his keen appreciation of the surroundings at Madison. He asked the privilege of telling the students of the seventeen years he spent in a large city.

The next morning Brother Jensen took the chapel hour. He told briefly how the Sabbath truth and the health reform came to him when he was living in the city of New York. For seventeen years he struggled with conditions in the tenement section to bring up a family. He was living where enough people to make a town of good size were crowded on to an acre of space in the heart of the city. He belonged to what would be called the middle class of workmen. The house in which he lived had windows only at the front and the rear. Three of the five rooms had to be lighted continually with gas or electricity. His children were literally born in darkness. To see the blue sky it was necessary to go out in the street or the alley, look straight up, and then only a narrow strip of blue was visible. There was not a spear of grass and only a few sickly trees and flowers were to be seen. Six families lived on one floor. Children had no play ground except the street, and parents lived in constant dread of an accident.

The mother often saw the street only about once a week. She carried on the business of the household by telephone and supplies came in on the elevator. There was no room to keep food supplies for more than a day or two, and it was the plan to live from hand to mouth.

It was the custom to insure the lives of the children in order to have money to care for them in sickness or bury them if they died. It was some times considered more profitable for the children to die than to live.

The whole situation in this section of the city tended to extract money from the parents. As the little children appeared on the streets, their pennies went to the candy man, or the ice cream man, or to the hand organ grinder. When the parents endeavored to teach the children to save their pennies for Sabbath school, the parents of other children protested. Every child was expected to make his share of the small purchases and to divide with his neigh-

bors, and so no child was exempt from the system of barter.

As children grew older, the penny purchases grew to nickle purchases. Later, the cost of street living mounted to ten cent purchases, and then to a quarter. And in order to have standing with his companions, a child must spend according to the rule of the street.

Conditions became so unbearable that this father and mother determined to leave the city. If they stayed, they knew that they would lose their children. They sought help of the church people and the ministers, but aside from a bit of advice, these people were helpless to meet the situation. Brother Jensen finally made a dash for liberty. It took all that he had to make the move, but he considered it a wise one, for unless he could do something, his family would go as did the family of Lot.

He started life anew on a small place in Iowa. That little country home was a heaven to him after the city experience. He told the students that if they had ever seen life as he had seen it in the city, Madison with its rural beauties would be a source of rejoicing to them.

A LESSON ON TREES

AS a part of the series of nature studies of the past few days at the chapel hour, Prof. Andrew J. Wheeler, head of the Agricultural Department, gave an intensely interesting study on trees. After listening to him, one almost imagines that the trees have voices and sensibilities akin to human beings.

The Scriptures speak in figurative language of the trees. The Psalmist refers to them as clapping their hands for joy. They have a life that leads to the comparison of a good man to a tree planted by the river of waters. The trees were planted in Eden, and they will be with us to the end of earth's journey. Our health depends to a degree upon the trees, for they consume the carbon di-oxide of the air and return to man and the animals the oxygen they need.

The leaves of the trees are useful as well as things of beauty. The color of the

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verdure is planned especially for the eyes
of man.

The Bible commands us not to cut trees
that are good for food. It is estimated
that about one-fourth of the cultivated
land in the South would grow forest trees
more profitably than farm crops. Every
tree should be guarded and not ruthlessly
cut or injured, for trees are the friends of
man. They are preservers of the soil and
equalizers of temperature. The speaker
urged a return to the custom of a yearly
time for tree-planting, and instead of one
arbor day, to plan for a week for the study
and setting of trees.

The family responded heartily to the
lesson on trees and voted a week for arbor
day activities. It is felt by many that
Madison was never more beautiful than it
is this spring, but each class of students
desires to add to the attractiveness of the
farm and campus.

THE PLANT-SETTER

LAST week the need of some means of
setting plants at a more rapid rate
than the hand plan of the past, was dis-
cussed. Donations were solicited from
friends who are interested in the problem
Madison has of teaching the young peo-
ple and at the same time giving them work
for their expenses.

Several responses have been received
from that article on the plant-setter, but
not enough has yet been promised to pay
for the implement. You remember the
plan? No money is to be collected until all
have had a chance to offer help. Then just
enough will be accepted to pay for the
planter, \$103. 50.

A donation of any amount will be ac-
ceptable. You are asked to write of your

desire to the secretary of the faculty, M.
B. DeGraw, Madison, Tennessee.

CAMPAIGN FOR THE REVIEW

IN his tour of the South in the interest
of *The Review and Herald*, Eld. E.
A. Sanderson called at Madison and pre-
sented the subject to the students and
teachers. Writing of this visit to the Union
Conference office, he said:

"This large school is located in your
field, and while it is not owned nor under
the direct supervision of our regularly
organized work, yet I believe it is a real
Seventh-day Adventist training school for
workers. Here we find some 250 of our
young people. I greatly enjoyed my visit
here, and observed very carefully the
school and its work as far as I was able.
Doctor Sutherland and all the members
of the faculty and workers were very
cordial and cooperative.

"I had the privilege of speaking on
Friday evening to a large percentage of
the good folks here in the interests of
the *Review*. As far as I could learn about
two-thirds of the young men and women
are not reading the *Review*. Now the
General Conference recommended that a
copy of the *Review* be placed weekly in
the rooms of the students in all our acad-
emies and colleges of North America. This
is to encourage them to become *Review*
readers. Most of our schools have the *Re-
view* in the library, but often the young
people do not take the time to go to the
library or parlor to read the paper. If it
is placed in their rooms, then they are
encouraged during moments of leisure
time to read."

Arrangements were made while Elder
Sanderson was here to take a club of one
hundred papers to be placed in the rooms
of students each week, at a cost of \$165.
00, and Elder Sanderson offered to take
the matter up with the local and union
conferences to see what assistance can be
gained in meeting this expense. He is
asking for fifty dollars in this way, Mad-
ison to pay the remaining 115.00, although
if no help can be given, Madison will
meet the entire account, for it wants the
church paper in the hands of the young
people as an inspiration to world-wide
missionary endeavor.

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Serving His Own Generation

I AM glad to meet again with our family at Madison," said Dr. Percy T. Magan, as he addressed the student body in Assembly Hall. Doctor Magan was a member of the Madison faculty for years before he became dean and then president of the College of Medical Evangelists. A visit to Madison is a home-coming, and the welcome is always a hearty one. The medical school at Loma Linda and Los Angeles is in reality a sister institution of Madison, and the Western institution and the Southern are about the same age.

After a few words of greeting, Doctor Magan gave a splendid lesson based on the life history of Joshua. In part he said:

THE Book of Joshua has a peculiar relationship to us in the work at this time. It is the story of the conquest of the promised land. There will be nothing altogether parallel with it until we reach the climax of earth's history, but in the life of Joshua we find many things similar to our own experiences.

In the thirty-first verse of the last chapter of the Book of Joshua, we read: "Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known

all the works of the Lord, that He had done for Israel."

There is a wonderful expression in this verse. So long as Joshua and the men who overlived Joshua, lived, the people walked

in the ways of the Lord. One sees the tremendous part that one man, Joshua, played in the lives of those people. The Lord does not flatter men, but there is something in this verse that reveals the marvelous influence and power of this man Joshua, to win from the Lord that expression.

God in a signal way picked out Joshua for a great

work. He was the anchor, the leader, the guide of these people, and he was able to put so much into his teaching and leadership that those people held true to the principles, not only during his life, but during the lives of the immediate successors of Joshua in those days when Israel was struggling to get a foothold in the new land. I have often thought of that struggle, the getting of that people into the land of promise. It takes a great deal more effort to get the kingdom of heaven into a man's heart so that he will prove true, than it does to get men into the kingdom of heaven. Joshua, by his teaching and leadership was planting princi-

Count Not the Cost

ASK not to lay thy burden down
nor quit the fray;
The battle, must be won while waits
the day.
Take up the fight anew;
No need to thee is due
Till thou hast done thy best.
Till then, what need of rest?
Thy blade, unworn, is long-far from
its hilt.
Spend all thy strength! What if thy
blood be spilt?

I. H. Evans.

ples in the hearts of his people. He had wonderful power to keep people straight and in the right line. By his own life of faith and prayer, he kept a marvelous hold on the hearts and lives of his people.

THE story of the Book of Joshua, is a story of accomplishment, the story of doing things, of building in the face of herculean difficulties. His was a triumph against great odds. The Book of Judges is a record of an opposite experience. It is the story of apostasy, wandering, defeat; of sin, and repenting of sin; then sinning and repenting again and again.

Approximately twenty times in the Book of Judges you find the expression, "The children of Israel did evil in the sight of the Lord, and served Baalim; and they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger."

Then when trouble came, they repented, turned to the Lord and were restored. After a few years this history was repeated. The book is a succession of failures, sinning and repenting. The life of Joshua shows how much one man can do if he is wholly consecrated to God and is not afraid of any sacrifice.

The same thought is found in the thirtieth chapter of the Book of Acts concerning David. The Lord might have said many flattering things about King David, of the battles he won, of the stores he gathered for the building of the temple. He did say of David that he was a man after His own heart. He said that, not because David never did anything wrong, but in spite of the mistakes David made; and he made some very grievous errors, but his willingness to confess his wrong doing, made the Lord forgive him freely, and David's willingness to think and do as the Lord wanted, made the Lord call him a man after His own heart.

But the Lord waited hundreds of years before He paid David that great tribute found in Acts 13:36, which reads: "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers." Centuries

after his life work was over, God said concerning him, as though it were inscribed on his tomb, "David served his own generation by the will of God."

David served his own generation. That is the highest tribute the Lord could pay this man. The great thing in life is not to do spectacular things, not to live in the limelight all the time. Blessed is the man of whom the Lord can say, "He served his own generation."

God is calling for men today to serve their generation. There is no bigger thing at which to aim than to serve one's generation by the will of God. That was Joshua; that was David. Joshua led his people in such a way that the story changes when he is removed and others came on the scene of action.

It is our privilege to have such a relationship with the Master that it can be said that we are serving our generation. One does not have to be the head man in a concern to do this, but each one in his own life should strive for such honesty of soul, such purity of life, such devotion to the work committed him, that he makes his spot in the world a place of light.

THE men who outlived Joshua did not realize that their success was due to the influence of the man who preceded them; that it was Joshua's strength that carried on through their lives. That has often been the case with men. All through the history of the kings of Israel we read of the wickedness of these men, and the punishment that came as their just due. But we read, also, many times, that the Lord told a man that the evil would not come in his day, "for David, My servant's sake."

David we see, was alive long after David was dead. Many a man's life was spared for what David had done, and because of the respect the Lord had for David. Some of the wicked little kings did not realize that their kingdom would have been blotted off the earth but for David.

It is our privilege to live in deep humility before God, so that things in this place may exist because we have lived in this place and because we had a part in the building of this work. It seems that

the hardest thing the Lord has to do in this old earth is to find a people on whom He can depend to stick with the cause, and whose influence will continue after they are dead and gone. God is calling for men to serve their generation. The Lord will come back to this earth when He has a people who have so learned Him and His power that if He should leave them on earth for a thousand years, they would every one stand true as steel to Him and His principles. When the Lord gets us to that place, it will be safe to take us to heaven.

This calls for prayer. We need to learn the power of prayer. It calls for devotion, for lives that ring true.

Madison From a Student's Perspective

By CLAUDE GRANDON

BEFORE coming to Madison many were the rumors I heard concerning the school. Some of these reports were very favorable, but others were not nearly so much so. "At Madison they do not pay tithes," said one. "The class credits in that school are not recognized," said another. Still others kindly advised, "That school is working in opposition to the conference, so if you ever expect to enter conference employ, do not go to Madison."

This advice was given by friends in all good faith and sincerity, but unfortunately, these people, like myself, were misinformed in regard to the school and the lofty principles upon which it is founded. I am glad that in spite of these unfavorable reports, I came to Madison.

Both before coming and since my arrival I have received a number of requests for information concerning the school. My friends reason that if any one in the school organization is able to offer first-hand and unbiased report concerning school activities, it should be a student. Having been here long enough to become acquainted with the institution, I am attempting to give a brief summary of the principal features of the Madison School as viewed by a new student.

Having heard so much both good and bad about Madison, naturally I assumed a critical attitude, observing closely the policy of the management. The first night I attended vesper services and the ministerial seminar. The following morning the Sabbath school and church services were entered into enthusiastically and in a manner similar to that to which I had been accustomed. I began to think that after all Madison was not such a very strange place.

Sabbath evening the Y.P.M.V. Society rendered an interesting program, which not only revealed the young people's spirit of service, but showed their object in attending the school to be

the preparation for greater service in the Lord's vineyard.

I was soon thoroughly convinced that Madison, instead of operating in opposition to the conference, was seeking in every way possible to cooperate with the organized work in forwarding every branch of the message. I found that paying tithes was encouraged and practiced. In fact, only recently the students were reminded of the importance of this sacred obligation.

I learned that the class work of the institution is recognized. This is an accredited junior college, and its pre-medical course is accepted by the American Medical Association, thus making it possible for Madison students to enter the medical school at Loma Linda. Those completing the Nurses' Course are eligible to state board examinations for nurses.

ANOTHER item of interest to students is the signing of an agreement to work a certain length of time upon the completion of a course. The plan is simply this: The student desiring free tuition, must upon entering the school, agree to engage in some form of missionary or conference work for a period equal to the time spent in school. A student who fails to comply with this agreement, automatically forfeits his right to free tuition. This necessitates paying the tuition in cash.

Every one can see the fairness of this plan, the object of which is to encourage and help students who desire to enter active missionary work. Really, why should a student attend a Christian training school unless he is definitely preparing for Christian service?

The work problem is one of vital importance to every student. Statistics show that the student who works is the one who makes a success both in school and in after life. We are told in the Spirit of Prophecy that in order to get the most out of school life, students should engage in a certain amount of physical labor. Madison is a school of activities, a place where students do things worth while. The many industries, in addition to offering all the labor that students desire, serve as great laboratories where students may put to actual use the knowledge gained in the school room. Excellent opportunities are offered those desiring to master various trades, to develop initiative and managerial ability, and thus to equip themselves for practical life and for missionary service. After all, it is what one can really do that counts for success in life.

ANOTHER factor that determines to a great degree one's failure or success in life is the matter of health. Upon leaving school the health of a student should be as good as when he entered school, if not better. This is the case at Madison. Some have even come here as patients, and as a result of the favorable environment and the wholesome diet, have been restored to health, and have become regular students. Nature will accomplish wonders when unhampered by the artificial workings of man.

In accordance with the instruction of the Lord, Madison operates a sanitarium in connec-

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tion with the school. This is a blessing in many respects. The patients, among whom are many prominent men and women, are brought in direct contact with the atmosphere of Christian living, their pains are eased by natural methods, and their minds are directed to the great Master Physician who is able to heal both soul and body. Through the sanitarium students become efficient in medical work, that "right arm of the third angel's message." And in addition to this, the sanitarium affords students a large amount of labor that could not otherwise be furnished.

The opportunities for spiritual advancement at Madison are many. The school and sanitarium are beautifully situated. The campus and the surrounding hillsides are covered with trees, shrubs and lovely flowers which tend to direct the thoughts heavenward. Twice a day, morning and evening the family gather for study and worship, and so far as possible every member of the family is expected to attend. Inspiring chapel talks, covering spiritual, mental, and physical phases of life, have much to do in moulding the character of the student.

Recognizing that it is active Christianity that counts, the students have what is called their Outside Activities Band, whose members care for the sick, hold meetings in surrounding churches and neighborhood homes, and perform other acts of Christian benevolence. One seeking an earnest, active, Christian experience can surely find it at Madison.

As a result of the good works Madison is carrying forward, there are scores of earnest, devoted workers scattered through the Southland, unselfishly ministering to the needs of their fellowmen. These people may not be heralded by the world as great men and women, but in the sight of God their silent, self-sacrificing ministry is a token of true greatness and will be rewarded in the hereafter.

Madison was established as a result of the instruction given by the servant of the Lord, and is today carrying forward a work that God has very explicitly commanded should be done. To me, it seems that the school is conducted according to principles of the word of God, and that it is growing and prospering because of the Lord's blessing.

Workers are being educated to help carry this message of hope and good cheer to those in darkness. Wherever I go it is my purpose to hold high the standards of Madison, not only in word, but by exemplifying in my life the princi-

ples of truth which are taught in the school and demonstrated by it.

Items of News

AN inspiring sermon on the week of creation and the place of the Sabbath in the work of the Lord, was given by Eld. J. W. Dement on a recent Sabbath morning.

FOR many years Mrs. Arthur Jasperson has been a member of the working force in the Asheville Agricultural School at Fletcher, North Carolina, the center that operates the Mountain Sanitarium and the vegetarian cafeteria and treatment rooms in the city of Asheville. Mrs. Jasperson has rejoined the Madison family for a brief period for some special work in education. At present she is a member of Doctor Sutherland's class in psychology.

TWO of the students, Miss Mary Bond and Mr. Winfred Miller, were married in Nashville the eighth of May and left for California to visit friends and relatives. The bride has been connected with the office work of the school for the past three years. Mr. Miller is a nurse. The young people plan to return for work in a unit, and while in the West they will be ambassadors for the South, looking for people who have ability to fill positions of trust in this great field.

SEVERAL members of the Pre-medical Course who have completed their work and enter the first division of the fall class as freshmen at Loma Linda, have left for the West. Among them is Eldon Randolph, formerly of the state of Washington, who motored to the home of relatives in Nevada, Iowa, where he and Miss Alberta Yates were married. Cletis Hanahan of Indiana, Paul Black of California, and Bruce Hume of Florida, are enroute to Loma Linda for the Medical Course.

ONE of the recent pleasant surprises was a visit from Dr. Will Lindsey and his wife of Madison, Wisconsin. They came South with a company of medical men who are visiting a number of cities of the South, and Nashville was one of their halting places. Doctor and Mrs. Lindsey have watched the growth of the Madison work since its earliest days and have been constant readers of the SURVEY. Doctor Lindsey's parents and Mrs. Druillard were neighbors years ago, and the Doctor was a student with members of our present faculty in Battle Creek College. The visitors were delighted with the beauties of Middle Tennessee, and had many compliments for the school, because of its broad expanse of lawns, orchards, and gardens, its wooded hills and valleys. They visited Mrs. Druillard in her new institution on the banks of the Cumberland near Nashville, known as Riverside Sanitarium and Institute for the Negroes.

TO READERS

THERE is expense in the pulication of the SURVEY, although it is a very small sheet, and any help you can give will be appreciated.

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Direct Answer to Prayer

AFTER David was made king of Israel and things were comparatively quiet within his own kingdom, the Philistines, those perpetual enemies of the children of Israel, again made an attack. The record reads, "The Philistines also came and spread themselves in the valley of Rephaim."

David had learned to make definite inquiry of the Lord how to meet trouble. He had learned that lesson in the days when he was being chased from place to place by Saul.

"And David inquired of the Lord, saying, Shall I go up to the Philistines? Wilt thou deliver them into mine hand?"

"And the Lord said unto David, Go up: for I will doubtless deliver the Philistines into thine hand."

David obeyed the instruction, went against the Philistines, and won a decided victory over them. "David smote them there, and said, The Lord hath broken forth upon mine enemies before me, as the breach of waters." So complete was the victory that David described it as the bursting forth of pent-up waters.

BUT that was not the end of his trouble with the Philistines. They were a persistent enemy, and later made another attack on the borders of Israel. David did not reason as some of us might have reasoned, that the Lord had given a signal victory before in the valley of Rephaim,

Chapel talk by Dr. Percy T. Magan, president of the College of Medical Evangelists.

and therefore He would do the same again. David made a special request of the Lord at this time that he might know the Lord's mind in the matter at this particular time. David inquired of the Lord, but this time the Lord said, "Thou shalt not go up: but fetch a compass behind them, and come upon them over against the mulberry trees."

The Lord had a new way of attack for every invasion of the enemy. When David followed the direct leadings of the Lord

for each particular attack, the enemy was taken off guard and a victory followed. In this case David was still further instructed, "Let it be, when thou hearest a sound of a going in the tops of the mulberry trees, that thou shalt bestir thyself; for then shall the Lord go out before thee, to smite the host of the Philistines. And David did so, as the Lord commanded him, and smote the Philistines."

In these days men are to be listening as it were for the sound of a going in the tops of the mulberry trees. Then we are to bestir ourselves. One of the most remarkable evidences of the times in which we are living is the rapidity with which the work of the Lord is progressing. The work is opening up faster than we are able to find men to answer the calls.

THIS is illustrated in many fields. Fourteen years ago there was not a Sabbath-keeper in the Philippines. Now

GOD WITH US IN THE DUTIES OF THE DAY

IT requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's word. But this is what the Lord requires.

—Counsels to Teachers.

there are as many believers in the islands as in the United States in proportion to the population. This should make us think. Only a little handful of workers, only a little money with which to do the work in that field, but the work has gone faster almost than we can think. We have been trying to do our little bit, but the Lord has been working for years and years to bring about great results. When we are so slow to do His will, God seems to be going out ahead and doing wonderful things without us.

When men are listening for the instruction of the Lord, as David was commanded to listen for the going in the mulberry trees, God will be able to do great things for us.

DAVID inquired of the Lord." This expression is used more often in connection with the history of David than of any other man. You find it in the twenty-third chapter of First Samuel, when, earlier in the life of David, the Philistines were invading the kingdom of Saul. David inquired of the Lord if he should go against Keilah. And the Lord said, Go. In that case David's companions argued that it was not a safe thing to do, so David inquired again of the Lord, and again he had that same direct answer, "Arise, go down to Keilah; for I will deliver the Philistines into thine hand."

When Keilah was delivered from the Philistines, another problem presented itself,—the treachery of the inhabitants of the city which the companions of David had feared. Again David resorted to his usual custom in times of perplexity. David inquired of the Lord, "Will the men of Keilah deliver me up into his hand? Will Saul come down?" And the Lord said, "He will come down." And the Lord said further, "They will deliver thee up."

Those verses show the simple and direct connection between David and the Lord. In our lives we need to know how to get answers just as direct. It is well to counsel with our brethren, but we need to get an ephod of our own. We should form the habit of inquiring of the Lord concerning every move we make, and we can have answers as definite as came to David. We

must have a definite relationship with the Lord and the assurance that He will lead us where we should go.

I LOVE to read the account of that servant of Abraham who was given the task of choosing a wife for Isaac. The record tells us that he took ten of his master's camels and went to Mesopotamia, because Abraham did not care to have Isaac marry a wife from among the heathen.

That old man, the servant, knew how to pray a very definite prayer. He had learned the art of talking with the Lord. When he came to the city of Nahor, he made the camels to kneel down near a well of water, and there he waited and he prayed. He had a very definite purpose, and his was a very definite request.

"Behold," he said to the Lord, "I stand here by the well of water; and the daughters of the men of the city come out to draw water. Let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also; let the same be she that thou hast appointed for Thy servant Isaac."

Then the servant made another request. He did not want to wait too long. His was an important matter, so he prayed, "O Lord God of my master Abraham, send me good speed this day."

ABRAHAM'S servant had scarcely done speaking when a damsel came to the well for water. "She went down to the well, and filled her pitcher," and as she came up the servant ran to meet her. He was a stranger, but he said, "Let me, I pray thee, drink a little water of thy pitcher." The young woman said, "Drink, my lord; and she hastened and let down her pitcher upon her hand, and gave him drink."

The servant had seen a quick answer to a part of his prayer. How he must have watched to see if this young woman would fulfill the rest of the specifications! He drank as she let down the pitcher. She watched him, then said, "I will draw water for thy camel, also, until they have done drinking." She emptied the water still in her pitcher into the trough before the

camels and ran to the well to draw again, and drew for all his camels.

God had given this man speedy answer to his direct request. God answered that simple prayer of faith. He had to drink first before he knew really that Rebekah would fulfill the point in his prayer that was the real test. That servant of Abraham might have gone half way and then halted. He might have lost faith in the midst of the trial, but he asked for a speedy answer, and the Lord met him with a full and quick reply.

The greatest lesson our young people can learn is to inquire of the Lord in all the little things of life, and know what it is to have definite replies from the Lord to these requests. In the medical work we find most men rather go into private practice than into the mission field. The income is attractive in the private work, but we need a preparation during school life under the hand of God, that will make us inquire of the Lord as to His choice of work for us. With the pressure from every direction for men of consecration, many from Madison and from our other schools should be ready to go when the call comes.

Sensing the Needs of the South

IT is an excellent thing for a man who plans to enter the profession of medicine to have some experience in the canvassing field. This is what one of this year's pre-medical students from Madison is doing.

Mr. R. E. Bascom came from Iowa. He has had considerable experience as a teacher in the public schools. He is dependent largely upon his own resources to finance his medical education, and so he is doing colporteur work in the state of Tennessee. He writes an interesting letter from his present territory in the southwestern part of the state. He says:

THE Lord has been very good to me and I am enjoying my work. Last week on two occasions people urged that we send ministers to preach to them. It made my heart sad when I had to tell them this was impossible, for these are Macedonian calls. The ignorance of some concerning the Bible is astonishing, but many are eager to learn the will of the Lord.

I meet some who have no knowledge of the seventh-day Sabbath. I hope that our efforts this summer will encourage them in the study of the

Bible. I find some who have prejudice against our people, but as we come in contact with them, and do for them, the prejudice disappears and they become our friends.

I am more than ever convinced that the South is a great and needy field, and I am thankful for the privilege of scattering our good literature. I see much sickness and misery. I hope some day to have medical training so that I can relieve suffering and teach a better way of living. Unless financial help comes from some unexpected source to help me in the work at Loma Linda, I shall remain in the canvassing field a year before beginning the Medical Course.

I have a letter from a cousin in California. She and her husband are planning to go to school and I tell them that Madison is just the place for them. She desires the Nurses' Course. Sister Gotzian has been interesting her in the Southern field. If they come South it is probable that two other cousins will come also. Please place their names on the SURVEY mailing list and send them other literature.

If there are other students leaving Madison that you think will make good canvassers, let me know as we are anxious to get as many good canvassers as possible. We want this to be the banner year for this conference. We do not want to persuade any to give up the school work, but if any are leaving, we will be glad to know about them.

Two young men with me are doing well. One of them bids fair to lead this conference in sales for the month of May. He is heart and soul in the work and talks some of making the distribution of literature a permanent work. Brother Hoover says that he leads the Union in the number of sales per hour since he has been working in this section.

Agricultural Items

By A. J. WHEELER

RECENT rains have been very encouraging to the crop growers. The early hay is assured as well as a crop of strawberries and early vegetables. We have a crop of peas that would do you good to look at if you did not have to pick them. That is where the rub comes with us. Our boys and girls work faithfully, but backs will get tired when the strawberries and peas are in season.

Early strawberries are in full bearing. We have but one variety, the Premier. It is a medium-sized berry, very sweet, and bears its crop over quite a long period. For later berries we grow the Aroma and Gandy. If any of our readers in the South have found varieties that do better than these, we will be glad to hear from them. We attempt to conduct the agricultural work in such a way that students who

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work in the various departments learn up-to-date methods and practices.

A number of our men attended the Middle Tennessee Farmers' Institute held at Columbia, May 16 and 17. The meeting was well attended, showing that Middle Tennessee farmers are wide awake. The speakers discussed the improving of permanent pastures by liming and sowing sweet clover, lespedeza, or Japan clover. Alfalfa received a big boost, Governor Horton, who is an ex-farmer, gave a splendid talk on alfalfa growing. Doctor Morgan and Professor Moore of the State University gave good talks.

At the Wednesday night meeting the forestry problem was discussed. There is much land in Tennessee now under cultivation that should be growing trees. This would be more profitable for the farmer and it would save the soil from erosion.

The experiment station at Columbia is conducting many experiments with grasses and clovers, and a part of the day's program was a field trip over the station to observe results. Some of the experiments with lime and clover are very striking.

Items of News

A CLASS of forty-nine is graduated from the various courses of the Madison School this month, the commencement exercises being held between the eighth and tenth.

CLASS work in biology began for the pre-medics this week, Professor Wheeler teaching. The academic class in the same subject has the pleasure this season of instruction by Prof. Chas. Alden, principal of the Davidson County Agricultural High School, located at Goodlettsville.

DELIGHTFUL weather, good roads and friends in the South attract motorists at this season of the year. Mrs. and Mrs. John Coffin of Manchester, New Hampshire, are guests of Dr. and Mrs. Lew Wallace. Mr. Coffin is a brother of Mrs. Wallace.

AMONG recent visitors are Prof. and Mrs. Charles Davis who were guests of the Misses Florence and Frances Dittes, sisters of Mrs. Davis. For thirty years Professor Davis and his wife have been actively engaged in educational work in the government schools for the Indians in Arizona and other parts of the West.

THE program of Madison with its agricultural activities, its sanitarium and city health work must of necessity be continuous throughout the year. There are no prescribed vacation periods, and teachers and department heads have to take leave of absence in relays. Bro. C. R. Starr, who has charge of the machine shop, is motoring with his family to his former home in Connecticut. He plans to return after a brief respite and visit with friends. Bro. J. G. Rimmer, who was a mechanical technician before entering the educational work in the South, will have charge of the shops during the absence of Brother Starr.

AFTER prayerful consideration, Prof. P. A. Webber and Mrs. Webber, both teachers of experience in this country and in Japan, have accepted positions on the faculty of the Nashville Agricultural Normal Institute. It is their keen interest in medical evangelistic work, and the opportunity for training workers along these lines, that led to this decision. Madison welcomes them into its midst, not only because of their fitness as instructors, but because of their long experience in mission work, and their interest in combined medical, health-food, and evangelistic work in the training of workers for the mission fields.

Survey Readers Say

"We are much in sympathy with the various lines of work carried on by the Madison School. May God bless you. Some day we hope for the opportunity to visit your plant. The SURVEY keeps us in touch with what you are doing. Thanks for the little paper."

The Madison Survey

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Some Things We Must Do

THE Lord has outlined for His people a program that includes the doing of great things. Sometimes we get the idea that the big thing is to proselyte, but we must remember the words of the Savior to His disciples when they had that idea strong in their minds. To them He said, "Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." It is

true with us as with those men. As a denomination we need more Seventh-Day Adventism than Seventh-Day Adventists.

If every convert to the message were one-hundred per cent true to the principles, and full of the work God would have His people doing, there is no limit to the power that would attend this work. But a Seventh-Day Adventist that is ninety per cent heathen, blocks progress. The Lord is looking for whole-hearted followers now as He looked for them in the days when Jesus was on earth.

I think often of the words of Joseph when he came to die after spending years in the land of Egypt. If any man had a right to feel that he belonged to Egypt, it was Joseph. He went there in his youth. He spent all the rest of his days in that

land. He had run the whole gamut of official positions from overseer in the prison to the right-hand man for the king on the throne. And yet when he came to die he called his brethren to his bedside, and the

record tells us, "Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."

Although his life and strength had been spent in Egypt, Joseph never lost sight of the fact that he belonged to God

and was a part of God's people on earth, and his dying wish was that his bones might rest in the land of promise. He wanted to be with the people of Israel.

I WANT you to know what a privilege it is to be a Seventh-Day Adventist, and to know and love the principles which transform men's lives. You at Madison may not fully appreciate what it means to have a place in a work like this with its frontier posts at Louisville, Knoxville, Lawrenceburg, and other groups of co-workers in many places in the South. It is the power of God that makes men true to the principles of health. A man may advocate these principles with all the ability he possesses, but it takes the power of God to keep a company of workers together in a great cause of this kind. I find that the thing the Lord is hard up for is men who

Training for Mission Fields

THE class of education given at the Madison School is such as will be accounted a treasure of great value by those who take up missionary work in foreign fields. If many more in other schools were receiving a similar training, we as a people would be a spectacle to the world, to angels, and to men.

—Mrs. E. G. White.

From a chapel talk by Dr. P. T. Magan, president of the College of Medical Evangelists.

will be true to the things He has made known to His people.

A picture of this is given in the experience of Isaiah. He caught a glimpse of a work that should be done. He saw the cherubim pass, and heard the voice of the Lord say, "Whom shall I send, and who will go for us?"

The Lord was looking for messengers. Isaiah heard the call, but he said, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

But the Lord's work had to be done, and the Lord had to take a man with unclean lips to do that work. When Isaiah offered himself, and saw the immensity of the work and was willing to be used, the Lord touched his lips with a coal from off the altar, and said to him, "Thine iniquity is taken away, and thy sin purged." The Lord was hard up for workers when he had to take an old man with unclean lips, but He accepted him because he offered himself willingly. The thought in his heart was, "Here am I, send me."

The Lord takes us in our weakness to do a work that men with masterful minds should be doing, but which they cannot do unless they are absolutely allied with Him in the message.

THERE is a three-fold work to be done. Teaching, preaching, and the medical work must be carried on. We must recognize that all these factors enter into the success of the work. As I see all that is going on here at Madison, it seems to me a veritable miracle. It may seem a very humble work to pick strawberries, care for the stock, drive the tractors, or give treatments to the sick, but you must recognize in the midst of these daily tasks, the Lord is doing marvelous things at this place.

I can scarcely realize that twenty-four years ago Doctor Sutherland and I sat on a rock near the present site of the Administration Building, when there was not a building on this farm save the old plantation house, and the land was stony and the ground hard, and we wondered what could be done with the place. I remember in those days, we had a little slip of paper written in Sister White's own hand in which it was said that we should

have a sanitarium here. We had no money and we had no workers, but we were told to plow out a spot for the sanitarium and pray God to send us the money, and that God would fulfill every promise He had made concerning this work.

In those days we had no chapel for the school, no cottages for students, and only a few friends with means to help build. But the Lord supplied our needs as they were met. The medical phase of the work has made wonderful advancement, but we must not for a moment lose sight of all the other things God wants done down here. We must not give all our energy to the medical work and neglect the teaching.

It is harder to do things now than it was years ago, but that must not hinder the advancement of the work. In those early days help could be hired at fifty cents a day, and you could buy lumber at \$8.00 a thousand. There were no state boards to meet, and there was little question as to a teacher's qualifications. All you had to do was to gather your students and go at it. Today we cannot turn a hand in teaching, or in the medical work, without meeting a yoke of steel. We have to qualify our teachers, and we have to do a hundred and one things in a hard way today that might then have been done easily. But the Lord has a way of helping His people meet the hard things. So long as one does not compromise the truth, he should grit his teeth and go at the hard things.

YOU have no more difficulties in this work than we face in the medical school. The College of Medical Evangelists was started when the Medical Association was saying that no more medical schools should be started. We have had to meet all sorts of requirements. We are inspected by all manner of boards, and have to carry our work in the face of many difficulties. We have only a little money compared with the millions that are at the command of many of the large medical schools. When we began, we were the smallest medical school in the United States. Our first freshman class had four students. Last fall we admitted 114 to the freshman class and turned down one hundred fifty other applicants.

This year we are struggling to keep the number of freshmen down to one hundred twenty, and Loma Linda is the seventeenth largest medical school in the country. The poor little Seventh-Day Adventist Medical School is bringing more men over seas to study medicine than any other school in the land. The little Seventh-Day Adventist medical school is sending more men over seas against the English examining board than all the other schools in this land put together.

And what is the reason for this? The answer is, there is power in the message to make men come and to make men go. Men in one of the biggest institutions in the land said to me, "We know you. Twice your men have taken first place in the National Board examinations in the last few years. You may be the little braneaters, but you have done what Harvard has never been able to do."

In spite of the difficulties, the grace of God has helped us with the medical school, and the same thing is true of the work in Madison. It was not long ago that a prominent man said to me, "Say what you please, thousands of people in the South know of Seventh-Day Adventists through the work at Madison." When we wondered if we would be able to do anything, we find that God has been able to do wonders.

But we are not yet ready to stop. We must continue to build up this work. We have a herculean task ahead of us in the medical school. Often we do not know which way to turn next, but the same Power that brings students to us will bring the money we need to build. We all need to have a clear vision of what God wants done at Loma Linda and at Madison.

In the Highways and the Byways

THE work on Sand Mountain dates back a good many years to the days when Dr. O. M. Hayward carried his medical practice in Chattanooga and at the edges of the day ministered to the needs of the sick on the mountain nearly thirty miles away.

There have been two community centers on the mountain, each conducting a little school and caring for the sick as they had

opportunity. For several months Dr. R. E. Owenby has been located at Long Island. His work has been a mingling of medical and gospel ministry. A little sanitarium is being equipped on the mountain as a retreat from the city for those who are worn and need rest and freedom from business cares and the rush of city centers.

Dr. Blanche Noble, of the Madison Sanitarium medical staff, has been personally interested in this rural center for a number of years and has contributed to its upbuilding in every way possible. Her father and mother and brother live on a little farm and their home adjoins the sanitarium. Bro. Raynold Peterson, and family have worked in the community for years, and Mr. and Mrs. Harboldt are teaching the community school.

This week a company of eight from Madison met with the workers on the mountain for counsel as to the best interests of the work. It was rather an unusual gathering of over a score of workers on the porch of that tiny mountain sanitarium building. Around are the lofty hills, beautifully wooded, with the nearby homes of the workers with gardens and orchards.

Sand Mountain is a plateau a hundred miles in length, across the Tennessee River Valley from Lookout Mountain. From the brow of the hill one looks down on the moccasin bend in the river. A climb of six miles brings one from Trenton, Georgia, to the top of the mountain. Roads are not yet an attractive feature, but a good road will some day grace this side of the mountain as one is already doing on the other side. Many of our Southern rural centers have started in the face of poor roads, and have seen the highway come to them.

Sand Mountain workers have a vision of the work that should be done in their community and they are bravely doing their part. The meeting was an inspiration. Miss Mabel Robinson, a member of the Madison faculty, will spend a little time there as a vacation from her duties at home. Mrs. Elin Winqvist, a Madison nurse, volunteered to join the workers on the mountain, while her daughter, Miss Edith Winqvist who has charge of the hydrotherapy department in a private san-

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itarium in Chattanooga, will give some assistance.

The development of such rural centers calls for men and women of consecration, workers who are willing to make the supreme sacrifice, willing "to be buried in the furrow of the world's great need." The little school is caring for the education of children who need clothing and books. Some who may not be able to help in any other way can contribute to their comfort with clothing.

In "Words of Encouragement to Self-Supporting Workers," we read: "Christ meant much when He said, Go out into the highways and hedges. . . . In addition to the work that must be done in the great cities, there is a work to be performed for those that are scattered all through the regions round about. And how can we reach them? One important means of accomplishing this work, is found in the establishment of small schools in needy communities. Even if there are but a few persons in a place, some means of reaching them should be devised. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and hedges, and compelling the honest in heart to come in."

Help Build a Sanitarium

FROM Bro. G. H. Curtis, business manager of Loma Linda Sanitarium and Hospital, comes word of a plan they have for raising money for the new sanitarium building. He writes of sending an advertisement to many of the conference papers, adding, "It occurred to us this morning, in seeking still further means of publicity,

that we might be able to reach quite a lot of people through the medium of the SURVEY. I know this has a wide circulation, and if you have enough confidence in the crowd that is behind this thing, we will appreciate it if you will tell the story for us."

The Loma Linda institution owns a ranch in the Yucaipa Valley. The portion for sale is described as "a full-bearing apple orchard in sub-division 'Yucaipa Little Farms,' two and one-half to five acre tracts, thirteen miles from Loma Linda Sanitarium, near Redlands, California.

"Elevation 2500 feet, splendid health-giving climate, mountain scenery, superabundance of water for irrigation. Each unit includes a three or four room modern bungalow and stock of poultry. The combination of fruit and poultry assures success. The terms of payment are easy. Correspondence is invited. Address, G. H. Curtis, Business Manager, Loma Linda, California."

Here is a chance for some friends who desire to locate on the Pacific Coast, to secure a good location and at the same time help in the building up of one of the medical institutions of the West.

MONDAY evening of this week, and again on Tuesday morning, Eld. K. A. Macaulay of Orlando, Florida, who was visiting the family of Prof. Webber and others at the school, spoke to the student body at the chapel hour. He gave an interesting study on the need of developing the talents the Lord has given. He drew lessons from the tree which, he says, is a tree so long as it lives and develops, but becomes wood when it is cut. This explains why we have so many block-heads in the world.

ON his way from Madison to Asheville, North Carolina, Dr. John Brownberger visited the workers in the Knoxville cafeteria, and went over the farm which is the rural base for this group and the prospective site of a rural sanitarium. The farm, thirteen miles from the city, is near Kingston Pike, one of the leading highways which passes the State University farm and the University buildings.

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Announcement

The Nashville Agricultural Normal Institute and the Madison Rural Sanitarium Madison, Tennessee

THIS institution is located on an 800-acre farm in Neely's Bend of the Cumberland River, two miles from Madison Station, and ten miles from the city of Nashville. This farm site, in the beautiful Middle Tennessee Basin, is an ideal place for a manual training school. Climatic conditions are attractive. The farm, with nearby orchards on the Highland Rim, will produce a wide variety of fruits, grains, and vegetables. The gardens of the institution cover approximately fifteen acres, a splendid stretch from the campus near the center of the estate to the banks of the river.

The buildings group themselves into—

1. The Sanitarium Area. This includes a number of stucco cottages, artistically arranged, connected by wide arches and cement porches, and providing room for eighty patients. A new Administration Building is in process of construction in this area, which will house the offices of the physicians, the X-Ray and Physiotherapy Departments, and the business offices of the entire institution.

2. The Student Area. Members of the family, both students and faculty, occupy cottages on the campus. These cover

approximately twenty acres, with Assembly Hall, Textile Arts Building, the Printing Department, Kinne Hall, which is the family dining quarters, and Gotzian Home, as outstanding features.

3. The Manual Departments are sheltered in buildings a little more distant. Among these are Mechanical Arts Building, in which is carried on the wood-working industries of the

place, sawing, planing; electrical, plumbing, painting, and cabinet work. The Central Heating Plant, furnishing heat and electric light, is not far distant. The garages, machine shops, steam laundry, food factory, flour mill, and cannery, are all within easy reach. And still further away are the barns and the Poultry Departments; and on the river bank is the pumping plant of the institution.

As one drives over the hill on which stands the water tower, the buildings stretching in a semi-circle covering about a half mile from tip to tip of the crescent, give the impression of a little village nestled among the trees and shrubs. "What a beautiful spot!" is the oft-repeated expression of those who visit the place.

CALENDAR

1928-1929

First Quarter

Sept. 1, 1928-Nov. 30, 1928

Second Quarter

Dec. 1, 1928-Feb. 28, 1929

Third Quarter

March 1, 1929-May 31, 1929

Fourth Quarter

June 1, 1929-Aug. 31, 1929

The Purpose of the Institution

MADISON is distinctly a manual training school for missionaries. For twenty-four years there has been in building an institution consisting of a junior college, a sanitarium, a printing department, a food-manufacturing department, city treatment rooms in Nashville, Tennessee, and Louisville, Kentucky, two vegetarian cafeterias in these same cities, and a branch sanitarium and hospital at Lawrenceburg, Tennessee. The center and basis of these activities is the agricultural work of a large farm. All the activities of the institution are operated with student labor under the direction of a company of fifty teachers, physicians, and commissioned workers.

The plan of the institution is such that it cannot accept money from students and hire outside help to do the work that students should do. It is necessary, therefore, for each student who is given the privileges of this training, to carry his share of the manual work required to operate the institution in all its parts.

In return for the work they do for the institution, the student receives his literary and scientific training; he has the privilege of learning a trade or profession; and he can with economy earn his board, room rent, and fees. The plan of operation is such that the work is a success only when school and students are faithful to each other in these matters.

In order to maintain the industries by which students earn their school expenses, it is necessary that the school be in session the year-round. Farm activities are most pressing at the season many schools dismiss for a three-months' vacation. Madison cannot operate a sanitarium with student help, unless students are with the institution throughout the year. And this is true of all departments in a manual training school.

Student Qualifications

SINCE Madison is a training school for self-supporting missionaries, applicants should be Christians with a positive experience in the things of God that makes them seek a training for active service in the Master's work, especially along self-supporting missionary lines.

Eighteen is the usual minimum age limit. A select few as young as sixteen may be admitted on special arrangements, provided they show more than average ability, and with the understanding that they have special faculty supervision.

Heads of families in limited numbers may be admitted on special arrangements with the faculty.

No one should come for student life until his application has been presented and a favorable answer has been received from the faculty. This is most important, as the school reserves the right to select its students, and accommodations are limited.

Courses of Study

MADISON is a missionary training school doing junior college work. It prepares students for admission to the College of Medical Evangelists. It is educating teachers for rural industrial school work in the South. The conduct of these schools calls for rural-minded teachers, nurses, farmers and mechanics. Nurses are trained for medical missionary centers, such as, rural sanitariums, of which a number are in operation in the Southland and many others should be started; for city treatment rooms which offer wide range for activity. It is not the purpose of Madison to train nurses who desire to commercialize the profession. The health-food work which finds expression through the manufacture of foods for the market, and through the system of vegetarian cafeterias, is at present a growing activity for laymen, and special courses are offered for those interested in cooking and dietetics. The course schedules are—

1. Academic—Offered for those needing the preparation before entering upon some technical training.

2. Nurse-Training—Prerequisites, twelve grades; age, 20-35; length, three years: Prepares for state board examinations.

3. Home Nursing—Length, two years; for those whose educational qualifications will not admit to the Nurses' Course.

4. Home Economics—A two-years' course, giving two years' college credit.

5. Pre-Medical—Pre-requisites, twelve grades with three years' English, two years' mathematics, two years' language, required; length, two years' college work.

6. Teacher-Training—Pre-requisites, twelve grades; length, two years' college work; prepares for Tennessee state certificate.

7. Agricultural—Pre-requisites, twelve grades; length, two years' college work.

8. Industrial Courses—Including a two years' business training above the tenth grade; a two years' printers' training above the tenth grade; mechanical arts, including carpentry auto mechanics, plumbing and steam-fitting, and blacksmithing.

9. Cafeteria Course—A two-years' training in cooking, dietetics, and business management to meet the growing demand for qualified men and women to operate vegetarian cafeterias.

10. Food Manufacturing—A two-years' training in the making of health-foods for the market, salesmanship, and business management.

Rating of the School

MADISON has rating as a junior college. Its credits are accepted by the American Medical Association for pre-medics. This summer eleven students who had completed the Pre-Medical Course were accepted by the College of Medical Evangelists. Some question has been raised in regard to acceptance by a medical school of students from junior colleges, but the junior college has not yet lost the privilege. Students entering the course this calendar year have the assurance that the present status will hold for the coming two years, and Madison is qualifying to make its training permanently acceptable.

Work and Study

EACH student is expected to bear his share of the manual labor of the institution. The program is so arranged that a student who is physically fit, and who is otherwise qualified for school life and a full part in the daily routine of the institution, can complete a year's academic work, or can receive credit for a full year's college work, in twelve months.

To do this, they carry class work three quarters, and are full-time workers for one quarter, of each year. 1800 hours of manual labor are a required part of each twelve months' school life, and a proportionate part of that amount of labor is a required part of each term's work, and must be satisfactorily completed before final credits are given.

Students are expected to enroll for a period of not less than twelve months. Those matriculating for a specific course, as all are encouraged to do, should plan to remain with the school until the completion of the course.

Students Earn Their Expenses

IT is the purpose of the Nashville Agricultural Normal Institute to afford the privileges of a Christian education, and a preparation for some form of self-supporting missionary activity, to every ambitious student who is willing to work. Work is a part of the training as well as a

means of support, and no student is excused from his share of manual work even though he may have cash to met expenses.

The institution is especially fortunate in the variety of industries, on the campus, or within range of the students and under faculty supervision, which make it possible to offer remunerative work to a body of two hundred students. These are all activities which it is legitimate for students to operate when they go as missionaries to other fields.

A large percentage of the students earn their board, room rent, laundry charges and school fees, not including tuition, by work. The credit from 1800 hours of work satisfactorily done should meet these expenses. It requires economy to live on this program, and if the student cannot earn his way and carry the full amount of class work of his course, he will be asked to do less class work and devote more time to manual labor.

Heads of families, or students having dependents, cannot expect to earn their expenses. They are allowed to supplement their work with cash.

Tuition Rebate

A MODERATE tuition charge is made to cover each class for which a student matriculates, but there is a possibility of receiving a rebate of this tuition charge at the time of final settlement. Free tuition depends upon—

1. Satisfactory completion of the class work for which a student registers with a passing grade.
2. Exemplary conduct throughout the period of one's school life.
3. Work credit of 1800 hours per year with the O. K. of the head of the department.

The eligibility of a student to free tuition is determined by a standing committee, which checks up on the character of the work as well as the amount done.

The Health of the Student

GOOD physical health is one of the requisites for admission to the institution. Students who desire to carry the program of a training school need to understand the laws of health, and the physicians of the sanitarium have direct oversight of the student body and look carefully after their physical habits.

On entrance a physical examination and laboratory tests are given to ascertain the fitness of the applicant for student life. In case a person is not physically equal to the student program, he may be placed in the hospital, or advised to go home. Hospital life is on an entirely different financial basis and expenses must be met with cash.

It is the experience of the management that a large per cent of the young people attending the school improve in physical condition as the result of the wholesome surroundings of the school in the country, the regularity of student life, the plain but wholesome diet, and the combination of mental and physical work.

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Conduct in School

ONLY those who are seriously concerned with the problem of Christian education should apply for admission to the Madison School. Life here is earnest, and while the program is varied and full of educational attractions, it is not the place for those who desire to frolic, or for those who cannot be content with a well-regulated program and a high moral standard.

There are rules and regulations concerning the association of the sexes which must be obeyed, and other regulations which if disobeyed automatically sever the student's connection with the school. All rules of conduct are for the protection of the character of the young people, and hearty cooperation in maintaining the standards is pledged when a student matriculates.

Not only must a student look well to his own behavior, but he is not fulfilling his obligations to the school if he allows misdemeanors on the part of others to pass unchallenged. The General Assembly is a gathering of the faculty and student body for the consideration of matters of discipline as well as for general reports concerning the progress of all departments of the institution.

Ability to use good judgment, and to live within the laws of the school, and to assist others in meeting standards, is known as the system of self-government in practice at Madison. If it develops that a student is not equal to self-government, he may be given an advisor for a time, but continuing to show such weakness, leads to a request that he withdraw.

What Students Do at Madison

WITH a combined study and work program with industries ranging from the growing of foods to the preparation of these foods for the market, or their service to the public in the sanitarium or the cafeteria; with shops planing the lumber, making the doors and windows, the screens and the furniture, making the iron railings for the new buildings in the sanitarium area, or repairing the autos and farm machinery; with stucco work, carpentry, plumbing, steam-fitting, and electrical work in the construction departments; with a corps of students feeding the family and laundering their clothes; and another group caring for the sanitarium in all its duties; with groups going to the city each

morning, and returning in the evening after a day in the cafeteria or the treatment rooms; with a group at the orchards on the hill, spraying, cultivating, or picking and packing fruit, according to the season—with this program, Madison is a veritable bee-hive of industry.

There is also the social side where students mingle with their fellows,—the hike on fair nights at the week-end; the march in the hall or on the grounds; the lecture, and the impromptu programs that reveal the hidden talents of the young folks. There is also a line of welfare work, such as, the Ministerial Band and the Young People's Volunteer Society, with their weekly meetings. Outside activities call forth considerable ability in the way of conducting meetings, Sunday school work, and home nursing; and the band, orchestra, and chorus are constant sources of education and enjoyment to those who are musically inclined.

Who Come to Madison

ROLL call of the Madison family is answered by representatives from thirty-four states of the Union, from Germany, Austria, Switzerland, China, Japan, Hawaii, Mexico, and Canada. It is the purpose of the school to introduce people from a distance to the South, and to prepare them for work in the Southland. It is interesting to note that the more distant states, such as, California, Minnesota, Texas, Oregon, Iowa, Arkansas, and Michigan, are among the largest contributors.

Several years ago the Chinese Government sent a delegation of educators to the United States to study our school system. Our Commissioner of Education instructed the group that came South to visit Madison, telling them that here they would find a unique educational institution doing a work, such as they wanted done in the Orient. Those men took away with them a large number of our publications, for they said, "We want to know something about the religious belief of people who are doing this work. This school is the result of soul conviction."

That the Orient is ready for the principles of education Madison is endeavoring to demonstrate, is evident from the writings of many who are intimate with the conditions in that part of the world. And there are coming to us as students, a number of young men and women from foreign lands, who desire to learn to nurse, to prepare foods, and to cultivate the soil,—three enterprises to which we can well afford to contribute workers.

For Further Information

PROSPECTIVE students need to know more of the workings of the institution than can be given in these pages. They are invited to send for a calendar giving detailed information concerning courses, expenses, and other matters of interest to students. Address, The Secretary, Nashville Agricultural Normal Institute, Madison, Tennessee.

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Visiting Other Centers

DURING the first week in July, Doctor Sutherland and Professor Webber motored through East Tennessee and North Georgia, visiting on the trip a number of most interesting educational centers.

The Berry School

THE Martha Berry School is located near Rome, Georgia. It was established over a quarter of a century ago by Miss Berry, a teacher who was intensely interested in the children of the mountains. The Doctor and the Professor were shown about the institution by one of its trustees, who, as a boy, was a student in the school, and who has since been a factor in its upbuilding. One is impressed that in twenty-five years Miss Berry has worked marvels for the education of the youth.

There are 12,000 acres in the estate on which the institution is located, giving a drive of about five miles through magnificent groves and by splendid fields. The natural beauty of the place makes a most attractive campus. Last year the attendance was 800 mountain boys and girls, all in training for mountain work somewhere. From the beginning the school has done academic work. In 1927 it graduated its first class as a junior college.

The Berry School is outstanding among

educational institutions because it accepts students who cannot pay cash for their education. They are given work on the farm and in related industries, in weaving and other textile arts. In twelve months these

young people cover the class work given in the ordinary nine-months' school and earn their living.

The guide explained, however, that giving students work to meet their expenses is a tremendous task, and that the Berry School lacks in meeting the expense of its 800 students about \$150,000.00 per year. Miss Berry solicits this among friends of the institution, and also depends

upon the liberality of friends for equipment. When the gentleman stated that he did not know of any school in the world that could finance itself while giving students work to meet their expenses, Professor Webber told him that he knew of a school that is doing that very thing. He explained the plan of operation at Madison, where he himself as a student had met expenses while taking pre-medical work, and that the school does operate without outside help. He explained that this is made possible by the conducting of a sanitarium and the food work, avenues by which cash is brought into the institution to meet operating expenses.

Do You Meet the Standard

AT this time God's cause is in need of men and women who possess rare qualifications and good administrative powers,—men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and can fearlessly say, "No," or "Yea," and "Amen," to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts.

—Be of Good Courage.

He explained that a student by working 1800 hours per year can complete the class work usually given in a nine-months' term and can cover his school expenses with the exception of tuition fees. The Madison faculty has always sacrificed heavily in the way of salary, but it is willing to do this provided the students trained in the institution will take their place in the Lord's work.

Berry School students dress in uniform not only at work but on all ordinary occasions. It was explained that this is an economy for the student, and that it avoids extremes in style and any spirit of rivalry in matters of dress. Miss Berry favors the Battle Creek Sanitarium diet system. Very little flesh food is used in the schools and no tea or coffee is served. Some of the teachers at one time felt inclined to let down the bars in regard to these matters, but the students themselves voted out tea and coffee. A student who uses tobacco automatically severs his connection with the school.

The Berry School is doing a marvelous work, and it is an inspiration to Madison teachers who have so many problems in common with them, to visit this splendid educational center.

A Sanitarium Near Atlanta

SEVEN years ago Dr. Julius Schneider, member of the class of '21, of the College of Medical Evangelists, came South to enter the medical work. Through his years in the medical school he had never lost his vision of the South and its needs, gained while he was a student at Madison.

He first took over East Lake Sanitarium, near Decatur, Georgia, but has purchased a farm ten miles out from Atlanta on Cascade Road, and there he is building a permanent work. The farm is rolling land, well wooded with large trees, and blessed with a number of springs. He now has a neat and substantial building that will care for about a dozen patients. The economy and good judgment shown in the erection of the building and in the purchase of equipment is very interesting. The building work was done by a relative, a Lutheran minister. The Doctor paid for some of the construction material by

taking out the tonsils for members of the lumber firm. The operating equipment is the simplest, but the Doctor is willing to begin in this simple way, for it is his policy to grow without incurring debt. He has laid the foundation for a splendid work and owes not a cent for either building or equipment.

Miss Betty Iverson, R.N., a former Madison student, is one of the workers who has been with the enterprise from its beginning. Mrs. Schneider also bears heavy responsibility.

A physician living in a nearby Georgia town, who has sent already over a dozen patients to the Georgia sanitarium, and who is now a patient in the institution himself, predicts that it will be but a short time until the sanitarium will need another unit to its buildings, for as people find what Doctor Schneider is able to give in the way of diet, hydrotherapy and physiotherapy treatments, and quiet, restful surroundings, they will pass the word on to their friends.

This has been Madison's way of advertising. In all its years it has not spent a cent to advertise. Pleased patients have passed the word around. Doctor Schneider is to be complimented for the work he has done. It would be a fine thing for some layman with means to assist in extending this work, for it is in one of the largest city centers of the South. Atlanta should have a cafeteria and treatment rooms. From some quarter should come forth help to enlarge this work begun by Doctor Schneider, and do for Atlanta what has long been needed in that section of the South.

Medical Work at Reeves, Georgia

ABOUT a year ago we opened a small medical center on Hurlbutt Farm, near Reeves, Georgia. A cottage was remodeled and treatment rooms built. Mr. and Mrs. H. F. Meeker took charge. They have done considerable nursing in the community and have cared for a number of patients in the sanitarium. The general appearance of the place has improved and a good beginning has been made. By another year the patronage should fill the building.

Farm crops are looking well at Reeves, and the school building has been reshingled and painted without and within. Here is a splendid location for a large industrial school center, and it is the hope to have before long a work of that kind in operation there.

Community Work Near Monteagle

FRIENDS of the Southern work hear occasionally of the work of Bro. and Sr. Lloyd Swallen. These young people are both nurses from Madison, who for a number of years have been doing a splendid work near St. Andrews, an Episcopal community in the Cumberland Mountains not far from Monteagle. They were living on a place belonging to one of the bishops.

Recently Brother Swallen has purchased a few acres of land nearer Monteagle that he might have a more permanent center for developing medical missionary enterprises. He is baking whole wheat bread. His garden products have pleased the summer residents of the Chautauqua grounds, and the sick have responded to the tender care of these nurses. R. E. Johnson and wife are associated with Mr. and Mrs. Swallen, and Martin Johnson is on the former place near St. Andrews.

Upland Sanitorium

WE are sure that our readers still remember the story of Upland Sanitorium as told the Madison family by Dr. May Whorton some months ago. On the top of the Cumberland Ridge, ninety miles from Knoxville and one hundred twenty from Nashville, is the center of medical activity that has much to do with moulding the community life of the mountaineers about Pleasant Hill, Tennessee.

Doctor Whorton was out in answer to a call from some one who was sick when our visitors stopped at the Sanitorium in the evening, but her able assistant, Miss Adzhead, the nurse, was present to give the welcome. The little institution was full to the limit, and everybody was reported doing well and of good courage.

It is a wonderful thing for the people of the mountains to have a doctor who is at their beck and call. It is a splendid example of Christian graces that one finds

in a work of this sort, and it demonstrates again what we often say, "That there are boundless opportunities for those with hearts ready to lead a life of sacrifice for the Master."

The Knoxville Unit

THE day following the Fourth a number of Madison workers met with the group at Knoxville. The time has come to begin a cottage at the rural base for the Knoxville city workers. In the city there is a vegetarian cafeteria at 507 West Clinch. The farm is an attractive place about thirteen miles out on Ebenezer Road, a little way off Kingston Highway. It is in the hills, on an elevation covered with evergreens and other trees, and overlooking the hills still farther away.

Some day it is the plan to have a rural sanitarium building among these trees. The first point of attack in the way of buildings is a cottage for the workers, and it was to lay out the grounds and decide definitely upon the relative position of sanitarium campus and workers' quarters that this meeting was held.

One longs for power to impress upon others the urgent need of Christian workers, trained for efficient service, and possessed of the spirit to do and dare. Where are those who hear the call and are ready to answer with Isaiah, "Here am I, Lord, send me."

Reminiscences of School Life at Madison

THE South has passed through a period of great development during the past decade, and it is gratifying to note that, in the onward march of progress, Madison has not been left behind.

I came from the North in 1908, lured by the stories I had heard of the new school that was starting in the South,—a school that was to be different from the usual type, an institution whose definite purpose was the training of workers for rural districts of the South. I was the daughter of a pioneer, and as I listened to my father's stories of life in the Wisconsin wilderness, I regretted, like Alexander, that so little had been left for my generation to do. But the stories of the new school in Dixie sounded not unlike

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my father's, and they struck a responsive chord in my heart. Perhaps there yet were worlds to conquer!

The school appealed to me very much. In order to keep the school going, students and teachers must work together to grow and care for their food. We came thus in direct contact with our teachers, and as we worked together they taught us many things that are not written in text books. Not least important was the thought that labor is good, not only as a means of meeting expenses, but labor for its own sake. It dignifies and ennobles.

"It is good to be able to do this work," the Doctor would say as he turned the churn—for the Doctor was not a doctor then—and somehow we young people caught that spirit, and thought it was good too. Great was the occasion when our good Mother D. laid aside journal and ledger and walked into the school kitchen to point out each neglected item in our housekeeping, scold us soundly, and make us a pumpkin pie!

Life was not all hardship by any means. We were a happy company who were housed in the old plantation house, and we dreamed and talked of the work we would do, each in his own corner, for there were corners for all of us in the South. Not idle dreams were they either, for out-centers were started. The Mulfords went to Fountain Head, the Aldens and Ashtons to Goodlettsville, the Scotts and Carnahans to Sand Mountain, and we even had a school in Cuba. We watched them all with great interest, and never a chapel period passed without our saying, "And, Lord, bless the hill schools."

But time has brought many changes at Madison. The new chapel that seemed so large to our small band has long since been outgrown, and the building that ac-

commodates the large number of young people now in training here must needs be several times larger. The tiny sanitarium that stood empty and immaculate in the grove by itself has overflowed and spread in many directions, and is no longer least among sanitariums.

Many new activities have been added to the old ones which have grown until the school is thoroughly equipped for industrial training. The large company of students here in training should be a force in the development of the work in the Southern field. Notwithstanding the work required to carry on the enterprise at home, the institution is able to reach beyond its own borders to assist and encourage the out-centers whose number continually increases.

Truly, it is the Lord's doing, and it is marvelous in our eyes.

ITEMS OF NEWS

WHEN Eld. W. C. White was South last fall he spent some time at Madison and visited a number of the rural units. He attended also the annual convention of self-supporting workers held at Madison. As a result of these meetings and conferences with a number of the leading conference brethren, he gathered material and wrote a number of articles concerning the work of Madison. This matter makes up a series of pamphlets called Southland Bulletins Nos. 1-4. Elder White was in the East and South again the early part of June, and at that time completed the work on Bulletin No. 4. A copy of these bulletins will be sent at two cents apiece to cover postage. Address, the SURVEY, Madison, Tennessee.

WORK on the new school house at Lawrenceburg is progressing. It is attracting considerable attention in the community. E. G. Parkes and Sons, who are furnishing the lumber for the building, donated \$100.00 to the building fund, and in writing of the work Mr. William Parkes says, "We give this with pleasure to show our appreciation for past business favors, and also to help in the betterment of the community, as we feel that the Lawrenceburg Sanitarium is one of our greatest assets."

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Power Should Attend the Christian Life

THE Sabbath morning service was conducted by Prof. P. A. Webber. His lesson was based on Paul's words found in Romans 1:16, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." In part Professor Webber said:

When the Savior was about to leave the disciples at the end of His mission on earth He bade them tarry at Jerusalem until endued with power from on high. They had been with the Master three years, learning daily of His methods of work and of the great principles of truth which He wanted them to give to the world. But they lacked power to put that message across. They were selfish, striving and bickering among themselves as to who should have the highest place in the earthly kingdom which they hoped the Master would set up. They wanted power, but not the power that Christ referred to. Two of those disciples were so obsessed with the idea of power that they were willing to press their claims to the Master for a place, the one on His right and the other on His left hand,—the two places of greatest honor.

It is all right for a man to long for power. It has been said that life is power. When man was created in the image of God, and placed in the garden of Eden, there was placed in his heart a desire for

power. There are possibilities in every man that the Lord honors, and God wants us to have the power of accomplishment. But Satan took advantage of our first parents and led them to make a wrong use

of this desire for power. It was this desire for power that led to the fatal step that drove them from Eden, for the power they obtained from choosing the leadings of Satan was to know and do evil.

History is replete with men filled with the desire for power. Nimrod, that mighty hunter described in

the Bible, desired it, and went forth to build a great empire. He is typical of those who seek earthly, political power. The man who has no ambition for power is to be pitied. Men of force throughout the history of the world have been seekers for power. The desire for power has slain thousands, that men like Chedorlaomer, the mighty warrior, might exercise their desires. Ramases of Egypt, the great builder, was a man of power; and the desire for earthly power and fame seemed to reach its zenith in such men as Alexander, Caesar, Charlemagne, Louis XIV, and Napoleon. They were all seekers for power of empire.

Then there are men like Socrates, Aristotle, and Plato who are recognized as leaders in the intellectual world. Millions of people have been held in slavery by the

ABILITY TO WORK FOR THE MASTER

THE Lord is more willing to give the Holy Spirit to those who serve Him than parents are to give good gifts to their children. For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather together to ask for special help, for heavenly wisdom, that they may plan and execute wisely.

—Acts of the Apostles.

master minds of Buddha and Confucius, In our own age there is the same greed for power to control the lives and destinies of others. Never was there such a time for the exercise of power in different realms of existence. Daniel tells us that in these latter days, knowledge shall be increased, and men shall run to and fro.

I N the political world there are men today whose power exceeds that of Napoleon. In the mental realm there are minds that excel Socrates and Plato. Inventions seen on every hand are mastering forces that for years lay dormant in the way of transportation facilities,—the radio, and a multitude of modern improvements in the ways of living. It used to be said that Croesus was the richest man in the world. He had power to make money above his fellows, but today his wealth sinks into insignificance beside that of magnates of the world, such as, the United States Steel Corporation, Henry Ford, or the General Motors Corporation.

But the thing we need to consider is the uselessness of power unless it is directed by Christ. Man can do nothing that is lasting unless the ability given him is controlled by the Master. The schools of the land are full of students seeking knowledge, because it is felt that knowledge is power. People who are trained can do more than the untrained in every realm of thought.

In the face of the massing of power in the world, there is seen a lamentable lack of spiritual power in the church to accomplish what God would have His people doing in this day of wonderful power in the world. Instead of being listless at this time of all times, the church should be imbued with a mighty power to accomplish things. It is time for us to arouse to the meaning of Paul's words, "I am not ashamed of the gospel of Christ; for it is the power of God."

To seek for power in the political world, or in the mental world that we may dominate the lives of others, is an unholy ambition, but it is right for every Christian to desire the power of the gospel in his inner life, for the power of leadership. As the disciples were instructed to tarry until they had put away the hindrances to

God's power, so the church today needs to be emptied of the frivolous things, the selfishness, the contention that makes it impossible for the work to go forward with power.

I N "Acts of the Apostles," we read: "It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If the fulfillment of the promise is not seen as it might be, it is because the promise is not appreciated as it should be. If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is little thought of, there is seen spiritual drought, spiritual darkness, spiritual declension and death."

We are told further that if we were vitalized by the Spirit, as it is the privilege of every member of the body of Christ to be, we would be doing one hundred times more for the Master than we are now doing. We would have hundreds of little centers of light, memorials for the Lord, in our cities. We would not feel the dearth of workers as we do now when it comes to operating schools, sanitariums, and cafeterias.

The Spirit of the Lord is not far off. It is in the earth. It is ours upon demand. God stands ready to cooperate with every one who is willing to be emptied of self, but that is the first step toward the accomplishment of anything in His work. Look in your heart and see what idol you cherish. Then do you ask the Spirit of God to come in and sit beside that idol? The Lord cannot use the man or woman who is given to gossip, or talebearing, who is dishonest, or who loves to drive a sharp bargain. All these gods close the heart to the Spirit of power. There must be a surrender, a willingness to make a covenant with God by sacrifice, a desire to confess wrong and make things right with our associates, a cleansing of the heart from impure thoughts. God will not sit on the throne in any heart with such idols.

It is strange that with things happening so fast in the world, we still hold to things in our lives that neutralize the Spirit of God. The time has come for multitudes of God's people to be fitted in a special manner for a great work in the

earth. That movement is due. It is time to set aside every weight, as Paul exhorts us, and the sins that so easily beset us, and run the race. It is a hurry time in the world, and a similar intensity should take hold of those who are responsible for the closing work in the earth.

In the homeland there is need of a baptism of the Spirit, and in the mission fields abroad there is the same need. How much do we talk daily of the needs of our own hearts for the indwelling Spirit? How much of our time is really devoted to preparation for the things God would have us do with power in these very days?

Two Sad Events

THIS week has brought us two reports that have caused sorrow to our hearts. On the twelfth a wire from College View, Nebraska, told of the accident in the home of Eld. J. J. Nethery, which caused the death of Sister Nethery. In some way an electric spark from the washer ignited gasoline and she was burned to death.

Until very recently Elder and Mrs. Nethery lived in Nashville, as he was president of the Southern Union Conference. He is a member of our Board of Directors, and both he and his wife were much esteemed friends of the school. This terrible accident in his family brings keenest sorrow to all who were acquainted with them.

THE following Sabbath a wire from Asheville, North Carolina, told of the tragic death of Miss Ida Owen. She fell from a bridge near her home at Fletcher, North Carolina, and fractured her skull. This leaves a mother, father, several sisters, and a host of friends to mourn their loss.

Miss Owen was long associated with members of the Madison faculty at Battle Creek College, at Emmanuel Missionary College, and at Madison. She was an artist in hand work and had charge of the Sewing Department in these schools. Since living in North Carolina she has done a great deal of fine weaving, and probably no one in our ranks was more skillful than she in some of these textile arts.

Miss Owen was a splendid Christian character, loved by all her acquaintances, a power in the community wherever she lived, and a devoted companion and attendant of her aged father and mother, whose sorrow at this time is shared by a large circle of friends.

Going Back to China

TUESDAY morning we were given the privilege of listening to a talk by Mr. Moses Swen. Mr. Swen became a Seventh-day Adventist in China about nine years ago. He came out of a family that were all Buddhists. His mother had been dissatisfied with her religion and had taught Moses some truth in regard to God. When he accepted the gospel, his people were very much offended at the step. He was very anxious for an education but his people would not give him any help, so he was obliged to work his way through school. Later his mother and sister became very favorable and accepted the gospel. His mother was then fifty-four years of age. She could neither read nor write, so Moses arranged for his sister to give her some lessons in reading and writing. Just recently she has read the entire gospel of St. John. He is very anxious to visit his mother to help her, and then return later to finish his work.

Mr. Swen's brother has become favorable to his efforts to get an education. He has now been in this country four years. He spent two years at Emmanuel Missionary College, and two years at Purdue University in Lafayette, Indiana.

Mr. Swen's mind has been very much stirred up over the matter of practical education. He believes that every Christian should have an occupation. He believes that his Christian life should shine out to the neighbors through his occupation. This is the best way to preach religion to his people.

He mentioned the many people who are thrown out of work when they begin to keep the Sabbath, and he believes the food work could be so managed as to help these people make a living. It is Mr. Swen's idea that a school could do a large part in helping these people. It should

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teach folks how to become self-supporting
by manual labor even though they are
Sabbath-keepers.

Mr. Homer Chen, who spent two years
at Madison, has been telling Mr. Swen
how we provide labor for the students
to earn their way through school, and so
he spent several days looking over the
institution, and he feels that something
like the Madison School plan would be a
wonderful boon to his people. He says
there are many young people who can only
go to school as they can earn their way.
He is very interested in the food work
and believes it could be so conducted that
many could be supported by the raising,
manufacture and sale, of the same. He says
he can not rest until his people are taught
how to express themselves through their
occupations. This plan would benefit many
not reached in the regular way. Most of
the missionary work done in China is re-
garded as imperialistic in nature. They
need a democratic plan where teachers
and students study and work out their
problems together. Besides the daily
prayer and reading of the Bible and
preaching of the doctrines, the Christian
should show in his daily life true edu-
cation and religion.

Mr. Swen says there are two great pur-
poses in life. The common one is to work
and live for one's self. The second is to
work and live for others. He told of one
church in China where sixty-five per cent
were not able to earn their living by labor.
The missionaries are unable to help them,
and he has a great purpose to help these
people do practical things that will appeal
to the Chinese so that their religion will be
practical and helpful instead of purely
abstract.

He stated that probably the greatest
problems in China can not be solved until

they have a permanent agriculture. He
stated that here at Madison the gospel is
preached through industry. In addition to
our occupation we need practical religion
and faith, and then nothing can stand
in the way of our success.

Items of News

A SHORT time ago Bro. Neil Martin,
of El Reposo Sanitarium, located at
Florence, Alabama, spent a few hours at
Madison. He reports some very interest-
ing experiences in his work. They have all
the patients they are equipped to care for
and the hearty support of the local physi-
cians.

OUR Barred Rock chicks are the latest
addition to the Poultry Department.
It is very interesting to watch them grow.
They are in two round houses, five hun-
dred in each brood, every condition being
the same for both except feed. One is fed
a well tried and proven standard feed,
the other a simpler formula which can be
obtained almost anywhere at less expense.
The simple feed is starting off better.
We will be glad to give any who are in-
terested, the result of the test at the finish.
This feed test was suggested by two of
the leading professors of poultry hus-
bandry in the country, and they are
watching the test very closely. If inter-
ested, write L. H. Starr, Poultry Mana-
ger.

THE school family is to have a great
treat in about a month. The Tennessee
River Conference is to hold its annual
campmeeting on the school farm, in South
Park. We appreciate very much this bless-
ing, as it is difficult for our family to
leave the school to attend campmeeting.
The school is in full session. The sanita-
rium is crowded. The regular classes are
in session, but plans are being made for
practically the entire family to attend the
early morning and evening meetings dur-
ing the time of campmeeting. Also every
activity that can possibly be stopped will
be closed so the family may attend day
services. The school orchestra and chorus
will take an active part in furnishing
music for the meetings. The school will
furnish light and water.

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Train to Bear Responsibilities

"BECAUSE difficulties arise, we are not to drop the industries that have been taken hold of as branches of education." To develop industries in a school to be branches of education requires eternal vigilance. To develop students to be able to manage different kinds of work while taking their literary studies is no small job.

Is it worth while to attempt to do this? We find that students who have been educated in a school where the industries are branches of education, and where students have been trained to manage the different lines of work, become much more useful as missionaries, because they have learned to be industrial educators. To sustain a missionary who is an industrial educator requires a smaller amount of money, a less strain on the treasury, and such a missionary will find vantage ground wherever he may go.

One of the great ends of education is to train students to bear responsibility in the school while carrying their literary work. Students should learn to bear responsibility in counsel with their teachers as to the very best methods of carrying forward the work.

To carry out such a plan will cause some grumbling from students and their friends, but the advantages will be so great in after results, that a school can well afford to meet the objections, because students will have the opportunity of earning their own way through school, and the institution will prosper so much under this plan that it will be able to operate without running behind in its operating expenses. The students will learn how to overcome financial difficulties, and will make won-

derful missionaries when they leave the school to go into the field.

The great objection that is brought against this plan when put into practice is that there is lack of efficiency in the operation, because it requires more time for teachers and students to work together in counseling over plans than it does for the heads of departments to operate their own way, independent of the students. There is a great temptation for those who are directing the industrial work to lose sight of the fact that the industrial work should be branches of education. There is a tendency for autocracy to exist in the industrial departments. The training that most people have received along industrial lines has been of the old apprentice nature, and leaders in the industries often lack in training that would help them to cooperate. They are inclined to direct without counsel, thus making the students mere hands. A large percentage of students are directed in this way daily until they feel they are merely working in the industries to pay their school expenses. They do not come into the close relationship with the managers that they should, and thus industrial work in a school often does not seem to the student to be a real part of education, but simply a scheme for earning board. Under such conditions, students who can meet their expenses in some other way than work often prefer to do so.

Every movement of the school should find root in the hearts of the student-body as well as the faculty, even though it may take more time to arrive at or reach the end. It is the only way. When efficiency sacrifices the individual workers it has gone too far. There should be maintained

in the school a constant spirit of team work and cooperation. Unfortunate is the student-body that is depending too much on centralized routine government. The student loses his real touch with the problems of the school, and fails to get the training that would make him a missionary such as would find vantage ground wherever he might go.

For over twenty years Madison has been slowly building up an institution that depends for its very existence and operation upon the student-body. Every department is so conducted that it must have the close cooperation of students in order to operate. We cannot move in any direction satisfactorily without the students forwarding the work. The institution has developed its industries until it is able to pay students a sufficient amount to enable them to meet their school expenses.

This has been done not simply to give a student an opportunity to earn his way while in training, but with the idea that this training will develop a higher type of missionary, one that is more efficient, more cooperative; and that will carry forward his future work with less expense, and with less trouble in adapting himself to hard conditions.

While it requires much patience, faith, and teaching to conduct an institution with student labor, Madison feels that it pays, because it develops the above elements in the student's character.

There is opportunity for two hundred students to earn their entire school expenses while obtaining their education this coming year. From what has been written, it must be clear to all prospective students that Madison is dependent upon the earnestness, the willingness, and the love of its students for this plan, to carry forward its work. It gives the student an opportunity to live a normal life while in school. It is not necessary for him to wait until he is through school before doing things. Students learn to do things while carrying forward their education.

A committee is meeting every student who is now in school to see if he is qualified to stand up to his place in the school as a real, sincere, Christian burden bearer. Students who do not show these qualifica-

tions will be invited to seek their education elsewhere. It is useless for students who have not yet entered the school, and who do not care to bear responsibility along industrial lines, to attempt obtaining their education here. Only the students who are anxious to become missionaries of the type mentioned above should apply.

Why not Answer the Call

IN the Spirit of Prophecy the following instruction is given in regard to work in the Southern field:

"The Lord expects far more of us than we have given in unselfish service for people of all classes in the Southern states of America."

"This field lies at our very doors and in it there is a great work to be done for the Master."

"This work *must* be done *now*, while the angels continue to hold the four winds."

"There is no time to lose."

"The Lord has *long* been waiting for human instrumentalities through whom to work."

"Men and women should now be offering themselves to carry the truth into the highways and byways of this field."

Read this instruction regarding this field and let the Lord impress you with the need; then ask yourself the question, Why should I not answer the call?

Remember that this work is good for you. In fact, you get the most benefit of any one for working in the South. The South does not need us so much as we need the South.

No doubt many people who are looking toward the South would be glad for some information concerning it.

Tennessee is the gateway to the South, and if you want to learn something about this wonderful state and its possibilities, write to the Tennessee State Department of Agriculture, Memorial Building, Nashville, Tennessee, for their free booklet, "Tennessee." This booklet is beautifully illustrated and full of information. It presents the bright side of the South which is very attractive, but remember the great

call is the need of men and women to carry this wonderful gospel. Remember that there are many, many counties in the South with not a single Seventh-day Adventist.

Another thought is brought to us that the work in the South and at Madison, prepares for foreign missionary work. No other industry will be so useful in the foreign fields as agriculture. In India especially is this true. One of the great obstacles to our work in India is the caste system. The effects of this system are felt the least in agriculture. Then, agriculture is the chief industry of India, and India has an abundance of land that is still undeveloped. Why not train our converts in the various lines of this the best of all industries, so that when they are rejected by their families for the truth's sake there is hope for them?

The ray of hope that is brought to India through agriculture is vividly portrayed by that wonderful missionary to India, Sam Higginbotham, in his book, "The Gospel and the Plow." It is a book well worth the time of any to read, and especially those interested in mission industries. It may be secured from Macmillan Company, New York, for about \$1.00.

For the first time in a number of years the Cumberland overflowed its banks in midsummer. Much of the land on the river bottoms will of necessity be replanted since the crops were destroyed. The school farm has suffered considerable loss. About one-half of our bottom land will have to be replanted. In the early summer, we had the best prospect for years on the river bottom, but we can do nothing but replant, and most of the ground has been replanted. There is one hopeful thing about these floods, and that is the enriching of the land. In some places there is a covering of rich soil left where the high water has been.

Last spring we gave the readers of the SURVEY a discouraging report of the effects of the last hard frost upon the plum orchards. We are glad to say that our estimation at that time was wrong, and that many more plums survived the freeze than we thought at that time. Many of the trees were overloaded, and we are now in the

midst of as large plum canning as we have ever had. We have to date harvested one hundred bushels and have a few late ones left.

We are glad to report some of these good crops, because we are told that false witness has been borne against the soil in the South. These crops are eloquent in proclaiming the producing power of the soil.

A. J. WHEELER.

Items of News

THE new school house, that has been in progress since March, at Lawrenceburg, makes a very pleasing appearance. It will be ready for occupancy in about two weeks.

LAST week Miss M. Bessie DeGraw, Prof. P. A. Webber and wife, and Doctor Blanche Noble left by auto to attend a council of teachers at Berrien Springs, Michigan. The meeting was from July 18-26.

ELD. H. S. LYSINGER, president of the Tennessee River Conference, spoke to the Madison church at the regular service last Sabbath. He impressed the audience with the work that is going forward in the foreign mission fields. At the close of the service, the midsummer offering was taken.

A NUMBER of students have arrived within the last few days. Among these are Kenneth Engelbert, Wisconsin; Roland Jenks, Hattie Barber, and Zorah Guffey, Tennessee; Alice Rogers, Ohio; Mr. and Mrs. W. T. Collins, Mr. and Mrs. T. C. Collins, Mr. and Mrs. J. C. Miles, Floine Miles, Eloise Whitlock, Nora Parson, Mrs. Thelma McBride, and Marie Hopkins, Texas.

ONE of the liveliest places in the institution during the last few weeks is the machine shop. Bro. J. G. Rimmer has been in charge while Bro. C. R. Starr and wife are on a vacation. One of the outstanding things that is resulting from his work in the shop is the iron railings that are being placed around the porches and covered ways of the sanitarium. The work is artistic, and Brother Rimmer is to be commended for the fine job he is doing.

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THE Madison family have been very happy to see Mrs. Lida F. Scott able to take up her many duties again. She has recently made several auto trips to some of the groups, which shows that she is coming back to her normal state of health. We feel very thankful that she is again able to do the heavy work of The Layman Foundation which she has carried so well since its organization.

WE frequently hear something about "morning drives." When the weather conditions are such that weeds cannot be cared for by the regular agricultural workers, it is necessary to call out for an hour before breakfast all members of the family who do not have manual duties at that time. It is marvelous how much can be accomplished by fifty people in an hour cleaning out a patch of garden that has been neglected because of the rains.

DOCTOR CLOYD, one of the leading physicians of Florence, Alabama, who is much interested in Bro. Neil Martin's sanitarium at Florence, visited Madison to learn more about our cottage plan for a sanitarium. He also visited our sanitarium at Lawrenceburg. He expressed himself as being highly pleased with the plan of architecture at both places. He is anxious to help Brother Martin develop the El Reposo Sanitarium along the same lines. We know this is encouraging to Brother Martin, who has worked faithfully for several years in carrying forward that work.

ONE of the encouraging things we are experiencing is a full sanitarium. At this particular time, the older buildings are being remodeled, and would have been finished by the first of June if the weather had been favorable. We have been in a

torn-up condition since the middle of April, but we find our patients have been very loyal to us during this period of building. Often many of them show great interest in the changes made, and seem to have the feeling that the sanitarium is theirs, and they take the same attitude as the management toward the noise and litter about the place. It is interesting to hear some of the patients talking to their friends about the sanitarium in a way that shows they recognize it as their own, and are very proud that it is being improved.

We wish to express our gratitude for this wonderful spirit on the part of our patients over the situation. It helps us to understand that the sanitarium has found its way into the hearts of many of its patients, and that they are pleased to see it prosper.

AFTER a two weeks' drive from their home in California, Bro. Arthur L. White, son of Eld. W. C. White, and his wife have just arrived at Madison. These two young people have finished their regular course at Pacific Union College, and desire to spend a year at Madison in several of the departments, in order that they may have experience in the industrial lines of education.

Bro. Arthur White's grandmother and father were among those who were instrumental in the founding of Madison. Sr. E. G. White was a member of the Board from the time of its organization to her death. She took a very lively interest in the establishing of the school and sanitarium. Eld. W. C. White, his father, has been on the Board, also, and has been a very active member. His latest contribution to the institution was the gathering of material, from various groups and other sources, which he has placed in four bulletins, known as *The Southland Bulletin*. Anyone who reads the contents of these bulletins will know that Eld. W. C. White is very deeply interested in the work at Madison and its various groups. It is a great pleasure for Madison to have with it the son of one who has been so earnest in helping us all these years. We trust the stay of Brother and Sister White will be very pleasant and profitable to them.

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Our Privileges as Medical Missionaries

AT the Sabbath morning hour Dr. H. M. Walton, dean of the School of Dietetics, of Loma Linda, California, gave an interesting study to the Madison School family, and from this the following paragraphs were gleaned:

I find here as at Loma Linda that two lines of reform are in evidence, in medicine and in diet. The fundamental principles of both were given us as a denomination when there was but little scientific knowledge on either subject. Most of the scientific research on the subject of diet has been carried on since 1905. Long before that we had the fundamentals, and it is interesting to examine those principles in the light of more modern scientific research. Most medical texts are revised every two or three years in order to keep pace with developments and the increase of knowledge, but the message given us years ago needs no revision. It is as true today as it was the day it was given. Its principles have stood the test of the most rigid scientific investigation.

These very facts inspire great faith in those principles of health. The same applies to other health truths, and all that has been discovered in the realm of medicine and health inspires us to a closer study of these principles. Lay people of

the denomination should know very much more than they do about the underlying principles of right living. It is a sad fact that we are so ignorant of the truth to which we have access.

FOR PHYSICAL AND MENTAL HEALTH

IF you regard your life, you should eat plain food, prepared in the simplest manner, and take more physical exercise. Drugging should be forever abandoned; for while it does not cure any malady, it enfeebles the system, making it more susceptible to disease. Cease to complain, as though you were bond-servants under a hard taskmaster. Jesus is good. Praise Him who is the health of your countenance, and your God.

—*Testimonies for the Church.*

Some have felt that this phase of our message is not very important. Sometimes we hear it said that it makes no difference what we eat. That is certainly a mistake, for the Lord tells us that our habits of eating are an index to our relationship to other truths. We are, some of us, coming to the place where we need proof in order to rec-

ognize that natural methods of treatment are heaven-born and scientifically true today,—those methods that were given us before scientists had come to know them.

WE visited the laboratories of Doctor McCullom in Baltimore, where stress is laid on the food value of fruits, grains, vegetables, and nuts. Doctor McCullom has given the world a wealth of knowledge on the subject of vitamins, but his laboratory tests have demonstrated truths that were given us in principle years ago in the Testimonies. They do not tell us the exact calories we should eat, and some of those details, but they do tell us that simply prepared diet of fruits, grains, nuts, and vegetables will supply every need of the body. We find that we have

had for many years just the truths that Doctor McCullom is now broadcasting to the world.

I have been impressed with the simplicity of God's method of dealing with disease. We are told that "there are many ways of practicing the healing art; but there is only one way that heaven approves. God's remedies are the simple agencies of nature, that will not tax or debilitate the system through their powerful properties. Pure air and water, cleanliness, a proper diet, purity of life, and a firm trust in God, are remedies for the want of which thousands are dying."

In the medical schools a hundred and one methods are presented for practicing the medical art, but there is only one way to health that is approved of the Lord. The world is filled with fads and fancies, but the Lord has given one approved way.

God's remedies are the simple agencies of nature. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power,—these are the true remedies."

THOSE who are not in medical practice scarcely realize the full force of the instruction we have been given, and the healing power in the natural agencies about us. A physician can set a broken bone, he can sew up a severed blood vessel, but after all he has done, it is the power of God operating in the nervous system, in the digestive system, in all parts of the human frame, that restores health. It is the power of God at work in us daily that changes the food we eat into bone and muscle and nerve. To violate the laws of our physical being is as vitally wrong as to disobey the ten commandments.

It is easier to give something from a bottle when we face a case of sickness than it is to apply the simple remedies that give nature a chance to restore health. We are inclined to disregard the powerful effect of these simple processes.

When in the Smithsonian Institute I was impressed with the marvelous evolution in the airplane construction. The first machines were complex, a most complicated system of wheels, and sprockets and valves, easily getting out of fix. But the

Spirit of St Louis that made the record trip with Lindbergh is wonderful in its simplicity. It is built on a marvelously simple and substantial plan. So in the treatment of disease, the Lord has given us a system that is perfect in its simplicity.

Pre-medical students can do nothing better than to thoroughly familiarize themselves with these simple but fundamental principles of healing, and then bank their faith upon them 100 per cent.

IN the realm of vegetarianism we find that a great deal of investigation is going on. As a people we have been advocating a vegetarian diet for many years. In laboratories in many centers of investigation the value of a vegetable diet is being demonstrated. We visited the laboratories at Ann Arbor, Michigan, where special attention has been given to the study of proteins, and where it was first demonstrated that a high protein diet may be injurious to the kidneys. It has been demonstrated that a high protein diet in the form of milk can be taken without evil effects, while a high protein diet of beef muscle and liver, used on rats, produced great change in the kidneys.

A heavy meat diet is fostered by the meat packers, and great publicity has been given by the newspapers to the experiments of certain Arctic explorers who were striving to demonstrate the value of an all-meat diet, but the experimenters were not able to endure the test and have made the major portion of their diet of fat instead of meat.

AN interesting experience was met during the World War in Denmark when the food supplies ran low. The rationing of the nation was turned over to a physician who was heading the Department of Health. He ordered that all beef cattle, chickens, and fish be killed. Then he took the grain that would have been fed to cattle, poultry, and brewers and fed the nation. He put them on a low protein diet, carried his people through the time of stress, and to the surprise of statesmen and men of science, the death rate was cut materially. It was the lowest of any nation in Europe.

Vegetarianism is sound in principle and it is safe for us to pin our faith to it. We are told that in grains, fruits, nuts, and vegetables are to be found all the food elements needed to preserve health. The physicians of Denmark came to the same conclusion. Why is it that we are not leaders in this field of diet and nutrition, instead of trailing behind? It is because we are not willing to put ourselves 100 per cent into the truths that have been taught us. The people of New England are called conservatives, but they have nothing on us.

I am pleased that we have been given a complete gospel of health, a message that brings health to the body, to the mind, and to the soul. We should not lose sight of any one of these elements in our work for humanity. We need to realize that a living connection with the Great Physician is worth more to us than any other possession.

We may have the simplest equipment. That does not hinder success. What is it that makes for success? It is sympathy with the great fundamental principles of health made known to us by the Master. It is a willingness to obey in our daily lives the laws of the human body. Obedience is a great thing. We need the 'new covenant experience' in all our message. Mental assent to these principles is of little real value. We need to have the law written in our hearts and in our minds, so that we live the truth from day to day.

To obey because we fear to do otherwise, or to obey from a sense of duty, brings no joy in service; it gives no power to our message. But when that law is written in our innermost heart, and we obey from love of the principles, it will be health to us and a power in our teaching. One can always find some reason for digression if he is controlled by circumstances. Had Daniel given only mental consent to the principles that had been taught him, he would have found ample excuse for conforming to conditions about him. His strength lay in conformity under all circumstances to the principles taught him in his youth. And so it is with us.

Visitors From Loma Linda

IT was a great pleasure to have a week-end visit from Dr. Floyd Gardner, professor of chemistry in the College of Medical Evangelists, and Dr. H. M. Walton, dean of the School of Dietetics of Loma Linda, California. Since the first of June these physicians have been visiting institutions and important research centers in the North and East,—the Mayo clinics, Battle Creek Sanitarium, Ann Arbor, Detroit, Toronto, Montreal, Baltimore, Boston, New York, Washington, and other cities, in the interests of their work in the training of medical students and dietitians.

Doctor Gardner spoke Friday evening, telling of the wonderful opportunities for our medical missionaries in this and foreign countries. His brother, Dr. Earl Gardner, has built up a splendid medical missionary center in Penang, not far from Singapore, known as the Seventh-Day Adventist Mission Clinic where many of the native people come for physical help and while receiving this are given the gospel, also.

Doctor Walton spoke of the kinship that exists between the institutions at Madison and Loma Linda, both starting at about the same time, and both being interested in developing a strong class of medical missionaries. "I am persuaded," said Doctor Walton, "that every child of God should be a medical missionary. I am glad the medical missionary phase of this work is so strongly represented here. I am thankful for your adherence to these vital principles. The medical missionary work is a part of the message that will function to the end of earth's history. Some lines of the work may not be able to do much toward the end, but that will not be true of the medical missionary work. Those who have been trained for this type of work will enjoy the greatest opportunities and privileges in times of stress."

SABBATH afternoon these physicians spent a few hours at Fountain Head Industrial School and Sanitarium and with the Chestnut Hill School. Fountain Head is just rebuilding its sanitarium that burned a few months ago. The meet-

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ing, a very enjoyable occasion, was held on the sub-floor of the new building, in the shade of great oak trees as the sun was lowering in the west. The story of the school and sanitarium, of the farm and the students and patients that have found training and health at this little place, is especially attractive to men who are accustomed to a work on a larger scale in well-equipped institutions.

At Chestnut Hill School Mrs. Walen and Mrs. Herschel Ard, who have spent years in the mountain work, told of personal experiences with men of the community who are hungry for the truth, and whose interest has been won by the of the little school.

To these two centers, Drs. Lew Wallace and Blanche Noble, members of the Madison Sanitarium staff, come every few weeks to minister to those who gather in for clinics. Facilities are simple, such as any group of laymen can supply, but the results are most satisfying. Forty men, women, and children had gathered in the little school house on the hill above the highway that day for services, and the influence of that work is felt for a radius of many miles.

The Cooperative Plan for Students

THE school year of 1928-29 will be the fourth in the history of the College of Medical Evangelists at Loma Linda during which the cooperative plan of work and study has been in operation for freshmen and sophomore students. Students have class work for one month. They are then assigned to some institutional work for a month, and the third month they return to their studies. This plan gives

opportunity to earn a large part of their expenses while pursuing the medical course.

Conversation with a number of medical students who have had the privileges of this plan indicates that they recognize in it great advantage, not only from a financial point of view, but because they get a very practical experience in the treatment of disease while pursuing their studies.

For many years Madison has carried its work on the cooperative plan. It has tested fully the advantages to a student, of combined work and study. This institution has the advantage of a large number of campus industries which provide remunerative work for the students. It is a wise thing for pre-medical students, as well as others, to form the habit of earning their school expenses while they carry their class work.

Correspondence is invited with ambitious and able young men and women who desire to continue their training for active Christian service as physicians, teachers of rural schools, or health-food workers. There is a wide field of usefulness ahead of such people.

THE proprietor of the Oxford Floral Company of Oxford, New York, Bro. W. F. Bartle, is interested in the Southern centers, such as school farms and rural bases for the city work, and he offers to help with dahlias from his store of bulbs. He writes: "We have several thousand clumps of bulbs and we would like to supply all the struggling schools and sanitariums in the South who care for them. These dahlias are the finest stock we ever had. They will do well now in the South. Fall blooms are the best after the hottest sun gets them." He asks that we send him 50 cents a bushel, or \$1.50 per barrel to cover the cost of packing, plus freight charges. But if any of the little centers cannot afford this expense, tell him about it, and he may be able to help you out still more. Better do this quickly.

WE appreciate the donations sent in by readers of the SURVEY. These contributions help materially in the expenses of publishing and mailing.

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A Covenant With God by Sacrifice

32

IT is the wish of the natural heart to go through the world escaping so far as possible the burdens and responsibilities that the Lord appoints as a part of character forming. One's place in the future is dependent upon the development of character for service, but when a man loses sight of that fact, he becomes a dodger of hard things, a shifter of responsibility.

The lives of men of purpose as recorded in the Scriptures all teach the value of trials, of resistance, of climbing heights. Life is not to be made up of easy-going, self-satisfying indulgence, but of work for others, of real tests of strength, mental, physical, and spiritual. It is for this reason that the Lord calls for the cooperation of His people in the great plan of salvation. Every man who awakes to the real philosophy of life, who acknowledges his dependence upon the Master, is given the privilege of partnership with the Lord in His sufferings and in His victories.

Among the disciples there was a desire to enjoy the reward of activity without paying the price. Two of the leading men in that group, after associating with Christ for three years in the most intimate way, still sought for position without traveling the path to that position. James and John parleyed as to which one should have the place of honor beside the Lord. Their mother, bold to ask favors for her

own sons, came to Jesus with the request that one of these men sit on the Savior's right and the other on His left in the kingdom, which she thought He was about to set up on earth.

"Grant that these my two sons may sit, the one on Thy right hand, and the other on the left in Thy kingdom."

The Master said to her, "Ye know not what ye ask." And He went on to tell her that the way to such positions was the way of hardship, the way of suffering,

the way of sacrifice, and that it was not within His power to give the thing she asked, but that it is the reward of character developed by a life of self-forgetfulness, of sacrifice.

THE Psalmist, by his close association with the Lord and his keen understanding of the plan of salvation, was able to express the way to a place beside the Lord. He writes, "Our God shall come and shall not keep silence. . . He shall call to the heavens from above, and to the earth, that He may judge His people."

And then David quotes the Lord as saying, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." In the kingdom of the Lord those will stand nearest the throne who have been forgiven most and who have made the greatest sacrifice. In all that company of the redeemed there will be none who have not won a place as the

The Value of Service

THE transforming power of Christ's grace molds the one who gives himself to God's service. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice for the Master.

—*The Work of Soul-Saving.*

result of sacrifice. The gateway to the kingdom opens to those who have learned to appreciate the Lord and His works by lives of sacrifice.

And as this is the way to the kingdom, so it is the way to a life of power on this earth. The light of truth shines on those who are willing to enter into a covenant with the Master, a covenant by sacrifice. In this, the Master Himself has led the way. He gave up His position among the angels to dwell with man. He chose the lowliest place on earth, as the best place to demonstrate the life of sacrifice. He was a daily toiler, sacrificing that He might identify Himself to the limit with men on earth. He gave His life as the supreme sacrifice, and rose in power as the result of the sacrifice.

IN the building of every work on earth that bears the imprint of the Master there must be sacrifice. The pioneers in our own denomination knew the meaning of sacrifice. The truth they espoused was dearer to them than any other thing this world could offer. Their time, their strength, their money, their talents, all belonged to the work of the Lord. That spirit brought power to their work and made the message go.

It seems difficult to find in these days a similar spirit of sacrifice among the young people. The world has terrific attraction for them. Its hold on the hearts and minds of young men and women is so strong that the calls of the Master for workers in His vineyard are scarcely heard. They hesitate to take up any work that calls for a sacrifice approaching the sacrifice of their fathers who led in the giving of the message that they themselves believe.

It is the spirit of the world to get much and give little. The Master's way was different. He came not to be ministered unto, but to minister to others. His life was one continual gift. He strove to teach His disciples the art of giving,—giving to the point where the giving hurt.

Today He calls for a life of service on the part of believers. A multitude of avenues are open to every Christian to give of his time, energy, strength, health, speech, money,—anything he may cherish,

for the benefit of the Master. But our people, old and young alike, seem to hunt for the lines of least resistance, for the jobs that call for the least exertion.

In the process of carrying the gospel to the world, angels have their part to play, but they are not able to do the work that has been committed to man. For his own sake man needs the life of service. And so the Lord ordains that the sick shall be cared for, the hungry fed, the poor ministered unto, the naked clothed, by those who have more than the ones who seek help. It is the business of the church to make points of contact with the world, to hunt ways of ministering to the necessities of others, rather than to avoid service. Talking the message is comparatively easy. To live it, to work it out in connection with the daily round of duties, is another and a more difficult manner of preaching; but the latter is the choice method of the Savior. It is the method that He asks His followers to adopt.

A man going about doing good, was the description of the Savior. A work completed, is the story that is written when His career on earth closed. And so there is given to us as members of the church a wide field of activity in which to demonstrate our real belief in the truths we profess. Through schools, by the food we serve, in the treatment and care of the sick, we are to reach hearts and minds with a saving truth. To do all that the Master asks demands sacrifice of personal ease and pleasure, but it brings its reward. Power in Christian living is in proportion to the fullness of the cooperation with the Master in His teachings and His methods of work.

SUPPOSE that the outpouring of power came when we were not doing His will and following His methods, what would be the result? His spirit is promised to make more effective the work that God commits to our hands. Then, only those who have a work for the Master will receive the outpouring of power. If the majority are standing idle, doing little or nothing to help the Lord in His work, and the Spirit came to the little group that was active, what a large number would be left to wander to and fro through the

earth, conscious of their lack and seeking for what might have been theirs. The prophet describes a class that, knowing their inefficiency, are seen running to and fro, seeking the word that had been neglected.

Today is our time to make a covenant with the Lord by sacrifice. Promise Him as did Isaiah, that you are ready to do His bidding. Commit your ways to Him for direction, and He will not be long in finding a place for you. It may not be the place of your natural choice. The way may seem hard, and the sacrifice heavy, but in proportion to the sacrifice you are willing to make, He has promised help. It is the faith that such a life demands; it is the dependence upon the word of God that becomes necessary in a life of Christian activity, that makes the Christian strong in service.

The time has passed for Christians to engage in worldly business. The Master has more and better things for His followers. The work that He assigns will fill every day of the week; it will probably take all one's means. Have you asked your self whether or not you have made with the Lord that covenant by sacrifice?

Have you sold all to buy the pearl of great price? I have learned that for me the pearl of great price is the privilege of cooperating with the Lord in some capacity here on earth. I cannot afford to pass by the opportunities He now offers. I want to be about my Master's business. If I neglect this privilege, I am passing by the greatest blessing that heaven can bestow.

A Message for Other Lands

A NUMBER of students from China have been in the United States for instruction in agriculture that they may be better equipped to train workers in their homeland. It has been the privilege of Madison to meet some of these active, progressive thinkers and workers, and also to have a little part in giving the practical training for which some of these men are looking.

After his visit to Madison, Bro. Moses Swen, on his way back to China, writes: "I am extremely glad to have seen the

Madison system of education. There is no doubt in my mind that it is the Lord's plan to give students an opportunity to work out their own problems of life. I appreciate the sacrifice that is being made by your group of Christian teachers. I am looking forward to the time when that type of education will be carried to the four corners of China, for I believe that by it we can do better and quicker service for God. I sincerely ask that you do all you can for Chinese students who desire to represent these great principles in their own land."

There comes also a letter from a worker who has spent years as a missionary in China, a plea that Madison will lend its aid in the preparation of workers for that land. He writes of a young man in particular who desires to enter the United States and come to Madison as a student, "a worthy young man who has won the esteem of many connected with our mission in China. May the Lord's blessing attend him throughout the period of his study. He is very desirous of receiving a thorough training in the essentials that will enable him to link closely with his brethren in cooperative effort for the furtherance of the cause in China. We know you will do everything possible to inspire in his heart hope and faith and courage and a determination to undertake great things for the Lord."

These things all remind us that the time is ripe for the work to go forward with a power that it has not yet known. It is time for hundreds of men and women now standing idle to train for service, if they desire to keep pace with the Lord's work in the world. The Master is calling for workers. Let Madison help you get ready to answer the call.

At Emmanuel Missionary College

AFTER a two-days' visit at Berrien Springs, Michigan, Doctor Sutherland told the students at Madison of the work of Emmanuel Missionary College. In part he said:

"Twenty-seven years ago this month Doctor Magan and I went to Berrien Springs in search of a location for Battle Creek College which was to be moved to

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a farm site. On this visit I was profoundly impressed with the wisdom of the move to that beautiful rural location. I can say without exaggeration that it is one of the most beautiful, and in other ways, most suitable school sites I have ever seen.

"It has been the aim of the men who have had the moulding influence in this school to develop an institution that will carry out the mind of the Lord in the education of the youth of the denomination. Emmanuel Missionary College is now one of our leading educational institutions. No colonization has been allowed on the school grounds. The four hundred acres of rolling land consists of hills and valleys, parks, gardens, and cultivated fields, and an extensive campus dotted with institutional buildings among the trees and shrubbery. It all makes a beautiful picture that cannot be forgotten. Fortunate is the student that can have such surroundings during his school life.

"Emmanuel Missionary College has developed a number of industries which afford work for students, helping them meet school expenses. We have reason to be proud of this institution."

The Annual Convention

FOR many years the annual gathering of workers from the rural schools, from the health centers and little sanitariums of the South has been held at Madison about the time of the opening of the fall term of school. In the beginning these meetings were small, but with the passing of the years the numbers connected with these centers of activity have so increased that it is possible now to send only representatives rather than for the entire working force to come to convention.

The date set for the convention this year is October 18-21. By this time the conference meetings are past and the schools are in session. We hope representatives will be chosen by each group and that the 1928 meeting may be the best in the history of the work. Already people living at a distance are writing to inquire when the meeting will be held. A cordial invitation is extended to all who are interested to attend and participate in the studies.

ONE MORE THING: We want to present on a bulletin board the pictures of workers in these units, and some scenes about their schools or sanitariums or cafeterias, as the case may be. Will you please see what you can contribute to this bulletin. Everybody is interested in seeing something from the centers they have heard about. Please send very soon a contribution. Mark the pictures on the back, giving names of individuals or buildings. Scenes in the beginnings of the work as well as some recent photographs will be interesting and attractive. Mail to Miss Bessie DeGraw, Madison, Tennessee.

Items of News

THROUGH an oversight the article in the SURVEY of July 18, entitled "Reminiscences of School Life at Madison," went through without the name of the writer, Mrs. Arthur Jasperson, of Fletcher, North Carolina. We want our readers to know who it is that had such interesting experiences in her school days.

EARLY in July, Miss Edna Wickham and Miss Lulu Leach, church school teachers of Nevada, Iowa, spent a day at Madison. They were accompanied by Miss Blackwood, also of Nevada. They had motored through Texas and other Southern states, and on their way North stopped to see this institution and their friends, Mr. and Mrs. Steen Jensen. They spent some time in the various departments of industry about the place and were especially interested in the Textile Arts Department where tailoring, weaving, and sewing are taught. They took home with them some of Mrs. Bertram's notes used in the sewing classes.

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Interesting Meetings at Louisville

A GROUP of fifteen teachers and students from Madison spent the weekend about the middle of August with the workers at Pewee Valley Sanitarium, and a most enjoyable time was the report brought back to the home family. This trip was made for the purpose of giving some who are in training and some who are training workers a first-hand glimpse of the work in a unit.

Louisville unit represents a variety of layman work. In the city, treatment rooms and a vegetarian cafeteria are operated at 626 South Second in a building dedicated to that type of work. The cafeteria occupies the first floor and above the treatment rooms have a department for men and another for women. It is a pleasantly equipped city center operated by a group of young people.

Seventeen miles southeast of the city, near Pewee Valley, Ky., is the sanitarium and rural home of the workers. The drive from the city takes one past miles of rich farm land noted for its production of Irish potatoes; or, going what we call "the city way," the road is through beautiful Cherokee Park and past several suburban stations along the route of the LaGrange interurban line.

Sanitarium work began in the family residence on the estate. Cottages were

erected for the workers, and recently there has been completed an addition to the sanitarium, adding to the number of rooms for patients, and adding treatment rooms for both men and women, and a surgical department.

The surroundings are ideal for the care of the sick. The wide expanse of grassy lawn, the splendid trees and shrubs, the restful quiet of the place—these all invite to health. Physicians and patients are pleased with the outlook for the new institution.

Vesper services were held Friday

evening and Sabbath-school the next morning in the little school room which serves also as assembly room for the school family. Then visitors and home folks met under the boughs of the maples for a study of some problems a unit has to meet. Dr. Lew Wallace of the Madison Sanitarium medical staff, who was making his first visit to the Louisville Sanitarium, spoke of the possibilities of such a place as they appear to him. We can give only a part of what he said.

Possibilities in Sanitarium Work

I HAVE observed The Laymen's Movement for nearly twenty years, for I came in touch with it as a school boy. I have seen some workers succeed, and others fail in their efforts to do the same kind of work. But I believe that those who failed to accomplish their desires were better off for having tried and

The Christian's Goal

SOMETHING better," is the watchword of education, the law of all true living. Whatever Christ asks us to renounce, He offers in its stead something better. The exchange we make in the denial of selfish desires and inclinations is an exchange of the worthless and transitory for the precious and enduring. This is not sacrifice, but infinite gain.

—Education.

failed than they would have been never to have tried at all. The work as a whole has made marvelous advancement. The thing that makes the strongest appeal to me is the opportunity for the ministry of healing.

Sanitarium work is especially attractive to me. Some say, "Why start a sanitarium at Louisville? There are many institutions here, hospitals with costly equipment far exceeding anything we can approach. Why start a little institution out here seventeen miles from the city?"

That was a neighborhood query as we were building. Some thought it would be a T. B. hospital and they said they had enough institutions of that sort. The nature of the work was explained and their objections disappeared. Physicians are interested and are already cooperating.

We are told that we should be a peculiar people,—peculiar in that we are fitted to do a definite work for the world in the way of treating disease without drugs, by the use of simple remedies and proper diet,—peculiar in that we are to live a Christian life before the patients.

Nearly all the patients that come to our sanitariums eat the wrong foods, and need to learn the philosophy of proper diet. It is known that we have a peculiar slant on the diet question. We can do some things that others cannot do because our methods of treatment are mixed with religion. We need that mixture to make the treatments effective.

In regard to diet we are told, "Our bodies are built up from the food we eat," and, "Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide."

Getting well and keeping well is not a passive experience. We must think, study, experiment. Good habits are essential in all our food business. I know one business man who sells sandwiches from 6 p.m. to 2 a.m. That man had plenty to eat, but he was not following the laws of health. He had to sleep in the daylight because he worked all night. His sleep was not restful for the proper time to sleep is in the night. There is something stimulating about the light and sleep in the daytime is not restful as night sleep. That workman was all worn out.

In order to teach others how to live and eat and rest and work, we ourselves must practice what is right in these respects. For our patients to get well, they must form new habits. They cannot be passive; they must work for health.

But after all the ones who get the very most out of this effort are the nurses and physicians. We receive a great many compliments for our God-fearing nurses. It is felt that they carry the air of Christianity. True not all of them reach the standard, but enough of them do to give that impression. To give satisfaction, nurses must be students. They need to understand the science of their treatments. They must be cheerful, calm, self-possessed, well-organized, and quiet in their operations.

It makes little difference to a patient what credentials the nurse holds, so she gets results in her treatments and care of the sick. It is not the equipment of the institution that draws patients. It is the personality of the nurses that counts.

Why Locate in the Country

THE question is frequently put to us, "Why do you prefer to locate in the country?"—Because we cannot carry out the idea of our sanitarium work successfully in other places. The original plan was for man to live in the country, and in the rural health center the patient has an environment for health that he cannot get in the city. As we look about this little place at Pewee Valley, and see the grass, the trees,—as we breathe this splendid air and appreciate the quiet, we cannot help feeling that it is the ideal spot for a sanitarium. People from the city are bound to be impressed by it.

The question arises, Can we make a success of the work here? Success has been attained in other rural centers. It remains for us to determine some things for ourselves. What welcome will the patients receive? Are we as workers on the job? Is the place invariably clean, neat; and are the workers pleasant and agreeable? Are the patients' rooms well-kept? Are the girls who clean the rooms, careful and quiet? In giving treatments, are the nurses working intelligently? Are they glad of the opportunity to give the treatments? All these things have a vital bearing on the success of the rural sanitarium.

The diet problem is one of big consideration. Are the meals served in an attractive style? When the patient is supposed to get a soft boiled egg, does he get just that, or does the egg come to him hard boiled? Do we forget and send a patient who has no teeth hard crackers that he cannot eat. Small things, you say, but all these things count.

The Wage

THEN there comes that question of a wage. That is a vital point. Am I in this work because I think it is the place God wants me to fill? It is not the house I live in, not the car I drive, that determines my degree of success, but have I made the world better for having served? It is a life of ministry.

The wage is a vital question with many, but "when Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did He make any stipulation as to what they should receive. To Matthew as he sat at the receipt of custom, the Savior said, 'Follow Me.' And he left all, and rose up, and followed Him. Matthew did not, before rendering service, wait to demand a certain salary, equal to the amount received in his former occupation. Without question or hesitation he followed Jesus. It was enough for him that he was to be with the Savior."

The instruction in "Ministry of Healing" seems to touch every angle of our own experience. We read further:

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

"Today the Savior calls us as He called Matthew and John and Peter, to His work. If our hearts are touched by His love, the question of compensation will not be uppermost in our minds. We shall rejoice to be coworkers with Christ, and we shall not fear to trust His care."

When the group of Louisville visitors returned to Madison they reported to the student body. Students told their fellow-students of the inspiration they had received for unit work, and of the added zeal this was putting into their own efforts for an education.

One purpose of the unit work is to afford students in training a broader field for practical experience than they can get if they spend their entire time with the campus industries. The units are centers of education for the public on matters of diet and health; they are likewise a part of the great scheme centering at Madison for the broad education of laymen for active Christian service.

In providing workers for this unit work, the student body must assume greater responsibility, and so the students are organizing to bear a heavier burden in providing necessary help in the different centers that operate cafeterias, treatment rooms, sanitariums, and rural schools. Students qualified for the work at Madison should be so filled with the spirit of service that they will vie with one another for a place in some unit as a part of their education and as a part of the service they want to render in return for their training.

Help Loma Linda Sanitarium

ONCE more we want to tell you of the Loma Linda Sanitarium plan for raising money for the new building, Loma Linda, California. There is offered for sale 2½ acre tracts of land in Yucaipa

Valley. Elevation, 2500 feet, climate delightful, excellent water system under our own control.

On each unit there is a four-room bungalow and a poultry house. If wanting a home in California, get further details from the manager, G. H. Curtis, Loma Linda Sanitarium, Loma Linda, California. He will tell you that "California is entering upon a period of excellent profit in the poultry business, and there is no better time to take advantage of this land offer with its income from the splendid apple orchards along with the poultry."

If you are interested, write Mr. Curtis, and tell him you saw notice of the Loma Linda plan for raising building money in THE MADISON SURVEY.

Visitors From the Mission Field

ON the rostrum Sabbath morning, August 4, sat Eld. I. J. Hankins who was a missionary in South Africa for over thirty years. Elder and Mrs. Hankins are living on the school campus at Madison. The pulpit was occupied by Eld. Dorris E. Robinson, who is home on furlough from North Rhodesia, Africa, where he and his wife have been connected with the Rusangu Mission and Training School for the past seven years. Prof. Perry A. Webber, for fourteen years a teacher in Japan, was also one of the group.

Elder Robinson has watched the growth of the school at Madison since the days of its birth and expressed his pleasure at the progress of the work as seen here and at Lawrenceburg, and Florence, Alabama, two centers which he visited while in the South.

Elder Robinson pictured the congregation of native students and workers which it was his privilege to work with in Rhodesia with the congregations he is meeting in America. He told of the marvelous spread of the message among the peoples of Africa in the last few years. The mission schools of Africa find that the best of their youth become active workers in the mission field.

The Rusangu Training School is located on a farm of five thousand acres. Farming in Rhodesia presents many difficulties that we know nothing about in

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this country. Their year consists of a dry season of nine months followed by three months of rain. Elder Robinson described the educational and evangelical work of the mission station, and the wonderful spirit among many of the students. It is apparent that the Spirit of God is moving upon the hearts of thousands of honest hearts in these far-away places. Students attending these schools are anxious for an education that will increase their usefulness. They are willing to work for their schooling and anxious to work as self-supporting missionaries for their own people.

In addressing the students at a chapel service, Mrs. Robinson told of the need of adaptability on the part of workers in foreign fields, and how much need there is for the ability to cooperate. Workers who go to these hard fields need to know the art of keeping well under trying circumstances. Habits of regularity and care in diet are essential. She spoke of the value of knowing how to manufacture health foods from native products. Above all the mission worker must have the habit of prayer and must know how to draw from the Master strength to carry the numerous heavy burdens.

Items of News

THE community school on Sand Mountain, located at the sanitarium center of Long Island, Ala., will open early in September. Mrs. R. G. Peterson of Long Island, writes of the need of clothing that can be remodeled for the children. She says, "We will be thankful for almost anything that has wearing qualities. Some mothers are handy with the needle and do well in making over clothing. Mrs. Harbolt will have charge of the school." She

tells also of the agricultural meetings which are being held at the suggestion of Doctor Ownbey. The community farmers are much interested, and many practical subjects are discussed in these gatherings. The Sand Mountain workers would like a stereopticon if it could be provided by friends of this mountain work. Think of it, and see if there is any way by which the lectures on agricultural and health topics may be illustrated for these people. In sending things to Sand Mountain first write Mrs. R. G. Peterson at Long Island, Ala. Freight may be sent to the same person but addressed to Trenton, Georgia, for Long Island receives neither freight nor express.

THE fall term of the school at Madison begins the first of September. Already students are arriving from different parts of the country. It is pleasing to find a goodly number who are interested in cafeteria work. From the homes of church members there should come a strong class of men and women who are qualified to train for food work. This is desirable work for people of some maturity who desire to take an active part in missionary activities.

LET us mention again the desire for good photographs of workers and their unit work, pictures of industrial scenes, buildings, school groups,—anything that will give some conception of what is being done in your center. These are wanted for the coming convention the 19th of October. People are interested, so please contribute what you can. Address, Miss M. B. DeGraw, Madison, Tennessee.

A LITTLE city of tents is now ready in South Park on the school campus for the Tennessee River Conference camp-meeting. One visitor who has seen many campgrounds in many parts of the country stated that this is one of the most attractive camps he has ever visited. It is an unusual privilege for the student body to have these meetings within their own borders.

Can You Help a Mite

With a donation to the publishing fund of the SURVEY, an Iowa friend and reader says, "I read the SURVEY like a letter from home. I look forward to another visit in the South."

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Agriculture and the Missionary

FOR fourteen years Prof. Perry A. Webber and wife were missionaries in Japan. Experiences in the Orient led him to a deep realization of the fundamental needs of the missionary trained for the foreign field.

His appreciation of the agricultural needs of foreign fields led him to give the agricultural students of the Madison School some excellent instruction along this line, the substance of which is embodied in the following paragraphs:

IT may be a strange notion to many who are in training for foreign missionary endeavor to read the following statements: The work of carrying out the great commission, "Go ye into all the world and preach the gospel to every creature," may not on the face of it seem to include endeavor in agricultural lines in the mission fields. We have long been accustomed to thinking that "the work" includes only preaching, canvassing, Bible work, school work, and a limited amount of medical endeavor. These lines of mission work are most important, and should be emphasized; but while we should do them, we are not to leave the other undone.

Some facts and figures in respect to the teeming populations and conditions in the great foreign mission fields will help us to see the necessity of both scientific and practical knowledge of agriculture for the missionary. More than ninety per cent of China's four million people with its ancient civilization and worn-out soil are farmers. Vast tracts of land have been abandoned because of the inability to keep the soil in condition to raise crops. Permanent agriculture, that is rotation of crops with the plan of building up the soil, is unknown to the Chinese, the Japanese, the East Indian, and the African native agriculturist. Where human ex-

creta, barn-yard manure, and commercial fertilizers are unobtainable the land is abandoned to the elements. Sixty-five per cent of Japan's more than sixty million people raise the food for that great nation on less than twenty thousand square miles of land. If this land were all in one great

field, an automobile travelling twenty-five miles per hour could run around it in twenty-four hours. But how is this result obtainable? Japan sends out to countries abroad the startling sum of two hundred million dollars for fertilizer. The raising of legumes, cover crops, and so forth, would more than cut this expense in half.

Vast areas of wooded and semi-wooded lands are unpastured because of the ignorance of native

farmers in the care of live stock. Men and women make themselves beasts of burden, doing that which should be done by animals because they do not know how to care for animals. In many places the farms are small. The farmers should cooperate, buying simple farm machinery, thus taking the tremendous burden off the shoulders of men, women, and even small children. Better live stock, poultry, varieties of fruit and vegetables, need to be introduced to the native farmer that his work, his comfort, his dietary, and his very land may be brought up to a higher level. American boys and girls little realize how we are blessed as a nation with respect to methods of agriculture.

IMAGINE yourself breaking up twenty acres of new land, heavily sodded and filled with pampas and bamboo grass, with nothing but a heavy hoe with which to work. At the meager wage of but a few cents per day it costs from \$50.00 to \$75.00 per acre to get it ready for a crop. A prairie sod breaker, a heavy disc harrow with summer fallow methods, would put this splendid soil into condition for any crop, leaving the grass stems and roots in the ground to decay and form the much needed humus. By

IMPORTANCE OF AGRICULTURAL TRAINING

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. Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing.

—*Industrial Reform.*

hard methods all these roots and stems must be taken out, or the land will be a wilderness again in a few weeks after being turned with the hoe. A heavy discing, turning up the roots to the sun every ten days during the summer, will kill the most stubborn bamboo grass, and at a fraction of the cost mentioned above.

Who is going to introduce these methods to the native people? I know of no one but the teachers of agriculture in our mission schools located upon the soil. Who is going to introduce strong breeds of dairy cattle which will pasture in the waste land giving splendid milk so much needed for the undernourished, tuberculosis-threatened children, and furnish a means for the native farmer to convert his roughage into splendid fertilizer for his land? Who will teach men not to be beasts of burden, but to use the animals to pull his plow, his cultivator, and harvesting machinery? Who will bring in strains of poultry, individuals producing from two hundred to three hundred eggs per year, to take the place of the jungle fowl which lays but a few eggs, and those perhaps where they cannot be found? Who is going to help China's four hundred million, India's three hundred fifty million people to better farm the land, so that these great populations whose daily food is a dire problem, may have, not the luxuries, but a few more of the very necessities of life?

It is said that one-half of India's millions from birth to the grave never know what it is to have hunger satisfied. A hundred seventy-five million of these people always hungry, and why? For the lack of better and wiser methods of cultivating the soil. Whole African villages, chiefs, people, buildings and all, often move to new communities because they have worn out the land about their kraals, and do not know how to renew it. Such a challenge to the missionary! Can you go to such a field without the necessary training to help provide some of these things for the people there? Will you go and say, "Be thou clothed; be thou fed." and not be able to help break the physical bread to them?

It is a sorry sight to see a city-bred, theoretically well educated young man, graduated from one of our schools and with a degree from a university, as president of one of our junior colleges, located in a great agricultural district in the mission field, and he himself not able to milk a cow, hardly able to tell one breed of poultry from another, and with no practical experience in farming. But this is an actual case. Another young man, city-reared city-trained, principal of a school owning forty or fifty acres of splendid land in a good climate, for years sent several hundred miles for green vegetables for his family to help keep them in health. When this missionary was advised by the General Conference educational secretary, while on furlough to learn something about agriculture, he disregarded the advice and plunged into a university, taking still more literary training, and went back to India's millions to say, "Be thou fed; be thou clothed."

With this tendency to make practical things secondary, it is little wonder that the Spirit of

Prophecy says, "Instruction in agriculture should be the A, B and C of the education given in our schools." "Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards. . . . Let proper methods be taught to all who are willing to learn. If any do not wish you to speak to them of advanced ideas, let the lessons be given silently. Keep up the culture of your land."

A large volume of material from the Bible and Testimonies could be added to the above pointed statements, but this is not necessary. Our attention should be called to important parts that mean so much in giving the gospel to the heathen. The health of the missionary and of his native helpers is often dependent upon his knowledge of the cultivation of the soil. The very point of contact with his heathen neighbors may be dependent upon his ability to demonstrate a superior agriculture which recommends a superior religion. Christ ministered first to the physical needs of those who came to Him. The physical needs of these great heathen populations are appalling. The missionary must do as Christ did,—break the bread of life to them. Problems of maintaining health by a proper dietary, point of contact, help to self-support, will all be solved by a thorough understanding of agriculture on the part of the missionary. He is hopelessly handicapped without it.

As the Madison School has made agriculture the first word in its name, Agricultural and Normal Institute, may it always hold first place in its curriculum, first place in the hearts of its teachers and students, and first place in the training given here. If it holds true to this ideal, it will be first in training real agricultural missionaries for the great world-wide mission field. May this be its happy lot.

Flesh Food a Menace to Health

THE Scriptures contain instruction given to the children of Israel which, if heeded, would have made them a spectacle to the world in matters of physical health and endurance. Great fundamental principles of right living were made known to them through the prophets. When the people obeyed these laws they were leaders not only in physical health but in spirituality and in material prosperity. In other words, the word of the Lord made them the head and not the tail in civilization and national advancement.

A number of years ago it became clear to some of us that it is unwise to eat fish caught near the sewers of large cities. On this subject we have the following instruction in "Ministry of Healing":

"In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food, they bring disease and death on those who do not suspect the danger."

There are people who discard beef and mutton from their dietary, because they understand that these are not wholesome for food. They believe that they are only an emergency food to be used in times of scarcity of other foods. Many of these people, however, reason that fish is not meat and that it does not come under the same condemnation as the flesh of warm-blooded animals.

In the *American Medical Journal*, June 30, 1928, appears an article by Dr. Aldred Scott Marthian, showing that fish caught in large areas of the Great Lakes are carriers of human tape worm. It seems that a number of years ago people from Finland, Russia, and other parts of the Old World came to Northern Michigan to work in the mines. These people had been infected with tape worm in the old country. They settled in the towns and cities along the Lakes. As far back as 1897, thirty years ago, Doctor Marthian discovered the tapeworm eggs in sewage in the waters of Lake Superior, for which these people from Finland and elsewhere were responsible.

Doctor Marthian then predicted that unless something could be done to protect the fish, there would be great danger to human beings. Little or no attention was given to his warnings. Again in 1912 the Doctor raised his voice in warning, but those in control saw no danger. Now, fish that have been infected are found in wide areas, and the prediction of thirty years ago is found to be true. For years the sewage from the sea coast towns has been carrying to the fish of the seas infection from human beings, making the flesh of fish a real menace to human life.

This explains the cause of a trouble against which we have been warned when told to avoid the use of fish as a food. It

has been hard for us to understand the danger against which we were warned. All that has been discovered about the danger of fish as a food can be said of other flesh foods.

Thirty years ago a large percentage of our people were true to the principles of a non-flesh diet. Today young people coming to Madison tell us that flesh foods are a common article of diet on their home tables and in the homes of their acquaintances. People who have had the light on this question that has been given to the denomination, and that backed by the strong testimony of science, who continue to face disease by the use of flesh foods cannot hope to meet successfully the strenuous conditions which must be endured by those who carry this work through to completion.

Leaders Need a Broad Foundation in Education

IT was the privilege of the Madison family on Education Day to have a lesson at the morning service hour by Prof. Charles Alden who has been a teacher for many years and who has seen the educational problem from various angles. His text is found in Matthew 18: 3. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

The mind of a child is naturally susceptible to instruction. It is pliable and capable of being moulded by the parent or teacher. Converted men and women are like children, because their minds are easily touched by the truth. It is a great privilege to teach Christians.

This is an era when many adults have awakened to the necessity of advanced education and are flocking to the universities and colleges. Teachers of adults meet some problems that are not met in teaching children. Many of these older students enter school with minds full of their own ideas. They appear to know more than their teachers. They go through their course, not so much as learners but as instructors of their teachers. They enter school with large ideas of their own importance. The Bible speaks of this class as "puffed up."

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One well-known educator was quoted as saying that if he closed a school year knowing that he had convinced his students that they did not know everything, he considered that he had taught with success. Students need the mental attitude of the apostle Paul when he said, "I determined not to know anything among you." Such a student is open to conviction.

In all our work we have great need of leadership. Leaders are men with a breadth of knowledge and foresight. The tendency today is to specialize. You have heard the story of the blind specialists who were called upon to describe an elephant. One was a rope maker, and catching the elephant by the tail, he described the great animal as "very like a rope." Another who was a lumberman, happened to grasp the elephant around the leg. His description read, "The elephant is very like a tree." The specialist who was a naturalist, happening to examine the elephant's trunk likened the whole animal to a snake.

Specialists may be as blind to the problems of life as a whole as were the men who reported on the elephant. The crying need in our work is for leaders who have a grasp of the problems as a whole. Our schools should be training for leadership, which means that the students should first have a broad view of fundamental problems of life and truth before they attempt to specialize.

Items of News

YIELDING to the urge of the South, William Weiskus, formerly a member of the printing department, who has been working at his trade in New York City

for a number of years, spent his vacation with friends at Madison, and meanwhile gave a helping hand in the printing office.

THE tents on the campground in South Park on Neely's Bend road, at the entrance of the school property are filled with an attentive group of people. Dr. G. B. Wilkinson of Washington Missionary College, gave seven lectures at the beginning of the meetings on religious legislation, modernism, and related lines, a timely message presented with convincing power.

CONSTRUCTION work is forging ahead on the Administration Building with a view to having it ready for occupancy early in October. This building which will contain the medical offices, the surgical, X-Ray, and physiotherapy departments and the business offices, is southeast of the main sanitarium buildings and will be connected with them by a concrete runway. It is the Spanish type of architecture, corresponding with other buildings in that area.

CLASS work closed and so far as possible the activities of the institution were curtailed that the family might have the benefit of the annual meeting of the Tennessee River conference churches on the campground. The school chorus and orchestra furnished the music under the direction of George McClure and Walter Jensen. Mr. and Mrs. J. F. Rhodes, who are taking the nurses' course at Madison and who are experienced cafeteria workers, had charge of the dining tent.

AMONG arrivals during the last week of August were Prof. E. E. Backus, Mrs. Backus, and their son, James Backus, of Lodi, California. Professor and Mrs. Backus have come South for the education of their son, and will be members of the teaching staff at Madison. Miss Mary Kate Gafford of Knoxville, came in time to attend the campmeeting and will teach in the English and commercial departments of the school. Mr. and Mrs. Robert E. Pritt of Seattle, Washington, motored across the continent. They have pre-medical work in view.

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Making Men of Worth

A MOST refreshing chapel study was given by Prof. A. W. Hallock, principal of Hylandale School, Rockland, Wisconsin. That institution is training young men and women for practical missionary work. It is a school that has been constructed by the cooperative efforts of a self-sacrificing faculty and a loyal student body. When buildings are needed, the lumber is cut from the nearby hillsides, and members of the school do the carpentry, masonry, and painting. Professor

Hallock explains that the work must of necessity move more slowly than in an institution that commands larger funds, but when it is completed they have the satisfaction of knowing that it is the result of student effort, that it has come in answer to the prayer of faith, and that it is the meeting of an actual need.

No public efforts have been made to solicit money for this school; no public solicitation is carried on for students. Young people who have been trained in the school pass the message of Hylandale's virtues to others, and Hylandale grows. Twelve grades of class work are given by competent teachers. The farm contributes to the family welfare, and there are other lines of manual work. Students earn their school expenses by work, and they come forth with a keen apprecia-

tion of the vital things in Christian education.

They have a building which in time will become a health center. So far, it has been the boys' home, but as they can build larger quarters for students, this health building is to be released for its intended purpose. Another interesting feature of the school is the opportunity it affords for children from the city of Chicago to enjoy rural life and education in the fundamentals under Christian teachers and wholesome environment. A score of city children are at present enjoying this privilege.

A few thoughts from Professor Hallock's lesson are contained in the following paragraphs:

IN the gospel by Luke we read, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered."

God has a watchcare for the smallest creatures of this world, and He has a personal interest in the welfare of every one of us. God is looking for people who will witness for Him. The great need of the world is for men,—men of real worth, men who know God and can live true to His principles.

The Lord can make use of men who are physically strong and of men who are weak. He can make use of the rich and He can use the poor. He can use the learned and He can use the ignorant. But I think He can make better use of the strong than the weak; of the rich than of the poor; and of the learned than

Why Teach Students to Labor

AS he worked, Paul the apostle had access to a class of people whom he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in everyday toil God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister.

—Counsels to Teachers.

of the ignorant. But the great thing with them all is the degree of faith they possess.

On every turn we find that the faith of men, old and young, is being undermined. There are few in our high schools these days who do right because they recognize that they are under the eye of God. The youth have lost faith in God. This is a pitiful condition, and I am anxious to see the young men in our schools develop faith in the Master. I love to see them witness for God. I like to see them learn to work as though God were seeing every move. I like to see them learn to pray, and to know that they receive an answer to their prayers. I like to see them test the Lord that they may know that He does hear and answer prayer.

I like to see students who have learned, when in need of shoes, to pray for what they need and trust God to supply that need by giving them work to earn money to meet the need. I like to see young people learn the voice of God so thoroughly that they can ask Him what school they should attend, and then go where they are guided.

I want to see men who believe that God will guide them in their judgment in all the duties of daily living. This world needs men who stand by the principle that God will guide them in every particular of their lives.

I KNEW a boy who worked in a garage in a town near our school in Wisconsin. There were three garages in that town, and he chose the one that was well equipped and kept by a clean man. This man noticed the language of the boy, and found that he did not use profanity; he did not tell smutty stories; he could work for hours in the hot sun and not become irritated and cross about it. Finally he asked that boy to become a permanent worker in his garage.

So far as I know there has never been a Seventh-day Adventist sermon preached in that town. There are no Seventh-day Adventists living there, but if we had a boy who would be loyal to God in every particular, in his eating, talking, and general living,—a boy who would live up to every ray of light that had shone on his pathway, who had self-control under provocation, that control which is the greatest sign of nobility, who could stand it to be talked about,—if we had such a boy who could live in that town for one year, I believe he would do more for Christ than could be done by a minister in the same length of time.

That is the type of boy we are anxious to produce in our school. We are not so much concerned about grades and credentials as we are about ability to live as God would have them live. Grades are needed, credentials are all right in their place, but ability to live is a greater thing in education. We need to learn that God will help us through our classes, provided we are faithful and dependable, in order that Christ may witness for us before the Father.

Every day I am more impressed with the opportunities for the plain, practical young man to present the truth through his daily living.

There is a great field for such men in the North and the South, in the East and the West. I am thankful for the work this school is doing at Madison, and for the faithful men and women who are willing to stay by its principles until they see success.

THERE are many young people in Wisconsin that cannot attend other schools for lack of money. Our school at Hylandale is an adventure to meet their needs. We bought a farm and started school with one log house and a granary. The granary was the first school house. There was necessity for doing things, and the farm and workshops were our laboratories. We have never asked students to come to us for the sake of the facilities they will find. We ask them to come for the sake of helping us make a good school. We have something to do, and we ask them to help us do it. We ask the young folks to help us build a unit that will be a blessing to the community. Our teachers and students live close together, and together are working out the problems of the school.

The Value of Education on a Farm

IT is the mission of our schools to prepare men and women for the strenuous duties of a missionary either in the home land or abroad. For the accomplishment of this object we are instructed that the best results can be obtained by the school that is located on a farm and in which farm activities are carried by the students.

So far as possible students in the school should learn to raise their own food, the fruits, vegetables, nuts, grains, dairy and poultry products. In many cases altogether too little attention is paid to this phase of education. It is urged by the school board that it is cheaper to purchase food than to raise it.

But this is not by any means merely a financial problem. There are lessons to be learned and habits to be formed that are of much more value than money. Young people need the experience that comes from the planting of crops, their cultivation, harvesting, and preserving. There is a liberal education in this. The student needs also to learn the value of good food for his own health's sake, and how to avoid the danger that lurks in canned goods and in a denatured diet.

The student who lacks these elements in his home training cannot well teach in foreign fields the value of proper food and

From chapel talks by Doctor Sutherland.

the danger of devitalized and demineralized foods. He is not apt to give a demonstration of food-growing in the mission field unless he has formed the habit of food-growing in the homeland. Those who have opportunity to know the situation realize that too many people who are sent to foreign fields as missionaries return broken in health, due largely to the fact that they did not understand the importance of eating natural foods, and because they did not know how to produce those foods.

IN the southern part of the United States extensive sections are devoted to rice growing. The land would raise an abundance of fruit and vegetables, and the people could produce their own eggs and milk, but many either confine their efforts to rice-growing, or they sell the other products and live largely on a rice diet. They often sell the entire crop of unpolished rice and buy back the polished rice rather than thresh out and use the rice in its natural state.

These people do not realize that in so doing they are depriving themselves of the very elements that are essential to health. They are ignorant of the value of vitamins and minerals in their food. The result is a prevalence in these districts of a disease called beri beri. The victim develops a marked weariness, weakness in the legs, heart disturbance, neuritis, gastro-intestinal symptoms, difficulty in breathing, enlarged and tender liver, dropsy in the lower limbs.

Often these symptoms continue for a number of months. The victim has little idea of the cause of his trouble. He does not understand that his tissues are starving for the very food elements he has sold instead of eaten. He does not sense the value of the unpolished rice, and the need also of green vegetables and fruits in the daily diet. Time is wasted in sickness that might be avoided and money spent for medicines that are worse than nothing.

THE training in our schools should be such that the student learns by precept and by demonstration how to meet the necessities of life so far as a nourishing diet is concerned. The pity of it is that many of our own people fail to grasp the

importance of educating the young men and women along these lines. They need not only the theory but the habit of doing. They need to comprehend the principles underlying proper diet and they need the ability to provide for themselves and others such foods as will preserve health. This is best learned in a school on the farm. Many of our young people going to foreign fields are as ignorant of some of these essentials as are these rice-growers of the South.

Were the importance of these things understood, all our schools would be rural schools. The program of these schools would be such as to keep the student body at school and active in its food work during the growing seasons. In order to make the farm school a success it must operate during the entire year. The school that raises its own food products will find the summer session its most important part of the year. Students should remain for the planting, growing and harvesting of the crops. The greatest value of the rural school is lost when the majority of the students take their vacation at the busiest time of the year on the farm.

When the importance of diet and health is fully grasped, the strongest part of the school work in our institutions will be conducted during the spring, summer, and fall. Parents need to be educated to this new program, for they have been so accustomed to the long summer vacation that they often demand it for their children and youth. This will change when they sense the advantages of the broader education the Lord wants our young people to receive, and the necessity of changing the school program to meet the enlarged opportunities offered by the all-year school.

Can You Help Two Students

IN Matanzas, Cuba, there are two young men, both of whom have been in the colporteur work, who desire greatly to come to the States for an education. These young men have attended our school in the island, but the school there is closed this year.

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Bro. E. R. Allen and wife who spent some time in the school work in Cuba are acquainted with these young men and recommend them to us as desirable students, men who if given a chance to further their education will be a great help in some Spanish-speaking field. The book work has been very slow in the island as Cuba is suffering a financial depression. The young men cannot finance their trip to the United States.

It is hoped that some readers of the SURVEY may see here an opportunity to assist in educating workers for the Master. It will cost about \$100.00 for the two young men to make the trip to Madison. When here they will have opportunity to earn their school expenses along with other students in this school.

Can we get these young men across the water? How many will help? Let the willing hearted send their contributions to THE MADISON SURVEY, specifying that it is for the traveling expenses of the young men from Cuba. We have ten dollars as a nest egg, and will ask that the help you can give be given right away. School has begun and we are anxious to see these men in class this fall. Lift, brother, lift!

Items of News

THE fall term of school opened on the second of the month with a good enrollment. There are in the student body representatives of the East and the West, the North and the South. Florida on the southeast and Washington state in the northwest have sent men and women for the training that will prepare for active missionary work in medical, educational,

or healthfood lines. Among late arrivals are Mr. and Mrs. R. A. Rice of Hialeah, Florida. They tell of the heart hunger many experience as they see the needs of the world and realize their inefficiency to minister to those needs.

IT was a real pleasure to have a long-promised visit from Dr. F. Thornton and his family of LaCrosse, Wisconsin, and Prof. A. W. Hallock and family of Rockland in the same state. Doctor Thornton was called to Ohio by the last illness of his father. Professor Hallock's family have been touring as far east as Boston, where Mrs. Hallock visited relatives from whom she has been separated since her childhood. The two families met at Madison where they have many friends.

IT is the time of grape harvest. The vineyard is a pleasing sight, and the family is reveling in the luscious fruit. The cannery is a busy place these days, also. Apples are beginning to arrive from the orchards on the Rim. An abundant crop of apples is in evidence, but the peach crop was very small.

THE new sixteen-room cottage in the sanitarium area was opened for patients the middle of August. All parts of the sanitarium are now uniform, with stucco walls, Spanish arches, and connecting ways. The remodeling has added materially to the attractiveness of the institution.

ONE of the recent pleasures of the family was a visit from Dr. C. E. Crossland, of Lake Wales, Florida. He gave a most refreshing talk at the chapel hour, describing the real in education as he sees it. Doctor Crossland was formerly a member of the faculty of Ward-Belmont College, Nashville, then the head of the Military Academy in Columbia, Tennessee, and is now superintendent of schools in Lake Wales. Among the principles he is passing out to his patrons and students are these: "Life is a measure to be filled, not a cup to be drained." "'Tis education turns the wild sweetbrier into the queenly rose." "Character and Education are the only things in the giving of parents which may not be stolen from the child in later years."

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Greater Activity Should Characterize Our Work

EVERY Christian should be filling some definite place in the work the Master wants done in the world. It is distressing to stand idle when there is work on every side that should be going forward. It is more than distressing, it is a source of weakness and debility on the part of the inactive. One can no longer maintain spiritual health when inactive than can a person maintain his physical health if he spends his time in bed. The sick need to keep quiet, but the well need activity. Activity educates for greater activity. Talents improve with use.

One of our most difficult problems in the Southland is to find leadership for the city work. We have the instruction, "Every city is to be entered by workers trained for medical missionary work. As the right hand of the third angel's message, God's methods of treating disease will open doors for the entrance of present truth."

Every city is to be entered. Memorials in the form of treatment rooms, health-food places, sanitariums, are to be established. "Every dollar invested in them for Christ's sake will bring blessings both to the giver and to suffering humanity."

Madison is going forward in its work at the home base and in its extension work in

other cities on the strength of these statements. In its infancy this medical missionary work is similar to the church-school movement in its early days. There was a time when we hunted everywhere for teachers to answer the calls that were coming in from churches that wanted to organize for the care of their children. Where were the teachers of the denomination? Many of them were teaching in other schools. They had not considered it a part of their relig-

ious duty to conduct schools on a small salary, and under conditions that were primitive but which afforded the children of the church the training in Christian principles that would ensure them to the church as workers.

These teachers, strong educators, many of them, had to be awakened to their duty and their privileges. It will be remembered that there was a great awakening and scores of teachers offered their services. It was the beginning of a great movement for the education of the young.

IN those early days when the pressure was great, when the calls came faster than teachers responded, it was often necessary to press into service some who were not altogether qualified for the work. They had to hold the fort until others better qualified were ready to take their

Promises of Success

EVERYONE should be willing to be or do anything in this warfare. When church-members put forth earnest efforts to advance the message, they will live in the joy of the Lord, and will meet with success. Triumph always follows decided effort.

—*The Work of the Church.*

places. They filled in the breach and saved the day.

Not all who started in the work under those circumstances stayed with it. Some went forward to greater efficiency, but some dropped out. But that movement was of God. It lived and grew. Today no loyal member of the church denies the right of the children to Christian training. The church puts forth a vigorous effort to provide for the children. That is one of its first duties. Save the children at home if you want workers to go to distant fields. That is our slogan.

The church school is a success in proportion as the church as a whole cooperates in its maintenance. Those who have no children contribute to the financial upkeep of the school as willingly as do those who have children. Sometimes those who have no children are able to do more than those who have the burden of a large family. It is a work of cooperation, and so it should be.

A SIMILAR manifestation of the spirit of cooperation is needed in the establishment of other memorials for the Lord. In addition to our work for our own children, we owe a debt to the community in which we live, to the nearby city, to our neighbors. In every city, we are told, there should be memorials, such as, vegetarian cafeterias, treatment rooms, and sanitariums in the rural districts but within reach of the city people.

The beginning of any such movement must of necessity be small. It will move slowly, and oftentimes it will pull hard. But the vision of the workers, their willingness to do hard things, establishes a habit of work for the Master; it proves the principle, and later others who may be less daring, or who may wait for greater preparation, come in to carry the effort to greater perfection.

The Present Need

IN the city work there is great need at present of men and women in age between twenty-five and forty-five, strong, consecrated, keen for a place in the Master's work. Conditions can be met in the best way by men and wives without families, or by heads of families whose children are leaving the home roof for train-

ing, or otherwise. This work can absorb the energies of men and women. It affords a place and a work for a diversity of talents and ability. It cannot well be done by the young and inexperienced. There is need of the leadership of older minds. There is need of executive ability, of affability in meeting the public, of work ability in putting up thoroughly good food, or giving acceptable treatments.

When the children of Israel left Egypt there were in their ranks men whose training in Egypt fitted them, with the blessing of God's spirit, to act as teachers, mechanics of high grade, overseers, teachers and leaders in that great school of industries operated by Moses and Aaron. God took the former ability of these men, enlarged it and adapted it to His work. It was in this way that Aholiab, Bezaleel, and others came into prominence.

Today there are men and women whose previous experience has been along lines that, when the call for workers is answered, will prove that for years God has been preparing them to fill a place of responsibility in His work. His blessing will bring out the ability, enlarge it, and adapt it to the new conditions.

There are salesmen in the world who should be salesmen of health foods, and servers of the public with products that will represent the message they profess. There are housewives whose skill should be directed into channels that God is calling for. The Master is looking for the "willing hearted." The places are ready, the call is sounding. There are opportunities for training. The thing most needed is the willing heart that offers for service.

"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."

"Opportunities are opening on every side. Press into every providential opening."

What Is Education

SEVERAL weeks ago Prof. C. E. Crossland, superintendent of schools at Lake Wales, Florida, gave the family an

enlightening talk at the chapel hour. He has been at Madison at other times and is well acquainted with the plan of operation in this institution and with the various activities of the place not ordinarily considered a part of school life. He offered a protest because, as he put it, "You don't tell other folks what you know. You are not doing what I think you should to let the world know what you are doing. You ought to be doing more to feed people the good foods you make. There is a man in our part of the country baking what he calls whole wheat bread that is half talcum powder. He sells it at twenty cents a loaf and calls it Battle Creek bread. We ought to have the real thing, the kind that you people know how to bake."

"When I look into the face of students, I always think of the meaning of education," said Professor Crosland. He said further,

PEOPLE have different pictures of education. One idea is that the mind of a student is like a blank sheet of paper and it is the business of the teacher to write on this paper, and what he writes can never be effaced.

Now that makes a pretty picture, but it is not true. There is nothing true about it except the blank.

According to another picture of education, the boy is like a jug. It is the business of the teacher to get into that jug with some sort of gimlet, and then pour knowledge into the jug until it is full, and then put in the stopper, thinking all he has poured in will stay.

That may be a good picture, but it does not rightly represent education. The mind of the boy may be like a keg or a jug. It may take a gimlet to get inside, and you may find a vacuum there, but the picture of filling it and then calling the boy educated is not true. For ten shillings you can buy a book of facts that will tell you all about all the things that are in the world; but when you get all those things in your head you may not be educated.

Another picture the boy as mud or clay, and it is the teacher's business to mold the clay and set it in the sun to dry, and expect it to stay set for life. That picture may not be bad except for the mudiness of it.

BUT my picture is different. I picture a man sharpening an axe. I see the mind as a lump of metal on which the teacher puts a cutting edge that enables it to hew into the problems of life, in the class room, in the shop, in the field, wherever destiny places the man.

We want the mind to have a cutting edge. Education is the process that puts on that edge. You can't put the same edge on every mind. The edge that a mind takes depends upon the temper of the metal. The teacher is not responsible for

the metal. She cannot create the metal; that comes through heredity. It is a gift at birth. But for a metal to take any edge, it must have some temper. Some metals have better temper than others. Some minds will take a better edge than others.

You have heard of the tool called a frow, a sort of axe with which shingles are cut. A frow must have an edge. If its edge is too sharp and you put it on a block of wood, it will cut too much, but if the edge is just right and you hit it just right, it will cut shingles. The frow represents a class of minds that are not very sharp but they are very useful in society. There is a class of boys and girls who have the mental ability of the frow.

There are others that will take the edge of an axe. A good axe in the hands of a forestman will enable him to cut his way through the dense woods.

There is metal that will take a keener edge than that required by an axe. We need not only the axe metal, but we need razor blades. They must be made of metal taking a sharper edge than the axe metal. And it takes a still finer edge to prepare samples for the microscope. This is the very finest type of steel.

This is my idea of education,—putting the best edge possible on the metal, fitting the mind of the student to do in the very best way the things which he is by nature adapted to do.

IT is your privilege to hold your metal on the grindstone while it is getting its edge. The grindstone is a piece of granite, a solid substance of the ages. When you put your metal against the grindstone in the library, in your text books, with the teacher in the class room, you are coming against the concentrated strength of ages, and you steadily hold the metal to the stone until it gets the edge.

You have seen the sparks fly when you were grinding the axe. And you know how your father used to hang a can of water to the limb of the tree near the grindstone, and let the water drip on the stone to keep it cool. I have seen the sparks fly when a student came against the mind of a teacher. The teacher called the student dumb, and the student had an answering name for the stone that was trying to sharpen his metal. You could see the sparks fly. It is then that you need the old tomato can with water dripping to keep things cool.

When you were a boy and turned the grindstone for father, did he hold the steel blade lightly against the stone, just letting it touch gently? No, he put his strength against that blade and pressed it hard against the stone. Maybe some of you have tried to sharpen your minds by putting the text book under the pillow while you slept, or on the table six inches from your eyes but with your thoughts on something else. But you can't get an edge that way.

Father held the axe blade hard against the stone, and he said, "Turn, son, turn!" There had to be continuous effort to put on the right edge. If he kept the metal too long against the

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stone he had what they call a wire edge. He spoiled the usefulness of the tool.

Some folks have a wire edge on their minds. There is such a thing as knowing too much and understanding too little. Some men with degrees attached to their names have minds with the wire edge. They have unfitted the tool for the work it should do in this life.

That is my picture of education. It is a thing you cannot buy or sell. It is a process. When you come to Madison, you are putting your metal against the grindstone. It is your business to get the keenest edge possible from the metal of your makeup. It is the business of these teachers to sharpen the tools for lives of usefulness. It takes continuous effort and much patience to get the best results.

Items of News

THE annual convention of the Vegetable Growers' Association, held in South Bend, Indiana, was attended by Prof. A. J. Wheeler.

THE grape crop this year has been unusually abundant and the fruit is excellent in quality. The family has enjoyed it for several weeks and the oversupply has been canned.

WE want to make another call for pictures representing unit work. As convention time approaches there is a desire to have a number of good up-to-date photographs illustrating various activities, giving buildings and groups of workers. These may be sent to Miss Bessie DeGraw, Madison, Tennessee.

FOR a number of years Neely's Bend has held a community fair preceding the annual state fair in Nashville. The community spirit has been strengthened by these efforts to improve the agricultural output of this section. The school contrib-

utes to the exhibits and the family has a basket dinner on the fair grounds. Good words were spoken for the exhibits of this year.

A SPLENDID social service was held the first Sabbath evening of the fall term at Madison. New students were meeting for the first time at a vesper service and many were the testimonies as to plans for an education that fits for active service in the Lord's great vineyard. It is good for young men and women to have a definite purpose in harmony with the Lord's call for workers, and Madison welcomes into its midst those who have heard the call of the South or other mission fields and who come to increase their efficiency for Christian service.

IN Ontario, Virginia, Bro. H. B. Calkins is doing a line of community work that has aroused considerable interest. He desires a medical book that will guide him in giving home treatments, such books as "Practical Guide to Health," or "Home Hand Book." In some home there may be a book that can be spared. If ready to send one, write Brother Calkins first, addressing him, R.R. 1, Ontario, Va., before sending, as he needs but one copy. We thank you in anticipation.

PLEASE TAKE NOTICE

THE annual convention of Southern self-supporting workers will be held at Madison October 11--14. Please remember the date and lay plans early to attend. If such a thing were possible we would like to see every member of the units at this meeting. Since it is not feasible for all to leave home at once, we hope that delegates will be sent from every center. They should come prepared to report the activities of the year. Madison entertains the visitors, but asks your cooperation. Please send word how many are coming from your place.

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When Christ Abides in the Heart

IT seemed to the disciples on that Sabbath day following the crucifixion of their Master, that the end had come and that all their hopes were blasted. Faith faltered. Men who thought that their lives had been set for the coming of Christ's rule on earth had passed through trials that shattered their hopes. Women whose hearts were wrung with grief, went early Sunday morning to the tomb to find that His body was no longer in the sepulcher. Where was He? What were they to do?

During the day two of those disciples were going from Jerusalem to Emmaus, and as they traveled, they talked of the things that had lately happened. Their eyes were blind with tears as they rehearsed to Another who joined them the events of the past few days. That One listened to the story of the betrayal, of the crucifixion, and of the burial of the Christ. He listened while they told of the early morning visit to the tomb by the women who found it empty.

Then He said to them, "O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses

From a chapel talk by Doctor Sutherland.

and all the prophets, He expounded unto them all the scriptures the things concerning himself."

When they entered the little town, the stranger made as if He would pass on,

but they urged Him to stay with them. "And He went in to tarry with them." As they sat about the table at the evening meal, He broke the bread and passed it to them, much the same as He had done often before during His ministry. "And their eyes were opened, and they knew Him."

IN speaking of this experience the two disciples said to one

another, "Did not our hearts burn within us, while He talked with us by the way?"

Their hearts thrilled as He talked with them. They drank in the message He was giving of a promised Savior, and His death and resurrection as portrayed by the prophets. Their hearts burned, but still they knew not that He who spoke was the Christ. What was lacking? What was wrong with that experience?

Many of us have hearts that burn, minds that are thrilled, by the message given us at some meeting. We attend campmeeting and tell of the heart-burn we receive, and then we go home to the

Annual Convention October 11-14

ESPECIAL attention is called to the date of the coming convention of Southern rural and city workers to be held at Madison, Tennessee. Every group of workers is urged to send the largest delegation possible. Others interested are cordially invited. In order that accommodations may be provided those planning to attend are invited to notify the secretary of the Nashville Agricultural Normal Institute, Madison, Tennessee.

old manner of life, forgetting what we have heard because it is not lived out in the daily life. We have students who listen to a chapel lesson day after day, and tell of the resolves that they make, of the heart thrills they receive, and there the matter ends.

TO have the mind stirred by the truths of God's word; to have the heart-burn as He talks with us by the way, is not enough. The Master wants the heart-burn to be followed by action. The heart-burn may come from the Christ who walks by our side, but action comes as the result of Paul's experience when Christ abides within, the living, moving power in the lives of His followers.

It is good to receive the thrill that comes from listening to the message. It is a greater thing to accept Christ into the heart as a moulding influence in our lives, a motive power for intense activity. There is a difference in the experience of the man who has Christ within and the man who merely has Christ in the school he attends or the church to which he belongs.

During the wilderness wanderings of the children of Israel there were thousands who saw the divine presence every day. At mid-day that cloud was a shadow from the heat of the sun; at night the light of that pillar was a constant protection to the camp from enemies of every kind. It was a wonderful experience, that constant visible presence of the Lord. And yet how many of those who left Egypt under the guidance of that pillar of fire by night and pillar of cloud by day entered into the land of promise?—Just two.

Those people had the Christ by their side, but they did not have His converting power within their hearts. They were not ready to surrender their ways of thinking and acting and let Christ work through them, and so they were laid to rest in wilderness graves.

ISRAEL lived near that pillar for forty years. Israel ate angels' food for forty years, and yet they did not get very far. So we must go a step farther in our experience than the good feeling which comes from attending church where Christ is known to be, or from reading the Bible

and the messages of the Lord. This is all good. All these words of the Lord should be heard, but this is merely the courting time. The real experience with the Lord is likened to marriage, an absolute surrender to the Lord and His will.

In this world those who are content with the courting experience are known as flirts. It is never possible to build up a country, or a church, or a government with a race of flirts. Such people are content with an effervescent feeling. Their hearts burn within them, but they are not ready to assume the responsibilities that come with married life. They do not want to be tied in a bundle with the Lord, as Abigail expressed it. They are not ready to bear fruit for the Lord. They want to be free to come and go at their own direction. They are not ready to have a place assigned them by the Lord, and then stay with the work He has given them to do.

We have students who like to attend meeting and hear about the Lord, but they stop short of the full surrender to His will. They like to have Him near as a protection from harm. They want Him near if they face death, but they do not care to go into His work as life-long partners.

THE Scriptures record the last meeting of Elijah and Elisha. As the two men who had been associated for years traveled from one school to another in that final tour of Elijah, the older man said to the younger, "You may stay here at Bethel." It was a good place for Elisha, but the young man said, "As the Lord liveth, and as thy soul liveth, I will not leave thee;" and the two went on together.

It was that continual progress, that following all the way, that brought the desired results, the double blessing, that enabled Elisha to carry forward Elijah's work for the Master after the death of the great teacher. He might have stopped when Elijah suggested it at Bethel, or Jericho, or Jordan. He would have received a single blessing at any one of these places, a blessing that would have made his heart burn within him. But the double blessing came by the full surrender, and that double blessing gave Elisha

power to carry forward a work that God wanted done in Israel.

We need a greater experience than merely that which brings the heart-burn of knowing that Christ is near. We need Him within, transforming our lives, giving us strength and courage for fruit-bearing in His great work. We want Christ within, the motive power that will lead the world to know God as it comes in contact with our lives.

Visiting Units

FOR ten days following the sixth of September Doctor Sutherland, Mrs. Sutherland, Mrs. Lida Scott, Miss Hartsock, and Mr. Bruce Biggs visited groups of workers conducting schools, cafeterias and other city work, and rural sanitariums.

Mrs. Scott spent three weeks with relatives in New York, then came on to the Mountain Sanitarium at Fletcher, North Carolina, where other members of the party joined her. It was the time of the annual meeting of the board of managers of the Mountain Sanitarium and Asheville Agricultural School, which brought in others, also.

Mrs. Martha Rombaugh of Asheville was present. It was she who made possible the institution at Fletcher by her generous gift of the farm. This work has always had a warm place in her heart.

The visitors found the institution at Fletcher a busy place. Sabbath was devoted to a study of many practical problems connected with that work. Dr. John Brownsberger, who is house physician in the Mission Hospital in Asheville, gave a bit of the history of the Fletcher institution, sketching the work of his parents and others who were there in the early days. Doctor Brownsberger recently returned to the South after seven years in California as medical student and then as practitioner. He is now assisting the sanitarium at Fletcher, much to the pleasure of the other workers.

Prof. E. C. Waller, president of Pisgah Industrial Institute and Sanitarium, was present from Candler, and gave an interesting talk on the value of cooperation. The experiences of some are like that of

an auto running in ruts. The only safe thing for the driver is to keep the car in the ruts, for an attempt to get out may prove disastrous. But according to the instruction given by Professor Waller, those who desire to make real progress must some way break their bad habits. They must get their car out of the ruts for the sake of speed, efficiency and comfort.

The Fletcher meeting was attended also by Miss Ruth Atwell, educational secretary of the Cumberland Conference, who gave some valuable instruction on education. She is keenly interested in rural school problems. The company derived much pleasure from the visit at Fletcher and Pisgah. The institutions in these places are doing a splendid work both for the sick in their sanitariums and for students who are in training.

THE Glen Alpine work, at Morganton, about sixty miles east of Asheville, was next visited. Here Brother and Sister F. C. Port and their associates are conducting a community school. They have also a rest home that is caring for a number of patients and which gives quiet retreat to a number of worn or retired laborers. The simple cottages for these people scattered among the trees make a pleasing appearance. Equipment is very simple, but the people living here are happy.

The next stop was at the Banner Elk school. This mountain school was established about one year ago. There was bustle and hurry as preparations were making for the opening of school the following week. Last year the attendance was about thirty-five. Buildings are under construction for church and school purposes.

It takes bravery to conduct a school in the mountains, but from appearances Brother and Sister Charles Taylor are equal to the situation, and they approach the work of the year with happy hearts.

FROM Banner Elk in North Carolina, the company motored to Reeves, Georgia, where Bro. and Sr. H. F. Meeker, both nurses, are starting a sanitarium on Hurlbutt Farm. They nurse

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in the homes of the sick and also care
for patients in their cottage sanitarium.

The following Sabbath was spent with
the Birmingham cafeteria workers at their
rural home about twelve miles from the
city. This group is of good courage. They
told many experiences that show they get
real pleasure out of their activities.

Mrs Wilhemina Holst, a pioneer in the
Birmingham cafeteria work, recently re-
turned from a visit in California.

Self-supporting workers in the South
cannot afford the luxuries that are enjoyed
by many in the North and West, but they
derive a deal of satisfaction from the con-
sciousness that they are meeting real needs
and are where God wants them. The peo-
ple of the South are warm-hearted and
most hospitable, and it is a pleasure to
work with them. In carrying forward edu-
cational and health work, a great need
is being met, and this is compensation
enough for what might be called sacrifice
on some other points.

The little sanitarium at Lawrenceburg,
Tennessee, was the last institution visited
on this itinerary. The group of workers
at Lawrenceburg are not only doing a
splendid work in the sanitarium and hospi-
tal, but they are conducting a splendid
rural school in their new school building.

On every side there are calls for insti-
tutions similar to those touched on this
trip. The South holds out a welcoming
hand to men and women of sterling worth
who have a message and are willing to
give their time and ability to some in-
stitutional or community work that affords
opportunity to minister to the needs of
humanity.

Help the Cuban Students

THE call for a little financial assist-
ance for two young men in Cuba who
desire to continue their education in the
States, was given in the SURVEY of Aug.
12, Bro. E. R. Allen of Burbank, Florida,
is acquainted with these young men. He
has worked with them in Cuba, and recom-
mends them to Madison for further train-
ing for their homeland.

These young men expect to make their
school expenses at Madison by their own
labor, but they are not able to pay their
transportation. So \$100.00 is asked for
by Brother Allen to bring these young
men to the school. Twelve dollars has been
received. He would like to send for these
students in the near future. Let us invest
a little in the education of young men.
They are the hope of the church. Brother
Allen will be glad to hear from you, or
you may send your donation to THE
MADISON SURVEY, Madison, Tennessee.
Specify, please, that it is for the transpor-
tation of the Cuban students.

Items of News

SABBATH forenoon Eld. O. F. Frank
of the conference office in Nashville,
had the service hour, speaking on the com-
ing Harvest Ingathering campaign.

THE children of the place, members of
faculty families and of students who
are parents, are beginning their school
work of the season under Mrs. E. A. Bac-
kus and Miss Susan Reese. Madison con-
ducts grades one to eight merely for the
benefit of the children whose homes are on
the campus, but this year a few little folks
from the neighborhood are attending, also.

A COMPANY of two hundred fifty
gathered on the lawn near Kinne-
Hall on the evening of the sixteenth for
the annual reception given by the faculty
to the student body. Weather conditions
were ideal. A program of speeches and
song, with a social hour in groups repre-
senting different sections of the country
from which the Madison family have
come, made the occasion a pleasing one.

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At the Sabbath Service Hour

ELD. I. J. HANKINS SPEAKS

FOR the last four years Elder and Mrs. I. J. Hankins have been members of the Madison family, living in a house of their own building near the sanitarium. Tennessee winters are a little too cold for their comfort, so they are changing their home to California. They were leaving for Paradise Valley Sanitarium, and Elder Hankins spoke briefly at the chapel hour on the twenty-second.

Elder and Mrs. Hankins have both spent years as missionaries in Africa, and Mrs. Hankins has been connected with a number of our schools, in this country, Battle Creek College, Walla Walla College, Emmanuel Missionary College, and has spent many years in close association with the older workers of the Madison group. It has been a pleasure to have them at Madison and they will be missed as they leave Tennessee for a home in the West. In part Elder Hankins said:

DURING the four years that we have been at Madison we have enjoyed our association with the school and the sanitarium. We realize that Madison is doing a good work, a work that God has called for, a work that is to be taught by precept and example.

I am thankful especially for the health message that is given here. Above all I am thankful for a world-wide mission that unites us in our

efforts to work for the Master. When we are united in Christ we will be able to carry on our work and hold up the Savior to the world. Wherever I am I want to be a faithful witness for Him. It is my prayer that God may be and abide with you at Madison; that He may be your Counsellor to guide you in all your plans.

Convention Notice

THIS is another reminder of the annual convention of Southern rural and city workers to be held at Madison between Thursday evening, October 11, and Sunday evening the 14th. The invitation is general to all interested in educational, health-food and medical missionary work, especially by laymen of the church. Please notify us of the time of your arrival and the number in your party.

Fellowship in Christ

ON the rostrum with Eld. Hankins was Eld. W. C. White, of St. Helena, California. Eld. White stopped on his way to the Fall Council to see relatives and friends at Madison, and during his stay ad-

ressed the family several times. Eld. Hankin's words awoke memories of long years of association, and he said,

WHEN Eld. Hankins and I were first associated about sixty years ago, we little dreamed that time would continue this long. We looked for a miraculous demonstration of power that would quickly close the affairs of this world. But the Lord had other methods. It was His wish that we have schools and sanitariums and publishing houses and other enterprises for the education of workers and the furtherance of the gospel.

It has been our blessed privilege to have a part in this work. We little thought that in the interests of this work he would go to Africa for many years and that I would be sent to Australia, and that we would meet as we do here at Madison. We cannot fathom the depth and the breadth of the plans of God. We have been growing old together, but some day we

shall grow young instead of old, for we are told in the book of The Revelation, "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

And then again the writer of The Revelation gives us the picture of victory when he says, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with my Father in His throne."

What a picture of fellowship we have here. This gives a new revelation of what Christ is to us. Paul grasped the thought when he wrote the Corinthian brethren, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

Christ gave up everything that we might have everything. He suffered that we might be free from suffering. He died that we may be redeemed from death. But whatever entered into the life of the Master must become a part of our lives. The Master told His disciples, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Christ gave up all, left all, that we may be a blessing to this world, a demonstration of His life. We are too often prone to speak of the sacrifice of the Christian life. Let us rather study to tell what it means in blessings. He longs to impart to us joy and happiness, hope, courage, gladness, glory. For the joy that is set before us, He wants us to let Him live in our lives.

The Story of Madison

ON another occasion Eld. White took time to go over with the students the matter contained in "Southland Bulletins," Nos. I to IV. He spent considerable time gathering material that answers many questions, concerning the work of this institution, asked by people living at a distance. Among other things these Bulletins contain,

1. A report of various Southern activities as made by the secretary of The Layman Foundation.

2. "The Influence of Medical Missionary Work in the South," by Eld. I. D. Richardson.

3. "The Rural Work in the South," by Eld. I. H. Evans, a report rendered to the General Conference after an investigation by a committee in 1916.

4. Quotations from a report on the ownership and control of the Madison School, as rendered by a committee in the year 1908.

5. Extensive quotations from the writings of Mrs. E. G. White concerning the purchase of the property for the Nashville Agricultural Normal Institute, the type of education to be given at this institution, and the relation that should exist between sanitarium and other activities of the place.

6. A number of articles written by students touching their missionary activities and their ability to earn their school expenses by working for the institution.

7. "A Broadening Work," showing the enlargement of the layman's movement by the multiplication of cafeterias, treatment rooms, schools, and sanitariums in the Southland, followed by a directory of these institutions.

8. The relationship of the Madison work to other lines of denominational work and the support given that work in tithes and offerings.

9. Openings for laymen who desire an active part in the Lord's work.

10. "An Apology and Appeal," by Eld. W. C. White.

These Bulletins may be had for the asking, and 8 cents to cover postage, by addressing THE MADISON SURVEY, Madison, Tennessee.

The students took a number of the Bulletins which they will read and send to their homes, as perhaps the clearest explanation they can give of the plans and purposes of the school they are attending, its place as a training school for self-supporting missionaries, and the wealth of opportunities in the great harvest field for men and women of consecration who have had a practical education to meet the varied problems of life.

"I earnestly pray," said Eld. White, "that the Bulletin will help to sweep away the mists that blind the eyes of some, and will help to unite the efforts God directs for the spreading of the message. I pray that the Bulletins may be the means of helping to a better understanding of the great work of the denomination and of the auxiliary work that is being carried on by these workers in the South."

Helping the School at Banner's Elk

PORTIONS of the story of the rural school in the mountains of North Carolina, known as Banner's Elk, have been told from time to time during the past year since that visit to Madison by men of the mountains who made a personal appeal for help for their community. As the result a farm was purchased, different people interested in the mountain problem have given assistance in the way of tools, seed for farm crops, and so forth.

Another chapter in the history of this school and its workers came to light the other evening at a meeting held in Assembly Hall. The speakers were Leon Slater and W. E. Saunders. Both of these men and their families lived formerly in Healdsburg, California. There their attention was drawn to the South and its opportunities. They were readers also of the SURVEY and knew of the calls for laymen with the spirit to help in needy places.

Brother Charles Taylor and his wife were members of the same church in California. A year or more ago Brother Slater drove South bringing Mr. and Mrs. Taylor with him. Prof. and Mrs. Taylor stayed at Banner's Elk to conduct the school and to get the farm in condition to make a living for the little school family. Brother Slater, who was not financially able to donate his time to the mountain work, came with his family to Madison seeking work. He has been employed as a carpenter, assisting in the reconstruction of the sanitarium and the erection of the new Administration Building, working always with Banner's Elk in mind, for that is his goal.

Last spring Brother Saunders and his family left California for the South, stopping along the way as work could be found to defray expenses. When nearing the Tennessee State line his car gave out, and a call came to Brother Slater to bring him the rest of his journey.

At Banner's Elk the potato crop is ready to harvest and the cabbage must be taken to market. The little company there has no means of transporting its garden truck to market, and with the failure of Brother's Saunder's truck, the situation seemed a difficult one. A meeting of the Madison School family was called to consider the problem. Brother Saunders and Brother Slater told their story. Mrs. Lida Scott added to it items of interest gathered on her recent visit, and Elder W. C. White who was present at this time, spoke of the good work that is being done at Banner's Elk.

When the call was made for contributions to purchase a truck to meet pressing needs at Banner's Elk, the family pledged

\$85.00, and another ten dollars was raised later. It is a used truck, to be sure, a Dodge, but it is in good shape, and the owner, in recognition of the cause it is to serve, made a liberal donation on it also.

So the potato crop and the cabbages raised at Banner's Elk school will go to market, and the proceeds will help winter the little school that is being taught by Mr. and Mrs. Taylor and Mrs. Saunders.

Items of News

RECENTLY Mr. and Mrs. Fred Brown and family of Hazel, Ky., located at Fountain Head, where Brother Brown will associate with Mr. Forrest West in the agricultural work of the Fountain Head School and Sanitarium

AMONG week-end visitors were Dr. and Mrs. Pines and their daughter, of Orlando, Florida, who have been making a tour of the South, touching New Orleans, Memphis, Nashville, Chattanooga, and other points of interest. This was their first glimpse of Madison.

GROUPS of Southern workers are asked to send in pictures of their work and buildings that those who attend convention may see something of the conditions in the different school and health centers. Some have already responded. Others are asked to please cooperate as quickly as possible.

THE Cuban Student Traveling Fund still needs help. A number of contributions have been received, but not enough to pay the passage of two young men from Havana to Madison. Fifty dollars is still needed. If possible to boost a bit, send your contribution to THE MADISON SURVEY, Madison Tennessee, specifying that it is for the Cuban fund.

LATE in August Mr. and Mrs. E. R. Carnahan of Searcy, Arkansas, visited their daughter, Miss Ruth Carnahan, a member of the student body. In earlier days both Brother and Sister Carnahan were students in this institution. This was their return after many days, and they expressed their appreciation of the evident progress that has been made in all departments of the institution.

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AS the result of a long standing interest in Southern activities, Miss Melva Cobb, who is now living in Chicago, and who with her parents spent years in the work in Australia and New Zealand, spent a few days visiting Madison and nearby centers.

FOR several weeks Mrs. George Wallace who in earlier days of the Chestnut Hill school took an active part in the work but who has been living in California for a number of years, has been visiting friends and relatives at Madison. Brother George Wallace is one of Madison's construction men and teacher of carpentry, and Dr. Lew Wallace, a son, is on the medical staff of the Madison Sanitarium.

IN August Mr. William Weiskus, former student, and member of the printing force, motored from his home in New York City and spent some time with friends at Madison. His parents, Mr. and Mrs. O. Rudloff, visited friends at Madison and the Union Hill Orchards, on their way back to New York after a vacation trip of two months in Canada and on the Pacific Coast.

AMONG the arrivals of the week are Mr. Sam Johnstone with his wife and baby from North Dakota, Mr. Johnstone to do pre-medical work; three young men who motored from Chicago, although their homes are Connecticut and the state of Washington; Alfonzo Baez of Mexico who comes here from Phoenix, Arizona; and Mrs. Rowl of National City, California, who is on her way to Glen Alpine School in North Carolina, and who was accompanied by two young men, one a student for Fountain Head and the other a student for Madison.

AMAN came from New England to Madison as a student in the early days of his Christian life. He caught an inspiration for layman's work, and for years he has looked forward to the time when his eldest daughter would be ready for student life here. The time came this fall. The father writes, "I wish you could know how pleased we are with the letters from our daughter. This week she writes that she considers herself the happiest girl in Madison."

WE are told that if faithful in sowing beside all waters, even though the work may be trying, we shall some day rejoice over the fruit of our labors. After returning to her home, a sanitarium patient wrote back to the medical superintendent, "I want to thank you all for the spiritual help I received while at Madison. It has been a wonderful inspiration to me. I was a better Christian when I came away than when I went there." Such little messages are an encouragement not only to physicians and nurses, but to all about the place who have some part in making a sanitarium possible in connection with the school.

CONSTRUCTION work is progressing on the Fountain Head Sanitarium building, Mr. Mulford reports as he comes in to Madison from time to time. Friends interested in health work in highland districts, and in the Fountain Head enterprise in particular, have been very generous in their gifts. For instance, T. L. Herbert and Son of Nashville, dealers in brick, sand and cement, donated 4,000 tile. The windows and doors for one room in the sanitarium were donated by another firm, and others with whom they are doing business have cut prices on materials in a substantial way. This is done in respect for the work of a group of men and women who are carrying forward a philanthropic community work, a real missionary enterprise.

THE SURVEY is sent subscription free to all who desire it. If you wish the paper sent to friends, send in the names and addresses for the mailing list. We thank you for the expressions of appreciation and for the donations to help in the publication and circulation of the little sheet.

The Madison Survey

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Working with Christ

IT was a stupendous task to lead the hosts of Israel from the land of Egypt to a new home in Palestine. For several generations the race had been in slavery to the Egyptians who then dominated the world. Each year of their residence in the land of the Pharaohs the people of God had lost more of the ability to think and act for themselves under the guidance of the Spirit of God. It took a mighty reformation to bring them to the place where they aspired

to better their condition. That change of mental attitude came about as the result of the teachings of Moses and Aaron and the plagues that fell in the land of Egypt.

But difficulties were not all past when the Red Sea was crossed. For forty years the Lord wrestled with His people in the effort to change their habits of thought and action, and Moses was the man through whom the Lord did a large share of that directing and teaching.

SOMETIMES the burden seemed almost overwhelming to Moses. The people who united vigorously in the song of deliverance on the farther shore of the Red Sea, became almost a mob, threatening the very life of their leader in the absence of drinking water. That same people, miraculously fed with the bread of heaven, with a new manifestation of the

presence of the Lord each morning as they gathered manna in the early hours of the day,—this very people would sit in their tents and murmur and complain because of the sameness of their diet and because of their longing for the food of Egypt.

Moses was human and these complaints and murmurings grieved him to the heart, sending him to the Lord for comfort and counsel. In the thirty-third chapter of Exodus it is recorded:

“Moses said unto the Lord, See, thou sayest unto me, Bring up this people: and thou hast not let me know who thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

“Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.”

Moses thus reasoned with the Lord, beginning that he might have full assurance that he was doing the right thing and that the Lord would lead them all the way. How, in the midst of the criticism of his own people, was this man Moses to know always that he was doing the right thing at the right time? The Lord gave Moses a definite answer, saying,

“My presence shall go with thee, and I will give thee rest.”

Begin Right

EVERY morning take time to begin your work with prayer. Do not think this wasted time; it is time that will live through eternal ages. By this means success and spiritual victory will be brought in. The machinery will respond to the touch of the Master's hand.

—*Dependence on God.*

From a chapel lesson by Geo. B. McClure.

Moses was given the assurance that the presence of the Lord would be his guide, his counsel, his deliverance, and that in the midst of experiences that otherwise would make him nervous and irritable,—experiences that would harry his soul to the limit,—he would have a calm and peaceful mind.

IT is by the presence of God with us today that the world is to know we are Christians. This calls for a great deal of activity in our lives. It is not a passive experience, but one of intense activity. We will undertake great things for the Master, and people watching will know that the Lord is with us by the success of the undertaking, and also by the methods we pursue.

All through the history of the children of Israel we find them attempting great things. They faced all sorts of difficulties, overwhelming obstacles, but when they rightly related themselves to their great Leader, success was the reward, and the world knew that God was with them.

It is recorded that at one time a great military man came against Israel. He told the people it was useless for them to expect deliverance. When Israel said that God would deliver, this warrior pointed to his success with other nations, saying that their gods had not been able to save those who worshiped them. The warrior made sport of Israel, because they thought God could deliver them from so powerful an army as Assyria had mustered.

King Hezekiah spread before the Lord the letter written by the Assyrians, and pleaded that God would confound the wisdom of the Assyrians. He told the Lord of mighty words spoken by the enemy. The Lord answered through the prophet Isaiah. Hezekiah was assured that the Lord would fight the battle for Israel because the God of Israel had been defied.

Without any fighting on the part of Israel, the Assyrians met defeat. They awoke one morning to find their tents filled with dead men. The leaders in battle were gone, and the remnant of the army retreated from before the cities of Israel. All through the world it was known that God was with Israel. The

presence of the Lord had been their safety.

THE Master knows the difficulties we face in our individual lives. Instead of complaining, we need to learn to take all these things to Him, and allow Him to fight our battles for us. We are told that the care of the Lord for each one of His children is as definite as though he were the only one in the world to be considered. The obstacles we face merely give opportunity for us to prove that God is with us. He will steady us. He will enable us to go through trouble without losing our balance. Men of the world may be disheartened, for they have not the refuge that is the privilege of the Christian.

The Lord urges us to find our place in the great work that He wants done in the earth. If we answer the call and do our best to fill the place, allowing the Master to work through us and to increase our efficiency, then He becomes responsible for the success of the undertaking. All He asks of us is complete surrender of the world and its attractions, and whole-hearted service. We are not to worry over the success of the enterprise. Our concern should be whether we are doing our part faithfully and with an efficiency born of close connection with the Master.

WHEN Joseph was sold into Egypt, he might have become gloomy and discouraged over the situation and have spent time condemning his brothers who had sold him. But on that long ride to Egypt, the young lad determined that he would see the hand of God in all that came to him. He would work on the basis that God had something definite for him to do in life, and that the Lord would overrule all difficulties and the devisings of evil men.

In the house of Potiphar, Joseph did his work so well that the men of Egypt confessed that God was with him. When faced by a temptation that might have floored him, Joseph met it in the name of the Lord. "How can I do this great wickedness, and sin against God?" People might not see, but Joseph worked and lived as in the presence of the Master. That kept him in the straight road. He be-

lieved that God saw all he was doing, and he would do nothing to displease Him.

When a man finds the place the Lord has for him, he will not be free from temptation, but he should have power to resist temptation. Joseph realized that God had placed him where he was in Egypt, whether in charge of the affairs of Potipher, or in the dungeon, and he worked with all his might, demonstrating what a Christian should do.

Had Joseph spent his time and energy bemoaning his unfortunate circumstances, berating his brothers for the part they had played in sending him from home, and grieving because he was facing difficulties, his life would have been a different story. He could never then have risen to the first place in the kingdom, the savior of his own people, and the herald of the message of God to the world.

It is a wonderful thing to have that promise of the Lord, "My presence shall go with thee, and I will give thee rest."

A Voice From the Ozarks

FIFTEEN years ago, or more, a railroad man heard the Sabbath message and decided to obey. Then came the desire to connect with some every-day mission work that he might show his Lord that he was as earnest in his new faith as he had before been in his devotion to the railroad. A friend directed him to Madison for preparation. This was Brother W. W. Murray.

Following school life at Madison, Brother Murray and his wife spent some time as missionaries in Central America. On their return to the United States they went to the Ozark section of Missouri, and there as self-sustaining workers they have had a varied experience. In responding to the call for some pictures for convention time, Brother Murray writes one of his characteristic letters, a portion of which we are glad to pass on to SURVEY readers. It is life in one of the "out-of-the-way places" that he describes, and "The Wild Birds" is the name he has given the home and community center he maintains. Writing from Sabula, Missouri, he says:

WE hand you a dozen shots at the "Wild Birds" from various angles. After the big show is over, we request that you kindly bundle these photos and send them to our parents, John W. Grimes, Anna, Ky. We'd like to show them our airings, but feet too poor to have any more pictures made. These were snapped with a borrowed kodak in answer to your request for something to show that we're here with the goods.

No. 1 shows the original cabin on the homestead with your former pupil, Norma E. Grimes, and her boosting gal.

No. 2 is the first stable, now used to shelter chicks.

No. 3 shows your old pupil (W. W. Murray with a goat) who loves his goats and that wild abandon that makes him a Pan. He pitches hay, pulls a crosscut saw, cuts brush, rides with the railroaders sometimes, switching and coupling cars, teaches S. S. class, dives and swims with the lesser folk, licks the school urchins betimes, and tries to dodge the devil at all times.

Nan (the goat) came from Madison stock. We have four good milkers, and hope to see the "Wild Birds" covered with these bushwhackers as soon as possible. This ranch is an ideal place for these animals. I doubt if it can be beat anywhere.

No. 6 is one apple tree, well loaded this year. Owing to borers and neglect, this young orchard is in bad. The former owner didn't seem to care, and I've been overworked chasing that proverbial wolf.

No. 7 shows blackberries as they thrive in this acid soil. So do strawberries. All we need is time to care for them. The "Wild Birds" is naturally adapted to fruit-raising. It is isolated, but within three miles of highways 21 and 49. The scenery is beautiful, with streams of clear water to suit any swimmer from one-fourth mile to four miles on three sides of us. A 90-foot well affords drinking water for the home, though the spring 300 steps away is often used. Mountain air flavored with pine and forest odors is an asset, if it may be so called.

No. 8 offers an end view of our treatment place. This is very unfinished, but when done will look like stone, and will contain a 15 h. p. steam boiler, electric light bath, massage and rest room, and facilities for various types of baths. A 25 h. p. boiler will contain cold water under air pressure. There will also be two sleeping rooms, and a drying room upstairs.

At this writing, a neighbor lies in a St. Louis hospital because we had no room for her. Her doctor said he could do the surgical work if he had a place for her. Another near neighbor went to the city for the same reason. People have wished, and so do we, but alas our handles are shackled by want. I'm trying to hold things together by teaching our country school for a salary less than I like. The place suffers because I am unable to fill two offices at once.

No. 9 will give you a faint idea of some of the places for recreation in the Ozarks, "Amer-

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ica's Playground." (It is a leafy dell, with a
group of children wading in the clear mountain
water.)

No. 10 is the school master with a fine lot
of youth. Our boy, John, is second on front,
holding the slate. He is six years, and a real
Santanecan Indian, having been born in Santa
Ana, El Salvador.

I'll have to make five miles after school to
post this, but I'll do it for *you*. We don't have
a minute for luxury. Our apples are falling,
so we have to pick them. Likewise, our hazel-
nuts, if we get a supply for winter. Brother
Sutton makes good whole-wheat flour,—one step
in the right direction. We have a Sabbath school
of 23 members.

This is not a land flowing with milk and
honey by a long shot, but we do have a few
good things. The morning sun gladdens us
early, and smiles when the dells are still in
night's shadows. No city smells, no honks of
trucks and cars, no noises aside from the whip-
poor-wills to disturb slumber.

The Murrays and The Wild Birds.

From the Poultryman

THE family is watching with interest
the success of the poultry work as
carried on by Brother L. H. Starr. He
says:

"The longest building on the school farm is
the laying house in the poultry department."
This remark was made in chapel by a visitor
who had been looking over the place.

The pullets are waiting with all the patience
they can muster for the 130-foot addition to the
laying house. The Barred Rock chicks, hatched
July 5, weighed two pounds when nine weeks
old. We could see no difference in weight
of chicks fed on highly concentrated feed than
those fed on a simpler ration. The mortality was
greater among those fed on the highly concen-
trated feed, due probably to the warm weather.

Items of News

AFTER a motor trip of 8,000 miles,
Mrs. Belle Hall, her son Stanley Hall,
and her daughter, Miss Patricia Hall, are

again at Madison and ready for the pro-
gram of teacher and students. They
visited friends in Washington, D. C., in
Mountain View, and other points in Cali-
fornia.

AMONG recent visitors we note a group
from Wabash Valley Sanitarium, La-
fayette, Indiana, among whom were Mr.
and Mrs. W. R. Jones of the culinary de-
partment, and Mrs. J. W. Slade, whose
home is at Cedar Lake, Michigan.

AS you read this issue of the SURVEY,
Southern workers and their friends
will be gathering at Madison for the
twentieth annual convention of self-sup-
porting workers; such as, teachers of rural
highlands and the lowlands, from rural
centers and from the cities. An interesting
and profitable session is anticipated.

THE bakery operated on the campus by
Brother John Ewaschuk is doing a
growing business. Besides supplying the
school and sanitarium families and the
Nashville cafeteria with whole wheat
breads, about two hundred loaves a day
are put on the city market in Nashville
through the Piggly Wiggly stores. A new
Reid mixer has recently been installed in
the bakery.

ON the first day of October Mr. James
G. Rimmer, his wife and two babies,
reached home after an absence of about
two months. They motored as far West as
Denver, Colorado, visiting friends and
relatives in a number of places enroute.
Pleasant as was the trip, they testify that
Tennessee and the South hold a very dear
place in their hearts.

LAST week Brother Neil Martin, super-
intendent of El Reposo Sanitarium,
which is located at Florence, Alabama,
spent two days with the Madison family.
He gives an interesting report of the
progress of the work at Florence. Often
these rural sanitariums begin in a very
small way, and while the young plant is
getting well rooted, it may seem that little
headway is being made, and then later
they grow with some rapidity. We expect
these institutions to begin small like
babies and then make gradual but sub-
stantial advancement.

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Time for Greater Activity

IN quoting the words of the Master, Matthew says, "He that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

At the Fall Council we heard many thrilling stories told by missionaries who are working in foreign lands, of the wonderful spirit of sacrifice that new converts are willing to make in order to carry the message to others, and of the struggles of men and women, old and young, to get an education that will make them efficient workers for the Lord.

In the Lake Titicaca region where the message has been going with such rapidity, great opposition is being encountered. It takes the utmost bravery to conduct school work under such conditions. Many encouraging reports came from the Far East, from South America, and from Africa. I attended meetings also of the Home Missionary Department, and there I heard many things that make the heart bleed because of the lethargy on the part of people in our own land. We seem to be sleeping while the Word of God is going with power in more distant places. Whole tribes in Sumatra are begging for help, while in the home land with all its

advantages, the church is losing a large percent of its young people.

WE face the statement, given us by the servant of the Lord, that the end will never come until laymen of the church unite their efforts with those of church officers and ministers for the furtherance of the gospel. When the gospel is preached in foreign lands, the burning desire seems to be to pass it on to those who have not yet heard the message.

When a mission is established in the heart of Africa, men arise within that mission with the burden of the work on their shoulders and hasten to carry the good news that God has power to save to more distant points.

The schools established in these far-away places are a means of giving power to the new converts, power for work. In our own splendid system of education, which begins with the child in infancy and carries him through college, there is often something lacking. The student misses the vital thing in Christian education,—the inspiration to give himself without reserve to the work of the Master and the willingness to go into hard places with the saving message.

The work cannot be finished until laymen do their part. In heathen lands, laymen are thrilled by the message and are

THE LAYMAN'S WORK

THERE should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the Word of God. There is no time to lose. Men and women should be ministering in unlightened communities in regions beyond.

—*Sowing Beside All Waters.*

giving their best energy to gospel work. In our land, it is a difficult matter to bring new converts into the church fast enough to balance the losses caused by those who apostatize. Many who come into the church are only partially converted. They have but a meager understanding of the health message. When they meet the teachings of the Spirit of Prophecy, they are perplexed. They have been brought into the church before they were thoroughly grounded in the underlying principles of the message. Such additions to the church become like the mixed multitude among the children of Israel.

In the days of Moses and Joshua, much trouble was caused by the mixed multitude. They claimed to be Israelites, but in every crisis they took the Egyptian view of matters. They were the grumblers and complainers of the camp. At times they were ready to give up all and return to the flesh pots of Egypt. No strong, progressive work can be done by such people. They are a hindrance to the growth of the work that should be going by leaps and bounds.

THE prophet Isaiah describes the church that is losing its own young people, and tells of others who will come in from among the Gentiles to carry forward what the original children should have done. As these children from the outside come in with their warmth of experience, they will call for greater opportunities for active service. In the words of Isaiah, "The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell.

"Then thou shalt say in thine heart. Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?"

Here is a church, sad over the loss of its own children, suddenly awaking to the fact that others are taking the place of those in whom they had trusted. They ask, "Where did these come from? These are not the children born in our midst"

Isaiah gives the response: "Thus saith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers."

Today the Gentile world is coming with its children, and unless our own young people arouse to their privileges as workers for the Master, the work that they should do will be taken over by these strangers. So great is the zeal in China, for instance, that it is difficult to know how to handle all the youth with the meager facilities at their command. The schools are not equipped to give many of these students who seek an education the work needed to pay expenses. Finances for this work are limited. More money is needed than those in charge can command.

Men are needed who will go to these foreign lands with their money ready to spend it in buildings and equipment. Mechanics are needed; educated farmers are needed. When men other than regular conference employees are willing to take up this work as financiers, farmers, mechanics, teachers, builders, and all cooperate in the maintenance of institutions of learning for the youth of that land, what a power it will be!

Some are willing to give money, but it will take more than money. Men are the need of the hour, men who are willing to give their strength, their time, their ability of all kinds, and take what the Lord sees they need in the way of a wage. This spirit will lead to a cooperation with native forces that will bring great results.

WHEN men come into the church in this country, they should at once be educated to do things for the Lord. Medical ability is needed in the foreign field. Missionaries should be able to teach others how to live, how to build, how to raise their food. As missionaries do these things, they will find prejudice melts and hearts are open to the gospel message.

It is well for us to ask ourselves if, in the home land, we have the form of Sabbath-keeping, the form of religion, but lack the power to do things. If the love of

the world holds our hearts, if we hesitate to do the things the Master tells us His people should be doing for the world, we are heathen even though our names may be on the church roll. The great sifting time is here. Those who are selfish and in search of their own ease, will drop by the wayside and men of honest faith and a desire to do things for the Master will take their place.

As we see our young people slipping into the world, fathers and mothers should heed the instruction that we should not now be engaged in worldly business. Our business every day and every hour should be the Lord's work. Thousands are still content to give only a small fraction of their time to the Lord. Thousands in the church are still engaged in the same business as when they were converted. Children brought up in such homes and under such conditions can scarcely be expected to give themselves to the Lord's work.

MADISON was established to train laymen for active service. We are more determined than ever, in the face of present conditions in the great mission field, to bend every effort to the education of men and women with the spirit to go into the hard places of earth largely on a self-supporting basis. If we keep pace with the demands of foreign countries, thousands must yet go as self-supporting missionaries. Shall laymen be satisfied to earn money for a few to go, or shall we plan for thousands of men to go, taking their money, and their talents also, into this work?

When men of wealth see us doing our part, when they find in us the right attitude toward the message we herald, they will give of their wealth, and the work will go with rapidity and with power.

Coming to Convention

AS the SURVEY goes to press this week, friends and workers are gathering at Madison for the twenty-first annual convention of self-supporting rural-city workers of the South. Those who come represent rural schools, rural sanitariums, city treatment rooms, and city cafeterias. They come from busy centers, and the spirit of these workers is voiced by one who writes,

"How we would all like to attend, but you know, in places where the sick have to be cared for, some of us must abide by the stuff, so I have been chosen to go. There will come with me a brother who has recently accepted this message will all his heart, and who is in training with us in the treatments, dietetics and cooking, hoping soon to be a full-fledged worker for the Master."

"Our delegation from Fletcher will number five," writes Mrs. Jasperson of the Mountain Sanitarium and Asheville Agricultural School. "We are looking forward to a pleasant and profitable time." Then she adds an interesting item in regard to the sanitarium work at Fletcher. This institution has been adding to its capacity and greatly improving its facilities for caring for the sick. She writes, "I must tell you that tomorrow Fletcher lays aside its swaddling clothes. We have our first operation in the new surgery. We feel like grown-up folks now."

Friends who are coming for the first time write, "We are hoping to become better acquainted with your work and acquire some ideas and suggestions that will be helpful to us;" while one who has often attended these conventions but whose duties as a physician in a large sanitarium interfere this year, writes, "I am sorry I cannot attend this year. I would love to do it. It would be a real treat."

A physician in a community where a rural sanitarium is in operation asks the privilege of meeting the delegates at the convention in order to tell them what he considers the rural sanitarium means to a community.

It is with such a spirit that we approach the meeting that has always been a source of inspiration to the workers of the South.

Work in the Orient

ON the evening of the ninth, the family had a most instructive and entertaining lecture by Eld. Clarence C. Crisler, secretary of the Eastern Division, who is in the United States for a few weeks only. He attended the Fall Council and plans to return to Shanghai the first of November.

THE MADISON SURVEY

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Elder Crisler was a member of the company that twenty-five years ago sought and found the site for the Madison School. His interest has been with the work always, intensified perhaps by the intimate knowledge he had of its early history. In his trip to the Pacific Coast before sailing, he has a full program of lecture appointments; so Madison felt especially favored by his visit, although it was only for a few hours.

"I esteem it a great privilege," said Elder Crisler, "to meet with this body of students and teachers. We are one in purpose, in spirit, and in aim. There are many promises in the Scriptures concerning plans the Lord has for finishing His work in the world. In connection with the promise of power at the time of the end, He tells us through the prophet Joel, 'Fear not, O land; be glad and rejoice: for the Lord will do great things.'

"There is promise of great things to be done in the earth, over which we are called to rejoice. We are seeing some of those things ourselves. I think the Madison School is one evidence of great things the Lord will do for His people. God planted this institution, and His special blessing has attended its work.

"We are told to be glad and rejoice in the promise of the Lord to restore what has been lost through neglect and through the destruction of the canker worm. 'Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed.' "

Then Elder Crisler told of the wonderful growth of the work in Japan, Korea, China, and the islands of the sea as he has witnessed it during the twelve years of his labors in the East. He stressed the importance of the educational work for

the training of the young people as workers in the great harvest field, and among the pictures thrown on the screen were a number of schools, sanitariums and dispensaries. The power of God is attending the efforts of the faithful workers in the East, and the call is sounding loud for reinforcements.

Items of News

THE X-Ray Department was the first to find a place in the new Administration Building. Mr. Abernathy of the Dick X-Ray Corporation has been with us for several days superintending the move. The new quarters are spacious and well adapted to the work. This move is made before the completion of the Administration Building in order that remodeling may continue on the main sanitarium buildings before cold weather.

THE Sabbath evening vesper service was especially interesting as numbers of the student body related experiences connected with their coming South and told of their plans for the future. Every student in the institution is encouraged to choose a definite work for the Master, and to work with that object ever in view. This school is a training center for self-supporting workers; such as, teachers of rural schools, health-food workers, medical missionaries, and agriculturists, and it is inspiring to see young people find their place and work toward a definite goal.

A FEW days ago Dr. and Mrs. S. E. Hagar, missionaries from Japan, who were visiting their friends, Mr. and Mrs. J. A. Dougherty of Nashville, spent a few hours at Madison, as they had heard of the plan of operation here in the training of workers for the home land and for foreign countries. They return to their field of labor from Seattle on the twentieth of October, and enroute they wrote, "Before turning our faces to the Orient, we want to send you a message of thanks. We were immensely impressed by the work you are doing, and our prayer shall be that your highest ambitions may be attained, and that you may accomplish a great work for needy young people and for suffering humanity. May God richly bless your labors."

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The Joy of Unit Life

By Mrs. Margaret Jasperson

PROBABLY I have been assigned this topic because I have spent many years in self-supporting units and have had such a good time. For fifteen years I have shared the joys and sorrows of a unit, and I love it well. I have no patience with the spirit of self-pity that we sometimes find. We have been told that we are doing a work that is "a spectacle to the world, to angels, and to men." Why should we feel sorry for ourselves? Why should we not find happiness in doing such a work?

I realize, however, that it is largely a matter of health and disposition. I have seen two students share the same room, eat the same food at the same table, attend the same classes taught by the same teacher. One is happy, while the other is sure that every man's hand is against him. And so with two who work side by side in the unit, there may be the same difference that existed between those two women who were grinding at the mill, one of whom was taken and the other left.

Love is the basis of happiness in any unit. Just as there is no joy in the loveless home, so there will be no joy in unit work unless one is in love with his job. In the normal, happy home, the happiness of the family does not consist in a continuous round of excitement. We touch the high lights of happiness lightly just once

in a while. For the most part, our joys must come from the common-place things, the baby's new tooth, the flowers in garden and field, the work that interests us, the birthday that marks a landmark in the family, and the occasional trip or visit.

Thus it must be in the unit. We get our joy from the life of the unit itself. I remember the time at Fletcher when our boys felt that they must have new harness for the mules. They denied themselves in order to do their bit, and they

solicited their friends for help. When the new harness came, the boys put it on the mules and drove them around the campus, calling us all out to see and admire, and to marvel at the improvement the harness had wrought in the appearance of the team. We got real joy from that harness which the initiative of our boys had supplied. Occasionally a family of workers who have lived in cramped quarters are able to build a cottage, and we all enjoy the removal to the new home.

IN contemplation of this subject, I asked a number of our folks what feature they found most enjoyable in our work, and in nearly every case I got the answer, "Association." I place it at the head of the list myself, for the friendships I have formed with the folks I have worked with are one of the greatest joys of my

Keynote at the Convention

THE twenty-first convention was a meeting of wonderful peace and confidence. A spirit of thankfulness for the blessings of the Lord was voiced on all sides. Mrs. Jasperson, in her buoyant way of looking at life's problems, touched a sympathetic cord in the hearts of convention folk when she read her paper, "The Joys of Unit Life."

life. No ordinary friendships are these we form in a unit. We know one another too well to rear a sentimental structure sometimes called friendship. It is the friendship that loves in spite of faults which close and long-continued contacts make so apparent; that considers another first; and that bears another's burdens.

A number in our unit at Fletcher have been there many years. Together we have shared the joys and sorrows that come to us as an institution and as individuals. Those people mean something to me and like the folks at Griggsby's Station, "Ever' neighbor 'bout the place is dear as a relation." There is loyalty and affection among us. One of our workers was told one time, "I never saw people talk so plainly to one another." He replied, "We speak plainly, it is true, but just you try slapping one of us, and see what will happen." Year after year as we have worked together, the work has grown very dear to us. It is a pleasure to watch it grow, a pleasure that we enjoy sharing together.

Recently we finished the equipment of our little surgery in the new sanitarium building. When everything was in readiness for the first operation, we felt we had reached a landmark in our history, and we met to thank the Lord for His care over us, reviewing the past years through which we have worked to reach our present attainment.

In connection with association, I must mention our students. A unit without students is like a home without children. It is a pleasure to work with young people,—to see them develop, and endeavor to fulfill the hopes and ambitions we have for them. After a while, the naughtiest of them may rise to call us blessed, and that is the greatest joy of all. Some of my finest friends are young people who are, or have been, our students.

AMONG our other joys is the pleasure of achievement, of seeing the work grow from infancy, from crudeness, and incompleteness, to the place where it begins to be a satisfaction, when the new barn takes the place of an antiquated apology, when we see new homes being built, and the work in general growing.

Another great pleasure comes to us through the appreciation of people for whom we work. Occasionally we hear remarks from patients and business men in the city, that show they have a sympathetic understanding of what we are trying to do. Once, when our institution was having a hard time financially, we owed a wholesale grocery firm several hundred dollars. One of the salesmen asked the president of the company if he should continue to extend us credit. He was told, "Let them have what they want; I think they will come through all right, but if they don't, we lose in a good work." Such confidence as that is the joy of our lives. Last Christmas I looked over the cards that came to us. There were many names in that list who sent cards to show the interest they felt in our work.

I could extend this list of joys. There are the holidays when we close our city work, pack up a lunch, and are off to our White Oak Park for a day's outing together. There are the times when Mother D. (God bless her!) comes over to love and to scold us all. There are the visits from Mrs. Scott and other good friends. When Mrs. Scott comes, we need neither Cinderella nor a slipper to remind us that a fairy godmother has come among us. "It is wonderful," she says as she looks at our mountains and the gorgeous sunsets. She looks right over the mud at her feet to the distant peaks in their glory.

A box of books comes from Funk and Wagnalls, or some pictures, and we enjoy unpacking them together. One thinks they should hang here and another thinks they should hang there, and so we hang them in all the places until we find where they look just right. It is lots of fun.

And I must not forget the barrels,—those barrels that come packed with imported clothing for us all. There is the excitement of opening them, and wondering what we shall find. The sedate treasurer of the institution parades in a gorgeous kimono, and we all put on hats that are marvels of creation. Oh, if there is anything more thrilling than opening a missionary barrel, I know not what it is!

Occasionally these beneficences are to be shared with the neighbors, and that is

another pleasure. One time a box that came to us contained a beautiful large talking doll. A family on a lonely mountainside, where lived three little girls, came instantly to our minds. Two of the lady teachers wanted the pleasure of taking the doll to that home. There was their steep mountain climb for three miles, holding the doll on their laps while the three shy little girls cast wistful glances and wondered what it could all mean, and if it really was for them; and then the happiness that flooded those child faces when we started home leaving the doll to them, which, we afterward learned, was named for the two teachers. Even the two big boys who went along to help carry the doll got genuine pleasure out of the experience—in a big boy's way, of course.

NOR must I close without mention of the crowning joy of the self-supporter's year—the Madison Convention. We all want to come so much, but most of the company must stay by the stuff. At last our turn comes, and we drive through the lovely Southern autumn, over the mountains and through the vales that bring us to this annual gathering, where we clasp hands once more with others of the brotherhood, study our problems, and comfort and encourage one another. We must gather all the inspiration possible to carry back to the folks at home. They will be glad to see us and will want us to tell them all about the convention at once. Truly, these are "times of cheer," the memory of which will live with us a long time when we go back to take our places on the firing line.

I have mentioned many joys that come to the unit worker, but they are not unqualified. They are not for the transient, for like Edgar Guest's house,

"It takes a heap o' livin'
To get the spirit of a place;
A heap o' sun and shadder—
An' ye sometimes have to roam
Till ye get to love the place
From cellar up to dome."

You have to stay by the work until you see the babies of the place grow up, the trees and shrubs you helped to plant become beautiful, and the life of the unit

becomes a part of you. Yes, "It takes a heap o' livin' in a unit to make it home."

And now I hope I have helped some of you who are students at Madison, and others, to realize that life in a unit is not all drab. It is not monotonous. I am deep in the pool of a self-supporting unit, having the time of my life, and I want to say to any who may stand undecided on the bank, "Come on in, the water's fine."

Another Annual Gathering

BETWEEN seventy-five and one hundred workers and friends attended the twenty-first annual convention of rural-city workers of the South held at Madison over the week-end, October 11 to 14. And on Sabbath, the number was increased by those from Nashville and others living nearby who drove in for the meetings of the day. Sunshine and balmy air added to the comfort of a group of earnest, happy workers who seemed to approach this convention with a degree of faith and courage that was good to see.

President Percy T. Magan of the College of Medical Evangelists was the first speaker. His time was limited by appointments with the secretary of the American Medical Association, and he could spend but a few hours at Madison. His message to the teachers of Madison, and to all the workers of the South, is that by our Godly lives we are to blow the trumpet loud, for the Lord has great things for His people to do in this world. And these can be done only by those who are true and loyal to the truths they have learned. A wonderful system of work for humanity has been made known to the church. Nothing can be done by those who are only "half in and three-fourths out", as the Doctor put it, but power of accomplishment is promised to those who are willing to be used without reserve, those who have the spirit of Isaiah when he answered, "Here am I, Lord, send me."

AMONG the first to arrive for convention were delegates from North Carolina, who motored nearly four hundred miles over the mountains of western North Carolina and eastern Tennessee, now in the glory of autumn colors. Prof. and Mrs. E. C. Waller came from Pisgah Industrial Institute and Sanitarium, bringing friends with them. Mrs. Arthur Jasperon, Mr. and Mrs. Louder, Mrs. Flora Lewis, Mrs. Marquis, and Mrs. Anna Ryan, came from Fletcher, representing the composite work of the Asheville Agricultural School and Mountain Sanitarium. From this center are carried on the Asheville Cafeteria and Treatment Rooms. Miss Ruth Atwell, educational secretary of the Cumberland Conference, whose duties carry her into the rural and mountain schools of that section, was present from Knoxville. In her story of the mountain work she

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spoke especially of the Banner's Elk School, whose teachers were unable to attend the convention. Mrs. F. C. Port, Mrs. Rowl, and others drove from Glen Alpine School at Morganton, and Brother H. S. Anderson and a friend were over from Pine Cove Sanitarium at Old Fort.

Dr. Julius Schneider of the Georgia Sanitarium, unable to attend, sent an inspiring report of the progress of the year's medical work. His group have acquired a permanent rural home and have erected cottages for patients and helpers on a one-hundred-forty-five-acre farm about eight miles from Atlanta. Brother and Sister Neil Martin and Mr. Hoyt came from El Reposo Sanitarium at Florence, Alabama. There was the Lawrenceburg Sanitarium group. Sand Mountain was represented by W. H. Harbolt. The Fountain Head people, living only about thirty-five miles from Madison, were able to come in relays, Mr. and Mrs. B. N. Mulford, Mr. and Mrs. Forest West, Mr. Roy Edmister, Mr. and Mrs. Fred Brown, and Mr. and Mrs. Gober representing the agricultural, mechanical, medical, and rural school activities of this, one of the oldest units affiliated with the parent school at Madison. Mr. and Mrs. Herschel Ard were among the representatives of the Chestnut Hill Farm School, another center whose post office is Fountain Head, Tennessee.

IT was a pleasure to have in attendance Drs. Fred and Mary Weber, associates of Dr. George T. Harding of the Columbus Rural Rest Home at Worthington, Ohio, who were visiting Madison for the first time; Mr. and Mrs. Milton Ames, who have been associated with the Iowa Sanitarium at Nevada, Iowa, and who likewise were getting their first glimpse of this type of work; Mr. and Mrs. Walter Jones and friends from Virginia; Prof. and Mrs. A. N. Attebury and Mrs. J. C. Musclemann of Oakwood Junior College, Huntsville, Alabama, and others who are deeply interested in the progress of the educational work in the South.

For many years Brother Jim Pearson has been working for the colored people through school and sanitarium enterprises near Birmingham, Alabama. He was present and spoke of the progress of the year at Vandiver, his school site. The new enterprise for the education of colored nurses and workers, known as the Riverside Sanitarium, located near Nashville, was described by its founder, Mrs. N. H. Druillard, a pioneer worker along self-supporting enterprises

of the South. This effort to help the colored people, put forth by Mother D: in her declining years, was brought visibly to the audience in the moving pictures of unit work given at the closing session of the convention by Mrs. Lida Scott.

As one listened to the reports of progress and the discussion of problems by these teachers and medical workers; as they followed the story of the mountain work of Mr. and Mrs. Loyd Swallen in the Cumberlands; as they heard of the development of the sanitarium interests near Tulsa, Oklahoma, and of the isolated work of Brother and Sister W. W. Murray in the Ozark mountains of Missouri, and of Brother T. R. Treece in his community work, there came the conviction that the Lord has mightily blessed the efforts of laymen who have heard the call of the South. These men and women are devoting their time and energy to carrying the message through the care of the sick, by teaching the children, and in a hundred ways are making contacts with human souls for the benefit of those who minister as well as those who are ministered unto.

WE scarcely feel that we can have a convention without Eld. W. C. White. He was with the company that sought out the place for the school and helped purchase the farm on which has grown up the work of Madison. Through the quarter century since then, he has never lost interest in the work this institution represents, and it is as great a joy to him to meet with this company of home-comers as it is to any of those who are living always on Southern soil. From the Fall Council in Massachusetts he came South in time for the convention and after it was over, visited some places that he had not seen lately.

Reports from the workers are always inspiring. From week to week the Survey will contain some of the messages given at the convention.

There were exhibits, of more than ordinary interest, of the Printing Department, of textile arts, including sewing, millinery, tailoring, dressmaking, and weaving, and a most delightful display of basketry from the hands of Professor Backus. There was a splendid food demonstration, representing the diet problems of cafeteria, sanitarium, and school home.

ON Sabbath Eld. H. E. Lysinger, president of the local conference, gave a most inspiring lesson on foreign mission work and the many, many openings for workers well trained in the home land. He was just home from the Fall Council, and his mind was full of reports of the Lord's leadings in foreign lands. "But," he said, "as I visit the units in the Southland, as I mark the sacrifice the workers make to meet the situation in their places of labor, I think there is a spirit here similar to that which characterizes the work in the foreign lands. I am glad to find this same spirit of devotion in the nearby workers."

(To be continued next week.)

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Louisville Report for Convention

By J. T. Wheeler

Louisville with its 400,000 people is the most northern city in which a Madison unit is operated. Like many other cities, Louisville has shown marked growth during the past few years, and its many new buildings, such as hotels, factories, and business houses, witness to its financial progress.

It was in 1919 that medical missionary work was begun in the city by a few members of the church. A treatment room was first started, then a cafeteria, later a farm base, and during the past three years a small rural sanitarium has been developing on the farm near Pewee Valley. The work has changed hands a number of times, but at present the property is owned by The Layman Foundation and the work is operated by the Rural Educational Association.

About three years ago property on South Second Street was purchased, which is now being used for the city cafeteria and treatment rooms. This was a little out of the business district, but our patrons followed us, and new business is coming each year. The cafeteria is located seven blocks from the Ohio River over which, and beginning at the foot of Second Street, a new \$6,000,000 bridge is being built. When this is finished, it is estimated that traffic on Second Street will be increased from three- to five-fold.

Louisville is a medical center. It has a medical school, many well-equipped hospitals, and many other health institutions. But with new business activity comes the more strenuous business life, till we find the hospitals full, and many doctors, as well as patients, looking toward the country for a place in which to get well. Eight years ago a banker's wife asked for a sanitarium in the country, and each time we saw her she kept it before us until the sanitarium was started. Her daughter was our first patient. Like most of our institutions, the sanitarium has had a struggle, but as we look back,

we feel that it has grown as fast as could be expected.

We now can care for from twenty to twenty-five patients. During the past two years the main building has been remodeled and there is an addition containing four new patients' rooms, an operating room, a doctors' office, parlor, laboratory, and two well arranged treatment rooms. We have steam heat, electricity, and a high-pressure boiler for heating water and sterilizing. The laundry building has been enlarged. It now contains a power washer, an extractor, and a new mangle.

It has all grown up so quietly that our own neighbors, and even the doctors, seem much surprised as they visit and go through the plant. They say, "We had no idea you had such a nice place, and that you were so well equipped to care for the sick." We feel that this place with its quiet surroundings, its flowers, fruit, and beautiful trees, meets pretty well the description given of a rural sanitarium in "Counsels on Health."

Because of construction work, we have had to be contented with only four or five patients at a time; but since the building is over and doctors are getting acquainted, we believe we will have all we can do from now on. The sanitarium is located seventeen miles northeast of Louisville, on the main line of the L. and N. railroad.

The farm contains about forty acres of land, fifteen of which are under cultivation. Much improvement has been made, especially during the past year, due largely to the leadership of Mr. Harry Starburg. The outlook for another year is good.

For about a year and a half Madison has taken an active interest in the operation of the work in Louisville and Pewee Valley. Once each month a group of Madison workers meet with the local workers to assist and advise. The school has also furnished a good share of

TEACHING BY EXAMPLE

THOSE who follow Christ's example of self-denial for the truth's sake make a great impression on the world. Their example is convincing and contagious. Men see that there is among God's professed people that faith which works by love and purifies the soul from selfishness.

—*Missionary Agencies*

the workers, many of them students. A nice class of patrons is ours, and they are most considerate as they become acquainted with our work and the purpose for which it is operated. Our patronage includes a city chemist, some of the best doctors of the city, doctors and medical students from the University of Louisville, teachers, bankers, and many other professional men.

Our greatest need is permanent workers, workers that can hold a department, build it up, and stay with it, workers that will put aside every weight and run with patience the race that is set before us. We are glad we are getting some of this kind, and we believe others are coming.

We feel thankful for the blessings of God that have rested upon us the past year. We have learned many good lessons, and it is our desire to still learn those things that are so important for self-supporting workers, and so needful for the successful operation of medical missionary centers. We want more faith in the guiding hand of God, more willingness to sacrifice that His work may succeed, more love for one another, that there may be harmony as we push forward to overcome the difficulties that are found in unit work.

The past year has been a good one in many ways. A spirit of progress and courage is found in each department. Self-supporting missionaries have many experiences, and they have opportunity to learn many lessons. There is one lesson that has meant much to us at Pewee Valley.

Two years ago at convention it was voted that we do all possible to cooperate with the colporteur work. During the summer of 1927, two colporteurs worked our community, using our place as their base. They did well, and we found a good spirit among our neighbors as a result of their efforts. The past summer two other colporteurs came to us with their families, the wives helping us with the work at the base. As the boys went out and came in, they brought us good reports of the spirit of the community. On one of their trips they found a very sick woman, who lived about two miles from the sanitarium, a very poor woman with no one to help her.

Mr. Wheeler then told of the visit of the nurse to the home of this woman, of consultation with the doctors, who had given her only a few hours to live, and of their willingness to see her removed to the sanitarium as a last chance for life. The undertaker took her to the sanitarium in his ambulance. She was unconscious when she reached there. All night and all the next day the nurses worked with her with prayer and with treatments. At times it seemed death was at hand. The doctor said he had done all he could, but the treatments went on. Finally, symptoms

grew better; life began to come back; consciousness was regained. In about three weeks the woman was able to attend a family gathering at worship hour, and after about six weeks she returned to her home.

The condition of the patient physically and financially was known all through the community, and probably nothing could have brought the work of the sanitarium more favorably to the attention of county and city officials, and residents as well. God blessed the efforts of the nurses and attendants. Brother Wheeler's report continued:

WE have a church organization at the Pewee Valley base and our members have been active in all the church efforts. In harvest ingathering we exceeded our quota, and the mission offerings of our members have averaged eighty cents per week.

The question often comes to unit workers, Does it pay? Do you really get anything in return for the long hours, your hardships, your struggle to make ends meet? Do you ever see results? As we look back over the year, there is not a voice in our company but says, "It has paid!" This is not only in a personal way, but in seed sown and harvest gathered. We know that the great Medical Missionary went over this same road, and that He goes with us today. We remember that He said, "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."

It is the desire of each worker in Louisville unit to do well what his hands find to do, and to be faithful in his lot till that great convention is held when our work on earth has been completed.

The Georgia Sanitarium

THE dedication of the new buildings of the Georgia Sanitarium conflicted in date with the convention, so Dr. Julius Schneider, unable to attend the convention, reported in writing.

Greetings to the workers of the Southern States in convention assembled:—We regret our absence very much, and feel certain that God is meeting with you and blessing those who are in attendance. While we cannot be there in body, we are present in spirit and are praying for the success of this meeting.

During the past year, the work of the Georgia Sanitarium has spelled a-d-v-a-n-c-e, advance, which, however, can only be briefly sketched here. On July 29 of last year, after much praying and searching for a suitable farm on which to build a permanent center, we purchased one

hundred forty-five acres near Cascade Road, eight miles west of Atlanta. It is very rolling; most of it is heavily timbered and blessed with rocks and springs in abundance. Its natural beauty is not excelled anywhere within an equal distance from Atlanta. The farm has about thirty acres of cleared land in a very depleted state of cultivation, and is awaiting the touch of one of God's artisans.

After buying the property for cash, we set immediately upon a building program, which kept us very busy during the last five months of 1927. The sanitarium is a frame structure thirty-eight feet by seventy-six feet, one story, plastered throughout, steam-heated, and with modern plumbing serving all the rooms. It contains seven guest rooms, one treatment room, a parlor kitchen, pantry, laundry and a one-room apartment with closet and bath for the doctor's family. There are three rooms in the basement, one used for the heating equipment and two for storage of provisions. With an outlay of about one thousand dollars, we secured telephone and electric service direct from the city.

Water is supplied by a copious spring, over which a tank of concrete was built of about three-thousand-gallon capacity, and from here the water is conveyed by air pressure to the building one thousand feet distant with approximately fifty feet of elevation.

The road from the city out to the sanitarium is a paved highway to within one-half mile. This remaining stretch is still very rough. As the longest portion of this last half-mile is a country road, the county commissioners have been petitioned to improve it, which also they granted, and steps are now being taken to straighten, widen, grade, and hard-surface it this coming winter.

The workers in this group are Dr. and Mrs. Schneider, Miss Betty Iverson, and Brother and Sister Wm. A. Hofstar from California. Brother Hofstar is a good mechanic and can adapt himself to almost any emergency.

We now have an organized Sabbath-school of seventeen members, and the promise of a church organization within the near future. We are not yet conducting any regular classes, but a church school will no doubt be the next branch to sprout on our tree.

God's definite leading each step of the way is a source of encouragement to us, which has sustained us in many an hour of trial and temptation. God has blessed our ministrations, and many have been restored to health through prayer and the application of rational methods. The Lord is sending us all the patients we can care for under present circumstances, and we have been able to meet all our current expenses, besides adding some equipment and making improvements. We are of good courage and ask that you will pray for the work in Atlanta.

Another Annual Gathering

(Concluded from last week)

SOME valuable instruction was given delegates by physicians and others who are sympathetic with the rural teachers and others in

unit work. Dr. E. M. Sanders of Nashville has spoken annually to the convention for a number of years. He was here this year. Dr. R. Boyd Bogle, president of the Dental Association of the United States, and one of Nashville's leading dental surgeons, who has long been a friend of Madison, gave the company valuable instruction on mouth hygiene. Dr. E. B. Cayce of Nashville spoke on the causes of headache, especially as the result of eye strain. Mr. Carl Peterson of the State Department of Forestry, who is acquainted with the work of Madison and of the rural schools through Professor Waller at Pisgah and Mr. Mulford of the Fountain Head School, called attention to the value of trees and relation of trees to our welfare.

Prof. Charles Alden, who has had wide experience with the public school teachers of the South through work in the State university and his agricultural high school work, spoke enthusiastically of the gospel message it is our privilege to give through agriculture.

Lawrenceburg Sanitarium and Hospital is the only institution of the kind in five counties of southern Tennessee. Dr. Danley of Lawrenceburg, who is one of the local physicians making use of the sanitarium, asked the privilege of telling the convention the benefit the community derives from the rural sanitarium. Speaking of the institution at Lawrenceburg, which is operated from Madison, he said, "We are proud of it, of the progress it is making, and of the work it is doing. We want the parent institution at Madison to feel that we think the child is making normal progress, and that some day it may be bigger than its parent." Some of the reasons for conducting rural sanitariums as given by Dr. Danley, we hope to pass on to you later.

THE progress of the year for the Layman's Foundation, as reported by Mrs. Lida Scott, secretary of that organization, was most encouraging. The growth of centers under the assistance rendered by the Foundation was illustrated by a map on which was shown the strategic centers of the mountain sections of the South that have providentially been opened by laymen workers on a self-supporting basis. This report will appear in an early number of the SURVEY.

SATURDAY evening a musical program gave the company a bit of relaxation, and Sunday evening, the closing session of the convention, will long be remembered because of the moving pictures of unit life thrown on the screen. A few months ago, Mr. Wilfred Funk, president of Funk and Wagnalls Publishing Company of New York, a brother to Mrs. Scott, gave a moving picture machine to his sister for use in this work. It was a new process, this taking pictures in this way, but as she visited the centers in North Carolina and elsewhere, Mrs. Scott gathered films for three reels. They were good, and brought into our very midst the mountains, the mountain roads and streams, the cottages of the units nestled among the trees, groups of children marching from school rooms, stretches of garden, hayloads piled high on the

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way to the barn loft, and the familiar faces of workers in various groups.

A suggestion that the convention be held hereafter only once in two years, met with disapproval. The annual gatherings for over twenty years have been the source of spiritual strength, of hope and encouragement, that workers are not willing to forego. There is a fellowship, a spirit of kinship, among those who have been laboring in the great Southland, that makes these meetings not only a home-coming but a hallowed gathering.

Resolutions and Plans

AS a result of study and discussion of various problems represented in the convention, before the close of the meeting, the following statements and recommendations were presented, and received the approval of the delegates:

A Summary—The work so humbly begun by laymen in the South twenty-five years ago has grown and prospered. During the years since the Madison School was started, many people from northern states have heard the call to the South. Today there are over thirty self-sustaining centers operated in the two union conferences east of the Mississippi River. These centers range in variety from the few which operate city cafeterias and treatment rooms and country base with a sanitarium and school, to the small rural school and community health work. These centers represent an approximate investment of \$700,000.

The following figures are an approximate estimate of the work of these numerous centers:

There are over four hundred fifty students in these schools who earn their expenses in boarding schools, or attend day schools giving free tuition. There are another hundred students who are earning a portion of their school expenses.

The acreage of the school farms totals over 2,900 acres. The capacity of the rural sanitariums is 250 patients. In the city cafeterias, approximately 300,000 meals are served per year, and the treatment rooms are giving 9,800 treatments annually.

The community workers are looking after several Sunday schools, and they are conducting 360 meetings a year. Of the 250 workers in these centers who carry on their work without expense to the conference, 50 are class-room teachers, 46 are graduate nurses. There are 8 physicians and 60 nurses-in-training. The remainder are farmers, mechanics, food workers, and so forth.

In addition to these figures for white students there are two colored institutions, representing an approximate investment of \$75,000. Nine workers are employed, and both operate a sanitarium.

In view of the opportunities offered by the South to men and women of sterling Christian character for self-sustaining work, we urgently invite teachers, nurses, doctors, cooks, mechanics, stenographers, bookkeepers and business men to give attention to the needs of this field, which, we have been told by the Spirit of prophecy, is excellent training ground for foreign fields. Those who are interested are advised to counsel with the officers of their local conference.

THOSE especially concerned with food work offered the following suggestions:

1. That a meeting of interested food workers be called at Madison the first week in May, to study problems pertaining to food work.
2. That we standardize recipes, letting certain principles of dietetics govern the preparation of food in all our cafeterias.
3. That units be asked to study the matter of food stores, sanitation in food centers, and the decoration of show windows.
4. That during the winter, cooking classes be conducted for those who are interested, preparatory to some plans and methods for making this work more effective.

The group that made special study of agricultural interests in connection with unit work, recommended that the faculty of the Nashville Agricultural Normal Institute strengthen their courses in agriculture and mechanical arts to meet the need of workers in the units, and to meet the standards set by the state and nation.

It was voted, also,

1. To repeat the invitation of last year for colporteurs to connect with units in order to strengthen the literature work.
2. To encourage the habit of making Sunday a day for missionary work.
3. To encourage Sunday school work and Bible class teaching wherever there are openings, and hymn-singing, visiting the sick, and Bible story-telling for the children.
4. That when the interest justifies it, conference workers be invited to organize a church.

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The Fletcher, North Carolina, Unit

THE report of the Asheville Agricultural School and the Mountain Sanitarium, with the city work carried on in Asheville by this group of workers was given to the convention by Mrs. C. G. Marquis, one of the teachers in the community school carried on at the rural base.

FOR the benefit of those who have never visited the institution at Fletcher, it may be advisable to tell you that we are very much like Madison, only smaller. We are situated about one mile from the highway which connects Asheville and Hendersonville, two all-year resorts. In Asheville, sixteen miles away, we have a cafeteria and treatment rooms. On the farm of four-hundred fifty acres, we conduct a ten-grade school and operate a sanitarium.

This year, the farm and garden work was much hindered by excessive rain. As a result, the crop yield was only from fifty to seventy-five per cent of last year's yield. However, we have filled a large silo, have gathered in several tons of hay, and will have enough sweet potatoes to last the family until spring. The canning department reports over thirty-five hundred quarts of fruit, two-thirds of which came from the farm. This department has also dried several pounds of corn and apples.

The dairy consists of fifteen Jersey cows. These supply milk to the school family and the sanitarium, and partially furnish the city cafeteria with milk and cream.

WE conduct a day school for our own children and the children of the community. This year the enrolment is twenty-four, sixteen of whom are from the surrounding community. One family of children comes from the very top of Couch Mountain, down steep, narrow trails,

over ravines and muddy mountain roads, seldom missing a day during the entire year. The day school consists of six grades, while grades seven to ten are included in the boarding school. We have a few children whose parents are not Adventists. These parents are delighted with the

physical and mental progress of their children. One splendid girl from a typical mountain home has been with us over two years. About a year ago she was baptized and taken into the church. Her goal is to be a missionary nurse, and she is working to that end. We have twenty-nine boarding students, making a total enrolment of fifty-four.

During the past year, our school library has been the recipient of several valuable gifts. Among them are 85 volumes donated by a well-known Asheville physician, and 250 volumes from the Funk and Wagnalls Publishing Co., bringing our library up to 750 volumes.

Last fall the Conn Instrument House of Elkhart, Indiana, donated us six wind instruments as a nucleus for an orchestra, and we employed the orchestra teacher of the Hendersonville high school once a week to teach our young people.

OUR building has advanced by leaps and bounds. Those who have not visited us for a year would scarcely think it the same place. We have built an addition to the sanitarium, which more than doubles its capacity. One cottage for helpers is just completed, two more are nearly finished, and plans are being made for the construction of still others. Plans are also completed for a building to contain a well-equipped laundry, bakery, and cannery, and for the erection of a shop this coming year.

This season in our sanitarium work, we have felt the general business depression to some extent. We are not discouraged, however. The Lord has been very good to us. We have had a splendid class of patients, and several prominent busi-

Cooperation with the Master

NEVER feel that Christ is far away. He is always near. His loving presence surrounds you. Seek Him as One who desires to be found of you. He desires you not only to touch His garments, but to walk with Him in constant communion.

—Ministry of Healing.

ness men have become interested in our sanitarium. Among the patients, have been several physicians and several superintendents of nurses from other institutions. In former seasons, more than half the patients came to us through the city work; but a knowledge of our work has gone abroad, and patients now come to us from far and near, on the recommendation of other patients. We have received a great number of letters from former patients, expressing appreciation of the benefit they received while here, and of the work we are doing.

THE new addition contains eleven private rooms. The furnishings for most of these were donated by individuals or schools. There are bronze door plates for the following: The Madison School, Hinsdale Alumni, College of Medical Evangelists, Asheville Laundry, Martha V. Covington, Helen Gertrude Scott, Joan Elinor Funk, Mr. and Mrs. L. M. Banta. Two of these are memorial rooms. We have one two-bed ward and one seven-bed ward to accommodate those who are not able to pay for a private room. We also have in our new addition a surgery and sterilizing room, both well equipped. We were able to purchase equipment to the value of \$1200 for less than \$800.

Physicians of Fletcher, Hendersonville, and Asheville are very friendly, and have expressed a willingness to cooperate with us in our surgical work. On the evening of October 2, the last connection was made, and the next morning at seven o'clock, the first operation was performed, a major operation. We have recently been much encouraged by the coming of Dr. John Brownsberger. We have felt the need of a physician who understands our work, and Dr. Brownsberger fills this need. We released one of our workers, Mr. Forrest E. Bliss, to take the medical course. He is now at Loma Linda, and expects to return to us on the completion of the medical course.

THE cafeteria in Asheville suffered more than any other department from the business depression that has swept the South. But in spite of this, and excessive rent, we are determined to forge ahead. This season, we missed the profitable tourist patronage which we have heretofore enjoyed, but local patronage is good, and includes physicians, bankers, merchants, attorneys, and judges, as well as many from the humbler walks of life. Just before the business slump, we signed a five-year lease for the building. This lease calls for an increase of rent each year. This year we are paying \$275 a month. Were it not for the store, we would indeed find it hard to meet expenses. We carry a line of health foods, and our own bakery supplies whole-wheat bread, raisin, nut-and-raisin, bran, and gluten breads, several kinds of health cookies, rolls, etc.

Recently, a large corporation has purchased three thousand acres of land in West Asheville, and has begun work on a gigantic fiber plant. Business men of Asheville are rejoicing over this, as it means better times for Asheville.

We consider the city treatment rooms a very valuable department. Through them we come in

touch with people we would meet in no other way. People who are not sick enough to come to the sanitarium, gladly take advantage of the treatment rooms. Several people keep their residence in Asheville especially for our treatments. Patients come to us from towns and cities around Asheville, some coming twenty-five miles, a few as far as fifty miles, and one man recently came from a city one hundred miles away, making a special trip for treatment. We have the cooperation of the best physicians in Asheville.

We enjoy the friendship of many people. Most of our farm neighbors are very friendly. One man made a special trip to bring us a donation for Harvest Ingathering, saying that this was the "boomingest" place he knew of.

It would not be fitting to close this report without a word about our workers. Never was there a more loyal group, loyal to each other, loyal to the institution, ever willing to cooperate unselfishly for the progress of the work. Our watchword is "ADVANCE." We are all of good courage, and we know that with God's help we can possess the land.

El Reposo Sanitarium

By Neil Martin

BEFORE giving a report of the El Reposo Sanitarium, we want to express our gratitude for the year's blessings and for the privilege of once more attending a convention of this kind.

We have been at Florence, Alabama, almost three years. For the first two years, the work was very discouraging. Local physicians opposed the work, and we had only an occasional patient; but we did our best, and with the blessing of the Lord some hard cases were cured in our little institution, and the tide began to turn. One physician, who had been skeptical, after watching some of these cases, became very interested. He sent a few patients, whose recoveries were satisfactory.

One evening he called me to his office. He said that he had been thinking a great deal about our little place on the hill, and that if we would build a fifty-room hospital, equip and operate it, he would guarantee to keep it filled. He said that he was spokesman for a group of a dozen doctors.

I told him that we did not give patients tea or coffee, and that we would not let them use tobacco; that we kept the seventh-day sabbath; in fact, that we were a peculiar people, and that these peculiarities might unfit us for the work he wanted done. He replied that our diet and treatments were the things they wanted; that our religion might be peculiar, but he had observed that it gave a type of service which is not obtained in many hospitals.

He suggested a meeting with some of our people who are interested in promoting such enterprises, for the purpose of talking plans. He wanted to give us a dinner at the country club. I invited the company to a vegetarian dinner at our place. Dr. Sutherland, Eld. W. C. White, and Professor Webber came from Madison, and twelve physicians came together from

Florence. We served a three-course meal. Many of them were surprised to see what can be done without meat. Later, the leader among these physicians visited Madison and Lawrenceburg. He was much impressed with the places, and especially with the country idea and the cottage plan of building. His expression was that we certainly know how to build and operate sanitariums. Again he asked that we put an addition to our building, promising us the heartiest cooperation. Often we are asked when we plan to build. In a simple way, we hope soon to be able to answer this question.

WE have had many interesting experiences during the year. One young woman came to us with a nervous break-down. She became so interested in methods of operation that when she was well she wanted to stay with us. She became one of our regular workers.

There have been cases in which surgery seemed necessary but which were saved from an operation by the treatments. We have seen some remarkable recoveries which have inspired confidence. One physician, when bringing a patron, outlines the case and then leaves the treatments entirely to us.

In spite of the fact that we occupy a residence with rooms which are either too large for private use and too small for wards, and with limited facilities, and inadequate heating, we have had a full house all summer. Our patients are doctors, judges, bankers, lawyers, druggists, a newspaper man, and a minister. All have lived with us cheerfully, putting up with meager facilities for the sake of the treatments.

In no department of the work has the hand of the Lord been more evident than in providing workers as the need has arisen. Our organization is not large, but we have a group of earnest Christian men and women. We strive at all times to make the work educational. We distribute health literature wherever opportunity presents itself; and the book, "Ministry of Healing," we find to be a wonderful source of instruction and inspiration to those who are in search of health.

OUR little church leads the Alabama Conference in per capita tithes, and in offerings we passed the sixty-cents-per-week goal. We passed over the Harvest Ingathering goal. Our church members recognize that this is due to the influence of the sanitarium. Again and again, people say, "We are interested in your work out on the hill; if ever we are sick, that is where we want to go."

This summer we built a laundry and a bathroom for the use of the family of workers. This has added much to the comfort of the permanent members of the family.

We have a whole-wheat-bread trade that adds to our income and at the same time is a good means of bringing our work to the attention of the public.

As a group of workers, we sound the note of courage. We face the future with high hopes that the coming year holds added opportunities for service. We are thankful for the privilege of

cooperating with Him who has said "Heal the sick."

The Tulsa Rural Sanitarium

FOR several years, Dr. Ada Crawford and others have been carrying on a medical enterprise near Tulsa, Oklahoma, hoping that it would develop permanency. Lately, their hopes are being realized. The Tulsa unit was not able to send a representative to the convention, owing to recent illness in the family, so we quote a few paragraphs from a letter written by Dr. Crawford.

Friends in our neighborhood, in Sand Springs, and in Tulsa interested themselves, urging that the work continue. A committee was appointed to meet a committee of the Sand Springs Chamber of Commerce, in order to secure their approval for the raising of funds for the purchase of property. In July, 1927, a board of trustees was organized and a charter was obtained from the state.

A number of influential citizens have interested themselves in the building of a sanitarium, and have suggested plans for obtaining financial assistance. In April of this year, the trustees secured a 200-acre tract of land. Of this, 90 acres are in timber and 110 under cultivation, growing corn, cotton, and alfalfa.

There is a splendid quarry on the place; so buildings will be made of native stone.

A well, 115 feet deep, has been drilled, the water to be piped to the buildings. A Jewish friend of two of the board members is donating the pipe. Within the last few weeks, a ten-inch gas line has been laid across the place, which carries gas from Cleveland to Tulsa; so gas is at hand.

One cottage is nearing completion. A barn and two stone bridges are under construction. A site has been selected for the sanitarium building, overlooking the valley, and within view of two railroads, two highways, and the Arkansas River. The architect has the plans ready for a simple beginning, with opportunity to enlarge as there is need. The neighbor who gave us the first encouragement to stay here has offered his men and teams to haul the stone when it is needed.

We earnestly pray that when this plant is ready for operation we will have the workers needed to make it all that our friends feel a Seventh-day Adventist institution should be.

The Glen Alpine Unit

OVER in the mountains of North Carolina, farther east than the larger schools and sanitariums about Asheville, there is the little school and community work known as Glen Alpine School, near Morganton. Mrs. F. C. Port and others from this group attended the convention.

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and Mrs. Port gave a report of the year's activities.

THE Lord has been a very present help to us in the work at Glen Alpine. The past year has been one rich in experiences,—experiences that sometimes seem akin to chastening, but which make for character development. In spite of "those things that are without that come upon us daily," our prospects are good, our hope bright, our faith strong, our love for the work God has committed to our care more fervent, and our vision of what should be accomplished a little clearer. We desire to consecrate ourselves without reserve to the Master for faithful service.

From the standpoint of material advancement, we have reason for encouragement. In addition to minor repairs and improvements and the general upbuilding of the soil of the farm, we have added two cottages to our housing facilities.

The daily program is a full one. Worship is conducted before breakfast. There follows a period of supervised work before the opening of classes at eight o'clock. If, in our association, any slang words appear, or any unwise tunes are sung, a kindly effort is made to root out the false growth and to develop a love for the strong and the beautiful.

Twenty-two pupils lay upon the teachers of the eight-grade school a heavy responsibility, for it is felt that these should not only be taught the ordinary school subjects, but they should be led to the Lord. An interesting experiment in self-government has developed with the older students in connection with the study of civil government.

Attendance is increasing, and before long it will be necessary to add to the supply of school-room desks purchased last year.

A little meeting is held by Miss Holmes with the girls before beginning the duties of the afternoon, and again in the evening, they meet for worship at the opening of study period. These intimate experiences cannot fail to awaken the consciousness of God's love for the young people, and His desire to have them in His work.

None of the students this year are able to pay tuition entirely with cash, so each student has regularly assigned duties. One boy is our bread-maker. Others help with the farm work and deliver fuel to the cottages, while the girls do the laundry work, clean house, and prepare the fruits and vegetables for the family meals.

Students sometimes require more in the way of supervision than their work is worth, but teachers and parents realize that this bit of industrial training is an invaluable part of their education. One parent who has a son and a daughter in school, wrote that he would rather pay us for the trouble of teaching his children to work than have them miss this part of the education.

The medical end of our work has suffered neglect this year because of our lack of facilities and limited help. We have had a number of sick people with us, however,—one severe case of typhoid fever, which made a good recovery. One little girl was brought to us after being dismissed from a hospital, her father begging that we endeavor to do something for her. Her rapid improvement was a surprise to all. A large amount of obstetrical work of the community comes to us.

Items of News

LAST Sabbath, Eld. S. N. Ashton, president of the Southern Union Conference, whose home is in Nashville, spoke to the school family at the morning service hour. He gave an inspiring lesson on growth in grace. His explanation of the "two-mile Christian"—the Christian whose love of service leads him to do double for others what justice, or even duty in the limited sense of the term, might require—will long remain in the minds of the audience.

THE erection of the Administration Building has established a new center in the business area of the school campus. The building of the splendid new bridge across the Cumberland river a short distance north of the campus will divert traffic to the boulevard into Madison and change the approach to the school somewhat, the road into the campus becoming a county road. Along the course of this new approach, a number of teacher cottages are in process of erection. The first one, built by Brother George Fuller, is already occupied.

California Dried Fruit

FROM Eld. W. C. White who is interested in helping Southern workers meet some of their needs, comes the following information concerning dried fruits:

"Now, just now, is the best time to buy California dried fruits. Thompson's seedless raisins are good, plentiful, and cheap. For prices, correspond with W. F. Rocke, Madison, Tennessee; or, with L. W. Christensen, Route K, Box 162, Fresno, California. For prunes, write Pacific Union College, Angwin, California.

The Mission Survey

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In the Mountains of Carolina

OVER in the mountains of North Carolina, in the coves, and under the shadow of towering mountain peaks, a splendid work of education is in operation. This region is called "the land of the sky" because of its altitude and clear firmament. Already we have given the story of the Asheville Agricultural School and Mountain Sanitarium, located near Fletcher, with the related work of cafeteria and treatment rooms in the city. But in this region where Mt. Mitchell, the highest peak east of the Rocky Mountains, towers aloft 6,700 feet, there are other schools, concerning which the delegates at convention were told.

IN a delightful cove of the mountains, with Mount Pisgah standing guard, is Pisgah Industrial Institute and Sanitarium, near Candler, the work of which was described by Prof. E. C. Waller. In part he said:

AFTER spending fourteen years in an institution, it is sometimes a question just what to choose from the happenings of a year to report to you. Last year Pisgah had an enrollment of one hundred eight. In the earlier days we had a larger neighborhood attendance than at present, for since we have been at Pisgah, public schools have made great improvement. We now have good roads, and public busses carry the children to and from school.

We have many applications from boarding students whom we are not able to accommodate. Fifty-six young people earned their way with us. This is a pretty heavy burden for a

small group of workers, but the work went steadily on.

We offer twelve grades. Twenty-nine students graduated, nine of them completing our two-year nurses' course. We find that our students are able to hold their own in the world. A number of them are teaching rural schools, some are in the colporteur work, and some are taking

the pre-medical course. Each year sees some of our students in college either in the East or the

West. Some of our students stay with us a long time,—five, six, or seven years. They are like members of a family who have grown up together.

A year and a half ago one of the students offered to raise money for a new school building. She spent about six weeks soliciting material, and she obtained almost everything needed for a commodious school house. One firm gave eighteen hundred feet of flooring; others gave windows and doors, casing, roofing, and so on, until we are able to erect a three-room building for the lower grades. We

were pleased to have a student catch the inspiration to do a thing of this sort.

FOR six years Elder Watt, the teacher of Bible, led the students in the Harvest In-gathering campaigns. In seven years Pisgah has turned over in tithes and offerings over \$23,000. We are glad to feel that we are helping the work in general and are not a parasite institu-

Schools in the Highways and Hedges

CHRIST meant much when He said, Go out into the highways and hedges. You must not neglect the highways. Neither are you to neglect those who are in the hedges. How can we reach them? One important means of accomplishing this work is found in the establishment of small schools in needy communities. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and hedges, and compelling the honest in heart to come in.

—*Words of Encouragement to Self-Supporting Workers.*

tion. While we have had some help in the way of pay for the Bible teacher and a little from the Rural School Fund, yet we have turned back much more than we have received.

Sanitarium work began by sending nurses out to answer calls that came from the sick of the neighborhood. Doctors became interested and we have their kindest cooperation. They have told us recently how they appreciate our good, conscientious nurses. We had one interesting case of pellagra that was pronounced hopeless when the patient came to us. We took every pain with that case, and in three months he went home well.

We are told that we should not be discouraged if we do not at once see all the results we would like from a work of this kind. This is seed-sowing, and the harvest will come a little later. Through the medical and educational work we are laying a foundation for a strong structure later on.

THERE has been tremendous excitement in our state over the change in tourist patronage due to the slump in Florida. Asheville and that section has depended largely upon tourist trade, but a more substantial foundation for financial success is being laid in our state. Recently a big Dutch colony has bought thirteen hundred acres of land and has begun work on a ten-million-dollar rayon plant. Work of construction is going forward with great speed, and this will do much to change the commercial conditions of Asheville. This plant, which will employ thousands of workmen, is located about three miles from our school and sanitarium, and we can see how it may be a great assistance to us in the medical work.

We are of good courage. The difficulties may be great, but the happiness we get out of our work is far greater.

The Needs of the Highlands

WHEN I first came south, I thought of the people living in the mountains as a different race. That is not so; they are just folks like the rest of us. The mountain sections have their peculiar needs, it is true, due largely to the isolation of mountain regions that shut the people away from others and make them different.

We find that students coming from mountain homes simply need an opportunity to expand. They respond to love the same as other students. Some of them make better workers than their more sophisticated city relatives. They come to us often without feeling that they know so much, and they present better material for teachers to work on.

The isolation of the mountains was broken by the World War. Many young men went across the water and learned of the outside world, who never would have left the mountain coves if Uncle Sam had not forced them out. They saw the narrowness of the lives of their fathers, and they were not satisfied to live as their parents for generations had been living. As a result, many

of these young men sought positions outside the coves.

ANOTHER change in thought and attitude is the result of the industrial era the South has entered, and which has penetrated the mountain sections. First came the mines; then manufacturing establishments sprang up, offering a means of livelihood that the mountain people never knew in other days. The building of industrial plants has made a new problem for the mountains. This has necessitated a change in the schools. Consolidated schools are now found in place of the poorly built school houses of former days and the poorly trained teachers. Night schools often help the situation.

A still greater change is due to the building of mountain roads. In North Carolina a hard surface road to connect all the county-seats is now the program. These roads are the natural accompaniment of schools and industries, and they are bringing visitors from all over the country to sections that a few years ago were practically inaccessible. But in spite of all the efforts that have been put forth to improve the diet of the people, the health, education, and sanitary condition of the home, there is still just as much need as ever of Christian education.

Conditions have changed, but the need remains. Sometimes I think it is even greater. Our method of approach may be different. There may be less place for the mere school for teaching the A. B. C.'s, but there is an endless need to attack the problem from another angle. Some remote places still need the simple day-school, but there is a broad work for the boarding school. We can do more for the boys and girls when we take them out of their environment, placing them where the daily life molds them over. In a number of instances, children who have been day students from the community of Pisgah are asking to become boarding students with us, because they and their parents recognize the value of the all-day contact.

Most students do not naturally want to work, and one of the big problems with our highland schools is to teach them the dignity of labor and a love for it. The medical work in our institutions is a key to the situation. The medical work makes a natural point of contact.

Music is another important item and means of contact. There is a consolidated school near us that is glad of our cooperation in music lines. They still admit that we can do better work than they. Through agricultural meetings and community clubs, also, we have wide opportunity to meet the people where they need help.

Miss Atwell's Work Among the Mountain People

IT was a pleasure to have with us at convention, Miss Ruth Atwell, an educational secretary whose field includes a number of mountain schools. Miss Atwell spoke of the needs of the mountains. In part she said:

MY work brings me in contact with units that conduct schools and sanitariums, such as Pisgah and Fletcher, and also with smaller school centers that are not able to conduct a sanitarium, sometimes not even a boarding school. During the five years that I have been in this particular section, I have seen great changes in mountain conditions. With every change we must learn to re-adapt ourselves in methods of work. There was a time when we could meet the situation with church schools, and those possibly not the best equipped, either, but they were a little taste of heaven in a desolate section. But the time is past for that. We still have a mission, for through our schools we must do things that the public schools cannot do. For this we must have thoroughly trained teachers who are true to the health principles, for the health work is an entering wedge. We can give health instruction and lessons for sanitation in the homes.

It is fine for a school to have a farm. That is the ideal, but when there is no school farm, the teacher and students must have a garden. I remember a place where carrots and beets were unknown vegetables. A teacher went to that community and raised these garden products, persuading the timid to eat them, until now they enjoy them. In this way the daily customs of the home are changed for the better.

TEACHERS should know how to care for the sick. At the same time, they should know how to keep their own health while carrying on a strenuous program. There is a great place for the Christian family who is willing to live among these people and work with them. I have in mind a family that bought a farm in a community where a school was called for. The log house on the farm became the center of interest and activity. By working gradually and carefully, showing how ugly things about an unkept place may be made beautiful, these people have become community leaders. As they teach the love of the beautiful,—a house with some conveniences, with unsanitary conditions replaced, with paint and flowers, and music,—these leaders are able to teach the love of God.

They taught the first eight grades in an old log smoke house, teaching from eight in the morning till four in the afternoon. The oldest student, who is now taking ninth grade, already plans for pre-medical work at Madison, and a return to this community as a physician, if time lasts.

Another community had a teacher who was also a nurse, and who had some knowledge of dietetics and cooking. He taught healthful cooking to all the children from fifth grade up. One mother in that community told me, "I am just so proud of my little Ruth. You ought to see the things she has learned to cook."

That work reached homes that could scarcely have been reached in any other way. That is one of the tremendous needs of the mountains. I wish every teacher could see the possibilities along this line.

The School at Banner's Elk

WE have all been much interested in the progress of the year at the Banner's Elk school. Through the kindness of The Layman Foundation a two-hundred-acre farm was purchased, and a ten-grade school is in operation. Two men and their wives are carrying this work, Mr. and Mrs. Charles Taylor and Mr. and Mrs. W. E. Saunders. Both families came from California.

Two girls and five boys are living in the school home with the teachers, who give promise of developing into real workers. As I gave the children in that school a mental test, I was glad to see how well they checked up to the standards of the public school children. I used Stone's arithmetic test on their reasoning powers, and found them above the average in many schools. There is among these mountain children a marked lack of comprehension of reading because of the limited vocabulary in most of their homes.

The Banner's Elk people are of good courage. They have their agricultural problems, and more than one discussion over the crops it is well to raise, for some things they try are an innovation in the community agricultural experience. Last spring Brother Taylor wanted to plant thirty acres of potatoes, and a protest was entered by some who have lived long in that valley. After counsel he decided to compromise. Great interest was taken in the potato field, and at camp-meeting time, Brother Jake Norwood, who had considered it a mistake to plant so many potatoes, was heard to say, "I never saw anything grow like those potatoes."

Brother Wesley Norwood says, "Everything is getting along fine. Brother Taylor didn't want to plant any buckwheat, but he did, and it's doing fine." You see, each feels that he has learned something from the others.

THE attendance in the day school is about thirty. A boarding school in a place of this kind is a wonderful blessing, for when the children are in their homes, the pressure of work often keeps them out of school. The Banner's Elk group are working to build up a boarding school.

In recent years a good road has been put through to Elizabethtown where a big rayon plant has recently been located, affording a good market for school products. Brother Saunders took cottage cheese to Elizabethtown, a high grade of cheese mixed with fine Jersey cream. At first the people did not want it, but he induced some of them to try it, and now they want all he can bring.

The needs of the highlands are the same needs that we find in every other community, only more exaggerated. Their needs are for every phase of Christian education. If we meet the needs of the highlands, we must give them efficient instruction in "book learning", and to that add instruction in sanitation, home-keeping, and thorough training in agriculture. These people need Christ in their lives, and it takes all

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the fullness of Christian education to meet the needs of the highlands.

You remember the words of the poet, "Christ has only our hands to do His work; He has only our feet to run His errands,"—and so in these mountain regions we need teachers who have in their hearts the fullness of the love of Christ and who are willing to be spent for these people.

A Visit to Banner's Elk

FOLLOWING convention a group of Madison teachers spent a few days with the institutions of North Carolina, visiting for the first time the school at Banner's Elk. At the Sabbath vesper service last week, Mrs. Bertram, one of that party, told the Madison family more about this attractive school center.

It is a wonderful climb by a good highway from the level of Asheville to the higher level of Banner's Elk which lies about one hundred miles from the city. After winding in and out among the mountains, suddenly there spreads out before you a valley of surpassing beauty. The school lies a short distance from this highway.

While he was yet living in California, Brother Taylor told the Lord he wanted a hard place in the vineyard, a place that no one else wanted, and to some it may seem that the Lord answered his prayer when He took him to this isolated section of the mountains of North Carolina.

The land of the farm is fertile and the county demonstration agent, interested in all that is going on there, has suggested that it be a demonstration farm for that community. Already the garden has been a great lesson book.

Some of the hard things and the inconveniences that must be met and endured were better realized when Mrs. Taylor told that last winter the weather was so

cold and their heating facilities were so limited that canned fruit on the table in the middle of the living room froze in spite of all the heat they could produce in the open fire place.

Between sixty and eighty people attend the public meeting at the school. For the present they gather in one room of the log house, sitting on home-made benches. By a school house and church combined is being erected with the help of the community dwellers who contribute labor and team help.

Children come from humble mountain homes located in the coves, sometimes walking long distances for the privileges of an education. Many of these people are poor, and the need of clothing was voiced by the workers. Here is a place to send garments that can be made over or worn as they are,—coats, dresses, underwear, and shoes. How will it be to make up a Christmas box for this company of workers and their school children?

Heard at the Convention

"The complete Christian worker is the great need of the Southern highlands."

"We who are working in the South cannot, dare not, rest on our original conversion. We must go on to perfection of Christian experience, for this work calls for the richest that man in touch with God can give."

"Workers in our units must grow or go."

"Look well after the temporary teeth of the children. They should not be lost too early, for on them depends the shape and form of the mouth."—*Dr. R. Boyd Bogle.*

"Personality,—that is the thing we need to consider in selecting a teacher. The apostle Paul gives the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. There is no law against these nine traits of character. If a friend of mine had all these traits, I would say he had a fine personality."—*President Bruce Payne, of George Peabody College for Teachers.*

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Holding Up the Principles of Christian Education

By Dr. E. A. Sutherland

THE people of God, on the stage for the last great drama to be enacted before the world, will be true to the great principles of Christian education. The Master has made it clear that His people cannot carry the message to the finish unless they are in harmony with the fundamentals of Christian education.

We have this instruction: "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."

We must then adopt some plan that will hasten the coming of the Master. There are certain fundamental principles that every school must espouse in order for its work to be acceptable. Some of these fundamentals may be listed as follows:

1. The Bible should be the basis of all education. Especially in these days with the strong tendency toward evolutionary theories, should every teacher be thoroughly grounded in faith and capable of teaching every subject from the standpoint of the word of God.

2. Physiology should be made the basis of every educational effort. In the processes of teaching, in methods, the teacher is to observe the laws of physiology and health. The teacher himself should practice the laws of health, and we should teach these laws to the children. The church needs to be in harmony with these laws if it accomplishes its mission in the world. With all lines of teaching there should be a generous mingling of medical missionary effort, for medi-

cal missionary work is the gospel in practice. When teaching in harmony with the laws of life, the teacher and his students will be led into the garden and the shop. These will be demonstration stations for the schoolroom.

3. The larger schools should be closely associated with sanitariums. There should be a close mingling of educational and health work. The smaller schools should have a more simple line of treatment work in order that the care of the sick may early become a part of the training.

4. Both school and sanitarium should be located on a farm. That farm should be dedicated to the work of the Lord, and should be known as the Lord's farm. It should be a

well-cultivated farm. Methods of soil cultivation should be up-to-date so that the the farm becomes a lesson book to the community. Machinery should be well cared for and protected from the weather, and the stock should have scientific care.

5. Students should have a part in raising the food they eat. The school farm should produce the foods consumed on the table. Even though it may cost less to buy food on the market, it is still an educational principle worth following to teach students to raise, as far as possible, their own food supplies. The teacher should be a lover of rural life, able by precept and example to teach the students that the soil contains rich treasures which it is our privilege to obtain.

6. Facilities should be provided for students to earn their expenses very largely by work while they are in training. This, we are told, is a very important item in the education of mission workers for both home and foreign fields. The problem of self-support is a valuable one for any educational institution to work out.

Education a Preparation for Service

OUR ideas of education take too narrow and too low a range. True education is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come.

—Education.

7. Education in the industries is valuable beyond estimate. Besides agricultural pursuits, the school should develop mechanical industries, such as building, furniture making, mending tools and machinery, weaving, sewing, printing, and the manufacture of health foods.

8. Teachers must learn to be content with simple food and clothing. This is a basic step toward self-support on the part of the individual, and on the part of the institution as well. It is likewise a safeguard against customs and practices that often shipwreck an institution.

9. Teachers who are following the Master will settle the wage question as He settled it with His disciples, and they will teach the same principle of economics to their students. "When Christ called His disciples to follow Him, He offered them no flattering prospects in this life. He gave them no promise of gain or worldly honor, nor did they make any stipulation as to what they should receive. . . . Matthew did not, before rendering service, wait to demand a certain salary equal to the amount received in his former occupation. Without question or hesitation he followed Jesus. . . . Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish, and a plain path before their feet."

10. In the schools we conduct, students should have a share in the government. "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 schoolroom should, as far as possible, represent the voice of the school."

11. There should exist, between teachers and students and between students themselves, the heartiest spirit of cooperation. "The principle of cooperation is invaluable." "Cooperation should be the spirit of the schoolroom, the law of its life."

12. Teachers must be trained to meet educational standards set by the state, if, as we hope, our schools are to continue and are to accomplish the work for which they are operated. Well-trained teachers, teachers of stamina and moral tone, teachers capable of taking the initiative in developing strong methods in harmony with the principles of the word of God, and who are thorough in the fundamentals,—these are men and women needed in our schools.

13. Such teachers will study to develop in students ability to share responsibility. They will have industries that call forth the keenest thought of the students. They will be companions of the students in developing a system of self-government and self-support.

When these fundamental principles of Christian education are followed, our schools will turn out a product that will find standing-room in every mission field. They will be wanted to the ends of the earth.

Heart to Heart Touch With the People of the Community

IN many rural districts teachers are working for the good of their community. These are teachers in the broad sense of the term.—tillers of the soil, builders of houses, makers of roads, care-takers of the sick, as well as classroom teachers of children. It is a vital question with them, Are we doing a worth-while work? Is our effort spent in vain? How shall we reach the heart and the mold the life of the community, which after all, is our only excuse for living and working? Mrs. B. N. Mulford of Fountain Head Industrial School and Sanitarium, gave the convention some things out of her experience of twenty years in the highland work. We give some thoughts from her paper.

JESUS said, "I have given you an example, that ye should do as I have done to you." Then Peter tells us, "For even here-unto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in His steps." He "went about doing good, and healing all that were oppressed, for God was with Him."

And it follows that if God is with us, we will follow in the footsteps of Jesus. It will be impossible for us to do otherwise. We will not do deeds of kindness in order to buy our way into heaven, but we will do them because the love of Christ constraineth us; because so doing is our life; because we cannot do otherwise. Wherever there is a known need, thither we will wend our steps.

What we do for people has far greater weight in winning them to Christ than what we say. "Ye are our epistles," said Paul, "written in our hearts, known and read of all men." It is the personal touch today that counts, as well as back in the days of Christ and the apostles. Words are meaningless without a life to back them up.

J. D. Jories said, "We must remember that the vast majority of men are outside our churches and chapels. They are not reached by our preaching. They do not read our Bible. What they think of God depends upon what they see in us." Some one has put the thought in verse like this:

"I'd rather see a sermon than hear one any day,
I'd rather one would talk with me
than merely tell the way;

The eye is a better pupil and more
willing than the ear;

Fine counsel is confusing, but example's
always clear.

And the best of all the preachers are the
men who live their creeds,

For to see good put in action is what
everybody needs.

TO preach this sort of sermon a man must be what he wants the other man to be. It is not always as easy to preach this kind of sermon as to give one from the pulpit. You may be seen at close range and caught off guard. But when people can bear such scrutinizing, Christ will do great things for and through them.

Can you deal with a neighbor to whom a penny looks like a dollar, and have him see only Christ in you?

Can you, without manifesting the wrong spirit, teach a better way to the man who sees no wrong in letting his stock live off your fields?

You lose nights of sleep, use expensive material without stint, travel miles in the interest of some sick man, who, like the nine lepers, forgets to give even a "thank you," and later threatens to sue you for a stiff hand which he lays to your charge. Can you then be God's epistle?

Oh! it means so much, this heart-to-heart contact with all who are around you. One experience comes to my mind. A physician urged us to take a typhoid case that he thought could not live unless we did take it. It meant less pay than merely the time of the girl who attended the patient. We debated the situation, then at the close of a day of hard work, went to see the sick woman at eleven o'clock at night. Seeing, we could not say, No. We went home to prepare a place and brought her over that very night. God blessed in her care, and in about three weeks she went home a well woman, a thankful woman. Her husband told us that, had she been laid away, he wanted us to care for the two little children, educating them in our religion.

Truly, the medical work is a strong right arm, that, if extended, will draw souls into the kingdom.

A FAMILY moved on to a place adjoining the school farm, living there for about a year. The children attended school. We visited them occasionally, but not as often as we might have wished. When they moved away, it was with a feeling of regret, for they were fine people. Several months later their oldest boy came riding up to our place, saying, "I have come up to be baptized."

We wondered if he really understood the step he was about to take, but, like the eunuch who talked with Philip, the young man was baptized that day. Today he is in the colporteur work and most of the family are keeping the Sabbath. We have decided that folks cannot live near us without feeling the influence of our lives. Just to live is a great responsibility.

A car climbed our hill, and Mr. Mulford was showing the men of the company about the new sanitarium building. I felt impressed to speak to the women who remained in the car.

"You do not remember us, do you?" said one of the women.

When I told her that I did not remember seeing her, she told me that eight years before, I had gone to her home when her mother lay unconscious after a fall that resulted in a

broken hip. I had prayed for that mother. "She recovered," said the woman in the car, "and is still living."

How little my prayers would mean to that family had I been too busy or too indifferent to be friendly in a time of trouble.

HEARTS are reached through kindness. "It is the goodness of God that leadeth thee to repentance." The Master says, "With loving kindness have I drawn thee." We cannot have drawing power on the hearts of men unless we are filled with love and kindness, whether the occasion is a convenient one for us or not.

Suppose someone whom you have known drops into your office or place of business and finds you occupied. You feel that you cannot spare the time for a visit. You look up and speak, but you do not smile, lest you encourage them to stay too long. They go, but what do they think?

There runs through the mind, "That person is not as he used to be. He is too busy to care for me. I had better not go there any more." That feeling of slight lingers, fight it as he may. A lasting impression may be made which you will regret. "Ye are His epistles." What they think of God depends largely upon what they think of you. Jesus was never too busy to spend time with those who craved His attention, even if it were only one soul. Are we too busy? Then we have taken upon ourselves duties that God never placed there.

Jesus lived to bless others. "He did not sermonize as men do today. He says, 'Follow Me.'" "The example of Christ in linking Himself with the interests of humanity should be followed by all who preach His word."

As I study our work and its opportunities, I believe there are times when it is proper for consecrated men of the company to unite with business men of the community in their clubs for general uplift work. Let the rest of the group uphold their hands by prayer. Winning souls is our object, but that does not mean that we must constantly talk religion. Let us abound in every good work. Let our work show that we are interested in every thing that lifts humanity. In dress, diet, and conversation, let the life speak louder than words. When the life is filled with a spirit of love, hearts will open to us. The love within will shine out through a smiling countenance, and friendly smiles are stronger than argument.

Unless we can find access to hearts, our work in the community is a failure. The Sunday school, the commercial club, religious meetings, the school, educational pictures and literary programs, personal visits either with or without literature, cottage meetings, business transactions, and best of all, the personal touch of a godly life are some of the ways we find to human hearts.

FOR eighteen years or more a group of workers have been operating a community school near Fountain Head. Connected with it is a sanitarium. There is a farm and there is shop work for the students. In the reports from Fountain Head at convention, Brother Forrest

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West, who has had the agricultural work in charge, was the first to speak.

He told of the good year on the farm. The barns are full. They have 600 bales of hay. The orchards yielded from 75 to 100 bushels of apples, and they raised 125 bushels of sweet potatoes. They have been demonstrating the advisability of liming the rimland soil. They have used two carloads of lime and plan to use another two cars before the season closes.

The school has an enrolment of 65. Brother and Sister Gober, formerly of the West, are teachers. The institution has all the boarding students it can house, and there are applications from others who cannot be accommodated. Many young people who cannot afford to meet school expenses with cash are knocking at the door of Fountain Head as well as other schools in the South where there are opportunities for work.

Student quarters are more limited than they should be, and the family still makes good use of the old log farm house that was on the place at the time of its purchase. The number of workers has increased by the addition of the families of Brother Fred Brown, Brother and Sister Gober, Brother Horning, and Brother Miller. These have made possible a greater variety of community work than heretofore. Their community bounds now reach to the Kentucky line on the north and to the southernmost point of the county in the other direction.

"In the twenty years that we have been at Fountain Head we have never had a period so crowded with unplanned-for things as the year that has past. Paul once said, "The things that have *happened* unto me have fallen out rather to the furtherance of the gospel." It seems that the things that have *happened* to us have played a large part in the history of this year.

It was on the morning of February 2 that the sanitarium building burned to the ground. It was a big loss, not only in the way of property, but it robbed us of our earning power during the season that we have depended upon it to feed the family of students. You know already about the fire, but I want you to know something of the results.

We all felt that we should rebuild. At a meeting of the board it was voted to build on an enlarged scale. The commercial club of Portland and the chamber of commerce of Gallatin each passed a rousing vote that they would lend their moral support and that they would give

what financial assistance they could. Letters came from all parts of the country lamenting our loss, and at the same time urging us to stay by our job and build on a more substantial basis than before.

COUNTY officials urged that we so build that we could have closer cooperation with them. Our only thought was to arise and build, but this we could not have done had it not been for the liberality of friends. Brother H. E. Standish, head of the construction department at Madison, helped us with plans. The Layman Foundation made a most substantial donation. The conference brethren made a liberal appropriation from the Rural School Fund. Friends hearing of the fire sent in contributions that totaled about one thousand dollars.

We made an appeal to business men in Portland, Gallatin, and Nashville, and they have responded, some with cash and others with materials. A wonderful spirit of cooperation was seen. But we were limited in another line besides money and material. We had no builder. We needed someone to carry the heavy responsibility of the construction work.

Across the mountains to the West and out to the Coast went the story of our loss by fire, reaching the ears of Brother Roy Edminister, who built our first sanitarium. He said to his wife one day, "I would like to rebuild for those people." So he packed his car with tools, and with his son Wilfred, drove to Fountain Head.

The building was soon under way. Today it is ready for stucco and most of the lathing is done. When complete we will have twenty-eight rooms and a surgical department fitted for both major and minor cases. We are hard pressed for funds, but we have every confidence that the work will not be stopped. One firm in Nashville is giving us cement for the stucco; another, 4,000 tile; another, 1,100 square feet of heavy ducking, and a fourth is furnishing all the metal, amounting to \$225.00.

We believe God has given us this work, and that He who has begun it will carry it to completion. We are of good courage. We at Fountain Head are glad to have a small part in the great world work of this time.

WE are very sad as we report the tragic death of one member of our Madison School family, Joe Kendall, the fifteen-year-old son of Brother and Sister C. L. Kendall. Joe was thrown from his bicycle on the school grounds, receiving a skull fracture. He was laid to rest in Spring Hill cemetery on the afternoon of November 14. Joe was a serious-minded boy, a good student and lovable son and brother, a young Christian whose influence will long be felt by his associates. It seems an untimely death, but he is laid to sleep with the faith that he will hear the call of the Master on the morning of the resurrection.

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The Layman Foundation Reports Its Activities of the Year to the Convention

AS the rural-city work of the South grew and the number of centers increased, it became evident to all that something must be done to conserve properties for this work and to make possible a larger program than lies within the range of the ordinary group of workers who unite to operate a school and kindred industries. This need led to the organization of The Layman Foundation, chartered under the General Welfare Act of the State of Tennessee about four years ago. So efficient has been its work that the wisdom of the plan has been fully demonstrated. The report of the activities of The Foundation for the year ending October 1, 1928, was given by its secretary, Mrs. Lida F. Scott.

A map of the eastern section of the Southern states was prepared for the occasion, and as the report mentioned the different centers, the location was electrically lighted on this map.

FOURTEEN units have received assistance from The Layman Foundation since the convention a year ago; not financial help only, but legal, spiritual, and educational help. It has had representatives on boards, assisting in organization and other operating methods. This work necessitated many trips which cost The Layman Foundation over one thousand dollars. More difficult by far than to furnish financial aid is to get people of stable and substantial qualities into a group of operators who will work together in the operation of a complex institution such as we find in a complete unit. By complete unit we mean one that operates a sanitarium, a school of industries, a farm, cafeteria and treatment rooms in the city, with medical extension work or the work of the visiting nurse or doctor, all for the purpose of representing every phase of the message.

It takes no small executive ability in a self-effacing leader to organize and maintain such an association of interests. When we consider the variety of consecrated talent needed in the various departments, it is essential that the workers possess a liberal spirit of Christian fellowship if the leader is to tie the many activities and interests and talents into one effective whole. Each wheel must move with reference to every other part without friction if the goal is to be reached without ditching the passengers.

"In all the Lord's arrangements, there is nothing more beautiful than His plan of giving

to men and women a diversity of gifts," and we might add, a place for each of these gifts in His work. "Individual, constant, united efforts will bring the reward of success," we are told. When the gifts become cog-wheels or sprockets fitting into providential openings, they will have tremendous lifting or motive power. The problem of finance is hard, but it is simple compared with the personal equation.

The Southern Highlands

GEOGRAPHICALLY, there are several distinct belts in the Southern field extending north and south, with which we are concerned. The lowlands of the Mississippi Valley, the middle section of rolling country, the Allegheny-Cumberland Belt, the Greater Appalachian Valley, and the Blue Ridge Belt.

It was down through the plateau of the Greater Appalachian Valley that the early settlers came from Pennsylvania, following the Wilderness Road; and where now the North Carolina line separates from Virginia, they turned westward, headed by Daniel Boone, passing through the Cumberland Gap on to Boonesboro, and later to Louisville, Kentucky. Another branch of the road led from the Gap down through Tennessee to Knoxville and on to Nashville. Thus in the Southern Highlands there grew up straggling settlements of vigorous Scotch-Irish people, the Covenanters of Scotland, the Huguenots of France seeking religious freedom, Germans, English, and Dutch, fleeing

from oppression, religious, political and economic. Their descendants are still with us.—five million mountaineers out of touch with modern conditions, for whom practically nothing has been done by our people.

Large numbers of them have been so isolated in their mountain fastnesses that they have preserved many a quaint English custom and idiomatic expression from as far back as Chaucer's time, and their songs, handed down from father to son, deal with experiences in Scotland and on the sea, places the present generation has never seen and of which it has but the haziest notion.

We have self-supporting units in or near all these belts, located at strategic points for further missionary endeavor. In the Mississippi Valley there are the unit at Memphis, Tennessee, and the community work near Sabula, Missouri; in the middle section there are centers at Nashville, Tennessee, Louisville, Kentucky, Fountain Head, Chestnut Hill, Red Boiling Springs, Centerville, and Lawrenceburg, Tennessee, and Florence, Alabama; in the Allegheny-Cumberland belt, there is a work at McMinville, Mont-eagle, and Sand Mountain; in the Greater Appalachian Valley, there are centers at Knoxville, Chattanooga, Reeves, Georgia, Birmingham and Vandiver, Alabama; in the Blue Ridge belt, there are the two centers near Asheville,—Pisgah and Fletcher,—Glen Alpine, Old Fort, and Banner's Elk in North Carolina, and Atlanta, Georgia.

Particularly significant is the territory we occupy in the Appalachian Mountains, where our laymen naturally fall heir to a broad and fertile field of virgin soil. "We are to go out into the highways and hedges and carry to the people the message of truth that Christ has given us." "The Lord would have the influence of the (Madison) school widely extended," we read in "Words of Encouragement," "by means of the establishment of small mission schools in needy settlements of the hills where consecrated teachers may open the Scriptures to hungry souls and let the light of life shine forth to those that are in darkness."

Near Asheville

IN the Blue Ridge belt, near Asheville, North Carolina, is an outstanding fulfilment of this instruction, represented by Pisgah and Fletcher. Twenty miles from the city of Asheville, near the little village of Fletcher, is a community school and the Mountain Sanitarium. This unit has little by little succeeded in gathering together about nineteen congenial and capable people who conduct a sanitarium, an industrial school on a farm, a cafeteria and treatment room in the city so harmoniously as to create an atmosphere that is impressive and long to be remembered. Fidelity to God, a boosting, unselfish spirit, unflinching fearlessness when dealing with problems, and a joy in the doing, that bubbles over into just such a paper as was read here by Mrs. Jasperson on "The Joys of Unit Life,"—all these bring vitality into an enterprise. If discouragement, depression, or

irritation once in a while get into the work, to use a native expression, "he cools off in the same skin he got hot in," and does not draw his guests or outsiders into the controversy. "The Lord abhors indifference and disloyalty in a time of crisis in His work." Staying qualities and perseverance on the part of workers in this group have brought their reward in multiplied talents.

The operating board has carried out a no-debt policy even to the extent that the operators must still use their skill in remodeling relics of historic value imported in barrels. The difficulty of getting cash enough to satisfy the spirit of independence possessed by normal human beings acts as a stimulant to further effort in economy and a deeper study of business principles. The unit is facing a promising future. More than a year ago work was started on a new wing to the sanitarium to increase the capacity to thirty beds. B. other Gilliland, a member of the faculty, designed and superintended the construction of this really beautiful and convenient addition. At the annual meeting of the board of owners in August, it was found that there was needed \$3,000 more to complete this wing. They made an arrangement with The Layman Foundation by which they could refund the amount borrowed by selling some of their surplus acres when the land boom is again revived.

The new rooms are supplied with lavatories and steam heat, making it possible to keep the sanitarium open throughout the year. A number of donors have furnished the rooms. Their names appear on the doors. Some of these rooms open directly on to a commodious sun-porch, made cheerful and homelike by bright colored cretonnes, with ferns and other plants on red and green tables; and there are desks and easy chairs. Stepping from the enclosed porch to an uncovered cement porch, the patient gets fuller benefit of the actinic rays. There is a large, well-lighted parlor, which has also been affected by the recent color invasion in modern decorative art. In windows, doors, vases, and flowers are bright splashes of delft blue, orange, Chinese yellow and red, and jade green,—colors supposed to revive the desponding sick. And just beyond, the mind is led to the colorful picture presented by the campus in front of the sanitarium.

To quote a sage remark from a native of the mountains,—"However the mind be set, the trees and birds are good cure for one that has overly mixed with men, and wild flowers are not to be despised."

Besides these furnishings, the operating room has just been equipped by the aid of The Layman Foundation, and we are glad to learn that as a result Dr. John Brownsberger, Dr. Stokes, and other surgeons will soon be able to operate. Dr. John from boyhood put many devoted years into the upbuilding, particularly of the farm and sanitarium of this unit. And now that he has returned from Loma Linda a qualified doctor, he has lost none of his interest and devotion,

\$1000 was recently borrowed by a member of the faculty in order to put up a simple cottage on the school land. This money is loaned on easy terms, as this couple have long proved their inestimable worth and devotion to the cause of self-supporting work. It is marvelous how far economy and thrift can make \$1000 go.

If you want a surprise, as well as a good lesson in cooperation and economy, showing what disinterested team-work can produce, visit the Fletcher unit and inspect a number of houses they are building for \$1000 each; three bedrooms, a living room, library nook, bathroom, kitchenette,—all well plastered,—a furnace room, and coal bin,—a well built house lighted with electricity. Of course this means that timber from the mountain side or from the school timber-land may be obtained cheap by those willing to go after it, and that their own labor is invested. "People who love nature have a way of building low, close-knit things that grow as naturally out of the soil as a tree," quaintly says a recent mountaineer author. The home of Mr. and Mrs. Marquis at Fletcher is fast fitting into the woods out of which it is made. The heavily wooded mountains, concealing many a humble house, are daily reminders that there is yet a big, unentered field, and that our work is only just begun.

Glen Alpine

Keeping still within the Blue Ridge belt, we turn from Fletcher, following a state highway to Glen Alpine, North Carolina, a distance of about ninety miles. We motor northeastward through the picturesque country of the Pisgah National Forest Reserve, through Black Mountain, and past Old Fort, where Brother and Sister H. S. Anderson are developing the Pine Cove Sanitarium. Reaching Glen Alpine, we find that Brother and Sister Port have built in the timber a few more rest cottages for the aged, the helpless, and the homeless, and are doing neighborhood nursing; that Miss Holmes is running a good community school for about thirty children in their new building modeled after the conference plans for church schools. Their missionary work is not done at the end of a long-arm, but is close-up, personal work. About \$2000 from The Layman Foundation has been used to safeguard and secure for this work, the farm they were in danger of losing.

Banner's Elk

ABOUT a hundred miles from Glen Alpine along a good road over the mountains, climbing up another thousand feet to an altitude of about 3500 feet above sea level, we arrive at our two-hundred-acre farm a little distance from the hamlet of Banner's Elk. Here is a unit nestled among some of the highest peaks in the Blue Ridge range. The Layman Foundation is holding the farm in trust for this work, as Brother and Sister C. A. Taylor are buying it by paying off the mortgage as the notes come due.

Mr. and Mrs. Taylor and their co-workers from California are serving their community by

developing an industrial school for the children of the mountains. Last year the sad story was told that about sixty children of Adventist families had been lost to the cause because they were not properly taught. This fact led to the purchase of the farm and the starting of the school. A suitable church-school building was the immediate need. The Southeastern Union Conference is responding by erecting a combination church and school building. A half acre of land for this purpose is being deeded to the Conference by The Layman Foundation.

Notwithstanding the hard pioneer year that is just closing, Mr. and Mrs. Taylor talk encouragingly of their prospects. In a work of this kind the first year is often very trying. Some times there is prejudice against book learning to be overcome, and a task to get parents to send their children away from home duties and the other work of the farm. As one mountaineer put his objection, "Book-learning is no more than getting your head all swarved up with other folks' notions. They write 'em down to get shet of 'em; but likely as not, time the book's in your hand, and you've taken the weight of it into your own head, they've changed their minds, and keep thinking fresh thoughts, while you sop up their old ones. What you want with other men's dead thoughts, when you might be using your head-piece to have live ones of your own." "Thinking is a wilderness, take it how you may,—easy to get into, but it's a strange and unusual man that finds his way out."

This first year is a time of gathering equipment, of learning Southern methods of farming, studying community problems, learning to cooperate with others in sharing the responsibility of the school farm, and of making a living out of inexperience. In this case there was added the responsibility of taking into their home and lives a strange baby, left on the doorstep and needing their love and care. The school was established to educate young people of the mountain—Adventists and others, but I think Mr. and Mrs. Taylor agree that all California could not have given them such a post-graduate course as they have received in starting this mountain enterprise. I cannot take time to tell of the crops of potatoes and buckwheat. You have already heard the story.

Knoxville and Chattanooga

Leaving the Blue Ridge belt, we travel westward and pause in the Greater Appalachian Valley amid delightful scenery which forms the framework of the city of Knoxville in the eastern part of the State of Tennessee. So far, the Knoxville Unit is the little black sheep of our flock of units. It is so well equipped with a good farm base and a fine city building that it is one of the best prospects we have. While right now there is no development of the unit idea, there is a work being conducted by individuals. Mr. and Mrs. R. A. Lovell are leasing the treatment rooms and Mr. Purnell Swartz, one of our Madison students, is leasing rooms for bakery and health-food store from the Layman Foundation, and they are doing good work. While the cafeteria is not now in operation, there

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is, however, a suitable place with good equipment for one, and a fine farm for a country base awaiting people qualified for cafeteria and sanitarium work, who see in this field a sacred call of God.

Birmingham

FARTHER south in this valley is a unit which is not yet complete in all its departments. This is Birmingham. So far it is in a transition stage as to constituency. Mr. Beaumont and Mrs. Holst have done a noble work, but the unit is yet to become a tanglefoot to which a strong group of laymen will adhere. When God's power opens their understanding, His people will be willing. It is consoling to look forward to the time when laymen will be attracted, like moths to a light, to the activities that are called for in the Spirit of Prophecy. Fine prospects and excellent equipment await nothing without workers with the proper personality. Here in this dedicated property is needed a demonstration of the Lord's wisdom and love for the human race. During the past year The Layman Foundation has assisted this unit to the extent of \$500.

Sand Mountain

SAND MOUNTAIN rises from the plateau of the Greater Appalachian Valley, and forms a still higher plateau of the Allegheny-Cumberlands. It is about forty miles from Chattanooga, Tennessee, where Tennessee, Georgia, and Alabama meet. This plateau is about twelve miles wide by one hundred miles in length. Dr. R. E. Ownbey and his associates are developing a small sanitarium and a rural school community work, and are winning souls to Christ through evangelistic work. People from a wide area are flocking to the meetings, and he has more invitations to give Bible readings than he is able to accept, as distances are great and the roads poor. In order to supply the sanitarium with good cool water, The Layman Foundation put \$450 into a sixty-foot well.

Reeves, Georgia

FARTHER South in the same valley is Hurlbutt Farm at Reeves, Georgia. \$750 went into the improvement of the sanitarium and farm. Mr. and Mrs. H. F. Meeker, both nurses and former Madison students, are in charge of the sanitarium work. From this base they have been nursing within a radius of twenty miles, building up confidence in our health methods

and in the little sanitarium that is getting a new impetus at Hurlbutt Farm. They have also been a spiritual uplift to the community.

Florence, Alabama

FLORENCE is west of the Cumberland Mountains in the middle belt, about one hundred forty miles south of Madison, a short distance across the Alabama state line. It is here the Muscle Shoals nitrate works are located famous for the controversy regarding the ownership and development. El Reposo, our little tri-cities sanitarium, is secluded among the foliage on the top of a wooded hill within the city limits of Florence. This sanitarium has made a name for itself in the three cities near which it is located, through the acceptable service it has performed. Some well-known doctors in Florence have urged that the sanitarium be enlarged and further adapted to their needs, professing to believe in the treatments and the diet. They have made several visits to Madison to secure the cooperation of The Layman Foundation to this end, promising that they will keep the sanitarium filled with patients. No decision has yet been reached. The Layman Foundation has put \$500 into a new laundry and bathroom for the workers. Neil Martin is the president of this unit.

Fountain Head, Tenn.

ON the Highland Rim, about thirty-five miles north of Madison in Middle Tennessee, is located the Fountain Head Industrial School and Health Retreat. While plans were on foot to enlarge the old sanitarium building, a fire started, and to the consternation of all, this building that had served so long and well was burned to the ground, bringing to the brave group of workers a deep sense of irreparable loss. However, the board decided that Mr. Mulford should test out the community, feeling as to whether it really wanted the institution in its midst to be rebuilt. To his surprise and gratification, he found such whole-hearted appreciation of their work, very substantially backed by liberal contributions of both money and building material from prominent business men, that plans for a new building on the site of the old were at once entered into with enthusiasm.

The Chamber of Commerce of Gallatin held a special session in the interest of reconstruction at Fountain Head and such hearty speeches were made extolling their medical work and altruistic efforts for the community that money was pledged amounting to thousands of dollars. The Southern Union Conference also came forward with a very generous contribution from the Rural School Fund of \$1000, indicating a confidence that was greatly appreciated. In addition, Fountain Head has borrowed from The Layman Foundation a sum amounting to \$11,000. As a result of these responses a fine building is in process of construction very much larger and better and much more convenient than the former, indicating that a broader medical experience is opening for this highland field.

(To be continued)

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Agriculture An Exalted Profession

Dr. E. A. Sutherland

THE second chapter of Genesis tells us briefly how the Lord regards the earth and its cultivation. We read that in the very beginning of this earth's history, "The Lord planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it."

A tract of land, a garden or a farm, was man's first heritage. This was before sin entered the world. After the entrance of sin, man was still to have his home on the land, but there was added a program of toil with weariness and the sweat of the face. After the coming of sin, there were obstacles to be overcome of which man knew nothing before he sinned.

That garden, given to Adam to dress and to keep, was to be duplicated by his sons over the whole earth. This plan too was not changed by the entrance of sin. Outside of Eden, Adam had his garden home, and his descendants were to occupy the land, subduing it until the whole earth should be filled with gardens like unto Eden.

GOD loves the earth and beautifully describes the things of nature through the words of the Psalmist, who writes:

"Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou pre-

parest corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

"Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy; they sing."

These words from the pen of David, sweet singer of Israel, voice the mind of the Lord Himself as He views the growth of crops and the hillsides covered with flocks, and it likewise indicates the mind of the man who is close to nature and responsive to its influence.

IF we read the prophecy of Isaiah, we find ample reason why we should be intensely interested in the cultivation of the soil. Isaiah tells us of the new earth which is man's reward, and says, "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands."

Many do not have this conception of the life they are to live if redeemed from sin, but Isaiah gives a graphic picture of man in the Eden restored. We shall have our own garden and vines and trees. We shall plant and eat the fruit of our planting. Those who have learned to appreciate

rural life in their present existence will be ready to appreciate it in the new earth.

It is a great privilege to be associated with the One who makes the grass grow, who causes the trees to sing, who extracts fatness from the plants, and feeds the world from the products of the garden. The missionary who has learned rightly to relate himself to the soil has a wonderful avenue to the hearts of men.

THE Christian physician has a magnificent work to do for the world, but the doctor has to wait until men are sick before he can do much for them. Teaching and preaching are wonderful professions, but they bear no comparison to that of the farmer. The teacher and the preacher must wait until men open their hearts to his instruction, until they feel the need of something he has to give, but the farmer is needed always, everywhere, and in all lands. His work is a splendid part of God's original plan for man. Where there is no sin, there will be no work for the preacher, the doctor, and the nurse. In the new earth these men and women will be interested in farming. I think it well for them to interest themselves in farming while they live here in this world. We need to have ears that hear the music of the earth; eyes that are open to see the beauties of growing things. Then our lips will be tuned to sing of the glory of the Lord as seen in the growing things about us.

There is a reason for the movement toward the cities and away from the land. Boys on the farm grow weary of helping father raise more corn to fatten more steers, to buy more land to raise more corn to fatten more steers. It is this narrow, mistaken idea of farming that has driven thousands to the cities. Let us catch a glimpse of the divine idea of the rural life and it will be a joy to live on the land.

An Agricultural Institute

THE first step toward establishing a training school at Madison was the purchase of a four-hundred-acre farm, and with the passing of a quarter of a century, the rural idea and the place farming should occupy in the education of stu-

dents for home and foreign mission work have never been lost sight of.

There have been times when strenuous efforts were necessary to put the medical work of the institution in its proper relation to other lines of training. God has greatly blessed as this effort has been made, and the rural sanitarium idea has become an established fact in the great Southland. Moreover, by the close cooperation of teachers, physicians, mechanics and agricultural men at Madison, a plan of operation has been established that links these professions together like the wires in a cable, each a strength to all the others, and together forming a union that presents an almost irresistible front to the public.

No small element of strength in this union at Madison is the cooperative wage basis on which these different lines of work are operated. Men in each profession sit with those of other professions in the councils that control the program of the school in all its parts. Men in each profession share and share alike the income of the institution. Each line is recognized as an indispensable spoke in a great wheel.

THE week-end institute for the study of agriculture, its place in the educational work, and in the gospel message to the world, was a source of pleasure and inspiration to the Madison family. Prof. A. J. Wheeler, who heads the Agricultural Department of the school, followed Dr. Sutherland's introductory study with the subject, "Why Agriculture Should Be a Part of Every Christian Student's Training."

This question is concisely answered in the chapter, "A Missionary Education," as follows:

"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 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."

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Again we read, "The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."

IT is considered *most essential* that students live on a farm during their years of training, and that they have an active part in the industries connected with farm life. This contributes to their health, physical, mental and spiritual, and it prepares them to do in their chosen field a stronger work than would be possible without this training.

Professor Wheeler called attention to the breadth of opportunity for Christian farmers in the South. He gave some interesting facts, also, from the experience of Mr. Sam Higginbottom who, as missionary to India, introduced farming methods and farm machinery from the United States, building up a cooperative work for his students and others. When Higginbottom was called to account for making farming a part of his missionary work for India, he gave a beautiful interpretation of his understanding of the Gospel. After explaining the Master's work of feeding the hungry and clothing the naked, he gave this conversation:

"Jesus says, 'You saw me hungry and ye gave me to eat.' They say, 'Hold on there, Lord, are you not going too fast, making some mistake? We never saw you, let alone saw you hungry.' 'O, yes you did,' Jesus says. 'When you went to that little famine-cursed Indian village that had been growing ten bushels of wheat per acre and you taught it to grow twenty, you were helping to feed the hungry. When you went to that village that was growing sixty pounds of poor short-staple cotton per acre, and taught them to grow three hundred pounds per acre of good long-staple cotton, you were helping to clothe the naked.

"When you went to that village where the well had dried up and you sent a boring outfit, and bored down until you had secured an abundant supply of water, enough for man and beast and some over for irrigation, you were helping to give drink to the thirsty."

And he continued with the work of the physician who visited the sick, and with the minister who liberates the downcast and the despised, making them free through the Gospel.

SEVERAL members of the faculty spoke: C. L. Kendall, A. E. Putnam, L. H. Starr, Mrs. Sutherland, Cyrus Kendall, and Joe Sutherland, teachers who are especially concerned with the agricultural and home economics work of the institution. Prof. Charles Alden of Goodlettsville, gave a study of "God's Original Plan," that was most interesting and thought-producing. We hope to give some portions of that lecture next week. Prof. J. E. Moss, Davidson County Supervisor of Vocational Agriculture, gave some interesting things concerning the goals held before the boys of the county, such as the goal of thrift, the goal of a fine dairy herd, the Future Farmers of Tennessee. the Father-and-Son banquets for the benefit of getting fathers and their sons together on the agricultural program of the state, and kindred activities. He is dealing with three hundred boys.

Prof. G. E. Horn, Director of Agriculture in Coleman Brown High School, of Bellevue, Tennessee, has both a boys' and a girls' organization in his school. He told us that it is his ambition to make every boy and girl that comes under his instruction understand where his bread and butter comes from. "They may not all live on a farm, but they all need to understand and appreciate agriculture."

The A, B, C of Education

WE have been told that agriculture is the A, B, and C of education, but," said Mrs. Sutherland, "the alphabet is of no value in education, or anywhere else, unless it spells something. Most farmers in using this alphabet try to spell money. They have struggled hard, but now they are calling for relief. There is not money enough to satisfy them.

"Many of the country boys and girls think the alphabet of the farm spells hard work and long hours, and so they want to leave the farm. Farmers have not been in the habit of showing up the bright side of their work. They are not good advertisers for their profession. Medicine has

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been made so popular these days that many of our bright young men have been sold to the medical course. More psychology should be used by the agricultural men if they are going to make their work attractive.

"When it comes to the farm, you have one place where it is not good for man to be alone. The job is only half done when the crop is raised. Somebody must be ready to prepare the food. That is the reason that along with the agricultural projects it is wise to advocate girls' clubs for work in cooking and dietetics."

The Layman Foundation Report

(Concluded)

AS before indicated, The Layman Foundation has not only been called upon to help out where there is money shortage, but considerable time and personal attention has been given to training individuals in bookkeeping and business methods, not sparing expense. Efforts in connection with the Madison School for further teacher qualification to meet the demands of the state for Junior College, and for other specialized training, have cost \$3,000. With the Junior College idea in mind, the improvement of our industries, for the expansion of the sanitarium to meet our growing patronage, and for the better support of the faculty, the following improvements have been made at Madison:

In the sanitarium area, North Cottage has been completed this season and West Cottage has been erected, adding twenty-eight beds to the capacity of the institution; the old buildings have been stuccoed and connected by archways; and a new administration building is under way.

In other sections of the institution, four boy-cottages have been erected, further work has been put on the central heating plant, the electric power has been changed from direct to alternating current, the poultry department has been enlarged, an addition put to the Mechanical Arts building, the city building has been remodeled. These and other things have drawn upon The Layman Foundation for approximately \$60,000.

This building program has been carried forward under the efficient management of our construction superintendent, Mr. H. E. Standish, who has been a God-send to us.

Lawrenceburg

IN order to provide a larger field for the training and support of its students, Madison is carrying on extension work at Lawrenceburg, Tennessee, and Louisville, Kentucky, and is sending students back and forth to these institutions for practice work. The town of Lawrenceburg is situated about ninety miles south of Nashville. Two miles from this town, on a good, hard-surface road is the Lawrenceburg unit, which operates a twenty-eight-bed sanitarium and hospital. As an appreciation of the medical work, the county has at its own expense moved the road about two hundred feet farther away from the sanitarium buildings, giving a much better campus and approach to the buildings, and has also completed a fine concrete bridge across Simonton branch of Shoal creek which passes through the sanitarium farm. This institution is serving five counties in the south-central portion of the state, as the only hospital.

As Dr. Danley of Lawrenceburg has told us at this convention, it is not the cities but the rural districts that are neglected medically.

Under the direction of Mr. Standish, The Layman Foundation has completed the central heating plant for Lawrenceburg at a cost of \$4,000. The Southern Union Conference gave from the Rural School Fund over \$1,000 for the erection of a school building and chapel. The Layman Foundation matched this amount, and also donated the land for the building. This stucco building with graceful lines, has recently been completed and is in use.

Louisville

ABOUT one hundred eighty-five miles north of Madison is the city of Louisville, the other branch of Madison which it operates as a department. In the city building are a cafeteria and treatment rooms. In the country at Pewee Valley, about fifteen miles from Louisville, the new sanitarium, which has just been completed, is receiving guests. The building, with central heating plant, has cost The Layman Foundation this year about \$11,500. There is a good operating room, cheerful bedrooms, steam-heated, and well provided with every comfort. Money has gone into the building of a new laundry and to improve the water supply.

A Call for Workers

FROM nearly all these units, come appeals for substantial, consecrated people to help develop the work in ever widening circles from the city outward to the deep interior of our Southern Highlands.

"I heard the voice of the Lord saying, Whom shall I send? And who will go for us? Then said I, Here am I, Lord, send me."

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God's Plan for the Human Race

AT the agricultural institute held the last of November at the Madison school, Prof. Charles Alden presented the plan of the Creator in an interesting and impressive way. In part he said:

WHEN the Lord made man and placed him on the earth in the midst of all the beauties of His creation, He surrounded him with conditions best suited to the full and complete development of all his faculties, mental, physical, and spiritual. As there was a three-fold development to be secured in man, so there was a trinity of conditions ordained by God to meet the needs of man. The second chapter of Genesis gives us these conditions. The second and third verses tell of the Sabbath, the seventh day

following six days of creative work, on which God rested from His work of creation and on which He pronounced a special blessing. This Sabbath, so Jesus said, was made for man.

The eighth verse of the second chapter of Genesis says, "The Lord God planted a garden eastward in Eden; and there He put the man whom He had formed." The garden home was the second item in the trinity of conditions for the development of man.

And the final verses of the chapter tell of the creation of a wife for Adam, the woman who was to be bone of his bone, his companion and help-meet.

These are fundamental principles around which God constructed His plan of life for man. God's plan has never changed regarding these fundamental elements in Christian education. Everything worth while in this world is in some way connected with this trinity of conditions.

It is well to see how through the ages God has endeavored to develop these three forces or conditions for good, and on the other hand to note how the forces of evil have tried to break down these three principles of life and growth and health of family and nation and church. Or, if

the force of evil cannot altogether overthrow these principles, it will seek to separate the trinity of Sabbath, garden and home. But if we have the gospel in its entirety, we must give due consideration to all three, for they are fundamental principles. Nothing will stand through the trials of the last days but these three. Nothing on this earth will carry over into the world beyond but the divine principles of this trinity.

The Sabbath is given as a memorial of creation. It is a set time for

the contemplation of God as creator and the works of His hands. Some time every Sabbath should be devoted to this study. Sometimes we are confused as to the relationship between the works of creation and Sabbath-keeping.

NOAH lived under conditions similar to conditions today. He had a problem to work out. It was his problem not only to save his own household, but to give a message of salvation to the world. Noah built an ark as the result of his belief that the end was approaching, but he found time also to preach the message. In fact, the building of the ark was the practical demonstration of the truths he taught. I doubt if Noah ever nailed any boards on the ark on Sabbath, but I suppose he preached many a sermon on the reasons for constructing the ark and what the ark meant. He told the people that

A Perpetual Possession

THE land of Canaan was divided among the whole people. . . . Though one might for a season dispose of his possession, he could not barter away the inheritance of his children. When able to do so, he was at liberty at any time to redeem it; debts were remitted every seventh year, and in the fiftieth, or year of jubilee, all landed property reverted to the original owner. Thus every family was secured in its possession, and a safeguard was afforded against the extremes either of wealth or of poverty.

—Education.

the world was about to be destroyed by water, and that there was no safety outside an ark.

Institutions were all going to pieces, just as all things not founded upon the eternal principles of truth will go to pieces again. God's way to save in those days was through the ark. Many men should have been building arks in Noah's day for the salvation of other households besides the household of Noah. During the one hundred twenty years that Noah was building the ark and teaching the people of his generation of coming destruction, he saw those three great institutions of the beginning ignored and trampled to the earth,—the Sabbath, the garden, and the home.

Men in the days of Noah did not like these three things. Sin had brought thorns and thistles to growing things on the farm, and men said they had no use for the garden. The country home fell down. We have on earth today some nations that are repudiating the whole family scheme. The country home idea is discarded by many. The institution called home is going to pieces.

Back in the days of Noah they had large banks. What happened to the banks and the money deposits when the flood came? What happened to the theaters? To all other great institutions that discarded the three fundamental principles that spell success to the people of God? I can appreciate the fact that Noah may have had a hard time getting away from the commercial idea that prevailed at that time in order to concentrate on the building of an ark which the Lord told him would be for the saving of his household. He may have had some difficulty in bringing his own family to a realization of the necessity of taking their step in this work.

Before the waters break on this old earth great changes will come in our commercial dealings. Many of us will have to return to agriculture. We will find no room in the ark for the things we have been doing. While they may be necessary outside the ark, there is no place inside for a lot of things we are concerned with these days.

What is our ark? What must we build for the salvation of our families and others?

WE have been given ample instruction concerning the importance of getting out of the cities, the importance of getting into the country. "The ungodly cities of our world are to be swept away by the besom of destruction. In the calamities that are now befalling immense buildings and large portions of cities, God is showing us what will come upon the whole earth."

When things begin to happen we will be aroused. We are fortunate if, like Noah, we can be aroused to the importance of returning to fundamental conditions before the trouble bursts. Before things break up, the farm will be the most important part of our institutions.

When we begin to consider these things, we find that in the words of the Psalmist, the Lord inclines to hear us. "I waited patiently for the Lord; and He inclined unto me, and heard my cry."

We are to do as the Lord tells us, with hearts full of praise, and then our lives will preach the gospel message. David tells it in these words:

"He hath put a new song in my mouth, even praise unto our God: Many shall see it, a! fear, and shall trust in the Lord."

THE Psalmist never goes far without calling attention to the wonderful works of creation. In that same fortieth Psalm we read, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered."

And does the Lord teach agriculture? Isaiah answers the question in the 28th chapter: "Doth the plowman plow all day to sow? Doth he open and break the clods of his ground? . . . His God doth instruct him to discretion, and doth teach him." Certainly God teaches a man who desires to carry his agricultural work according to proper methods.

I doubt if Noah ever took a course in architecture such as was used in putting up the big buildings before the flood, but when ready to build the ark, God gave him the necessary instruction. Our agricultural men may have had only a very simple course of instruction, but God will teach them. The requirements are simple if we are ready to follow the Lord's original plan.

The Lord started the world with three fundamental institutions, the home, the garden, and the Sabbath, and these three are going through to the new earth. The home in the new earth will not be an apartment house. Many people now days do not live much in the home, but over there we shall build and inhabit the homes we have built. We shall plant, and eat the fruit of our own planting, so the prophet Isaiah tells us.

The Agricultural Institute

(Concluded)

SPEAKING of the part that should be played in education by out-of-door laboratory work and active physical work, Professor Alden said, "Let us talk about nature. Young people should live where they can see flowers growing. Some of us get so busy studying other things that we have little time to use our eyes for the beauty of growing things. We do not see flowers.

"There was a time when I was a teacher of Latin, and it was the height of my ambition to make an original translation of one of Cicero's essays. About that time I was converted. I learned to love other things, and in spite of the mistakes I have made as the years have passed,

I have never lost the vision I caught at that time as to the place nature should hold in our education.

"Give the children the benefit of the out-of-doors. Teach them to see beauty in the things of God. Genesis is a great book, a modern book. It tells of the things the Lord made, the air, the water, the trees, and after each phase of creation, the Lord looked over the work of His hands and pronounced it very good. Do these things today seem good to you? Some of us have gotten far away from the beautiful things that God has made. But Madison stands for the truths of Genesis. Its message is 'Out of the cities.' That is a corner stone of this institution.

OVER twenty years ago, Mr. Mulford was a merchant in the Middle West. He longed for an education in classics, higher mathematics and science, and he went to Berrien Springs with that ambition. He told the story.

"I was surprised on reaching there to find the dean of the school in high boots with a pick and shovel, and the president was taking a lively interest in the dairy and farm. I began to see another side of education there.

"Later I came to Madison where I found a school on a four-hundred-acre farm. I was still looking forward to a college education, but I found I was not in an ordinary college. I found in operation a plan that God has wonderfully blessed, for here were college men and women teaching young people by precept and example to make an old farm blossom as a rose.

"It is the experience of those days that has held me all these years. Three years later I went into a backwoods section and took the poorest farm in the country. People pitied us and said we had made a mistake, for nothing could be grown on that old farm. Today we are raising peaches equal to those that grow in California. We have luxuriant alfalfa, and soybeans that grow shoulder high. Our barns are filled with hay. When I started for Fountain Head, the station agent at Madison told me I was going there to starve to death. He knew I did not eat pork, or use tobacco. My weight is normal; I have lived nearly a quarter century on the hill, and I have neither eaten meat, raised tobacco, nor made whiskey.

"Take the yellow clay from us at Fountain Head and I would not want to stay there a day. It is the agricultural activities that have made possible our school and medical work. The patients in the Madison sanitarium do not talk about your big buildings, or your expensive equipment, but they do talk about the Christian spirit of the workers, and they do talk of the wonders of your big farm and the quiet and repose of the rural surroundings.

"It is a wonderful thing to be an evangelist and preach the Word. Let us with the same enthusiasm supplement the work of the pulpit in our rural homes and sanitariums and in the cultivation of the soil of our farms."

The Harvest Ingathering Campaign

By Louis Bascom

AMONG the many activities of student life at Madison, missionary work occupies a prominent place in the minds of a good many. Many are ready to testify to the joy that comes as the result of throwing the whole heart into a work for the Master. The Harvest Ingathering is one of the lines of missionary endeavor in which the family has recently taken part.

The Madison school with its sanitarium, city work, and other activities, is a little different from some other schools, and because of these lines of business, it is impossible for all members of the family to take part in the field work of the campaign. Yet all have a chance to help in one way or another. Arrangements were made for two field days, however, and all students were given the privilege of taking part on one day or the other.

On these field days several carloads of young people visited nearby towns, and on their return reported interesting and impressive experiences.

One method which, for a school, has proven successful, is the work done by singing bands. On Wednesday and Saturday nights two groups of enthusiastic young people sang before the homes in the residential section of Nashville, while four or five of the best solicitors visited the people, telling them of our work and giving them an opportunity to help.

Many were interested, especially when they knew we were from Madison. This method gave opportunity for evening work, which is impossible while visiting in the usual way. The gospel songs open people's hearts, making them ready to donate to the cause we represent and also to read the literature.

Street soliciting in the city on Saturday evenings yielded very good returns for the time spent. However, this method affords no opportunity to talk with the people. We feel that the Lord has been with us and that He has blessed our efforts. We have had many interesting experiences. One of the young men told the following:

"I had the privilege of working in the business section of Nashville with one of the conference men. In the office of a firm handling building materials a young man with rather stern, business-like alertness addressed us. After giving him an account of our work, the conversation drifted to the organization of churches, our own included. He expressed surprise at the amount of contributions we had received, and marveled at the force that makes young men and women give their lives to mission work in foreign fields.

"Another man, a coal dealer, when told that we are Seventh-day Adventists and when given the address of the Nashville church, said, 'I have been thinking strongly of visiting your church. Here is a dollar to show my sincerity.'

"We find that the Spirit of God is working in the hearts of men."

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We have received something over \$1,200. We trust this may prove as great a blessing to the mission fields as it has to us in the gathering from our good friends and neighbors.

In Honor of Mother D

FOR over twenty-five years Mrs. N. H. Druillard, lovingly spoken of as Mother D, has been intimately connected with the educational work in Tennessee. She was one of the founders of the Madison School, and lived and worked at Madison until eighteen months ago when she decided to carry out convictions of long standing that something more should be done for the education of negro youth to care for their own sick. At that time she built the Riverside Sanitarium and Training School for Nurses on the banks of the Cumberland about two miles from Nashville.

A group of neat buildings, with modern conveniences, crown the hill overlooking the river. Mother D is personally conducting the training of colored girls as nurses and is superintendent of the sanitarium. It is a noble work which has brought forth many expressions of commendation from friends and acquaintances in Nashville and elsewhere.

On the evening of the first of December a company of fifty, faculty members and others from Madison gave Mother D a birthday surprise. The company filled the long hall of the sanitarium building. It was an opportunity to rehearse incidents in the development of the work of men and women who have labored together for more than a quarter of a century in the Southland, and to review the blessings of God that have attended these efforts. A few gifts as expression of love were given, and good wishes for long-continued service in the later end of a well-filled life of devotion to Christian education and medical missionary work were the expressions of the entire company.

Items of News

THE family dining room in Kinne Hall was appropriately decorated for Thanksgiving and a family of three hundred was served with a well-prepared meal. The orchestra played and toasts were given, Mr. Tolman acting as toast master. The afternoon was given over to recreation and in the evening a program was rendered by the young men.

THE opening of the winter quarter of the Madison School marked the admission of a number of new students to the institution. Members of the student body represent territory from Canada to the Gulf and from the Atlantic coast states to the Pacific, with a number from foreign lands.

Shop Talk

THE Office Force wants to take into its confidence all readers of the little sheet known as the MADISON SURVEY.

For a number of years we have been sending you a message from Madison once each week. It is our delight to do this. We would not stop doing this for anything, and no name is ever knowingly dropped from the mailing list except by personal request.

Year by year the size of the mailing list has increased, until today the little paper is going into thousands of homes in this and foreign lands. From all over the country come messages of cheer from the readers. They often say, "Go on with your good work. We bid you God-speed."

Perhaps you have never thought what it means for a group of young students to mail the papers out each week. There are galleys and galleys of names, all to be printed on long strips of paper, cut, pasted on wrappers, and sent to the Madison Post Office.

There is a better way to handle this long mailing list than in these galleys of linotype metal which are heavy to handle and not altogether satisfactory. But it will cost money to get a machine to do this work better.—about \$600.

What we in the Print Shop would like is an Elliott Mailing Machine, and we want to know if you readers can help us buy one.

One dollar from each of 600 readers will make the purchase. We really believe you will make it possible.

Of course, if some want to make a more generous donation, say five or ten dollars, we will not make any objections. If the need appeals to you and a little voice whispers in your ear, Help these Print Shop folks, then just write us a good letter and send a check or a money order for what you feel you can afford to put into something that will greatly help us in our literature work. Address,
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The Madison Survey

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The Worth While Things in Education

ON the third of December, Dr. J. H. Kellogg, who was on his way to Florida, stopped to see friends at Madison. This was his first visit in twenty years. In addressing students and sanitarium guests, he stressed the value of right living and the education of men and women for lives of practical service. In part he said:

I AM very much interested in the work that is developing here, this little university in the woods, which is growing up as the result of the persevering efforts of Dr. Sutherland and his associates. My heart is thoroughly interested in the people in the mountains of the South. I feel that you here are carrying out principles of right living that have always been very dear to my heart.

Diet reform and medical reform is a great work. The human race is rapidly going down. This is recognized by many thinking men. A speaker at a recent conference in New York expressed doubt that the present civilization will continue, and said that if it does, it will be due largely to the principles of right living such as we are teaching in our health institutions.

I am interested in the system of education you are working out here. There is something wrong with much of the education in the world. You remember the Indian chiefs who visited Benjamin Franklin and by him were invited to select ten promising Indian youth for him to educate. The Indian chiefs consulted together, then replied, "Once we sent some young men

to you for education. When they came back to us, we found that they did not know anything at all. They did not know the names of the trees and the flowers and the plants. They did not know how to hunt animals. They did not know how the squirrel cracks the nut. They were

good for nothing. We do not care to send our young men to you. We suggest that you send ten of your best men to us, and we will make real men of them."

Dr. Sutherland has the idea that we should not educate the mind only, but that we should educate the whole man. I believe we should educate for health of body and mind and soul, giving the body a fair chance in the race. I am interested in the health basis for educational work which I find you are developing here. You will carry these principles with you when you go out

from here. The human race needs these principles of upright living. It is well to begin with physical needs. When this is done, it is easy to lead on to other reforms.

THE wise man tells us, "As a man thinketh in his heart, so is he." We think with the whole body, not with the mind only. The thoughts we entertain in the mind express themselves through the whole body. This is why it is necessary for us to be physically right and morally right.

I find you have made a great discovery here. Some people think that when God made man, He went off and left him all to himself. But you know that God has not deserted the world. Creation is a continuous process. Man cannot live a moment without the Power that made him in the first place. Getting well is the same

Stick to Your Job Till It Sticks to You

Stick to your job till it sticks to you.
Stay by it, finish it, see it through.
There's little value in what's begun;
Worthwhile shows only when all is done.

Stick to your job till it sticks to you;
Beginners are many, but enders are few.

Honor and power and place and praise
Will come in time to the one who stays.

Stick to your job till it sticks to you;
Sweat at it, bend at it, smile at it, too;
For out of the sweat and the blood
and smile

Will come life's victory after a while.
Eugene Rowell.

process of creation. No power can heal the sick but the Power that made man in the beginning.

The pursuit of truth, the following after truth, is the only thing worth while in this world. Character is the only thing that counts. Our minds cannot comprehend the infinite. We cannot conceive or grasp the idea of the beginning or the end of time, but we believe it. In the same way we must have faith in the Creator. His power watches over us while we sleep. He keeps the heart beating and the lungs breathing. It is well to have this faith.

I AM interested in the work you are doing here because I find here such a spirit of service, practical service; the only service that is worth while. I see the fulfillment here of a great vision as you carry forward an education for the boys and girls of the hills who have lacked only the opportunity for an education. I do not know of anything I would rather do. You have here a splendid little university of service. I think often of the courage it has taken to carry forward this work. I have been told that you have a number of little schools and sanitariums in the hill country of the South. I expect to see this work continue, and grow stronger because it is founded on principles of eternal truth.

I would say to these young people, Attach yourselves to a great truth, and stand by it. By and by as that truth develops, you will find yourself growing with it. Attach yourselves to truth, and when truth succeeds, you will triumph with it. Moses said, "I have taught you statutes and judgments, even as the Lord my God commanded me. . . . Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations." Nations will say that those who adhere to the truth are a wise and understanding people.

You are carrying out principles of truth in your sanitarium. You have everything you need to make the work effective. It is a great privilege to have this opportunity. You are doing a great work, and many people appreciate what you are doing. I know that when you young people go out as missionaries you will carry these principles of truth with you, these principles of right living.

The world does not know these great principles of truth which you are learning here. You are learning things that will make you a great light to the world. Men and women are being thrust into untimely graves because they do not know the simple laws of right living. You are learning these truths, and if you are true to them, you will have the satisfaction of knowing that God will go with you.

The Reward of Soil Cultivation

By C. L. Kendall

CROP-growing is largely beyond the control of man. It is similar to the involuntary processes in the human body. Yet in the little part that man can play he is often able to

double or treble or quadruple crop production by diligent and wise effort.

It is estimated that about 3 per cent of a crop comes from the soil and that 97 per cent comes from the air. Man can affect the 3 per cent by good tillage, fertilizers, rotation of crops, the growing of legumes, and so forth. The interesting fact is that, however much the 3 per cent is thus increased, the air increases correspondingly and freely the 97 per cent.

Let me illustrate this. Suppose that 3 per cent equals 3 pecks of corn and 97 per cent equals 97 pecks of corn, a total of 25 bushels to the acre. If by better methods we are able to increase the 3 pecks to 3 half-bushels, the air will increase its part to 97 half-bushels, making the yield 50 bushels of corn to the acre.

By painstaking effort we have added three pecks to the crop yield, and at the same time the air has donated 97 pecks to the yield. In other words, it multiplied to the crop over thirty-two times as much as we added by our efforts. When we deal with the soil on the plan of addition, the air cooperates and deals with us on the plan of multiplication.

We may well marvel at the changes in production brought about by simple measures. It is like character building. If we build on the plan of addition, God deals with us on the plan of multiplication.

Reasons for Non-Flesh Diet

By Dr. E. A. Sutherland

NOT long ago E. G. Montgomery, chief of the food stuffs division of the United States Bureau of Foreign and Domestic Commerce, is quoted as saying that within the last ten years the consumption of canned fruits and vegetables in America has more than doubled, and that a recent survey by the food stuffs division indicates that the American consumer is changing his diet. He is using less meat and potatoes and more fruit and vegetables.

On the other side of the question, however, we find an interesting article in *The Independent Magazine* of September 29, 1928, entitled "Eat All the Meat You Want," by Dr. Frederick Damrau. This writer believes vegetarians are in danger of using a diet too restricted and monotonous. He takes exception to the idea that an improper diet may be responsible for many human ills. He admits that overeating, undereating, or an impoverished diet may lead to serious trouble, but he advises the eating of all sorts of foods, such as meat, fish, poultry, lobster, soft-shell crabs,

and so forth. He does not attribute degeneration of the kidneys, hardening of the arteries, and cancer in any way to meat-eating.

It is true that not all vegetarians are judicious in selecting their diet, and that gives rise to the feeling that a vegetarian diet may be responsible for their poor health. Generally speaking, the vegetarian's dietary includes also a reasonable amount of milk and eggs, and if people use good judgment, following the plan of diet worked out by those who have made a careful study of the subject, a meatless diet will give better health than a diet of flesh foods.

The writer of the article referred to does not seem to realize that flesh food contains many elements that are inimical to good health, such as the waste products found in flesh food, that not only lack food value but are positively injurious. The effete substances must be thrown off by the eliminative organs, so that people eating flesh foods often overtax the kidneys and liver, and serious disease is the result.

RECENT experiments show that there are actually more bacteria in meat than in the refuse matter thrown off of the digestive tract. Meat may be eaten as an emergency food when other foods cannot be obtained, but it should not be an article of constant diet. It is a second-hand food. There is no more excuse for eating meat than for using filthy, second-hand clothing. Only the tramp or hobo is content when wearing filthy, cast-off clothing. That man is a dietetic hobo who eats meat when he can as well have a wholesome diet of fruits, nuts, grains, vegetables, and eggs.

It has been often demonstrated that many serious diseases, such as Bright's disease, cancer, and various digestive disorders, are traceable to meat-eating. Cancer, for instance, is the result of irritation. The end products of meat digestion are irritating to the human organism. These irritating and poisonous substances cause inflammation of the arteries and other tissues, leading to arteriosclerosis, and malignant growths such as cancer.

Biologically, man is not a meat-eating animal. In the first chapter of Genesis we

are told that when man came from the hand of the Creator he was given a diet of fruits, grains, and nuts. No menu made by the human mind ever improved upon this diet. The closer man adheres to the diet given him in the beginning, the better will be his health.

Describing scenes of the latter days, Isaiah describes the people in these words, "Behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for tomorrow we shall die."

Treatment Rooms at Red Boiling Springs

By Mrs. Arthur White

IT was our privilege to visit the little center at Red Boiling Springs, Tenn. Twenty-five hundred treatments this season is what the books of Brother and Sister R. A. Leslie show as the accomplishment of their little institution. As high as seventy treatments have been given in a day by these two nurses and their helpers in their fifteen-room house, which serves as dwelling and treatment rooms.

Red Boiling Springs is a scattered town in the hills with a permanent population of 766. But it is a great resort, and during the summer, thousands pour in there for the sulphur baths, to drink the water and for the privilege of living close to nature out in the hills. The eighty miles from Nashville may be covered in about two and one-half hours as the roads are good.

Here it is being demonstrated that with simple equipment a very effective work can be done. The treatment rooms are conveniently located in the back part of the house on the first floor. It has been proven here that not expensive equipment, but the way in which treatments are given, brings success. It is the personal touch here received that leaves a good feeling with the patients.

Steam power and heat are produced in the boiler house which stands on the edge of a little creek running back of the house. They have a steam laundry. A good fire equipment is also housed in this building. Wood is the fuel used to produce steam.

THE past season has been the most successful one in the history of their work, begun some ten years ago. Patronage for September and October exceeded that of any other season for the same months. Treatments include steam or vapor baths, fomentations, tub baths, shampoo, shower, and massage.

Brother Leslie showed us pictures of several patients who had received remarkable benefit from their treatments. One was that of a young man of twenty-two, who was suffering from a

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badly curved spine. He had visited many doctors without relief. He weighed 96 pounds when he began the treatments. After 26 treatments he had gained 26 pounds, he stood erect, and was able to do ordinary farm work. Hydrotherapy and a rational diet were responsible for the change.

Patients receive not only physical but spiritual help. Every season thousands of papers and pamphlets are distributed, and books are loaned to those who are interested. Brother Leslie showed us a large collection of pipes, tobacco, cigars, and playing cards turned in by patients who were changing their habits. Each year they see a number give up tobacco, whiskey, meat, and condiments. Often a patient receives a Bible study or health talk while taking his treatment.

About three times during the year, Mr. and Mrs. Leslie go out in their car to distribute literature, covering a radius of thirty miles around their home. Thus the seeds of truth are being scattered over a territory where Adventists have been little known.

We found that Brother Leslie obtained his training in several places. He told us that he owes his success largely to the all-round training given at Madison. He feels that without such training it is almost impossible to make a success of this type of work.

Plans have been made for a small sanitarium on the hill back of the present location. There is a beautiful building spot on a ten-acre tract, with orchard and vineyard, and room for a garden. A large spring gives a bountiful water supply. This advanced step will greatly enlarge the possibilities of this place.

Items of News

IT has been a custom for a number of years at Madison to hold an occasional Sabbath school convention for the study of plans and methods. The Sabbath school of a training school has many advantages over the Sabbath school in some other places in that it has professional teachers, it has an atmosphere of the school room, and more should be expected of such a Sabbath school for these reasons. It should be a model which students endeavor to

duplicate when they go into other fields as laborers. A recent institute on the subject was held the first Sabbath in December.

A NUMBER of physicians and friends interested in the development of Pewee Valley Sanitarium at the rural base of the Louisville, Kentucky, work, spent a pleasant and profitable evening together at the sanitarium the second of the month. Dr. Sutherland and half a dozen others were present from Madison. The following day the county demonstration agent went over the farm with a number of agricultural men from Madison and the local workers, studying soil conditions and outlining a policy for the farm on which the sanitarium is located. This rural base for city work is about seventeen miles from the city on the LaGrange highway.

DURING the annual week of prayer Eld. J. W. Dement conducted revival services with the Madison church each evening. The readings were given at the morning chapel hour. The family of teachers and students makes a congregation of about three hundred, practically all of whom are sincere in their desire to be used by the Master in the work He would have them do. The appeals of Elder Dement met with hearty response. Prayer bands were held in student cottages and by the faculty each evening following the regular service.

THE sad news has just reached us of the unexpected death of Mrs. Anderson, wife of Brother H. S. Anderson, formerly of California, who has been conducting the Pine Cove Rural Sanitarium near Old Fort, North Carolina.

Annual Board Meetings

THE annual meeting of the constituents of the Rural Educational Association, which operates the Nashville Agricultural Normal Institute, is called for ten o'clock Tuesday morning, January 8, 1929, in Assembly Hall on the campus of the institution near Madison, Tennessee.

The annual meeting of the Board of Directors of the Rural Educational Association is called for eleven-thirty on the morning of Tuesday, January 8, 1929, at the same place. At these meetings will be transacted the regular business of the Association, and year-end financial reports will be rendered.

M. B. DeGraw, Secretary.

The Madison Survey

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Cause and Treatment of Gastric and Duodenal Ulcer

THE prevalence of ulcer in the stomach or duodenum should lead the laity to a better understanding of the cause of this trouble. Many suffer from ulcer without recognizing the cause of their trouble. Gastric or duodenal ulcer is a serious matter, for cancer is frequently based on an ulcer.

An ulcer sometimes becomes so deep that the strain of distention due to gas in the intestinal tract may perforate the bowel. Several cases of perforation from gas distention, due simply to drinking buttermilk, have come under my observation. There is no harm in drinking buttermilk; neither is there any danger from some gas in the intestinal tract under ordinary circumstances. But in case of an ulcer, the gas may cause a blow-out in the digestive tract much the same as a train may cause a blow-out in an automobile tire.

Dr. Seale Harris, a diet specialist of Birmingham, Alabama, recently addressed the American Medical Association at Minneapolis on the cause and cure of gastric and duodenal ulcers, and the following points were made by him.

HE attributes a large per cent of these ulcers to the eating habits of the American people. A diet lacking the necessary amount of mineral elements and vitamins lowers resistance against infection. He refers to certain Asiatic tribes that seldom develop ulcer, although their habits of living are most unsanitary. This is due to the fact that they live upon foods which have not been robbed of their vitamins and minerals. Their diet consists of milk, eggs, whole grains, fruits, and leafy vegetables. It is felt, therefore, that foods of low vitamin value predispose to ulcer.

Eating for Health

DANIEL purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; therefore he requested of the prince of the eunuchs that he might not defile himself. . . "Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king's meat." And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

—Daniel, Chapter 1

Dr. Harris describes an experiment made on thirty-six healthy monkeys. These were treated in two groups. Twelve of them were fed milk, grains, eggs, fruits, and leafy vegetables. These twelve remained free from ulcers and all gastrointestinal disorders. The other group of twenty-four monkeys were fed a diet of sterilized carbohydrates, such as cooked rice, white flour products, and similar foods, with the result that nearly all of them developed ulcer of the digestive tract.

The carbohydrate diet of these monkeys was lacking in vitamins B and C. This goes to prove that in order to keep free from ulcer the food eaten should be rich in these vitamins. Denatured foods also predispose to diarrhea, dysentery, dyspepsia, gastric dilatation, ulcer of the stomach, colitis, and constipation.

Another remarkable discovery in the experiment on the monkeys is the fact that those fed the proper diet could not be infected with the *endameba histolytica*, the organism causing amebic dysentery. Monkeys fed the deficient diet were easily infected with this organism,

This information should be very suggestive to our missionaries living in the Orient and in tropical countries, and should help them to keep free from this infection which causes so much trouble to this class of workers.

ATENTION is called by Dr. Harris to the fact that many of our American people are sugar-saturated and vitamin-starved, because they live largely on white flour bread, potatoes, white rice, lean meats, sugar-saturated coffee, and sugar-laden desserts, with candy and soft drinks between meals. Such a diet is deficient in vitamins B and C, and lays the foundation for gastric and duodenal ulcers and other digestive disturbances, such as appendicitis, gall-bladder diseases, ulcer of the stomach and intestines, and colitis.

The statement is made by Dr. Harris that it takes only a casual observation of the people eating in restaurants, hotels, dining cars, and even in their own homes, to reveal the fact that starches, sugar, and lean meats form the large proportion of the diet of all classes in the United States, and that the masses of our people eat sparingly of fruits, leafy vegetables, and milk. The average American family is using to excess foods which are lacking in vitamins B and C. They overindulge in carbohydrates, particularly sugar products.

Statistics indicate that today the people of the United States are using 106 pounds of sugar per capita, per year, an average of one-third of a pound each day. When we consider that many people are not eating this amount, it is evident that others

are using much more than that amount, some as much as a pound of cane sugar a day in one way or another.

A sad fact noted by Dr. Harris is that the consumption of sugar and foods lacking the vitamins is increasing in rural districts, while the use of foods from garden, orchard and dairy is decreasing. He says that the sugar-saturated, vitamin-starved America presents a problem which should be seriously considered by the medical profession and by the laity.

SINCE, as the result of experiment and observation, the cause of gastric and intestinal ulcer is attributed largely to faulty diet,—a diet consisting mainly of white flour products, white rice, lean meats, and large quantities of sugar, we should be deeply interested not only in preventing such troubles, but also in their cure. From the observations noted, it would seem reasonable to look for the remedy in a proper diet.

Vitamin B is a necessity to health. It is found in abundance in such foods as whole wheat and other whole grain preparations, vegetables, especially the leafy varieties, and fruits. Vitamin C is found in abundance in fruits and raw vegetables, especially in oranges and tomatoes, which are therefore important as protective foods.

McCullum advises that an adult drink from a pint to a quart of milk each day, and that he eat one raw fruit, one raw vegetable and two cooked leafy green vegetables. To this may be added a reasonable amount of bread made from whole wheat or whole corn meal. When our diet consists of an abundance of these foods which are rich in vitamins B and C, we need have little concern about ulcer of the digestive tract.

The patient suffering from ulcer should avoid over-work, worry, fear, and grief, as these all affect the digestive tract. Dr. Harris advises such patients to avoid condiments, tea, coffee and tobacco, hot biscuit, fresh rolls, fried foods, pies, pastries of all sorts, cakes, syrup, and vegetables that contain much cellulose.

The patient should form the habit of proper colon hygiene. There should be a bowel movement at least twice a day, or as many times as food is taken.

Preventive measures are always best. I am especially interested in helping people avoid diseases of the digestive tract. When we learn the common cause of these troubles, we can easily avoid gastric and duodenal ulcer. "A stitch in time saves nine," is an old adage that can be applied with advantage in maintaining health of the digestive tract.

From instruction given by Dr. E. A. Sutherland

Campaigning for Better Foods

IN the Madison Rural Sanitarium and its affiliated institutions, diet takes a very prominent part in the program of treatment. Many ills are the result of faulty feeding, and consequently the study of diet and the proper preparation of food is given great prominence in our institutions. Faith in the Scripture teachings of physical righteousness has been the basis of our teachings and of our treatments, and as a people, we have been wonderfully blessed with a fund of information on the subject of diet in the literature given to the public by the denomination.

Since the World War, there has been an increasing interest on the part of thinking men and women as to the relationship of diet to health. Scientists are giving to the world a wealth of knowledge on food values. The following statement from Ira Henry Harris gives the difference in diet principles between pre-war days and the present. He says,

"In that age, calory-counting was thought the secret of health. The tremendously important mineral salts, calcium, iron, iodine, were listed as an unimportant item under the title of ash. Ash seemed to be an evil that the miller and the sugar refiner were able to rid us of by mechanical means. By this method of reasoning, white flour was better than whole wheat, refined sugar better than natural brown sugar, maple sugar or honey, and so on down the line. We now know the opposite is true."

ABOUT twelve years ago there was organized the Fisher Foods, Inc., a company that is helping the restaurants of large cities to put health foods before the public. This company does not discard meats altogether, but we read, "Meat doesn't dominate the bill of fare. The distinctive things are fresh vegetables in abundance and fresh fruits in pies and various other desserts, and whole wheat breads and bakery products. . . . All this means good food, healthful food and tasty food—provided your tastes are developed for food and not for condiments and sauces."

Fisher is training men for restaurant work to carry out his ideas of heartful cookery. He admits, however, that it is a difficult task to find good men to carry out these ideas. Apparently he has a problem similar to our own. In the homes of our people there are literally hundreds

and thousands of men and women, who, if true to the teachings they have received, and if willing to give themselves to the cause of right living, might do a mighty work in the world through the vegetarian cafeteria. The world seems ready for this part of gospel work. The fact that it is a part of our faith, puts a Seventh-day Adventist food expert in the lead among health-food workers.

THE Fischer restaurants of New York City put on a window display that attracts a great deal of attention. Under the sign, "Natural Foods the Way to Health", are ranged whole wheat products, olive oil, acidophilus cultured milk (buttermilk made with the acidophilus bacilli), honey, pure apple cider, natural figs, lemon juice to replace vinegar, natural brown rice, savita, and a shelf of fresh fruits and vegetables.

Under another sign reading, "Chemicalized and Refined Foods—The Way to the Hospital," are ranged cider and canned fruits preserved with benzoate of soda, sulphured fruits, cake flour bleached with chlorine gas, refined sugar, vinegar, catsup, white rice, white flour breads, pickles, and so forth.

Parents should educate themselves for the sake of the health of their children. Teachers should carry on a program of health education in the schools. Our own people should awake to the times in which we live and their privileges as educators for health. The world needs leadership in matters of diet.

Mr. David C. Barton, who is working with the Fischer Foods Company, and who is now a guest of the Madison Rural Sanitarium, writing for the November issue of the periodical, "Better Foods," says:

"Newspapers, magazines, and especially the radio have of late enormously increased the average person's understanding of the relation of food to health. We are learning the wisdom of periodical medical examinations—and we are learning the cost of sickness.

"The big fellow can afford his private physician, but the papers tell us that the average wage-earner cannot afford suitable medical care. The thing for him is to realize that *it is cheaper to keep well than to get well*. Prevention is better than cure.

"If, as the doctors, say, 90 per cent of illness is due to errors in diet, then the question of how to eat and what to eat takes on a new and enormous importance."

Let us consider what part we have to play in the onward movement in favor of better health through proper diet.

Over the Radio

A CAMPAIGN to boost Sumner County enterprises gave the Fountain Head School and Sanitarium an opportunity to go on the air recently. Most of our readers are familiar with the work of this

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under the Act of August 24, 1912.Acceptance for mailing at special rate of post-
age provided for in section 1103, Act of Octo-
ber 3, 1917, authorized March 26, 1919.sister institution, and will enjoy the report
of Mr. B. N. Mulford.**T**O All Our Friends Who Are Listening in
to WLAC:I am glad indeed to speak to you for nine
whole minutes in behalf of our great Southland
of opportunity; of our tried and proven Volun-
teer State; but more in particular of our home
county of Sumner.As Mr. Hill stated in his introduction, I am
from Fountain Head. Not the "Fountain of
Youth" for which our early explorers sought
in vain, but Fountain Head, the highest point be-
tween Cincinnati and the Gulf, on the Louis-
ville and Nashville Railway.Here we find the Alps of Middle Tennessee.
Rising abruptly for hundreds of feet above the
Cumberland Valley on the south, and towering
high above the blue grass region on the north,
we have what is known as the Highland Rim.Although only from five to twenty miles in
width, the Highland Rim holds in her bosom
every phase of mountain lore. There are the
wooded hills, the rocky cliffs, the dancing moun-
tain streams, the thousand springs bursting from
the solid rock, and the mountain folk who
point still to the trail of Daniel Boone and the
spot where he broiled his venison.**I**T is in the midst of these scenes that we have
located our sanitarium, which functions upon
the well-established principles of Battle Creek
Sanitarium and the Madison Rural Sanitarium.
From any one of the thirty-eight rooms that
will be in our new building when it is com-
pleted, one may look direct upon the great
out-of-doors. The lawn, orchards, fields of grow-
ing crops, all tempt our patrons to push beyond
the confines of their rooms to the sunshine,
heaven's great restorer of health.The scampering squirrels, the song of birds,
the thriving mountain fern on every hand in the
wooded strolls, lead the most disheartened to
forget the worries of unnatural life and to re-
joice in the things of God about him.Here also we have a school, where, in addi-
tion to the rudiments of education, each student
is given experience and instruction in various
industries. We live in a time when there is a
great rush to the cities. Thousands of farms have
been abandoned. The cities are over-crowded. We
are endeavoring to make the country so attractive
that our boys and girls will prefer to remain bythe old farm, producing better crops than did
Dad before them, having better cows and more
conveniences in the home. We are making a
desperate effort to thwart the devil, who has a
hundred devices for entwining the youth in our
cities.Six passenger trains stop daily at Fountain
Head, two miles from the sanitarium. We
have at Fountain Head one of the oldest estab-
lished business firms of Middle Tennessee,
Pond Brothers General Merchandise. The fam-
ily has been doing business here since the cl
of the Civil War. The Pond family has also
been active in both county and state affairs.
Captian Pond was a member of the State legis-
lature about the year 1875. We have a well-
kept post-office, from which three rural routes
emanate. We have no court house and no jail.It is interesting to note that in the year 1812
the first Methodist Episcopal conference in this
part of the country was organized at Fountain
Head, under the leadership of Bishop Kendre.**W**E are on a state highway with good gravel
roads leading to Dixie Highway, twelve
miles to the northeast, and ten miles to Jack-
son Highway on the south, and five miles to Gov-
ernor Peay Highway on the north. We are only
forty miles from Nashville, the Athens of the
South. Eighty miles to the north is Mammoth
Cave. We are in the heart of Tennessee, whose
natural beauty and resources are unsurpassed
by her sister states of the South.We people of the South are solving some
problems that are ours by inheritance and by
location. We extend a hand of welcome to the
home-seeker, to the merchant, and to the manu-
facturer. Land may be bought at a reasonable
figure. Varied crops enable the merchant to
make good collections. Our streams and coal
fields supply an abundance of power. Our iron
and other deposits, the production of wool and
cotton in surpassing abundance must tempt the
manufacturer to establish himself where raw
material is at his door and carrying charges are
on the finished product only.

We of Sumner County welcome you.

So we people of the Southland welcome you.

We folks of the Volunteer State welcome you.

Come, eat our corn bread and sweet potatoes,
and let us talk things over. You will want to see
Fountain Head, and will, of course, stop at the
Sanitarium.

Shop Talk

WE wanted to say a number of things to you
today about that MAILING MACHINE, and the
\$600.00 we are asking readers to help us raise.
But space is limited this week. We can only
peat that we are asking readers who have been
receiving this little sheet subscription-free for
a number of years to send a dollar or more, as
they wish to make a fund of \$600.00.Only 600 readers need donate if each sends
one dollar. Some will send less, so some should
send a little more.

Address, THE SURVEY, Madison, Tennessee.



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