

# The Madison Survey

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Nashville Agricultural Normal Institute  
Madison, Tennessee

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No. 1

## Thoughts From Chapel Talks

### Sabbath-Keeping

IN this day and age it is impossible to walk down a city street without having a draft made on the nervous system as well as on the pocket book. The net is set to catch human souls. If a man's mind is on the things of the world six days of the week, he will find it a difficult matter to keep his mind off worldly things on the Sabbath. For such a man, the Sabbath is apt to be anything rather than a delight.

Never a people needed the blessings of the Sabbath more than those who are living at the present time. The Master has bidden us set our minds on the things of God, give ourselves wholly to them, with the promise that all the necessities of life will be supplied. It is well to stop occasionally to take inventory of our spiritual assets.

The world spends its whole time in contemplation of temporal matters. There is danger that the church will fall into the same habit. In casting up your accounts, do you find that you have more faith, a stronger faith, than you had a year ago? Do you have confidence that the Lord will guide and direct you not only in spiritual matters, but in your temporal affairs as well?

SOME think the Lord is a hard master, but I am profoundly impressed that those who choose to do His will are much better off, even in a material way, than are those who have once known the will of the Lord but have turned aside from Him.

Is your face telling the story of contentment? People can read in our faces: the story of our relationship to the Lord. If lines of discontent are deepening, there is something wrong. If we are getting closer to the ideals of life, the

face will reveal that also.

If we have fallen into a pit, and are in anyway removed from the Lord, He invites us to return to Him. He is full of mercy and longsuffering. The prophet Isaiah makes a wonderful comparison of material things with those of eternal worth. Things which many men think are big and enduring are like the grass of the field, which withers before a blast of wind.

The man who lives right from day to day will not be panicky in time of crisis. We are told of one class that will call for the rocks and mountains to fall on them to hide them from the face of their Redeemer. This is because all those things upon which

1929

A NEW YEAR'S Greeting to all our readers!

Ten years of service in the educational world has closed for the little SURVEY. Into thousands of homes this sheet has gone with the message of opportunity for Christian service by laymen of the church. Words of good cheer have come from many of you. We solicit your cooperation for another season.



they have depended for support seem vanishing away.

Another class in this same crisis will find that the things they have tested, the things on which they set their faith, are proving true. Theirs will be a calm, sweet assurance in the midst of trial. Those who are going to be strong then, must be strong and courageous now. They must have faith in the Word of God and stand ready to pull hard on the load He has set for us to carry.

This comes as the result of a daily walk with the Lord, a seven-days-in-the-week religion. All our efforts should be in line with the will of the Lord. Then will the Sabbath be a delight.

#### The Student Makes the School

**S**TUDENTS should think seriously before they enter Madison, for this is a training center for Christian workers. The high standards of the institution cannot be lowered to meet the wishes of students who are careless in behavior or insincere in their religious life.

If a student does not care to obey the rules of the school, let him withdraw. One earnest young man in a school is of inestimable value to the institution. He has a moulding influence that nothing can resist.

Students group themselves into two classes with experiences similar to those of the two sons of Isaac. One group is spiritual-minded, those in the other group are lovers of pleasure and the things of the world.

To Esau as the elder brother there fell the birthright of the family. He should have become the spiritual leader and director, the priest, as it were, in those days, the forerunner of the Messiah. But he hated spiritual things. He loathed the responsibilities that went with spiritual leadership. Things of the world appealed to him. He loved to hunt and to eat the results of the hunt. Appetite was a dictator to him.

On the other hand, Jacob had a different disposition. Brought up in the same home, born of the same parents, yet he was possessed of a different spirit. Of Jacob we read:

"It was not the possession of his father's wealth that he craved; the spiritual birthright was the object of his longing. . . . With secret longing he listened to all that his father told concerning the spiritual birthright; he carefully treasured what he had learned from his mother. Day and night the subject occupied his thoughts, until it became the absorbing interest of his life."

Upon some provocation, Esau, for a mere bowl of red lentils, gave away his right as firstborn, heir to the kingdom.

"The law of God which was the condition of the divine covenant with Abraham, was regarded by Esau as a yoke of bondage. Bent on self-indulgence, he desired nothing so much as liberty to do as he pleased."

Afterward, when the force of his loss swept over him, Esau wept because of his loss, but it was then too late to redeem himself. The coveted prize was gone forever. And we see it just the same with our students. Law, which is necessary to peace and progress in any society, is a yoke to a certain class. They want nothing so much as to do as they please.

This spirit of lawlessness must be conquered by the Spirit of God, if there is to be success in our school. It is for this reason that one student who loves the right, who has the stamina to stand by the right, is a blessing of inestimable worth to a school. A group of such students, by their constancy and uprightness, can very largely determine the character and history of an educational institution.

#### Good Health

**A**FTER reading an article on the work of Dr. Bergman in Ethiopia, from a recent issue of *The Medical Evangelist*, Dr. Sutherland commented on the need of good health if we are to meet requirements as missionaries in this country or in foreign lands. Men are coming to realize the value of a physical examination about once a year to see that the body is functioning properly.

There is something radically wrong with the person who falls asleep whenever he sits for a short time. In some way, he is below normal in health. He should ascertain the cause of his drowsiness.

Fifty per cent of our young people are unable to pass satisfactory examination for work in foreign fields. One young woman came to me regularly for sixteen months for periodic tests of her blood. She



made the effort of her life to bring up her hemoglobin to the point where a physician's certificate could be given the foreign mission board.

The majority of people we meet are suffering in some way the effects of auto-intoxication. Some times this is due to infection in the colon. With some, inefficiency is due to trouble with some internal secretion, such as the thyroid gland.

Many do not realize the importance of thorough evacuation of the bowels. One movement a day means that the feces are retained in the colon too long. There is no value in the food after it reaches the transverse colon. If it remains there long, it becomes a menace to health.

With the normal individual, food requires four hours to pass through the stomach. Another four hours should take it through the small intestines. Two hours is required to pass it through the first section of the colon; two hours through the transverse colon; and another two hours should complete the journey. In other words, the bowel movement should follow the eating of food in from twelve to fourteen hours.

In order to maintain good health, no one thing is so important as proper care of the bowels. Children should be taught what and how to eat in order to form right bowel habits, for here is laid the foundation for a life of health or illness.

### Helping Where Help is Needed

EVERY little while we give you a picture of need in some rural community where a group of workers is striving to meet the situation from several angles, such as school, agriculture, and health center. Then there comes a hearty response in the way of boxes and barrels of clothing. We know you will like to hear how these are received. Mrs. R. G. Peterson, one of the group on Sand Mountain, writes:

"Our work is progressing. Several new pupils have entered and others are coming after Christmas. We have a fine bunch of children, and both students and parents are interested. Many bundles of good clothing came as the result of the notice in THE SURVEY. These came from California and from Massachusetts, and from states in between. All these we certainly appreciate."

### Patients Do the Advertising

IN the years that Madison has existed as a school and sanitarium, there has been a consistent adherence to the policy that the best advertising is that done by pleased patients. The forms of advertising used in the commercial world have not been used. One patient passes on to his friends the fact that when sick he found the way to health, and so the word goes from near to far, and the institution grows.

Once in a while some more unique way of advertising by patients comes to light. This year, Mr David Barton, who is connected with Better Foods Institute, Inc., of New York City, and who is himself a food specialist and expert advertiser, spent a little time with us. During the holiday season he sent to several hundred friends a letter, a portion of which reads:

Rural Sanitarium, Madison, Tenn.  
Dec. 21, 1928

#### CHRISTMAS GREETINGS from TENNESSEE!

How happens it that one who has always believed that we should "get well and keep well by using our own intelligence" sends forth his Christmas letter from such a place?

Answer: I didn't use my intelligence in the matter of VACATIONS! . . . I deferred it three years—stuck to the job till it "gave me a pain in the neck" (neuritic) which wouldn't go 'way. . . but it will.

My visit to Madison is just one more of my dreams come true. Heard of it three years ago and had a hunch that there was something here worth looking into. If I were strolling along the edge of Heaven, looking for something interesting, it is doubtful if anything would turn up to beat this in fascination! Here is a community of about 300 people living on their own land (about 900 acres). The head of the institution is a great statesman-educator. Dr. Sutherland is like Tolstoy in that he believes that the LIFE the teacher lives impresses his pupil more than the words he talks; he believes education means most when the student EARNS it—and he and his associates have proceeded to provide the industrial basis for carrying out that conviction.

And then Dr. Sutherland has the unusual notion that of all people, a teacher should "ask no privilege that he is not doing his utmost to secure for all others on equal terms". So after the basic necessities, such as food and shelter, are provided, any money surplus that results from the combined activities of the group is divided on a "share and share alike" basis—the same rate per hour for EVERYBODY, from Dr. Sutherland down! If that isn't a challenge



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**THE MADISON SURVEY**


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to theoretical Communists and theoretical  
Christians, what is?

Every one of the 250 students earns his (or  
her) way. The Sanitarium is the main source of  
income, but they have every sort of industry  
from a saw mill and woodworking shop, with  
which they manufacture the materials for their  
homes and other buildings, to fruit orchards,  
gardens, dairy, laundry, and heating plant!  
They reach the city people through treatment  
rooms and cafeterias scattered over the South.  
Am I interested in the cafeterias? Guess!

I have come upon a new and better transla-  
tion of that Beatitude about the meek inheriting  
the earth; and now I have discovered a whole  
group who prove its truth. It reads:

HAPPY ARE THE GENTLE:  
THE WORLD IS THEIRS.

Yours for a Year-Long Christmas,  
Signed:

DAVID C. BARTON.

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### Short Course in Agriculture

AS the outgrowth of the study of rural  
life and agricultural work in connec-  
tion with the Units during the convention  
held in October, there is now announced a  
three weeks course in Agriculture, begin-  
ning the 20th of January and continuing  
to the 8th of February, 1929, at Madison,  
Tennessee.

This work is given at this season to ac-  
commodate those who are active in rural  
work and can leave the farm for only a  
short time. Students of the Madison school  
will be admitted, and a special invitation  
is extended to all who are now engaged  
in agricultural work in the rural schools  
and to others who look forward to this type  
of work.

Classes will form in

Field Crops  
Vegetable Gardening  
Animal Husbandry  
Horticulture.

Students have the privilege of taking  
all four courses. They will spend three  
hours per day in class, five days a week.  
In order to meet expenses they are guar-

anteed by the school six hours manual  
work a day.

Among the instructors will be men of  
wide experience. Dr. Sutherland will give  
a series of lessons on Agriculture from the  
standpoint of the Bible. Prof. Charles  
Alden, who has a record of twenty years  
in southern agriculture and agricultural  
teaching, will give invaluable help. Teach-  
ers in the Agricultural Department of the  
Madison school will give work in dairying,  
bee-keeping, poultry-raising, orcharding,  
gardening and general farm work.

This work will be supplemented by lec-  
tures given by county and state vocational  
agricultural men.

Students holding college entrance  
credits can get full college credit for the  
work they do.

This is an opportunity no one can afford  
to miss. Correspondence is invited at once  
from all interested. Madison will do all  
it can to make it possible for unit workers  
to attend.

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### Shop Talk

The first response to the request for help  
to purchase a Mailing Machine for hand-  
ling the SURVEY came from a Kentucky  
banker. It came right on the heels of the  
notice. He read the paper and sent the  
donation at once.

Since then, interesting letters have been  
coming in. We wish you might read them  
all. How do you like this one?

"This dollar is for the Print Shop. A  
friend went away and left the MADISON  
SURVEY for us. We think its message  
rings true."

Or this one?

"I am glad to help. I don't want to be  
without the little paper, neither do I want  
it at your expense. I am always glad of  
its weekly visits."

Or this?

"We will send you one dollar. I wish  
we could send you more. I hope every  
reader will help you buy that Mailing  
Machine."

The machine will cost \$600.00. We be-  
lieve readers will make it possible to get  
this and get it very soon. We appreciate  
their response in dollars and their hearty  
good will. Send the money to

THE MADISON SURVEY, Madison, Tenn



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## Changes In Educational Standards

THERE was a time not many years ago when it was comparatively an easy matter for a young man to take the medical course. A student with an ordinary high school education could gain admittance to the best medical schools of the land. But in 1910 a change was made in entrance requirements. The American Medical Association perfected its organization and standards changed for the medical schools themselves. About a hundred medical colleges were closed because they could not meet requirements as training centers. States passed laws upholding the requirements of the Medical Association, all but nine states demanding that, in order to hold a license, a physician must have been educated in an A grade medical school.

Every medical school was put under inspection, and instead of high school requirements for admission, every A grade medical school raised its entrance requirements to two years of college work. To the College of Medical Evangelists,

our training center for physicians, was given the following instruction:

"The medical school at Loma Linda is to be of the highest order, because those who are in that school have the privilege of maintaining a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And for the special preparation of those of our youth who have clear convictions of their duty to obtain a medical education that will enable them to pass the examinations required by law, of all who practice as regularly qualified physicians, we are to supply whatever may be required, so that these youth need not be compelled to go to medical schools conducted by men not of our faith."

—Counsels to Teachers.

THIS clearly sets forth the position that the medical school should occupy among medical training centers of the country. The next question concerns the

education of prospective medical students in our own institutions. In order to enter the College of Medical Evangelists shall it be necessary for young men and women to obtain their preparatory work outside our own schools? This question is answered by the same authority that gave direction

### The Package of Seeds

Seeds are just dimes to the man  
in the store,  
And dimes are the things that  
he needs;  
And I have been buying them in  
seasons before,  
But thought of them merely as  
seeds;  
But it flashed through my mind as  
I took them this time,  
"You have purchased a miracle  
here for a dime!  
You've a dime's worth of power  
which no man can create,  
You've a dime's worth of life in  
your hand!  
You've a dime's worth of mystery,  
destiny, fate,  
Which the wisest cannot under-  
stand.  
In this bright little package, now  
isn't it odd?  
You've a dime's worth of some-  
thing known only to God."

Edgar Guest.



as to the standards to be attained by the medical school. We read:

"Our larger union conference training-schools in various parts of the field should be placed in the most favorable position for qualifying our youth to meet the entrance requirements specified by state laws regarding medical students. The very best teaching talent should be secured, that our schools may be brought up to the proper standard. The youth, and those more advanced in years, who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our union conference training-schools all that is essential for entrance into a medical college."

OUR own schools are not by any means the only ones that have been passing through deep waters in their efforts to meet advancing standards in the educational world. All over the country institutions of learning are compelled to raise their standards. Their teachers must hold credentials for advanced work in school. The teachers' colleges, the universities, and colleges of the country have been crowded with men and women who have been professional teachers for years but who lack requirements to meet present standards. They are bravely striving to meet advancing requirements.

During the last six years the demand for higher qualifications on the part of teachers has gone beyond the medical schools. In order for a teacher to hold her position in the high schools of the country, and in the lower grades as well, advanced work is required. It is now a question of training teachers for our denominational primary and intermediate schools who are prepared to meet state requirements.

Shall we meet the demands? Apparently the answer given regarding pre-medical students is equally applicable to students preparing themselves to teach the youth of the denomination. We read again, "The youth, and those more advanced in years, who feel it their duty to fit themselves for work requiring the passing of certain legal tests, should be able to secure at our union training-schools all that is essential."

UNTIL recent years the training of teachers for church schools was comparatively an easy matter. But if our church schools are to continue, their teachers must be able to meet state requirements, and for these tests, our training

schools themselves must meet advanced requirements. And so the wave for further preparation as Christian workers is passing all along the line. What was once done with comparative ease, must now be done under greater difficulties.

It will become more of an effort to find teachers qualified to teach the children in our churches. Shall we therefore lay down the oars and send the children to other schools, relinquishing the idea that God would have us give the children an education in the Scriptures while they are getting the fundamentals of an education? Some may be tempted to reason that it is too hard to maintain schools for our own children. It will be harder, but not an impossibility. The Lord has promised to help us meet these greater perplexities.

"Prayer will accomplish wonders for those who give themselves to prayer, watching thereunto. God desires us all to be in a waiting, hopeful position. What He has promised, He will do; and inasmuch as there are legal requirements making it necessary that medical students [and now teachers-in-training] shall take a certain preparatory course of study, our colleges should arrange to carry their students to the point of literary and scientific training that is necessary."

IT is found in some instances that a teacher may hold a degree from some one of our senior colleges, and yet lack requirements made by the state of teachers. We are facing similar conditions in the training of nurses. There was a time when nurses were eligible to state board examinations on easier terms than at present. But as restrictions become more binding, it has been necessary for Madison to advance the entrance requirements for those desiring to train as nurses. Only those nurses who had a high school education on entering are now eligible to state board examinations for nurses.

It is still possible for men and women who want training as practical nurses without state credentials to take their training with less than a high school education. Many who lack qualification for certificated nurses should still educate themselves for medical missionary work. As time passes and disease and distress increase there will be opportunities without limit for such nurses to relieve the suffering and the distressed.



Present times are not the only hard times that the people of God have faced in this world's history. One gets comfort from reading the experiences of the children of Israel in the days preceding the Babylonian captivity. Jeremiah was prophet in those days. He gave clear instruction to his people as to the coming conflict and the impending captivity. He instructed Israel to be ready for captivity, a captivity that would endure for seventy years. Other prophets, playing upon the feelings of the people, predicted that the captivity would be of short duration, and that it was needless for them to yield to the demands of the king of Babylon.

But the words of Jeremiah proved true. Israel passed into captivity, and what they might have done in the way of work for the Lord with comparative ease, had now to be done under most striking disadvantages. And yet every Bible student knows that in the midst of that captivity it was possible for loyal adherents to the principles of the Lord to so live that they were a blessing to their captors. The Lord promised to be with them and make them a blessing to others, and finally to deliver them from captivity.

### The Year End Meeting of the Madison School Church

A BRIEF history of the Madison School Seventh-Day Adventist Church was given by Dr. Sutherland, who is pastor of this organization, at the time of the year-end meeting held Saturday evening, December 29. The Madison School was organized in the autumn of 1904, and very soon after the opening of school the church was organized. There were seven charter members, Dr. and Mrs. E. A. Sutherland, Mrs. N. H. Druillard, Miss Olive Shannon, (now Mrs. A. J. Wheeler,) E. Brink, Dr. Percy T. Magan, and Miss M. B. DeGraw. Mrs. Druillard is living at present at Riverside Sanitarium, near Nashville, but retains her membership here. Dr. Magan's home is in Los Angeles. The other charter members are still active in the work of this church and the school.

During the history of the church eight hundred people have been enrolled, and the present membership of a little over

two hundred makes it the third church in size in this conference. It has always been a school church, its membership consisting very largely of transient students, a large proportion of whom are earning their school expenses by work. Roll call showed a large percentage of the present membership in attendance.

The nominating committee brought recommendations for officers of the church, Sabbath school, and Young Peoples' Society for the coming year. The church treasurer gave a financial report for the year as follows:

Tithe .....	\$4,837.74
Annual Offering .....	347.98
Harvest Ingathering .....	1,173.01
Mid-Summer Offering .....	259.45
Missions .....	130.95
Sabbath School Offerings .....	992.83
Big Week .....	29.50
Week of Sacrifice .....	289.02
Rural School .....	109.13
Religious Liberty .....	5.32
European Relief .....	3.00
Junior Missionary Volunteer .....	1.27
	<b>\$8,179.20</b>

Some of the burdens of the ordinary church are here borne by the Nashville Agricultural Normal Institute. For instance, the children of the place, numbering about thirty, have church school privileges and all the expense of school-room, equipment, and teaching force is carried independent of the church membership. That expense, in the terms of other church school rates, would amount to about \$250 per month.

The Madison church has no buildings of its own. Services are held in Assembly Hall auditorium, and all the ordinary expenses of upkeep are carried by the school. Quite an extensive program of outside activities is carried forward by the student body in the form of cottage meetings. Sunday school work, distributing literature, and similar lines.

### A Program by the Foreign Students

SEVERAL weeks ago a group of young folks from North Nashville, from the Bordeaux church, the Southern Publishing Association and the church school in the city gave a program at the Sabbath afternoon young people's hour at Madison. In



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return, some of the Madison students gave a program at the church school building in Nashville, the foreign students of the school taking the leading parts.

The program was largely one of music, the singing of hymns in their native tongue. There were four young people from Shanghai, China, Messrs, Djang, Chen and Ma, and Miss Mary Esther Chen. Three represented Japan, Miss Nana Hinata, S. Suzuki, and Robert Okohiro, son of one of the earliest Seventh-Day Adventist ministers in Japan, and who is still active in his native land. The Timura brothers and Paul Durichek represent middle Europe. Alfonzo Baez and Miss Amelia Pena are students from Mexico. Brother Steen Jensen, although long a resident of the United States, represented Denmark, Mrs. R. A. Rice is English by birth, and Frederick Gregorius is German born.

The young people repeated their program on Sabbath afternoon for the benefit of the home family. It is interesting to find here the mingling of these different nationalities all bent on gaining an education to further the gospel in their native lands.

### Seeing Possibilities in Self-Supporting Work

A READER of THE SURVEY, who was at one time a resident of the South and who has since been active in gospel work, writes:

"I am interested in the work that is going on at Madison, and have been ever since my first contact with it. I think my little 'post-graduate' work in the South made me a better worker in this cause. It enlarged my vision of the possibilities for laymen of the church. I feel that I am worth a great deal more to a confer-

ence than I would be had I never come in contact with the self-supporting work.

"You will be interested to know that a friend visited me a few weeks ago. He tells me that his 'exposure' to the self-supporting work was like leaven in his heart. He is now talking of coming to Madison for a short course with a view to conducting a health center later. I hope he will do this.

"Permit me to say, as I have many times in the past, that your work is not meant only for the mountains of the South. Madison's plan of operation is suited to all the world."

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### Items of News

AT the close of the week of prayer six members of the student body were baptized by Elder Dement who had conducted a series of studies during the week.

A LETTER from Brother L. B. Smith, written from Guatama, Porto Rico, tells of the opportunities for labor for the Master in that section of the vineyard. He will appreciate hearing from any who may be interested in developing missionary enterprises in the island, and who have means to invest in educational, healthful, or medical activities.

WEDNESDAY evening the family had a rare treat in the form of a music program given by Mr. De Nufrio of Los Angeles, who is touring the South. He is a master hand with the harp. The evening before he gave a concert in the chapel of the Southern Publishing House in Nashville.

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### Shop Talk

PLEASE do not skip this column for the next few weeks.

The Madison Survey has been coming to many of you for years without the cost of a cent. Occasionally friends send voluntary contributions to the publishing fund. All this is appreciated. But now we are asking for a little more help.

The work of the office will be facilitated by a mailing machine. It will cost \$600.00 — One Dollar from each of 600 readers.

Letters already received indicate interest in this. We want to reach the goal soon. New Years Day we had \$40.00 as a beginning.

How many will help us boost it?



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## Work With The State Health Department

PREVENTIVE medicine is far more effective in the long run than curative medicine, although it is not always the most popular form of medical practice, because it is in reality a form of teaching which often cuts across cherished habits. It is, however, in harmony with the old adage that "A stitch in time saves nine."

Curative methods are often more spectacular than preventive methods of medicine, and consequently many are drawn into its practice who may not be interested in preventive methods, and curative medicine is more easily commercialized than preventive methods.

By their training in health, Seventh-Day Adventists should be eminently fitted to carry forward a substantial work in preventive medicine. When we consider that a proper diet is one of the large factors in maintaining good health, all members of the church should be especially interested and intelligent on underlying principles of dietetics.

We know also that fresh air, sunlight, pure water, proper exercise, rest, recreation, and especially mental hygiene, are strong factors in the production and maintenance of health.

ONE marvels at the number of organizations and groups of people who are

today contributing to the health of the nation as teachers and advocates of vital principles of health. We should stand ready to cooperate with all forces that are interested in preventive medicine.

The Federal Commission of the United States is making a great effort to educate the people of this country how to live. Many of the states through their Departments of Health are likewise carrying forward active campaigns in behalf of right living. It is our privilege to cooperate with these people

in their good work. Whenever they come in contact with us, they should find us thoroughly alive to the fundamental principles of right living, and by our lives teaching these principles.

While in the vegetarian cafeteria in the city of Louisville we picked up a pamphlet issued by the Kentucky State Board of Health that is filled with most wholesome instruction on the subject of diet and right habits of living. This leaflet stresses the use of vitamins as health savers, and gives a list of foods in which the vitamins are to be found, such foods as milk, fresh fruits, turnip greens, kale, spinach, chard, and beet tops, cabbage, lettuce, celery, carrots, radishes, beets, and eggs.

There is given to the public a list of the food elements, and the use in the body

### A Dietetic Principle

EAT some fruit every day. The vitamins they contain will build up resistance to infectious disease; their mineral content will supply iron for the blood, and lime for the teeth and bones; their cellulose will make bulk and help in the elimination of waste from the body.

—*Nutrition Service, Bureau of Maternal and Child Health of Kentucky.*



of carbohydrates, fats, proteins, and various minerals. Iron is one of the necessary minerals, and it is found in egg yolk, spinach, asparagus, lettuce, grapes, raisins, and so forth. Iron gives energy to the blood.

A certain amount of lime is needed to build strong bones and good teeth. Lime is found in milk, nuts, oatmeal, greens, and in the skin of various vegetables.

**T**HIS little pamphlet, which the Kentucky Board of Health is distributing free, gives such advice as this:

"Drink at least six glasses of water daily. Do not drink when food is in the mouth."

"Have all physical defects corrected: that is, decayed teeth filled, diseased tonsils removed, and so forth."

"Adults should use at least a pint of milk daily, and a quart is necessary for children."

"Every day eat a leafy green vegetable, —celery, lettuce, cauliflower, greens, tomatoes, cress, green beans, and similar foods."

"Eat some fruit every day. Eat an uncooked fruit or vegetable every day. Cooking destroys some of the vitamins."

"Never eat more than one starchy food at a meal. Eat potatoes not more than once a day."

Starchy foods are Irish potatoes, sweet potatoes, macaroni, white flour bread, spaghetti, rice, corn, dried beans. If we eat a plentiful supply of potatoes, we should not eat much bread stuff at the same meal.

**T**HE advice of the pamphlet continues: "Eat meat not more than once a day. Eat pork not more than twice a week." So it is seen that even from their viewpoint meat is to be used in meager quantities. We say that it is not necessary to use any flesh foods.

"An excess of sweets is harmful. Eat sweets only immediately after meals." The advice of the Board of Health is that we can get valuable sweets from fruits, vegetables, cereals, and milk.

"In place of soft drinks, use fresh fruit juices, which have high food value."

We are advised to begin each day with a good breakfast; to eat slowly and

thoroughly masticate the food; to choose whole grain cereals instead of the refined grains, because of the higher food value of the whole grains.

Fried foods, we are told are difficult to digest. Avoid them. "Eat only at mealtime unless underweight; then drink milk midway between meals."

**O**THER laws of health are listed, such as, "Sleep at least eight hours at night with windows wide open. An hour's rest lying down during the day will prevent over-fatigue."

"A bath every day is a wholesome health habit. Brush the teeth at least twice daily. Sit erect; stand erect; walk erect. A daily elimination of waste from the body is necessary." It is safer still to follow the rule of at least two bowel movements per day. The ideal habit is to eliminate waste as often as food is taken.

A list of foods is given that aid elimination: celery, cabbage, lettuce, spinach, cauliflower, onions, raisins, figs, prunes, oranges, pears, lemons, tomatoes, cornbread, whole wheat bread, whole grain cereals, eight glasses of water a day.

Advice is given in regard to cooking foods in their own juices, preserving the liquor, as it contains the valuable vitamins.

**T**HE following paragraphs are given as a caution:

"Pepper, pepper sauces, condiments, spices, Tea and Coffee are not only of no food value but are often injurious to the body. They should be used sparingly by adults and should never be included in the diet of children.

"The cooking of green vegetables for a long time in fat meat destroys the vitamins and makes them hard to digest."

It is well said that "The future strength of the nation depends upon the present health of the mothers and babies."

**T**HESE quotations from literature distributed by the Kentucky Board of Health should stimulate every one who is interested in health subjects to get in touch with his own State Health Department, and cooperate in every way possible in this method of preventive medicine.



Readers of THE SURVEY who have already been cooperating with the Health Department are asked to report to us their experiences. It will be good matter to pass on to other SURVEY readers. Let us do all we can to encourage every effort to prevent disease and to spread the knowledge of the laws of life and health.

From a chapel talk by Dr. Sutherland.

### Vegetarian Cafeterias As Educational Centers

THE vegetarian cafeteria in Louisville closed for a few days at holiday time, and when patrons returned they complimented the workers on the improved looks of their attractive dining room. The walls had been repainted and decorated, a large part of the work having been done by the skilled hands of P. E. Iverson, a member of their own company.

Louisville was suffering from the influenza scourge, and every effort is being made to educate the people how to avoid the disease. Above the decks of attractive foods hung mottoes, instructing patrons to choose foods rich in vitamins and minerals.

These servers of wholesome foods believe and practice what they teach. One of them was heard to say, "I felt the symptoms of the flu, but I took all the precautions I could as to dressing properly, and looking well to the proper elimination of waste, and then I restricted my diet for a day or so to spinach and fresh fruit. The results were marvelous. I whipped out the flu germ."

THE Nashville vegetarian cafeteria closed its doors for ten days in order to put a new floor in the dining room, kitchen and bakery. There was a great hustle to get every thing in good shape for reopening on the seventh, and no little speculating as to what effect the closing would have on patrons. The people came back, and with smiles of approval complimented the workers on the improvements.

"We are so glad to get back home," said a number of patrons. "We have been fairly starving for good food since you shut us out."

And it isn't all flattery, we reason, for those who patronize "The Vegetarian", have to go a little way off the main thoroughfare, and they pass by a number of restaurants and cafeterias that are serving meats and meat-seasoned vegetables. They come to the Vegetarian Cafeteria because they choose that diet. They choose the diet because they find it helps them keep physically fit. They are better able to attend to business. It is a financial gain because they are more efficient and lose less time because of illness.

The Vegetarian Cafeteria is therefore a strong factor in the education of the public in matters of health. This leads to further and more far-reaching results, for we read,

"Noticing that these restaurants are conducted in a way altogether different from the way in which ordinary restaurants are conducted, men of intelligence will begin to inquire into the reasons for the difference in business methods, and will investigate the principles that lead us to serve superior food. Thus they will be led to a knowledge of the message for this time."

### Careful Living

IT is refreshing to know that some of our great men are careful in their habits of living. The following statement from Dr. Archibald Henderson concerning Bernard Shaw is interesting and instructive. Dr. Henderson, who has been a close friend of Mr. Shaw for many years, and who is the official biographer of "The Grand Old Man of Present-Day Literature", says:

"Bernard Shaw is the cleanest man I have ever known. Cleanest physically, mentally, morally, spiritually. He is immaculate in person. His skin is as tender as a baby's. His clothes are soft, loose, unobtrusive and expensive. He abhors starch and blacking, dress clothes, and frills of any sort. He has no bad habits. He does not eat meat. He does not drink intoxicants of alcoholic content, or even mild stimulants like tea and coffee. He does not smoke tobacco in any form. He never swears. No breath of scandal has ever touched his public or private life. He is the most happily married man I know."

### What Is Expected Of Missionaries In Foreign Lands

LAST November an important meeting of Protestant churches was held in Buffalo, New York. This was attended by many prominent church men from home and abroad. As reported in the daily press, it was to give clergy and laity opportunity to learn what Protestant church missions are now doing in foreign fields.

The Executive Secretary of the Buffalo Council of Churches is reported as saying, "There is no walk of life that the missionary of today does not try to touch. Look at the work of Sam Higginbottom, who went to India to preach the gospel of Christ, but who soon decided that his job was to teach them agriculture.

"Sam Higginbottom came back after he had been in India for a while, and said that what he needed there were a hundred plows, a hun-



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dred cultivators, and other farm machinery. He got them. The result is that the territory in which Higginbottom worked has become fertile, prosperous country. That is the kind of thing this conference brings out."

**SOME** may think that Sam Higginbottom turned from his mission as a preacher of the Gospel and a saver of souls when he introduced better methods of soil cultivation into the field of his choice. Sam Higginbottom does not think he did. In his book, "The Gospel and the Plow," he writes,

"The first thing I notice is that the Spirit was upon Jesus for service. 'To preach the Gospel to the poor.' That I take to mean the oral, the spoken presentation of His truth about salvation. A great many good people would stop with this oral presentation of the Gospel because they are afraid of works. . . . But His complete Gospel is more than a matter of words. It calls for doing as well as being, the act that proves the faith. . . . People can often better understand the oral presentation, if there has been service to give content to the words, to prove that the words have Life back of them."

Higginbottom worked on the basis that the people of India needed to double the crop production of the soil, and that when he taught them how to do this he was working in harmony with the Savior, a part of whose mission it was to feed the hungry.

He reasoned that if he taught the poor of the land how to raise twice as much cotton to the acre as their land had heretofore produced, he was cooperating with the Savior, a part of whose mission it is to clothe the naked.

**T**HE experiences of Higginbottom, and experiences of other missionaries who have done a similar work in foreign lands, calls to mind the instruction given us in the following paragraphs:

"There is science in the humblest kind of work, and if all would thus regard it, they would see nobility in labor. . . . There must be education in the sciences, and education in plans and methods of working the soil.

"Schools should be established where there is as much as possible to be found in nature to delight the senses and give variety to the scenery."

Writing from Australia in the early days of the Cooranbong School, the author of "Work and Education," says,

"God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to this land, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow and how to use the implements of agriculture. Who will be missionaries to do this work? To teach the proper methods to the youth, and to all who feel willing and humble enough to learn?"

"Farmers need far more intelligence in their work. In most cases it is their own fault if they do not secure a variety of treasures from the earth. People should learn as far as possible to depend upon the products that they can obtain from the soil. . . . There is wisdom for him who holds the plow, and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities watching for a chance to earn a trifle.

"The earth is to be made to give forth its strength. . . . The earth has blessings hidden in her depths for those who have courage and will and perseverance to gather her treasures."

**W**HERE are the agricultural missionaries, the missionary farmers, in other words, for whom the work of the Lord is calling? The men, who like Sam Higginbottom, are willing to give of their time and their talent in teaching how better to minister to the physical needs of the human race.

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### Shop Talk

**T**HIS is YOUR column — and OURS.

Who would not be encouraged over the getting of a Mailing Machine for the Printing Department when, in response to a request for \$600.00, such letters as these come along, each bearing a tribute to the little Survey and a donation to the fund.

With a check for \$1.00, a Reader writes, "I wish it were a thousand."

Another says, "We value the Survey as a choice piece of literature. It bears a message all its own."

"I am in full sympathy with your work," says another.

While we ask for a dollar apiece from 600 readers, smaller amounts are certainly acceptable. Some may send only fifty cents, but some one else sends a five dollar bill. So it is that we look forward to the Mailing Machine. In writing, address, The Madison Survey, Madison, Tennessee.



# The Madison Survey

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No. 4

## Meeting of Constituents and Board of Directors

THE annual meeting of the Constituents and the Board of Directors of the Rural Educational Association was held in the Faculty room of Assembly Hall on the school campus near Madison, Tenn., on the eighth of January. In addition to members resident at Madison there were present from Nashville Eld. H. E. Lysinger, president of the local conference, Prof. W. P. Bradley, educational secretary of the Southern Union, and Brother M. F. Knox, business manager of the Southern Publishing Association. Members living at a distance but not able to attend sent in their proxies.

The Rural Educational Association, incorporated under the laws of the State of Tennessee, leases and operates the Nashville Agricultural Normal Institute as a school, and in its other varied activities, including the Madison Rural Sanitarium, a food factory, a farm and related industries, a vegetarian cafeteria and treatment rooms in the city of Nashville, the Lawrenceburg Rural Sanitarium, near Lawrenceburg, Tennessee, and it also includes the diversified work of the Pewee Valley Rural Sanitarium near Louisville,

Kentucky, with cafeteria and treatment rooms in the city.

The president of the Association, Dr. E. A. Sutherland, reported as follows the progress and activities of the year that had just closed:

### The World's Bible

We are the only Bible the careless world will read;  
We are the sinner's gospel, we are the scoffer's creed.  
We are the Lord's last message, given in deed and word:  
What if the type is crooked? what if the print is blurred?  
What if our hands are busy with other work than His?  
What if our feet are walking where sin's allurements is?  
What if our tongues are speaking of things His lips would spurn?  
How can we hope to help Him and hasten His return?

—Annie Johnson Flint

AS we look back over the experiences of the year just closing, progress is evident in all branches of this rather diversified educational work. God's providences have favored us. We have been wonderfully protected from storms, accidents and fire. There has been comparatively little illness in our midst. A cheerful and contented group of workers in each division of the work, and the general testimony is that the workers in each department find it necessary to expand mentally and spiritually and to keep

themselves in good health if they meet the increasing demands of their departments. This work is an education and a character-developer for each of us.

For all that has come to us, we are truly thankful. What has been accomplished is but a beginning of what we believe the Lord would have us as a people demonstrate to the world. We continue the work He has committed to our hands with a determination to do more faithfully the duties that are ours. We have been given wonderful principles of education and the world is looking to us to help solve some of the problems of right living.

### Educational Standards Are Advancing

ONE matter that has taken a great deal of strength and courage is the effort we have



felt compelled to make to meet the changing standards in the educational world. The need of medical work in the South led us to feel a strong inclination to give young men and women preparatory work for the medical school at Loma Linda, and we opened a pre-medical department. The need of qualified teachers in this section of the country adds to the necessity for college work. To operate a junior college called for advanced work by our faculty, and so this past year we have continued to send members of the faculty to school, five or six teachers dropping their school-room work for the greater part of the past year to attend Peabody College in Nashville.

We are fortunate in having Peabody College for Teachers, an institution at our very door that gives the necessary opportunities to our teachers, and one that in every possible way extends the courtesies of the institution to our workers. At best, however, this effort to meet advancing standards for the sake of the medical and rural school work has been a tremendous undertaking, and for the success that has been attained in this direction we have abundant reason to be thankful.

The school has A grade rating with the American Junior College Association and is applicant for admission to the Southern Junior College Association. We are not yet entirely out of the woods in this particular, but we are courageous. The situation we face is something like that which the children of Israel faced when Jerusalem was forced to submit to Babylon, but the God of Daniel has our destiny in His hands.

#### The Faculty And Student Body

**I**N meeting the situation as a school, we have chosen from our own midst those members of the faculty most nearly prepared for advanced work. In addition to these there have come to us at various times of stress, teachers qualified to help out in emergencies.

The student body and teachers number approximately three hundred. We are crowding our capacity for class rooms, and also the rooming department for comfortable quarters for the school family. Three cottages for young men were under way a year ago and have since been completed. This fall, three cottages for teachers were begun and are nearing completion. As these are occupied, room is released for members of the student body.

#### Remodeling The Sanitarium

**T**HE increasing size of the institution make heavy demands on the earning capacity of the concern, and since the sanitarium has always been the chief source of income, it became necessary to enlarge, both for the increased income, and also in order to meet requirements of the state as a hospital. West sanitarium cottage, a sixteen-room building, has been added. Administration Building, which we have looked forward to for a number of years, is nearing completion, and a part of it is already occupied by the X-Ray Department of the sanitarium. The parlor has been enlarged, and the original buildings and the more recently built cottages

have been stuccoed and connected by archways, uniting all parts and practically putting all under one roof.

This work of stucco makes rooms warmer in winter, in this way conserving fuel, and cooler in summer, and it also reduces what was before a very heavy item of expense in the way of painting the numerous buildings in the sanitarium area.

This extensive building and remodeling has been made possible by the generous gifts of The Layman Foundation, approximately \$60,000.00 going into this section of the institution this past year.

#### Roads And Walks

**H**UNDREDS of feet of concrete walk have been laid during the year, connecting various parts of the institution. The most extensive work in this direction is about the sanitarium and is still unfinished. The grounds are being graded and new walks put in about the Administration Building.

A couple of years ago the county agreed to put a public road through the grounds, and this was laid off on the east side of the sanitarium buildings, but the recent construction of a bridge across the Cumberland to the north of us, and the consequent change of highways about this section of country, has changed conditions here until it is now the plan to open up Larkin Springs lane into a well paved road, widen Neely's Bend road into a highway, and run the county road on our own place over the road originally used when this property was purchased nearly twenty-five years ago.

Work on our own road will be done this spring, according to the promise of the county road commissioner, and will include not only the stretch from the front of Administration Building to Larkin Spring road, but our other road over the hill past the water tank.

#### The Sanitarium

**S**ANITARIUM patronage was good this past year. We now have room for 80 patients. At the present time everything is practically filled except the new West Cottage, which we expected to keep closed during cold weather but which it may be necessary to open earlier than we planned. This is unusual for this season of the year. A very wholesome spirit has prevailed among the patients, and from letters, and otherwise, we find that many are favorably impressed with the manner of life we teach here.

#### The City Work

**D**URING the spring and summer, the west end of the city building in Nashville, second floor, was completed, making enlarged quarters for the men's department and also giving more commodious quarters on the first floor for the women's department. This change cost something over three thousand dollars, and the money was borrowed to make the alterations.

During the holidays the cafeteria was closed for two weeks, and a new floor was put in the dining room, kitchen and bakery. We find it difficult to put any sort of composition floor that stands up to the wear. We contemplated



putting down tile, but found that we could get broken marble for less than tile, and put down a marble floor in the dining room with tile in the kitchen and bake room. The cafeteria reopened its doors on the 7th of January with things pretty well renovated, fresh paint on the walls, and a new electric oven in the bakery.

#### Extension Work

THE hospital and sanitarium at Lawrenceburg had a successful year in many ways, although it has problems somewhat different from ours at Madison. It is dependent on local doctors for patronage, and they have proven friendly. It is the only hospital in five counties in the South-central portion of the state and is appreciated on that account. As evidence of this appreciation, one of the Lawrenceburg physicians, Dr. Danley, at his own request met our convention delegates to tell them the value to the community of the rural sanitarium.

The Lawrenceburg sanitarium has a corps of permanent workers, members of the Madison faculty, and nurses are sent down for a three-months' period, members of the nurses class at Madison taking turns in manning Lawrenceburg.

The community school at Lawrenceburg, operated by the unit, or Madison as it is in reality, is a feature of that work which deserves mention. This school house was built by the Southern Union Conference and The Layman Foundation about half and half. There is some deficit in this amount and the Madison school has met that. The building is an asset to the community. The school expense approximates \$80.00 per month if estimated in the terms of the usual church school wage for teachers.

LOUISVILLE is another work at a distance for which Madison is responsible. A fine group of men and women are carrying forward that unit which consists of cafeteria and treatment rooms on Second Avenue in Louisville, and a farm near Pewee Valley, seventeen miles outside the city, on which is located a sanitarium with capacity for about twenty patients. This sanitarium began to operate a few months ago. It is equipped for surgical work as well as general patients.

The city work, in a building erected by The Layman Foundation, is in a section of the city toward which business is moving, and while it has not done a large business, it is becoming well rooted and is developing a good group of permanent workers, and it is becoming better known. The whole Louisville work operated at a loss last year, but still the Madison faculty look with courage upon that enterprise. During the holidays this cafeteria was repainted, much to the appreciation of the patrons. Prospects are that the work will develop both in the city and at the rural base.

#### Electric Current

FOR about ten years Madison made its own electric current. During the past year, with the coming of city current to Madison Station, and beyond, it was decided to install the city current, holding our own apparatus for emer-

gencies. The change in current made it necessary to change motors for machinery already motorized, and other machinery has been motorized, adding about \$5,700.00 to the cost of the heating and lighting plant.

#### Agricultural Interest

FARM crops were fairly good this year with the exception of some on bottom land which were destroyed by high water. The garden, the vineyard, and the orchards have been very much improved. The poultry department has doubled in capacity this season under the care of Brother L. H. Starr. Conditions about the dairy barns have been improved by additions and the building of a new separator house.

#### Sources of Income

THE sanitarium is the main source of income for the institution, its efficiency depending upon the hearty support of all other departments of the institution. The Layman Foundation has been the source of donations for added buildings and equipment, so that practically no soliciting has been done on the outside.

The object of the enlargement in the sanitarium area is to increase the earning capacity of the institution in order to meet the increased demands upon it from students who are in training for missionary work and from outside extension work along medical, educational, and food lines.

#### Plans For The Future

THE expense of building and equipment has been so heavy this year that the Faculty plans to operate so far as possible without enlargement this coming season. However the new cafeteria floor already mentioned which cost approximately \$1,000 comes out of 1929 funds. At the Central Heating Plant it is necessary to replace a temporary bridge with something more substantial. A steel bridge has been arranged for that will cost another \$1,000.

With the growth of the institution the water situation demands attention. We have used the present water pumping plant for a good many years and soon some thing must be done with it in the way of a new plant or we must get water from some other source.

There has been organized near Madison a water company that is pumping from the river and furnishing clarified water to Madison and surrounding neighborhoods. This, the Lakewood Company, has made us a proposition for furnishing us with an abundant supply of clear water that will bring drinking water to every tap in the institution. This proposition is now before us.

THE financial report showed an operating expenditure of \$346,475.00 for the year, with an additional \$80,982.00 for buildings and equipment. The institution was the recipient from The Layman Foundation for building and equipment of the generous sum of \$67,677.00, and it spent from its own earnings for the purpose of improvements approximately \$13,000.00.



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Some idea of the amount of work furnished the student body by the different departments of the institution is indicated by the fact that they were credited \$90,000.00. With this they paid their board, room rent, and fees, and approximately \$5,000.00 was taken out in cash by those who more than made school expenses by work

It took 71 cars of coal to provide heat and light for the institution, costing approximately \$12,000.00.

Through its sanitariums and treatment rooms the institution's free medical work, or charity, amounted to approximately \$6,000.00.

In discussing the experiences of the year, Mrs. Druillard, who has been most closely associated with the work from the day the property was purchased, said, "Our hearts should be filled with praise and thanksgiving to God for His marvelous blessings. The work began in the most humble way under the direction of the Lord, and as the years have passed, nothing that God has promised has He failed to fulfill. No one is more conscious than we of the weaknesses and shortcomings in this work, but in spite of these God has honored the spirit of consecration on the part of the workers."

Among others who spoke, Brother M. F. Knox said, "I think the expansion of the work most remarkable. When we tried to operate the sanitarium on the Murfreesboro pike, we found what an impossible problem we were facing. At that time Madison Sanitarium was a very little place. It was operating with coal stoves in patients' rooms, kerosene lamps, and they got water from a well in the yard, while out on Murfreesboro pike we had steam heat, electric lights, and other modern conveniences, but could not keep the

place filled. I have watched with interest the growth of Madison. Its sanitarium buildings as remodeled are beautiful. Its future is bright. We are pleased with its progress and wish it success."

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FOR the last four weeks the number of influenza cases among the students has made rather serious inroads on the work. The student hospital has been overcrowded, but none of the cases have been serious. The rule is to report to a physician on the first indications of trouble, take eliminative treatment, eat liquid food, drink an abundance of water and fruit juices, and remain in bed for two days after temperature is normal.

EIGHTEEN months ago Brother Anton Williman and his wife came to Madison from Dallas, Texas, that Mrs. Williman might have medical attention for cancer. A portion of the time Sister Williman has been able to carry some work, but for weeks she has been in the hospital, and Sunday morning, the thirteenth, she passed away. She has been an intense sufferer, and friends would not call her back from the long sleep, if they could. She was an earnest Christian woman who for years spent much time in the distribution of religious literature. Brother Williman is a skilled workman in the Mechanical Arts Department, and will continue to make Madison his home.

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### Shop Talk

AN average of One Dollar a piece from 600 SURVEY readers will pay for the Mailing Machine we need in the Printing Department of the Madison School.

It is a pleasure to read letters from friends in response to this request for a little help.

"I read every word in the little paper as it comes week by week, and then pass it on to others," writes a teacher who is giving her life to the mountain people of Kentucky.

"Of course you need the Mailing Machine," writes a friend, "and we are all going to see that you have it."

If you are one of the 600 who has not yet responded, why not do so today?  
THE MADISON SURVEY. Madison, Tenn.



# The Madison Survey

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## This Week for Fountain Head Sanitarium

EVER since the fire of February 1928, the Fountain Head Sanitarium people have been struggling to rebuild. Help has come to them from various sources, and they have a splendid structure with capacity for about forty patients ready for the plaster. This group needs a boost to put the job across. When friends know the conditions, we are sure they will rally to the help of these people at Fountain Head.

Fountain Head is practically a child of Madison. The leaders in that work were at one time members of the school at Madison. The rural work at Fountain Head was one of the first efforts undertaken after Madison itself began operation. Madison, recognizing the value of the enterprise, has done all it can to help in this time of need. The Layman Foundation has been most generous. We feel confident that, at the present time, nothing better can be done than to appeal to the readers of the SURVEY, people who are interested in all good works.

We have watched the growth of this little center from the days of its infancy. It has been operated by a group of noble, self-sacrificing men and women who have gone without many comforts they might have enjoyed had they been working for themselves, but which were cheer-

fully relinquished in order to forward a philanthropic work of the highest type.

When their calamity came, people for forty miles around them responded nobly to their needs. Even merchants in Nashville have expressed their appreciation in a most substantial way, because these men had confidence in their work and wanted to see the sanitarium rebuilt.

We are glad to publish a brief story of the enterprise by Mr. Mulford. We can vouch for every word he says. He might have written more, but modesty would not permit him to do so. We are pleased to give the testimonies of others, the president of the Gallatin Chamber of Commerce, the president of the Portland Commercial Club, and others who voice the sentiments of the public.

It is necessary for Mr. Mulford to visit some of the friends of this work, and we trust this number of the SURVEY, which is devoted to the needs of Fountain Head Sanitarium, will appeal to all of you. In order to show faith and friendship, the student body and teachers at Madison recently subscribed \$200 to complete a room in the Sanitarium, putting in the plumbing and furniture, and we trust that in the near future the completion of the entire building and its furnishing may be assured.

## A Fitting Memorial

THE president of the Portland Commercial Club, Mr. H. L. W. Hill, of Portland, Tennessee, writes as follows under date of January 19, 1929:

"There is being erected at Fountain Head, Tennessee, Sumner County, a modern hospital and sanitarium on the historic site where the old institution was destroyed by fire last year. The same site has been selected for many reasons, among which some of the important are as follows:

"This location has the highest altitude of any point between Nashville, Tennessee, and Louisville, Kentucky, and the climate, of course, is ideal in every respect and practically free from disease.

"This institution is ideally located from a humanity standpoint, being situated in the center of one of the largest counties in the state, and one that is densely populated. This is the only institution of its kind in the county, and there are large, outlying districts that have no hospital or sanitarium. The institution is located on a state pike running north to Franklin, Kentucky, and is within two miles of the L. and N. Railway station at Fountain Head Post-office.

"This section is a vegetable and fruit producing community. The farms are small, and many of the people are not able to pay the rates in a city hospital and sanitarium, even should they desire to go to a city. With the present management, a large amount of humanitarian



work will be done, for these people never turn from or shirk duty.

"This institution will be a great help to physicians and surgeons in Sumner and surrounding counties, and it has their hearty support and cooperation. Nature is a wonderful healer in itself, and this institution has advantages over others of like character not fortunate enough to be located in a rural district. Those in charge of the sanitarium are prepared to give Battle Creek treatments and diet, and this, with the cooperation of good physicians and surgeons, enables them to do for suffering humanity a good that cannot be over-estimated.

"A visit to the sanitarium will convince any one that the institution will be a credit not only to Sumner county, but to the state of Tennessee. Portland, Tennessee, and community are proud of this institution, which we term a monument to suffering humanity."

### Fountain Head Sanitarium as Seen by a Gallatin Attorney

THE people of Gallatin, Tennessee, county-seat of Sumner County, in which Fountain Head is located, gave very substantial evidence of their respect for the sanitarium. Evidence of this is seen in the following paragraphs from the pen of Mr. J. T. Baskerville, well-known attorney of Gallatin:

"Much is being said, and something is being done, in the matter of conservation of our natural resources; but, the most vitally important conservation that can engage our attention now is the conservation of human life.

"Many forward-looking men and women are now engaged in promoting this much needed conservation; but our county, with a population of 27,000 persons, does not have a hospital of any kind. If the untiring efforts of that splendid group of people now at the head of the Fountain Head School and Health Retreat at Fountain Head, Tennessee, receive the aid to which they are justly entitled, and that cooperation which they deserve from our people, it will be only a few short months until they will have completed a splendid new hospital that will take care of about forty patients.

"About a year ago, these good people had the misfortune to have their hospital, the only one in the county, destroyed by fire. Realizing the great need of such an institution, they at once went to work to rebuild on a larger scale.

"This sanitarium is ideally located upon one of the highest and most healthful points in the county, or anywhere in the country, for that matter. It is away from the noise of the city, yet so accessible as to be within twenty-five minutes' drive from the county-seat over a good highway, and within five minutes from the railway station.

"I know of no institution for which there is greater need in this section of the state; I know of no institution that is in worthier hands; I know of no place where good-will and a dollar

will bring larger results in service and salvage,—the greatest salvage in the world, the salvage of afflicted humanity."

### Another Tribute to the Fountain Head Sanitarium

THE high tribute paid by Mr. Hill, president of the Portland Commercial Club and by Mr. Baskerville, attorney of Gallatin, is seconded by the Gallatin Chamber of Commerce in the words of its president, Mr. Edward Albright, who is editor of Sumner County News. Mr. Albright says:

"It gives me pleasure to say that the Fountain Head Sanitarium, located near Fountain Head, Tennessee, conducted by Mr. B. N. Mulford and others, is a very worthy institution and is doing an excellent work among the people of that section, and, in fact, for the public in general.

"The plant is up to date, and is well-equipped for the care of a reasonable number of people. The present operating wing is 54 feet in length and has a well-lighted operating room. This meets the need of many sufferers who have not been able to go to city hospitals for treatment. Those in charge of the sanitarium are capable and efficient. They are possessed of the highest integrity and are held in good esteem by the citizenship of this entire section. I feel sure that any and all contributions made to this institution will be properly applied and worthily administered."

### The Fountain Head Sanitarium Its History and Mission

FOR twenty-one years we have been located at Fountain Head. Each year we have had a good school with an enrollment running from twenty to seventy pupils. Some who are now grown men and women received practically all their education in our little hillside school. Other young men and women, who, for one reason or another, were unable to get into school at home, have been sent to us from considerable distances. Several states are represented in our present school family. During the years, there have been about fifty baptisms among the students.

When we took charge of the farm twenty-one years ago, we found the soil very much worn. In fact, all the cleared land on the place was what is known as "thrown-out field." It had been so depleted by improper handling that it did not pay to cultivate it, and so it was given up and left untilled. This same land is today in a high state of fertility, producing splendid crops of corn, wheat, oats, soy beans, clover, alfalfa, potatoes, sweet potatoes, and other crops adapted to this section. We have hundreds of fruit trees. It was only last year that Mr. West, who has led out all these years in the agricultural work of our institution, was appointed president of a new organization known as "The Highland Rim



Peach Growers' Association." The production of such luscious peaches on this old, worn-out farm had no small part to act in bringing about this organization. We have had a little part in the development of the strawberry industry, which has brought our district to, I think, the second place in the growing and shipping of this wonderful fruit.

But it has taken years of very hard work to do this. It took much study and experiment in those earlier years to get returns from the soil in sufficient amount to feed the family. To meet this situation, we purchased a saw- and planing-mill, and for five years the earnings from this mill aided very materially in keeping flour in the barrel.

### Beginning Medical Work

IT was about this time that we built the little sanitarium. We had felt the need of it for some time. Means to build came to us from an individual who is interested in the rural work, and we put up a small building in which to care for the sick. The capacity was ten or twelve patients. For fourteen years we carried on in this place. We found that the sanitarium was doing two things: It enabled us to reach and relieve many who were suffering, and it brought cash with which to purchase those things that could not be raised on the farm. Finally, the mill was sold, leaving Mr. West free for the agricultural work.

With nurse-help, and cooperation with the local physicians, we built quite a substantial sanitarium enterprise. Gradually, the building became too small. There was a demand for operating facilities. It was felt that we should enlarge. Arrangements were made to raise money for an addition to the original building, when, on the morning of February 2, not quite a year ago, fire destroyed the sanitarium building.

There was no doubt in the minds of our workers as to our duty at that time. The neighbors also begged us to rebuild. Men and women from towns about us urged the same thing. The commercial club of one of the towns and the chamber of commerce of another, gave over whole meetings for us to present our work, and voted their moral and financial support in a program to rebuild in a stronger and more substantial manner. Letters came from our own people from various parts of the country, expressing their hope that we might be able to do a stronger and better work as the result of the fire.

After studying the situation carefully, our board voted to rebuild. Mrs. Lida F. Scott and Dr. E. A. Sutherland, officers of The Layman Foundation, pledged certain support, which they have more than fulfilled. A substantial check came from the Rural School Fund. All of this was evidence to us that out of the ashes of fourteen years' labor there would come a furtherance, a strengthening, a stabilizing of the medical work in this place to an extent that none of us had dared to think.

To rise to the occasion, to give the word to go forward, meant a great deal to us. We knew the earning power of the institution was cut off for

at least a year. And yet the work of the school must not cease. We knew that we would have to appeal again to the kindness and generosity of our dear friends to carry through the program that is ahead of us.

We hope and trust and pray that many of those who read the story of the fire and our efforts to restore what was lost, and the encouragement already given by friends, will write us a word of cheer and enclose a gift as they are able to assist.

### Why Have Rural Sanitariums

WHEN asked to write a word in behalf of the effort to raise money to complete the new sanitarium building at Fountain Head, Eld. H. E. Lysinger of Nashville, president of the Tennessee River Conference, gave the following:

"I have labored in the Southern field for nearly five years, and I now understand as never before something of the sacrifices and struggles of many of our dear people who are striving to carry on the type of service that has been outlined by the servant of the Lord. The following instruction from the Spirit of Prophecy has a new meaning to me now:

"'Slowly but surely the wheel of Providence is turning. We know not how soon our Lord will say, "It is done." His coming is drawing nigh. Soon our opportunities for work will be forever past. Only a little while longer shall we be permitted to labor. My brethren, will you not strive with earnest effort to establish memorials for God throughout the Southern states? Churches should be raised up; houses of worship should be built; small schools and sanitariums should be established, and the publishing interests should be strengthened.

"The lines of work to be established in different places in the South will need men and women of wisdom and prayer, men and women who will carry the work forward from stage to stage soundly, intelligently,—toiling, praying, working economically, as laborers of God's appointment. The situation calls for personal, untiring, united effort. . . . Let not those become disheartened who have labored so earnestly to bring the work in the Southern field to its present state of advancement.'—Vol. VII. pp. 235, 236.

"Just such a memorial as outlined in the above quotation has been established at Fountain Head, Tennessee, and as I have associated with our fellow-workers there, meeting with them in church services, eating with them in the school dining-room, and visiting with the sick who have come there for treatment, I can say that I am very favorably impressed with this type of our work, which is being carried on at Fountain Head. It has opened up a great field of opportunity to many needy young people, and has led a whole community to see a real demonstration of practical Christianity.

"The new building at Fountain Head is a



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beautiful structure, a memorial that is in keeping with the grandest and most glorious movement in all the world. Surely, just at this time our brethren and sisters at Fountain Head need our prayers and our financial support."

### Planning for a Stronger Work

IT is a pleasure to add to what has already been said about the Fountain Head work and the building of a new sanitarium, the following splendid testimonial from the pen of Eld. N. S. Ashton, president of the Southern Union Conference. Elder Ashton writes:

"For many years I have been acquainted with the work that has been carried on at Fountain Head, Tenn., by Brother B. N. Mulford and his associates, and from my personal acquaintance with their work, I believe that they have accomplished much in the surrounding territory adjacent to the school and sanitarium which they have been operating there for many years. The people of the community and the countryside far and wide have appreciated the work that has been done and have great confidence in the brethren and sisters at Fountain Head and the work they are carrying forward.

"The recent fire which destroyed the sanitarium building entailed a heavy loss which was very hard to overcome. However, a new building is being completed, which will accommodate many more patients and be much more modernly equipped. There is no other institution of its kind for many, many miles in any direction. It therefore serves a large territory and has found favor with the outside public, and in this way our message is attracting the attention of many people.

"We hope that the brethren and sisters at Fountain Head will be able to complete their building and carry on in a stronger way than ever before."

### A Final Appeal

AFTER reading the fine things that have been said by business men of Gallatin and Portland, the rehearsal of the history of the place by Brother Mulford, and the strong endorsement given the work and workers at Fountain Head, we want to add just a final word of encouragement to any who may be able to assist financially this worthy enterprise.

As medical superintendent of the Madison Rural Sanitarium, I have opportunity from time to time to learn of the attitude of the medical profession toward the sanitarium at Fountain Head, as well as our rural sanitarium work in other places. Local friends have stood loyally by this enterprise. They have gone as far as they can in helping financially. Within the last few days, Portland people raised \$200 to finish and furnish a room in the new sanitarium to be known as the Portland Room. The Gallatin Chamber of Commerce has donated another \$200 to finish and furnish another room to be known as the Gallatin Room. Madison students and teachers will have another room in the new sanitarium.

To complete the building and furnish it for the reception of patients, the Fountain Head people must now go to friends at a distance. You to whom this appeal will come through the SURVEY, or by a personal visit from Brother Mulford, need have no fear about contributing. I can say with all sincerity that the cause is a most worthy one. The endorsement of Eld. N. S. Ashton, president of the Southern Union Conference, and Eld. H. E. Lysinger, president of the Tennessee River Conference, will relieve the last vestige of doubt, if any remains.

The faith, courage, and devotion of the Fountain Head workers should arouse a strong desire to assist this worthy enterprise. The fire was a misfortune, for which they were in no way to blame. The buildings were insured and the insurance money has been used in the reconstruction. They now need your help.

The new sanitarium will put the Fountain Head people in a position to serve not only their immediate neighborhood but a large territory beyond; and at the same time, it is their main support for a large family of students who are in preparation for Christian service.

E. A. Sutherland, M. D.

"The sick need to be brought into close touch with nature. An outdoor life amid natural surroundings would work wonders for many a helpless and almost hopeless invalid.

"The noise and excitement and confusion of the cities, their constrained and artificial life, are most wearisome and exhausting to the sick. The air, laden with smoke and dust, with poisonous gases, and with germs of disease, is a peril to life. The sick, for the most part shut within four walls, come almost to feel as if they were prisoners in their rooms. They look out on houses and pavements and hurrying crowds, with perhaps not even a glimpse of blue sky or sunshine of grass or flower or tree."

### Contributions for Fountain Head

LETTERS concerning the Fountain Head work, and contributions to assist in completing the new sanitarium building should be addressed to B. N. Mulford, Fountain Head Sanitarium, Fountain Head, Tennessee.



# The Madison Survey

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## Our Place Is On The Farm

DAVID, the sweet singer of Israel, describes the care which God has for growing crops in these familiar words found in the sixty-fifth Psalm:

"Thou visitest the earth, and waterest it:  
Thou greatly enrichest it with the river of God,  
which is full of water:

Thou preparest them corn,  
When thou hast so provided for it.

"Thou waterest the ridges thereof abundantly:  
Thou settlest the furrow 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 are covered over with corn;  
They shout for joy, they also sing."

AGRICULTURE, which is the oldest occupation in the world, is likewise the most sacred calling man has to do with. It brings man in closest touch with the Creator of the world, who speaks of the showers that water the fields as His special visitation to the earth. He talks of the harvests as the crown of His goodness. To the one whose ears are in tune with the Lord, the crops shout for joy, and the flocks rejoice in His mercies. The farmer who carries with him this spirit looks with a different eye upon the growing crops than does the man who, while walking through the fields, is counting the dollars.

Cain, an early descendant of Adam, chose to live in the cities. He found his pleasure there. But the descendants of Seth, who sought to follow the path marked out by the Lord, chose for themselves rural homes, and spent their days in the cultiva-

tion of the soil. Two classes of men are pictured by these two characters, and today we see the same struggle for supremacy on the part of those who chose the city and its principles of life as opposed by those who recognize the fundamental principles of rural life.

MEN everywhere deplore the flocking of our own population to the cities. It is a menace to the welfare of the entire nation. It comes as a result of the early teaching of our children. City-minded teachers and city-minded parents and city-minded preachers all have their responsibility for the present-day attitude toward the home on the farm. Most physicians of the land choose city life, and many of the farmers, as soon as opportunity presents itself, leave the farm for a home of greater ease in the city. They prefer to live in idleness in the city, eating to the full and dying early.

To what class of people should we look for reform in the matter of rural living? The great burden of the Catholics is to control the cities. The mission of the Salvation Army is to the downcast of the cities. To Seventh-day Adventists has been given a wealth of instruction on the value of rural life that should make them leaders in the rural-life problems. As illustrative of this, we read:

*Our sanitariums should be located in the country.* "The condition of things in the cities will grow more and more objectionable, and the influence of city surroundings will be acknowledged as unfavorable to the accomplishment of the work that our sanitariums should do. . . 'Out of the cities' is my message. Our physicians

From a chapel talk by Dr. Sutherland.



ought to have been wide awake on this point long ago."

*Every school should be on the land.* "Never can the proper education be given to the youth in this country, or any other country, unless they are separated a wide distance from the cities." —*Fundamentals of Christian Education.*

OUR literature abounds with instruction that we should withdraw from the cities and establish our schools, factories, publishing houses, and sanitariums in rural places. But a change of mental attitude on the subject is needed by many in this denomination before they can successfully carry out this teaching.

It was our privilege to be leaders in the world on matters of agriculture. Had our schools been true to the instruction as to location and subject matter in their courses, we might now have an army of scientifically educated men to place before the world as leaders. This type of training is a bulwark for the youth. It gives them a saner view of life and settles them in a way that no other type of education can do, while the education that many are getting at the present time presents to teachers in our educational institutions one of the most puzzling problems. By the exaltation of the city and city life, Satan hopes to deface everything that the Lord has made. It is a scheme to place the mind of man above the mind of the Lord and human standards above divine standards.

As Lot, sitting in the gates of Sodom, cried out against the iniquity of that city, so many of our own people weep over the conditions they meet in the education of their own children, the perverseness of the youth, and the lack of spirituality, and yet they themselves live in the midst of conditions that make for those perversities which they deplore.

WHY are we slow to move out in harmony with the instruction that is repeated to us times without number? Is it because rural life appears to offer hard work and we shrink from the effort? Is it that we lack a vision of the Lord's plan for His people?

"If ye know these things, happy are ye if ye do them." If we do not the things that we are told, the light that once shone

on our pathway becomes darkness, and how great is that darkness!

FOLLOWING are a few statements concerning agricultural work and the place it should occupy in our teaching program as given in "Fundamentals of Christian Education":

"An effort should be made to secure grounds away from the cities, where fruits and vegetables can be raised. Agriculture will open resources for self-support, and various other trades also could be learned. This real, earnest work calls for strength of intellect as well as of muscle."

"The working of the land will be a special blessing to the worker. There is great want of intelligent men to till the soil, who will be thorough."

"False witness has been borne in condemning land which, if properly worked, would yield rich returns."

"Farmers need far more intelligence in their work." "Let teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner."

"He who taught Adam and Eve in Eden how to tend the garden, would instruct men today. There is wisdom for him who holds the plow, and plants and sows the seed."

"Fathers and mothers who possess a piece of land and a comfortable home are kings and queens."

"Schools should be established for the purpose of obtaining not only a knowledge from books, but knowledge of practical industry. Men are needed in different communities to show the people how riches are to be obtained from the soil."

### An Agricultural Classic

THIS is the heading given by *The Progressive Farmer* to the following paragraphs from the pen of Dr. C. H. Lane, Chief of the Agricultural Educational Service of the Federal Board for Vocational Education. Dr. Lane says:

"The farm, the rural home, and the rural school together provide the opportunities and means of culture in forms which children and growing people can turn into power—power of action and of character.



"*Farming* is much more than moving soil, sowing grain, destroying weeds, and harvesting crops. It is taking care of part of the face of Mother Earth as a home for her children.

"*Making homes* is much more than building houses, and providing furniture, food, clothing, and shelter. It is creating a temple, not made with hands, as a place of culture for the highest in us; the rural home is a fine home for the soul.

"*Teaching and training the youth* is much more than instructing children in the arts of reading, writing, and reckoning, those flexible, useful tools of the intellect. It means caring for the health, the habits, and the standards of the pupils while watching and directing the development of their powers of body, mind, and spirit.

"The state can be made beautiful only by radiant homes whence youth will go forth from generation to generation to refine life by their characters, to exalt it by their ideals, and to improve its conditions by intelligent labor. To our rural youth I address this motto as embodying the true vocational spirit:—

'Learning to do,  
Doing to earn.  
Earning to live,  
Living to serve.'

### Community Singing And Other Forms of Recreation

THE committee which has been studying the subject of recreation for the school family outlined a program for the year. Mrs. Lida Scott, a member of that committee, gives the following report:

The recreation program includes for each quarter a faculty reception, community singing, a literary program, a hike or a march, two lectures, two departmental programs, a spelling match, a faculty-and-student reception, and a night with the Units.

The responsibility for these programs is placed on various faculty members. Last Saturday night was our first evening of community singing, which gave promise of great possibilities. We sang hymns, the Tennessee state song, and "Old Kentucky Home." We expect to learn other state songs and national hymns. Then we sang an original rendering of "Jingle Bells." The words were adapted to life at Madison and in the Units. We hope to develop other

songs expressing the spirit of workers in their various industrial departments and possibly to compile a song book of our own. There is quite an opportunity here for talent in English composition.

Mr. George B. McClure entered heartily into the leadership of the singing and gave instruction on proper breathing and tone production. Other thoughts were brought out regarding the inspiration and joy of cooperative singing, and the underlying principles of harmony, which may be applied to other activities, such as the ornamentation of the school grounds, and the furnishing of the sanitarium living-room, where the combination of color tones may sing its daily melody of cheer. Obedience to the laws of health, self-control in eating, and correct posture, have a decided bearing on voice development. The thought was brought out that all people have good voices—somewhere. Sometimes these voices are buried and have to be dug out of the rubbish of wrong habits of life.

Music is a symbol of the glorious harmony of a true Christian life. "Add to your faith: virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity," writes Peter. The original idea in this quotation of addition is that of the various instruments in an orchestra. Beginning with the stringed instruments, to the violins add the violas; to the violas, the violoncellos; to the violoncellos, the double basses and the harp; in the woodwind instruments, to the flutes add the piccolo or little flute; to the piccolos, the oboes, the English horn, the clarinets, the bassoons, the trombones, and the tuba; in the percussion instruments, to the xylophone add the celesta, the tambourine, the triangle, the cymbals, the bass drums, and the kettledrums. These instruments, then, each play their part in a wonderful symphony that is broadcast throughout the world. Under this figure, the Bible brings out the thought that God's people should develop Christian virtues so that they can play together under His leadership, His world-message being made attractive by its sweetness and harmony until it commands the heart's attention. After their work is done, these performers who have respect, consideration, and love for one another, learned in daily cooperation, will find the gates open to their triumphal entry into the harmonies of heaven.

### From Banner's Elk

THE SURVEY family has heard before of the work at Banner's Elk, over in the mountains of North Carolina. From Mrs. Charles Taylor, a member of the working force there, comes the following:

As I look from my kitchen window this morning out upon a circle of mountains that seem to shut in this little valley from the world without, my heart goes out to the life hidden away in the fastnesses of these mountains.



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Only last week as I was busy over the wash-  
tub on the back porch, I looked up to see five  
women coming single file up the path. After hesi-  
tating a few minutes, they told me they were in  
need of coats. They had come to see if we had  
any more. But as I had given away all that had  
been sent by friends, and all except one of my  
own, I had to send them away with a promise  
that I would save one for each of them as soon  
as we received more.

The needs of these people are real ones. Most  
of them have large families with no means of  
support beyond a few acres of rocky, hillside  
land. One mother told me that her fifteen-year-  
old daughter could come to school until cold  
weather set in, but then she must stop for lack  
of warm clothing. Cold weather is here and the  
little girl is no longer coming to school. One  
young woman, mother of six children, told me  
that she had had no coat for the past three  
years.

These are but a few of many incidents that  
I might relate. We thank SURVEY readers who  
have already sent boxes of clothing, and those  
who are preparing to send more. These gifts are  
a real blessing to the school. Instead of giving  
the clothing outright, we sell it for a small sum.  
This makes them feel more free and independent  
to come for clothing, and it is a little help to the  
school. In the sale we had before Thanksgiving  
we realized \$21.80. This was used to buy other  
clothing for mothers and children of Beech  
Mountain Academy.

As soon as more clothing comes, we will have  
another sale, the proceeds of which will apply  
on a farm wagon which is greatly needed. We  
have been trying to get along with a home-made  
sled for the past year and a half. The wagon  
will cost \$39.00. We feel sure of this amount  
if a few more boxes come from friends at a  
distance. Our freight address is Elk Park, North  
Carolina. Every package or box containing  
freight should be so labeled.

We need about \$25.00 worth of clover seed,  
and \$20.00 each for oat and vetch seed for early  
spring planting. Perhaps some reader will be in-  
terested in sending a cash donation for these  
needs.

Dear readers, we appreciate what you have  
done for us in this little corner of the great  
vineyard. Our courage is strengthened as we  
look forward in faith, and we trust in your  
continued interest and liberality.

**Items of News**

**A**BOUT the middle of January when  
the Society of Entomologists, the Bee-  
keepers Association, and other agricul-  
tural interests were holding their annual  
meeting in Nashville, Professor G. M.  
Bentley, entomologist of the state univer-  
sity, Knoxville, spent a few hours at Mad-  
ison and gave the family an interesting  
talk at the evening chapel hour. Prof.  
Bentley has given valuable assistance to  
the school at various times when insect  
pests or other plant troubles were puzzling  
the men in the agricultural department.  
He is a keen lover of nature and his lec-  
tures are an inspiration to the rural-  
minded.

**A** LETTER from Mrs. Neil Martin of  
El Reposo Sanitarium, located at  
Florence, Alabama, states that they have  
their little institution full of patients this  
winter, and that their group of workers is  
courageous and happy.

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**Shop Talk**

**L**AST week we gave way to the call for  
help at Fountain Head. But here we  
are again in the interests of the Mailing  
Machine for the Printing Department.  
Friends are helping, and this is the way  
they write:

"Of course you need the Mailing Ma-  
chine, and we are all going to see that you  
have it." This is a message from Missouri.

Speaking of the SURVEY, a physician in  
Ohio says, "We appreciate its pointed,  
helpful messages."

A friend in the South writes, "One  
dollar seems so little. Hope every one will  
respond so you will have the Mailing Ma-  
chine right away."

"I just love the little paper."

"Next to the *Review and Herald*, we  
enjoy the little *Survey*."

"Best wishes for your fine work."

"I am glad for the weekly visit of this  
truth-filled sheet."

These are snatches from letters sent  
along with the dollar or more that friends  
are kind enough to contribute to the \$600  
asked for to cover the price of the Mailing  
Machine. If you can give us a boost, ad-  
dress, THE MADISON SURVEY, Madison,  
Tennessee.



# The Madison Survey

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## What Is Needed In The Mission Field

THE nineteenth of January Eld. Walter Straw of Berrien Springs, Michigan, who was visiting Madison, addressed the family at the Sabbath morning service hour. He spoke also at other times during

his stay, basing his instruction on ten years' experiences as a missionary in the Congo region of Africa. Such talks on the needs of the mission field recall the instruction given us that our schools are to teach agriculture, cooking, housebuilding, and other practical things, that by these means they may the better give the Gospel in foreign lands. In part Elder Straw said:

IN the twenty-sixth chapter of the book of Acts we read the story of Paul's conversion as given by him when called before King Agrippa. He tells of his zeal for the faith of his fathers, as he understood it, and of his persecution of the followers of Jesus. He tells of his trip to Damascus with papers from the chief priests giving him authority to arrest any there whom he might find of this new fath.

On the way, suddenly there shone about him a light from heaven, "above the brightness of the sun," although it was

midday, and Paul and his traveling companions were stricken to the ground. A voice was heard saying, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks."

Paul asked, "Who art thou, Lord?" And the answer came, "I am Jesus whom thou persecutest."

The voice continued, "But rise and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee." Then Paul continued, in his confession before Agrippa, "Whereupon, O King Agrippa, I was not disobedient unto the

### Means For An All-Round Education

HAD the money which our larger schools have used in expensive buildings been invested in procuring land where students could receive a proper education, so large a number of students would not now be struggling under the weight of increasing debt, and the work of these institutions would be in a more prosperous condition. Had this course been followed, there would have been some grumbling from students, and many objections would have been raised by parents; but the students would have secured an all-round education, which would have prepared them, not only for practical work in various trades, but for a place on the Lord's farm in the earth made new.

—*Industrial Reform.*

heavenly vision."

If we had a hundred fifty men today like the Apostle Paul, the Gospel would soon be carried to the ends of the earth. It is not money that is needed so much as it is men—men like Paul, men who are not disobedient to the heavenly vision. To a great degree Paul laid down the principles and doctrines that shaped the early Christian church. Half the books of the New Testament were written by Paul, the



man who was obedient to the heavenly vision.

**I**N the health message, God has given us a heavenly vision. Had we as a people been true to this vision, we might today be leaders of the world in health matters. But the fact of the matter is that we have stepped aside, and some men of the world, more zealous than we for these principles of truth, are advocating what we are silent upon, and they are looked to as leaders in the health message.

In Africa we find that the health work opens doors for our missions. I remember traveling with one of our missionaries in a section of the country where we had been unable to enter with the mission work. The wife of a chief came to this missionary for medical attention. Her teeth were giving trouble. After prayer this missionary extracted some of her teeth and treated her mouth.

Later this chief said to our people, "You saved the life of my wife. We want you to establish a mission among us."

**W**E have been given another heavenly vision in the message of Christian education. Years ago we were told that our schools should be located on the land and away from large cities. We were instructed to give agriculture a large place in our teaching, and to teach many other practical things.

Where are our schools? Many of them today are making an effort to get on the land at great cost; but it is after the world at large is awake to the need of the practical in education, and after many educators are stressing the principles of agriculture and other practical phases of education in the schools of the country.

You at Madison have wonderful advantages from an educational standpoint. You have a chance to let God work with you and a company of godly teachers. We had experiences in the Congo region of Africa that indicate the value of the practical education in that far-off region.

We wanted to start a work in the Congo region, but we met objections from some of the leading government men. One day while talking with a prominent official, I hung up a map showing our mission work all over the world. I described the work in some of our African mission stations

where the natives were taught to build their own houses, to till the soil, make their own furniture, and even to make their own plows. I told him the program for the mission students to work seven hours each day and to learn to do these practical things.

When I finished, this official said, "Gentlemen, where do you wish to go?" He then opened the field to us, writing a letter of introduction to other government officials which made it possible for us to start mission work in that territory. The officials were anxious for such teaching to be given the natives.

In another part of Africa a government official visited one of our mission stations. He found native boys studying agriculture. He found the girls learning to do housework and many other practical things. He was pleased, and as a result the government appropriated a large sum of money to help that work. In some sections the government gives a pound for each student in the school, and another pound for each student enrolled in an industrial class. The government offers to pay the salary of a teacher who is qualified in the science of agriculture. Practical education is the thing that counts.

**I**T may be that from this school God will call men to work in Africa. We have found that some of our best men are those who have had experience in our own Southland. Here you have some problems similar to problems that confront us in Africa. The color line is a puzzling one in Africa. There is stronger prejudice in Africa over the color question than you find in the United States. Some who go as missionaries are unwise in their dealings with this problem. Some spoil the natives, while others go to the other extreme and treat them like cattle.

This reminds us of instruction given us as educators in the home land for the preparation of workers for other fields. In Volume VI, pp. 176-179 we find such statements as these:

"Because difficulties arise, we are not to drop the industries that have been taken hold of as branches of education. While attending school, the youth should have an opportunity for learning the use of tools. . . . Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A,



B, and C of the education given in our schools. This is the very first work that should be entered upon. . . . Culture on all these points will make our youth useful in carrying the truth to foreign countries."

### Madison From A Student Standpoint

A YOUNG man who is casting about to find a school in which to train for Christian service, has had some correspondence with Madison. Wanting to know more about the inner workings of the institution than he was able to glean from the calendar, he wrote: "This evening I received another copy of THE SURVEY, and in one article I found your name. I notice that you are Danish born, but that you have spent most of your life in this country. This is my lot, so you see I have picked you as a student to whom to write."

While the name chosen happened not to be that of a student, yet that letter was passed on to a student who cheerfully gave the information sought. Since this is not a solitary case, we are giving that student's answer. It may help some other young man. This letter, written by a young man who came South from the state of Michigan, reads:

I was asked this morning if I would give you my honest opinion of Madison from the viewpoint of a student. I shall do this to the best of my ability.

I came here two years ago last fall as an academy graduate, to take the agricultural course. In about another month I expect to leave this place. I feel that the principles and methods that I have learned are of inestimable value to me. While here, I have received a new vision of ways in which this work may be carried to completion.

A person coming here may get as good training for service in the closing work as can be received in any place. A person may come here and go wrong. In either case, the institution is only in a very small degree responsible. The greatest influencing factor is his own aim in life. The contact which he maintains with his Master in order to ever maintain in his mind the vision of his work.

Influences for both good and bad may be found in every institution. But what an individual makes of himself is not dependent on his environment, but on the way in which he relates himself to his environment. In this school are some who, in the near future, will make valuable workers in the cause on account of what they have received here. There are others who, in the near future, will undoubtedly be instruments

in Satan's hands to hinder the work. Both are under exactly the same influences. The difference is in the way in which they relate themselves to the influences. It is due to their connection, or lack of connection, with their Savior.

I do not feel to recommend this place to the average student under eighteen years of age. It is for the training of more developed people. The average student of sixteen does not yet have a vision of his life work. Such are not encouraged to come here. No one would think of going to a normal school until he knew whether he wanted to be a teacher, farmer, or engineer. Likewise before coming here, one should know what he wants, and should know that he can get it here.

In this case, I have felt it wise to speak in rather general terms, as I do not know how far along you are in your education, your age, or what particular phase of the work you want to enter.

This school does not offer a regular ministerial course. It does, however, offer courses in agriculture, pre-medical, nurses, food lines, and so forth.

I hope the Lord will direct you in your choice and decision.

Your friend,

A NOTHER young man, a member of the pre-medical class, wrote this inquiring brother in fewer words, but right to the point. This young man says:

After being here over a year I am glad to tell you that one can get a wonderful training at Madison. If the ideas advocated and demonstrated here were carried out in the mission fields, I believe this work would be finished quickly. While everything is not ideal—we never will find things ideal on this earth—still I believe that the earnest Christian students here are the most contented group of young people to be found anywhere.

Hoping you decide to come down and that we shall see you soon, I remain

Your brother in Christ,

### Advertising The Agricultural Work

A NUMBER of Goodlettsville High School students visited Madison recently, and as a result several articles appeared in the *Nashville Banner*. From one we quote:

"The Goodlettsville High School department of vocational education is taking an active part in the agricultural short-course classes being put on in the Madison-Goodlettsville district, under the auspices of the Nashville Agricultural and Normal Institute. The farmers from Goodlettsville, Neely's Bend, and outlying districts are cordially invited to take advantage of these classes. These community classes will extend over a period of fifteen days, five days in the



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week from 2:00 to 3:30 each day. Practical  
classes in gardening, field crops, animal hus-  
bandry and horticulture will be given. The fol-  
lowing instructors will be available and take  
part: J. E. Moss, director of vocational agri-  
culture of Davidson county; Dr. E. A. Suther-  
land, Madison, Tenn.; J. E. Sutherland; A. J.  
Wheeler; Cyrus Kendall; and C. F. Alden. Field  
trips will be taken to reliable poultry plants and  
dairy farms, with practical demonstrations in  
orchard pruning, field work, and animal judging.  
A number of farmers living at a distance have  
expressed their desire to be present and be mem-  
bers of one or more of these classes. The voca-  
tional students of the Goodlettsville High  
school and the Agricultural Institute are also  
being welcomed to these classes."

Another item reads:

"The department of vocational education at  
the Goodlettsville High school has been very  
busily engaged for a number of days assisting  
in an agricultural institute held in Neely's Bend  
community, under the auspices of the Nashville  
Agricultural and Normal Institute at Madison,  
Tenn. This institute has been conducted in the  
nature of an evening class in vocational agri-  
culture and has aroused a great deal of interest  
and enthusiasm in the community and the school.  
Assisting the local agricultural men were Mr.  
Horn of Coleman Brown, and J. E. Moss,  
county supervisor of vocational agriculture. Dr.  
E. A. Sutherland, president of the Nashville  
Agricultural and Normal Institute, assisted  
during the meetings and gave some very inspi-  
rational talks as well."

ANOTHER high school student at Good-  
lettsville, Miss Virginia Courtenay, writes:  
"The horticulture class of the Goodlettsville  
High School, numbering thirty-six, under the  
direction of C. F. Alden, teacher of agriculture  
of the school, and J. E. Moss, county supervisor  
of vocational agriculture for Davidson county,  
spent a very profitable time in the vineyard of  
the Nashville Agricultural and Normal Institute,  
located at Madison., Tuesday.

"This vineyard is one of the best in the state  
of Tennessee, and exemplifies the best methods  
in trellising, cultivation, pruning and spraying,  
and it also has a beautiful cover crop on this  
time of year. This vineyard is especially noted  
for the great number of varieties, among the  
most prominent being the Niagara, Moore's  
Early, Concord, Worden, Catawba, Delaware,  
Lutie, and Green Mountain.

"The students of G. H. S. obtained a great  
many cuttings for purposes of propagation. The  
class appreciated this opportunity very much, as  
about twenty-six of the class are carrying vine-  
yard projects during the coming year. Modern  
tools for the cultivation of the vineyard were on  
display, and altogether, the field trip was one of  
the most profitable which the class has spent  
during the present year. The class appreciated  
very much the presence of Mr. Moss on the  
trip."

TWENTY-FIVE years ago when Madi-  
son began to build an institution for  
the development of the mind, the hand, and  
the soul, manual education was often re-  
ferred to as "hoe-handle education." Some  
called it "milk-stool education." Today,  
manual training is receiving due con-  
sideration by all educators who are up  
with the times.

It is an inspiration to have students  
from a neighboring school visit our plant  
and look over the industrial activities of  
the institution. It encourages our teachers  
and students to put the right estimate on  
practical enterprises, such as gardening,  
poultry raising, vine-dressing, and so  
forth. Our Seventh-day Adventist schools  
should stand at the head of an all-round  
educational program that includes a well-  
balanced training department.

### Between You And Me

THE first of February \$200 had been  
received on the Mailing Machine.  
This is one-third the amount necessary.  
We asked for \$600. Some of you have  
said we are to have it, and it is coming,  
though rather slowly. A hearty thank-you  
to all who have so kindly responded. Some  
friends write us:

"We watch for its coming each week."

"The little paper is so much worth  
while."

"I read ever article and pass them on to  
others."

"I can't begin to tell how all the family  
love the SURVEY."

"I sure do enjoy it."

"You should have no trouble getting  
the \$600."

Please send your contributions to THE  
MADISON SURVEY, Madison, Tennessee.



# The Madison Survey

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## Agriculture A Symbol Of Heart Conversion

WHEN at Madison at different times I have heard a good deal about agriculture and the proper tilling of the soil. I am always interested in these agricultural topics," said Eld. H. E. Lysinger, of Nashville, who spoke at the Sabbath morning service hour the second of February. His text is found in 1 Cor. 3:9. "Ye are God's husbandry, ye are God's building." In part he said:

"Ye are God's husbandry"; God's tilled land; God's cultivated field. The husbandman is the master of a household, a tiller of the soil, but in his figure of speech the Apostle Paul is speaking of the soil of men's hearts,—this bit of soil right here in my body. Paul is speaking of a spiritual husbandry, but his meaning is clearer as one studies the tilling of the earth, the duties of the every-day farmer.

"We readily discern the difference between the plot of ground that has been tilled and a plot that has been allowed to lie uncultivated. The lot that has been tilled and cultivated and watered yields a reward in the form of fruit, while the untilled lot bears thorns and weeds.

"Isaiah tells us that when we are right with the Lord, when the Lord is a continual guide, 'Thou shalt be like a watered garden.' Now a garden is not an accident. It is the result of attention, of conscientious care. I love a garden. I pride myself on

having one of the best back-yard gardens in the community in which I live. But I find that I do not get results without giving time and care. Almost anyone can have a good garden who will give it the proper care and time. Water and sunshine and good care will make a good garden anywhere.

"And so in our own lives I find that the fruits of the Spirit, of which Paul writes, —love, joy, peace, and so on,—do not come by accident. These fruits do not come by

chance, but by very constant care and much patience.

NO one expects the harvest at once in heart cultivation or in earth tilling. In our lives we must discipline and refine the heart before the fruit appears. In 'Christ's Object Lessons', we read, 'The garden of the heart must be cultivated. The soil must be broken up by deep repentance for sin. Poisonous, Satanic plants must be uprooted. The soil once overgrown, by thorns can be reclaimed only by diligent labor. . . . The Lord bids us by His prophet, "Break up your fallow ground, and sow not among thorns."

"The Bible also speaks of sowing the seed in the heart, and before seed-sowing, tells us to break up the fallow ground. While studying the science of agriculture out here on the farm, we must remember that the most valuable lessons apply to the

### Nature Teaches

CHRIST has linked His teaching, not only with the day of rest, but with the week of toil. He has wisdom for him who drives the plow and sows the seed. In the plowing and sowing, the tilling and reaping, He teaches us to see an illustration of His work of grace in the heart.

—*Christ's Object Lessons.*



soil of the human heart. If we fail to learn these lessons, the agriculture on the farm will be of no avail. It is by the utmost diligence that the evil tendencies of the heart are to be overcome.

ANY of you who have had to do with the raising of plants know the value of the dew of the early morning. Vegetation may have wilted under the scorching heat of the day, but everything is refreshed by the dew. The Lord uses this natural process to explain the effects of His Spirit on the human heart. Through the prophet Hosea, He says, 'I will be as the dew unto Israel. He shall grow as the lily, and cast forth his roots as Lebanon.' Again, 'They that dwell under His shadow. . . shall revive as the corn, and grow as the vine.'

"The reason we have so little fruit in our garden is because we give that garden so little care; or we dwell apart from the source of the dew and the rain.

"Have you ever watched your growing plants with the greatest care, peering about for every weed, and congratulating yourself that the ground was thoroughly clean? And then have you seen, some morning, a rank weed growing beside the potato plant rearing its head above the potato, taller even than the cultivated plant? Probably that weed was there all the time, but it was so like the potato plant that it escaped your eye.

"I have seen that same thing in the lives of men. A little weed of hate springs up almost unnoticed. There is harbored a feeling of revenge against somebody. Evil surmising comes in. All these are Satanic plants that must be rooted out. It is not enough to cut them off; they must be rooted out completely or they will crowd out the good plants. The fruits of the Spirit develop only as we thoroughly till the garden. 'Ye are God's tilled land'—not a neglected lot filled with Satanic weeds.

I HAVE seen up on the mountain side, near the edge of the timber line, a twisted and warped tree. It bore no fruit; it was practically a useless thing. Then I have seen that same species of tree in the rich soil of the valley, and there, it was a thing of beauty and of use. With trees and with men, it makes a difference what

the atmosphere, what the environment is, in which we grow our gardens.

"The atmosphere in the world today is not conducive to spiritual growth. It takes the greatest care to produce the fruits of the Spirit. When Christ first comes into the heart by conversion, the heart is mellow and tender, and we speak of the experience as the first love. But unless the greatest care is given to the young plants, another spirit comes in and we say, They have lost that first love. Joel explains the situation in the words:

"'Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished.' The church of the living God is in great peril today. The world needs us with all the fruit we can bear for the Master. The world knows us by the fruit we bear.

"'What are the members of the church doing, that they should be designated "laborers together with God"? . . . Where do we see the members of the church absorbed in religious themes, self-surrendered to the will of God? Where do we see Christians feeling their responsibility to make the church prosperous, a wide-awake, light-giving people? Where are those who do not stint or measure their loving labor for the Master? Our Redeemer is to see of the travail of His soul, and be satisfied; how is it with those who profess to be His followers? Will they be satisfied when they see the fruit of their labors?

"'Whatever their occupation,—whether they were farmers, mechanics, teachers, or pastors,—if they had wholly consecrated themselves to God, they would have become efficient workers for the heavenly Master.'—Vol. VI, p. 423

THE first story in the Bible concerns a garden. It was God's will that man might always live in that garden and that the whole earth should be filled with similar gardens. Everything was lovely until the entrance of Satan, and man lost his garden. That garden was taken from the earth, and ever since, man has had to use different methods of farming. Christ went forth a sower. The natural seed which we cast in the ground is typical of the seed. He sows in the human heart, that, properly cultivated, will bring man back to the original garden.

"It is the aim of the true Christian to so fashion his life that it is fruitful, productive. It is our business to so water and till the garden that it brings forth a harvest of fruit for the Kingdom. The Lord had a view of a world of gardens prepar-



ing men for His kingdom. Abraham was called out of the world in his day to sow for the kingdom of God. Paul was called out as a husbandman for the Master. In each case, old associations had to be broken. In toil and tears and sacrifice was the seed sown. Like Abraham and Paul, we have our place to fill. We are to seek out new fields for our activities.

"We are told in Volume IX that many in our larger churches should be transplanted to needy sections as trees are transplanted from the nursery to ground where they can expand, grow, and fulfil their mission in the world. Hundreds who are hovering about our large city churches would do much better work, and grow stronger themselves, if transplanted to some needy field.

"If we are to share with Christ in the final triumph of truth, we must share with Him in the seed-sowing, in the tilling, and in the harvesting here on earth."

### Rural Life Program

THE agricultural short-course closed February 8. On Saturday night, Feb. 9, the class gave a rural life program.

After two or three numbers by the orchestra, a class of twenty young men sang several songs full of the spirit of agriculture and project work. The following verses, sung to the tune of "Swanee River," show the spirit of the young men:

"Way down upon the farm they found me,  
I'm glad they did;  
For since I've entered project ag. work,  
I'm sure some happy 'kid'.

#### Chorus

"All the world seems glad and cheery,  
Everywhere I go;  
And all because of project ag. work,  
Oh! how I love it so."

THE subject of the evening was introduced by Dr. Sutherland with a description of the "new type" of farmer which the world very much needs. God's work is calling for a farmer that will represent Bible truth by his methods of work and habits of living. We find farmers in many places who are careless in their manner of dress. They are untidy and have but little respect for cleanliness and sanitation. In many localities we find the chickens running into the house. The cattle have the run of the yard. The farmer

comes from the barns and lounges about the house in clothing full of odors unpleasant to the senses.

Many farm houses are without screens, and flies and mosquitoes have free access to the inmates. Wives have been known to stand by the table during meals to shoo flies from the table while the family eats. The house and other farm buildings are unpainted. There is no lawn with flowers or shrubs to beautify the surroundings.

THE new type of farmer will seek to make the surroundings "object lessons teaching the ways of improvement, and appealing to the people for reform, so that taste and industry may take the place of coarseness, uncleanness, disorder, ignorance and sin."

With the new type of farmer we will not see unpainted houses, blackened ceilings, unattractive surroundings, and unsanitary conditions. The new farmer will transform the desert or unattractive places, making them like the garden of Eden. Tools and machinery will be kept under cover when not in use. The farmer will be clean in person and dress.

Farming is the greatest of all professions. What could the doctor, the nurse, or the mechanic do without the products of the soil? The farmer produces the fruits, vegetables, and other produce necessary for proper feeding and restoration of the sick. Of all people, the farmer works in closest cooperation with the great Creator.

Several members of the class then gave five-minute talks, telling of the benefit received from the short course. Expressions like the following were heard from a number:

"I have found out how little I knew about the subject of agriculture."

"I did not enter the class willingly, but because it seemed to be the only one open for me at that period. I am glad that I was directed into it. The short course has given me a vision of agriculture and the opportunities before us in this line."

A SHORT talk was given by Professor Joe Sutherland on the opportunities for Seventh-day Adventists in agriculture. Three lines of work are open to laymen. These are agriculture, teaching, and medical work. These three lines offer opportunities for laymen to work, keep the Sab-



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**THE MADISON SURVEY**


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bath, and do missionary work. Of these three, agriculture offers the greatest opportunities. If you do not see it in this way, take the next agricultural short course. This is a line of work we hope to continue. This short course will be followed by others.

Professor A. J. Wheeler expressed his pride in the group of young men taking this short course. These young men have signed up for projects in the garden, fruit, farm, and poultry departments. Each project will have a sign, describing the project and giving the name of the one carrying it. The young men will be furnished land and necessary seed and fertilizer. They will rent the teams and tools from the school, and harvest and market the crops, giving the school a share of the crop to cover rent, etc.

A call was made for young women desiring classes in home economics and projects in this work. Thirty young women responded, and these with all of the agricultural boys sang the following song in closing.

**Boys' And Girls' Clubs For Me**  
 (Tune: "Smiles")

There are boys who take to banking,  
 There are boys who like the law,  
 There are boys who think the busy doctor  
 Is the one whose life has not a flaw.  
 There are boys who strive to make big  
 fortunes,  
 But for us you need not feel alarm,  
 For the boys whom we want in the future,  
 Are the boys on the good old farm.  
 There are girls who thing the city  
 Is the only place to go,  
 There are girls who do not care for  
 cooking,  
 Or who have no time to knit or sew.  
 There are girls who think the joy of living  
 Is an auto or a dress so fine,

But the girls whom we want in future  
 Are the girls with the Home-Ec sign.

There are clubs for girls in sewing,  
 There are clubs in canning, too,  
 There are clubs that teach us to feed  
 poultry,

As the best of poultry breeders do.  
 There are clubs for raising corn and taters,  
 Feeding pigs, or calves or sheep so fine;  
 All these clubs make us better farmers,  
 Are the clubs of the project line.

There are clubs to spend your money,  
 There are clubs to join for fun,  
 There are clubs to chase along the cattle,  
 Or with clubs sometimes a game is won;  
 There are clubs we often swing for dumb  
 bells,

There are clubs that father took to me,  
 But of all the clubs that you could mention  
 Are the Boys' and Girls' Clubs for me.

---

**T**HE Food Committee has increased at-  
 tendance and interest in their regular  
 bi-monthly meetings by practical demon-  
 stration of the recipes exchanged. The ex-  
 hibit for the coming Tuesday night is in  
 the hands of Mr. Ewashuck who will dem-  
 onstrate whole wheat baking of gems, buns,  
 and bread. Mrs. C. R. Starr will demon-  
 strate the quick cooking of red Egyptian  
 lentils—the kind for which Esau sold his  
 birthright.

---

**In The Print Shop**

**W**E are still after the \$600 for a Mail-  
 ing Machine, and friends continue to  
 encourage us that it will soon be possible  
 to make the purchase. From all corners  
 of the country come messages. One man  
 writes,

"I'm not a church man, but I like to  
 read your message."

From another quarter comes the word,  
 "*The Survey* is a joy and an inspiration to  
 me."

"Especially here in the cold North,"  
 writes one, "we like to hear of the activi-  
 ties down south in Dixie."

"I always find something good in the  
 little paper."

Every dollar places us that much nearer  
 our goal of \$600. Every gift is appreci-  
 ated. Please address,

THE MADISON SURVEY, Madison, Tenn.



# The Madison Survey

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## The Cooperative Work And Study Plan

AT the annual meeting of the Association of American Medical Colleges, held in Indianapolis, Ind., Dr. Newton Evans, of the College of Medical Evangelists, reported on the cooperative plan of education adopted six years ago at Loma Linda, and carried forward since then in the first two years of the medical course in that institution. Dr. Evans' paper appears in *The Medical Evangelist* of January 3.

Friends of the Loma Linda medical school have watched with a great deal of interest the application of this principle of cooperative work and study in the education of physicians. The experiment has been under observation by men in all parts of the country, and it is a significant fact that Dr. Evans had the privilege of presenting the subject to the Association of Medical Colleges.

I well remember the time, some seven years ago, when Dr. Evans asked me to give him the results of the cooperative system as applied to our program at Madison. Then it was my privilege, in company with Dr. Evans, Dr. Magan, Prof. Frederick Griggs, and others, to visit the University of Cincinnati and Antioch College, where

From a chapel talk by Dr. Sutherland.

the cooperative scheme of education was already in operation. After that visit, Drs. Evans and Magan returned to the Pacific Coast with a firm conviction that the plan was applicable to the College of Medical Evangelists. For the past six years its feasibility has been demonstrated.

IT was explained to the Association of Medical Colleges by Dr. Evans that many educators and physicians have had their attention called to this method of operation by the school at Loma Linda. Medical students of Loma Linda are carrying a line of practical work

in thirty-three hospitals, seven sanitariums, in seventeen physicians' offices in Los Angeles and Southern California, and in twenty-two clinical and X-ray laboratories. The plan is recognized as a great pedagogical principle that should be introduced in many other schools.

Speaking of the institutions that make use of the services of medical students, Dr. Evans told the Association of Medical Colleges: "It is our experience that, from the standpoint of the hospitals and physicians who employ students, their service proves so satisfactory that they cannot be dispensed with."

### Keep Students In Touch With Real Life

IN preparation for a life of service, youth are sent to school to acquire knowledge by the study of books. Cut off from the responsibilities of everyday life, they become absorbed in study and lose sight of its purpose. Upon graduation, thousands find themselves out of touch with life. They have so long dealt with the abstract and theoretical that when the whole being must be aroused to meet the sharp contests of real life, they are unprepared.

—Education.



A canvass of the situation was taken from the students themselves, and Dr. Evans reported that every student testified that the advantages of the cooperative plan outweigh any disadvantages. Ninety-two per cent of the students reported that the program of alternate work and class-room studies increases their interest in the studies. On this matter, students were reported as saying:

"Stimulated interest in clinical subjects."

"Gave me a broad view of the medical field."

"It made the school work easier to swallow."

**I**N regard to the student's conception of medical practice, Dr. Evans quoted students as saying:

"On the whole, the student comes to know and is trained in practical medicine much sooner and more effectively."

"It taught me how to get along with people."

"Contact with leading physicians and observing their methods was a great benefit."

"I learned to associate with patients and to do the things that doctors and interns do."

"I understand many practical things about the care of patients that I would not otherwise know."

"It cured me of timidity and gave me self-confidence."

Physicians and superintendents of hospitals have testified to the value of the plan as worked out in their institutions. The superintendent of one hospital reported: "There is a marked contrast between the kind of service obtained from cooperative medical students and the average orderlies."

Speaking of interns who had been students on the cooperative plan, the chief medical resident in a large public hospital stated that students who have been trained in contact with patients, nurses, and other members of the hospital family, must have learned the secret of success in institutional work—that the most valuable people in any organization are those who can get along smoothly with those with whom they work.

In regard to the operation of the plan at Loma Linda, Dr. Evans stated: "Students who cannot give satisfactory service are not retained in the medical course."

**M**ADISON has worked on the cooperative plan for a number of years, and the experience of teachers and students in this institution verifies the statements made by Dr. Evans to the Medical Association. Students at Madison have the wonderful

advantage of a real part in the conduct of the institution. In our institution the program is so arranged that the various departments are operated with student labor. It would be impossible to conduct the school as we do without the students.

Here, as at Loma Linda, students are doing real things while pursuing their studies. The student who takes little or no interest in the conduct of the institution soon drops out of school. It is not profitable to the student, or to the institution, to carry a student who is not interested in the cooperative plan. The experience which a student gains as he aids in maintaining the institution is often as valuable as his technical education. It is one important factor in the training of men for the mission field. It makes of him a producer rather than a consumer. It gives him standing room wherever he may go. Likewise, the cooperative plan enables a student to earn expenses while he is in training.

We are thankful that this plan, which has meant so much to Madison and to the College of Medical Evangelists, has been placed before the Association of American Medical Colleges.

## In The Mountain Work

**F**RIDAY evening, the sixteenth, Dr. R. E. Ownbey told the family some of his experiences on Sand Mountain where he is carrying forward a program of medical evangelistic work. There is a small sanitarium on the mountain and two nurses are associated with the Doctor in the care of patients. Sand Mountain is only a few miles from Chattanooga, one of the prosperous cities of the South, but on the mountain one finds conditions as primitive as any self-supporting mission worker may wish.

The people have naturally a religious turn of mind. Many are longing for a better life, but many have been bound by tradition and superstition and by habits of living that are hard to break.

In the beginning of his talk, Dr. Ownbey read Isaiah 50:7: "Therefore have I set my face like flint, and I know that I shall not be ashamed." The Savior had to set His face determinedly in the direction He was told to go. So we today must know



the place to which we have been called and set our faces like flint, lest we be turned aside from what the Lord would have us do.

"We have been told to associate ourselves together to build up a work for the Master. I heard years ago that the South is in many ways like the land of Palestine, and I have found so. It is a land flowing with milk and honey, a good land in which to live and work. Since coming South, I have gained both physically and spiritually. I have had to work hard. It was work or starve, and I preferred to not starve, and that work has been my salvation."

THE Doctor told of the rugged climb to the brow of the mountain; of the work that has been put on the road the past year and the improvement in grading and widening, and of the hope that some day the way to the mountain top will be so much better that city people from the valley can find a haven of rest at the little sanitarium, and the workers in the cities below may have a rural base on the mountain.

People of the mountain did not care for our method of treatment, for they are accustomed to dosing with medicines; but during the flu epidemic, a number were brought as patients to the sanitarium. They all recovered, and that changed their opinion of the treatments.

The Doctor does a great deal of visiting in the homes. Meetings are held in various places. Sunday schools are taught. Some became interested and asked for a Sabbath school and for further Bible study. The vast majority of these people have never heard our message, but they are receiving the health principles and many other lines of truth.

The school is an important feature of the rural work of the mountain. Public school privileges are limited, so many of the children come to the little school that is conducted in the shadow of the sanitarium. There they are taught the Bible as well as the common branches. The school well disciplined, and the children pass on to their parents many lessons of truth.

Dr. Ownbey stated that a great deal of literature has been distributed, and that when talking of events in the world, he makes it a practice to have some leaflet to put in the hands of those who are interested. People are turning from the making of moonshine to agriculture, and this is

the opportune time for our people to demonstrate in such places the proper methods of cultivating the soil.

SOME months ago Miss Mabel Robinson, member of the Madison School faculty, spent several weeks on the mountain. She described the work Dr. Ownbey and his associates have been doing. She told of the house he built in a clearing in the woods, of his splendid garden, of the ministry, both physical and spiritual, by the workers in this unit, and of the response that comes when men and women are willing to give their lives to such a cause. It is not necessary to go to some foreign land to find those in need. Within the very shadow of our door there is ample opportunity for the teacher, the nurse, the physician, the farmer, and the mechanic to work as the Master Himself worked.

There were stories of the stretch of faith necessary when the flour barrel was empty; of the frequent answers to prayer when hard times were faced. Miss Edith Winquist, who, after completing the nurses' course at Madison, had charge of the hydrotherapy department in a very exclusive sanitarium in Chattanooga, and who joined the work on the mountain, told of the joy that comes in service in these out-of-the-way places.

"You who have come here to prepare for self-supporting mission work, do you believe that God answers prayer?" asked Dr. Ownbey. "We are to work as hard as we can for the success of the undertaking. We must have a faith that works. A man indicates the exact amount of faith he possesses by the work he does. If you want experiences that will develop a faith that works, I know of no better place than some of the needy sections of the South."

### Library Work

THE cataloging of the school library is in the hands of Miss Mary Moore, a member of the editorial staff of the Southern Publishing Association, Nashville. She is assisted by Miss Gafford and Mrs. Tolman.

February 10, at the morning chapel hour, Miss Moore gave an instructive and highly appreciated talk on library work. She stated that she has always a text of



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Scripture for her library and literature talks, and for this morning she read Romans 15:4, "Whatsoever things were written aforetime were written for our learning." While these words apply with special force to the Scriptures, yet the student of books and libraries cannot but have a profound respect for the labors of the minds of the ages as preserved for us in books.

She called attention to the old, old libraries to be found in Paris, London, and elsewhere, and to the older manuscripts preserved in clay in the days of long ago, and the later parchments, the leather rolls that preserved the learning of the ages. Men in former times wrote for the years to come. As men today use paper instead of the more durable materials of earlier years, so the times in which we live are short. There is in it all a lesson of the nearness of the end.

The Scriptures constitute the oldest library that is still in use, being composed of sixty-six books, providentially preserved for the instruction of men.

Students who have the right mental attitude toward truth will respect a book, a magazine, or a paper. They will not willingly mutilate a book or periodical. This respect for the work of men's minds as preserved in literature is the basis for the rules observed in all public libraries.

Books are tools, and it is our privilege to learn the proper use of our tools. Miss Moore explained the simplicity and yet the wonderful completeness of the Dewey system of cataloging, which enables a student to locate any book he wishes in any library in the country.

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**Items of News**


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**A**FTER an absence of three months Mrs. W. F. Rocke returned February 4 from a visit with friends and relatives in Southern California and Colorado.

**T**HE school had the pleasure of a week-end visit with Dr. B. E. Nicola of Lincoln, Nebraska, who is spending some time with various institutions in the South and West.

**O**N the sixteenth, Mr. and Mrs. S. B. Goodge, their son Kenneth Goodge, and Mr. Kuiken, all of Evansville, Indiana, motored to Madison to visit friends and look over the work of the institution. Mrs. Goodge sang for the family at the morning chapel hour.

**A** TELEGRAM last week told of the sudden and unexpected death in Oxford, Nebraska, of Mr. Alex Rankin, only brother of Mrs. N. H. Druillard, one of the founders of the Madison school, who is known to all members of the family as Mother D.

**T**HE past week Mrs. M. A. Hilgers, her son Walter, and her daughter Helen, returned to Madison after an absence of five years. They have been living in Pawtucket, R. I., and have come South for the education of the young people and because of their interest in Southern missionary enterprises.

**T**HE first of December Dr. Noble of the Sanitarium medical staff, and Mrs. Violet Wille, assistant superintendent of nurses, were given two months leave of absence. They spent the time in White Memorial Hospital, Los Angeles, and other institutions in Southern California. They resumed their duties at Madison last week, reporting a very profitable and pleasant time in the West.

**T**WELVE inches of snow on the level and still falling as darkness shut in the world, was the unusual record at Madison on the night of February 20. This is the heaviest snow fall in this section in twenty years. How the students did enjoy a hike to Madison in that snow, and what fun others had on the lawns. Students from the North often sigh for a glimpse of real winter in Dixieland, and on this day they were reminded of Iowa, Nebraska and the Dakotas.

**A Gentle Reminder**

**W**E want to keep fresh in your mind the fact that we are soliciting a dollar from readers of THE SURVEY up to \$600, for the purchase of a Mailing Machine needed in the printing department.

Many happy responses have been received. Letters come with a check or a one-dollar bill, and some send more. One friend in the West sends \$10.00, with the words, "Please accept my mite, for I know a mailing machine will be a big help these busy times."

Others write:

"Thanks for sending the little paper all this time. We are interested in what you are doing."

"The *Survey* is filling its little corner."

"I wish we had more to give, for you are doing a good work."

"I hope the mailing machine will soon be in operation."

"We appreciate the *Survey* and the noble work that is being done in the South."

"I am glad to be one of the 600."



# The Madison Survey

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No. 10

## Seed Thoughts From Sermons

SEVERAL members of the Bookman's Convention, held at the Southern Publishing Association headquarters in Nashville, visited Madison over the week-end. Friday evening C. A. Boykin, of the Louisiana-Mississippi Conference, spoke, and Sabbath forenoon the service was conducted by Elder F. G. Ashbaugh, of Louisville, President of the Kentucky Conference. In part Brother Boykin said:

"Of the times and the seasons, brethren, ye have no need that I write unto you. . . Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day."

These are Paul's words to the Thessalonians. They are similar to the words of Christ when He compared His followers to the light of a candle that is put, not under a bushel, but on a candlestick that it cannot be hid. The primary object of light is to give, to radiate for the benefit of others. Are we lights for the Lord, reflectors of the image of the Master? That is the vital question.

### Examine Your Lights

BEFORE starting out on a long trip on roads that I knew would not be the best, I considered it wise to look well to the headlights on the car. I examined the wires to see that the contacts were made. I looked at the plugs to see that they were tight in the sockets. I looked at the reflectors to see that they shone clear.

Even then, I was not sure, for in the city there was such a display of lights in the streets that

the lights of the car might be dim and I not know it. But out in the darkness I could test them out.

When I flashed the lights against a wall, I found one of them looked dim. Black rings shone up,—black rings of sin, as it were, on the reflector, and I had to discard that reflector and put on a new one.

The light shows up best in the dark. We are living in a dark, dark world, and if we have the new birth of which Jesus told Nicodemus, we will shine out in the darkness. When we have the unbroken contact with the Master our lives will witness for Him.

### Begin To Shine Where You Are

ONE need not be a minister in the pulpit to let his light shine. It is not necessary to be the physician in a big institution in order for the light to shine. All have the privilege of shining, and for you students, the best place in the world for the light to shine is here in school.

Some students are looking forward to the time when they will go into God's work. It is workmen that the Lord is looking for. The contractor is looking for workmen; so is the Master. When God calls, it is not for professional men, but for workmen. I think that you here in this school who are learning how to work, learning the real value of work, should be the happiest group of people in the world.

When you want a thing done, you ask a busy man to do it. Moses was a busy man with the flocks of Jethro. Gideon was busy with the winepresses in Palestine. David was busy with the flocks on the hills of Judea. Nehemiah was busy serving the king of Babylon. Peter and Andrew

### God Teaches

MY son, if thou wilt receive  
my words,  
And lay up my commandments  
with thee;  
So as to incline thine ear unto wisdom,  
And apply thy heart to understanding;  
Ye, if thou cry after discernment,  
And lift up thy voice for understanding;  
If thou seek her as silver,  
And search for her as for hid treasures;  
Then shalt thou understand the fear  
of Jehovah,  
And find the knowledge of God.

Prov. 2:1-5



were busy as fishermen. James and John were busy mending their father's nets. And so we may go on with the lives of men who have answered the call of the Lord. God never calls idle men. The busy men are the kind God wants.

You may not know just what place you will be called to fill a little while in the future, but rest assured, it is those whose hands are filled with service here that will be called to do larger things.

You do not need to go to some far-away land to find work for the Lord. When in this Southland I see the need of teachers, physicians, cooks, dietitians, I wonder what we are going to do to meet the needs of the people. We need people who are able to do things that will help others. We should be a peculiar people,—peculiar because of our zeal for good works.

The fields are white. There is plenty of room for those who really want to work. In our part of the field there is not a single health institution, there is not a teacher of dietetics to instruct the people in the ways of right eating. There is not a single nurse devoting her entire time to the care of the sick. The Southern field is waiting for you.

### Obedience Of Faith

**B**ASING his lesson on the last clause of Romans 16:26, Elder Ashbaugh described the difference between obedience that comes as the result of faith and other kinds of obedience, such as obedience through fear, or obedience for reward. There is but one genuine obedience, and that is the obedience of faith.

Faith, like electricity, is difficult to define. We cannot tell what it is, but we know the workings of faith. We cannot define love; but we know the effects of love, the center of the Gospel; the force that binds hearts together; that makes possible the sacrifice of a mother for her child; that converts the barest four walls into a little heaven on earth. That is love.

The book of Esther gives a notable example of obedience from another cause than faith. Haman was anxious to get rid of the Jew Mordecai. The king called Haman into his presence one day and said to him, "What shall be done unto the man whom the king delighteth to honor?"

Haman thought only of himself, and this seemed to him a time to speak well for himself, and so he answered the king, "For the man whom the king delighteth to honor, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honor, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor."

You can imagine the chagrin of Haman when the king bade him do to Mordecai all that he

had suggested, and then told Haman to lead through the streets the horse upon which Mordecai was seated. Haman obeyed, but it was not the obedience of faith. He led that horse by its bridle, but in his heart was a feeling of intense hate for Mordecai. Had he dared do such a thing, he would have torn Mordecai from the horse. This was obedience from fear, not obedience inspired by faith and love.

A slave may obey his master to the letter, but have not heart in what he is doing. Do you, as students in school, obey the rules of the institution in that way? Do you obey in so far as you have to, but in spirit you despise the way that is set for you? Do you fuss and growl and sputter over the rules of the school? The student who relates himself to the rules of an institution in that way, to rules that are based on right principles and are recognized as for the best good of the community,—that student will never amount to a hill of beans, as we sometimes say.

If obedience is not from the heart, whole-hearted and spontaneous, there is no force in it at all.

### Faith And Reason

**T**HE obedience of faith differs also from obedience by reason. Men sometimes say that they cannot obey unless they understand what they are asked to do. They say they cannot believe until they understand. But there are many things in this world that we cannot understand, and yet we believe them. Parents cannot always explain the reason for their commands, and children go through a period of asking, Why?

Grown-up children do the same thing to the Lord's commands. But we have to learn that there are some things God knows that he may not be able to explain to our limited intelligence. A teacher once told a boy that he might have to let God know some things that he as a boy did not know. It is all right for us to reason about some things, and to reason up to a certain point, but there is a point beyond which we must go by faith if we are to have life eternal. Obedience of faith is the only kind that will bring salvation.

You do not have to understand all the processes of digestion before you eat a meal. Faith takes hold of the promises of God. Faith quiets the nervous disposition. Faith transforms the quick temper into a composure that is similar to that of the Master.

Physicians tell us that children dangerously ill, but who have learned to obey, have a better chance of recovery than others. The story is told of an old switchman in Prussia who, when about to turn the switch, saw his own little son on the track in front of an oncoming train. He called to the little fellow, "Lie flat on the ground." The child dropped to the ground and flattened out between the rails, and the train sped over him. The father turned the switch for the other train, then went back in fear and trembling to see the child. The train had passed over him without injuring a hair of his head.

No time there for reason. Not time for that child to ask, Why? He had learned to obey. His was the obedience of faith in his father, and



that habit saved his life. We have every reason for obeying our Father who loves us and cares for us. Ours should be the obedience of faith.

### Pewee Valley Sanitarium

A GROUP of men and women have operated a vegetarian cafeteria and treatment rooms in the city of Louisville for a number of years. The sanitarium known as Pewee Valley Sanitarium, is located at the rural base from which the city work is operated, and is a newer development than the city work. A recent issue of *The Southern Union Worker* contained the following article concerning this little institution, written by Eld. F. G. Ashbaugh, President of the Kentucky Conference. He says:

"There recently came to my desk a little leaflet beginning with these words: 'Pewee Valley Sanitarium and Hospital, Pewee Valley, Ky., near Louisville.'" The leaflet went on to explain the up-to-date methods used in this health institution for the treatment of disorders of the digestive tract, neurasthenia, insomnia, nervous prostration, and systemic diseases, such as diabetes, rheumatic disorders, obesity, anemia, and diseases of the liver and heart.

"This institution is operated by Seventh-day Adventists, and employs the well-known remedial agents that have saved hundreds of lives in all our world-wide chain of sanitariums.

"The friends of health reform principles are invited to tell their friends and neighbors about the sanitarium, and also the treatment rooms in Louisville. This contact with our message may mean the turning of a soul to God, and the health work is a mighty factor in breaking down prejudice and winning friends. The friendly advertising and helpful boosting of its friends will mean much toward extending the usefulness of these institutions."

### The Art Of Forgetting

IT is popular in modern education to stress the necessity of memory. Students are exhorted to develop the memory. It is little wonder, therefore, that often we find it hard to forget some of the things that should be dropped from the mind. In writing the Philippians, Paul said that one of the valuable things in the Christian life, which he had learned, was to forget the past,—forget the difficulties, forget the unpleasant experiences, forget the faults of others.

"This one thing I do," he wrote, "forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the

prize of the high calling of God in Christ Jesus."

How many times people are injured, how often is a fine work spoiled, how often is much unhappiness caused, all because some of us do not know how to forget.

What a pleasure it is to think of the Lord's method of dealing with us as sinners. He tells us that when we confess a fault, He forgives; He puts all thought of the wrong behind His back; He casts it into the depths of the sea, and remembers it against us no more.

The following lines from an unknown author, on the subject of forgetting, appeared recently in *The Lifeboat*:

IF you see a tall fellow ahead of  
the crowd,  
A leader of men, marching fear-  
less and proud;  
And you know a tale whose mere  
telling aloud  
Would cause his proud head in  
shame to be bowed,  
It's a pretty good plan to for-  
get it.

IF you know of a skeleton hidden  
away  
In a closet, and guarded, and  
kept from the day  
In the dark, and whose showing,  
whose sudden display  
Would cause grief and sorrow and  
lifelong dismay,  
It's a pretty good plan to for-  
get it.

IF you know of a thing that will  
darken the joy  
Of a man or a woman, a girl or  
a boy,  
That will wipe out a smile, or the  
least way annoy,  
It's a pretty good plan to for-  
get it.

### Looking For A Teacher

THREE families living near Stillwell, Oklahoma, are working among the Cherokee Indians, whom they say are longing for the truths of the Bible. They are having an interesting time with their Sabbath school work, but they need a day school for the children.

They are calling for a teacher who is willing to work on a self-supporting basis, to build up a school that will support itself. The group already on the ground has land with plenty of timber and water. Some teacher who is interested in industrial education, and who is willing to



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work on a cooperative basis is invited to correspond with R. L. Barker, Rural Route No. 5, Stillwell, Oklahoma.

### Agricultural Notes

By A. J. Wheeler

TENNESSEE had mild weather until the last week which has been one of snug winter. The heaviest snow in years fell in the vicinity of Nashville on the twentieth of February, and the temperature dropped to four degrees above.

The classes in agriculture are planning their projects, and three of them have already begun. These three boys are raising baby chicks. Each boy has 400 in a circular brooder house. We call these brooder houses the round houses. They are built from the staves of an old silo, and their shape prevents to a large extent the problem of the square house, in which the chicks huddle in the corners and smother. The houses are heated with a hard coal brooder stove which has a hover around it.

The project boys are very enthusiastic about their work, and we are more hopeful than usual over the agricultural work.

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### Items of News

EARLY in February, Brother A. C. Allen, of Portage, Wisconsin, who was motoring with friends to the home of his brother, E. R. Allen, of Burbank, Florida, stopped for a brief visit with friends at Madison. His nephew, Russell Allen, is a student here.

ON the twenty-first, Dr. Percy T. Magan, of Los Angeles, President of the College of Medical Evangelists, came in from Chicago for a few hours with friends at Madison. Dr. Magan, who was one of the founders of the Nashville Agricultural Normal Institute a quarter of a century

ago, is well acquainted with Southern educational problems, and his visits are always an inspiration to the workers.

AN interesting and illustrated lecture on the work in Siam was given by Elder R. P. Abel, who spent several years as a missionary in that country. Three of the students dressed in Siamese costumes. The work is progressing in Siam through the distribution of literature and the activities of medical men. His closing words were: "May God put it into the hearts of some of these young people to enter this field as medical missionaries, for the time is ripe for this work."

WHOLE wheat bread and other bakery products are put on the Knoxville market by Brother Purnell Swartz. In a letter to a friend, he wrote: "A few days ago the nutrition supervisor for the public schools, of which the city has thirty-two, called on us, saying she wanted our goods in the schools. So we have no trouble to get the school cafeterias to buy our goods. When we are able to get to them all, we will have a pretty good business with the schools of the city."

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### The Mailing Machine

WE are pleased to give you a line or two here and there from letters that come in response to the request for \$600 for a Mailing Machine for the Printing Department.

With a check for \$2, a friend says, "We wish it were twenty instead of two."

"I love that little paper that comes to us each week."

"The *Survey* is like a weekly letter from home."

"The little sheet has given me an insight into the work of the South which I could not have gotten in any other way."

"Please keep the *Survey* coming this way."

"After reading the *Survey* we send it around to the young folks."

"It is a wonderful paper from a wonderful school."

All these messages are appreciated and the gifts that come with them. Others who are interested and want to help us get the \$600 are asked to address THE MADISON SURVEY, Madison, Tennessee.



# The Madison Survey

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## Let Us Beautify The Place

AT a recent chapel hour Dr. Floyd Bralliar gave the morning lesson. He read the first five verses of the twenty-second chapter of The Revelation, beginning, "He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."

He called attention, also to the radiant stones that form the foundation of the City, and the glittering streets of gold, all illustrating the love of God for things beautiful, and then he gave a lesson, in his characteristic way, on the beauties of the natural world about us and our duty and privilege to cooperate in making our little portion of the world more beautiful. In part, he said:

IN the beginning God planted a garden, and in it, Moses tells us, He planted two types of things: every tree that is pleasant to the sight, and trees also that are good for food. If today we count the things still growing on the earth as descendants of the plants set in Eden, we will find that those whose mission is to give beauty, to be pleasant to the eye, will

out-number those that are good for food, probably ten to one. There were ten times as many things in Eden planted for beauty as were planted for food, and Adam was given the care of those planted for beauty as well as of those planted for food.

The Lord expects us to make the little section of earth in which we live a little Eden. You will remember the description given us of the school at Coorambong, Australia, where Sister White gave personal attention to the surroundings as she could not to any other of our schools. In that description you will find that there were blocks containing every kind of beautiful flower and shrub and tree that it was possible to secure. In our work here we are instructed to plant every kind of fruit and vegetable and grow every kind of flower that will

live in this section of the country.

When we were carrying on the school at Hillcrest, we were instructed there on that rocky land to plant fields of fruit and flowers and to beautify the fence rows. We were urged to plant even some species that are not hardy in this climate, with the idea that by care we could develop a hardy variety.

I remember, too, the pleasure it gave in the early days when the blackberries mingled with flowers and vines along the stone wall past Mother D's house to the Larkin Spring road. Often the members of the faculty in our schools are inclined to feel that money spent to beautify is wasted, but that is not the way the Lord looks at it.

I REMEMBER very distinctly one home I visited some years ago. I was invited to

### I Would Be

I would be true for there are those  
who trust me,  
I would be pure for there are those  
who care,  
I would be strong for there is much  
to suffer,  
I would be brave for there is much  
to dare,  
I would be a friend to all the poor  
and friendless,  
I would be a giver and forget the gift,  
I would be humble for I know my  
weakness,  
I would look up and love and laugh  
and lift.

—Author Unknown.



dinner. Everything about the place was severely plain, but in the middle of the table the housewife had placed a most beautiful bouquet of flowers. When we sat down to dinner, the husband looked around with a scowl on his face. He lifted that vase of flowers from the table and set it on a side table with the remark, "Get these out of the way. We can't eat flowers."

There was a look of embarrassment, a tense feeling for a moment, and the act passed without comment. But I have been studying that man ever since. I find that he is just as brutal and coarse and selfish as that act indicated. Things that cannot be eaten, things that do not appeal to his grosser appetite, are not wanted. That act pictured that man's character.

With all the instruction concerning our schools, no place has been more definitely described than Madison. The place was selected not because of its fertility, for it was an unsightly, worn-out piece of property. But one seldom finds a place with more natural beauty. Its hills and dales, its trees and grassy slopes, its river bottoms on the banks of the tortuous Camberland, its higher fields, and its masses of cedar—all make it attractive.

You remember the expression concerning Jerusalem, the capital of David's kingdom, that it was beautiful for situation. God looks for beauty, and when the Lord particularly locates a site for some work on earth, He wants His people to make it *very* beautiful, not only in landscape, but in the character of the people who live there.

I think it is painful to God if He finds people here who are not giving their highest talents to His service; who are not willing to develop to the highest all the better things in their character. It is a place where people should be kind and gentle and willing to help other people in every way. People who are sour and surly with one another are not pleasing to God and should find no place here.

One of the highest marks of a Christian is to know how to go out and come in among his fellow men. I cannot think of a Christian not having time to help those who are in need. When Jesus walked on earth, He never found a man in trouble without giving him comfort. It is our privilege as students and teachers to make this institution a place where people coming are impressed with the courtesy, the kindness, the gentleness of the inhabitants, and their willingness to lend a helping hand wherever it is needed. Every member of the family should help make this a little heaven in which to go to heaven above.

### Dedicating The New Administration Building

AS one big family,—teachers, students, sanitarium guests, and visitors,—we met for the first time in the halls of the Administration Building, which stands to the south of the main sanitarium build-

ings and is connected with them by an arched way, on Saturday evening, the first of March.

Early in the evening, guides piloted groups through the building, explaining the sections allotted to the surgical, X-ray, physiotherapy, medical, and administrative departments of the institution. The building,—a stucco structure, one story in the main, with a lower floor on the west, and with full length windows, made possible by the contour of the land, covering 9468 square feet of space,—is the handsome gift of The Layman Foundation.

The company was received by the faculty in the large, well-lighted room that henceforth will be headquarters for that body. Then in the broad reception hall in the center of the building, a simple program of music and speech occupied the rest of the hour. Mr. De Nufrio was present with his harp and gave several numbers, closing with "Nearer, My God to Thee," played touchingly as De Nufrio can play.

THE evolution of the business and administrative part of the work of the institution was told by Mrs. Sutherland, one of the first to take up her abode in old Plantation House, back twenty-five years ago when the property was purchased and the beginnings of the school were made. Facilities of all kinds were the most meager in those days, and for years to follow. Mother D, the stalwart pioneer and economist, stood at the helm and piloted the struggling enterprise over the shoals.

It did not take much time to keep books in those early days, and she did that, looked after all expenditures, and wrote the checks at the end of the day, often after other members of the family had gone to their beds. From little beginnings the work has made a gradual growth in numbers and power and variety of enterprises; and as the years have passed, the business offices have been housed in one cottage after another to meet growing demands, but always with very limited facilities and scant room, and always looking forward to the time when the needs might be met in better fashion.

These years have seen the beginnings of the Madison Rural Sanitarium, and its



growth from the simplest sort of a home for the sick to a recognized institution of ninety-bed capacity. With the remodeling of the sanitarium buildings, adding new units and connecting all into one harmonious whole under the able direction of Brother H. E. Standish, it was decided to make an administration building that would serve the needs of the various departments of the institution and to locate it conveniently for all sections of the work.

IT was a pleasure to have Mrs. Druillard with us for the dedication. Her mother heart was full of the thoughts of God's blessings to the work and workers through the quarter of a century that has seen the evolution of a struggling little school on a worn-out farm. It was the purpose of the founders to establish a school in which young men and women of consecration but with limited finances could be trained for the service of God. Hundreds have passed through the institution, their education made possible by the devotion and sacrifice of men and women who deemed it a duty and pleasure to work for the great cause of God and humanity.

These years have seen the expansion of the medical work and the health-food work and the rural industrial school idea into many other parts of the South. Catching their inspiration from the work at Madison, groups of men and women have gone into other places to duplicate these enterprises. With the development of the College of Medical Evangelists, Madison equipped itself to give pre-medical training that the South might have better chance to receive its quota of Christian physicians. It has recognition from the College Associations, which, to maintain, meant putting forth considerable effort to qualify members of the faculty to meet advancing educational standards.

In cooperation with The Layman Foundation, which, from the financial side, has made the otherwise impossible, possible, the school has been able to extend its ministrations into a number of rural and city centers with vegetarian cafeterias, hydro-pathic treatment rooms, small sanitariums and rural schools. This growth increases amazingly the need for men and women of maturity, of good judgment and busi-

ness sense, of consecration and devotion, to carry forward the expanding enterprises and to meet the demands for further extension.

TELLING of her experiences in the early days when the hours were filled with hard labor and the means of livelihood were decidedly limited, Mother D said that, had it not been for the strength developed in the midst of these things, she would never have had the courage in her declining years to undertake what she has done during the past two years—go out almost single handed to build an institution for the care of the negro sick and the training of negro nurses.

Surely God has blessed beyond anything we could ask or think. With bowed heads we all say, "What hath God wrought."

It was the prayer of hearts touched by the solemnity of the occasion that God will make this new building a means of greater efficiency in educating workers for God; that it may be recognized as a place where the Spirit of God is present to guide in all the activities of the institution.

### A Student Writes

A THESIS prepared by a student in History of Education, points out many of the fundamental principles of Christian education as she finds them demonstrated at Madison. A few sentences taken at random from this well prepared paper will give you the viewpoint of one student of mature years who came here for advanced work. We wish there were room for the entire paper. From this history we quote:

IN 1904, while attending Eld. S. N. Haskell's Bible Training School in Nashville, a group of Christian teachers came South to establish a school. I longed to accompany them, but duty called elsewhere. In various ways, however, we have kept in touch with this enterprise ever since. . . .

Last summer I walked into the place with the profoundest respect for those whom I had learned to love at a distance. I was determined to study the place from every angle, both for myself and for those I had sent here, or was encouraging to attend. I asked that they not even place my name in their little paper. I wanted to slip in and remain in seclusion for a study of more than books. I became both pupil and teacher, and was thus able to observe from the viewpoint of both.



## THE MADISON SURVEY

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There was scarcely a nook or cranny of the farm, orchards, or school grounds that I did not explore. It was not idle curiosity that prompted this. I wanted to see with my own eyes, and to hear each one tell how and what he did, and to learn from personal contact everything I could from the various workers. . . .

THE Madison School has beauty on every side. The hills and valleys are attired in gay colors of trees, grasses, and flowers, and the cattle and sheep contentedly graze in the fields. . . . I can imagine no more appropriate place for the study of the natural sciences than here in the open country, surrounded by nature and beauty. . . . As surely as God called His people out of Egypt, and again called them out in the days of the great Reformation, so today He is calling us to come out of schools where scholasticism, higher criticism, and mysticism are producing a generation of agnostics. . . .

Madison believes that the cramming system of memory-teaching stifles intellectual growth, and that the neglect of manual training encourages the nagging system, producing mental dyspeptics. It is taught here that "Education is what you are," and that students should be taught to fill the demands made upon them through life. Madison is educating for life.

At this school one really has opportunity to live and learn and develop by actually doing things. Even in matters of government, there is a school democracy. As long as a member remains in good and regular standing, he shares with all others the right of franchise. This form of self-government builds character.

THE buildings are a credit to the place, for they present a neat and attractive appearance. Students are housed in cottages in order to preserve, as far as possible, the family spirit. . . . While learning a trade and earning expenses, students learn to install their own plumbing and electrical equipment, and then they are taught to beautify their surroundings with lawns, flowers, and shrubbery. . . .

We were instructed that students should have an all-round education, and this I find at Madison. A student may specialize in a number of lines, or he may have a varied training. He may work in the cannery, where the surplus fruit and vegetables are prepared for the winter. He may learn the art of making delicious bread and other whole grain products, for the bakery serves not only this large family, but the cafe-

teria in the city, and the neighborhood around is supplied with its wholesome products.

In the culinary department of the school, most wholesome and natural foods are prepared. . . . The dairy was very interesting to me. I also watched the care and the milking of the goats; I visited the poultry department, the apiary, the laundry, and the shoe shop. The printing department interested me, as did also the mechanical arts shops, which provide work and instruction in auto mechanics, blacksmithing, cabinet work, and machine repairing. . . .

The health-food factory attracted me. In this building and also in the dietetic department, students are taught how to prepare all manner of health foods in an attractive way. Occasionally they have demonstrations at fairs and community gatherings.

I have given only a fraction of the work. I have not yet mentioned one of the greatest departments of this educational institution—its medical department, in which nurses are trained in a three-year course, qualifying for state registration. The close harmony here between the school and the sanitarium makes an ideal situation.

Our space limitations forbid further extracts from this very readable paper, which touches upon many other phases of the work of the school and sanitarium whose object is the training of men and women to meet, in the fullest sense possible, the world need of missionaries with the spirit of the Master to spend and be spent for the progress of the Gospel.

### Between Us As Friends

GIFTS for the Mailing Machine during the month of February brought the total to \$316.00, a little over one-half the required amount. We are happy for the dollars that have come in from friends. The next few weeks should see the whole amount in hand. We are trusting this to you.

The mother of a former student writes, "Credit the check I am sending to our son who speaks in the finest way of Madison."

"The Survey holds a prominent place on our library table," says another.

"Although we are very busy in institutional life ourselves, yet we always read with interest of the doings of our neighbors in the South," comes the word from the extreme Northwest.

"Father especially likes the Survey," writes a young woman whose father sends us a letter in German along with his donation for the Mailing Machine.

These messages are illustrative of the happy thoughts expressed by friends. We thank them all, and ask others to send a dollar, or more, to The Madison Survey, Madison, Tennessee.



# The Madison Survey

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## Choosing The Way The Lord Directs

ALL through the journey of life man has the right of choice as to his conduct. It is this right of choice that dignifies him as a man. At every turn he meets the problem, Which way shall I take? Here are two roads. Which shall I choose? The writer of Proverbs says,

"There is a way which seemeth right unto a man, but the end thereof are the ways of death."

By nature the heart of man seeks the way that looks bright. Glitter attracts, and youth especially is prone to choose that road that starts out with a bright light. But experience and the Word of God teach us that often the right way, the wise path to follow, begins dark, but down at the latter end there is a light, and that light grows brighter and brighter unto the perfect day.

Peter puts it in this way, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

IT takes faith in the Word of God to step into a path that looks dark, and whose only light is in the distance, but

From a chapel talk by Dr. Sutherland.

Christians have the assurance that if they wish it, they may hear a voice behind them saying, "This is the way; walk ye in it."

The personal element in a man's religion should be a very constant force. It

was the continual, daily guidance of the Master by the Holy Spirit that raised Him above the experience of other men. He said, speaking of His Father, "I do always those things that please Him." He was listening for the voice to tell Him which way to go and what to do.

The ear of man can be educated to hear the voice of the Lord, or a man may

deafen his ears, until the voice speaks but is not heard nor understood.

"The meek will He guide in judgment:  
And the meek will He teach His way."

TO hear and understand the guiding instruction of the Lord, a man must have a meek or teachable spirit. He will not hear much so long as he is satisfied with his own ways and desires nothing better. But the promise is that any man who desires to be led by the Lord, will hear the voice in his ear, directing his judgment, giving wisdom to meet emergencies, giving discretion in handling problems.

### Where God Finds His Workers

Men seem as alike as the leaves on  
the trees,  
As alike as the bees in the swarming  
of bees;  
And we look at the millions that make  
up the state,  
All equally little and equally great,  
And the pride of our courage is cowed.  
Then fate calls for a man that is  
larger than men.  
There is a surge in the crowd, a move  
among men,  
And a man arises who is larger than  
men.  
The man for the task comes out  
from the crowd.

—Author Unknown.



A man in the Northwest is living on a farm. He has been prosperous in his business, but the greater part of his time has been devoted to money-making. He hears a voice saying, "Sell the farm; locate in some field where workers are needed. There is a larger work for you than farming for your own benefit. The South is a needy field. Go work today in My vineyard."

Then begins a struggle. Two ways are before him. It looks pretty dark along that way toward the mission field. It is easier to stay by the home place, for a good living is assured and there are material comforts. There are uncertainties and some decided hardships in the road if he follows the suggestions of the word in his ear.

And then, after the way opens, as he is forced to say in a providential way, and a buyer gives him his own price for the home place, and he finally gets into the mission field, the way looks still darker. Possibly the wife doubts the wisdom of the move, or weather conditions are not as pleasant as they were at home, or some other unlooked-for problem arises. What is that man to do? A thousand and one difficulties may loom high on the horizon.

THE Savior, walking by the sea of Galilee, saw two fishermen mending their nets. He called them to follow Him, and they left their nets and followed Him. He went further and saw other two casting their nets for fish, and He called them. He found Matthew sitting at the seat of customs. He was making a good wage, but he responded to the call as did the others.

What did it mean for these men to leave their occupations, their means of livelihood, and follow the lowly Nazarene? Peter asked the Master one day, "Lord, what shall we get?" Then it was that Christ told him that for the full reward a man must give up all for the kingdom of heaven. The Master promised the men who worked with Him that the Father would supply all the necessities of life,—food, clothing, shelter,—but that in return the man must take the cross and daily follow the Lord. It is to be a daily service, not a service one day in the week with the remainder of the time devoted largely to personal affairs.

TO move ahead and take a position in answer to the call of God, requires faith. The natural man wants to move by sight. "As soon as I can see my way clear," is his expression.

The children of Israel saw the Red Sea open before them. They saw the same waters cover their enemies. On the bank of the sea they sang a song of triumph. And yet a few days later those same people, their faith gone, their hearts depressed, said to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? . . . It had been better for us to serve the Egyptians, than that we should die in the wilderness."

When the Lord bids us do a thing, or move to a place, then it is our privilege to hold on by faith, even though the way seems dark. If it is the Lord's way, it will grow brighter and brighter as time goes on, even though in the beginning it seems hard. Faith makes the way look bright. Faith is rewarded with light.

The work of the Lord needs the help of laymen. Never can it be finished until the body of the church is willing to give itself to service. The call is sounding. It is our privilege to choose the way we are to walk. The voice is saying in the ears of many, "Go work today in my vineyard." He who allows his choice to be determined by trivial things, by the sale of a house or the buying of an automobile, the climate of a place, or other material comforts, will not get very far in the line of service.

### Matters of Diet

THE proper food to eat for health is an ever present problem. In recent years the diet question has consumed the attention of scientists in no mean way. Men are searching out the secrets of nutrition and metabolism, and today the common people give more intelligent thought to these matters than was known by the intellectuals of a generation ago.

That knowledge shall increase in these last days, is the prediction of the prophet, and in harmony with the thought, we find books without number on the subject. Men are studying the problem from a business standpoint. Chain restaurants are estab-



lished to feed and educate the general public in matters of diet. In it all, Christians, with a wide vision of the close relationship between physical health and spiritual strength, should be the leaders. They should, in their daily lives, be demonstrators as well as advocates of the theory of right living.

A late number of *The Pathfinder* prints the following contribution in rhyme from Chris Haag of Los Angeles, entitled,

#### The Vegetarian

How can they eat the butcher's meat,  
Those animals, those dirty feet,  
The head, the heart, the leg, the groin,  
The part they call the tenderloin?

How can they eat a bossy calf,  
With appetite, they make me laugh,  
A bull or cow of any kind,  
E'en eat the tail that trails behind.

The barnyard chick that perches high,  
The ducks or geese—how feathers fly  
When they catch them for the pan  
To satisfy the hungry man.

The little lamb, the kid, the goat,  
That's sold for mutton; how they gloat  
To kill a buck, a doe, a ram,  
Or steal a kid beside its dam.

The hog—a very nasty beast—  
Will never gag them in the least.  
It is consumed from ear to heel,  
And if they could, they'd save the squeal.

How can people eat this meat,  
When vegetables cannot be beat;  
When there is plenty fruit and grain  
And better things for brawn and brain.

—*The Pathfinder.*

### Student Government

FROM the earliest days of the institution, Madison has conducted its work on the basis of student government. Teachers and students have lived on much the same plane, all uniting in the making of the rules and regulations and all being amenable to those rules.

This plan was adopted as a practical means of developing self-control, the power of initiative, and ability to assume responsibility in personal and institutional affairs. The form of government was democratic, students having the right of franchise. The legislative body, in which students far outnumbered teachers, was yet an educational center, and the life and influence of the teachers was a guide always in matters of discipline and in general conduct.

Some have questioned the wisdom of turning over to the students so much authority and right of way, but experience has justified the plan in the history of the Madison School. As years have passed, details of the plan have been altered to better fit the development of the work. With a class of mature students, many of whom are preparing for responsible positions as teachers, physicians, and laborers in other lines of Christian service, it is fitting that they have opportunity during student life to meet the problems of management and self-government that will be required of them when they pass beyond the walls of the institution.

WITH the opening of the fall quarter of 1928, special studies on student responsibilities and privileges were given by Doctor Sutherland, and the student body responded to his suggestions that it get still more under the burden of general management of the school as far as conduct and behavior are concerned. A committee, appointed from the body, made a careful study of the matter and developed a constitution, modeled in a general way after the commission form of city government, but adapted to the situation in the school.

This constitution, with its by-laws, calls for a governing group of nine representatives elected by the members of the school family. This group consists of a president, vice-president, secretary, and six commissioners, each commissioner representing a phase of the administrative work, such as the Commissioner of Justice, the Commissioner of Student Welfare, and the Commissioner of Home Conduct. The vice-president has charge of the records and the funds of the student administration.

The executive officers have regular meetings for transacting their business, and the meetings of the General Assembly, held once each week, are managed by the officers of the Commission.

ONE of the severest tests that could have been put to the new regime came in the form of several cases of discipline. Those brought to trial were men of more than ordinary experience and astuteness, and well developed in the art of dodge, but the student representatives put the matter across in such a commendable and



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business-like manner, that they commanded the respect of the entire body, and answered any question that might have lingered in the minds of the conservative as to the efficacy of student management in matters of conduct.

The election of officers for the new government was an interesting affair. Serious thought was evident, even on the part of those who might have been considered disinterested or opposed. The results of the election, which was determined by ballot, resulted in placing at the head of the government substantial members of the school who believe firmly in upholding the principles of the institution.

In the transition period of three or four months, during which the question was being studied from all sides, the constitution was drawn up, and things were getting in shape for the election of permanent officers. Brother E. B. Johnson, of Michigan, a member of the pre-medical class, took an active part. Mr. Arthur L. White, of California, proved an able secretary. As Mr. Johnson's course was closing, Mr. White was made president of the organization, Willis Baughman, vice-president, and Miss Susan Reece, secretary.

THE Madison faculty has advocated the carrying of responsibility in matters of government by the student body for many years, basing its belief in this method on instruction found in the book "Education," and elsewhere, as well as in the Bible. Parents and children should learn the art of cooperation in matters of home government, we are told. Parents and teachers should practice the closest cooperation in the problems that affect both in the schooling of the children and youth. And teachers and students should develop a system

of school management that calls forth the cooperation of the student body.

"Children and youth are benefited by being trusted."

"The rules governing the schoolroom should, so far as possible, represent the voice of the school."

"Rules should be few and well considered and when once made, they should be enforced"

The problem of educating students to self-control and to a character fitted to make them a blessing to society, is spoken of as "the nicest, the most difficult work ever committed to human beings. It requires the most delicate tact, the finest susceptibility, a knowledge of human nature, and a heaven-born faith and patience, willingness to work and watch and wait. It is a work than which nothing can be more important."

The faculty of the Madison School is pleased with the recent developments in matters of student responsibility in the management of this work, and is cooperating with those in charge to the fullest extent. It is but an advanced step in a system of education that stresses self-support as well as self-government. These two vital principles in Christian education are usually found closely associated.

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### Halt At This Corner

THE past week has brought a number of letters from friends who are interested in the \$600 fund for a Mailing Machine. One says:

"I am sorry I did not know of your work when I was raising my family. I am now especially interested in your health work."

"I surely want to be among the 600 who buy the Mailing Machine."

"Here's a contribution for the Mailing Machine, whatever that may be. I don't want to miss the little paper."

"May the influence of your activities widen."

"I am sending my mite for the little paper, which is so full of truth and food for the soul."

"Please accept a little offering from me. I wish I were younger. Then I would be with you in the work you are doing."

A busy physician sends a check for \$10 as an expression of his appreciation for "what is being done for the Southland."

All this is very encouraging, and these friends have our sincere thanks. Others who desire to help are asked to address The Madison Survey, Madison, Tennessee.



# The Madison Survey

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## Something Left For The Younger Generation

WHEN the children of Israel approached the borders of Canaan under the leadership of Joshua, the Lord told them that they would be able to go in and possess the land and that hornets would drive out the inhabitants before them. The marvelous experiences of Israel during the years of desert wanderings and the mighty power of God that had been manifest in their midst, sent fear into the hearts of the nations round about, and it took only an advance on the part of God's people by faith in His word to bring surrender from their enemies. This is seen at Jericho where the walls fell.

Nevertheless, certain things were necessary on the part of Israel. To illustrate: At Jericho all the people were asked to take part in that spectacular march about the city for six consecutive days, with a still more impressive demonstration in silence on the seventh day. The collapse of the city walls struck terror to the inhabitants of the land. What might next be expected from that people which was advancing under the leadership of the Lord?

THE second city of attack was Ai, a smaller place than Jericho. Immediately, the people began to reason, Let not all go up to this smaller place. Let only a

small company make the attack. Make not all the people to go up.

And in that advice, "Make not all the people to go up," lay the element of defeat. A selected number went against Ai,

and to the astonishment of Joshua and others, they were met by the enemy and put to route. Joshua was grieved and ashamed. He fell on his face before the Lord, weeping over the disgrace that had come upon the people of God. But the Lord told him to arise, seek out the cause of weakness, put away the evil, and give all

the people a part in the capture of the city.

There was not only sin in the camp,—for selfishness, covetousness, thieving, lying must not be tolerated,—but there was also another vital weakness in their organization. If victory was to be expected, all the people must carry a burden in the attack. Had Israel been strong and true to the principles of truth, God would have fought their battles for them with hornets. When they were lacking in faith, it became necessary for them to use the sword; and when the sword was their way to victory, then every man was to bear his share. No man could send a substitute to that war. Every man must share in the battle who expected to share in the results of victory.

### Come Up to the Standard

AT a certain battle, when one of the regiments of the attacking force was being beaten back by the hordes of the enemy, the ensign in front stood his ground as the troops retreated. The captain shouted to him to bring back the colors, but the reply of the ensign was, "Bring the men up to the colors!" This is the work that devolves upon every faithful standard-bearer,—to bring the men up to the colors.

—Called to Be Missionaries.



All these things are written, so Paul tells us, for the admonition of those who live in our day. And the instruction is repeated for us. We are told that the work of God in the world will never be carried to completion until laymen join forces with the ministry and church officers, and together Christ's followers make the advance against the enemy. A layman's movement is due. It is the duty of leaders to set the laity to work.

IT requires a good degree of faith to carry out the program the Lord sets for His people. The children of Israel who had lived in Egypt were not able to grasp what they could not see with the natural eye. Association with the world dims the eye of faith; it closes the ears to the sound of the Master's voice. On seeing some miraculous demonstration of the power of God at the crossing of the Red Sea, the people would manifest a love for the Lord and His ways. But let a day of hardship follow, let them get hungry or a bit thirsty, and faith was swallowed up in sight. Rejoicing turned to sorrow, grumbling, complaining, rebellion. There were times when the people were ready to take their leader, Moses, out and stone him to death simply because things seemed to be going wrong.

Men and women with that unsettled mind, that uncertain experience, could not go through to the promised land. They fell in the wilderness. Their minds were not right, and their bones were left to bleach on the desert sands. Their inability to grasp the plans of God by faith is seen in their attitude toward the report of the spies sent into Canaan before the crossing of Jordan. Ten out of twelve men on that committee reported that the land was a wonderful place,—fruitful, good to look upon, a desirable place to live; but, they said, the difficulties of conquest are beyond us. We look like grasshoppers by the side of the giants of the land.

On that committee of inspection there were two men, however, who had a different mental attitude. They saw all the good things of the land. They saw the giants and the walled cities, but they remembered the power of the Lord, and they said, "We be well able to take the land." There was a hopeful ring to their testi-

mony. They were not unmindful of the things to be overcome, but they saw a way through. By faith they grasped the victory; by faith they saw themselves and their children safely settled in that land of promise.

IT is interesting to note the mental attitude of the congregation that listened to the report of the spies. Could they see light in obeying the Lord, or would they lean to their own understanding? In the face of the fruits of the land which the spies brought with them, the people took the adverse report of the ten and were ready to turn back to their old lives of slavery in Egypt. They were human through and through. They had not learned the art of taking the mind of the Lord in place of human reason. Faith had not developed beyond the embryo stage.

In the face of this demonstration of fear to do things the Lord was saying should be done, it was evident that the hope of victory lay in the education of the children to do what fathers and mothers were unable to do. Those people may not be lost so far as a future life is concerned, but it is evident that they were not the material out of which the Lord could make conquerors of the promised land. They had to go to their reward by way of the grave. Hope lay in the proper education of the children and youth.

THIRTY years ago there was laid out for us as a people a program of conquest in a land near our own homes. We were told that families should settle in the South, families filled with the love of God and the message that the world needs. They need not be professional men. There is a place for farmers and mechanics, as well as for teachers, physicians, nurses, cooks, dietitians, and ministers.

At that time it was possible for men and women to teach without the amount of education that is now demanded by the state. There was opportunity for laymen to do a broad work for the Master in a much easier way than is now possible. Those who undertook a work in those days have lived to see many changes. Where our people settled in small groups and carried on rural school work and medical work, the complexion of community life has been materially changed. Where once fields of



tobacco were the main dependence of the highland people, we have seen a change to fruit and vegetable raising. As nurses ministered to the physical needs of the people, we have seen the patent medicine bottle give way to more rational methods of handling sickness and disease. Better houses are built, better food is placed before the family, schools are within reach of the children, and we are now seeing the grandchildren of those who attended our first schools coming in for their education.

But we are passing through changes in this country. What once could be done with comparative ease now requires much more effort. The higher qualifications required of teachers is one illustration. What might have been done easily twenty years or more ago must now be done in the face of greater difficulties. But it must still be done, and the question for each one is, "What is my place in this great work? What does the Lord expect of me?"

**I**N the days of Joshua, Caleb was an example of those who were brave enough to meet difficulties. After his people were in the land of Canaan and the first great victories had been won, Caleb talked with Joshua about the city of Hebron, a portion of the land these two men visited as spies and from which they brought the sample of fruits. Caleb, now an old man, still had the spirit of conquest in his veins. His heart was warm toward God. His faith burned bright. He asked only for an opportunity to do something.

This is the spirit we should find today. There are needs on all sides. In our own Southland we need teachers with the spirit to live among the people and carry their activities far beyond the walls of the schoolroom; teachers who can mould the minds of the community. Farmers with a progressive spirit, Christians who desire to give their strength and knowledge to the upbuilding of their fellows, can be a power in the work of the Lord. Never was there such opportunity for health work in all its phases—work to be done by physicians, nurses, dietitians, cooks.

God has a plan and it will be carried out despite the difficulties. We are told that this is no time for men to be giving their time and ability to business of the world. And again we are told that not one in a

hundred of our own people are engaged in anything but the business of the world. So a change must come. Laymen must come. Laymen must arouse and act.

From a chapel talk by Dr. Sutherland.

## Agricultural Notes

By A. J. Wheeler

**W**HETHER or not the groundhog saw his shadow, Madison is having rather a late, cold spring. The second week of March was good gardening weather, and due to the fact that we plowed the land in the fall and winter, we planted considerable garden during the week.

Another factor, and one for which we are thankful, is the plant-setter. Some of our friends will remember helping to pay the price of that plant-setter. We raised our own cabbage plants, and they were ready to transplant to the open field by the first of March, or a little before. When finally the land was dry enough to work, the plant-setter was started, and in a short time a half acre of cabbage was set. Had we attempted that job by hand, rain would have interrupted the process and the plants would not yet be in. As it is, they are in and growing and have been hoed and cultivated once. So much for the advantages of having a plant-setter under our conditions as a school.

Another acre has been sowed to oats and clover in the garden plot by the greenhouse. It is the plan to keep one-half the garden land in clover which is plowed under each second year. This plan was started last year and we are well pleased with it. It has proved especially successful on a twelve-acre field that is terraced to prevent washing. We are farming between the terraces, alternating strips of clover with vegetables, and the method has proved a success in preventing the washing of the land. These problems of erosion will be reduced as we are able to turn under more clover, or humus in some other form, because of the water-holding capacity of humus, and because of the increased porosity of the soil.

A very satisfactory plan of soil-building has been worked out in the vineyard with rye and crimson clover. There is a beautiful mat of sod now ready to be plowed under. The vineyard is seeded in



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August or September and plowed in April. It is then kept clean and mulched by hoeing and cultivation until the next seeding time. By adding a dressing of manure from the poultry houses, the vineyard soil is being rapidly enriched in nitrogen, which is the element most needed by grapes.

The soil on the school farm is largely clay, and when deficient in humus, it becomes yellow and cloddy and difficult to handle; so we feel gratified when, after plowing under the clover, we find the soil rich, dark, and friable.

Work in the vineyard is progressing well this spring. Pruning is done and a large part of the tying. Project work as carried by students is also progressing. Joe Johnson, who is growing Irish potatoes, planted them March 11 and 12. The land had been in Japan clover for two years and was broken in the winter. Before planting the potatoes, a dressing of poultry manure and acid phosphate was applied. The potatoes were planted and the fertilizer was applied in the row. Canadian Irish cobbler seed was used. Before planting, the seed was treated for scab.

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### Items of News

THE rural community work of Brother Loyd Swallen's company near Mont-eagle, Tennessee, lost a faithful worker this week in the death of Mrs. A. E. Johnson. Sister Johnson leaves in her immediate family a husband and two little daughters.

AMONG arrivals at the sanitarium is Mrs. Lewis Hopkins, of Cincinnati, a great lover of nature and friend of birds and squirrels. She is enthusiastic over the rural surroundings to be found at Madi-

son, and when here, always brightens the place by her wonderful spirit of optimism.

SEVERAL members of the student body have been attending the colporteur's institute held at the Southern Publishing Association headquarters in Nashville. For the past year Brother R. E. Bascom, formerly of Iowa, who took a year or more of college work at Madison, has been an enthusiastic distributor of literature in different sections of Tennessee.

IN the receiving line at the dedication of the Administration Building stood Mr. Thomas E. Elliott, of Lafayette, Ky., a man of ninety-five, a typical Southern gentleman of wide business connections, who spends some time at the Sanitarium each year. It is always a pleasure to have him with us. He is a splendid example of the reward of right living and clean principles.

AN interesting experiment with the making of soy bean milk and cheese is being carried forward by Miss Frances Dittes, dietitian of the Madison Sanitarium, in her post-graduate work on a master's degree in Peabody College for Teachers, Nashville. Mr. Wade Young is assisting in the experimental work in the laboratory of the Madison Food Department, and the family is getting the results in milk, cheese and soy bean flour.

### The Print Shop Corner

IT is only an occasional letter from friends concerning the Mailing Machine, from which we can quote. But you who are interested in the \$600 we need will appreciate as we do such expressions as follow:

"We read with a thrill of interest every word in your little paper as it comes to us each week."

"I find much pleasure in reading the Survey. It contains much to encourage me."

"I watch for the coming of the tiny paper."

"The little paper is good. I wish I might be one of a group of workers such as you have in the South."

"This is hoping you get the \$600 all right."

"I do not think I have missed reading a single paragraph in the years that the Survey has been coming to our home."

"Here's my mite for the Mailing Machine. Wish I could make it more."

When you write, address The Madison Survey, Madison, Tennessee.



# The Madison Survey

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No. 14

## Collections For Rural Schools

FOR several years it has been the custom for the General Conference of Seventh-day Adventists to set aside one day annually for taking offerings for the workers in the rural schools of the South. This year the date for this offering is April 3.

From the Washington headquarters there is sent to each church material especially prepared for the day. Each week of the year, as the SURVEY goes into the homes of thousands in this land, it carries a message concerning the rural school work of the South, the rural schools in their broad reach that includes health work and food work, as well as the particular work of the school room. Readers of the SURVEY school room. Readers of the SURVEY have now an opportunity to show their interest and appreciation of this work, and we trust them to do all in their power to arouse an interest on the part of church officers, leaders, and members, and to secure this year the largest offering in the history of the rural school movement.

Several years ago a committee was appointed to visit these schools. In their report they spoke of the spirit of sacrifice of the rural teachers, of the excellent community work being done in many places

by men and women who have caught a vision of the needs and are giving their time and talents to the rural work. They spoke of this work as akin in spirit to the spirit of the early workers in this message

when nothing seemed too hard for those who answered the call of the Master.

Could you go into some of these mountain schools, some of these centers of community activity, doubtless you would feel the same. While you might not be able to enter that work yourself, yet your heart would be touched by the necessities of the situation and you would want to do your part

in the way of a donation.

THERE was a time when the church school movement was young and weak. I have seen young people give up their college course in answer to the call of a church for a school. I have seen those young people go into a new field and work for a mere pittance, and "board around," as we used to say. A vigorous effort was then being put forth by godly fathers and mothers to save their children, and they had the cooperation of godly young teachers. It was that cooperation that put the church school movement on its feet and

### Help The Rural Workers

God's work is to advance steadily; His truth is to triumph. To every believer we would say: Let no one stand in the way. Say not, "We cannot afford to work in a sparsely settled field and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes." And let none say, "We cannot afford to sustain you in an effort to work in those out-of-the-way places." What! Cannot afford it? You cannot afford not to work in these isolated places.

—Words of Encouragement to Self-Supporting Workers.



made it a vital part of the work of the denomination. No one regrets the sacrifice or sacrifice of those early days.

As the church-schools came to stay because inspired by the right principle, so the rural schools have a mission, and they have come to stay and to grow, and to involve more and more of the teaching force of the denomination. They are needed; therefore, men and women will respond as they always have responded to the calls of the Lord.

The rural school movement involves much more than the ordinary classroom activities. The schools on a farm, and the farmer has his part to play, and it is just as vital to the interests of the school as is the part played by the teacher. In fact, the farmer should be a teaching-farmer with a community for his student body.

**T**HE rural school includes medical work. The godly nurse is just as vital to the growth of the rural school as is the teacher. In fact, the nurse should also be a teacher, a teacher and demonstrator of health and hygiene. The rural school is a cooperative concern, a broad work, a wonderful work.

Times have changed since the early rural schools of the South were established. It becomes more and more difficult to conduct these schools. They must be more and more efficient, and the teachers and leaders in the movement must be men and women of vision and of trained ability. The increase in number of the consolidated community schools puts public school education within the reach of many who a few years ago were located far from a public school. Our rural schools must do a work far beyond that which can be done by the ordinary school of the community. That is the reason why every teacher should be a broad-minded Christian, thoroughly alive to the province of a school in the biggest sense of the word.

A goodly number of people have been brought to the truth through the rural schools. It seems sometimes that this work has merely begun. The field is a broad one and the work is great. I am sure that the words spoken to us in the beginning of this movement are still very appropriate, and are still much appreciated by our people. We were told then, "In the work be-

ing done at the training school for home and foreign missionary teachers at Madison, Tennessee, and in the small schools established by the teachers who have gone forth from Madison, we have an illustration of one way in which the message may be carried in many, many places."

### Broadening Work Of The Rural Schools

**W**HEN a group of college teachers came South from Berrien Springs, Michigan, men and women who had been closely connected with the educational work in Battle Creek, and later at Emmanuel Missionary College, their thought was to enter some isolated part of the South and establish a very modest rural school.

Because of their long experience, they were counseled, however, to locate near Nashville, called the Athens of the South because of its unusual educational advantages, and there establish a training center from which workers would go to the more isolated portions of the country. It was indeed a very modest beginning that was made at Madison in a rocky and worn-out farm, but among those early teachers and students there were men and women who had a very clear conception of the mission of the school and of the far call of some of these rural sections of the South.

Madison was scarcely started before a group of teachers sought a location a little farther to the north on what is known as the Highland Rim. School was begun in a log cabin on the farm purchased as a means of support near Goodlettsville. That developed into the Oak Grove Community School, of which Prof. Charles Alden was principal, and with which was connected a company of devoted men and women, including Mother Ashton and her family from Pennsylvania.

**B**ROTHER Braden Mulford was a member of that company in its first year, but he soon gathered another group and went farther onto the rim, establishing another school center near Fountain Head. Quietly working year after year with children who came for miles from the surrounding community, this school has finally developed a splendid medical institution in connection with what was at first merely a little school, a saw mill, and a farm that was changing the complexion of the community.

Of the Fountain Head School and Sanitari readers of the SURVEY have heard frequently. They know of the fire that destroyed the sanitarium building and of the strenuous efforts put forth this past year to rebuild on a much larger scale. The Fountain Head School has been the recipient at various times of some help from the Rural School donations. Often fifty or more children are sitting at the feet of the teachers in this little rural school. They come for the Bible and other things, they can learn there. They come



because they love the atmosphere of the place. The teachers do not draw any salary from the Rural School Fund. That they must make from the farm, but the little school house that one finds on the hillside, half hidden by the trees, has had some facilities added to it as a result of the thoughtfulness and the generosity of friends who have donated to the annual Rural School offerings.

ANOTHER school was opened on the Highland Rim of Middle Tennessee by two families who came from California at the call of the South. These were Mr. and Mrs. H. M. Walen with their children, and Brother and Sister George Wallace with their two children. They found a farm to which they have always felt that they were providentially led. Their work began in the log cabin that served as home and school quarters until a fire one Sabbath burned the cabin to the ground. Out of the ashes arose a much better cottage home, and soon a school building stood on the hill, a symbol for miles around of a type of education the people in the hills felt the need of but had never known.

This little school has carried a community medical work also, caring for the sick in their homes for miles about, answering the calls at births and at death, instructing the mothers in the care of their children and how to feed their families. Mr. and Mrs. Herschel Ard have given their young lives to the work in this community, teaching, farming, distributing literature, ministering to the physical needs of their neighbors. At times the Rural School Fund has helped them increase their facilities, but it has not been called upon for the support of the workers.

OVER in North Carolina, Pisgah Industrial Institute, with its splendid sanitarium work in connection with a school, is well known. And so is the Mountain Sanitarium with its city cafeteria and treatment rooms in Asheville, and its rural school work associated with agriculture and other community activities at the rural base near Fletcher. Glen Alpine School is a smaller work in the highlands near Morganton, North Carolina. Banner's Elk has a story all its own. Readers will remember when the mountain men came from their homes to Madison begging for school privileges. Mother D and other members of The Layman Foundation could not resist the appeal, and a farm was purchased for the group of workers who had come all the way from California to teach in this mountain section of North Carolina.

Only a few days ago a reader who had noted call of this little school for a new wagon sent a check to cover the amount asked for. There is something inspiring about this type of work for what one of their number recently spoke of as "the poorest of the poor, but possessing unusual native ability and eager for the privileges of Christian education for themselves and their children."

We can't go all the way round. It is only a few here and there that we have space to mention by name. But these are the types that you

are helping when you donate to the Rural School Fund. You cannot afford to lose an opportunity to have a little part in this good work, can you?

FOR nearly twenty-five years, Madison has been calling men and women to the South, educating them, and giving them the inspiration to go into these rural communities to help along the many-sided work we call the rural school. Madison itself maintains a school for the children of its workers, a little school on the college campus that gives eight grades without extra expense to parents who are in school.

But there is another center that draws upon Madison. At Lawrenceburg, where is located the sanitarium and hospital, a branch of the Madison Sanitarium, there is also a rural school. It was first taught in an old cabin on the top of a hill, which led to its designation as "the high school," but the necessities of the case appealed to The Layman Foundation, and an acre of land was donated as a site for a community school. Then the Rural School Fund and The Layman Foundation went fifty-fifty in putting up a splendid school house and meeting place combined. It is a stucco building, one of the nicest looking in that community. There the children are having good work under the instruction of Miss Marie Skadsheim. Part of the money for building came from the Rural School Fund, but the expense of operating the little school is borne by Madison. This perhaps illustrates, as well as any center, the good that can be accomplished by donations to this fund. We believe you will make the donation as large as possible this year.

WE ought not to close without mention of the school work on Sand Mountain. For a number of years faithful teachers have looked after the interests of a generation of mountain boys and girls. It is truly a wonderful privilege to see the developments in such communities and to trace the effects of the school in the lives of the people. It was only a few weeks ago that Dr. Ownbey, one of the present group of workers, was telling Madison students of the medical and educational work, of the farm life and the farmers' meetings of the mountains. You had a glimpse of that through the SURVEY.

The Rural School Fund has been drawn upon at different times to help with equipment for this interesting mountain school. Now that a little sanitarium is in operation there, the prospect for this work are brighter than ever before.

After living years in the South, knowing the workers one after another, meeting them in convention each fall, visiting them from time to time at the scene of their activity, watching the transformation in community interests, and the upbuilding of the lives of men and women as the result of Christian teachers, nurses, farmers one cannot but solicit your cooperation in this annual gathering of funds for the rural workers of the South. They do not ask it for themselves; they ask it only to increase the facilities of the schools, that they themselves may do better work for the children of the mountains.

Pray before giving; then give according to the dictates of that still, small voice. And what is



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better, consider if you have any duty beyond  
giving of your means. Does God want you in  
any of this work?

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### Items of News

**A**N automobile accident which caused the  
death of her brother and the injury of  
two of his children, called Miss Elizabeth  
Windhorst to her home in Indianapolis  
last week. While away, she spent a few  
days with relatives in Berrien Springs,  
Michigan.

**A** VERY pleasant week-end with friends  
at Berrien Springs, Michigan, is re-  
ported by Dr. Sutherland, Prof. A. J.  
Wheeler, Mrs. Scott, and Miss DeGraw,  
who motored North via Evansville. Em-  
manuel Missionary College has a splendid  
class of young people in training.

**T**HERE are evidences of spring on all  
sides. The daffodils are in bloom and  
the lilacs are in bud. Lawns about the new  
Administration Building are taking on a  
pleasing appearance under the direction of  
the Ornamentation Committee. Prof.  
Floyd Bralliar, of Chattanooga, is setting  
evergreens and other shrubbery about the  
place.

**F**OR over two years, Miss Gertrude  
Lingham has been a student in the  
School of Nursing in Yale University,  
preparatory to continuing her work in the  
South. Before connecting with the work at  
Madison, Miss Lingham had a very inter-  
esting and profitable experience in moun-  
tain work at Smith Community Settlement  
in eastern Kentucky. On her way back  
to Madison, she spent a little time with her  
sister, Miss Ruth Lingham, who is head  
nurse at Pewee Valley Sanitarium, near  
Louisville.

**S**EVERAL members of the Peabody  
College staff of teachers were guests of

Madison on the thirteenth. They are inter-  
ested in the diet methods of the Sanita-  
rium and asked the privilege of hearing  
the reasons advanced by the institution for  
a non-flesh diet. Dr. Sutherland presented  
the scientific basis for the methods fol-  
lowed by the sanitarium in the treatment  
of disease and the advantages of a vege-  
tarian diet for those who desire to preserve  
their health. Dinner was served by the  
Home Economics department.

**M**ANY are the compliments passed to  
Brother George Wallace, for years a  
member of the Madison faculty, whose  
splendid handiwork is seen all about the  
Administration Building. The telephone  
counter in front of the switchboard is one  
conspicuous example. It is made of beauti-  
fully grained chestnut. Both Mr. Wallace  
and Mr. H. E. Standish, head of the con-  
struction department of the institution,  
whose plans have been worked out in the  
new building and in the remodeling of the  
sanitarium, are both men of few words,  
but their works proclaim their skill.

**T**HE business and medical offices  
moved into the new Administration  
Building during the week. The Layman  
Foundation has a very attractive suite on  
the east side of the administrative section.  
The X-ray and Physiotherapy Depart-  
ments have been operating here for some  
time, but the surgical department, which  
everyone agrees is one of the finest por-  
tions of the new building, is receiving its  
finishing touches. Sanitarium guests, and  
visitors from a distance, compliment the in-  
stitution on the improvements of the past  
year in the sanitarium area.

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### This Corner

**BELONGS TO THE PRINT SHOP AND  
SHOULD CONTAIN A BIT OF  
INFORMATION CONCERNING  
THE MAILING MACHINE  
BUT  
THIS WEEK WE ARE  
OMITTING THIS  
IN FAVOR OF  
THE RURAL SCHOOL OFFERING**



# The Mission Survey

Nashville, Tennessee  
Published by  
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RUC Library

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No. 15

## Effects of Cheap Literature

IN our day when the world abounds with books and magazines, every Christian man and woman must determine what shall be his standard of reading. Moses enunciated a principle of truth when he instructed the children of Israel, "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe and do, all the words of this law. For it is not a vain thing for you; because it is your life."

There is a type of thought gained from literature that brings death to the mind, and there is another type that brings life. Of the words of God, Moses said, "It is your life." Truth as found in the word of God; truth as given in the great book of nature; and truth as uttered by godly men and women who are putting their own minds under the direction of the Spirit of Truth; this should be the source of literature we feed to our minds. It is our life.

Paul tells us in his book to the Romans, "He carnally minded is death; but to be spiritually minded is life and peace." By nature, man has a mind that is carnal—a mind that loves the things that lead away from God. For this reason, young people find it necessary to set their minds by a conscious effort on things that tend to spirituality. Conversion from the things of

the world begins in the mind, and a converted mind must be fed on pure things or it will revert to the carnal. It will become a mind that opposes the things of God.

**L**IGHT, trashy literature affects the character. As a man thinks, so is he directing his eternal destiny. But all the cheap thoughts are not obtained from books. To listen to gossip and to cheap talk has the same effect as reading fiction. Some who would

not think of reading cheap literature still cling to the habit of gossip, or they take part in backbiting and fault-finding.

It is well to determine whether or not the thoughts of your mind are full of discouragement. Is the mind running wild? Are your thoughts destructive rather than constructive to yourself and to society? Let us take heed to our thoughts, for in Proverbs we are told, "A wicked doer giveth heed to false lips; and a liar giveth heed to a naughty tongue."

One of the evil effects of light reading is the habit it cultivates of inconstancy. It makes a mental hobo, a dissatisfied feeling with present conditions, a desire to change location, or occupation, or companionship. If you ought to be in school, it leads you to wish you were somewhere else. It is a difficult matter to work with a group of mental hobos.

### The Rural School Offering

**R**EMEMBER that April 13 is the day set aside for the Rural School offering. Special readings have been prepared by the Educational Department of the General Conference. Please do not let the matter be forgotten in your church.

From chapel talks by Dr. E. A. Sutherland.



**S**UCCESS in the Christian life demands the keenest sensibility to the things of God, not once in a while, but at all times. One never knows when he will be called upon to decide upon a course of action. A right decision will affect the whole future career; to decide on the wrong side, may carry one farther and farther away from the truth, and may mean eternal loss.

This is illustrated by the experience of the children of Israel as they approached the promised land. Caleb and Joshua brought back a report of the land, saying, "We be well able to go up and take the land." Others declared that to be an impossibility. Caleb and Joshua were uttering the mind of the Lord at this time, but the great majority of the people were indifferent to that fact. Their ears were not keen to catch the timely message of truth. They did not want to turn against the advice of God, but for some reason they did not recognize the instruction of the Lord when it was given by human lips.

In our day, it is necessary for the mind to be well balasted with the word of God and His messages for us, lest at some unguarded moment a decision must be made, and we find ourselves unable to distinguish between right and wrong. We cannot afford to spend time on reading that dulls the mental powers to truth. Some day we will find ourselves, like the majority in the camp of Israel, believing a lie instead of the truth, and that not because we choose to believe a lie, but because we have lost the sensibility of the mind to discern the truth.

**I**N our efforts to carry forward a work in cooperation with others, it is especially important that we have minds that are clear and keen to know the right. We must be constant students of the Word of God. The carnal mind brings dissension, irritation, trouble. If we are students of the Word, when a proposition is made concerning the work, we will be able to see alike. There will be a habit of thinking right, the ability to recognize the right course when it is presented.

Coming into line with the Lord is not a sudden readjustment of a mind that has been educated to think foolishness. It is a habit that comes by daily choosing the right, setting the mind to know the right. It results from the habit of listening to

the voice of the Lord through His Word, and then talking, living, acting out that Word. The promise sounds through the ages, "Ye shall know the truth, and the truth shall make you free."

I would counsel our young people to set their hearts and minds on things of truth. Form the habit of reading true things. Discard the light, the frivolous. Ask C for a vision of His will for you, and then direct your thoughts to the fulfilling of that vision. You will not find that vision, or the methods of fulfilling that vision, on the funny page, or in the light literature that floods the market.

## Omi Mission In Japan

By Mrs. Lida Scott

**T**HERE is a province near the center of Japan called Omi, about one-third of which is under water. This body of water in the center of the province is called Lake Biwa. Near the lake is a town, Omi-Hachiman, and on a farm near this town is the country base of Omi Mission.

This new idea of mission work has been a demonstration center for about twenty-four years. Just about the time Madison started, William Merrell Vories caught the vision of self-supporting mission work by laymen, the Japanese converts to the Gospel in one of the most strongly fortified holds of heathenism. Line by line the vision unfolded, leading to the location on a farm of a school and sanitarium operating hand in hand.

Mr. Vories briefly rehearses the story. He writes, "Twenty-four years have passed since I first arrived here, and as I am forty-eight, it makes one-half of my life so far in Omi, as Pastor Takahashi pointed out. This large happy gathering today makes me think of the cold, lonely days of my first arrival. This success could never have been accomplished by one person. Neither could we think of it as the result of many people's efforts alone. Without the help of God, it would have been absolutely impossible. In the past we have made many mistakes. This body of ours bears many scars of past faults. But we are only a youth of twenty-four years. We are to grow to fullness from now."

**D**EPARTMENTS, such as architecture, plumbing, sales, and other business activities, besides a fifty-bed sanitarium, contribute to the support of over one hundred workers. The following statement, made in the publication called "The Omi Mustard-Seed," gives a glimpse of their financial status: We read:

"At the annual business meeting a visiting friend was astonished to hear a discussion over what to do with the surplus funds in the treasury! He had never before heard of a church with more income than out-go."

They are exemplifying Christian ideals through lectures, Christian help work, day schools, Sunday schools, and through their business trans-



actions. They have seen the hand of God in the miraculous leadings of these years and in what has developed in spite of human weaknesses and mistakes.

"Sometimes we wonder," says *The Omi Mustard-Seed*, "if educational institutions and hospitals and other philanthropic activities, that commonly appeal to the public for gifts and endowment funds, might not do better to devise some method of self-support to be carried into effect with as great progressive speed as possible."

THESE mission people approve Henry Ford's idea that the best sort of endowment is through some method of self-support. They do, however, appeal for funds to be invested in equipment that will provide ways for such support.

The extensive work of Omi Mission has led to the organization of fifteen or more units in various parts of the province, some of which are reached by boats which have to cross the sometimes perilous waters of Lake Biwa.

It is inspiring for workers far separated, but with a strange and unique mission, to have opportunity to check up at times, comparing notes as it were, as did Mary, the mother of Jesus, and her cousin, Elizabeth. We rejoice when we find people in distant lands demonstrating the principles of Christian education which are so dear to us, such companies as the cooperative group at Omi Mission, or Higginbottom in India, with his school and medical work, or John Frederick Oberlin a hundred years or more ago in the mountains of France. We feel indeed that the Lord has uncovered a law of operation for laymen which we do well to recognize, a law that will lead them to cooperate with ministers and church officers in an ever increasing movement that will bring about the closing scenes of earth's history.

## With The Poultry

By L. H. Starr

WHILE the boys having projects in farm and garden crops are waiting for the Cumberland river to get back into its channel banks, the poultry projects are going strong. Chicks are now five weeks old and eating lots of feed. The boys in charge of the projects are glad to see the sun, as they know that sunshine and feed make the chicks grow. The more mash they eat, the more water they drink; the more water they drink, the more mash they eat and the faster they grow.

Poultry specialists from the local feed dealers are watching these projects with interest. Dr. Lamberson from Alabama, poultry specialist for the Dunlop Milling Company of Clarksville, Tennessee, gave the students some fine points on poultry raising in his talk given March 30.

We are pleased with the interest Mr. Lamberson has shown in our poultry plant.

## A Trip To Fletcher, North Carolina

ONE of the interesting rural-city centers is located near Fletcher, North Caro-

lina. Recently some members of The Layman Foundation were called to Fletcher, which is about twenty miles from Asheville. It was the time when taxes were due.

We were invited to meet some of the road and tax commissioners of Henderson County at a dinner given in the dining room of the Mountain Sanitarium on the school farm near Fletcher. We had the pleasure of piloting the chairman of the county commissioners and the chairman of the road commissioners, the president of the bank at Fletcher, the postmaster, and others about the grounds and through the sanitarium, that they might better understand the purpose of our institutions and their value to the county.

After a dinner that both pleased and amused the guests by its uniqueness, we trailed the automobiles of the Commissioners to the county court in Henderson, where Judge Blythe beautifully pleaded our cause, saying some very nice things about our work in the community.

When a vote was taken, it was unanimous in favor of the requests we made, even to the improvement of the road to the sanitarium. The results were worth the trip in the face of a blinding blizzard over the Blue Ridge and Cumberland Mountains. The wheels did not skid on the slippery heights, nor did the engine give any trouble. But we were glad when we again descended to the sunshine of the normal thermal level. We have many reasons to be thankful for the miraculous leadings of the Lord.

## A New Water Supply

FOR twenty years the school has maintained its own water pumping plant on the banks of the Cumberland, the plant being installed in the early days of the sanitarium. With the growth of the institution, it has been evident for some time that a new pump would soon be a necessity.

Within the past few months a splendid water system has been installed at Madison Station by the Lakewood Water Company; and so it was decided, instead of replacing our own pumping facilities with something larger, to have the city water piped in. For several weeks a large company of men have been digging the ditch



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for a six-inch main along Neely's Bend Road and on to the school property. A sixty-foot stand pipe takes the place of the old water tank on the hill, insuring a constant and ample supply of clear drinking water for the entire institution.

Last week as the waters of the Cumberland rose higher and higher, and the emergency pump had to be pressed into constant service to meet the changing levels of the river, the problem became a difficult one. Would we be able to keep our own pumps going until the city main was in? Would the flood waters take away our entire water plant? That seemed to be the danger.

The Lakewood Water Company was pushing its work at full speed, knowing our danger, and when the moment came that we could go no further,—the emergency pump was out of commission,—the water company announced that within an hour they could make a temporary connection with our lines even before the stand pipe went up and the pipe was entirely laid on the school grounds.

The institution now has drinking water in every tap, clear, pure, and abundant. The drinking water problem has been a perplexing one for several years, and this solution, coming as it did just in time to save serious trouble, is reckoned among the providential happenings that call forth a spirit of sincere thankfulness.

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**Items Of News**


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**A** METABOLISM machine as an aid in the diagnosis of disease, is one of the latest additions to the equipment of the sanitarium.

**T**HIS week Brother Neil Martin, superintendent of El Reposo Sanitarium at Florence, Alabama, visited Madison to complete arrangements for a substantial

addition to the buildings of his institution. A house full of patients during the winter months makes it necessary to enlarge their facilities.

**T**HE services for the spring week of prayer were opened Sabbath by Brother M. E. Chapman, secretary of the Young People's Department of the local conference, who spoke at the Sabbath morning service hour and again at the young people's meeting in the afternoon. "Have a Purpose in Life" was the subject of his morning lesson.

**N**O speaker in the lecture course of the season has been more interesting than Prof. R. B. Thurber, of Nashville, editor of *Watchman Magazine*, who gave a description of life in Burma, where he was a mission worker for ten years, under the title, "Sights, Scenes, and Scents in the Silken East." With his unusual powers of description and his sense of humor, Professor Thurber gave a highly entertaining hour.

**T**HE week-end floral decoration of Assembly Hall, for which Mrs. Katherine Bertram is responsible, invariably brings a feeling of surprise and pleasure. This week the rostrum was a veritable picture with wild plum, spirea, and perennial plants, Japonica and poet's narcissus. Out on the campus the shrubs seem to be vying with each other in giving of their abundance, and the fruit trees are loaded with blossoms.

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**The Shop Corner**


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**H**AVE you sent it? That check you had a mind to send to help on the \$600.00 for the mailing machine needed in the Survey Office, or have you forgotten it?

March brought in \$111.54, which brings the total to \$427.79. This leaves \$172.21 yet needed to complete the \$600.00. We would like to finish this month, and we believe you will help us do it. Thousands of copies of the Survey are going out each week. We surely ought to find \$600.00 among the readers.

One man in the West wrote, "Here is a five to help you to your goal. Our family reads the little paper from end to end."

Address the Madison Survey, Madison, Tennessee.



# The Madison Survey

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## The Spirit to Cooperate is Necessary in the Lord's Work

THERE are strong movements in the world for forces to gather together, to make combinations, to consolidate for greater efficiency. The Scriptures give this as one of the signs of the times, and on every side the tendency is to be seen. All through the industrial world it is found, and solitary concerns, finding it difficult to carry on, form coalitions, for in union there is strength.

So in the work of the Lord, as we near the end of earth's history, there should be a gathering together, a coming close to one another, as there is strength in co-operation. "Gather yourselves together, yea, gather together," writes Zephaniah. And he continues, "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek meekness; it may be ye shall be hid in the day of the Lord's anger."

The Lord is calling for meekness—that is, teachableness—and for righteousness—that is, the doing of right things, not a passive experience. And He tells us to gather together, cooperate in the doing of right things, such things as He has said His followers should be doing to demonstrate His word to the world.

THIS has a broader meaning than mere church organization. It is an easy matter to attend church services and listen passively to the instruction of godly men, and yet do practically nothing in the line of work for which the Lord is calling. We have been brought into this world for some definite purpose, and it should be the aim of each follower of the Master to determine what that calling is, and then find his place in the great field of Christian activity.

Men of the world throw their means into a common fund for the development of business

From a Sabbath sermon by Dr. Sutherland.

interests. They throw all that they possess in the way of mental and physical ability into the combination. God wants His people to demonstrate to the world the value of cooperation of man power and money in the development of His cause.

The fifty-eighth chapter of Isaiah tells us what the results will be when Christians catch the true spirit of cooperation and unite their efforts for the progress of the gospel. He is calling for a church that will feed the hungry, clothe the naked, teach deliverance from bondage to appetite, fashion, folly. He calls for a church membership that by its cooperation in carrying out His plans and purposes, will bring peace

and strength and prosperity. The tendency is to make of religion a formal thing, but the Lord calls for intense activity.

ONE man alone can do comparatively little. One family alone can do a small work compared with what can be done by a group of co-operators. But before there can be cooperation on the part of a group of workers, the selfishness that abounds in most of us must be given up. One cannot seek first the things that minister to his own comfort,—the ease of his own family, the best of the garden products, the richest of the cream and milk, the first ripe fruit, the lightest share of the work and the heaviest portion of the supplies,—and hold the confidence and love and cooperative spirit of other members of the company.

Paul had seen men make the attempt to work together and yet break apart. He tells us that men may have the zeal that leads to earnest preaching and exhortation; they may be willing to give their bodies to be burned; and yet if they lack the ability to live peaceably and cooperatively with their fellow men in a close combina-

### Walking with the Master

LAY all your plans before God, to be carried out or to be given up, as His providence shall indicate. Accept His plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example.

—*Acceptable Service*



tion of work, they are like sounding brass. There is no experience that I know of that so tests the real conversion of a man as to put him with others in a self-supporting unit. Watch his reaction to the things that come in any such close association.

It takes the love of God in the heart to rise above the temptation to criticise and back-bite. It takes a large portion of the Spirit to carry out the principle of Matthew 18, which says that if a brother seems to be in a fault we are to go to him in the spirit of meekness, and together we are to correct the error. Both are to be better men as the result of the conference.

We gather for a communion service, and for the ordinance of humility, and we feel tender toward one another, but put us together in the garden, and we may find that we cannot work together. Or put two women together in a kitchen, and they cannot carry out the spirit of cooperative work. When we have learned to work with one another as Christ works with us, working in peace in spite of mistakes and shortcomings, then will the work under our hands prosper and glorify the Lord.

**C**HRI<sup>S</sup>T came to this world as Emmanuel, God with men, that it might be seen how the Lord wishes to work with men. In every act of His life, Christ had the direct guidance of the Father. He told His disciples, "I do always those things that please Him." It is our privilege to have that experience. To know day by day that we are doing what He wishes us to do, and doing our work in a manner pleasing to him. When I say that I cannot work with that other man, the chances are that the trouble is with me.

The Lord has committed to His people mighty principles of life and health and truth that the world feels the need of. The world is looking to us for help and guidance. Our ability to present the truth, to act properly our part on the great stage of the world, depends largely upon our ability to work side by side with our brethren, cooperating with them closely in carrying forward medical work, health-food work, school work, literature work, and other lines, such as He has given us to do.

**T**HE farther we go with what we call the self-supporting missionary work, the more evident it is that we must learn the lesson of cooperation. One man cannot do it alone. One may chase a thousand, but two will put ten thousand to flight. So it is that the strength of cooperative work exceeds that of single-handed operation. One man should not attempt it alone. One man and his wife cannot do it alone. It takes more than blood relationship to make this work go. The Bible tells us that the Gentiles are coming in to help make this work a success.

Those who have the privilege of putting this movement on the stage will be men and women who have learned the fine art of cooperation. Peter turned to the Master to inquire what John was to do. The Master told Peter to take heed to himself, and to leave to Jesus and John the question of John's future. It is a personal matter, this doing the work God has for a man. It requires a first-hand knowledge of the Word of God and constant study of the Word. There

must be the closest union of the human with the divine, if we do what it is our privilege to do in this wonderful age of the world's history.

Why do we have schools? That the young people may learn these lessons of cooperation. Why have the school on a farm and offering the industries? Because it has been demonstrated that the best place to give the all-round education necessary to success in any mission field is in a rural school, where the activities of farm and shop and home and sanitarium, and all other campus activities, call forth the powers of cooperation during the student life.

## The Metamorphosis of a Group of University Students

**T**HE first scene is a study room of two university students in the Middle West. They are preparing their theses for a master's degree. The study table is piled high with books of ancient lore. The young women come from the library with their arms full of ponderous volumes, and they spend the hours of the night till near morning studying and discussing Greek and Roman art, literature, and architecture.

Two of their companions, not so full of study, find time for the theatre and other amusements. Both companies, however, are cutting short the hours needed for sleep, they are violating the principles of diet and health, and none of the quartette has any serious thought of preparing for usefulness in the work of the Lord, although all are supposedly Christians and members of the church.

Their minds are crammed with classic myths,  
With Greek and Hebrew, too;  
With caps and gowns and high degrees;  
Impractical, clear through!  
No thought of work to keep them strong,  
No thought of usefulness;  
But Shakespeare, ball games, tennis, feeds,  
And operas, too, I guess.

**I**N the second scene, the young ladies, rather reluctantly at first, give attention to a caller, a young woman who has come from Madison, and who is full of enthusiasm for a type of education almost unknown to the university students. She has spent a year or more in the South and is a student of Madison, who asks the privilege of showing some pictures and explaining self-supporting mission work in the Southland.

Extracts are read from the instruction given in the early days of Madison concerning the value of the practical training in a rural school, on the farm, and in the shops, as a preparation for lives of usefulness in both the home and in foreign fields.

Pictures are shown of the work at the school, the development of cottage homes for the students, the beginnings of a rural sanitarium, the simple methods of travel, the meager facilities compared with the university life the young women were accustomed to, but the happiness that results when young people enter into it with heart and soul. There is also the story of a convention, with representatives from the outstations, coming together for a study of mission problems and for inspiration to carry on.



The foremost mind in the group volunteers to visit the South and Madison during the summer vacation to see just what is going on, and her companions postpone a trip to Europe at her solicitation. They would see if there was really anything in what this student from Madison had to say.

But God, whose ways are marvelous,  
Sees gold where we see dross.  
He takes for workers those whom we  
Consider at a loss.  
His word goes forth, nor void returns,  
But bears the message straight:  
"Come help the poor, and tend the sick;  
Don't leave them thus to fate.  
Don't spend your days in useless things,  
While there are youth to teach;  
Don't keep yourself in selfish ease,  
While there are souls to reach."  
The message touches all our hearts;  
We cannot help respond.  
We much regret our selfish lives,  
And long to turn around  
And live a different sort of life,  
With heart to serve, and love,  
And help the poor and suffering,  
And point the way above.

THE pathway of the new recruits is not always easy. They find themselves facing different problems than those offered by university life. Facilities are meager and life seems hard those first months at Madison. The historic meeting place for the disgruntled in early Madison days was around the old pump, where to the tune of the creaks of the pump handle, the unsettled student poured forth his woes and registered his grievances.

Scene three, therefore finds the former university students, with others, under the windmill. The pump handle is vigorously wielded by a man lately from Boston, who is passing through the period of initiation to Southern self-supporting school ways.

It's rather queer, although not rare,  
That when we hear the call  
And answer it, we later change,  
And want to quit it all.  
We think our lot is quite too hard;  
We're sure God's changed His mind.  
We love Him, true, but just our job  
Is rather hard to find.  
A trying stage, you will admit,  
But God just helps us through;  
And soon we're all enthusiasts,—  
Real self-supporters, too!

WITH the change of mental attitude, all other things seemed altered, and in scene four, the once unsettled young folks are in for all they can get in the way of preparation for some hard work in a difficult field.

We grumble less and less.  
We're glad to work: we study hard  
The things we're bound to use,  
When we start out to fill our place.  
We have no time to lose.  
We all have joined the M. M. V.  
We push it on with zeal.  
Committee meetings are alive  
With projects that appeal.

THERE is a lapse of time, and the final scene shows a group of workers from units at widely separated points, gathered in convention. There they are, some of those same university students transformed into leaders in self-supporting activities. They and their companions are heading medical institutions; they are conducting schools that train other youth for lives of usefulness in the Lord's work; they tell of the growth of different activities that in their student days seemed small and possibly lacking vitality to grow.

The spirit of reminiscence comes in. They talk of the days when they were at Madison, when life there seemed hard. They tell what it took to convert them from the easier life they had known to the strenuous program that fitted them for life in still harder fields. They tell what cured their habit of grumbling of their growing love for the work, and the blessings God had showered upon them as they gave themselves unreservedly to His work and ways.

THIS is an outline of the inspirational program given Saturday evening by members of the Madison family who have been won from the former manner of life to the life of intense activity required to carry forward a program in a mission field. They talked from their hearts. They were telling actual experiences. A visitor from Nashville, who happened in, was heard to say, "That was one of the best things I have seen lately at Madison." It was a play stage that night, but those young people are actors on a real stage these days. They are doctors, wives of doctors, sanitarium matrons, mechanics in the school, and others who needed no prompting in the words they spoke.

### Visiting Southern Centers

FROM *The Bulletin of the General Conference Medical Department*, February-March issue, we quote a few paragraphs concerning the recent visit in this part of the country by Brother L. A. Hansen, one of the secretaries of that department, who is located at Takoma Park, D. C. Brother Hansen conducted a health-food work in Nashville over twenty-five years ago, and he has always had a deep interest in the work in this section of the country. *The Bulletin* says:

Mr. L. A. Hansen has just made a trip to the South, visiting a few of our health centers. He reports a very favorable outlook for Memphis. He met with the church there, and also with the workers. Mr. and Mrs. H. H. Bean have very nice treatment rooms in the Medical Arts Building where they are reaching a fine class of people. It is hoped to see Home Nursing Classes and other lines of church medical missionary activities taken up. Eld. W. P. McLennan is very much interested to see the health work develop in that progressive center.

A very brief visit was made to the William Mason Memorial Hospital, at Murray, Kentucky, where for some years a strong surgical work, to-



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gether with a general sanitarium interest, has been developed.

A visit was also made to the Riverside Sanitarium, just outside of Nashville, where Mrs. N. H. Druillard has bravely undertaken the establishment of a sanitarium for the colored people. While she is practically carrying the work alone, a good beginning has already been made with a number of doctors of the city, who are interested and are sending patients.

The new Administration Building of the Madison Sanitarium, which is being completed, Mr. Hansen reports, is a very beautiful addition for the fast growing work of that institution. The one-story plan is being followed in all the additions. With plenty of ground area, there is no scarcity of room. Their group of buildings already covers considerable ground. Pipes for water from the city will be laid to the institution. A new county road will soon pass through the property. Practically all the land between the Sanitarium and Nashville is built up or laid out in suburban property.

### Indications Of Success

**T**HE true spirit of the pioneer sometimes reveals itself in letters from workers in our little units. Here are extracts from a letter written by one who has years of experience in a school and sanitarium enterprise combined. What patient would not respond to the loving spirit of such a worker. The letter was written to a friend and with no thought of further publicity, so we give no name. It says:

Your letters are a real encouragement. Our sanitarium is coming along nicely, but rather slowly. It takes money to make things move right along. However, God is blessing us in more ways than we can enumerate. We have several patients. On my back porch we keep books, write letters, pay bills, make out orders, entertain patients and company, and carry on several other activities all at once. Then at night it is turned into sleeping quarters for myself and the little boy that Miss H brought to us.

It's great fun. Life is really what we make it. We must learn to relax while on *duties* (note the plural), if we would get the most out of it. I thank God for health.

Surely our self-supporting units do get plenty of calls to take on the poor and needy. We can answer some of them and there is a blessing in it. But there is one class we have declared

against, and that is those who do not have the desire, or backbone, to come up to standards in the school. Those who are forever needing discipline, and whose improvement is only a hope on our part are ruining the reputation of some of our schools. We have done some cleaning up along that line this year, and a blessing has been the result.

### Project Work from The Boy's Standpoint

**A**S a student in the Nashville Agricultural Normal Institute, I find one of the most enjoyable features of class work is the practical experience gained through the project plan. To begin with it may look like just a scheme to tie him down a little more closely, especially for one who is hoping for a visit home during the summer. But my experience is different.

At the beginning of the school year I learned that it was necessary for me to have a vocational class subject in agriculture which requires a project. Maybe you know how a boy naturally shrinks from all unnecessary responsibility. But the bit of resentment left as soon as things began to move, as when my project contract was signed, and I received four hundred of the fuzziest little balls you ever saw and I placed them in the brooder house that had been prepared before hand for them.

It was a most interesting thing to watch the babies. When the little wing feathers sprouted and the tail feathers began to grow, you may imagine my enthusiasm. Of course it was not so fascinating to see some of the flock die, but I soon learned that if none of them were subject to death, there would be no trick about chicken-raising.

My flock has continued to grow until now they are all nearly completely feathered out, and I will challenge any boy's statement that he has a more interesting class. You see from this that project work combined with class instruction arouses an interest in what might otherwise be tedious and tiresome class periods. It is my idea that projects are to be looked upon with pleasure for the interest they create as well as the practical experience they afford. —Lawrence Johnson.

### The Shop Corner

**A**NOTHER word about the Mailing Machine. Interesting communications continue to come from friends. A check for \$5 is sent by a physician without one word. He is too busy to write, but he thinks of us just the same and finds time to address an envelope to the Survey. Anybody appreciates that spirit.

The largest single offering to the Mailing Machine Fund so far is \$22. That is a good booster gift.

"I cannot tell you how much I enjoy the little Survey."—A California friend.

"I hope you soon get the machine," comes from Iowa.

"I really do appreciate the timely articles and suggestions," is word from Washington.

"I love to read the little Survey," is a Nevada friend's way of telling it.



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## A Training That Makes Law-Abiding Citizens

TWO types of government prevail among nations, and two similar types of government are operating in the schools of the land. According to the first type, one man, or group of men, control. This is called a monarchy. In the other type, each individual bears a large responsibility in making the laws and in their enforcement.

From early childhood and on through school life, students should be trained to carry responsibility. That is, this must be the case if they are expected to carry their share of responsibility as citizens and as members of the church when they reach their majority. This principle is set forth in "Education" in the following words:

"The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control. Therefore as soon as he is capable of understanding, his reason should be enlisted on the side of obedience. Let all dealing with him be such as to show obedience to be just and reasonable. Help him see that all things are under law, and that disobedience leads, in the end, to disaster and suffering."

When parents and their children, teachers and their students, cooperate in the enforcement of principles of law and order, the young people are putting good founda-

tion stones into their character. According to the Scriptures, this character does not come all at once. It is not an inheritance, but a growth. It comes as the result of line upon line, precept upon precept, here a little and there a little, in the way of instruction and guidance.

### Those Who Love The Law

I WILL take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: 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 a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall be my people, and I will be your God.

—Ezekiel Thirty-six.

IN some homes and in some schools it is the custom for parents and teachers to allow many little things to pass unnoticed and unrebuked; then when the case becomes so aggravated that it cannot be endured, there is a house-cleaning, a general attempt to reform,—

what, in the church, is called a revival. This is necessary because parents and teachers find it difficult to carry out a steady program of good discipline.

Solomon, in his wisdom, tells us, "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." It is the little matters of disobedience that destroy the lives of the children and youth. The tender vines are the first point of attack. We must learn to be on the alert for the little foxes that attack the tender shoots.

In a committee of the Student Government, some disobedience was spoken of as little sins and some as bigger sins.

From a chapel talk by Dr. Sutherland.



How are we to discriminate between big sins and little sins? There is an organization in the world that operates on this basis and makes a charge for sins according to their size, but James tells us that "Who-soever shall keep the whole law, and yet offend in one point, he is guilty of all." Real obedience, whether of the law of God or the rules of an institution, comes as a result of love for the principles underlying those rules and laws. When there is love for the principle of right-doing, obedience will follow, whether or not there is supervision by teacher, parent, guardian, or officer of the law.

ACCORDING to the letter of Paul to the Hebrews, the Lord says, "This is the covenant that I will make with the house of Israel: I will put my laws into their mind, and write them in their hearts." Before the end of this earth's history, the Lord will have a people so under the control of the Spirit that the law of heaven will operate in their lives. They will walk and work in harmony with Him. They will know His law, and to that class of people, He has promised knowledge of His law, a working knowledge of it. This class of people will move in harmony, greater harmony than any organization this world has been able to perfect.

The law of the Lord is the center of all such cooperation. Members of that organization will be controlled by His law. They will love that law. It will be written in their hearts and in their minds, and will be their rule of action. In His earth-life, Christ demonstrated that it is possible for the law to be obeyed. This earth is the scene of a great controversy over that point, and this world's history will close with the demonstration to the universe that obedience is possible on the part of the followers of the Master.

This world is filled with law-breakers. The cities are full of strife caused by the spirit of anarchy. There are men who hate law, and the only thing that keeps them within bounds is their fear of the officers. It is the business of our school to give students the right attitude toward law, to teach law-enforcement, and to encourage the spirit of self-government and self-control. A student who is conscientious in obeying the rules of the institution is developing character. He is forming a back-

ground for good citizenship. Conversion puts the law in the heart. It writes the law in the mind. The converted man loves the law and desires to obey. He goes further, and recognizes his obligation to see that law is enforced by others. This is the new covenant experience, and is a vital step in the education of a man who has offered his life to service for the Master.

There are laws, unwritten laws, principles that never get on the statute books, but of which obedience is as vital as obedience to the written law. About our campus there are laws concerning the care of shrubbery, against littering the lawns, or making paths across the grass; there are laws concerning student relationships as members of society, all of which are binding, even though they may not in detail appear in the rule book. The student who has respect for property rights, who has a law in his heart that makes him respect other people, will obey these unwritten laws out of love for general law and order.

One of the biggest things in Christian education is the love one gets for law, for right principles of human action. Love for law makes a man abide by law whether alone or in company. In most cases, students respond to confidence reposed in them in matters of government. They like to be considered law-abiding. But there will always be a few in the community who do not love the law. Madison is not going to change its laws to suit those who hate law and who are known as the objectors to law. It merely becomes the duty of those who do love law to round up the offenders. The ability to do this is a sign of progress in Christian education.

## The Southern Mountain Workers' Conference

By Gertrude Lingham

THE seventeenth annual conference of Southern Mountain Workers met in Knoxville, Tennessee, April 2-4. This conference serves as a clearing house for the discussion of problems and the sharing of ideas and experiences of workers in the highlands of eight Appalachian states. A well-attended conference, with active participation, showed the earnest, cooperative spirit of workers who are trying to forward a fuller life in the hills.



The first consideration was, "The Abundant Country Life," with the discussion of "What does mountain life lack of being abundant? On what points are we agreed?" As each of the topics, Health, Housing, Education and Religion, was taken up, there was general agreement that economic lacks stand in the way of even moderate advances in standards of living. It was cited that many mountain families have as little as \$35 yearly income outside of the products they could raise on worn soil. Bath tubs are impossible of attainment in the majority of cases. It is felt rather that running water and one room without a bed are more possible goals.

As adequate school and church provisions were discussed, again the effect of economic conditions became prominent. Each avenue of approach to the problems under consideration seemed to emphasize the principle expressed by John Stuart Mill: "Education is not compatible with extreme poverty. It is impossible effectually to teach an indigent population. It is difficult to make those feel the value of comfort who have never enjoyed it, or those appreciate the wretchedness of a precarious subsistence who have been made reckless by always living from hand to mouth."

ON the question, "Are we developing dependence or independence?" Mrs. John C. Campbell, presented an account of the John C. Campbell Folk School at Brasstown, North Carolina, (given also in *Mountain Life and Work*, April 1929). That school is an effort to make the abundant country life more possible through the individual and cooperative effort of the members of the community. The keynote of Mrs. Campbell's presentation was "economic independence based on self-help and founded upon profound feeling for the equal rights of all." She told of the establishment, during the three years of the school's life, of the Brasstown Savings and Loan Association, the Community Hatchery, a Farmer's Association, a Co-operative Handicraft Association, and the Mountain Valley Creamery Association.

The Savings and Loan Association started in the spring of 1926 with 28 senior and 4 junior members and a share capital of \$155 at \$5 a share. At the first of this year it showed an increase to 54 senior members and 30 juniors and a cap-

ital of \$1,023.78. Loans have been made at 6% interest for a variety of productive purposes, such as pure-bred stock, feed, fertilizer, lime, fencing, shares in the Co-operative Hatchery, help to build chicken houses, etc. The revolving fund, raised in the community and utilized for upbuilding the community, is kept in constant circulation, and so far, has suffered no losses.

THE Co-operative Hatchery, with an old log barn as an incubator house, cared for as a student project under the direction of the farm manager, hatched 2, 857 chicks last winter at 2 cents per setting, plus 2 cents for each egg hatched. The profits have been used, largely, this year toward building a suitable incubator house. The Farmer's Association began in the summer of 1928 with 23 members and a capital, at \$5 a share, of \$140. It now has 64 members and a capital of \$830. The Association built a summer storage house, in the basement of which it installed a corn mill. The Association handles feed and fertilizer, and buys and stores corn. The county seat furnishes a good market for ground meal.

The Co-operative Handicraft Association is in its beginnings. Members are paid a cash price for their work on delivery if it passes a judging committee. At the end of the year such profits as may accrue will be rebated to the members in proper co-operative fashion. The Co-operative Creamery is likewise a recent venture. It has as its manager a young Dane who had the best training in creamery work that Denmark can offer. Nearby communities are giving hearty support, and there are now about 70 shareholders.

The Brasstown Folk School itself is really a normal farm home which is cooperating with its neighbors. Mrs. Campbell proposed the question, "Have we any right to hold out standards of comfort which our neighbors cannot hope to have? Her answer was that as educators we must have confidence in our work. With loss of confidence, courage fails.

THE Southern Mountain Workers held a joint conference with the Tennessee Social Workers, during which an interesting presentation was given by a minister well acquainted with mountain conditions on the subject of "The Church in the Life of the Mountain People." He stressed the



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need on the part of workers of emphasizing the human side of the life of Christ. He won people by loving them and He taught them to love one another. "The church is doing the work of Christ," he said, "when it provides hospitals and doctors and nurses for the sick and suffering.

The closing subject in this inspirational conference was a presentation of the need of groups working with the common problems of life, sharing the results of their experiences with the community. There is a life of service for the people of the mountain districts of the South.

### Health-Food Manufacturing Department

**T**WO men are spending considerable time each week on the bread route in Nashville. Mr. John Ewashuck, who is head of the bakery, and his assistant, John James, a student. The Piggly Wiggly stores, and some others as well, carry our breads. The men on the route are frequently asked when we will put the crackers and other products of the Food Factory on the route.

The Food Factory force is getting ready for a display of the foods in twelve or fifteen stores, and plans also to demonstrate the foods at different centers in the city where our products are to be obtained.

The Food Factory force is getting ready for a more extensive work within the next few months. Whole wheat breads, whole wheat crackers, fruit sticks, nut roast, and nut meat are some of the products that will be handled in the city.

It is interesting to note the reputation our 100 per cent whole wheat bread has made for itself. Two stores that were not doing very much business were dropped off the route, but a little later the merchants called for the breads again, saying that

their customers were demanding Madison loaves. A number of the city stores are asking to carry all our food products. It is the hope of the Food Department soon to have regular work along food lines not only in Nashville and Knoxville, but in Louisville and Birmingham as well.

The Food Manufacturing Department is one of the enterprises that furnishes work for students in training for missionary work. Pre-medical students and others find work to meet school expenses, but there should be a constant supply of student labor that is especially interested in developing the food work. This is an attractive activity to carry single or in connection with city vegetarian cafeterias and with the rural sanitarium work. Madison is bidding now for men and women of mature years who desire to train for efficiency in health-food lines in the Southern field.

For the past five or six years the bread has been baked in a brick oven, 120-loaf capacity, but the business has outgrown this oven. It is to be rebuilt on a smaller scale for use in Kinne Kitchen, which feeds the student family; and a new Middleby-Marshall oven is being installed in the bakery,— capacity, 250 loaves.

A car load of first class wheat, 14 per cent gluten, or more, from Kansas, was recently delivered to the bakery, the present business calling for a car of wheat every six or eight months. The new bread wrappers in blue, yellow and white have called forth considerable comment. New labels are also going on the canned goods from the Food Factory.

Order blanks for the foods, recipes, and health leaflets may be had for the asking.

### Shop Talk

**T**HE week has brought a number of encouraging messages from readers concerning the Mailing Machine Fund, \$600, which we are soliciting.

With \$5 "to help swell the fund for your Mailing Machine," an Iowa friend adds, "Glad to help a wee bit as I enjoy the paper and pass it along to a sister in a neighborin' town."

"I'm sending to help the Mailing Machine Fund in honor of my father," writes a West Coast friend.

All the way from Australia came a money order for six shillings, four pence. Isn't it interesting to have friends scattered all around this world?

In writing, address The Madison Survey, Madison, Tennessee.



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## Studies in Government

TEACHERS in our schools have the privilege of encouraging either one or the other of two forms of government. By nature most teachers are autocrats. They have been so educated. Their teachers before them were autocratic in their methods of operating and disciplining a school. And while obedience must be required of students because obedience is one of the first and most vital lessons for the youth to learn, yet it is possible to instill into the minds of students the love of law, until obedience comes as a result of faith in principle rather than as a result of fear.

"Lead the youth to feel that they are trusted, and there are few who will not seek to prove themselves worthy of trust." Distrust on the part of teachers encourages students to disregard law and to seek to cover up their doings. Arbitrary authority on the part of the teacher fails to develop love of principle, power of initiative, and independent choice of the right. Arbitrary demands must be made of the animal, but in dealing with human minds, "It is better to request than to command; the one thus addressed has opportunity to prove himself loyal to right principles. His obedience is the result of choice rather than compulsion. A precious stone has been laid

From a chapel talk by Dr. Sutherland.

in the character whenever the right course of action has been followed as the result of individual choice."

A DEGREE of faith is required to enter a school like Madison. The student must have confidence in the principles of the institution and in the teachers who are pledged to maintain those principles. Then the teachers must have confidence that the student is honest in his desires to make good and to develop the ability to carry responsibility and maintain a student

### The Teacher's Pattern

AS the highest preparation for your work, I point you to the words, the life, the methods, of the Prince of teachers. I bid you consider Him. He is your true ideal. Behold it, dwell upon it, until the Spirit of the divine Teacher shall take possession of your heart and life.

—Education.

form of democracy. That is, the confidence between students and teachers must be mutual. By the very act of matriculating in the institution, a student pledges himself to loyalty to the principles of the institution. This is interpreted to mean that he will not only obey the rules of the institution, but he will do all in his power to see that others do the same. Herein lies his responsibility as a member of a company that desires the privilege of self-government.

The love of liberty is implanted in the human heart. "Youth have an inborn love of liberty; they desire freedom; and they need to understand that these inestimable blessings are to be enjoyed only in obedience to the law of God. This law is the preserver of true freedom and liberty."

Sometimes the desire for freedom leads to license, but that is not liberty. The law



of God is called the law of liberty, and all true liberty comes as a result of adherence to this law of liberty. It is no uncommon thing to find students who have not connected their religion with their daily duties in a student body. Their religion is like a garment than can be worn on occasion, a garment that is frequently laid aside when rules of a school are concerned. But in a Christian training school little progress will be made in spiritual development until the student finds that his growth in grace is inseparable from his conscientious regard for the laws of the institution.

THE Master enunciated the principle when He told His disciples that the measure of a man's love for God is the love he shows for his fellowmen. A man cannot see God, so God counts or measures man's love for the heavenly Father by that man's attitude toward his brothers in the world and in the church. So it is in student life. The measure of one's obedience to God is his loyalty to the principles of the school.

Occasionally it develops that students, loving liberty, contend that to have their freedom they must get rid of the law that stands in their way. But to do away with a law does not bring liberty. That is the argument used by Satan in heaven. And it is an argument that makes a strong appeal, for we find that a third of the angels followed his lead, and gave up their place in the kingdom of God, because they wanted to gain freedom by doing away with law.

To lead students to a thorough understanding of these principles, and to line their lives with these fundamental principles of law and government, is one of the finest works committed to men. Some think of the care of the body by a physician as one of the greatest human achievements. It is a wonderful thing to be able to diagnose disease, and then to be able to apply the laws of right living and aid in the restoration of health. It requires tact. It is a wonderful education to the man who is dealing with the body. But dealing with minds, student minds, is a still finer work. It takes the greatest degree of tact, the keenest insight, the largest heart, the most faith in God and humanity.

AS preventive methods are required for best results on the part of a physician, so should a corresponding system of preventive measures be used in educating young people to rightly relate themselves to law and order in school. Some doctors are more interested in the disease than in the patient who has the disease. They spend their energy in the study of the bug that causes the trouble and with the chemical reaction of the toxins on the patient. But it is recognized in the medical world that often the biggest part of the medical work lies in giving the patient a chance to get well, placing him under proper environments and assisting nature in his recovery.

In school life, one of the nicest bits of work is to watch tenderly the human mind of students and ward off evil. Build an immunity in the lives of students, rather than let them fall into pitfalls and then seek to pull them out of trouble.

Doctors can diagnose a disease and discover trouble with the liver, perhaps. Then they can prescribe a dose of calomel, which acts like a charge of dynamite. But there is a finer science required in dealing with student minds,—to ascertain where trouble is brewing, and how the mind can be turned from wrong channels of thought to right ways of thinking. This is the work of a psychiatrist, one who understands the mind and the nervous system and its reaction to different stimuli. The teacher should be a psychiatrist, knowing how to diagnose, how to prevent, how to heal. And at Madison, this work of the true teacher is shared by the students themselves in their system of student government. It is a close cooperative concern for the mental and spiritual health of every member.

TO the children of Israel, when placed in the land of Canaan, were given these precious principles of self-government. For a time they were true to these principles; but as strong leadership waned, the spirit of the world prevailed, and Israel came Samuel, begging for a change in government.

Samuel reasoned with the people. Through Samuel, the Lord told the people what it would mean for them to sacrifice their rights to govern themselves. Moses,



years before, had outlined the danger of losing their vision, and the results that would follow if they sacrificed their right to individual responsibility. But in the face of all argument, Israel called for a king. The people were tired of carrying responsibility; they lacked strength within themselves to maintain the government that the Lord had given them as one of the most precious boons of the promised land. But when they were unequal to self-government, He told Samuel to allow them to have a king, for autocracy is always better than anarchy.

So it is in our own experience in school life. If we prove untrue to self-government, the reigns of government will fall from our hands, and others will be selected to rule over us. When that happens, we must remember that we have sacrificed an undying right, a privilege for which men have fought, an element in school life for which there is no substitute.

### Furnishing a Room in Fountain Head Sanitarium

SOME time ago the plan was devised by the workers in the Fountain Head Sanitarium, which is now nearing completion, to solicit \$200 for putting in plumbing, and furnishing each patient's room. Assurance was given that the Madison family would look after one room. As they furnished a room at the Mountain Sanitarium in Fletcher, North Carolina, so they wanted to furnish a room in the Fountain Head institution.

Older members of the Madison family are well acquainted with the history of the school work at Fountain Head, but every year finds a large class of people, students and others, who have had no personal contact with the various units. It was a pleasure, therefore, to have Mrs. Mulford and Brother Forrest West with us last Friday evening at the vesper service.

For twenty years a group of faithful workers have conducted the community school and the medical work at Fountain Head. After the fire of a year ago, which destroyed the sanitarium building, steps were taken to rebuild. Neighboring towns assisted in various ways. Friends have con-

tributed liberally to the new building. Firms in Nashville were generous in their contributions of materials, and so the work has progressed.

Mrs. Mulford gave an interesting Bible lesson based on the history of King Asa. Success attended the work of this king as long as he kept faith with the Lord. To him the prophet said, "The Lord is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you."

WHETHER we want students for our school, patients for the sanitarium, building materials, or strength to carry forward our daily duties, we must have the Lord with us. Some vigorous methods had to be followed by Asa to clean out the idols and the groves that had been dedicated to idols; and so it is with us at times in our work, but if we are true, the promises of the Lord will never fail.

A donation was taken for the furnishing of a room in the sanitarium, with the result that \$100 was pledged outright, and in addition, a number in the audience took the responsibility of raising five or ten dollars apiece in one way or another, in that way assuring the \$200 called for.

It may be that some reader of this article may have a son or a daughter or a friend in the student body at Madison, whom he wishes to assist in the collecting the second \$100. In that case, the money may be sent directly to the individual, or it may be sent to the SURVEY, specifying the person for whom it is sent. There is a little satisfaction in having a part in such efforts to help those who are struggling in a good cause.

### Plant Tomatoes

E. A. Sutherland, M. D.

CERTAIN food elements are essential to health. In these days, not only the profession but the laity are familiar with the question of vitamins and the importance of choosing as foods those that furnish the required amount of vitamins for growth and good health.

Spring is again here, the planting season of the year, and I wish to call especial attention to the value of the tomato as a food. The family is blessed that has its



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vegetables fresh from the garden. Leafy vegetables should form a part of every day's rations. But special honor is due the tomato because of its abundant supply of Vitamin C, the scurvy-preventing vitamin.

Some foods lose their vitamins when cooked or canned, but it has been discovered that tomatoes which have been in cans for nine months have not lost their Vitamin C. This shows the importance of canning an abundance of tomatoes for winter use, as they will go through the season without losing their value for Vitamin C.

The tomato is a prince of foods to serve raw. It is rich in iron as well as having a great value for its Vitamin C. So we say. Plant tomatoes in abundance to meet all needs of the family during the growing season, and for fall and winter use as well. Make friends with the tomato.

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### Items Of News

SOON after completing her course in nursing this spring, Mrs. Leta Cordry, while on private duty in Nashville, injured her hand with an ice pick. Blood poison resulted, which threatened the life of the patient. We are pleased to report that Mrs. Cordry is now making a good recovery.

A MEMBER of the office force, Miss Elsie Wrinkle, is spending a few days with relatives in Glenwood, Arkansas. Miss Wrinkle came to Madison seven years ago as a student, and has lived here continuously, completing junior college work, and then taking a position of responsibility in the institution.

AFTER several months at Madison, Mr. and Mrs. R. A. Rice, formerly of Miami, Florida, left the first of the week to become members of the working force in

the Birmingham cafeteria. The Birmingham unit has a splendid country base about thirteen miles from the city, where it is hoped soon to develop a medical center.

THE Sabbath forenoon service hour gave Eld. H. E. Lysinger, of Nashville, opportunity to give further instruction on the world-wide campaign known as "Big Week." Basing his study on I Chron. 12:32, he stated that today, as of old, the people of God need men who understand the times, "To know what Israel ought to do." Ignorance means unfitness for the Lord's work. Every man should know his duty and be quick to obey the commands of leaders who are qualified ably to direct in extensive movements. Victory is the triumph of enthusiasm. Half-hearted service will get us nowhere.

A LETTER from Mr. Albert Kephart who is completing his second year as teacher in the Chestnut Hill Farm School, near Fountain Head, Tennessee, tells of his pleasure in this work and the splendid opportunities he finds in such rural work for growth and development on the part of the teacher. Mr. Kephart is a member of the Madison student body, who was loaned to Chestnut Hill. Mrs. H. M. Walen and her daughter, Mrs. Herschel Ard, who have been almost constant workers in the Chestnut Hill School since its founding, are visiting Madison as guests of Mrs. Lida Scott.

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### The Shop's Corner

WE do not forget the kindness of friends who are sending donations to make possible a Mailing Machine for the Printing Office. \$600 is the amount needed, and it is coming with such messages as these:

"As I read the Survey today I decided I would not put off sending my bit for another day. Here is my check for \$3 for the Mailing Machine."--An Indiana friend.

"Here's wishing you success in raising the fund," comes from a reader in the University of Virginia.

"I enjoy the little paper, then pass it on to others," comes also from Indiana.

"Thanks for sending us the little paper each week. It is full of interesting reading matter," comes with a \$2 check from Minnesota.

In writing, address The Madison Survey, Madison, Tennessee.



# The Madison Survey

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## The Value of Manual Work in Education

FARM, orchards, shops are to be more than a means of earning expenses when conducted in connection with a school. They should afford students an opportunity to earn their way in school, but they have not fulfilled their mission if their work ends there. In the instruction given teachers concerning the conduct of our schools for the training of Christian workers, we have much valuable instruction in regard to the place that manual training should occupy.

We are told that many more should attend our schools than are now within their walls. "They need the manual-training course, that will teach them how to lead an active, energetic life. All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic ways that long experience and wisdom can enable us to plan and execute."

As the world progresses and we see the tendency on all sides to get farther and farther away from the standards set by the Lord, the wisdom of the practical in education is forced upon us. Our young people need this type of training more than any other class ever needed it. The

From a chapel talk by Dr. Sutherland.

instruction given us is rich in resources. It will prove a blessing to teachers and students. It is broad and far-reaching in its effects. We read further:

"Let the teachers wake up to the importance of this subject, and teach agriculture and other industries that it is essential for students to understand. Seek in every department of labor to reach the very best results."

IT is a narrow view of the matter to consider the physical side of this form of education as the most important. Every manual-training department

should be a demonstration ground for spiritual growth. "Let the science of the Word of God be brought into the work, that students may understand correct principles, and may reach the highest possible standard."

Of all lines of manual training, agriculture takes the lead. It is a fundamental activity, a basic industry. No man on the teaching staff of our schools has a greater opportunity than the agricultural teacher of moulding the character of students. On no other teacher rests a heavier burden of responsibility for linking the spiritual side of life with what is often thought of as material duties. Agricultural teachers should be spiritual leaders in the institution. To the point are these words:

### Every Energy Should Be Used for the Lord

WHATEVER may be the position or possessions of any individual who has a knowledge of the truth, the word of God teaches him that all he has is held by him in trust. It is lent him to test his character. When he uses every precious talent in carrying forward God's great work of education, God's blessing will surely attend his efforts.

—The Avondale School Farm.



"Exert your God-given abilities, and bring all your energies into the development of the Lord's farm. Study and labor, that the best results and the greatest returns may come from the seed-sowing, that there may be an abundant supply of food, both temporal and spiritual, for the increased number of students that shall be gathered in to be trained as Christian workers."

IT is wonderful to contemplate the thought that the school farm is recognized by the Lord as belonging to Him. When we work this farm, we have the pleasure of knowing that He is willing to direct all the activities. He is not a passive partner in our agricultural pursuits. He sets standards; He outlines methods; He gives results. The realization of this fact drives the agricultural teacher and his students to the great Director of agriculture. They will want to get orders from Him. They will want to be in constant communication with Him. They will realize the necessity of making His work their first thought, and will give it the very best that they have. That is spiritual development.

In our manual work, we will not always make the greatest success. Mistakes however need not discourage us. We ourselves are as children in a great school. "Mistakes will often be made, but every error lies close beside the truth. Wisdom will be learned by failures, and the energy that will make a beginning gives hope of success in the end."

THERE is health for those who enter upon a course of training that includes manual work. All mental activity is detrimental to health, but a mingling of mental and physical activity in school life tends to physical growth and health as well as mental and spiritual alertness. God loves to give us long life that the work of our hands may be established. When we enter upon a program such as He outlines for His people, it should be our ambition to so work that the results will be permanent. He wants us to have growing ideas, and to remain with our work to the point where we see results. It is a part of the character of God to carry a work to completion. The Creator gets satisfaction out of a completed work, and He wants His followers to

have the joy of seeing the completion of things they have undertaken in His name.

This takes moral fiber. One feels the strength of the pull required to stay with an undertaking until results are satisfactory, until the plant has borne fruit. The world holds thousands of irresolute, half-hearted men and women who never carry an undertaking through. Education in the industries in our schools should be so conducted that this element of endurance, this spirit to stay with the job until its fruition, is made a part of the moral fiber of the student.

WE are told that the time has come for men who know the Lord, and believe in His soon coming, to turn from worldly pursuits and give their entire time to the Lord's work. Not one in a hundred, so the record states, is yet doing what he should be doing in the program outlined by the Master. How slow we are to fall into line.

When a man finds the place the Lord has for him to fill, every-day work will have a spiritual aspect. His religion will not be a garment that is worn one day in the week. His religion will be part of his every thought. It appears in his daily work. When he provides food for the family, he will do it with the same spirit that possessed the Master when He fed the multitudes. That attitude toward work will make the farm a sacred place. It will bring a holy atmosphere into the shop and factory.

Moses, that servant of the Lord who walked and talked with God, had this very experience. When asked to make an advanced move, he said, "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."

The Lord answered, "My presence shall go with thee, and I will give thee rest."

Moses answered (and this is the point to notice), "If thy presence go not with me, carry us not up hence."

When we come to the place in our experience that we say on every occasion, "If thy presence go not with us, carry us not up hence," our reward will be similar to that of Moses, who walked with the Lord in a most intimate and beautiful way. It is possible for us to so do our



work day by day that the Lord will make it permanent and enduring, a part of His great scheme.

This is a standard higher than most of us have attained, but it is not an impossible standard. God wants us as a school to reach heights not yet conceived. He wants us as teachers and students to bring our departments to such a standard that His blessing can attend the work of our hands. This will bring health to the body and strength to the mind. It will make keen students,—men and women who have the ability of leadership. This is a part of what I see in the plan of education outlined for our schools.

### Reasons for Choosing A Country Home

POET and philosopher, as well as the educational man, find reasons for seeking and loving a country home. It is the place where God intends that man should live. Now and again we find the reasons for choosing a rural home voiced in such attractive form that one decides that the Lord is still seeing to it that men hear the call of the land,—the "out-of-the-city message."

In a commercial publication, *The Kalends* of The Williams and Watkins Company, Baltimore, we find something interesting. A member of the company's staff lives in what is called a "hick town, a hick town being—as everyone knows—a town that has no wealthy policemen." In other words, he lives in a rural district, and this is what he says about it:

"Just now I come home each evening out of the blatant city with its dirt, grime, smoke, and foul odors, into a country, calm and refreshing as a cool shower or a mint julep on a hot day. I find the air amazingly sweet, the sky rich in soft colors, the old Joppa Road wearing its best bib and tucker, and the birds caroling their sweetest vesper songs."

Then he adds the reasons given him by a friend for choosing a home in the country, and here they are:

"In a hick town a man may raise a noisy family without much disturbing the peace; because here small boys may run wild as is their right; because there is a creek nearby for a winter and summer playground.

"Because in the spring the smoke of the green on the willows and the blush of the red on the

maples are better than three art galleries. Because a company of bluebirds on a snowy lawn or the flash of a tanager in a high tree are gayer things than street signs and winking lights. Because the summer-long orchestra of locusts and katydids plays better music than street traffic of the city. Because here are more air, more sky, more sun and stars, and some chance to use them.

"Another privilege of life in the country is the possession of a garden. A garden owes any distinction it may possess to first-hand attention, and consequently can hardly be anything but individual, and there are too few opportunities for individuality left to us."

WHAT does it mean to get the sick out into the country? All that these paragraphs tell, and more. And this is what we are hearing day after day as patients at the Madison Sanitarium face the quiet glory of these spring days. Beauty is on every side. The trees in their new dress fairly clap their hands for joy. On the hill-sides are banks of snowy white, for the dogwood is in bloom. There are masses of that exquisite wild flower, the azalia, in pink and white. An arm-load of these blossoms came up from Lawrenceburg the other day, picked from the banks of Shoal Creek, where stands the little sanitarium and hospital, branch of the Madison institution.

Patients able to be on their feet stroll down through the gardens with their splendid stretches of level land soft from the winter fallow or the recent turn-under of cover crops. There, row after row of green vegetables give promise of early harvest. The vineyards are a joy to the eye and to the nostrils, for in the words of Solomon "the vines with tender grape give a good smell."

### Hospital Inspection

THE inspector for the American Hospital Association spent several hours with the Sanitarium early in the week. It was the first visit of Dr. Clark to this institution, and he expressed special interest in the plan of school and sanitarium and hospital operated under one management and so closely cooperating as to be of mutual benefit to the two divisions.

Another feature of the Madison hospital work that differs from most other hospi-



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### THE MADISON SURVEY

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tals is the idea worked out with a central institution here and affiliated units at Louisville and Lawrenceburg, and other health work as represented by the various city treatment-rooms and cafeterias.

The inspector spoke in complimentary terms of the general neatness and sanitary conditions about the institution. He stated that in all respects we are meeting Association standards. He spoke especially of the well-equipped Physiotherapy Department.

### The Vesper Service

AN impressive vesper service was conducted at the beginning of the Sabbath last week by Brother George B. McClure. He spoke of the rapid fulfillment of the signs of the times; of changes in the political world both in our own land and abroad; of the storms that are taking their toll of human life, and the floods that sweep away life and property almost without a moment's warning. All these things are an evidence that the end is approaching.

Some are willing, like Mary, to sit at the feet of the Savior and do His bidding. Others have their eyes on their fellowmen and excuse their own shortcomings because of errors of others. It is time for every man to know his place in the great world work and to heed the call. Paul said, "Woe is me, if I preach not the gospel." He felt the compelling power of the Spirit.

Some hesitate to throw themselves into the work of the Master for fear they will lack something that the world has to offer. But that timidity will not bring success. It takes faith, simple faith in the promise that the Lord will give us all we need, provided we follow His injunction to seek first the kingdom of heaven.

A man living in England planned to go to India as a missionary. He knew that to do this required faith. He reasoned that if he were to have faith to do the Master's work in India, he must begin to live by faith at home. And so it is always.

Every morning it is our privilege to consecrate ourselves and all that we have to the Lord for service. We cannot make ourselves righteous. We cannot even empty ourselves of ourselves, but we can consent for Christ to do this for us. This is our part.

"Then the language of the soul will be, Lord, take my heart; for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak, unchristlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul."

### The Shop Corner

JUST one letter this week to let you know something of the messages that come to encourage us in our publishing work and in the campaign to raise \$600 for the Mailing Machine needed in the Printing Department. From Chicago comes the word:

"Ever since "Shop Talk" began I have intended to do my bit in helping with the Mailing Machine, only I've been waiting to see if I could make my bit larger than the modest dollar you requested. But I eagerly watch the "Corner" each week lest I might be too late.

"I do enjoy the little paper. It is like a letter from home, because Madison in its baby days was my home for a brief time, and so I feel acquainted with its pioneers. That was back in 1905.

"A son and daughter of ours now in school keep the family purse somewhat slender. Our son has grown into a splendid type of young manhood. He has spent the past two and one half years in one of our schools which is so like Madison units that I think it must be a first cousin. He has been able to work most of his way.

"My only object in telling you this is to express the strong desire I have always had to see my big boy in Madison some day. In fact the whole family hopes to have a small part in the Southern work some time."

Any one wanting to send a little to help is asked to address THE MADISON SURVEY, Madison, Tennessee.



# The Madison Survey

Published by  
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May 15, 1929

No. 20

## The South is a Land of Opportunity

WONDERFUL changes have come to the South in the last few years, the years that Madison has been developing educational and medical work at its rural center and in other sections. A recent article in the *Nashville Banner* brought this forcibly to mind.

For years people of the North and East flocked to the West as the land of opportunity. They are now awaking to the fact that the West is overcrowded and many are turning their faces Southward. The advantages here of climate, land at reasonable prices, timber, mineral wealth, oil, coal, and water power cannot be surpassed in any other section of the country.

Some of the finest people of the world are living in the South, descendants of the English, Irish, and Scotch, who came to this country for civil and religious liberty. They have still the fine qualities of their ancestors, which makes them warm-hearted, courteous, sociable. No better neighbors than these can be found anywhere. The hard, driving, money-grabbing spirit so prevalent in some sections has not yet reached the South.

THE story of the South's growth during the last half-century reads like a fairy tale. So fast has history been in the making that it is difficult to grasp the progress that has been made. To illustrate:

It is estimated that the output of the South today in agriculture and manufacturing equals the production of the entire United States in 1900. The money value of the cotton crop for the last twenty years is greater than all the gold that has been mined in the world since Columbus discovered America.

The 180 million tons of coal mined in 1928, together with the 4,500 million tons of pig iron, make of the South a great steel manufacturing section. Great ships made of Southern steel now ride the

seas. The same thing is true of other staple articles. In many sections of the country, coal, iron, and limestone have to be transported long distances. In the South they are in close proximity, which is a wonderful advantage in the manufacturing world.

The estimated value of the farm land of the South in 1925 was 16 million dollars. This is more than the estimated value of all the farm land of the United States in 1900. And yet land may be purchased at such reasonable prices in the South today that no one in search of a modest home need complain.

THE highway system of the South is one of the strongest evidences of progress. Splendid roads running all through this section are inviting people from the North and the East to investigate the South with a view to purchasing homes. In 1928

### One Lesson for All to Learn

OLD and young should learn how to cook more simply. Wherever the truth is presented, the people are to be taught how to prepare food in a simple, yet appetizing way. They are to be shown that a nourishing diet can be provided without the use of flesh foods. A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform.

—Teaching Health Principles.



the South spent one-third of all the money expended in this country on roads, and this was 100 million dollars more than was spent in the whole United States in 1900.

When Madison was established a quarter of a century ago, it was a task to reach the little rural schools that were planted in various parts of the South. Today we travel by auto to Louisville, Knoxville, Memphis, Asheville, Atlanta, Birmingham, with greater ease than by train. Well-paved highways connect Nashville with practically every other Southern city.

With the improvement of roads has come a corresponding improvement in the condition of rural schools and homes. In the early days of our rural school movement it was no uncommon thing to see school buildings in such a dilapidated condition that the roaming stock of the community could enter. Today everything is changed. The South is spending millions of dollars on its public school system. In 1928 it spent two million dollars more on its schools than was spent in the whole United States on schools in 1900.

IT took a good degree of faith to enter these rural sections of the South twenty years ago, locate on a farm in an isolated section, and begin a school and community center. We have not forgotten when the Fountain Head School was established, and the little school at Chestnut Hill. One neighbor expressed his contempt for the poor land on which Fountain Head Industrial School was located by remarking that "nothing can be raised on that land but an umbrella."

Today this same land is an object lesson to the neighborhood. Its fields of alfalfa and other splendid crops are a constant witness to the value of the land once considered almost worthless. Truck gardening and fruit-raising, in which the school has led, has changed the aspect of this entire section.

Then, too, on that same piece of land that twenty years ago was despised and forsaken, there stands today a beautiful sanitarium building that is nearing completion. The educational work, the agricultural work, and the medical work, have won the hearts of the people. Brother Mulford is out soliciting help from those who love such work, that the sanitarium building may be completed and furnished.

OTHER sections have a similar story to tell of the growth of little centers started years ago. These are nearly all reached today by a state highway. It is more difficult now than it was twenty years ago to find isolated sections with school privileges, but the need still exists for community work along educational, agricultural, medical, and health-food lines. Southern people are most friendly to us and in sympathy with the work we feel the Lord would have us do in the world.

Some years ago an Adventist was heavily fined and placed in jail for mending his fence on Sunday. The man who reported him to the grand jury was doing the same thing, but that did not hinder sending the Seventh-day Adventist to jail. Today, however, the spirit of the South is very liberal toward our people. They feel kindly toward us and are inviting us to live among them that they may enjoy the blessings we are able to bring to them.

Our people should appreciate the missionary value of scientific farming, of practical, all-round education, and of foods that are wholesome and healthful. Many—hundreds and thousands, in fact—should be drawn from the crowded centers in which they are now living, to make rural homes of influence in the South, where they themselves will be benefitted physically and spiritually and where they may be a blessing to others.

### Soy-bean Products Replace Dairy Products

FOR many years we have been warned that the increase of disease among cattle would put an element of danger into dairy products. This set us to studying foods that contain the essential elements of dairy foods with this objectionable feature. Two of our teachers, Miss Frances Dittes, who is doing post-graduate work in Peabody College, Nashville, and Prof. P. A. Webber, who is doing similar work in the Michigan State Agricultural College, Lansing, have been doing special work in food chemistry and dietetics. The thesis of each of these teachers has to do with the food value of the soy-bean.

It is intensely interesting to those who are looking for something to replace dairy products, to see the products of the soy-



bean as developed by Miss Dittes. Soy-bean cheese is delicious and capable of many variations in the dietary. One of the latest articles sampled is a loaf of yeast bread in which soy-bean milk was used instead of water. The bread is fine of grain, sweet, light, and with a toothsome crust that will appeal to the taste of the most fastidious.

The soy-bean contains all the food elements found in dairy milk. The fat and the protein are there, and experiments show that young animals grow and thrive on soy-bean products as well as they do on dairy products.

The soy-bean is not a new food to the world. It is a basic food for thousands in the Orient. It is simply new to us in this country. We are just beginning to discover the real value to human beings of this legume imported from Asia. The soy-bean with nuts will supply every thing we have been obtaining from milk and flesh foods. And the danger that lurks in the products of diseased animals is entirely eliminated by the use of soy-bean products.

There is a future for soy-bean products. We expect to see hundreds of our people demonstrating the value of these foods. This is a real missionary work for which Madison is preparing. The enlargement of the food factory for greater production of whole grain products and other foods is another effort in the same direction. Correspondence is invited with all who are interested in education for health-food work.

### Soy-bean Recipes

FREQUENT calls for directions for making soy-bean milk and curd, and for otherwise using the soy-bean, lead to giving some recipes as worked out by Miss Frances Dittes, the Madison Sanitarium dietitian, who has been carrying on quite an extensive experiment with this valuable food in connection with her work in Peabody College.

#### Soy-bean Milk

Wash the soy-beans thoroughly and place to dry on a clean cloth. Then grind into a meal. To five pounds of soy-bean meal, placed in a porous cloth bag, add thirty-six pounds of water, and allow to stand two hours. Wash the meal thoroughly in the solution in order to preserve as much as possible of the soluble sub-

stances. Strain through another cloth, and boil for forty minutes, under three pounds pressure, if possible. This gives creamy, forty-two and one-half pounds of rather heavy consistency, and resembling cow's milk in appearance.

#### Soy-bean Cheese

To four quarts of soy-bean milk at 100 deg. F., add ten drops of rennet, dissolved in one-half cup cold water and two ounces of starter. The starter may be whey from a previous making of cheese or some sour soy-bean milk. The rennet needs an acid media in which to do its work. Stir thoroughly and keep the mixture for sixteen to eighteen hours at a temperature of 100 degrees. One gallon of milk will make twenty-four ounces of fine curd, which separates from the whey. This curd should be drawn off, mashed and molded.

#### Soy-bean Omelet

Through a sieve rub one can of soy-beans. Add the yolks of four eggs, a pinch of salt, and four tablespoons of cream.

Beat the whites of four eggs and fold lightly into the mixture, and pour all into a hot, well oiled baking tin. Bake for 20 minutes in a quick oven. Serve with parsley and apple jelly.

#### Soy-bean in Tomato Sauce

To one can of soy-beans add 2 cups of tomato juice, 1 small grated onion, a pinch of salt, celery salt, and a piece of butter about the size of a walnut. Bake for one hour.

#### Cream of Soy-bean Soup

Through a sieve rub one can of soy-beans. To this add 3 cups of rich, creamy milk, and a pinch of salt. Serve hot with a few bits of chopped leaves of celery or parsley.

#### Soy-bean Salad

Soak soy-beans over night in plenty of water. In the morning drain and grind through a food grinder; mix this with an equal part of celery or cabbage or grated carrots. Season and mix with any desired salad dressing. Serve cold.

### Reasons for Contributing to the Rural School Fund

ON Sabbath morning when the offering was taken for rural schools, Mrs. H. M. Walen, who has been one of the company that for twenty years has been carrying forward the Chestnut Hill School, near Fountain Head, Tennessee, gave an interesting account of some events in the history of that little community work.

For years they worked quietly and patiently, teaching the children, caring for the sick among their neighbors, doing progressive agricultural work, and scattering literature. Gradually the membership of the Sabbath school increased, and the little church grew apace, much to the joy of those early workers.



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Many of the people are poor and many have large families to support, but the faithfulness of the believers in tithe-paying has always been a marked feature in this group of highland people. The children in these highland homes are taught to pray, and the influence of a family that has set up its family altar goes out through the entire community.

In one home where the mother is a church-member and the father is not, his respect for her convictions is indicated by saying in the presence of the children, "Come, Mother, let us have worship before I start for the field."

You might think it would embarrass a woman to lead out in religious study in the presence of company who have different ideas of family life. But it does not seem to affect her, for no matter who may be in the home at worship hour, she gathers all together, and later she tells how the Spirit of the Lord led her to read from the Scriptures just the lesson that was needed.

One of the tiny boys in the neighborhood, following the practice of his elders, set a trap for rabbits. With the first rabbit caught, which he sold for twenty cents, he said, "I must have two cents for my tithe." This is the way the children follow the lead given by mothers who, when they sell eggs or butter, always take out the tithe before purchasing supplies for the family table.

Prayer-meetings held in the little school house are usually well attended. One Wednesday something disturbed the regular program and it was decided to postpone the usual meeting. Two young men came up the hill for meeting, not knowing of the change, so the teachers held the service for their own family and these visitors.

As was the custom, each one present took part in the testimony meeting that followed the Bible study. Among the

speakers was a lad who was living in the school family. After the visitors left, he said, "I was so glad of an opportunity to speak for the Master tonight." When asked why he felt that way, he replied, "I used to run with those boys. They know what kind of life I lived, and I was glad to have a chance to tell them how my life has changed since my conversion."

From among the children who have received their early training in this little rural center, ten have entered Madison. Five of these are now graduate nurses; four are still in training, and one is back at Chestnut Hill helping in the community work.

"We are so thankful for these young lives," said Mrs. Walen. "When asked if it pays to do what we have been doing through all these long years, we say, it certainly does pay."

WITH the death on April 26 of Dr. Clara Harris, wife of Dr. Andrew J. Harris, the South lost a valuable worker. The Doctors Harris have lived in Nashville for many years, although for the last three years they have tried Florida and North Carolina because of the failing health of Mrs. Harris.

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### Shop Talk

APRIL gifts brought the total received on the \$600 for the Mailing Machine up to \$544.04. Isn't that good? \$55.96 will finish the campaign. We have every reason to believe that amount will be in before the end of May.

"The Survey is the most interesting part of my mail,—next to Anna's letters, of course," writes a New England woman, and Anna is a school friend who is a nurse in the Southland.

A minister writes as he sends a check for \$5, "to help out a little on that Mailing Machine. It becomes more and more evident that the establishment of the Madison School was neither a mistake nor a manifestation of fanaticism. It is doing a grand work. May God continue His blessings."

"The little Survey is a friend indeed," comes from Michigan.

"We enjoy the Survey very, very much," writes an Ohio business man who sends \$5 "to help in its publication, and to assist in securing the Mailing Machine to distribute it after its publication."



# The Madison Survey

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No. 21

## Reviewed by a Visitor

UNDER the heading, "A Rural Sanitarium in Sunny Tennessee," in the May issue of *Food and Health Review*, published at 145 West 45th Street, New York City, Mr. David C. Barton, Director of the Better Food Institute, gives a rather extended account of the School and Sanitarium at Madison, where, in his language, "he found a new world."

Mr. Barton has an aptness for seeing things, and a unique way of putting what he finds before the public. Paragraphs selected here and there from his article indicate the impression he received from some of the plans and principles of operation which are vital to the work at Madison. Of the rural surroundings, he says:

For thirty days I have lived where space, that boon forbidden to city dwellers, is as ample as all outdoors; where the sun does not have to fumble its way through dense smoke to get at you with its cheering, life-giving rays; where the sweetness of the air invites a body to throw back his head, rise on his toes, and take a big draught of it; and where the prospect of making a home is not dimmed or darkened or indefinitely deferred or pitifully knocked endwise by economic pressure. . . .

Here on this 900 acre farm is an undertaking that challenges education; it challenges the city; it challenges medicine; it challenges commercialism; it challenges religion. Not with loud words about the ignorance or the short-sightedness of the rest of us, but by the hard fact of going ahead and doing something about laying

the foundation for a saner and sounder and happier manner of living.

Conditions at Madison are so different, motives are so different; life itself is lived so differently from the life that the city person lives that it took me a month to get my bearings and understand something of the purpose that lies at the heart of this astounding community.

### The Life That Tells

IN the strength of God we are to stand firm as a rock to principle. In this warfare there is no release. Those who are in Christ's service must watch every outpost. The life of the true Christian is one continual round of service. If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world.

—*The Warfare Before Us.*

CONCERN - ing reasons leading to the establishment of the School and Sanitarium in Middle Tennessee. Mr. Barton gives the following interpretation:

The kind of school that Professor Sutherland had in mind was one that should train

for self-supporting missionary work, young men and women as rural-school teachers, dietitians, hydrotherapists, various kinds of craftsmen, and agriculturists. He believed that when a missionary can show a people how to raise more cotton than they have ever raised before, he is doing much to carry out the injunction to "clothe the naked"; that if he can show a neighborhood, who never thought of it before, how to raise quantities of strawberries, then he is helping the farmers by that much to better "feed the hungry."

In making his survey for a location, he found that in the mountains of North Carolina, Kentucky, and Tennessee, living conditions were so primitive and educational opportunities so rare, that the South was the place where his kind of school would be appreciated. So he and his associates decided on Tennessee in general, for its climate and agricultural possibilities, and on Madison in particular, because there was a large tract of land available, not too far from a growing city.



AFTER reviewing the initial industries of the place, such as the dairy, the farm and orchards, the laundry, the shops, the woodworking factory, "turning out trim, shelving, doors and such like used in making the homes and the school and the sanitarium," the opening of the sanitarium, the making over of a school-room professor into a physician, and the later starting of a vegetarian cafeteria in Nashville, Mr. Barton gives some details concerning sanitarium methods of operation.

The Sanitarium at Madison is a shining example of how a zealous people, inspired to serve humanity, can supply a great need. The rates are extremely reasonable. They were fixed with consideration of the fact that misery goes into the homes of those economically insecure as well as into the homes of the rich.

From the standpoint of building health, the environment at Madison is unique. The treatments, given by healthy, cheerful young people, quickly relax tense nerves and restore the joy of living. If one has to creep back to health from an operation, surely a quiet farm, where one can listen to the birds and watch the gray squirrels, is a better place than in a city hospital.

The Sanitarium buildings are inexpensive, neatly stuccoed, one-story structures, supplied with steam-heat, electric light and individual lavatories.

While the food is simple, it is of great variety and prepared with scientific care under the supervision of thoroughly trained dietitians. All the work is done by student labor.

Meals for all sanitarium patients are served on a tray in the patient's private room. This plan focuses the patient's attention on the meal that has been prescribed to fit his individual needs. Coffee, tea, vinegar, spices and all products containing baking powder or bicarbonate of soda, are ruled out as harmful intruders in the body. Palatable foods and drinks take the place of the "verboten" kind, and take it from me, the menu is so ample, so varied, and so delightfully appetizing that one does not miss the foods that send us on the downward path. When you have eaten a hot muffin, made with meal ground on the spot and shortened with cream, then you know muffins. The fruit toasts, soy bean omelets, grated turnip soufflé, and nut-meat chow mein, keep you so busy tasting and guessing that you just don't have time to hanker for the flesh pots of Egypt.

THE work-a-day program of Madison made an appeal so strong that Mr. Barton found himself out with the workmen at times, and he writes:

Here at Madison I have worked at road-building, taken a turn in the carpenter shop, and put in a couple of days with the baker. My favorite craft is printing, but I didn't get a whack at that, for the school print shop was either

crowded with regular work or filled with printing classes.

One afternoon I heard an unfamiliar grinding whirr out under an apple tree. A Japanese student and an ex-railroad brakeman who had sacrificed a foot to transportation, and who was taking the Pre-medical course, were cutting and threading steam pipe by an ingenious machine, powered by electricity. To me, this was quite a curiosity, for, while I have seen forty restaurants put up and set going in New York City, this was the first time I had ever seen this branch of plumbing done on the job with anything other than hand-tools and man-muscle, and as I watched these alert young men calling to their aid Modern Machinery and the Unconscious Power that ran thru the black wire festooned from the limbs of the apple tree, I wondered how long it would be before plumbers doing similar work in New York would apply the same intelligent tactics.

I observed stalwart women from the Dakotas working, happy and contented, in the laundry and food factory. Here they work with far more efficiency than they possibly could on their own isolated acres, for here they have equipment, that indispensable boon of our Age of Power. It is far more fun to wash clothes or bake bread or shape lumber if you have these modern helps and someone to work alongside of you who has a common purpose.

The strawberries grown at Madison are wondrous luscious—but no plant breeder has yet succeeded in producing The Strawberry Without a Backache. The boy who pulls on his plow shoes at five-fifteen, or the nurse who dons her uniform at the same hour and breakfasts at six the year 'round, has no delusions about Utopias. Those who stand up under this discipline and finish the course have iron in their blood and spines in their backs. They are fitted to go out and tackle real problems; if hardship comes their way, it does not shock them—they are used to it.

THE simple life at Madison and the cooperative plan shared by teachers and students is another phase of the place that interested Mr. Barton during his sojourn at the Sanitarium, and so he gives readers of his magazine the results of his observations.

Everyone here who does useful labor, whether superintendent or shoemaker, biologist or bench-hand, gets credit coupons, and with these coupons the student buys his food and shelter, pays for his tuition, laundry work, medical treatment, hospital care, or any other of the various services rendered on the plantation. Small amounts of money are drawn against the cash surplus divided at the end of the year. The rate per hour is the same for all—be they surgeons or stokers, kindergartners or kitchen hands! The students, teachers and odd workers receive in services and money about the equivalent of what a New York wage-earner receives who brings home \$2,000 a year. When the crowded city dweller, with his strains, his hurry, his insecurity



sets his compensation over against that received by these folks in Tennessee, with their sunshine, space, and fellowship in carrying out a worthwhile purpose, he is apt to wonder, when he gets by himself: Really now, which of us is really LIVING?

## Extending Boundaries in Food Work

THE new 250-loaf oven for the food factory is now in operation, and the addition to the building itself is nearing completion. The salesmen in the Food Manufacturing Department make a specialty of whole grain products. They find that the world wants foods that bring health, and that there is really no excuse for the plea that "we must make pastries and delicacies in order to keep up expenses."

A lady living in one of our Southern cities, writes, "My daughter brought me a loaf of your wonderful whole wheat bread from Nashville. Please tell me how I can obtain this. I am so anxious to have it."

A baker, having the vision of a real mission in life to feed people, has access to the same power that made the Master's work a success when He fed the hungry multitudes.

We are welcoming to our midst Brother Roland Rose of St. Helena, California, who has been engaged in the manufacture of health foods for many years. He and his wife motored across the continent, reaching Madison on the twelfth of May after two weeks continuous driving without accident. Brother Rose comes to give Madison and the health food work of the South the benefit of his long experience.

## A Laymember's Work

MANY of our readers who were once students in Battle Creek College, and others also, will remember Sister D. A. Fitch. For years she and her son, Eld. Daniel Fitch, and his wife, were missionaries in foreign fields. They were forced to return to the United States because of Brother Fitch's failing health, but the spirit of the missionary, and the love of the people in the Tropics, still burns in the heart of Sister Fitch. A few paragraphs from a letter written from Glendale, California, are interesting and inspirational. She says,—

While we were in the mission field (Trinidad), a line of work was started, which is still going

on and still increasing. So many of our constituency were without our periodicals because of their poverty, that we felt something must be done for them. I made an appeal through *The Review* for used periodicals. In response I am sure there came to me three tons of those blessed papers.

Oh! how I did dislike to relinquish that work and come home. I could not rest until the dear Lord made it plain that the work could be carried on from this end of the line. As a result, there are still more papers going to the Tropics.

In answering a letter from one who had received periodicals, I slipped in a Madison health leaflet. When the reply came, it contained a sentence like this: "I have been helped so much by the little tract you sent. I had never before thought of giving up the use of flesh food, but I find I am much better without it."

In relating this to Daniel, I said, "I wish I could write a cook-book for the Tropics." He said, "Get the matter ready and we will watch for an opportunity to have it mimeographed."

You may think it strange that we need a different cook-book for the people in the Tropics, but most of our cook-books are too expensive. Then, too, their products are vastly different from those called for in our books.

I have just passed my 84th birthday, but I am as busy as a bee gathering matter for those dear poor people who so much need the instruction that even one like myself can give. I believe it can be done. Even without solicitation there has come means to meet a good portion of the project. We have been offered the use of a machine for mimeographing. There is a brighter prospect ahead for us than there ever was for Joseph Bates.

Think of it,—past eighty-four and still carrying on vigorously with her typewriter and her knowledge of foods and cookery, in order to help the needy in the Tropics. The story recalls the expression of the Apostle Paul when he wrote to the Corinthians, "The love of Christ constraineth us." Anyone wanting to communicate with this dear worker may address her at 1434 East California Ave., Glendale, California.

## Items of News

IT is always a pleasure to have visitors from the teaching staff of Peabody College. Recently Miss Rebecca Tansil,



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**THE MADISON SURVEY**


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the assistant registrar, and her sister, Miss Blanch Tansil, teacher in the Home Economics department, spent Sunday with Miss Frances Dittes.

**T**HE first real picking of strawberries was served to the school family on the 29th of April. The school is enjoying an abundant crop of early varieties.

**W**RITING from Washington, D. C., Elder L. A. Hansen, who spent a few hours at Madison during his recent tour of the South, says, "We took a little survey of the new building and other improvements which you have been making at Madison. Surely you are developing a very attractive institution."

**T**WO new cottages have been erected on the new road that runs to the west and meets the Larkin Spring lane, which in the near future is to become a highway because of the new bridge across the Cumberland river near Madison. These cottages are occupied by Joe Sutherland and family and Mr. and Mrs. Kenneth Sheriff.

**T**HERE has been received a splendid contribution to the school library in the form of a set of *Home University Library* in 96 volumes. This comes from the Funk and Wagnalls Company of New York through the kindness of its president, Mr. Wilfred Funk. It is interesting to note the sources from which help flows, and the spirit of cooperation one finds on the part of friends everywhere.

**T**HREE weeks ago Brother John Stenger, a member of the student body, was thrown from a tractor and seriously injured. God added His blessing to the work of surgeons, physicians, and nurses, and we are happy to report that he seems to be making a satisfactory recovery. Bro-

ther Stenger, who has been at Madison for over two years, came South from New York City, but the home of his parents is in Germany.

**T**WO members of the Madison family, Mr. Berwyn Lawrence and Miss Delphine Walker, were married on the twelfth of April, following the completion of the Pre-medical Course by Mr. Lawrence, and the Nurses' Course by Miss Walker. The young people are working in one of the Nashville hospitals for a few months before leaving for Loma Linda, California, where Mr. Lawrence will enter the College of Medical Evangelists.

**A**MONG the early rural centers was the Flatwoods school, located near Lawrenceburg, Tennessee, forerunner of the medical and school work now being carried on in that locality. Brother T. A. Graves and family were among the pioneers in this center. Later they lived in Florida. The last of April Mr. and Mrs. Graves joined the workers at Madison. They are living at the Union Hill orchards, where Madison raises its apples, pears, and peaches.

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### The Shop's Corner

**W**E go over the top with the \$600 for the Mailing Machine, provided a few more give a lift who have the spirit of some who have already written.

From Canada comes this, addressed to **THE SURVEY**, "Please continue coming. You contain such a fund of good things."

"Just wish it were \$100 instead of a lonely \$1."

"I get a lot of help out of the little paper."

"I sure do enjoy **THE SURVEY** and nearly always read it through before I lay it down. Accept what we send as coming from friends who would love to make it more."

"Don't call it a donation," writes a friend, "for the little paper is worth much more than I am sending."

"The little paper has been a welcome visitor at our house. I love its message."



# The Madison Survey

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No. 22

## A Testimony in Favor of Self-Supporting Missionary Work

IN the *African Division Outlook*, the issue of March 28, 1929, appears an interesting article written by Carlyle B. Haynes, president of the South American Division. This article is entitled, "Working Toward Self-Support."

The writer of this article places before the reader some vital principles for success in gospel work. Admitting that in the beginning, any mission will need help from the outside, Eld. Haynes says: "This support should cease, however, when there is a native church that ought to be self-supporting. Such churches should stand on their own feet, take care of their own interests, meet their own needs, and assume the responsibility of taking the gospel message to those in darkness in their territory."

Speaking of certain native churches that continue to receive support from mission funds, he says: "This seems to me to be ruinous to the best interests of these churches as well as to the whole missionary program which God has given us. To continue the support from the mission funds of a church that should be self-supporting is worse than wasting the Lord's money.

It is actually using the Lord's money to hinder the progress of the gospel. For continuing to support churches after they should be supporting themselves, is training churches in weakness and failure, not

in strength and success." Eld. Haynes continues:

### Instruction of Self-Support

MANY fields ripe for the harvest have not yet been entered, because of our lack of self-sacrificing helpers. These fields must be entered, and many laborers should go to them with the expectation of bearing their own expenses. God is grieved as He sees the lack of self-denial and perseverance in His servants. Let workers for Christ study His life of self-sacrifice.

—*Work of the Ministry.*

If the mission churches should be trained in the principles of self-support, and if the responsibility of propagating the gospel in their neighborhoods were laid on them, and they were then required to take over their own work, as they certainly ought to do, then missionary money would be available for advance work in new fields. . . . This is what it was intended for.

But, if the enemy of truth can keep us busy taking care of the work already started, can keep us so busy that there is scarcely sufficient money to keep up the work as it is, he very well knows we shall have no time, nor strength, nor money, nor workers, for the regions beyond, and the work will still remain to be done.

IN the matter of establishing a program of self-support, much depends upon the education given new believers. Eld. Haynes says: "There are two ways to train new churches. We can train them to be a help to the work of God, and become bases of supply for new advances. Or, we can train them to be hindrances, and to absorb all



the resources of mission funds for themselves."

This worker, himself out on the firing line in one of the great mission fields, urges that these principles of self-support be put into effect at once. This is sound instruction. It is very evident that in many of our institutions and organizations some of the workers are consumers rather than producers. The training in self-support should begin in the homeland. When all our workers are producers, the money they receive will be returned to the treasury, possibly increased several fold, this increase to be used for the further advancement of the work in mission fields.

For years it has been Madison's policy to train workers for self-support. It is believed that a group of workers given equipment for a mission center, should be able to take care of themselves and keep up the equipment. The great difficulty is that few among laymen of the church grasp this principle and are able to put it into operation.

When laymen learn to make missionary work self-supporting, as they make their own business support itself, then will the gospel be carried quickly to all parts of the world.

EVERY one who is added to the ranks by conversion is to be assigned his post of duty. Every one 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.*

### Simplicity in Buildings

FROM time to time things happening in the world about us bring forcibly to mind the advantages of a rural location over a city site for a sanitarium, and again the blessing of an acreage that permits an institution to build *out* rather than *up*.

The world was shocked by the terrible toll of life taken by fire and explosion in the clinic hospital in Cleveland, Ohio, the middle of May. It happened at mid-day, a terrific blast being followed by clouds of deadly gas that permeated every part of the building. Among the 140 re-

ported killed or seriously injured were physicians, patients, nurses, and visitors. The deadly gas came from burning X-ray films which were stored in the basement of the four-story hospital. One policeman described the scene as worse than his experiences in the World War.

From press reports we gather the following details. Almost instantly the flames and gas were driven into all parts of the building. So deadly was the gas that "many patients were killed in seemingly less than a minute. Others died later from the effects of the gas inhaled during the blast."

"The fumes were so strong as to act almost instantly. Pedestrians caught outside the building toppled to the ground. One woman smashed a third-floor window and was preparing to leap. As she stood poised, the gas swirled about her and she collapsed. Patients appeared at unbroken windows, pounding weakly against the glass, then dropped from sight as the gas choked them."

THE horror of being in a building without opportunity of escape is vividly described. "Patients screamed with fright as they saw the deadly gas creep upon them while they lay in bed, helpless to move. Tragedy stared them in the face and they were helpless."

So deadly was the gas that ordinary means of escape were not available. Some of the gas victims, stricken suddenly, crumpled to the floor. A number of bodies were piled up by an inner doorway, where with one body blocking the way, the other patients were too weak to escape.

Similar calamities may happen anywhere, but they are especially dangerous in the large cities, and as we near the end of time, they will become more and more frequent. With all their skill in the erection of buildings, men are not able to build structures that will withstand fire, earthquakes, and storm. "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. . . . In a little while these cities will be terribly shaken. No matter how large or how strong their buildings, no matter how many safeguards against fire may be provided, let God touch these buildings, and



in a few minutes or a few hours they are in ruins."

IT is with this picture of the future in mind that we are warned to locate in rural sections, and to erect our sanitarium buildings in the country. We read, "It is the Lord's will that these institutions shall be established outside the city. They shall be situated in the country, in the midst of surroundings as attractive as possible."

Not only should the sick and afflicted be surrounded by the quiet of the country, and the attractive scenes of nature, but it is due them to have the greater safety that is afforded by a rural location. Again and again patients at Madison, housed in low buildings, one-story structures with every room opening on the porches, escape unhindered, tell us of their feeling of safety when they retire at night. Should fire occur, escape is easy compared with escape from a high building in a city.

Another thing in favor of the rural location is the freedom to expand on the ground level. Land values in the city make it necessary to economize space, and so buildings go up into the air. With the Madison Rural Sanitarium, were a fire to occur in one part of the institution, it is possible under ordinary circumstances to save other parts because of the cottage style of architecture. The plant increases in size, but always on the horizontal plane instead of the vertical. No fire escapes, no elevators, no stairs; outside view from every room, only a few steps from bed to veranda, inviting the invalid and the convalescent to spend much time in the open; sunshine, fresh air, bird songs, greensward and trees,—these are some of the things of which a rural institution can rightfully boast. All these are vital factors in hastening the return of health.

We thank God for a country home, and again for the friends who are seeking health that are led to our door.

### Vital Principles of Health

FROM almost every angle the public is being educated to keep well. As a part of this program we find the Health Departments of our various states circulating health literature, and giving instruction to old and young on preventive medicine. The

Gorgas Memorial Institute, organized to perpetuate the work of the late Major-General Gorgas in preventing unnecessary illness, with headquarters in Washington, D. C., is another of the agencies for health education.

Illustrating the teachings of this organization we have an article, entitled "Personal Secrets of Health Revealed." This is Dr. Irving Fisher's story of an illness and invalidism from which he deduces ten laws of health, which it would be well for all of us to adopt. Dr. Fisher says:

The full story of the means by which I raised myself from invalidism to complete health and unusual endurance is, of course, a long one. Analyzed, however, it reveals certain principles employed, and for the benefit of anyone who, similarly, may be struggling to regain health or who wisely aims to conserve and increase an already abundant working capacity, I have reduced the story to ten simple rules, which I believe will serve as a safe and sufficient guide, and will obviate the necessity of retracing the full experience out of which these rules were formulated:

#### Air and Light

1. Ventilate your living-room, work-room and bed-room; sleep out of doors if you can; wear light, loose, porous clothes.
2. Get direct sunlight on your skin, or sunlight through Vita glass or Corex glass or get artificial sunlight with the advice of your physician as to the right doses.

#### Food

3. Avoid over-eating and over-weight; eat sparingly of meat, fish, fowl, eggs; avoid excess of salt and highly seasoned foods,
4. Eat some hard, some bulky, some raw foods daily; eat slowly and *taste* your food.
5. Use abundant water internally and externally.

#### Poisons

6. Secure thorough intestinal elimination more than once daily if possible.
7. Avoid all poisonous drugs, including alcohol, tobacco, tea and coffee. Keep clean, and avoid catching disease.

#### Activity

8. Work, play, rest, and sleep in moderation. Breathe deeply; take deep-breathing exercises several times a day.
9. Stand, sit and walk erect.
10. Be cheerful and learn not to worry.

**Also go to your doctor for a health examination once a year.**

### About the Place

OVER twenty men were ditch-digging on the campus last week, preparatory to laying 2400 feet of 6-inch water line, connecting the sanitarium and school areas



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**THE MADISON SURVEY**


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with the main line of the Lakewood Water  
Company's system.

**T**HAT the school may have a reserve  
supply of water to meet any emergency,  
the Lakewood Water Company is erecting  
a sixty-foot standpipe on the highest point  
of the school property. This standpipe has  
a diameter of twenty-five feet.

**T**HE County Road Commission has a  
gang of men working on what has been  
a private road belonging to the school,  
leading from Neely's Bend Road to the  
Sanitarium, and which is now a part of the  
county road that, in the course of a few  
weeks, will form a half circle through the  
grounds of the institution.

**O**N request of the president of George  
Peabody College for Teachers, Miss  
Gertrude Lingham, a member of the Mad-  
ison faculty who has been taking some work  
on her master's degree at Peabody, has  
been loaned to that institution for the  
coming year as a teacher in the Depart-  
ment of Health.

**L**AST Saturday evening the family was  
entertained by academic students of  
the agricultural and home economics  
classes. The leading feature of their pro-  
gram was a little school play, demonstrat-  
ing the difficulty of converting a group of  
academic students to the value of a uni-  
form dress for the young women.

**O**N the fifteenth, Dr. Sutherland left  
Madison for Los Angeles. He is bring-  
ing back to the sanitarium Mrs. Grant  
Conser, who has been ill for a number of  
weeks in White Memorial Hospital. Mrs.  
Conser is a sister of Mrs. N. H. Druillard,  
one of the founders of Madison, and who  
has recently established Riverside Sanita-  
rium near Nashville for the care of colored  
patients and for the education of colored  
nurses. The Doctor made the round trip

in a little less than ten days. Mrs. Conser,  
who is confined to the bed, stood the  
journey remarkably well.

**F**OR the past year Dr. V. M. Pallesen of  
the College of Medical Evangelists,  
class of '28, has been interning in the  
Nashville General Hospital. His wife, Dr.  
Mamie Pallesen, has been doing public  
health work in the city. This week Mr.  
George McClure of the SURVEY Office, ac-  
companying Dr. Pallesen to Memphis on a  
tour of inspection. Memphis is one of the  
leading cities of the South, and is a des-  
irable location for medical workers. For  
a number of years Mr. and Mrs. Harvey  
Bean have operated treatment rooms there.  
Their present location is in the Medical  
Arts Building.

**M**EMBERS of the Madison faculty who  
have been attending Peabody College  
entertained a group of Peabody teachers  
on the Sanitarium lawn during strawberry  
season. Among those present were Dr. H.  
A. Webb, Professor of the Teaching of  
Chemistry; Dr. Charles Knudsen, Pro-  
fessor of Secondary Education, and Mrs.  
Knudson; Prof. Frank Wren of the De-  
partment of Mathematics, and Mrs. Wren;  
Prof. Johnson of the History Department,  
and Mrs. Johnson; Prof. R. O. Beauchamp,  
teacher of science in the Peabody Demon-  
stration School; Miss Alicia Dickson and  
Miss Mamie Newman, of the Home Ec-  
onomics Department; Mrs. Emily Walker  
of the Department of Biology; and the  
Misses Tansil.

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### That Mailing Machine

**F**OR some months we have been talking  
about it, and in answer to the request  
for \$1 from each of 600 readers, we have  
received a hearty response. We have not re-  
ceived 600 letters, it is true. Fewer people  
have given, but they have averaged more  
than \$1 apiece. The end is in sight. We do  
not expect to appear again in this corner  
as solicitors for the Mailing Machine. Gifts  
that follow the reading of this notice should  
complete the \$600.

One friend writes, "Here at last is  
my \$1."

Another with a \$5 check says, "Sorry I  
had to be so tardy. I enjoy the little paper  
next to the REVIEW."

Still another with \$5, says, "We have been  
taking the SURVEY ever since it has been  
published. We surely do appreciate it."

Address The Madison Survey, Madison,  
Tennessee.



# The Madison Survey

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PUC Library

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## The Baccalaureate Sermon

THE graduates, thirty-three young men and women, were grouped before Eld. N. S. Ashton, president of the Southern Union Conference, and a member of the Board of Trustees of the Madison School, who gave an inspirational sermon on Sabbath morning, the twenty-fourth of May. "For many years it has been a custom," said Eld. Ashton, "when a class is finishing a prescribed course of instruction, to have a baccalaureate sermon, which is supposed to contain warnings, counsel and advice. It is a message from the institution of learning to those who are about to cross its threshold to a life of broader activity.

"We are like the mother whose son is for the first time starting from the home shelter. She takes him by the hand, looks intently into his eyes, and says, 'Be good, and may God bless you, my son.'" In part, the speaker said further:

FOR years these young people have been cruising about in the sheltered waters of the harbor. Now they are about to launch out into the wide seas. Recently, when I was in the East, I took a boat out into the harbor to the foot of the statue of Liberty, that monument that guards the entrance to the great harbor of New York. I took the elevator to the highest point that it reaches. Then I climbed the stairs to the brow of the statue. From this point I looked out upon the city. I could see the great docks where the leviathans of the sea load and unload. Out to-

ward the open sea I could see little tugs fastened to great ocean liners, bringing them to their landing. Strong cables fastened those little tugs to the great liners, and slowly but steadily pulled them in, or took the outgoing steamers to the edge of the waters beyond the harbor.

So long as the ocean liner is within the harbor, the harbor pilot has the boat in charge, but when the edge of the ocean is reached, the harbor pilot turns the boat over to the steamer pilot and the harbor pilot returns to the docks. The faculty of this institution has been your harbor pilot; now you must take command of your boat. It is important that you have a definite port toward which your vessel is headed and where

some day you expect to drop anchor.

ON the great ocean of life you will meet many storms. When billows break against your vessel, will it be found that the character you have built during these days in school enables you safely to weather the gale? How you have labored and met problems here will then be tested.

The story is told of a smith who made anchor chains. He lived in a port where the great ships were coming and going. All day he labored at his forge, making link after link. Some people thought him too particular as he strove to weld so perfectly each part that was to make up the great chains; but he would answer, "You know not where the chain of which these links are a part is to be used or what strain it will be called upon to resist."

One day his chain lay on the deck of a great ship. The testing time had come. The storm beat hard; the bilows were high, and the ship was almost beyond control. The captain ordered the anchor dropped. Down it went among the rocks in the deep. The vessel heaved until the chain was stretched like a fiddle string. Will it hold? The

### It is the Life That Tells

LET us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Men will believe, not what the minister preaches, but what the church lives.

—Called To Be Witnesses.



lives on that ship depended then on the workmanship of each link in the chain, for a chain is no stronger than its weakest link.

The young people of these graduating classes have been forging their anchor chains. That is what character-building means. They know not when or where these chains will be called into service. Suddenly there may come some great trial. God grant that you may have woven into these chains such material that in the testing time it may hold you fast to the Rock of Ages.

**I**T is important that you have a definite port toward which you are sailing. It is said that no wind blows kindly on the ship that has no definite port. Live for something. Have a purpose. Half the wrecks that strew the ocean are the result of indecision or somebody's carelessness. There are hundreds of derelicts on the ocean. An anchor failed to hold, or the way was lost, or something else went wrong. These derelicts are a menace to transportation, and the government spends millions to dynamite them and send them to the bottom.

Our young people need all the strength of purpose they can muster to carry them through the perils of life to the haven they have chosen. The apostle Paul expresses it in his words to the Philippians, "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark of the high calling of God." This is necessary for success in this life and for a successful anchorage at the end of life.

Paul admitted that he had not attained the object of his desire. He was still climbing, still pressing forward, still reaching out for something higher and better than he had attained. His are the words of an unsatisfied man.

I want to warn you young people never to be satisfied. The satisfied man has reached the limit of his aspirations. He has done his best. He has made his greatest speech; he has done his greatest deed. His all lies behind him. That was not the experience of the Apostle Paul, and I warn you, never be satisfied with your present attainments. Set your goal so high that it will take all of life to reach it.

Never be dissatisfied, but ever be unsatisfied. The dissatisfied man is a grumbler, a disagreeable member of society. He contributes nothing to progress or to the happiness of others. He meets everything and everybody with adverse criticism. I warn you, never be dissatisfied. Make the best of life. On the other hand, be unsatisfied, always reaching forward and longing for something better. Life's work is before you. With the purpose to be a Christian, the Lord Himself will set the bounds of your usefulness. He is looking for young men with these ambitions.

**PAUL** says, "This one thing I do," and in these words he gives the secret to success in life. There should be singleness of purpose, a single eye for the work God has for you to do. Many a failure is due to spreading over too much surface. With our limitations, it is not well to attempt too many things. God intends that each of us shall do something better than it

can be done by anyone else. The marksman closes one eye in order to see well the mark at which he is aiming. It is singleness of purpose that will make our work a success.

Then again Paul says, "This one thing I do." Success in life is measured not by talking about things, but by doing. It is our privilege to have a life filled with doing things for humanity. It is the ministry that tells; not the getting, but the doing. Your motto is, **IN HIS STEPS**,—if you are true to those words, He will lead you into paths of great service. It will be a life of sacrifice but of happy service for the Master. Choose this life, be true to it, and yours will be a successful career.

**T**WO men came to the height of their life. Each wanted to do something to perpetuate his memory. One erected a monument by the side of the road. On it he inscribed all the things he had done. But time blotted out the markings and finally wore away the stone of that monument. His life was lost, forgotten.

The second man dug a well in the desert, and by that well he planted a date palm. Travelers were refreshed by the water. They rested under the shade of the palm, and ate of its fruit, and blessed the man who had saved their lives. One man was forgotten; the other lived on in the memory of generations.

If you young people want success, fill your lives with noble deeds. Seek to *do* rather than to *get*. The merchant, the lawyer, the broker set out in life's race to get wealth, but it should not be so with the man trained for Christian service. We do not despise means, but there is something infinitely greater than the strife to accumulate to one's self.

Steinmetz, who blessed humanity with his wonderful scientific knowledge, and who had access to the wealth of the General Motors Company, would not appropriate any of that wealth to himself. He died a poor man. Not in getting, but in doing, lies the secret of success.

**W**HAT is in thine hand, Moses? A rod, a shepherd's crook by which he rescued the lambs of his flock from danger. Consecrated in the hands of the man of God, it became the symbol of deliverance to the hosts of Israel.

What is in thy hand, widow? Two mites. But the spirit with which they were given to the Master has released millions for His cause.

What is in thine hand, Mary? An alabaster box of ointment, broken and poured upon the head of Jesus, became the symbol through the ages of devotion and sacrifice.

And what is in thy hands, Class? Education and training have put within you power to do for the Master. Do not prostitute that training to commercialism. Use it for His glory.

"Forgetting those things which are behind," said the Apostle Paul, "I press forward toward the mark for the prize of the high calling of God in Christ Jesus." The Christian worker must be a good forgetter. We want to forget the mistakes we have made, but more even than that, we should turn our eyes from the past no matter how fortunate we may deem our lives to have been. Forget all the successes, all the triumphs



of the past, lest you make them your goal and stop there. Press toward the mark ahead of you.

Those words, "I press forward," are the words of a man of indomitable will, a man fired with ambition. You could no more stop Paul from doing the thing he felt God called him to do than you could stop the sun in its shining. Men stoned him, and stoned him, till they thought him dead, and threw his body over the walls for the dogs to eat. But the next day, with a body all bruised and his eyes black, he appeared in the streets with the same message of salvation.

Some men are not able to rise above obstacles. They blame their failures on their ancestors, or on adverse circumstances, or on something else besides themselves. Obstacles are to be overcome, and our strength will be the greater for the things we have mastered. A kite would not fly if it were not for the string that is holding it down. The eagle does not fear the storm. He faces the wind and lets the wind aid him. Let us take advantage of obstacles and make them our stepping stones.

### The Graduating Classes

WITH its all-year program, students at Madison complete their work at different times, but it is a custom to hold the commencement exercises of the season in the spring when academic students are finishing their second semester.

Five out of six of the Pre-Medical class plan to enter the medical school this fall. They are Leland Burdine, Frederick Gregorius, Frank Jensen, Elvin B. Johnson, Samuel Johnstone. The sixth, Miss Vivian Taylor, completed the work some months ago and returned to her home in Wisconsin.

Miss Nona Gillespie of the Normal Course, desires to continue her school work, while Miss Hazel King has a position as teacher for the coming season.

Eight young men and women finished their academic training: James Backus, Carl Jones, Mrs. Mabel Sauder, Miss Susana Reese, Miss Mary Colinot, Kenneth Engelbert, Miss La Vella Tucker, and Mrs. Jeannette Segó. Miss Tucker is returning to her home in Mountain View, California. Mrs. Segó, who has spent several years in the Dietetics Department of the sanitarium, expects to connect with El Roposo Sanitarium, at Florence, Alabama. She and Brother Fred Segó are both nurses. Other members of this class of graduates report that they hope to continue in school.

A class of seventeen completed the Nurse's Course: the Misses Bonnie Arm-

strong, Catherine Baker, Delia Brizendine, Marian Curtis, Lydia Hoehn, Lanta McIlwain, Bonnie Miller, Zoetta Nichols, Caroline Port, Elsie Sanford, Grace Yancey, Mrs. Delphine Walker-Lawrence, Mrs. J. H. Miller, Mrs. Murah Presho, Mrs. J. C. Richardson, and Mrs. T. R. Treece, and Mr. Alfred Rocke.

Several of these students will continue their training. Miss Port will join her parents in their unit work at Glen Alpine School in North Carolina. Mrs. Treece is a member of a company of workers located near Dylight, Tenn., and the completion of the Nurses' Course increases her efficiency for a work with which she has already spent a number of years. Mrs. Lawrence will accompany her husband, Brother Berwyn Lawrence of the Pre-Medical class of '28, to Loma Linda, where he expects to begin his medical course this fall. Others have definite missions ahead of them but desire to spend a little time at their homes before taking up active duties.

### A Call to Consecration

AT set of sun on Sabbath evening, Dr. Sutherland conducted a consecration meeting, which awoke a responsive chord in the hearts of the audience. John 3:16 was his text, and in part he said:

The words of this text, "God so loved the world that He gave His only begotten Son," explain to me what is meant by the word *consecration*. God was willing to give all heaven for us. He so loves that if any man wants Him, He is willing to pay any price for that man. Christ, the Father, and the hosts of angels are at our command. If, therefore, we want to express our love for God, we must learn to express our love for people. We must learn to love people as God loves them. This is consecration.

"Jesus came to this world as the unwearied servant of man's necessities." When we follow in His steps, we become the unwearied servants of man's necessities. We stand ready to serve in any capacity.

I have just made a trip across the continent with a very sick woman. I could not draw a line, and, as physician, say, these are my duties; these other things must be done by others. What needed to be done, that became my duty to do and that same attitude was taken by everybody we came in contact with. The conductor, the porters, the passengers, everybody stood ready to serve and to do all in their power to make the patient comfortable.

When we reached New Orleans, I knew it would be impossible to make the transfer to the Pan American, so we had ticketed over a later train, but the officers said, "Why not take the Pan American. It will save you seven hours on the trip. We will wait for you!" And so they kept



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that train waiting twenty minutes just to help  
a suffering woman.

"Don't hurry. Take your time. We'll make  
it up before we reach Cincinnati." That was  
their way of making us comfortable. It was the  
spirit that Jesus always showed.

ONE of the things we must avoid in our work  
is the spirit of professionalism. I mean the  
spirit that one finds in the Orient, where a man  
may be appointed to wave a fan, but he must  
not carry water. If his master wants a drink,  
he must call another servant whose duty it is  
to carry water. If the room is to be cleaned, a  
third servant must be called, for neither the  
water-carrier nor the fan-waver dare clean the  
room.

We find a similar spirit in America. Some  
labor unions have their work so highly organ-  
ized that a plumber dare not touch the work of  
a carpenter, and the carpenter dare not lift a  
finger in the domain of the steam-fitter. But  
that is not what is meant by consecration. That  
is not the spirit of Christian service. The greater  
the man, the more ready he is to step aside from  
mere professionalism to meet the necessities of  
life. It is only the little man, the one who has  
recently cut his eye teeth, that takes the position  
that he can do only such work, and nothing be-  
yond his prescribed duties.

WITH intense interest God is watching His  
children on earth to measure their capacity  
for service. He said, "It is more blessed to give  
than to receive." Consecration goes to the point  
where it enjoys service; where it does not weary  
in service. Jesus had worked hard all day. He  
sat on the well curb at Samaria, while His  
disciples went to the city for food. They were  
surprised on their return to find the Master re-  
freshed. He answered their inquiry with the  
words, "I have meat to eat that ye know not of."  
In their absence, He had ministered to a needy  
soul, and His own soul was watered and His  
body refreshed as though He had slept or eaten.

Jesus was a wonderful preacher, an untiring  
physician and nurse, a powerful teacher, all be-  
cause He loved people and longed to help them.  
We must be careful in this commercial age with  
all that the world has to offer, that we do not  
lose sight of the way Jesus worked and allow  
ourselves to be drawn into commercialism. Con-  
secration means to forget self and give all for  
others.

THE motto of the graduates was **IN HIS  
STEPS**, and in the response they gave  
to the speaker's call to consecration, they

referred often to those words as the motive  
of their lives.

On Sabbath morning word came from  
Southern Junior College that Eld. W. F.  
Martin of Washington, D. C., who had  
come to Ooltewah to deliver the commence-  
ment address, had passed away with heart  
failure. It was the plan for Eld. Martin  
to give the commencement address at  
Madison, Monday evening, and his sudden  
death came as a decided shock to our fam-  
ily. The Monday evening address was given  
by Prof. W. E. Straw, recently of Berrien  
Springs, Michigan, who, with his family,  
expects to make Madison his future home.

In his address to the graduates and fac-  
ulty, Eld. Straw stressed the need in life  
of choosing between essentials and non-es-  
sentials. It is necessary to keep the vision  
clear, and to have ears atune to the voice  
of the Lord, if one is to make the right  
choice. It is an easy matter even after be-  
ing trained for a part in the work of the  
Lord, to be tempted into other channels.

The seniors had their annual picnic at  
Union Hill orchards, a delightful spot on  
the Rim about ten miles from the school.  
The evening of May 26 was Senior Class  
Night, when the graduates entertained the  
rest of the student body. Their program  
was an interesting one, during which they  
presented to the institution a large flag,  
the staff of which stands in front of As-  
sembly Hall.

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### Items Of News

THREE young men, members of the  
agricultural classes, took projects in  
chicken-raising. The school purchased the  
little chicks for the boys, with the privilege  
of keeping what pullets it chose. The  
young men furnished the feed and coal for  
brooder houses, and the labor. At the end  
of ten weeks they marketed their chickens,  
paid what they were owing the school for  
supplies and so forth, and with the pro-  
ceeds paid themselves for their work.  
They averaged over two hundred hours of  
work, gained a lot of experience, were  
wiser about the responsibility of rearing a  
brood, and received a credit on their agri-  
cultural course. Chickens are bringing a  
good price this season, and for their sales  
the young men received over \$850. Other  
students are working agricultural projects.



# The Madison Survey

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## Obedience Brings Results

BEFORE his departure from the camp of Israel, Moses called the hosts together and recounted to them the blessings in body and store that the Lord promised His people, provided they were willing to obey His commands.

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

Then are enumerated the blessings that may be expected in the increase of flocks, in good garden and field crops, and in the health and development of the home. So decided was to be the progress and success of God's people when they followed His commands, that all the world would see and marvel at it. Moses said, "All the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that

thou hearken unto the commandments of the Lord thy God."

THE Lord gave the children of Israel laws concerning the cultivation of the soil, for instance, that, if obeyed, would

bring an abundant harvest. This would make them conspicuous as farmers, and would bring the world to them for advice. It would open the way for them to become teachers, "the head and not the tail."

Among the commandments of the Lord were rules of health that, if obeyed, would raise His people above the diseases so common in the world. These laws

of health touch all phases of home and individual hygiene and sanitation. Obedience brings health of body and mind, and sets the people who obey in the lead along the lines of health, as teachers and physicians, nurses, and food specialists. Again, they were to be the head and not the tail!

Jesus was a student of these same laws of life and health. He was those laws lived out, demonstrated to the full, for He was the Word. So when talking to His disciples, He said, "If ye know these things, happy are ye if ye do them." There is joy in service, happiness in the successes that follow obedience.

### Advice to Christian Workers

NEVER get into a position that you dare not preach the truth for fear some one will withdraw subscriptions. Independence may be promoted in several ways. One is to have simple needs. John the Baptist could pick up locusts and wild honey and camel's hair girdles almost anywhere. Plan to live far more plainly than your richer church members. Be sure to avoid debt, and make some saving every year.

—Wm. Goodell Frost, President Emeritus, Berea College, at the ordination of a young man to the ministry.

From a chapel talk by Mr. McClure



IN the thirty-fifth chapter of Jeremiah we read an interesting story of a family that had learned the art of obedience. Back in the days of Moses, Jethro, his father-in-law, visited the camp of Israel in the wilderness, and the invitation was extended to him to join Israel on its march to the promised land. From the record preserved in the Judges, it is evident that the invitation was accepted, and members of this family settled in the hill country with the sons of Judah. Among these was the family of the Rechabites.

The Rechabites were a most temperate people, and plain livers. Not a man of all their families, not a woman nor a child, was allowed to taste liquor. They were the "tetotallers" of the land, the prohibitionists. The reward seems to come in the form of keenness of mind, for they became scribes and teachers, intellectualists.

In the days of the decline of Israel when the overthrow of the kingdom was near at hand, their ability to resist temptation and to obey the laws of health brought them to the light, and the Lord used them as an example to others in Israel who were not true to principle. Their loyalty was publicly demonstrated. Jeremiah gives the story.

HE states that, at the command of the Lord, he brought the whole family of Rechabites into a room in the temple in Jerusalem, and "I set before the sons of the house of the Rechabites, pots full of wine, and cups, and I said unto them, Drink ye wine.

"But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever."

The young men then explained that as a family they had been true to the command of their father. They had lived a temperate life. They had also kept themselves from other things that had led Israel farther and farther away from the Lord. And now in this hour of test, when it might seem that they had every excuse for changing their course, for a prophet of the Lord, a leader in Israel, had placed wine before them,—in this hour, they stood firm. "We will drink no wine."

These were young men with convictions, young men of principle, and nothing could

swerve them from the path of rectitude. God honored that faithfulness. Through the prophet Jeremiah, Israel was given the lesson. God told His people that He had done everything possible for them, but they were untrue to His teachings. They were not like the sons of Rechab who, through the ages, generation after generation, stood fast to the teachings of their father.

THE Master is looking for young men and women of such sterling worth today. In our schools, it is possible for students whose hearts are set on obedience to stand by principle, and to win out in the face of others who may be careless and indifferent. There is strength of intellect and vigor of body for those who do obey. As obedience made Israel "marvels of prosperity," so obedience to these same laws in our schools will make students marvels among their fellows. It will give freedom from disease and vigor of intellect. It will give fulness of blessing for this life, and entrance to the life to come.

If we are stubborn and rebellious, not wanting to obey, we need conversion. If we find ourselves out of harmony with rules and regulations, we need to consider thoughtfully our need of a change of heart. To the converted student, obedience is a delight. Happiness comes from walking in the path of rectitude and in helping others to see the light.

### Finding A School In The Country

I HAVE been a business man all my life with a mind filled with the cares that naturally come with the support of a family. I had opportunity to know of the teachings of Seventh-day Adventists and was an admirer of their zeal and devotion to their convictions.

The time came when the education of the children became a vital problem in the family, and I was led to visit and consider pretty carefully various institutions. Finally, through the suggestion of a friend, I spent a few days at Madison. Here I found something different than I had been in the habit of picturing when the word *school* was mentioned to me.

In the first place, the location appealed to me. The institution is decidedly rural, yet within easy reach of one of the edu-



ational centers of the South, a city of about 150,000. Off the highway about two miles, but approached by a paved road, I found a school on a farm of several hundred acres. In the middle of that farm on a campus of possibly fifty acres were grouped the school buildings and the cottages that house teachers and students.

HERE I found activities coordinated with classroom work in such a manner that health of body and keenness of intellect were to be expected. And too, there was here every inducement for the young people to hold to their convictions as Christians. I have known fathers who strained themselves to the limit to meet the expenses of educating their sons. Here I found the young men and young women fitting into a program of work and study and earning their own expenses to a large degree.

I had opportunity to see how they live. Luxuries are not in evidence, but a wholesome atmosphere surrounds this body of students and teachers. They live in cottages, which gives a touch of home life that is not usual in crowded dormitories. They eat at a central dining-room where wholesome food is served. There is no going to the market for vegetables, for the gardener brings in the greens and other products of the soil, dripping with the dew. Apples, peaches, pears, plums, berries—all come from the orchards and gardens. Students have their part in raising these things as well as in the preparation of the food for the tables. I never saw finer head lettuce, for instance, than Gardener Jones brought from his acres east of the campus. Peas are produced by the bushel. I know, for I helped shell them for dinner. And this direct route from garden to table pleased me.

WHEN we came on the place, the group of buildings in the sanitarium area took my first attention. Green lawns, a mass of trees and shrubbery, and attractive buildings with groups of invalids and convalescents enjoying the out-of-doors, was a pleasing sight. Then the snug little cottages of the school family peering out from the trees on an extensive campus in the very midst of an 800-acre farm could not help appealing to me, a man trying to bring up a family of six children on a 35-foot lot in a city of 100,000.

I cannot get away from the thought of the diet. The whole-wheat breads are my dietetic delight. There is a baker who knows his business, and who thinks more of preparing a product that will give health than he does of nicknacks and sweetmeats. His wagon is loaded every day—that is, five days out of the week—for delivery in the city. And I found a young man, a student, getting his training in business principles and ethics, as driver and marketer of these food products.

It is a pleasure to visit the poultry department. It is not overgrown, but it seems to be having a healthy development under the able manager, L. H. Starr. The cows in the dairy, or rather out on these acres of splendid pasture, look good to a city man. And that flock of sheep on the hill-side is as pretty as any picture I ever saw.

My son came down ahead of me, and when I arrived, I found him painting under the direction of the head of the construction department, Mr Standish, a New Englander, a descendent of Miles Standish, quiet, plainly a master of his art, and a capable teacher of boys.

YOUNG folks have a lot of opportunities here. The shops for the machine-loving youth, the gardens, the cafeteria, the laundry, bakery, kitchens, offices, sanitarium, all afford remunerative work for the students. It is a cooperative concern in which everybody has a part. I do not know what would become of a person who did not want to do his share. I presume he would drop out of the community from sheer lonesomeness, for this is a busy place, and happiness depends on finding one's place and filling it.

One of the attractive features of the institution is the chapel service, the morning and evening gathering of the family of students and workers for worship and instruction in spiritual things. It is a new thing to me, but an inspiration. I see how it contributes to the morale of the school as well as to the intellectual growth of the students.

There are students here from nearly every state in the Union. How do those living at a distance know of this institution? I have wondered, but I find also rep-



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representatives from a number of foreign  
countries, showing that the institution is  
still more widely known.

I am surprised at the extent of the in-  
stitution and its activities. The word  
"school" has always had a different mean-  
ing to me. Here it is LIFE. This place  
seems to touch all sides of a man's nature.  
It is encouraging all sorts of activities  
that are needed in the world and that will  
contribute to the uplift of man. One needs  
to see the place to understand and inter-  
pret the spirit and the possibilities. The  
community of interests, the cooperation of  
youth and older people in the accomplish-  
ment of things worth while, the work-and-  
study program, is an interesting demon-  
stration of up-to-date methods of educa-  
tion.

—S. Bayard Goodge

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### Coming Close To Things That Grow

"To him who in the love of nature,  
Holds communion with her visible form,  
She speaks a various language."

NO one knows this better than those  
whose lot it is to have a home in the  
country. These early June days bring to  
mind the words of another poet whose  
heart was touched by the revelation of the  
Creator in the things to be seen on every  
side.

"What is so rare as a day in June?  
Then if ever come perfect days.  
Then heaven tries the earth, if it  
be in tune,  
And over it softly her warm ear lays.  
And whether we look, or whether  
we listen,  
We hear life murmur, and see it glisten."

The Sabbath evening service was held  
on the lawn near Miss Dittes' home. The  
sound of voices as they sang the evening

hymns floated out over the campus; a  
mocking bird, perched on the tip of the  
highest telephone pole, vied with the hu-  
man voices in making melody. He was  
singing his good night song to his mate.  
We were beginning the Sabbath.

There was beauty on every side. Those  
splendid trees reaching skyward, on the  
north, speak a parable of the upward  
reach of mind and soul. Clover blossoms  
under foot are a reminder of the sweet  
scent of humble labor in the life for others  
spent. Quiet reigns about us. In the dis-  
tance the whipporwill calls. Out of the  
lingering twilight, one by one the sanita-  
rium guests who have spent the hours of  
the afternoon in the courts open to heaven,  
silently withdraw to their rooms.

It is good in such a place as this to  
spend an hour in the study of the promises  
of the Lord, and to lift the voice in praise  
for the blessings of the week. The peace,  
the comfort, the assurance that the Mas-  
ter by His Spirit is near to protect and to  
guide,—this is all a vital element in the  
education of young people as well as in  
the restoration to health of the sick in our  
midst.

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### About The Place

A LETTER from the president of the  
College of Medical Evangelists an-  
nounces that six young men from Madison  
have been accepted as students for the  
coming year. Fred Gregorius and Frank  
Jensen plan to spend a few weeks in the  
harvest fields of Oklahoma before begin-  
ning their work at Loma Linda. Leland  
Burdine visits his father in Detroit before  
making the trip West.

LAST week end Dr. Sutherland and his  
son Joseph Sutherland motored to Lan-  
sing, Michigan, where Prof. and Mrs. P.  
A. Webber are attending the Michigan  
Agricultural College. Prof. Webber is do-  
ing special research work in foods and the  
effect of feeding on small animals. The  
tourists spent a few hours in Battle Creek  
with friends, and with his son-in-law and  
daughter, the Drs. Brunie. They were  
accompanied on the home trip by Mr.  
George Fuller, of the Madison business  
office, who spent three weeks with relatives  
in Detroit and nearby points in Canada.



# The Madix in Survey

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## The Struggle For Right

AMONG the disciples of Jesus were several men whom He called away from the rough life of fishermen. Their association with Christ changed their ideals and their habits. In none possibly was this change greater than in John, and it is John who dwells much in his writings on the love of man for God and for his fellowmen. In the fourth chapter of his first epistle, John says, "If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

Again, he says, "If we love one another, God dwelleth in us, and his love is perfected in us."

The real test in life comes when we are closely associated with brethren in the work. These are men with faults similar to our own. The natural tendency is to see these faults, talk about them, advertise them to others, and accuse one another, until it is anything but happiness to live together. There is to be a time when the accuser of the brethren is cast out, and if we are to have any part in the final reward, it is necessary for us to get rid of the spirit of accusing. When the love of

Christ takes possession of our hearts, that spirit of criticism, of accusing, of blaming others, disappears. Without the love of Christ in the heart, it is impossible to do otherwise than find fault and accuse.

### Saving the Day

A TRICKLE of sea water gleamed faintly in the gathering dusk and caught the eye of a small boy who was strolling homeward along the dike. There was no time to summon help, for the leak would soon be too big to check. Dropping flat on the ground, the Dutch boy thrust his finger into the dike and stopped the flow of water. There he remained all night—cold, hungry, alone—until help came. Many years have passed since then, but the story of the boy who saved Holland has never been forgotten." In like manner the Lord is looking today for men to step into the breach in His great cause.

—Selected.

THE Bible gives us the history of that spirit of accusation. It began with our parents in the garden of Eden. The Lord said to Adam, "What hast thou done?" The man replied, "The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat."

Then the Lord asked Eve, "What is this that thou hast done?" Eve answered, "The serpent beguiled me, and I did eat."

Each in turn passed the responsibility for disobedience on to some one else. That is not the spirit of Christ. but the spirit of the "accuser of the brethren." If we fulfill the mission Christ has for us in this world, we must have a different spirit. My natural inclination is to find fault and accuse, but when I let Christ into my heart and He takes possession of my mind, then He will think and speak through me. I have the privilege of surrendering to Him, and then by faith I must believe that He takes up His abode in my heart and mind.



It calls for a stretch of faith to believe that Christ has taken possession of my heart, when I find myself still doing things that I know to be contrary to His way. Paul had that experience. He found that with his mind he wanted to do the right, but his body still did things that were not right. There was a warfare in his own body between right and wrong.

**T**HIS struggle need not discourage us if we bear in mind the relation of the mind to the body. The part of the brain known as the cerebrum, the big brain, becomes the dwelling place of God when we surrender to Him. That is the thought center, and conversion means that we surrender to Him the citadel of our body, the center of thought.

But there are other little brains. The cerebellum controls certain activities of the body, the medulla controls other involuntary activities, and there are still other nerve centers, little brains, or ganglia, that play an important part in the life activities of every human being. We cannot control the stomach or the liver, the kidneys or the spleen, by the cerebrum. Those organs act independent of our thoughts.

And so it is that we may have surrendered our thinking brain to the control of the Spirit of God, and there may still be doings in the body that are not in harmony with the will of God. The battle goes on in the body. The mind says, "That is not what I want done." The body still says, "I want to do this." It becomes a matter of education in the body. More and more control should be gained over the lower instincts and passions and appetites by the Power that has taken up its abode in the mind. This is spoken of by Paul as growth in grace. To accept Christ may be the matter of an instant, but the process of driving Satan out of our members takes time.

**T**EMPTATION comes, and a man yields. It is necessary then to hold on by faith to the idea that the mind has been surrendered to God; else discouragement will take possession of a man, and he will argue that he has not been converted. Or he will say, It is useless for me to try. The test comes in our ability to know that, in spite of the mistakes we make, the Master has taken possession of our mind. When that victory has been won, there will

be constant progress. The wavering experience that comes when a man loses courage and doubts his conversion, is a weakness. That in itself is a sin. That must be overcome if progress is to be made. This is man's first great problem.

The second problem to be met in our contact with others, is this: Can I believe that Christ is living in my neighbor when I see him go wrong? He may be passing through the struggle that has come to me. He has surrendered to the Master, has asked Christ to dwell in his heart by faith, but his body has not been entirely made over, and he still slips, still makes mistakes.

It is a wonderful blessing to be able to associate with people in the work of God, to see their mistakes, and yet not lose confidence in them. Christ had a man in His company that he knew to be a thief. He was treasurer of the company, and the money was in his hands. All the time, Christ knew the character of Judas, and yet He never lifted a finger to drive him out; He gave Judas every opportunity to make good. Christ never accused Judas to the brethren. He loved Judas, He pleaded with Judas, He threw responsibility upon Judas, all for the sake of helping him. He did not need to hang Judas, for the time came when Judas hanged himself.

In order, therefore, to do the work of the Lord in this world, we must have confidence in the power of God to transform our lives, to change our habits, after we have surrendered our minds to His Spirit. Then we must have confidence that God will do the same for our associates. The spirit of criticism and accusation emanates from Satan, and must not be given place in our lives. We will demonstrate our love for God by our love for the people with whom we are associated. The ability to do this is our test of loyalty to the Master.

### Soy-bean Recipes

#### Soy-bean Cheese made with Lactic Acid

**S**EVERAL weeks ago a recipe was given for making soy-bean cheese with rennet. Some prefer to make the cheese with lactic acid. The directions for the cheese made with lactic acid follow:



To four quarts of soy-bean milk at a temperature of 170 degrees F., add a one per cent solution of lactic acid to the point of precipitation, stirring gently all the while. It requires about one-sixth as much solution as milk for the coagulation.

Allow the finely separated curds to stand for an hour. Drain through a cloth into a mold, wash twice with clear water, and place a weight on the drained cheese until it is firm enough to slice. This recipe should make about 20 ounces of cheese.

#### Savory Loaf

With one pound of soy-bean cheese mix the following fine herb sauce:

- 1 tbsp. Vegex
- 2 cups tomato juice
- 1½ tbsp. butter
- ½ tbsp. ground sage
- 2 tbsp. grated onion
- 1 tbsp. celery salt
- 1 bay leaf
- 1 tbsp. flour
- 1 tbsp. chopped parsley
- 1 tbsp. lemon juice
- ¼ cup of vegetable broth

#### Soy-bean Loaf

- 2 cups soy cheese
- 4 hard boiled egg yolks rubbed through the sieve
- 3 tbsp tomato juice
- 1 tbsp. Vegex or Savita
- Salt to taste

Bake in a loaf for forty minutes. Serve with or without Spanish sauce.

#### Lentil-Soy Loaf

- 1 cup lentil puree
- 2 cups soy-bean puree
- 1 tbsp. vegetable butter
- 5 tbsp. cream
- 1 tbsp. grated onion
- A sprinkle of sage

Mix the ingredients. Pack into a baking pan, and bake for 1 hour. Turn on a platter and garnish with jelly and parsley.

#### Vegetable Roast

- 3 cups soy-bean puree
- 1 or 2 cups chopped walnuts
- 3 cups mashed potato
- 1 cup milk or water

Add enough toasted bread crumbs to make thick enough to roll. Salt and season with sage, grated onion, or celery. Oil

may be added if only 1 cup of walnut meat is used.

Bake one hour in a loaf. Serve on a platter with sliced tomato and parsley.

#### Jellied Soy Salad

- 1 tbsp. lemon juice
- 1 tbsp. chopped parsley
- 1 cup chopped celery
- ½ tbsp. salt
- 1 cup cooked salad dressing
- 1 tbsp. grated onion
- 2 cups soy cheese
- 1 tbsp. gelatin
- ¼ cup tomato juice

Add lemon juice, parsley, celery, salt, and onion to the soy cheese. Soak gelatin in cold water for five minutes, then cook until dissolved. Add to the cooked salad dressing and mix with the other ingredients. Pour into molds which have been dipped in cold water. Chill, unmold, garnish with lettuce and serve with sliced cucumbers, and fresh tomatoes.

#### Tomato-Soy Salad

- Ripe tomato
- Soy curd
- Salt
- Ripe olives
- Mayonnaise
- Grated onion

Make a soy dressing by softening the soy curd with mayonnaise. Then add chopped ripe olives, salt, and grated onion. Peel and cut tomato and put into soy dressing, sprinkle with a little paprika.

Serve on a peeled half-tomato, garnished with lettuce.

### Opening of the New Parlor

FOR several months the sanitarium has been looking forward to the completion of the new parlor. Always in the history of the institution the gathering of patients in the little sitting room has been a pleasant memory. It is there that some of the most lasting impressions have been received, and from there many a guest has returned to his home with a fund of information to guide him in his future struggles with the ills of life.

But the family outgrew that little gathering place, and with the other remodeling of sanitarium buildings, the parlor was included. It has been a special



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item of thought with Mrs. Scott and Mr. Standish. And now it is complete, and a little program was given to tell the story of its transformation.

On the south side is the fernery with fiber baskets woven by Professor Backus. On the north side is the lounging room with desks for writing, the attractive furniture coming from the skilled hands of Brother George Wallace.

People watched with interest the building of a large stone fireplace in one end of the main room, made of native rock filled with fossils and broken stones revealing a filling of quartz crystals. Brother Standish has a fondness for this type of work and built this with his own hands. The andirons and other pieces of iron work are a product of the machine shop.

The wicker furniture came from China through a former sanitarium guest who spent years in that country as a missionary. Great bouquets of roses added color to the room as it filled with patients and friends.

In a program of speech and music, the room was opened for the comfort and pleasure of the sanitarium patients, and health lectures will be resumed by Dr. Sutherland and others.

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### Items of News

A GROUP of friends came in from Sand Mountain: Mrs. R. E. Ownbey of the nurses' class of '28; Mrs. Elin Winquist, who also took special treatment room work at Madison; and Brother C. C. H. Cowan. They report progress in the work on the Mountain. At present Eld. O. F. Frank, of Nashville, is conducting a series of religious meetings in the community of the school and sanitarium near Long Island, Alabama, which is the postoffice of this rural center.

FRESH peaches are coming in from Union Hill orchards, and canning will soon begin. The prospects are for a fair crop of peaches this season. There are approximately 800 peach trees in bearing in the school orchards.

EARLY in the month Brother C. R. Starr, his wife and two sons, motored to Hinsdale, Illinois, where Brother Starr will be connected with the mechanical work of Hinsdale Sanitarium. For several years he has had charge of the machine shop at the Madison school.

THE family of Prof. W. E. Straw, that came South from Berrien Springs, Michigan, is beginning Madison life in a new garage, which they erected as a fore-runner of a family cottage, soon to occupy a lot on the hill near the water tank. Professor Straw left the first of the week for a few months' work in the University of Colorado. He will have charge of the history and Bible work in the College Department at Madison.

FRIENDS of Gaines Lowry were pleased to have a visit from him this week. Mr. Lowry came to Madison as a young lad over a dozen years ago. He is an efficient X-ray technician in the Naval Hospital at Portsmouth, Virginia. During his leave of absence he also visited friends and relatives in Nashville and in Hazel, Kentucky, and spent considerable time in the X-ray Department of Protestant Hospital, where he was employed previous to joining the navy.

DURING the week the family had the pleasure of a visit from Eld. D. A. Parsons, Mrs. Parsons, and their son, of Mexico City, who are spending their vacation in the United States. Elder Parsons, who has spent a number of years in mission work in Mexico, gave two talks to the student body at chapel hour and lectured in the evening, illustrating his talk with screen pictures of Mexican scenes. He expressed deep interest in the work Madison is doing and in its efforts to give an all-round training for work in mission fields.

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### Shop Corner

Next week we hope to be able to tell you about the Mailing Machine. It's coming.



# The Madison Survey

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No. 26

## Waring Against The Fly

MANY things in medicine that were given in ancient times merely as principles, are now clearly understood because of the great development in modern times in scientific methods of study and research. In ancient times the Jewish people were instructed through the writings of Moses, that if any creeping thing passed over a vessel used for food, the vessel must be purified, or sterilized. If it were impractical to so treat the vessel, it must be destroyed.

According to those same laws given in the Bible, if a creeping thing that had been passing through filth of the earth should come in contact with food, the food should not be eaten.

The law applied also to other things. If mold appeared on a house, the house was considered unsanitary, and immediate steps must be taken to remove the mold. If it reappeared, the house was to be destroyed, because that mold was a disease germ, a form of leprosy.

IN the days when this instruction was given by the Lord, it had to be accepted by faith. Today it is not necessary

From a health talk in the Sanitarium parlor by Dr. Sutherland.

to take by faith the teaching of disease contamination by germs. The great lesson taught anciently in the Bible was that these creeping things carried invisible germs to the cooking vessels and to the food, and that leprosy germs were to be found in mold on houses, that did not disappear after being given certain treatment.

That was before the day of microscopes, and people were not able to see germs. The presence of germs had not been demonstrated in the laboratory. Today much splendid work is being done by societies organized for the prevention of disease. Often these societies for research are financed by the state, or by philanthropic

groups, in order to teach the laity the great danger of infection and contagion through insects and other pests that are known to carry germs and to infect food.

As the result of the microscope we know that there is a germ that causes leprosy, and that leprosy is a contagious disease. There are many contagious diseases that may be carried by insects and other pests. So we should exercise great care and caution in regard to these diseases, and should in every way possible

### My Daily Prayer

To grow a little wiser day by day,  
To school my mind and body to obey,  
To keep my inner life both  
clear and strong,  
To free my life from guile, my  
hands from wrong;  
To shut the door on hate and scorn  
and pride,  
To open, then, to love, the windows wide;  
To meet with cheerful heart what  
comes to me,  
To turn life's discord into harmony;  
To share some weary worker's  
heavy load,  
To point some straying comrade  
to the road,  
To know that what I have is  
not my own,  
To feel that I am never quite alone;  
This would I pray from day to day,  
As on I go upon my way.

—Selected.



guard against contamination by these germ carriers.

**I** WISH especially to call your attention to the danger of the common house fly. The fly is a creeping thing as well as a flying creature. The fly is usually born in some heap of filth. It is frequently feeding on filth and moving about in the filth. It comes from the filth heap to your dishes of food, and creeps over the dishes, leaving its filth on the food that passes on to your stomach. The fly is a constant menace during fly season.

The appalling fact is that so large a percentage of educated, Christian people have such meager information concerning the danger of the house fly. It is no uncommon thing to see people eating in the open with flies creeping over the food. They brush away the flies, and complacently eat the food, apparently with little thought of the dirt and the real contamination the flies are bringing, and the real danger of contagious disease as the result of this contamination.

Because disease does not immediately follow, or does not invariably follow, they discount the danger from flies. But if the eater of contaminated food happens to be below par physically, serious results may follow the eating of contaminated food.

**H**ERE at Madison we spare no expense in screening doors and windows against flies and mosquitos. We have spent large sums of money on an up-to-date sewage system, but unless we are constantly on the alert, it is possible for disease to be carried here.

Typhoid fever is a disease that can easily be carried by flies. Some individuals are known as typhoid carriers. The germs of the disease linger in the system. Should Madison have one person of that sort in its midst, it would be possible for many in the family to become contaminated were we careless about swatting the fly.

During the warm season, patients at the sanitarium sometimes desire to eat on the lawns, and while this is pleasant, it is safer during fly season for them to take their meals behind screens.

**I** HOPE to arouse the conscience of every patient and every nurse and every worker about the institution to the great

danger of disease being carried by flies, especially if they have access to food. In ancient times people who could not see germs may have had some excuse for not taking caution, but there is absolutely no excuse for carelessness today. What once had to be taken by faith in the word of the Lord, has now been demonstrated so that the most unlearned may understand.

Let us arouse to the danger of the fly. Not only keep away from flies yourselves, but teach others the danger of allowing flies, roaches, mice, rats, and other pests, to contaminate food. Flies carry not only typhoid germs, but they may carry many other forms of disease germs. Do everything possible to prevent flies from breeding. Then do all you can to destroy the fly after he has appeared.

If there is a fly in a room, let it become a matter of conscience to kill it. Let us in every way possible cooperate with the state and national governments in their campaigns for health. Teach everywhere that the house fly is a menace to health.

The words of the Master are applicable in this case: "If ye know these things, happy are ye if ye do them."

### An Oak Tree Or A Toadstool

**I** WANT to talk to you about the calling of young men to the sacred work of God. I have been closely connected with the organized work of the Seventh-day Adventist denomination for a good many years. As we sit in council, I listen many times to the discussion of the qualifications of this one and that one for the position that needs a worker.

Recently we were picking men for the work in Mexico. A name was presented and there was a long silence. Another name was offered, and the question was raised, "Is that man sound in the truth? Does he teach the whole message?" We need men who are well grounded in the message, not specialists, nor faddists. Although in many fields of activity this is an age of specialists, the work of God needs men who know the truth morning, noon, and night, and who are true to all of it.

Extracts from a chapel talk by Eld. D. T. Parsons of Mexico City.



IN the selection of workers, the question is asked, "Is that man a gossip? Is his wife a gossip?" We have to turn down many a man because his wife talks too much. I have in mind a prince of a man who has been driven from pillar to post, from one country to another, and finally came into my field. His wife was a gossip.

I took the matter up with them. We had a number of heart to heart talks. I followed their trail over the earth, and showed them the results of their indiscretions. They accepted the counsel. They did every thing in their power to make things right with the people they had wronged. They have become noble workers.

I tell our men that we have no money to spend on any worker who cannot be true to the entire message, but that we have thousands to spend on giving the whole, the unadulterated message. It is by teaching the message in its entirety that converts are made who remain in the truth. I have seen men brought into the church by the fifties and the hundreds, and I have seen them go out in the same numbers. Why? Because they came in with a knowledge of only a part of the great message we have for the world. They had only a sprinkling of the truth. My experience has been that nine out of ten of the converts under my labors are won, not in the public meetings, but at their fire-sides. It is there that they are brought over the line. They are hand picked, and like hand-picked apples, they are the best.

DO you remember the physical difference between a toadstool and an oak tree? The oak tree is a slow grower. At first it is a tender little plant among the grasses. You may put your foot on it. You may stamp upon it. You may crush it to the ground. But that little oak shoot will lie low for a time; then if you watch, you will see one leaf straighten up, then another, and finally the whole stem is upright again. You may have crushed it. You may have skinned it, but it rises again even though the bark may be stripped. The little oak tree is stretching itself toward heaven.

If you dig down about the roots of an oak, you will find that there is as much tree below the ground as there is above

ground. These great trees are able to endure the strain of wind and storm because they are well rooted. It is the Lord's plan for them to have about the same spread of root below as they have of branch above.

But how is it with the toadstool? In the first place, it springs up and is full grown in a night. The top is the big part of it. It is nearly all head. You hunt for the roots, and there are scarcely any. It scarcely goes below the surface of the ground. It can be easily toppled over. It is no trick to break it off.

Then it is all head. The head looks all right on top, but you look on the under side and you find nothing but gills. It has no root. It merely sits on the ground. It is easily broken, and once broken it is gone forever.

HOW many of our young men are growing oak trees? How many of them are toadstools? God wants oak trees, sturdy, strong trees of His planting that can stand against all the storms of life and hold their heads up and support a heavy load on their branches.

It is the oak-tree type of workers that remain steady and true to the work God calls them to, and it is these same oak-tree men who are able to so teach the message that others remain true. The oak-tree man believes what he teaches and teaches what he believes. He believes with his whole heart. He makes his work for the Master his first business. He is studying it and teaching it morning, noon and night.

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### Items of News

WE are glad to report that Mrs. Lida Scott, member of the Madison faculty and secretary of The Layman Foundation, is making a good recovery following a serious operation about six weeks ago. She expects soon to resume her activities among the Southern self-supporting units and at Madison.

TO those who may be interested in a farm home in the South, Brother W. H. Harbolt, Long Island, Alabama, will be glad to give particulars concerning a 24-acre tract in the northeast corner of Alabama, one-fourth mile from a sanitarium and school operated by Seventh-day



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Adventists, and about twenty-five miles  
from Chattanooga.

AT the close of the spring quarter Miss  
Frances Dittes, dietitian of the Mad-  
ison Sanitarium, and Prof. W. R. Tolman,  
head of the Department of Mathematics,  
received their master's degree at George  
Peabody College for Teachers in Nash-  
ville. Mrs. Belle C. Hall and Miss Ola  
Gant completed the course for a bachelor's  
degree in the same institution.

THE standpipe, 60 feet high and 25  
feet in diameter, built by the Lake-  
wood Water Company of Madison, which  
is now furnishing the institution with  
water, is completed. It stands on the spot  
occupied for many years by our own tank.  
Ten large fire hydrants have been in-  
stalled at strategic points in the six-inch  
water line, greatly increasing our ability  
to fight fire. These are standard equipment  
to fit Nashville Fire Department apparat-  
us.

IT is a pleasure to welcome into the fam-  
ily Capt. Calvin D. Bush and family,  
of Madison, Wisconsin, who plan to so-  
jour with the school for a time. Brother  
Bush is interested in health-food work and  
has become a member of the Food Factory  
force, working with Bro. R. Rose, who  
has had wide experience in this type of  
work in California. We were glad to have  
Brother and Sister A. H. Koenig of  
Stockton, California, come in this week  
also. Brother Koenig is a man of wide ex-  
perience in the food work, and has looked  
forward for some years to assisting in the  
South.

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### Are You Wanting An Education

AT this season hundreds of young folks  
are deciding upon their program of  
education for the following year. Madison

offers some special advantages to those  
who wish to prepare for missionary work  
of various kinds.

It trains teachers for rural industrial  
schools. This includes class-room workers,  
agricultural men, and mechanics.

It gives pre-medical training for those  
who plan to work as medical missionaries.  
The education of nurses is carried on in  
connection with the Madison Rural Sani-  
tarium, 80-bed capacity, equipped for  
physiotherapy, X-ray, hydrotherapy, and  
dietetic work.

It specializes in health-food work, af-  
fordng students in this department prac-  
tical experience and laboratory drill in  
the Food Factory, Nashville Vegetarian  
Cafeteria, the Sanitarium diet kitchen, and  
the School kitchens.

The various industrial departments of  
the institution,—farm orchards, gardens,  
mechanical shops, building department,  
cafeteria, treatment rooms, food manufac-  
turing department, bakery, printing de-  
partment, sanitarium,—afford an abun-  
dance of work for students during the  
period of their training.

Three hundred students can be given  
work to meet the expense of board, rent,  
laundry, tuition, and other fees. The work  
is not only remunerative, but it is educa-  
tional, a vital part of the training for self-  
supporting missionary endeavor.

The fall term opens the first of Septem-  
ber. Students so desiring may have work  
through the summer, credit to apply on  
future school expenses. Send for catalog.  
Address, The Secretary, Nashville Agri-  
cultural Normal Institute, Madison, Ten-  
nessee.

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### A Word Of Thanks

TO the many friends who responded to  
the invitation to assist us purchase a  
Mailing Machine for the Printing Office  
from which the Survey issues each week,  
we want to extend a vote of thanks. The  
\$600 has been received. It came in small  
amounts and from many sources, from the  
ends of our own land and from some places  
in foreign lands.

Many and interesting have been the  
letters received. They make us happy as we  
find the cordial reception that is accorded  
the Little Paper. Now as the Mailing Mach-  
ine is used each week we shall think of you  
often, for you made this added equipment  
possible.

We thank you all.



# The Madison Survey

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No. 27

## Madison A School of Opportunities

### In Its Founding

TWENTY-FIVE years ago, in counsel with educators and conference officials, a tract of four hundred acres was purchased on the banks of the Cumberland River, about ten miles from the city of Nashville, as a site for a school. In the year 1904 this institution, The Nashville Agricultural Normal Institute, was chartered under the General Welfare Act of the State of Tennessee, for the education of missionaries. The common name is the Madison School.

The purposes of the school were early set forth by Mrs. E. G. White, a member of the Board of Incorporators and for many years a valued counsellor. She wrote:

"The school at Madison 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."

That practical training, spoken of as "a treasure of great value," is further described: "The students have been taught to raise their own crops, to build their own houses, and to care wisely for cattle and poultry. They have been learning to become self-supporting, and a training more

important than this, they could not receive. Thus they have obtained a valuable education for usefulness in missionary fields. To this is added the knowledge of how to treat the sick and to care for the injured. This training for medical missionary work is one of the grandest objects for which any school can be established."

### In Its Growth

AS the years have passed, decided growth has been made. Beginning with worn farm land, each year has seen improvement in the crops and in the condition of the soil. To the original four hundred acres, several additions have been made in order

to better equip the institution to offer self-support to its students. There are one hundred fifty acres in orchards on the Highland Rim, where fruit can be better raised than in the valley of the Cumberland. The gardens are more extensive, and the general farm land has been increased.

To the first simple industries have been added many others, all as laboratories for the training of students in practical duties that will enable them to support themselves while in training and when they enter their future fields of activity.

### WHO IN YOUR FAMILY GOES TO SCHOOL

WHAT school shall the young folks attend this fall? That is the question to be settled soon. Are they ready for college? Do they plan to be physicians, teachers, nurses, agricultural men, stenographers and bookkeepers, cooks, dietitians? If they want any one of these, Madison can give them special advantages. While they study, they can earn their way. Madison bids for consecrated young men and women whose greatest ambition is to train for missionary work. Send for a calendar and application blank. Address, The Secretary, Madison School and Sanitarium, Madison Tennessee.



The sanitarium has grown from a very small institution to one well equipped, with capacity for ninety patients. The sanitarium and the city treatment rooms afford practical training for a class of fifty nurses, both men and women. In the department of foods, there is the food factory for the manufacture of health products; the bakery, which not only supplies the home market, but has its route in the city; and there is the vegetarian cafeteria in Nashville that is operated from the rural base at Madison.

Advantages have greatly multiplied in mechanical lines. There are woodworking and ironworking shops, carpentry, milling, blacksmithing and automobile repair shops, printing, weaving, sewing, and wicker craft.

Although the number of buildings has increased many fold, life at Madison is still carried on in a simple way, students and teachers living in cottages which dot an extensive campus delightful for its abundance of trees and shrubbery.

The advantages of rural life are in every way emphasized and are enjoyed by the sick who come among us in search of health, and by the students who here are largely removed from the temptations of the city. Conditions are conducive to health of body and mind and soul. It is a retreat "far from the maddening crowds." In spite of the extension of the city in this direction, the school is so located that it is a little center all its own. It is electric lighted; it has an abundance of splendid water; it has its own steam heating plant and sewage system.

#### Its Value to the Student

ALL too often, educators admit, school separates young people from the problems of life. Madison provides an atmosphere in which students live and learn and work under conditions similar to those they face in post-school days. Here, the student faces the practical side of life; he grapples with the problem of self-support, tests his own ability to earn what he needs to eat, and pays for his tuition. He has opportunity to learn how to make good. He finds his place in the world, learns a trade or a profession, and gets an inspiration for a life of Christian service.

"God bids us establish schools away from the cities, where, without let or hin-

drance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character-building, and to fit them for usefulness in the fields to which they shall go. God will bless the work of those schools that are conducted according to His design."

#### What Madison Offers

**PRE-MEDICAL WORK.** For ten years Madison has been sending students from its Pre-Medical Department to the College of Medical Evangelists. As a result, there is now a group of physicians in the South who are heading sanitariums, or who are associated with others in medical missionary enterprises. These form the nucleus for a medical missionary campaign, a campaign of health and education that has long needed to be strengthened in the Southland.

Young men and women of sterling character and educational ability are solicited for this course. Those who have not completed academic subjects, have opportunity to do this at Madison, and there is an abundance of work to enable them to meet expenses of board, room, tuition and other fees by their own efforts.

**TEACHER-TRAINING.** One of the original objects of the school was to prepare teachers for highland sections of the South. A number of schools of this character have been established and a good work has been done, but only a beginning has been made. As a junior college, Madison offers prospective teachers a training that entitles them to a life certificate from the State Department of Education.

This training is for rural industrial school work. These schools are located on the land. They need not only school-room teachers, but farmers and mechanics, nurses and food experts. Madison includes these different lines in its preparation of rural teachers.

**NURSE-TRAINING.** With a sanitarium operated under the same management as the school, Madison offers students in



training as nurses special advantages. Class work is as regular and well-defined as in other departments of the school. There is an unlimited opportunity for meeting school expenses. Most nurses in training make more than their expenses and receive this in cash.

Applicants for this course are reminded, as are applicants for all other courses in this institution, that the school is training for missionary work, not for the commercial world. The course is open to both men and women, and it fits for State Board examinations for nurses. The prerequisite in education is twelve grades.

In the Nurse-Training Department a secondary course is given to those admitted as special students, who are not qualified so far as education is concerned to meet the requirements for State Board examinations. There is a great work, and a good work, for men and women with the knowledge of treatments and the heart for Christian service, even though they do not have the credentials of registered nurses. Mature people, who desire to increase their field of usefulness, are urged to take this training.

In addition to the practical work offered by the Madison Rural Sanitarium, those in this course have advantages in the extension departments at the Lawrenceburg Sanitarium and Hospital, the city treatment rooms, and in the Louisville city and rural work.

**AGRICULTURE, HOME ECONOMICS, AND DIETETICS.** College work is offered in these subjects. Madison advocates the "out-of-the-city movement," and strives in every way possible to educate men and women to make a success of their own lives in rural districts, and to make them a community asset, capable of leading in matters of health, soil cultivation, and home making. Some, not qualified for college credits, are encouraged to take these same lines as special students, provided they are otherwise qualified to become missionaries and desire to increase their field of usefulness in Christian service.

A strong course in dietetics is offered, with special advantages for practical work in connection with the sanitarium diet kitchen and the city cafeteria. Madison also affiliates with the College of Medical

Evangelists in its senior college course in dietetics.

**ACADEMIC WORK.** Madison is doing accredited high school work. The department is open to students who have a definite purpose in life and desire to train for Christian service but who lack the necessary requirements for admission to a special course. When admitted for academic work, it is with the understanding that the student will continue in the school until he has completed some regularly prescribed training, such as Normal, Agricultural, Dietetics, Nurses', or Pre-Medical Course.

#### An All-Year School

THE school that operates a sanitarium, a farm, and numerous other industries with student labor and for the benefit of students, must have its working force the year-round. Industries do not permit of long vacation periods.

Students who desire to meet school expenses by labor, and who accept a position in an institution that operates industries with student labor, should plan for themselves an all-year program.

This is the plan of operation at Madison. In twelve months, a student can cover the amount of school work that the average student covers in a school year, and he can earn his school expenses by work. But he must remain with the institution twelve months for each year of credit. During the year, he may have a two weeks' vacation, the time to be determined by the faculty, and to be taken when the student is not in class.

Of the twelve months to the school year, nine months, (three quarters), are devoted to class work, with a few hours' manual work each day; and one quarter is spent in full-time labor. Each student is required to work 1800 hours during the twelve months, and this, for the average student, will pay for board, rent, laundry, and smaller fees.

A tuition charge is made, the amount varying with the character or grade of class work carried. The faculty offers a bonus, equivalent to the amount of tuition charged, to each student who meets the following requirements,—

1. He makes a passing grade in each subject.



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2. His conduct is satisfactory to the faculty.

3. He has worked full time one quarter, averaging sixty hours per week, and has a labor credit of at least 1800 hours of approved labor for the year.

With good health, a spirit of thrift, ambition for an education, and a willingness to work wherever work is to be found, and with good conduct, there is no reason why a student, in a school with an abundance of work such as Madison offers, cannot make his expenses while in training.

Such work as the school offers is both educational and remunerative. The element of self-support is uplifting. It increases the self-respect and confidence of the student, and is a strong factor in the education of missionaries for all fields.

### Qualifications for Admittance

THE South is a land of opportunity, and it is the purpose of the Madison School to train men and women for active participation in service for the Master, especially in the South, and in self-supporting enterprises through which the message for this day may be given.

It is understood, when a student is admitted, that he is a Christian with a well defined purpose to fit himself for missionary work. Admission to the school should also enter students upon a definitely prescribed course of training. Their Christian experience should make them positive factors with an uplifting influence in all school relationships. Good health is a primary requisite. It is essential in order to meet the demands of class work, manual duties, and regular attendance upon all school exercises.

Those who are admitted must be free from debt to other institutions. No one should attempt life at Madison with any financial obligations that will interfere

with the completion of the course entered upon.

During the first two weeks of student life, entrance should be obtained to the General Assembly, as a first step toward free tuition.

Students are expected to conform to the principles of healthful dress adopted by the Institute. Neat, plain apparel is the rule, and extremes in fashion are prohibited. The rules of the General Conference of Seventh-day Adventists have been adopted. A leaflet on the subject of dress will be sent with application blanks.

Students otherwise qualified for life at Madison are expected to be equal to self-government. Those who, after reasonable trial, prove that they are not self-governing, thereby sever their connection with the institution.

### Make Definite Arrangements Before Coming

MADISON stands ready to help in every way possible those who are qualified to enter the Southland for active Christian service, but in order that no injustice may be done, those who desire to enter the school, and those who wish the assistance of the school in locating in this field, should have correspondence with the institution, and definite arrangements should be made before coming.

Each prospective student should file a written application with the faculty, and should not come to the school until he receives notice of his acceptance. With the application should be sent letters of recommendation from people, not relatives of the applicant, who can speak intelligently of his character, work, and student qualifications. Application to enter is considered a guarantee that the applicant is in harmony with the principles and rulings of the school, and that he will assist in promulgating them.

The importance of having recommendations cover not only the character and standing in the church and community, and the scholarship, as indicated by a transcript of studies from the school last attended, but showing the ability of the applicant to earn his living, will be evident in view of the fact that Madison students expect to earn a large part of their school expenses. What have they done in the way of manual work before coming to Madison? Let their employers speak.

### Send for Further Information

THOSE who are interested in self-supporting missionary activities in the South, and those who are seeking preparation for a life of Christian service, are invited to send for further particulars concerning the advantages offered at the Madison school.

A calendar and application blank will be sent upon application. Address, The Secretary, Madison School and Sanitarium, Madison, Tennessee.



# The Madison Survey

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## The Joy Of Service

ONE of the first things a Christian should do is to establish in his own mind the relationship that exists between himself and Christ. Paul called himself a bondservant to Christ, a willing slave, whose every thought was to do the will of his Master.

Writing to the church at Colosse, he admonished, "Let the word of Christ dwell in you richly in all wisdom." The wealth of a man's life is measured by the wisdom that comes from an intelligent reading of the Word. It is as foolish to think to do work for the Lord without feeding on His Word, as to attempt physical work with a starved body.

Paul continues to the Colossians, " whatsoever ye do in word or deed, do all in the name of the Lord Jesus." It is a difficult matter often for men to do things unto the Lord Jesus. They are in the habit of doing things unto men rather than unto God. The world has all sorts of societies that represent activities. There is a Lincoln society, a Wilson society, an Adams society, but when these societies come together, the members do not think of Lincoln or Wilson as in them, control-

From chapel studies by Dr. Sutherland on the privilege of close relationship with Christ.

ling their thoughts, the motive power for their acts. Lincoln and Wilson are not in them, or associating with them as partners. They merely like to talk about these men and honor them as men.

### THE VALUE OF BIBLE STUDY

Let our medical missionary workers understand that the more they become acquainted with God and with Christ, and the more they become acquainted with Bible history, the better prepared they will be to do their work. Students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as a study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies.

—The Value of the Study of God's Word.

MEN sometimes attempt to make the Christian relationship a similar one with Christ. They believe He was the Son of God; they think of Him as a great man; they like to talk about Him. But before I can get the full value of Christian life, I must go farther than that. I must believe that Christ dwells within me; that He is a part of me, just as my heart is a part of me.

A physician may hear a murmur in my heart, and he may offer to go into my heart and stretch the tendons or otherwise operate on the organ. But I say, No, my heart is a vital organ, and you cannot touch my heart. If I have a crooked finger, a surgeon can cut the tendons, stretch the ligaments, and do various things to straighten the finger, and that is all right, because the finger is not a vital part of my anatomy.

So long as Christ is only a friend of mine, His relationship to me is similar to that of my finger. When I grow discouraged and do things in my own strength and am willing to live without Him, I



am having the finger experience, not the heart experience, with Christ. I am related to Him as men are related in a club or society.

WHEN Moses struck the rock in the wilderness as a result of irritation because the way was hard and the people pressed upon him and condemned him for existing conditions, it was not Christ in Moses that struck the rock. Moses was doing the thing heartily, but he was not doing it unto the Lord. He was then missing the heart experience with the Lord, and he slipped. That slip cost him much. He had to go to his reward by way of the grave.

The apostle Paul had learned what it meant to have Christ within, controlling every thought, directing every plan, giving instruction even in the minutia of life's acts. The secret of his success in this manner of life is found in his instruction to the church at Philippi. To these brethren he wrote, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

This was Paul's mental diet, and his strength was proportionate to the diet. That diet gave him the ability to meet the problems of life with composure. If in prison, he could sing. He said, "I can do all things through Christ which strengtheneth me." He could do all things, he could go anywhere, do anything, because the Christ was within, a vital part of his existence.

A relationship existed between Paul's thinking and his ability to do *all* things. He tells us how he attained that experience. He wrote the Philippians, "Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus."

Christ had the thoughts of God. He lived to reveal those thoughts to the world. Christ gave men the thoughts of God to direct them in their walk on earth. Paul had faith to believe, as he read the Bible, that God was working in him both to will and to do of His good will.

Christ is the outstanding character of earth in this relationship between God and man. He lived among men, walked among them, taught them, healed their diseases, fed them when hungry, ministered to them in every conceivable way, and He did it at the direct command of the Father. His mind was open always to the direction of the Spirit of the Father. He was looking for the thoughts of God, listening to hear the word of direction for the duties of each day. He was a keen, attentive student of the Bible and of the revelation of the power of God through nature. It is impossible to live this life unless one is feeding continually on the word of God.

To attempt to conform the life to the ways of God while retaining the human mind, is to adopt the philosophy of the heathen. Men try it; they have tried it in all ages, but it is a failure.

When we are discontented with our work, with the weather, with the state in which we live, with the food, with the people with whom it is our lot to work; when this is our experience, we do not have the mind of Christ. Paul says, "I have learned, in whatsoever state I am, therewith to be content." This was not an experience of passive resignation to inconveniences, but Paul had learned to make the best of things, to live and work wherever the Lord led him, and to make the work his all-absorbing thought.

When we feel that we have reached the limit of endurance, that we cannot carry another bit, that we must resist every effort to lay other burdens on us, we are not proving the force of Paul's words, "I can do all things through Christ which strengtheneth me." It is our privilege to live in such close relationship to the Master that we are willing to leave it to Him to direct what we shall do, how much we shall do, where we shall go, and where we shall stay. The Lord can protect us against those who might be tempted to overload us with work. Christ can protect us against those who might cause us physical or mental harm.

It is possible for a man to have this simple faith in the Lord, to have just such confidence in the Lord as had the apostle Paul, as had Christ himself. For he says, "It is expedient for you that I go away,"



and "If I depart I will send Him (the Comforter, the Teacher, the Guide) unto you."

### In the Mountains of North Carolina

HIGH in the mountains of North Carolina, fifty or sixty miles from Asheville, in a most attractive cove with high peaks all about, is located the Banner Elk school and community center. Concerning that work, Prof. C. A. Taylor writes:

In another five weeks we will be calling our mountain boys and girls together again. This time, however, we will meet in the new school house of which we are all so proud. As we look back over two years of work, during which we huddled together in the front room of the old farm house, we can truly appreciate the new building and the changed conditions.

But we have really enjoyed our close associations, we teachers and forty odd boys and girls, even though the meeting place was not the most commodious or convenient. More than once I remember teaching the class in Old Testament history in the kitchen about the cooking stove while the blizzard raged without.

Through it all we feel that some good has been accomplished. Two of the students finished the work here and are now enrolled at Pisgah Industrial Institute, Candler, North Carolina, and another plans to leave us a little later for work at Madison.

We wish to thank the dear readers of the *Survey* who so cheerfully and generously responded to our S. O. S. call last fall, and sent us such a bountiful supply of clothing. This was a real help to the school family and to the surrounding vicinity. It is not at all uncommon for mothers to come to us for clothing for their children, walking eight or nine miles. In fact, scarcely a week passes that we do not have some such appeal.

Our summers in the mountains are short and soon fall will be here. We hope that those who helped us so generously will remember us again. We will appreciate also hearing from others.

There is another need we wish to put before you. Two girls living about five miles from our place, have asked to come here and work their way through school. During the winter, which is long up here in the mountains, we have almost no work for students. The actual expense for a school month is \$14.00. We have decided to take the girls, and let them pay half their expenses by work provided some one will meet the other half with cash.

Do any of the *Survey* readers want to help these mountain girls by sending a few dollars each month? If so, please write us at once, as the school opens the first of August. Address, Chas. L. Taylor, Banner Elk, North Carolina.

### Items of News

THE orchestra has been providing music on Sunday evening for the revival services conducted at Cross Plains by Brother M. E. Chapman, of the Tennessee River Conference. These meetings are well attended by the people of the village.

RECENTLY, Mr. L. M. Fisher, of the Review and Herald office at Takoma Park, D. C., his wife and son have been visiting their oldest son, Paul Fisher, who is a member of the pre-medical class at Madison. Mrs. Flossie Haskell Garfield, of Rochester, New York, motored to Madison. She is interested in medical missionary activities in the South and is taking this opportunity to get a first-hand glimpse of the work in this section.

ON two occasions, Prof. M. E. Cady of Takoma Park, Washington, D. C., addressed the students on subjects of educational interest. He introduced a new book compiled by himself and recently published by the Educational Department of the denomination, entitled, "The Principles of True Science," a handy book of reference for any library.

AN interesting vesper service was conducted by Miss Gertrude Lingam, member of the Madison faculty, who has been loaned for the season to George Peabody College for teachers, in Nashville, because of her interest and experience in rural health work. Miss Lingam has a deep hold on the promises of the Lord, and gave a strong message of triumph, based on Scripture and quotations from the book "Education."

PLEASING exercises were conducted on the lawn in front of Assembly Hall a few mornings ago, the occasion being the unfurling of the new flag given by the seniors. The flagstaff stands in the middle of the school area of the campus. There was appropriate music by the band, and songs; Dr. Sutherland spoke of the flag as a symbol of liberty, of principles for which men have fought and bled. Mr. McClure gave some of the rules that are observed in handling the Stars and Stripes.



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### Why Furnish Work for Students

A LARGE proportion of the two hundred fifty students that attend school at Madison pay their expenses by work. These students are pre-medics, teachers in training, agricultural men, nurses, cooks and dietitians; or they are in the academic grades, looking forward to some specific training.

The privileges of earning expenses by students are possible because Madison operates a variety of industries with student labor. These industries are not conducted for commercial reasons, but are all a part of a practical educational program. They are the activities that these students will be expected to operate, or foster, when they themselves become workers in some mission field.

IT is not often that a sanitarium is a part of a school, but the Madison Rural Sanitarium is under the same management as the Madison School. It is not the usual thing for a school to conduct a city center including a vegetarian cafeteria and hydropathic treatment rooms. But Madison does this, and these activities are a part of the educational program, as well as a source of work for students.

There is a printing department; there are woodworking shops, ironworking shops, weaving, sewing, basketry, laundering, work for firemen, cement workers, carpenters, farmers, gardeners, besides the every-day upkeep for a large institutional family.

Many applications are received from men and women wanting employment, but Madison does not make it a practice to hire help. It holds its work for students. It guarantees students who are qualified for admission that they will not lack work. If a mature student, one qualified for the courses offered, does not meet all expenses by work, it is due to some other cause than lack of work.

THERE is a large body of wholesome young men and women who would be deprived of advanced education were it not for the opportunity to earn expenses while in training. That is one reason for the industries at Madison.

There are other reasons. Madison is training students to occupy positions of responsibility in a program of world missionary work. There is no one factor more important in the education of missionaries than training them for self-support. We are told this in no uncertain words; for, speaking of the students of this institution, it is written, "They have been learning to become self-supporting, and a training more important than this they could not receive."

For the sake of the students, for the sake of the great cause we hold dear, Madison makes a supreme effort to provide a practical training for future mission workers. Those who take advantage of the opportunities offered here should be God-fearing men and women, conscientious Christians with a determination to make good in service for the Master. Such people are invited to apply for student life. Calendar and application blanks are sent upon request. Address The Secretary, Madison School, Madison, Tennessee.

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"Will you please send The Survey to a friend in New York. We enjoy the little paper so much, and although he has never read it, I am sure he will, too."



# The Madison Survey

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## Are There Innocent Drugs

SOME time ago a person who was suffering from a cold asked my advice. I outlined what I considered a rational treatment. To my surprise she replied, "It is not necessary for me to go to all the trouble of taking the treatment you have outlined. I will take a couple of aspirin tablets tonight, and in the morning I will feel all right."

A bit of inquiry revealed the fact that this person was taking aspirin, not only for colds, but for headache and other pains. Perhaps we should not wonder, as aspirin is so widely advertised and so little is said about the after effects of the drug.

Osborne in his work entitled, "The Principles of Therapeutics," says, "Lately, the drug most used as an anti-neuralgic, anti-headache, anti-joint pain, anti-muscle pain, and anti-most-anything, is aspirin. It is not understood that this drug is a heart depressent, and also a depressent of the suprarenal." This indicates that the drug practically unfits a person to fight any acute infection.

IT is true that aspirin will relieve certain pains, the usual infections, but

Parlor talk to patients by Dr. Sutherland.

the after effects of the drug are serious, especially to the heart.

Aspirin is irritating to the mucous membrane, and when taken into the stomach, it inflames the delicate lining and slows digestion, often causing nausea and vomiting. This shows that aspirin is a toxic drug.

Any one with weak kidneys takes a chance when using aspirin. Albuminuria may be caused by its use. This is an inflammation of the functional part of the kidneys. Sight has been impaired by the use of aspirin,

and deafness has followed its use. Hemorrhages have occurred, and delirium has been produced by it.

Aspirin does not shorten the attack of the disease; it merely makes the patient more comfortable. At times it causes dyspnea, or difficult breathing.

When one feels a little pain, instead of dosing with aspirin, how much better it is to seek out the cause of the disturbance, and remove that cause. The cause is usually some focal infection, or some wrong habit of living. In my medical experience I have found that hydrotherapy, intelligently applied, gives all the relief one gets from aspirin.

### STUDENTS

WE invite you to see what privileges Madison offers students who desire to train for missionary work. Pre-Medical Course, Normal Training, Health-Food work, Nurse Training, Agriculture,— these are some of the lines offered, with unusual opportunities to earn school expenses. A calendar and applications sent on request. Address, The Secretary, Madison School and Sanitarium, Madison, Tennessee.



**V**ERENOL is another drug which is in common use without the advice of a physician. Both verenol and aspirin can be purchased from a druggist without a physician's prescription. Dr. R. E. L. Smith, superintendent of the East Tennessee State Hospital for the insane, said, "I wish some good lawyer would get behind the bill to prohibit the sale of verenol. It produces effects similar to those of narcotics, destroying the will power."

Verenol, luminal, and other hypnotics, are used altogether too much as sedatives to produce sleep and quiet. What I have said concerning aspirin applies also to verenol, except that verenol is the more dangerous of the two. I have known a number of people who were in a very serious physical and mental condition because of the verenol habit.

A people who stand before the world as light-bearers with a health message should not use or prescribe these drugs. They are unsafe. Patients sometimes come to the sanitarium who are habitual users of these drugs. We may have to yield to their insistence for the drug for a short time, until we can educate them away from the habit, but never should we prescribe these drugs when it is possible to get their consent to use rational treatments.

The next time you are tempted to take anything in the nature of aspirin or verenol, remember that they give only temporary relief. They do not cure the trouble. They are like the lie, which the guilty consider a present help in time of need. Afterwards, it brings sorrow, pain, sickness, disease.

### The Second-Mile Christian

**A** STREET car conductor discovered a tiny boy in the car, and asked him where he was going. The lad said, "I am going to heaven. My mamma is there and I am lonesome." The conductor wiped the tears from his eyes, and said, "I am sorry, but heaven is not on this line." I thought, as I looked over you young people, Will you find heaven on the line you are traveling?

I want to touch on a vital point this

From a talk at Young People's Meeting by Eld. A. A. Cone.

afternoon, a point that is vital to the success of every young man and young woman, and to every older man and woman, also, who would set his face as a flint, and who desires to come out more than a conqueror. Reading from the fifth chapter of Matthew and the 41st verse: "And whosoever shall compel thee to go a mile, go with him twain." This word *compel* comes from a Persian root word. It was a Persian custom, since they did not have radios, telephones, telegraph systems, and modern means of rapid transportation, to send messages by relays. A man was sent out to run on what was called the king's highway. He was pressed into service on penalty of death if he refused. The message was relayed in this way until it reached its destination. When Rome came into power, that nation incorporated this plan into the Roman military system.

**T**HE Roman government was flourishing in Christ's day. The Jews were subject to the Roman power, and you can imagine how they felt, carrying a message in this manner for tyrannical Rome. It was a little bit too much. So, you can imagine the anger that stirred them when Christ said "Whosoever shall compel thee to go a mile, go with him twain."

"It is bad enough to go a mile. This man Jesus has the effrontery to tell us not only to go one mile, but to go two." Jesus drew a lesson from that which seemed so burdensome to them, the thing which they so much disliked to do. Had they accepted this principle, it would have brought great victory into their lives.

Rome has passed away, but the fact of compulsion is still in the world. We meet it every day of our lives. From looking into our life experiences, I am convinced that our whole career will be determined by the manner in which we meet these compulsions. There are the demands of society. We have individual rights in our own homes, certain rights in which we feel we should be protected. We join the church, and we relinquish certain rights because of community interests. We enter an institution, and come face to face with other compulsions. Generally, we must lay at the threshold of that institution certain liberties we call our rights. So, I say, our whole success as Christians



depends upon how we meet these compulsions in life.

The old galley slave met his compulsions because he had to. He accepted his task because he was compelled to do so. He hated both the task and task-master. This hatred embittered his soul. Just so, we may make our tasks doubly hard by our attitude, or we may accept them in such a way that they become a joy.

I THINK of three boys who were going to school. To one of the boys, I said, "Frank, why do you go to school?"

"O, I have to go to keep from getting a licking."

"George, why do you go to school?"

"I feel as though I ought to go. Father and Mother are making a sacrifice to send me, and for their sakes, I go."

"Will, why do you go to school?"

"O, I just love to go. I would rather go than to eat."

Which boy is getting the most good out of school? You know, don't you? That last boy is getting the sweet out of life. His is the spirit of Christ.

Christ got away from the compulsion idea. His service was one of joy, because He did as He advised his disciples. He went the second mile. "If any man hath not the spirit of Christ, he is none of His. I find that in our institutions it is no easier to be one of His than it is in any other place. Sometimes it is not so easy. But here, or elsewhere, remember, "If any man compel you to go a mile, go with him twain." There is no joy in the first-mile experience. But there is joy for him who practices the principle of the second mile.

AFTER I returned from South America, some young people said, "I believe I would like to be a foreign missionary." I said, "There is no such thing as a foreign missionary. We don't want foreign missionaries. We want home missionaries." Until you get the spirit of going the second mile, it will not be easy to be a missionary in a foreign field

I would like to see every young man and every young woman go through such experiences as you have here at Madison before going to a foreign field.

Not long ago, we were needing some good, practical missionaries for a certain

place. We took the best we could find. They had their wedding certificate and a sheepskin, and they are members of the Seventh-day Adventist church, but we found that, from the standpoint of practical work, these young people were as useless as an extra thumb.

I am glad some of our institutions are giving practical training that hardens the workers for these fields. If they do not learn to face real problems here, they cannot face them in a foreign field. A foreign field is the hardest place in the world. It is nice to hear about when you are a long ways away, but when you get over there, it is different.

I REMEMBER a boy who loved the old swimming hole better than anything in the world. The boys called out, "Come on; lets go to the swimming hole." Mother called, "Sonny, Mother wants you to pick a quart of blackberries." When we want to do something and somebody crosses that desire, then comes the test. He knew what would happen if he did not pick those blackberries. Finally, a happy thought came to his mind. What would Mother say if he picked two quarts? Forgetting the hot sun and the briars, he soon had two quarts. He did it in no time. And as he came along with his two quarts of berries, he fairly walked on air. I know that boy. I want to tell you, I look back to that experience as one of the brightest spots in my life. I learned something of the joy of the second-mile experience. "If any man compel you to go a mile, go with him twain."

In your relationship with one another as students, to God, to your fellowmen, to this institution, let me recommend to you what Jesus recommended, "If any man compel you to go a mile, go with him twain."

### Reports from Sand Mountain

FROM a report written for the *Southern Union Worker*, by Eld. A. B. Russell, president of the Alabama Conference, come the following paragraphs:

"I am located for a few days on Sand Mountain, where I am assisting Eld. O. F. Frank in a tent effort. We are about twenty-five miles from Chattanooga, and seven from Trenton,



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Georgia, the nearest railroad station. For many years a company of people have been holding up the light of truth in this rural district, and good seed has been faithfully sown. From time to time believers have been added.

"There is a small sanitarium here, which is operated under the direction of the Madison brethren. Its influence for good is not measured by its size, but rather by the fine, self-sacrificing spirit of the workers connected with it. Dr. R. E. Ownbey, his wife, and a corps of faithful workers have won the confidence of the people for miles around, and to a large degree the splendid interest in the message is due to their vision and faithful seed-sowing.

"At this writing it appears that a goodly number of souls will be added to the church. Already a number have taken a definite stand. A baptismal service has been planned for the coming Sunday."

**F**ROM a personal letter written by Dr. Ownbey a little later, we are pleased to give further details concerning the work on Sand Mountain. He writes:

"I thought you would be interested in some first-hand information concerning the tent effort held by Brother Frank. There has been a good attendance on week nights, and on Saturday and Sunday nights there were several hundred present. The interest was splendid. The people were attentive, respectful and courteous to Elders Frank and Russell. Many hearts were deeply stirred by the message, and twenty-three have already been added to the church. Twelve or fifteen more will be added at the next baptism.

"I believe many more are open to the truth in this section. Most of the converts live within a radius of two and one-half miles, and every family has been touched at one time or another by the medical work, some in their homes and others in the sanitarium. This fact should encourage physicians to enter out-of-the-way places where hundreds of hearts are aching for a better way. I marvel as I look about and see what God has wrought on Sand Mountain.

"We are getting along nicely at the sanitarium, although, of course, we have our labor problems and must hire outside help all the time. Mrs. P— is doing fine. Miss B— is better than I have ever seen her. Miss E— is gaining slowly. Time and rest are her needs.

"I must tell you about our agricultural and

horticultural pursuits. Eighteen months ago I moved on my farm of thirty acres. It was covered with brush, stumps, and timber. Today, two houses and a barn are built, nine acres of land are cleared, a small orchard of seventy trees is growing nicely, we have a vineyard of 180 vines. Dewberries, raspberries, gooseberries, and ever-bearing strawberries have been planted.

"In my field I am growing oats, soybeans and potatoes, and all kinds of vegetables, including egg plant, celery, and cauliflower, vegetables that have never before been grown on the Mountain.

"These different vegetables require careful cultivation and scientific fertilizing on this mountain soil. I wish it were possible for some of the Madison farmers and others to visit us to see what can be done on this soil by careful methods. If our people could see what has been accomplished in a hard field like this, some might take courage to enter this work. May the Lord bless the efforts at Madison as well as on Sand Mountain."

**W**HAT limit is there to the good results that may be attained when a godly physician devotes his life to teaching the people, ministering to their physical necessities, relieving their suffering, and at the same time is demonstrating to them the richness of the soil on his own little mountain home. There is room in the great Southland for hundreds of similar rural centers.

**F**OR the past week, or more, Mrs. Verah MacPherson of Hinsdale, Illinois, has been visiting her sister, Mrs. Belle C. Hall, member of the Madison faculty. With Mrs. MacPherson are her son, Burton, and Mr. MacPherson's mother who is nearly ninety years of age. Although nearly blind, Mother MacPherson is still active in mind and keenly interested in all that is happening about her. Mrs. MacPherson and company left for California on the eighth.

**T**HE tailor shop at Madison is turning out first-class work under the skilled hands of Mr. and Mrs. Steen Jensen. Men's suits and women's cloaks are their specialty. Early in June Mrs. Jensen was called to California by the illness of her daughter who is a nurse in training at Loma Linda. Mr. Alfred Kephart, who taught the Chestnut Hill school near Fountain Head for two seasons, is again at Madison and a member of the tailor shop crew.



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## When Christ Abides Within

**I**N the Sabbath school lessons, we have been studying about the reward of the Christian. It is an easy matter to dwell on the material side of the question, to think of the time when there will be no more hunger, no pain, no worry, when the climate will be ideal, and when we do not have to struggle to meet the necessities of life.

But this is not the real reward. The reward that comes to fallen man, the man without Christ and without hope in the world, is the consciousness of the presence of Christ during his sojourn on earth. He is not thinking so seriously about the release that comes in the future as he is of the wonderful blessing of the personal presence of Christ dwelling in his mind, directing his life, giving power to meet problems that otherwise would overwhelm a man.

**I**T is this presence of Christ within, a controlling power, that makes a man willing to suffer, willing to put all his strength and time and ability into the work that has been assigned to him.

Peter said to the Master, "We have forsaken all, and followed thee; what shall we have therefore?" That had been a topic of discussion among the disciples, and probably among the members of their families. What is coming out of all this? What shall we get since leaving our business, our means of livelihood? What shall I get?

That question will be asked by every normal man unless he is converted. The normal man of the world wants to know what he is to get. He is so constructed that he wants to put himself up for sale. The power of his mind, the strength of his muscle, his ability of whatever name or nature, is up for sale. He is demanding a wage.

It is bound to be that way as long as a man is a part of the world and thinks with the world. He has a mind that is of use to others; what shall he get for it? The man of the world cannot get away from that thought, that bargaining of ability, time, strength, for a wage.

**P****ETER** had been with Christ for several years, a close associate with the Master, but there still were times when his mind relapsed into that old way of thinking. He lost sight of things beyond the immediate future. He thought of Christ as a temporal king about to set up his government, and he was looking for his

### THE VALUE OF SERVICE

A poor man served by thee shall  
make thee rich.

A sick man helped by thee shall  
make thee strong.

Thou shalt be served thyself by  
every means of service which  
thou renderest.

—Browning

place in the government.

Many think as did Peter. If they can only edge their way through the world, no matter how narrow the margin, they look forward to a grand halleluiah when it is all over. These people are missing the greatest, the best part of the reward of a Christian, the presence of Christ during the life on earth.

I remember preaching one time to a bunch of tramps that had been lured to a city mission by the offer of free meals. I tried to picture to them the meaning of a Christian life. I told them of heaven as a place of activity, a place where everybody was able to do things and to reach standards that are not approached in this world.

When I was through, I remember that one old fellow spoke up from the crowd. I have never forgotten his words. He said, "I don't take no stock in what you say. I don't want that sort of heaven. The heaven I want is a place where there is no work, where I can bask in the sun and eat all the fruit I want, and where I can live forever without work."

I could not blame that tramp. He had listened to me for a bowl of soup. It had been preached to him that heaven was a place to be bought, and he was willing to do some things to get there, provided when he did reach that

A Sabbath forenoon lesson by Dr. Sutherland.



place, he had nothing further to do. Better men than that tramp have much the same idea of heaven and their reward. They think of heaven as a place to get rid of responsibility. They have never learned the true philosophy of Christian living, that "We are to make a heaven here to go to heaven in." It is possible for us to have a heaven here to help us solve our problems.

THE apostle Paul learned the lesson well. He wrote of his reward as Christ within, the motive power for good, a force that compelled him to preach the gospel to all the world without any cost to the receiver. To the Corinthians he wrote, "Woe is unto me, if I preach not the gospel!"

Then he added, "If I do this thing willingly, I have a reward." "What is my reward, then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge." It was his joy to give the gospel to hungry men and they did not have to pay for it. He wanted them to get away from the thought that permeates the mind of the heathen, that heaven can be bought with a price.

JESUS came to this earth to show men what heaven is. He spent several years just showing how to live here on earth. He did not bring any gold with Him. He did not bring any facilities for having an easy time. He accepted the things that earth had to offer in the commonest of homes, and He showed men how God wants them to live.

After his conversion, Paul said, "Lord, help me to live as Christ lived." The Son of God lived a happy life on earth. He had an inward joy. He was often in song; He was full of cheer. It was a pleasure to be with Him, for His outlook on life was strong and wholesome. There was no grumbling, no complaining, no fault-finding, no back-biting. If that is Christianity, then let me be a Christian.

People need the gospel regarding heaven that Christ taught, that Paul taught, the true philosophy of life,—that it is possible to have the Spirit of the Master within to make us contented and happy, full of faith and hope and courage; willing to give all for the sake of those who need our help.

YOU see that, as Christians, we have been paid one wage. Paul realized that he had already received his wage. He had been made a free man when he opened his mind to Christ. He said, "Guide me, lead me, make me happy, make me rejoice when others do not treat me right, make me contented in jail if that is the place for me. I cannot do this by myself, but do it for me, Lord. If you make me free from discouragement, if from you I get a faith that will move mountains of difficulty, if you give me patience to meet the things of life, I will give you myself. I will become your perpetual slave."

And so Paul made the exchange. He gave up his old ways of thinking, his old desires and let Christ rule his life. And he was so thankful for the change, for the joy of service, that

he was willing to pour out his life for others without a price, just as Christ had given His life free. Paul felt that he had had his pay.

EVERYWHERE, I find people who want this experience. They see it dimly in the distance, but when called to it, they say, "I know God wants me in His work, but I am not financially able. I am tied; I need a wage."

To those I say, "If I believe that Christ forgives my sins, that He takes a poor specimen like me, and is willing to dwell in my mind and direct my thoughts and energies; then I can go a step further and believe that the Master will fulfil His promise to provide all the necessities of life as long as I am willing to follow where He leads."

Our danger is that we try to adapt a worldly policy to our relation to Christ and His work in the world. We question, How much shall I receive? We say, Lord, if I behave myself and do not smoke, do not drink, if I am liberal with tithes and offerings, if I work for Thee, how much will I receive?

THERE is another and a better way. When a man wants to know about Christ, shall I be paid for giving him the truth? The joy of my life should be in service. What price shall I set on the privilege of hearing the still small voice saying, "This is the way; walk this way"?

Some expect to live with Christ on the Sabbath, but all during the week they are living the way of the world. When Sabbath comes, they put their hands over their mouths to keep from speaking the words that are frequently used during the week. But Christ says, I abominate that way. The Sabbath is to be a sign of right doing, a sign that we are His people every day and every hour.

The man who waits for a wage will never preach as Paul preached. He will be among those who stand idle in the market place. He is living on the world's basis. In order to follow Paul's method of work for the Master, a Christian must learn, as did Paul, to be self-supporting. Paul was able to care for himself and for others who were dependent upon him.

The joy of service that was Paul's may be ours. The joy of service that was Christ's may be ours. But it is a different life than the world knows.

### Training Physicians

FOLLOWING the closing exercises of the College of Medical Evangelists, the *Los Angeles Times* gave an interesting description of the school and some of its methods. With headlines reading, "Class of one hundred forty-three receive license to practice—One hundred fifty nurses also get diplomas," the article states:

"The most cosmopolitan school of medicine in the United States today, which draws students from every state in the Union and includes representatives of twenty-four foreign



countries, is located in Los Angeles and Loma Linda and carries on its clinical instruction in practical medicine at White Memorial Hospital, at the Glendale Sanitarium and Hospital, and at the Los Angeles General Hospital.

THE cooperative plan of operation, which assists students in earning their expenses during the first two years of the medical course, is described in these words:

"The College of Medical Evangelists, which graduated its first class in medicine in 1914, a class of six members, had its beginning in small quarters with meager equipment and a charter class of ten members in 1910.

"With the present incoming freshman class will begin the sixth year of the so-called cooperative plan of medical education. This method has been used in no other school up to the present. It has been found of special value in assisting the student of medicine to accustom himself to the usages of his profession.

"Under this plan, the student spends alternate months in school work and at assigned duty in some of the many hospitals of Southern California. This not only gives him an opportunity to be partially self-supporting, but makes him acquainted with the routine of medical work and hospitalization methods from the bottom up."

THERE has always been a strong bond of sympathy and close affiliation between the College of Medical Evangelists and Madison, strengthened possibly by the fact that the president of the institution, Dr. Percy T. Magan, was one of the group of founders of the Madison school; and the dean of the medical school, Dr. Newton Evans, was the first physician in the Madison Rural Sanitarium. That was in the days when Dr. Evans was a teacher in the Medical Department of the Tennessee State University, and when the Madison Sanitarium was just beginning its work.

A third bond of unity lies in the person of Eld. O. R. Staines, Coordinator of the College of Medical Evangelists, who spent a number of years in the educational work in the South. It is Brother Staines who looks after the young men and women in the medical school during those first two years, when they divide their time between class work in the medical school and active work in some one of the hospitals or sanitariums of Southern California.

Madison has sent a quota of students to Loma Linda for the medical course. Among the graduates of this year are

Drs. Milo Fuller and Athanasius S. Xanthopolus, whose pre-medical work was taken at Madison. There is an ever increasing number of physicians in the great Southland as the result of the affiliation of Madison and the College of Medical Evangelists. We want young men and young women of sterling worth to take their preparatory work in the South that they may have the Southern slant, as it were, and be ready after graduation to return to this section for medical practice.

The Doctors V. M. and Mamie Pallesen have been in Nashville the past year. Two members of the finishing class of this spring will intern in the Nashville General Hospital, Drs. Thomas E. Ward and Vivian F. Shull. They are already in the city. We extend a hearty welcome to physicians from the College of Medical Evangelists. Among graduates from that institution who are now in the South are Drs. Blanche Noble and Lew Wallace, members of the staff of the Madison Rural Sanitarium; Dr. Arlie Moon, who is associated with the Drs. Mason of the William Mason Memorial Hospital, Murray, Kentucky; Dr. Oliver Lindberg, who is with Pisgah Sanitarium, Candler, North Carolina; Dr. John Brownsberger, who spent two years in Asheville and who is now affiliated with the Mountain Sanitarium at Fletcher, a few miles out from the city; Dr. Julius Schneider, medical superintendent of the Atlanta Sanitarium; and the Drs. Pallesen who expect to locate permanently in the near future.

SPEAKING of the grade of work done by graduates from the College of Medical Evangelists, the Los Angeles paper before quoted, says:

"In the examinations of the National Board of Medical examiners, in which most of the A grade medical schools of the United States and Canada compete, these graduates have in the past four years taken twenty honor places, four of which were firsts. This record is surpassed only by one or two schools in the United States."

These are inspiring facts that should encourage a host of strong-hearted men and women who desire to spend their lives in service for the Master to qualify as medical missionaries. Madison is glad to help them in their preliminary work.



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### The Fourth of July at Madison

AS old Sol, giving promise of a beautiful day, arose in the eastern sky, Old Glory, emblem of liberty, was unfurled on the new flagstaff on the campus, to do honor to the day. The Madison program began the usual way, with early classes, chores, and breakfast. Then came the devotional hour of the morning. The opening song was, "The Brotherhood of Man."

Dr. Sutherland based his lesson on the chapter in "Great Controversy" which tells of the coming of the Pilgrims to America. He read the farewell address of their venerable pastor, John Robinson, in which he exhorted them to be true to the light they had received, and expressing his belief that more light was yet to shine upon their pathway.

The value of liberty in the minds of these early settlers is illustrated by the flight of Roger Williams, in the midst of a vigorous New England winter, to the desolate wilderness about Narragansett Bay, that he and others might have the freedom of worship without interference from either state or church.

The congregation signified by rising that it appreciated the courage of our forefathers who braved the ocean and the terrors of an unknown land that they and their posterity might have the blessings of civil and religious liberty. Students in our midst who come from the Orient, from Latin America, and from Europe, are no less grateful than our home-born family, that God in His wonderful providence has provided a country in which these principles took root, grew, and prepared the soil for a world message of salvation.

AT eleven o'clock, all whose duties would permit gathered in South Park

for the annual picnic. Brother Putnam and his helpers provided liberally for amusement. Dinner was served on the lawn. There was lemonade in abundance. There was music by the Madison School band.

Prof. Chas. Alden was the orator of the day. He set before the company the desirability of acquiring a sound education with skill and tact for meeting the problems of life, that we may be fit representatives of the liberty for which this country stands. Benjamin Franklin, in Continental dress, made a speech in favor of American independence, while others were signing the Declaration, and Grandfather Glass, who is visiting his daughter, Mrs. Robert Pritt, played his part well when the boy cried, "Ring, Grandpa, ring for liberty!"

There were recitations and songs appropriate to the occasion. There was a generally happy time, with swimming in the Cumberland by some, and a trip by others to the Hermitage, home of Andrew Jackson, that lover of liberty and early president of his country.

### Interested in Poultry Raising

THE Poultry Department of Madison is better equipped than ever before to give scientific instruction and training in poultry raising, says Brother L. H. Starr, who is in charge. In addition to the teaching force in the Agricultural Department, we have the cooperation of Dr. Hornby, poultry specialist for the Quaker Oat factory; Dr. Lamberson, of the Clarksville Purple-Top Feed Mills; Professor Moore of the Purena Mills, and the professors of animal husbandry in several local colleges. These men seem pleased to lecture to our students.

Brother Starr says: "We are planning to trap-nest a part of the flock of one thousand English white leghorns. We would like to see two or three students enter early to specialize in poultry raising. Madison caters to mature students as well as to those who are in line for special courses. There may be some who are not in line for grades, but who want the practical side of poultry work. If you are interested and in earnest about it, write me."



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## The Sample School at Cooranbong, Australia

AT the educational conference held at College View, Nebraska, Eld. A. G. Daniells, who has recently returned from Australia, gave an inspiring talk on the growth of the Avondale School and the development of the industries in connection with that school. Many are acquainted with the founding of the Avondale School by Mrs. E. G. White about the year 1891, her long connection with the institution, and also with that pioneer worker in educational and other lines of denominational work, Eld. S. N. Haskell. He and his wife spent much time at Avondale in the development of what was called a "sample school."

At a time when our schools in the United States were struggling with educational problems that were hard to solve, this school was established on a 600-acre tract of land for the training of workers to help in the spread of a world-wide message. That land was purchased, we are told, contrary to the advice of agricultural experts of the country, who said that it would never produce fruit. But Sister White instructed that fruit trees be planted and arrangements be made for all kinds of agricultural work.

MANY valuable things have been written about the Avondale School. A few

quotations will serve to refresh our minds concerning the object of the school and the methods pursued with the students. For instance, when people sought to locate on the school property, she wrote,

"One stood in our midst, who said: 'You are making a great mistake, which you will have cause to regret. This land is not to be occupied with buildings, except to provide the facilities essential for the teachers and students of the school. The land about the school is to be reserved as the school farm. It is to become a living par-

able to the students . . . They are to plant it with ornamental trees, and to cultivate garden produce.'"

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

### The School Farm a Model

IT is in connection with the work of this school that we are told that false witness has been borne against the land, and that the school farm will produce bountifully if properly cultivated.

### WHERE ARE YOU NEEDED

EVERY Christian young man and woman should have his or her face set toward some work for the Master. That calls for training. Within the next few weeks, hundreds should decide on their school work for the coming year. Let Madison help you. Its courses are varied and rich in possibilities for prospective workers,—teachers, nurses, dietitians, pre-medics, and farmers and mechanics who are interested in rural school work. For information, address The Secretary, Madison School and Sanitarium, Madison, Tennessee.



We read further: "This land, by the appointment of God, is for the benefit of the school. . . . On several occasions the light has come to me that the land around our school is to be used as the Lord's farm. In a special sense, portions of this farm should be highly cultivated. Spread out before me, I saw land planted with every kind of fruit-tree that will bear fruit in this locality; there were also vegetable gardens. . . . The care of the trees, the planting and the sowing, and the gathering of the harvest, are to be wonderful lessons for all the students."

It was in connection with the Avondale School that Sister White wrote that "study in agricultural lines should be the A, B, and C of the education given in our schools"; that men qualified to farm successfully should have the direction of students; and that students should be educated to care for cattle and poultry, should build their own houses, and should be taught various other trades.

When some hesitated to follow this instruction, she told them:

"It reveals cowardice to move so slowly in the labor line,—that line which will give the very best kind of education. . . . This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love, and power, and submission, and perseverance. 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."

AND so it was that a new order of school was established, in which agriculture and the industries were given due prominence. It was seen that a much larger number of students should be gathered into our schools, and that many of these should learn to support themselves by the industries. This is a valuable part of their training for the mission field.

"There are much larger numbers of our young people who need the advantages of our training schools. They need the manual-training course that will teach them how to lead an active, energetic life. All kinds of labor must be connected with our schools. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted in the most thorough and systematic ways that long experience can enable us to plan and execute."

"Let the teachers wake up to the importance of this subject, and teach agriculture and other industries that it is essential for the students to understand. Seek in every department of labor to reach the very best results."

"Students are learning what plowing means, and that the hoe and the shovel, the rake and the harrow, are all implements of honorable and profitable industry. Mistakes will often be made, but every error lies close beside the truth."

If you have lost the freshness of this instruction, it is well to read again the chapters in Volume VI, pp. 176-192, and in *Counsels to Teachers*, pp. 307-318.

#### The Value of the Industries

REFERRING to the experiences at Cooranbong concerning the industries, Elder Daniells, who spent a number of years in Australia in the early days of the school, and who was intimately associated with the workers in that institution, gave the following reasons for teaching the industries:

1. We should educate for every phase of the work.
2. Our schools should be located in the country.
3. Agriculture should be given a prominent place among the industries and in the school curriculum.
4. The trades and industries should give the students earning power while they are in training and after they enter active service.
5. The industries teach the dignity of labor.
6. Many skilled workers should come from our school, and these will be an asset in the mission field to which they are assigned.
7. Schools of industry will teach students to be self-reliant, self-supporting, and this gives them standing room wherever they may labor.

WHEN the school was established at Cooranbong, the people were poor. Money had to be borrowed to build and equip the institution. It was begun in a very small way, and with limited facilities. Students and teachers worked together in the erection of the first buildings. Elder Daniells told his congregation that the plant now represents an investment of \$675,000, and it has no debt. Illustrating the advance in property prices, he referred to one man who bought 15 acres adjoining the school farm, planted oranges and other citric fruits, and recently sold the tract for \$15,000.

The school itself now has about 280 acres of grazing land, 50 acres in farm crops and 30 acres in orchards, and all manner of fruits and vegetables are grown. The school, which began its work with four teachers and ten students, now has an attendance of 200 students, and a large majority of these find employment



in the industries of the plant while they are in training. The food factory alone employs about 85 students, besides a large corps of other workers. Other industries, established primarily to help the students, now give employment to many others, as they have outgrown the ability of the school to furnish workers.

Besides feeding the student family, the gardens and orchards send their products to market by the truck load. All through the Australasian field are to be found the graduates of the Avondale school. They are carrying heavy burdens and occupying positions of responsibility. The industries of the school plant have aided very materially in paying off the debt that once oppressed the Australian conference.

The food factory was established by the school on the instruction of Sister White at a time when some questioned the advisability of such an undertaking, but the factory has been a very great success both in the production of health foods and in the education of workers. It now has four branches in Australia, with six distributing centers in Australian capital cities, eight food stores, and seven vegetarian cafeterias.

#### Encouraging to School Men

THE talks given by Elder Daniells concerning the growth of the industries in the Avondale School, the advantages given students to earn their way through school, and the far-reaching influences of the school and its graduates, gave the Madison representatives who attended the conference renewed courage to press forward in the work of our institution in the South.

Madison was established in counsel with Sister White, with instruction to carry forward in this section of our own land a work similar to the plans outlined for the Avondale School. Madison started with a large tract of land, which has been held sacred to the education of the students. It has been the policy to raise a large variety of fruits and vegetables, to build with student labor, to carry on health-food work, printing, shop work and other industries which give students earning capacity, which teach them to be self-reliant at home or wherever their lot may be cast, and to so connect the indus-

tries and the classroom instruction that students see the hand of God in the work they are doing

Madison, like Avondale, took over the manufacture of health foods on advice of Sister White, and while the work here is still much younger than the Australian work, Madison hopes to see the food factory, the food stores, and the cafeterias grow and multiply until they furnish work to a much larger company of students, and to others also who desire to get out of the cities and into some profitable employment.

Educational conditions in our own land were never more favorable than now for the development of a strong industrial phase of our schools. While some may counsel that it is a weak policy to encourage students to earn their expenses, Madison is proud of the facilities it possesses to furnish remunerative work for students. It wishes to encourage men and women of worth to train for self-support in missionary lines. It calls for students who desire to dedicate their lives to the Master's work. To such, it offers unusual advantages, both from the financial side and from the standpoint of education and training; for we are told that the industries are not merely good for support, but are equally valuable in the training of self-reliant workers.

#### A Conference of Educators

BETWEEN July 12 and 25, there was held in College View, Nebraska, in the buildings of Union College, a series of educational conferences, called to consider the educational work in all its phases.

Prof. W. E. Howell, General Educational Secretary of the denomination, Prof. C. W. Irwin, his associate in the Department of Education, and Prof. C. A. Russell, Assistant Secretary of Secondary and Elementary Education, were in charge of the conference. There were in attendance the presidents of colleges, the principals of academies, the union conference educational secretaries, several members of the Board of Regents, and others interested in educational problems and institutions.

Some changes in the educational world have made it necessary for steps to be



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taken to accredit our educational institutions for the various lines of work they represent. This led some months ago to the appointment of a Board of Regents to study this question from all angles and suggest plans. At the next meeting of the General Conference there will be presented for ratification a constitution governing an Association of Seventh-day Adventist Colleges and Secondary Schools, whose duty it will be to handle all matters of accrediting our schools.

THE first days of the conference were given to a discussion of problems belonging primarily to the secondary schools. These were attended by a company of forty, or more, active young men who are leading out in the academy work, and their associates in the union conference educational departments. There followed a joint meeting of these men with the presidents of the various colleges of this country.

Eld. O. Montgomery, recently home from a trip to India and other foreign countries, talked of the progress of the work abroad. Eld. A. G. Daniells spoke at several public sessions. Dr. E. H. Risley, dean of the Loma Linda Department of the College of Medical Evangelists, was present from that institution.

At one of the early meetings of the conference, Professor Howell gave a clear explanation of the situation that has to be met by our educational institutions in the way of accrediting, and the steps that have been taken by the Department of Education. He quoted as the motto of the educators assembled, "To find and to follow more closely the way of God in education."

There come times when it is necessary, in order to maintain the work, for us to

take a step similar to that of Joseph in Egypt, or Daniel in Babylon. Either of these men would have preferred to remain in his own country and to have been free to carry forward his assigned task among his own people. But each rose to the necessities of the situation, and under greater difficulties, yet in compliance with the will of God, carried forward his work under a different environment. These experiences may serve as a testing time of a man's faithfulness, his ability to stand by the truth delivered to the fathers. They afford also added opportunity for profitable contact with aggressive thinkers; and for those who can maintain their integrity, there is a wide field of opportunity.

Jesus, in His life work, spent much time with men of the world. Before His death, referring to His disciples, He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." "He Himself," said Professor Howell, "had consummate skill in social contacts, making them a strong factor in accomplishing His aim on earth." And so we need to develop the ability to stand true even though the environment change. This calls for strength of character.

The conference was not a place for action but an opportunity for study, and conclusions were passed on as recommendations to the next meeting of the General Conference. The meeting was an interesting and a profitable one to the members of the Madison faculty who had the privilege of attending,—Drs. Sutherland and Blanche Noble, Mrs. Belle Hall, and Miss DeGraw. These all reported that they came back with renewed courage to meet the problems of Madison.

### In the Shop

THE Elliott Mailing Machine has arrived and is installed. The stencils are being typed, 10,000 of them. Before long, the new method of handling the Survey mailing lists will be carrying the little paper to each of our readers. It is interesting to note the number of visitors to the Printing Department who, on entering the door, say, "Well, where is the new mailing machine?" A host of friends have been interested.



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## The Beauty of Service

**S**PEAKING to the family at a recent Sabbath morning service, Prof. Charles Alden said in part:

Many in this world have little to do. Their time is spent in idleness and pleas-

ure-seeking. I find it different at Madison. The comment here is that everybody has all he can do.

It is not a bad thing to have plenty of work. It is well to be busy. In the beginning, God appointed man a work, not as a punishment, but for his good. We read, "God appointed labor as a blessing to man, to occupy his mind, to strengthen his body, and to develop his

faculties." Even though all his physical needs were supplied, yet man was not to be idle.

I have seen people who regarded work as a misfortune. I have known teachers to assign work to students at a punishment for some misdeed. When men go wrong, the government often assigns them to hard labor. God does not regard labor as a punishment but as a blessing. The Scriptures tell us that "God cursed the ground for man's sake." By labor, man was to be protected from many evils that otherwise he might fall into. It is written that the

iniquity of Sodom was "fulness of bread and abundance of idleness.

The trouble with many of us is that we desire to shirk work. We are not pleased with the work assignment. We do not see

any connection between our work and the gospel message. Conversion should reveal to each of us the power of the Spirit for service.

**O**NCE upon a time, so the record says, one of the disciples came to Jesus with the question, "Lord, what shall this man do?" He was inquiring about the labor assignment of his neighbor or associate. We do not find that this student in

### GETTING READY FOR SCHOOL

**T**HE Fall Term of school at Madison begins the first of September. Prospective students should make application early. Letters of recommendation are required covering the applicant's work ability, his scholarship, and his character. Save time by sending these with the application for admittance. Young people of sterling worth, settled in mind, purposeful, seeking training for Christian service, are encouraged to train here. There are unusual advantages here to obtain work with which to help meet expenses. Calendar sent on request. Address The Secretary, Madison School and Sanitarium, Madison, Tennessee.

the school of Christ asked anything about his own duties, but "What shall this man do?"

Jesus answered, "What is that to thee? Follow thou me."

It is possible for us to lose the vision for our own work because our eyes are upon the work of our neighbors. We are trying to find out what may be their duty, rather than seeking to find our own duty. Jesus discouraged this mental attitude. That desire usually springs from a fear that the other man will receive more than we do.



Some do not know how to find the work God is asking them to do. They endeavor to get their directions from some man in whom they have confidence. That is not the wisest way either. Every man should know what God would have him to do. There is a parable in the Bible of the trees that sought to choose a ruler. They were in need of leadership. They wanted some one to direct them.

They went first to the olive tree, that prince of workers in the tree realm. But the olive tree was busy with his own duties, so he said, "Should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees?"

The delegation went also to the fig tree, and then to the grape vine, but they too were busy with their particular duties in life, and refused to be diverted from those duties no matter how much the honor in the other position. Finally, however, the proposition was made to the bramble. The bramble was not doing any special work. It was not a blessing to man, so the bramble felt that it had plenty of time to direct the trees of the forest. So the bramble said, "If in truth ye anoint me king over you, then come and put your trust in my shadow. And if not, let fire come out of the bramble, and devour the cedars of Lebanon."

ACCORDING to the world's standard of greatness, a man does not work himself, but acts as director of other men's labor. Greatness is in proportion to his ability to direct the labor of others. At one time in our history it was the ambition of every man to have one or more slaves. Greatness was in proportion to the number of slaves a man owned.

This was the idea that ruled in the hearts of the disciples. But Jesus sought to change their standards. When the mother of James and John came seeking preferment for her sons in the kingdom they thought Jesus was about to establish, He explained that position there will be in proportion to service here. Position in His kingdom is not to be bought, but comes as the result of a character formed by service, sacrifice, suffering.

THE company of men who attended Jesus had selected positions for themselves in the new kingdom, but none of them had selected a position of service. This was evident when they came together on that last night and no one was ready to do the ordinary duties of service. Then it was that the Master took off His outer garment, girded a towel about His loins, and washed the feet of the disciples.

Shamefaced they watched Him. Peter, impulsive Peter, was cut to the heart. Jesus explained to them the principle of service that pervades His organization. In heaven, greatness is measured by the ability and the willingness to serve. That, to my mind, is the object of these organizations where men work side by side. What an opportunity for service in an organization like the one you have at Madison! Jesus takes note of the spirit with which we do our work. God, who looks upon the heart, can tell who are the really great. Let those who would be great seek some humble field of service. Make it a practice to do something for somebody every day of your life. Learn to fill some place on earth better than anyone else can fill that same place. Give more, and you will get more.

IN the days of Thomas Jefferson, when a pedestrian came to a river, it was the custom for him to wait there until some one came along on horseback or in a carriage to help him across. The story is told that one day Jefferson and a number of others were on the way to his home in Monticello. When they came to the river bank, they found an old negro waiting to go across.

As the party approached, the negro looked them over, then stepped to Jefferson's side and asked for a lift. Jefferson asked him to jump on his horse and so carried him across the stream. On the other side the negro thanked his benefactor, and started on. Some one asked him why he chose Jefferson. The negro replied, "Because he has a kind face."

True greatness affects the face; it shines out through the eyes. The habit of service makes a man thoughtful of others. We need to cultivate a manner that will attract others to us, giving us still greater opportunity to serve. Jesus had this man-



ner in a large degree. Even the children felt it and sought His side. This spirit of helpfulness, of personal service, is a sign of real greatness. It is the spirit that will carry the message of salvation to the ends of the world.

### The Use of Soybean Products

FOR years we have looked forward to a time when the use of dairy products and eggs would be questionable because of the increase of disease among cattle and poultry. This is brought forcibly to mind from time to time by reports in the daily press of epidemics traceable to diseased milk, and to reported diseases in increasing numbers in dairy herds and in poultry yards.

As a part of the instruction given on the subject of diet, we read (Vol. VII, p. 124):

"Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life-sustaining are to be prepared, so that men and women will not need to eat meat."

The preparation of health foods is not to be confined to one section of the country, but is to be encouraged in many places. On this point we read, "It is His design that the food treasures of each country shall be so prepared that they can be used in the countries for which they are suited." God promises to supply the needs of His people as He fed the children of Israel in the wilderness with manna from heaven.

THE introduction of the soybean to this country has brought to us a food that is rich in possibilities, as it offers practically all the food elements of meat, eggs, and milk without the dangers that lurk in animal food products.

The soybean is a legume that easily adapts itself to different sections of the country. Each year sees it raised in a wider area and in greater abundance. More and more is the attention of scientists being directed to the preparation of milk and curd from the soybean, and dietitians find in these products, as well as in the bean itself, the basis for a large number of nutritious and palatable foods.

Soybean cheese is being supplied regularly to the sanitarium and school family at Madison. It is used as a cheese, largely taking the place of cottage cheese, and also in various combinations for salads and other dishes. A demonstration meal was given the school family a few days ago by the Food Committee, illustrating various soybean dishes. On the menu appeared soy loaf, baked soybeans in tomato sauce, tomato and tofu salad, vegetable cheese sandwiches, golden bean muffins, sliced soy curd, frozen soyanna custard, and soy milk.

The company sang to the tune of "Smiles,"

"Soybeans are rich in protein,  
Soybeans are rich in fat;  
Soybeans will make you strong and healthy;  
Soybeans will make you milk and cheese,  
Soybeans will be to you a blessing,  
In the time that we are told about,  
When germs of disease are abounding,  
And we will do without dairy foods."

### Additional Soybean Recipes

A NUMBER of letters from readers of the *Survey* indicate a lively interest in the question of soybeans and soybean recipes. Before many weeks, we hope to have ready for circulation a leaflet containing a hundred or more recipes. We want to see this subject studied by housewives everywhere, as well as by chemists in their laboratories, for when the mothers get behind it, the family tables will bear witness to their activity.

We are offering a few more recipes, this week, of dishes easily prepared. Those who know say that when once the trick of making soybean milk is learned, the rest is as easy as making cottage cheese from dairy milk.

#### Soybean Sprouts

Sprout soybeans, letting them grow until the sprouts are about two inches long. Chop the sprouts with an equal amount of celery or cabbage. Add a bit of chopped olives, lemon, and tomato. Mix with any desired salad dressing. Serve cold.

#### Soybean Omelet

Through a sieve rub a pint of boiled soybeans. Add the yolks of 4 eggs, a pinch of salt, and 4 tablespoons of cream. Beat the whites of the eggs and fold



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gently into the mixture. Pour into a hot, well-oiled baking tin and bake 20 minutes in a quick oven. Serve with parsley and apple jelly.

### Soybean Cutlets

Slice soybean cheese into pieces large enough for individual serving. Dip into a mixture of egg and milk, with a pinch of salt. Brown in the oven with a little oil and grated onion. Serve hot with a bit of parsley and jelly.

### Chow Mein

2 cups soy cheese or diced nut meat  
1 onion browned in nut butter  
2 cups of potato, celery, and onion diced  
1 can of soybean sprouts  
1 tsp. Vegex  
2 hard-boiled eggs chopped fine  
 $\frac{1}{2}$  cup of tomato juice  
Enough water to make a stew. Flour to thicken

Boil potato, celery, and onion together. When done, add the other ingredients, and stew. Serve with rice on timbles.

With the exception of the omelet, these recipes may be made without the use of eggs and dairy products, if so preferred. Substitute soy milk for dairy milk.

## A Wedding at Madison

ON the evening of Tuesday, July 30, Dr. B. E. Nicola, of College View, Nebraska, and Dr. Blanche Noble, member of the medical staff of the Madison Sanitarium, were united in marriage. The ceremony was performed by Dr. E. A. Sutherland on the campus in the presence of a large company of friends.

The evening was ideal. A section of the lawn was decorated in evergreens and a profusion of pink gladiolas. Music was furnished by Mr. Rimmer, Mrs. Clio Sheriff, and Mrs. B. S. Goodge. Aside from the school family of approximately

two hundred, there were present the bride's mother and father, Mr. and Mrs. George Noble, of Sand Mountain; Drs. M. V. Pallesen and Eugene Ward, Prof. R. B. Thurbur, Miss Mary Moore, and others from Nashville; Miss Moore, of the Hull House staff of workers, Chicago; Dr. Yolanda Brunie and Mrs. Dr. Kretchmar of Battle Creek, Michigan; Mrs. William Cheek, of Pulaska, Tennessee; Mr. and Mrs. Forrest West, Mr. and Mrs. B. N. Mulford, Mrs. H. M. Walen, and Mr. Herschel Ard, of Fountain Head; Mr. R. A. Leslie and his daughter, Miss Elaine Leslie, of Red Boiling Springs; Miss S. E. Whiteis, and others.

Dr. and Mrs. Nicola left the same evening for Columbus, Ohio, where they will be guests of Mr. D. D. Nicola, business manager of Columbus Rural Rest Home, at Worthington. They plan also to visit friends in North Carolina before returning to Madison, where they will make their home.

## El Reposo Sanitarium is Developing

FRIENDS of Mr. and Mrs. Neil Martin, of the El Reposo Sanitarium, will be interested in a write-up of that institution which appeared in a recent issue of the *Florence Herald*, and which is an illustration of considerable free advertising given by the local press. The sanitarium is located at Florence, Alabama, one of the group of three cities near the Wilson Dam at Muscle Shoals. Under the heading, "Martin Enlarges his Sanitarium," the article reads:

Another of the many assets Florence has which is aiding in bringing new business to this city is the El Reposo Sanitarium—"The Place of Rest."

The enlargement program just completed, under the direction of Superintendent Neil Martin, makes the sanitarium thoroughly modern and able to care for a large number of patients.

The institution is now equipped to give electric, Russian, Turkish, hot and cold bath, also showers and sprays as well as all forms of hydrotherapy treatments and Swedish massages.

El Reposo Sanitarium is also in position to supply the well-known Battle Creek diets, it was learned from Mr. Martin.

The Sanitarium is located on one of the highest elevations to be found about the city and has a most inviting environment. The 25-acre tract of land is ideally kept and affords many conveniences for those seeking restored health.



# The Madison Survey

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N.o 33

## What Students do at Madison

SO often is the question asked by those at a distance, who, for one reason or another, are interested in Madison, What are the students really doing, that we take this opportunity to broadcast a few of the things that occupy the time and attention of the students in this institution.

Madison with its activities is a busy place the year round. Its farm of approximately eight hundred acres, six hundred of which stretch along the banks of the Cumberland river about ten miles from the city of Nashville, affords a base for all

sorts of agricultural activities and industries. Young men belonging to the Agricultural Division do not have to go away from the school to find their work. They eat every meal with the rest of the family; they spend a portion of the day in labor, and a portion in class work.

Forty or fifty men can find employment in the industries connected with the farm and its shops. They are raising forage crops, grains, hay; they are in the vegetable gardens and greenhouses, the berry patches, or vineyard; they are with the poultryman; or perhaps they spend a part of the day with the dairy. Several young men are carrying agricultural

projects this season, raising corn, tomatoes, okra, sweet potatoes. In these cases, they have full charge of the crop from the preparation of the soil to harvesting and marketing. Four young men carried

chicken projects in the spring, and a big lesson it was to them. The farm-project men are doing well also.

Prof. Andrew J. Wheeler is the head of the Agricultural Department, and there are associated with him a group of men, each of whom carries a division of the work, and each of whom directs a group of student

laborers. These men are C. L. Kendall, A. E. Putnam, and L. H. Starr.

### Raising Fruit

TREE fruit does not produce as well in the central basin of Tennessee as it does on the highland soil; so the school has orchards on the Rim, ten and fifteen miles from Madison. Here T. A. Graves and Karl Borgen have immediate charge, while Joe Sutherland heads the Horticultural Department. Peaches are being picked at this time. It is not what is called a peach year, and our school orchard has about the only crop in this community. The apple crop will be more abundant than the peaches, and there will

### THERE IS NO TIME TO LOSE

THE fall term of school at Madison begins the first of September. We counsel those who are thinking seriously of entering to make early arrangements. There are opportunities here for prospective teachers in rural schools; for learning agriculture and other industries that will strengthen the ordinary rural school curriculum; for pre-medical students; for nurses, cooks, dietitians. Send for information, addressing The Secretary of the Madison School and Sanitarium, Madison, Tennessee.



be a fairly good crop of pears to harvest within the next few weeks.

The Agricultural Department is on the up grade, and affords a strong training ground with ample laboratory work for those interested in rural problems and the operating of rural industrial schools. The South is a land of opportunity for Christian men who have the love of agriculture in their hearts.

#### Machine Shops

THERE are shops for the care of the machinery, for on a large farm there is continual need of machine work. But at Madison the shops have much more to do than care for the immediate needs of the farm. A number of young men are associated in the machine shops with J. G. Rimmer, and with W. S. Wilson in the Auto Service Department. Trucks, tractors, and farm implements are looked after. Automobiles are rebuilt. Just now, the Studebaker bus used by the city workers is in the hands of the mechanics for a complete overhauling. Every car now leaving the shops is repainted as well as put in first-class mechanical condition. Then, too, the mechanics are the ones who made the iron railing that is all about the extensive porches of the sanitarium. They do acetylene welding, and are important aids in other construction work about the place.

Mechanical Arts is a strong department in itself, under the direction of H. E. Standish. Various lines of woodwork are carried on from sawing to the finishing of lumber, making door and window frames, and kindred lines. Anton Williman has direct charge of the machinery. Under Mr. Standish, students have work in cement; in carpentry, where George Wallace is the leader; in painting and finishing buildings; in steam-fitting; in plumbing with R. C. Kinsey; in electrical work with Floyd Shuck.

The latest accomplishment of the Construction Department is the building of a splendid concrete bridge, 155 feet long, across the ravine at the power plant. Construction work has been heavy for the past two years at Madison as the sanitarium buildings were remodeled. They were changed from single frame cottages to a continuous line of units in Spanish type. The Administration Building was

erected, one of the largest single units on the campus, which places the administrative work of both school and sanitarium under the same roof.

In this department, students have work and instruction in all phases of construction work. A young man, a student, took the contract for all the stucco work of the sanitarium buildings. The painting was done as a project by others.

Very attractive articles of furniture are made under the direction of George Wallace, who is a master hand. At present, tables and other articles are being made for the classroom that is being fitted for the Dietetics and Home Economics Departments. As construction work grows lighter, it is the purpose to increase activities in the department that makes furniture. It is an attractive line of work for young men with a mechanical turn of mind.

#### Other Shop Work

PRINTING has been a part of the manual labor program of Madison for many years. Every week the *Survey* goes forth from this department. The shop is equipped with a Meihle press, several smaller presses, a linotype, and other machines, making possible a diversified work for the institution itself and for the public. George McClure is in charge; and the year round, a group of young men and women find employment as well as education in the shop.

The tailor shop with Steen Jensen in charge, the sewing rooms and the weaving rooms with Mrs. Katherine Bertram in charge, and the reed work with E. E. Backus as teacher, all afford work for students interested in textile arts and kindred hand work.

#### Food Work

THE raising of foods is an interesting and profitable work for students, but the manufacture of health foods and the serving of these foods to the public is a close second in educational value. The Madison Food Factory is putting out crackers of various sorts, nut meats, malt honey, soybeans and steamed wheat in cans, and other attractive products. A variety of bakery goods, specializing in whole wheat breads and buns, gives employment to a group of students.



The school family numbers between two and three hundred during the entire year, so the problem of its own feeding is not a small one. Students carry the work in Kinne Hall, the family dining quarters, under the direction of Mrs. Putnam. The sanitarium diet-kitchen affords added opportunities for those who are especially interested in food problems.

A group of men and women drive to the city each morning and return each evening. They are the working force of the vegetarian cafeteria, located on Sixth Avenue, just off Church Street, and a short distance from the busiest section of the city. The cafeteria is one of the most attractive projects of the institution. It affords a business training that ought to be the delight of any active student. A group is in training there throughout the year under the direction of Kenneth Sheriff.

The training of cooks and dietitians is given special attention at Madison. It is a growing work, one that affords unusual opportunities for men and women of sterling qualities, who desire to carry forward a missionary enterprise on a self-supporting basis. It is a work for mature minds, for people with pleasing personality and good health, who have a message of health for the world.

The various food departments of the Madison School give students actual experience in doing things while they are in training. Cities of the South are inviting us to establish our food work in their midst, and Madison is strengthening its teaching force and its facilities for training food workers. The Dietitian's Course is headed by Miss Francis Dittes.

#### The Madison Sanitarium

THE training work of the Madison School is greatly facilitated by the operation on the campus of the Rural Sanitarium with capacity for eighty patients. It is unusual for a school and sanitarium to have the same management and to share the same teaching staff, but this close association of institutions makes it possible for Madison to give a strong and effective course for nurses and treatment-room workers.

Fifty or more of the student body of the Madison School are on duty a part of

every day at the sanitarium; for a hospital and sanitarium is an all-season enterprise, with its heaviest patronage in the summer. When the great body of students are taking a vacation, or are seeking employment outside school to earn their scholarship for another year, students at the Madison Sanitarium need not go beyond the bounds of the institution to earn their way. In fact, it is understood that all who enroll at Madison do so on the basis of a twelve-month's year, three months of that time being devoted fully to manual labor.

The Nurses' Course is a three years' training, and both men and women are admitted. Students in this department have their round of experience in the hydropathic treatment rooms, in physiotherapy, surgery, X-Ray, laboratory, and bedside nursing. They carry class work with the regularity of any other student in the institution and under the regular school faculty, several members of which belong to the staff of physicians.

THE Madison Sanitarium was opened in the early days of this work and has been one of the foremost enterprises of the institution. It has made rapid strides and is well known throughout the South and other sections of the country. The Medical Department of the school has extended its activities beyond the campus. It is operating treatment rooms in Nashville, in the west end of the building which houses the Nashville Vegetarian Cafeteria. Nurses-in-training have experience in the city work, which is headed by Miss Gladys Robinson.

This extension program has been carried still further, for Madison has a branch institution known at the Lawrenceburg Sanitarium and Hospital, operated with students from the school, and located about ninety miles south of Madison. There is also a branch work in and near Louisville, Kentucky, which adds to the opportunity of students for variety in their training. The Louisville affiliated work consists of city treatment rooms, a vegetarian cafeteria, and a growing sanitarium at Pewee Valley, a few miles from the city.

It is impossible in a brief article to give a picture of all that is going on about an



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institution that is touching so many sides of life as is the Madison School. Enough has been said to show that students need not lack for remunerative work when they enter the school. It is not a place for students who lack purpose, but it is a good place for the ambitious, the thrifty, the economical man or woman who is determined to spend his life in the service of the Master.

All applicants are asked to have correspondence, giving full information and awaiting notice of acceptance before they come to the school. Letters of recommendation are required, giving not only a statement of good character, but speaking for the work ability of the applicant, and also the scholarship.

**M**ADISON has a lofty ambition. It desires to make possible to every student of purpose an education for Christian service, independent of the financial standing of the student. A standard for training schools has been given us. The needs of the mission field have been set before us. Work is a valuable part of the education of prospective missionaries, whether they seek a home field or answer the call to some foreign land.

The student who earns his way while in school develops some traits of character that are invaluable to the worker for Christ wherever he may find his field of activity. Work at Madison is both educational and remunerative. The school has been signally blessed in the development of industries that provide work for students. It is the purpose of the institution to foster such industries as the students may find it wise to operate when they enter a mission field. Preeminent among such industries are agriculture, health-food work, and the care of the sick. These are the lines which, with the necessary ac-

companiments in shop work, printing, and other hand work required to meet the necessities of life, Madison is bending every effort to make a success. It is an inspiration to go from department to department where classes of capable young men and women are at work.

#### Scope of Work

**M**ADISON gives high school and junior college work. Applicants should be qualified to enter one or the other of these departments.

Students interested in the study of medicine may desire to take the pre-medical work at Madison for several reasons. Madison encourages them to do this as our work in the South needs medical missionaries, and it is well for young men and women to get the "Southern slant" as it is sometimes called, while they are in training. Then again, many an ambitious student finds it necessary to make use of his earning capacity while he is taking pre-medical work. Madison meets the need. It offers work. It will not hurt any young man or woman to earn his way while he is in training. On the other hand, it has been demonstrated that some of the very best scholastic work is done by students who divide their time between study and labor.

**Y**OU will understand now why we tell students that they can find work at Madison. This is a "School of Activities." Here you find school life under very wholesome and normal conditions, with an abundance of real life injected into the program. It is a cooperative center. Students with an ambition to conduct an enterprise while living and teaching for the Master, may learn most valuable lessons here.

We want as students men and women who desire to operate rural schools; who are interested in the rural sanitarium; who have a keen interest in health-giving foods; who love agriculture and all that pertains to it, as God desires us to love the original home of man.

If you are interested from any angle in this work, we will be glad to furnish literature. Address The Secretary of the Madison School.



# The Madison Survey

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## A Study of Educational Principles

IN prophetic history, the year 1844 marks a decided change in world events. It corresponds to the day of atonement in the Jewish ceremonies, the day of all the year when men's hearts were to be ready for the appearance of Messiah. Ten days before the atonement in Jewish history, there was a blowing of trumpets, calling the people to get ready for that great day.

Educational history reveals some interesting happenings in the United States in the ten years preceding 1844. There was a great educational awakening among school men, corresponding to the awakening among the churches, as there went forth the proclamation of the near coming of the Son of man.

We are familiar with the message of William Miller, of Josiah Fitch, of Wolff and others, who fearlessly preached the second coming of Christ. But we may not be so familiar with the educational reform that was in progress during those same years. A galaxy of schools, some sixty or more, took a prominent part in the educational reform. This reform had to do with giving the Bible a prominent place in the education of youth; with substituting the study of the Scriptures for ancient and worldly classics that had gained such a foothold in the schools that had been patterning after the educational system of mediæval Europe. Elective courses of study were introduced, giving students an opportunity to choose from a number of practical subjects the studies best suited to their particular needs and to their preparation for lives of usefulness.

There was a strong agitation of diet reform; schools were placed on the land; students were prepared for an active missionary campaign on a self-supporting basis. A movement in favor of laymen as a vital part of the world's working missionary force, swept the country through these schools.

### Is the School Program Settled

THE call for Christian workers was never so urgent as at present. Every young man and woman in the church should find a place and qualify to fill it to the best of his or her ability. If interested in rural school teaching, agriculture, dietetics, or health-food work of any kind, nursing, or pre-medical training, you can train at Madison and at the same time find remunerative work in the industries. Send for a calendar. Address The Secretary of the Madison School and Sanitarium, Madison, Tennessee.

### Oberlin College in the Lead

PROMINENT among these schools that advocated a change in methods and subject matter stands Oberlin College, an Ohio institution founded in 1833, whose magnificent efforts are recorded in the lives of hundreds of students and in the history of many institutions established in mission fields by Oberlin students.

Oberlin placed strong emphasis on Bible teaching, exalting it to the place that had been occupied by heathen classics. In the history of Oberlin we read that the board of trustees asked the faculty "to consider with much prayer and deliberation whether the time devoted to heathen classics ought not to be improved by the study of the Hebrew Scriptures and the natural sciences." The change was made, and Oberlin students were fitted for the ministry and for other types of missionary work without the study of the heathen classics.

Thomas Jefferson, "father of democracy," set the pace for educators who followed him, by establishing in the University of Virginia a policy of electives in the curriculum that exalted the industries and the natural sciences to the place formerly held by the heathen classics.



### Oberlin's Reason for Industries

THERE was a struggle in the educational world when some leading colleges of the period under consideration took a definite stand for rural education. The founders of Oberlin College selected a tract of land in what was then known as the wilderness of Ohio, and there established the school. Agriculture became a basic subject, and in its train followed a long list of industries.

In the first report of Oberlin, published in 1834, is the statement, "The manual labor department is considered indispensable to a complete education."

Further, the historian records of Oberlin's experience with the industries: "Honest toil would be honored, the richest and the poorest would meet daily on a common level, the health of all would be secured, a magic stimulus would be imparted to both minds and morals; but best of all, and most certain of all, whoever of either sex would gain an education could easily pay his way with the labor of his own hands."

That paragraph is worthy a second reading. It sets forth clearly the reasons that have been given to us as a denomination for establishing schools on the land where all kinds of manual labor become a part of the curriculum, where labor is a part of the program of every student, and where labor of the hands assists the students in earning their school expenses.

OBERLIN met with severe opposition from some other educational institutions. Oberlin had to stem the criticism of church boards. But Oberlin was working on divine principles of education, and Oberlin triumphed. Her students went everywhere as ministers of the gospel, as teachers, as missionary mechanics. President Finney, a most noble man, who stood at the head of that institution for forty years, giving his life without thought of salary, used to tell his students that they should be willing to go to any land as self-sustaining missionaries if they had only an ear of corn in their pockets.

Oberlin students were able to earn their way and to make an impression on the world, because of the training they received in school with the Bible as their guide, and hands trained for service.

It was not considered popular for students to earn their schooling by the labor of their hands, but at Oberlin, "for half a generation multitudes of students were brought in from the whole land over, who otherwise would never have entered its halls; and much more, in all probability, would never have gained an education."

### Manual Labor Society

IT is an interesting fact that in those days Oberlin was not alone in advocating the value of labor in education as well as in finances. The method was adopted in a goodly number of schools in the East and the South. "The Society for Promoting Manual Labor in Literary Institutions" was formed in New York in 1831, with nearly a score of eminent names among its officers. A tremendous impulse was given to the movement by the publication in 1833 of Theodore D. Weld's famous pamphlet upon manual

labor, under the auspices of the society. It contained the testimony of hundreds of noted men, all to the effect that this panacea without question was mighty to heal. His report, when published, produced one of the sensations of the time."

The manual labor reform in education was not done in a corner. It was a stately movement, a part of a great religious awakening that resulted in a host of missionary enterprises.

### Health Teachings

IT is a significant fact that along with the manual labor program in these progressive schools, there was a systematic reform in diet. Oberlin's history records that the founders said, "That we may have time and health, for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits." Among the habits to be taboo were tobacco, "unnecessary drinks, even tea and coffee, and everything expensive that is simply calculated to gratify appetite."

What a worthy example is this. Could we ask for anything better in our own schools today?

To Oberlin came Sylvester Graham, the inventor of Graham flour, with his message of healthful diet, and Oberlin adopted his teachings. Some of these ideas are quoted in Oberlin annals. Graham "began to call men to repent of the sins of the table. According to this classic authority,

"Vegetables and fruit should constitute the substance of every meal."

"Bread should be made of unbolted flour."

"Flesh meat and fish in all forms had better be banished from the table."

"Bread should be at least twelve hours from the oven, and twenty-four hours are better."

"As for condiments, pepper, mustard, oil, vinegar, etc., and stimulants like tea and coffee, they are to be by all means eschewed as deadly foes to health."

### Effects of this Training

OBERLIN methods were not altogether popular with other institutions, but a power attended the work of its students as they sought places in needy fields, and often upon a self-supporting basis. They worked for the colored race, they went into the mountains of the South, they went into Cuba and other more distant fields.

It is said that in their daily training in the college, most vital questions were under discussion. Students "came on a mission, with a burden, a definite purpose." One young man from an eastern academy told that his teachers in that other school "commended the students upon the fact that they had been born so late in history that there was little left for them to do but keep the wheels of progress moving in the old ruts." When he entered the little clearing in the Ohio woods that was the site of Oberlin, this young man "soon discovered that the universal conviction there was that a multitude of mighty questions were yet calling for solution; that the world's redemption was only just fairly begun."

Oberlin students were taught to find their place in the world's program of missions, and



to stay with the work God gave them, if necessary making their way by the labor of their hands. The example of constancy was set by teachers of Oberlin. Dr. Finney was forty years president of the institution. Mr. Fairchild, a student and assistant of Dr. Finney, spent sixty years in the institution.

#### At Madison

THERE is a wealth of inspiration for Madison students and teachers in the educational reforms conducted by Oberlin and sister institutions that were flourishing about 1844. In many respects, their history reads like the inspired instruction that we have for our schools of today.

Madison offers a program of manual labor, not merely because some students would be deprived of an education were it not for the privileges of work. That is one element in it, but there is a larger reason. Every student who is to play an active part in the world program of missions needs the discipline of manual labor while in training.

Every student who goes forth to work for the Master is better fitted for his life work if, during his school days, he has the privileges of self-government under the direction of wise-hearted teachers. Oberlin found it so, and it is just as true today.

The world is calling for the assistance we can give on matters of health. If students are to give a message of health with power, their own lives must be pure and strong. They need, during their days in school, to practice the principles of right living at the table. They need to learn to control the appetite.

At Madison the farm is rightly considered one of the greatest assets of the institution. Its rural environment and its abundance of wholesome work are educational facilities that cannot be overestimated. Health is sacredly guarded. Labor is dignified. Nothing so balances the mind and settles the character of students as a program of work in proper proportion to the intellectual activities.

### Testimony of a Student

TEN months' experience at Madison has made me glad that I came here. Madison is an ideal place for education of the mind, soul, and body for anyone preparing for a responsible place in the Lord's work in the South or elsewhere. The school is especially attractive to the student who is not prepared to meet his school expenses with cash.

I have found the financial side of Madison's program readily workable for anyone who is not afraid of labor. At the same time, a well-organized daily program will provide plenty of time for study. No demands are made of students that are not reasonable, and for his good as well as for the good of the institution.

I can truthfully say that the Madison School has decidedly bettered my experience physically, mentally, and spiritually.

This is the way the matter was given by Thomas Biggs, a student who came to

Madison to complete his high school grades and take the pre-medical course. He has made satisfactory grades in his classroom work and he has met the expense of board, room rent, and school fees by labor for the institution.

Mr. Biggs is one of many who are having success in a combined study-and-work program. For the conscientious, thrifty student, bent on real business, and with a keen desire to train for Christian service, Madison holds many possibilities.

### Books Needed in a Rural School

UP on Sand Mountain there is a community school from which comes a call for desk copies of the text books. Sister R. G. Peterson sends a list of the books needed and writes:

I am sending a list of the books we need as desk copies for the teacher. Possibly an appeal for them may be made through the *Survey*. We are again in need of clothing for some of the children. Friends have been very responsive to our calls in the past and we are hoping for more help when the need is known.

I am wondering if people who have no books, and some who may not be able to send money with which to purchase books, could send clothing which we can sell and convert into books.

The books needed are:

- Oral Bible and Nature
- True Education Primer
- True Education Readers, Books 1, 2, 3, 4, 5, 6
- Joan and Peter (Primer)
- Little Folks' Silent Nature Reader
- Graded Language and Composition by Hammond, grades 1, 2, 3, 4, 5, 6
- Palmer's Writing Lessons, grades 1, 2, 3, 4
- Bible Lessons for grades 1, 2, 3, 4, 5, 6
- Building Health Habits, Book I of Everyday Health Series
- Palmer's Methods of Business Writing
- Elementary Geography, McMurray and Parkins

These are the special needs of the present, but other texts that can be used by teacher and students, or as auxiliary to the regular texts, will be appreciated. Send the books, or money for books, or the clothing, to Mrs. R. G. Peterson, Long Island, Alabama. Things sent by freight should be shipped to Trenton, Georgia, a point at the foot of the mountain. It is well in any case to write Mrs. Peterson concerning what you are sending, and how it is sent. Some who cannot personally work in this good cause can by a little thought and attention help



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very materially those who are devoting  
their lives to educational work in the  
mountains of the South.

### Items of News

WE have word from F. W. Bartle of  
the Oxford Floral Company, Oxford,  
Chenango County, New York, that the  
Company will send to any of our Sanitar-  
iums, or other institutions that will use  
them for missionary purposes, a bushel of  
dahlia bulbs that would ordinarily retail  
for \$15.00 or \$20.00, for the cost of pack-  
ing, which is \$1.00 per bushel. Those  
wanting the bulbs, of course, pay the ex-  
press or freight.

ONE of the new and attractive features  
of the campus is the street lights in  
the sanitarium area. Slender cement  
columns, made by Mr. Standish, stand at  
the intersection of the walks, each bearing  
four lights on wrought iron frames which  
were made in the machine shop.

REVAMPING the water system, fol-  
lowing the installation of water by the  
Lakewood Water Company, has been an  
extended job, as it called for a change in  
the network of pipes that have been in use  
for many years. Mr. Kinsey is still work-  
ing on the lines.

THE Davidson County Road Commis-  
sion has widened and hard-surfaced the  
section of road on the school property  
leading from Neely's Bend road to the  
sanitarium area. In a few weeks, the ex-  
tension of this road to Larkin Springs  
Lane will be treated in the same manner  
by the County, giving a first-class pub-  
lic road of about a half mile on the school  
grounds. The private road about the Ad-  
ministration Building and leading to the  
ambulance entrance of the sanitarium has  
been cherted.

FOR the past seven months, Mr. James  
Allison, graduate nurse from Mad-  
ison Sanitarium, has been taking a course  
in laboratory technique in Chicago. Mr.  
Allison returned to Madison this week  
and is again in his place in the sanitarium  
laboratories. New equipment has been  
added, increasing the efficiency of the  
laboratories in diagnostic work.

WE are fortunate in having with us at  
present Mr. Ritchey Stagg, a junior  
this year in the College of Medical Evan-  
gelists, who is taking charge of the Print-  
ing Department while Mr. George  
McClure is away on vacation. Mr. Stagg  
took his pre-medical work at Madison, and  
as his parents live in Nashville, he is  
spending the summer in Tennessee. While  
a student at Madison, he was Mr.  
McClure's assistant in the printing office.  
Mr. McClure accompanied Mr. and Mrs.  
Standish on a motor trip to New England.  
They will visit a number of industrial  
centers and other points of interest before  
returning.

AMONG recent visitors were Mr. and  
Mrs. Calvin Hooker and their little  
daughter, Elizabeth, of Detroit, Michigan,  
who were guests of Mr. and Mrs. A. J.  
Wheeler. Eld. J. H. Behrens, member of  
the faculty of Southern Junior College,  
Ooltewah, Tennessee, spent several days  
here and at Fountain Head. He spoke  
twice to the student body at evening  
chapel hour. Mrs. Gordon Talge and three  
sons, and Mrs. Margaret Smith and her  
son, all of Indianapolis, spent several  
days at Madison. They were guests of Mr.  
and Mrs. A. J. Wheeler and Mr. and  
Mrs. Joe Sutherland. Mrs. Smith and  
Mrs. Talge are former Madison students.

THIS week, Mrs. Warwick Scott of  
Phoenix, Arizona, reached Madison.  
She is visiting her sisters, the Misses  
Florence and Frances Dittes.

THE campmeeting of the Tennessee  
River Conference is in session at  
Camp Avoca, near Tullahoma, about 100  
miles from Madison. This is too far for  
the students to attend as a body, but  
groups from the family are making the  
trip for a few days at a time.



# The Madison Survey

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## Grow in Grace and in Knowledge

THE apostle Peter exhorts us, "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." Some do not take seriously the thought that this is a progressive experience. Paul encourages us by telling us that he did not attain perfection at once, and Peter tells us that the Christian life is one of growth and progress.

These words of Peter constitute a command. We are commanded to grow. It is a progressive command. We are to keep growing in grace and in knowledge. With this

command, as with all His commands, God gives the power of accomplishment. All His commands are promises. That is the difference between man, the gods of other nations, and the God of Heaven. All His commands are promises of power.

With the command to grow, He provides the means of growth, and He promises to assure that means of growth. He cooperates with us to the full in the accomplishment of all He asks us to perform. If we will read the ten commandments in the light of promises, it will bring a blessing to us.

Prof. C. F. Alden at a Sabbath morning service.

WHEN God commands us to grow in grace, He provides the means of growing in grace. And His provision is new every morning and fresh every evening. Every moment of the day, the Power is present to make possible what He has commanded. With His promises, we need to recognize our obligation to receive and fulfill those promises. Success in life will be in proportion to our grasp of these promises as possibilities, and our grasp of His power to accomplish these promises.

This is a season of growth. I was pleased, on a recent visit to the vineyard, to see the signs of growth in the vines. In my mind I commended the men who are in charge of that part of the school. There were no weeds between the rows to take moisture from the vines, no grass to cause mildew, and the soil was loose. Conditions were favorable to growth. I reasoned that the man who thus cares for his vineyard in all probability orders his own life in a similar manner. I expect his life to represent the character I see exemplified in that vineyard. How wonderful it would be if we could eliminate from our lives the things that hinder growth!

### School Time is Near

ONLY a short time remains in which to arrange for admission to Madison this fall. The next term opens the first week in September. Those who want to train for missionary work as teachers in rural schools, as nurses, mechanics, agriculturists, stenographers, food workers, pre-medics, will find help at Madison. Calendar upon request. Address The Secretary of the Madison School and Sanitarium, Madison, Tennessee.



WE have the privilege, in this growth in grace, of dealing with the Creator of this world,—He who is wonderful in counsel and mighty in performance. Science tells us that no new elements are found in nature. There is today the same amount of oxygen that He placed here in the beginning, the same amount of nitrogen, and the same amount of carbon. Nitrogen is the wonderful element that builds bone and muscle in the human body; it is the element in the protein foods; it is the aid of the agriculturist; and it is the vital element in the dangerous explosive known as T. N. T. In all the ages, that element has not been altered. The amount put in the world at the beginning is all that has been needed ever since, and it is ample to meet the needs of the world to the end.

This power of God to anticipate needs is wonderful to contemplate. We ought to understand His ability to make us grow. The one thing that man lacks is growth. The elements of growth are not lacking. Growth depends upon the proper use of those elements. By accepting His promises, we have part with the Creator in His great work of creation.

The man who is looking after the plants in his garden is cooperating with God in their growth. The parent who removes weeds of bad habits, and other obstacles from the lives of his children, is cooperating with God in the growth of the children.

THOSE in charge of a school have the privilege of cooperating with the great Vineyardman in the growth of His human plants. You know whether the rows are straight, and whether the weeds and grass are kept down. No man is ever too old to learn and to grow. But that does not indicate that all are growing. It is possible for us, independent of age, to stop growing, stop growing in grace. At the end of the day, take time to consider whether or not you are growing. Do you have some seed of growth in your heart at night that you did not have in the morning? Have you gained something that enriches your life? The best way to insure growth is to be doing something for others.

MEN are like trees. When a tree stops growing, one of two things happens. It either dies, or it develops an acid, which is akin to a pickling substance; there is no decay, there is no death, but growth cannot progress. Men who cease to grow may die; or, they may develop an acid in the disposition that reveals itself in a mournful countenance, discouragement, depression, irritability, worry. No one loves the person who is afflicted with this form of acidity. It is a dangerous situation to be in. Better to be really dead than pickled.

In the vineyard, we prune away the dead parts in order to save the rest of the vine and to insure continued growth and fruit-bearing. It is well in our own lives to prune away the habits that hamper growth. Get away from associations that drag down. Get rid of everything that hinders growth and development.

Growth in grace is independent of the position one occupies. A professional man, a man in the pulpit, may cease to grow, or he may make mighty strides in his growth in grace. A little girl washing dishes for mother may be growing in grace and in knowledge. I remember a great king in Israel, who had access to all things desirable, but who lost his vision, ceased to grow, became sour and acid in disposition, and was pickled with jealousy.

THE head of a school may have this pickling experience. It is possible for him to lose his vision, just as Saul lost out in his kingdom, while David, a lad in school on the hills of Judea, grew steadily on in grace and knowledge. It was David's ability to grow that pleased the Lord and opened the way to his advancement.

"Seest thou a man diligent in his business? He shall stand before kings. He shall not stand before obscure men." That man is growing. Benjamin Franklin believed that principle. He worked hard and cheerfully. When others were perplexed, he had the habit of always saying something encouraging. In the days when that body of worthy men were about to sign the Declaration of Independence, at a moment of great tension, Franklin



spoke. "Men, we either hang together or hang separately." Those old men smiled in spite of themselves.

Franklin took the simple promise that a man diligent in business would advance, would stand before kings. In his case it was literally fulfilled. Before his death he had stood before, not one king, but four of the rulers of Europe. He stood there to represent his home government. Kings felt honored to have Franklin with them, just as Pharaoh felt in the presence of Jacob and under his blessing. If we really grow, if we have the spirit of the shepherd king, of Jacob, of Moses, of Franklin, we will stand before kings of the earth, and finally before the King of kings.

**G**ROWTH sometimes seems slow. We wish we might see the process quickly, as it was seen when Christ fed the thousands. With the multitudes on the grassy slope before Him, He planted the seed, grew the grain, harvested, ground the flour, baked the bread, and handed it to the disciples, all in a second of time. What ordinarily takes an entire season, He did in a moment. But there is no difference in the power required to do it instantaneously or by the season. He knows that for our good it is wise to take time for growth rather than to have it an instantaneous process.

God might develop a full-grown man in a day, but He prefers to have us come into the world as babes and gradually grow to manhood. He might as easily feed us with manna from heaven, but He prefers for our sakes to give a part of the process of feeding into our hands, that we may grow.

And so it matters not what may be our position in life. The vital thing for us to settle is, How do we grow? Do we grow at all? Are we daily growing in grace and the knowledge of Jesus Christ? When you have trouble and things seem to be going wrong, do not develop acidity. Prune away the weeds, cut away the dead branches, and give God an opportunity to help you grow. This is essential, not only for joy here, but it is our hope of salvation as well.

## It Pays to be Good

By Harold Santini

**H**EALTH is becoming popular. The pale, anemic look and the flabby muscle are no longer desirable. The public sees in the brown complexion and sturdy muscle signs of health. Nature, as well as the railway, charges heavily for excess weight. Even in the most conservative portions of the world, people are awake to the value of sunlight, pure air, and wholesome food. In England, for instance, the New Health Society is advocating a non-flesh diet.

It is coming to be recognized that the rich color in the cheek, painted by the rays of the sun, far surpasses the effects of cosmetics. But with all the progress that has been made, we are just beginning to learn the secrets of long life and good health. Slowly we are coming to see that disobedience of law brings disaster. "The wages of sin is death," so the Scripture says, and "sin is the transgression of the law," the law of health included. "Obey and live," is the law of nature, and we do well to heed its requirements.

Occasionally we find men who, by their obedience to laws of health, have far outlived the allotted span of life and have retained their vigor and usefulness after others are laid on the shelf, as we say. Such men tell us that it pays to be good. Such men tell of the value of activity, both physical and mental. They have worked strenuously and they are accustomed to the cold bath that keeps up body tone.

**T**HE Creator of the universe is a God of order. Year after year, countless millions of stars march in stately procession across the heavens with such unerring precision that their course can be predicted with mathematical accuracy hundreds of years in advance. Their course is laid out by the Creator and they are obedient to His laws. In all their ways, "not one faileth," says the prophet Isaiah.

Man's life is governed by the same divine law. To live in harmony with that law brings health and comfort. Disobedience brings aches and pains, sickness and disease, suffering and sorrow. Nature takes strict account of any abuse of this superb, high-powered machine called man. We have been given intellect that we may properly care for this wonderful mechanism. The perfection in performance and the permanency of any machine depends largely upon the care given it, and man is no exception. Physical comfort and mental efficiency depend upon the treatment given the body.

By nature, man is an out-door animal. He thrives best in the country where he can get pure air with an abundance of vitalizing oxygen, and where he has access to the life-giving rays of the sun. There is health in personal contact with growing things. Speaking of the advantages of rural surroundings, "Counsels to Teachers" says, "Here, He who cares so won-

From a term paper by a member of the class in Hygiene and Sanitation.



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derfully for the birds and the flowers will care for the creatures created in His image." It is in the country that man can tilt the soil, raise his own garden products, have his vineyards and orchards.

A vocation that requires one to live much in the open is the ideal for most people. We need the tonic effects of cool, fresh air and of the sunlight. This contact the year-round strengthens the body to resist disease. Exposure of the skin to sunlight and air each day is a therapeutic treatment, a great aid in developing soundness of body and mind.

AS there is a normal place to live, so there are normal things to eat and drink. The man who desires to get the most out of life will be abstemious. He will avoid alcoholic beverages, tobacco, tea, coffee, and narcotic drugs. These are all harmful for they break the natural defenses of the body and open the doors for disease.

Pure water is the ideal drink. Nothing is more effective in quenching thirst. Water cleanses and purifies the tissues and aids in removing the waste matter that results from body activity. The free use of water is one of the simple ways of keeping up body efficiency. Use plenty of water both internally and externally.

The blood is the life of the body, and blood is the result of the food we eat. Those who live in the country, and in their garden raise an abundance of fresh vegetables and fruits, have the elements of an ideal diet at their very door.

These foods, with nuts, grains, and milk, furnish all that the body needs to properly nourish it and keep it in good condition. Fresh fruits and vegetables yield a bountiful supply of vitamins as well as being the source of tissue builders and energy producers, such as proteins, fats, starches, and sugars.

It is a good practice to eat a full half of our food in the raw, fresh state. All the nuts and fruits and many of the vegetables are completely cooked by the sun. The cereals, many of the vegetables, and potatoes are more digestible after being cooked. Plain, simple food is conducive to health.

AN active life, a simple, well-prepared dietary, and freedom from worry, make a good health prescription. Disuse of brain, muscle, or organ lessens its efficiency and opens the way for disease. The possibilities of the brain are almost limitless. The faculties of the mind im-

prove by training and proper exercise. Sound sleep is one of nature's great health builders. He who can sleep six to eight hours, awaking refreshed, may consider himself a well man. The man who is nervous, irritable, excitable, impatient, restless, emotional, subject to worry, depressed, needs to take heed to his ways. He is traveling on the edge of a precipice. These are warnings of impending danger. They call for a change of living habits.

The simple life, obedience to the divine laws of health,—these are the best life insurance a man can have. In every respect, in dollars and cents, and in health and comfort, IT PAYS TO BE GOOD.

## Items of News

IT is a custom with many schools of the South to hold a short session in the late summer, then have a vacation through cotton picking, and follow that with a winter session. This is the practice with the Lawrenceburg community school operated in connection with the Lawrenceburg Sanitarium and Hospital. Mr. Albert Kephart, who has taught for the past two years at Chestnut Hill school, is teaching the summer session at Lawrenceburg.

TIME is approaching for the annual convention of Southern self-supporting workers. For over twenty years these gatherings have been held each autumn at Madison, bringing together school people, medical workers, city workers, rural workers, and their friends, for a study of plans of operation and for the inspiration that comes from a get-together meeting. The exact date has not yet been determined, but it will be announced a little later. Please watch for it, and begin planning to attend.

THIS week, Prof. C. W. Briles and Mrs. Briles of Oklahoma City, Oklahoma, paid Madison a short visit. Professor Briles, who is State Director of Vocational Education in Oklahoma, has been teaching this summer in George Peabody Colleg, Nashville. There he heard of the activities of Madison in agriculture and other industries. He is keenly awake on the project method of teaching, and interested in the opportunities offered at Madison. He gave some very helpful suggestions to our leaders.



# The Madison Survey

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## Counsel to Students

### Cooperation

IT is a common practice to look to the teachers of an institution to make a success of the school, but the Lord lays some responsibility on the students. Students expect the teachers to make something useful out of them, but the Lord expects students and teachers to cooperate for their mutual benefit.

Concerning the responsibility that rests on students, we read, "The student has a special work to do in the school itself. In the school-room and in the school home there are missionary fields awaiting his labor. . . God wants the youth to be helpful to one another. . . Let every student realize that he is in school to help his fellow-students to cooperate with God, to cooperate with the prayers that are arising in their behalf."

This outlines a work for student with student. But the responsibility does not cease there, for we are told, "Students, cooperate with your teachers. As you do this, you give them hope and courage, and at the same time you are helping yourselves to advance."

Students seldom think of the value of their cooperation to teachers and others in

responsible positions. From them may come hope and courage to the hearts of teachers. Heavy burdens become light when students show their spirit of cooperation and good will.

More than that, "Students should have their own seasons of prayer, when they offer fervent petitions in behalf of the principal and teachers of the school, that they may be given physical strength, mental clearness, moral

power, spiritual discernment, and be qualified by the grace of Christ to do the work with fidelity and fervent love."

This is a practice we want to encourage at Madison. Teachers need the prayers, the fervent petitions, of the student body, for the problems we have to deal with are many, and if students are praying personally for the teachers, it gives the students a sympathetic understanding that they otherwise miss. They become an inspiration to the teachers. They inspire hope and courage. And what a happy thought it is to students to know that the Lord looks upon them as a real help in the school.

Students should be Bible students. Every class should be a Bible class. That

### The Annual Convention

FOR twenty years teachers and medical workers from rural and city centers of the South have been gathering at Madison in convention. This year the date of the assembly is Thursday, October 17, to Sunday, the 20th. We urge each school and other center of activity to send representatives. And a cordial invitation is extended likewise to friends who are interested in a layman's movement and desire to study problems with these workers.



is, the Bible should be the foundation of every subject that is taught, and divine methods should be the law of the classroom. Every classroom should be a place of prayer.

#### Be Not as the Mule

**I**N every school are found two classes of students: the one that is open to conviction, easily guided into paths of right; and others who are stiff-necked, and require bit and bridle to keep them in the way.

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye." Can you think of any greater experience than to be guided in the path of duty by a look from the Master? The Lord desires to have such a close walk with His children that instruction given in the softest tones will meet with a response; that a look of the eye will serve to direct; that a gentle touch will turn us from the wrong to the right path.

That this is not always His experience is evident. Through the Psalmist, the Lord says, "Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle." Man has been given an intellect that he may understand the instruction of the Lord, and nothing is more pleasing to the Master than to find in us a quick response to His guidance. He tells us to pray that we be not like a horse or mule, animals that must be guided by physical force.

**W**E are living in the midst of dangers. As time goes on, these dangers increase. As never before, we need to keep the heart open to the instruction of the Spirit of God. He promises that wherever we go and whatever we do, it is our privilege to have a company of guardian angels. "The angel of the Lord encampeth round about them that fear him, and delivereth them." In order to get the benefit of angel protection, our minds should be sensitive to the voice of the Lord. Whether at work, or walking by the wayside, or driving a motor car, or riding on the train, we need constant protection, and it is our privilege to have this.

If sensitive to His voice, we will be ready to do what He wants us to do, and

ready to go where He wants us to go. Our hearts will rejoice every day. Gloom and depression will be banished. We will be a light and an inspiration to others. We will show by our daily life that it is good to know the Lord. We will be looking for an opportunity to work for Him. By faith, let us put away all gloom and despondency. Let good cheer and happiness come in. Let us find our place in the Lord's great plan, and trust Him to protect us in the line of duty.

#### Antagonistic Psychosis

**H**AVE you ever met people who always take the opposite side of a question? In dealing with sick, it is not an uncommon thing to find a patient who wants to do just the opposite from what he is asked to do. When the physician advises him to retire early, that patient says, "I don't want to go to bed early."

The physician advises a certain diet, and the patient says, "I don't want that food; I want something else." If a walk is advised, such a patient says, "I want to stay at home." Or, if advised to stay at home and rest, such a patient insists that he wants to walk.

This mental attitude is a type of disease known as antagonistic psychosis. It may be the beginning of insanity. It is sometimes found outside of a sanitarium. Back in my memory there is a picture of a brother who lived near our school. On him seemed to rest the burden of correcting all the errors of humanity.

If the minister wore a beard (for that was in the days when beards were popular), this brother thought he should be smooth shaven; or if a face happened to be smooth, he argued that he should wear a beard. He was advising the women of the congregation as to the hats and dresses they should or should not wear. His methods were not constructive, but antagonistic, annoying, irritating.

We sometimes have students, good fellows in many respects, but mentally so constructed that if asked to do one thing, they feel it their duty to do something else. If asked to do things in a certain way, according to the rules of the institution, they have what they consider conscientious scruples against doing that way. Something else is always better.



A well-nourished, normal mind is constructive in its tendencies. It is cooperative in attitude. The teachable spirit is the foundation for advancement. We need to steer clear of antagonistic psychosis.

## From the Agricultural Department

By A. J. Wheeler

THE farmer who looks back over his year of labor always finds that some crops have been more prosperous than others. As we at Madison view the results of our summer's work, we find the harvest of some crops much more bountiful than others.

The vineyard has yielded a crop most gratifying to us. It is a joy to see, a pleasure to tend, a satisfaction to harvest. We have five acres in bearing this season, and by the last of August have harvested four and a half tons of grapes and have still an acre to gather. Our best early grape is the Green Mountain. It is a small, sweet, white grape. The Niagara, a large white grape, comes a little later and is a favorite for table use. The main crop for canning is the Concord.

The vineyard has proved more satisfactory to us than the berries. Grapes are not so liable to injury from frost, are more easily harvested, and the fruit is less perishable. The vineyard is long-lived, and with proper use of green and barnyard manures, the soil may be improved from year to year.

So far, our experience with berries and apricots has not been very satisfactory. It is difficult to bring cherry trees to the age of bearing. Both cherries and apricots bloom so early that they are subject to injury by early frost.

OUR best garden crop this year is the cabbage. For several years we have not been successful with the fall crop, due to drouth and other reasons. With the installation of overhead irrigation, we have a splendid prospect for a heavy crop of cabbage and collards.

The garden department furnishes an interesting demonstration of the effects of turning under green manure in the river bottom land. Usually the river overflows this land each winter, leaving a deposit of silt. Some of us have thought this suffi-

cient to keep up the fertility to the extent that we could remove crops year after year without depleting the soil. But last year we broadcasted two acres of this land with mammoth yellow soybeans, and turned them under soon after frost. There was a splendid crop of beans and we debated the advisability of using them for hay, but decided to give them to the soil. Late this spring, roasting-ear corn was planted on this plot, and the rows extended two rods beyond where the beans had been turned under. This furnished opportunity for comparison. The one is slender and yellow; the other is sturdy and green, and from two to three feet higher than the other. The former has but few ears, while the latter has two or three on nearly every stalk.

We have three other successive plantings of roasting-ear corn growing in that same bottom field where no green manure was turned under. No doubt before the season is over we will be able to give some figures as to the difference in acre production between the improved and unimproved fields.

We have sowed one acre to alsike clover and red top on the bottom field as an experiment, and if flooding does not destroy these crops, we may use them to some extent in future land-building. Except for such crops as pumpkin and squash, much of the bottom land this year has been unprofitable. Next year we plan to sow most of this to Japan clover or soybeans, which are annuals and can be sowed after the flood season.

The garden department has two projects conducted by boys in the class of vocational agriculture. One is tomatoes; the other, okra and peppers. The boys are harvesting their crops now, and we hope at a later date to have them report the results of their projects.

## Practical Uses for the Soybean

FROM the pamphlet just coming from the press giving soybean recipes, we select this week the following instruction on salads. That readers are interested in soybean products is evident from the letters of inquiry received. Soybean cheese as used by the Madison Sanitarium is a popular dish, and the many uses of the



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soybean curd make it a valuable addition  
to the dietary.

**How to Make a Perfect Salad**

**T**O make lettuce deliciously crisp, wash  
the leaves under cold running water.  
Dry the leaves carefully. Put the lettuce  
in a cheese-cloth bag wrung out of cold  
water. Place near ice, or in a very cold  
section of refrigerator, for a short time be-  
fore serving. To vary your salad base,  
there are other attractive greens which  
may be used—endive, chickory, escarole,  
romaine, watercress, Chinese celery, cu-  
cumbers and fresh tomatoes.

When using ingredients that discolor  
quickly—such as pears, grated carrots,  
apples, or bananas—a little lemon juice  
sprinkled over them will keep them fresh-  
looking until eaten.

When ingredients are diced or chopped,  
use a sharp knife and then toss them  
lightly together, preferably with a wooden  
spoon and fork, to avoid any stirred-up  
look.

**Tomato, Pineapple, Cheese Salad**

- 4 tomatoes peeled and sliced
- Lettuce
- 1 cup pineapple, shredded
- ½ cup nut meats, broken
- ½ cup grated soy cheese

Place tomato slices on lettuce. Add  
chopped nuts to pineapple and pile this  
on the tomato. Sprinkle with grated cheese  
and serve with mayonnaise.

**Jellied Soy Salad**

- 1 tbsp. lemon juice
- 1 tbsp. chopped parsley
- 1 cup chopped celery
- ½ tsp. salt
- 1 tbsp. grated onion
- 2 cups grated soy cheese
- 1 tbsp. vegetable gelatin
- ¼ cup tomato juice
- 1 cup cooked salad dressing

Add lemon juice, parsley, celery, salt,

and onion to the soy cheese. Soak gelatin  
in cold water for five minutes, then cook  
until dissolved. Add to the cooked salad  
dressing and mix with the other ingre-  
dients. Pour into molds which have been  
dipped in cold water. Chill. Unmold, gar-  
nish with lettuce, and serve with sliced cu-  
cumbers and fresh tomatoes.

**Waldorf Cheese Salad**

- Two Delicious apples chopped
- An equal amount of chopped celery
- 1 cup grated soy cheese
- 1 sliced banana
- ¼ cup chopped pecans

Add mayonnaise, sugar, lemon juice to  
taste. Serve cold on lettuce.

**Raisin and Soy Cheese Salad**

Assemble equal parts of grated cheese,  
seeded raisins, chopped apple. Add a few  
chopped pecans and mayonnaise dressing.  
Marinate with mayonnaise and serve on  
crisp lettuce leaves.

**Almond and Soy Salad**

- ¾ grated soy curd
- ¼ ground blanched almonds
- Salt
- Mayonnaise
- Lemon juice

Mix ingredients. Shape into small balls  
and place an almond on top of each one.  
Serve on a lettuce leaf.

**Sliced Fruit and Cheese Salad**

Slice equal parts of orange and pine-  
apple together; add ⅓ seeded raisins and  
⅓ cheese. Serve on crisp lettuce leaves  
with a spoonful of mayonnaise dressing  
and coconut sprinkled over top.

**Tomato and Soy Salad**

- Ripe tomato
- Soy curd
- Salt
- Ripe olives
- Mayonnaise
- Grated onion

Make a soy dressing by softening the  
soy curd with mayonnaise. Then add  
chopped ripe olives and salt and grated  
onion. Peel and cut tomato and put into  
soy dressing, sprinkle with a little pa-  
prika.

Serve this on a peeled half of tomato  
garnished with lettuce.

**Pineapple and Cheese Salad**

Dice equal parts pineapple and celery;  
add ⅓ grated cheese and a few chopped  
pecans. Mix with mayonnaise. Serve cold  
on crisp lettuce leaves.



# The Madison Survey

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## The Annual Convention of Southern Workers

IT was a comparatively small group that held the first convention of Southern self-supporting mission workers in the spring of 1909, over twenty years ago this fall. The Madison School was in its infancy. Only a limited number of recruits from the school had ventured out into rural districts of the South with plans for community work. The medical phase of this work was just beginning. Of physicians there were only one or two who were pioneering the way. Of nurses there was a small number who were threading

their way over the hills and out among the poor of the mountain regions.

But the inspiration was there. A movement by laymen had been given birth. The doors of the Madison School were open to those who wanted to train for this sort of work. A beginning had been made in out districts, and the first gathering of these workers was indeed an inspiring meeting.

That was a meeting long to be remembered for another reason. It was attended by a number of men and women whose lives testified to their living faith and who had seen service of a similar nature in other parts of the world. Elder and Mrs. S. N. Haskell acted as father and mother

to the Madison School in those days. They attended that meeting. Eld. George I. Butler, then president of the Southern Union Conference, who sheltered the school in its first years and who stood by it to the day of his death, was present.

Two members of that memorable trip up the Cumberland river in the year 1904 that resulted in the selection of the farm near Nashville, on which developed the Madison School, Sister E. G. White and Eld. W. C. White, were at that first convention. And it was then that Sister White, deeply

### THE CONVENTION DATE

THE first meeting of the coming annual convention of Southern self-supporting workers is scheduled for Thursday evening, October 17. The program will continue through the following Sunday. The Madison School will entertain delegates and friends. Please write early for accommodations. A cordial invitation is extended to those who are interested in medical missionary activities, rural school work in its broadest meaning, health-food and other lines of work for laymen.

moved by the gathering of men and women who were pioneering a work for laymen in the great Southland, gave instruction that has been an inspiration to these workers ever since.

Gotzian Hall, gift of Sister Josephine Gotzian, and the first classroom building to be erected, had just been completed. From the platform of that building Sister White spoke "Words of Encouragement to Self-Supporting Workers," the contents of a leaflet that has had wide circulation and whose message is ever fresh, and which is still timely. From that address we take a few paragraphs.



## Words of Encouragement

I AM very glad to have the opportunity of speaking to as many as I see before me at this time, in a field where a large work is yet to be done. In all these unworked fields, special efforts are to be made. In laboring for the unwarned, we are to seek to 'compel them to come in.' Why?—Because souls are at stake. There is a message to be given to these souls, and those in the highways and in the hedges must hear the Word of life. . .

"Nearly five years ago when we were searching for a site on which to locate a training school near Nashville, we visited this plantation that was afterwards secured; and I remember that when we first saw the place, we planned to go over in carriages, some in one direction, and some in another, and we looked to God to impress our minds as to whether this were the place He wished us to choose for a training center. For a time, the prospect looked forbidding; nevertheless, the plantation was secured and the work was begun.

"The Lord would have the influence of this school widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth to those that are in darkness. This is the very work that Christ did. . .

"As you engage in school work in these needy communities, do not let any man come in to discourage you by saying, 'Why do you spend your time in this way? Why not do a larger and more important work in a broader field? . . .

"Let every one of us stand in our lot and in our place. And if there are those whom the Lord moves upon to give themselves to the neglected portions of the vineyard, let no man seek to turn them away from their appointed work. . .

"We are glad, very glad, for the evidences of prosperity attending the work here at Madison. To everyone assembled at this institute, I would say: Search the Scriptures. If you do not fully realize the times in which we live, and the nearness of the end, seek to gain a fuller realization of these things by searching the Scriptures. There is a work to be done in every place. We must seek to catch the very spirit of the message. . .

"I am glad that our people are established here at Madison. I am glad to meet these workers here, who are offering themselves to go to different places. God's work is to advance steadily; His truth is to triumph.

"To every believer we would say: 'Let no one stand in the way.' Say not, 'We cannot afford to work in a sparsely settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes.' And let none say, 'We cannot afford to sustain you in an effort to work in those out-of-the-way places.' What! Cannot 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."

## Growth Calls for Added Help

THESE and many other things were said to give spirit and inspiration to those who were entering a new field of activity and a new method of work. It was in such language that that brave woman, who had done a similar work in this country and in Australia, gave instruction and encouragement to those early volunteers for self-supporting work in the Southland.

And the movement, started back there over a quarter of a century ago, has steadily increased. The number of centers has multiplied. The influence of the work has broadened. The scope of activities has increased many fold. Things are being done today by those in this movement that were never dreamed of in those early days. It is a joy to be connected with this work. The possibilities for consecrated laymen were never greater than they are today. Men of talent are needed, the very best talent that God has given. Men of means are needed. God has brought both money and talent into this work, but the end is not yet.

A quarter-century of progress proves the vision of the one who said there were great things to be accomplished in this field. Very decided advancement has been made in medical activities. The health-food work has grown beyond expectation as cafeterias have been established in a number of Southern cities. But considering the necessities of the situation, the call for just such centers of influence, only a very small beginning has been made.

All these things call for workers of a superior quality, men and women of sterling Christian character; men and women who have faith to carry an enterprise that affords a point of contact with the public, carry it with their own means or largely on a self-supporting basis as their contribution to the progress of the message due the world from us.

The convention is a time for study of problems such as these. It affords opportunity for interchange of plans, for inspirational meetings. It is a time of encouragement to those who have been in this work for a period of years, and these meetings have always served as a means on the part of interested friends to learn



the needs of the field and methods of labor that have proved effective.

#### You Are Invited

A MOST cordial invitation is extended to all who are interested. Convention is a home-coming for the workers. It is an inspiration to the student body at Madison, for many of these young people look forward to such work as is being done in the schools, sanitariums, and cafeterias now in operation. It should be a recruiting time for centers that need help.

This year, as in times past, Madison entertains the delegates and friends. Each unit is asked to select delegates and notify Madison as to who is coming. Others who plan to attend the meetings are asked to write in advance. Those who are looking for a chance to increase their activities may find what they are looking for at this convention. This field is now in need of teachers, stenographers, cooks and dietitians, agricultural men for rural units, nurses.

"We each have a work to do for God, whatever may be our occupation. . . . To every man—and to every woman—He has given his work. We may cooperate with Christ, by showing to others what it means to seek for eternal life as for hidden treasure. God has called upon us to do this kind of work—to look after the poor, the needy, the suffering; to be awake to the necessities of those in need of spiritual refreshment; to be ever ready to open the Scriptures to hungry souls. . . ."

"Let us thank God for the privilege of being His light-bearers. This beautiful farm at Madison is a means of support; and it is not to hinder us from doing the very work that God has appointed us to do. And as you try to extend the influence of this school into the needy places beyond, you are doing the very work that God wants you to do."

—*Words of Encouragement to Self-Supporting Workers*

Plan to attend the convention. It may be the opening of new avenues for you.

#### With the Machine Shop Workers

THE opening of the fall quarter brings to Madison a number of mature men and women who are in line for enterprises of a self-supporting nature. These are distributed to the various industrial departments of the institution, working part time while in training for greater efficiency in Christian service.

Among recent arrivals are Brother J. E. Robinson and his wife, of Union Springs, New York, who desire further training in giving treatments. Brother Robinson is an expert tool-

maker, an Englishman by birth, who has joined the force in the machine shop which is headed by Mr. J. G. Rimmer. Mr. Robinson has exceptional ability in metal work, is a man who can command a high salary, and his services are a valuable asset to the shop.

He is going over all the milling machinery cutters, is sharpening all the drills, putting the chisels in good condition, sharpening the shop dies, and putting all the metal cutting tools in good order. The shop is crowded with work, and the coming of Brother Robinson has given real relief.

The machine shop has a good equipment, which includes a 15-inch South Bend engine lathe with all attachments, including a taper-cutting mechanism, electric grinders, a heavy Bullard boring mill, a 6-foot planing machine, a milling machine, and a 6-foot radial drill upon which cylinders may be bored and ground with utmost exactitude. One of Mr. Robinson's first works was the making of a machine for testing out four-wheel brakes.

Another recent arrival who has been assigned to work in the shop is Melvin Lohman, of Hastings, Nebraska, a skilled automobile mechanic who has had experience with a large variety of cars. We are especially glad to have him because of his experience with the new Model A Ford, as we are getting a number of these on the place. Mr. Lohman has been using the new brake pedal adjusting tool made by Mr. Robinson in adjusting the four-wheel brakes of a six cylinder Hupmobile.

In the machine shop, as in other industrial departments of the institution, a large part of the work is done by students in training. The shop is a classroom, but it is a place where men of skill can put to use their previous knowledge, thereby earning their expenses while in school, and also strengthening the work as assistants to the department head. Among the present working force we find Marvin Meeker, a former student who returned for pre-medical work, who has a general knowledge of auto repair work and brings to the shop a blessing in the form of a cheerful disposition.

Joe Timura is also working there. He is the younger of two brothers who came to Madison a year ago. He was born in the States, but his older brother, John Timura, was born in Czecho-Slovakia. Joe, who is slight of build, is specializing on finishing work. He is making things shine by the use of paint.

Another member of the mechanical department is Merlin Nestor, of Marysville, Kansas, who returned after a year's absence to complete the pre-medical course. He is a young man of unusual strength, a stalwart fellow with high standards, who is in charge of the trucking from the city.

Plans are now being discussed for enlarging the machine shop, doubling its capacity because of the pressure of work and the desire to make it a strong feature in the practical education of young men. It is one expression of Madison's efforts to make possible self-support by students during the period of their training.



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### Items of News

**TUESDAY**, Mr. and Mrs. J. J. Daugherty of Nashville, former patients at the Sanitarium, and their friend, Dr. Micke, eye specialist of Memphis, spent a few hours as guests of Dr. Sutherland. As this was Dr. Micke's first visit to the institution, he expressed keen interest in the operations of the place. A meal served at lunch hour and consisting of succulent vegetables and meat substitutes in place of many carbohydrates and fats, seemed to please Dr. Micke very much as he recognizes the value of a simple, non-toxic diet.

**ON** Wednesday Dr. H. A. Webb, director of the Department of Chemistry at George Peabody College for Teachers, brought his class in physiological chemistry out to visit the institution. After going over the grounds and spending some time in the different departments of the Sanitarium, such as the X-ray, physiotherapy, laboratories, and surgery, the company gathered in the parlor for a study of the underlying principles of a non-flesh diet as presented by Dr. Sutherland. A vegetarian lunch was served, the soybean, in some of its new forms as a substitute for meat, appearing on the menu. This was pleasing to Dr. Webb, as Miss Frances Dittes, the sanitarium dietitian, worked out her thesis on the soybean under his direction. Dr. Webb is editor of *Current Science Magazine*, which is much used in high schools. He has promised to lecture to the student body of Madison at some convenient time.

**ON** Sabbath Dr. B. E. Nicola, member of the Sanitarium staff, gave an interesting study of creation week, illustrating the close harmony between the Scripture story and familiar facts of science. As the first day, the day of light, and the second day, the day of air, and the third day, the day of vegetation, each has its assigned place in the week, an immovable place, so the seventh day, the Sabbath, has its assigned place in creation week. So long as heaven and earth continue, and the stars hold their place in the sky, and the earth brings forth its wealth of verdure, so long do they proclaim the place of the Sabbath and its sanctity among the days of the week.

**A** PARAGRAPH from a private letter written by Mrs. Arthur Jasperson, member of the faculty of the Asheville Agricultural School and Mountain Sanitarium, Fletcher, North

Carolina, near Asheville, says, "Our sanitarium is full. We are having a harvest over here this summer that about kills us to take care of. We have never had anything like it. We all hustle from early till late."

**A** BASKET of grapes from the Madison School vineyard, sent to President and Mrs. Bruce Payne, of Peabody College, brought the following pleasing acknowledgment from Mrs. Payne: "My whole family, including one eight years old and one two, says these grapes are the best ones we have ever got near Nashville. I wish you would teach Knapp Farm how to raise them, though I can't complain of the farm as long as they furnish me as delicious peaches as they have this year. Your Niagara grapes are almost as good as my own native Scuppernongs and quite as good as the wonderful Niagaras we got at Put-in Bay one summer."

**THURSDAY**, Mrs. Warwick Scott, sister of the Misses Dittes, who has been visiting at Madison, left for her home in Phoenix, Arizona.

**M**EMBERS of the family who have been away for more or less time are returning for the opening of the fall work. Mr. and Mrs. W. F. Roche and their nephew, Alfred Roche, spent three weeks with friends in Nebraska and Colorado. Miss Mabel Robinson, matron of the Sanitarium, Miss Gladys Robinson, matron of the Nashville Treatment Rooms, and Miss Gladys Robinson, for several years a student, spent the summer with their parents in Oregon. They were accompanied on the motor trip by Dale Putnam, who this year becomes a member of the pre-medical class, and they brought back with them a younger sister, Miss Mildred Robinson, who is in line for college work.

**T**HIS week sees Mr. and Mrs. J. H. Miller again in their places at Madison after a few weeks with relatives and friends in Missouri and Kansas. Their daughter, Miss Bonnie Miller, member of the 1929 nurses' class, accompanied them, and returns for work in the Pewee Valley Sanitarium near Louisville.

**A** WELCOME is extended to Miss Irma Roche, former student who specializes in food work, who has been with her parents in California for the past year. She resumes her place in the student body at Madison.

**T**HIS week Miss Hazel King, accompanied by her parents, Mr. and Mrs. R. B. King, and her sister, Audrey King, motored to Asheville, North Carolina. Miss King is a member of the Normal class of 1929. She will teach in the rural school at Fletcher this year.

**A** FEW days ago Prof. W. E. Straw, who has charge of the college Bible and history classes, came in from Denver, Colorado, where he has been doing post-graduate work in the State University. Professor Straw and family moved South from Berrien Springs, Michigan last June.



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## Physical and Spiritual Health

WRITING to the early church, John says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

A casual glance may not reveal the fundamental meaning of these words, but on consideration we find two thoughts introduced. John refers, not only to his special care for the spiritual welfare of the believers, but his concern for their physical health. John spent much time with the Master. He lived close to Him during His earthly ministry, and imbibed, possibly, more of His tender thoughts for the disciples than others. He voices the Master's concern for the temporal welfare of His people.

And so there has been given us a great message of health. Although this has been strongly emphasized among us for years, many of us are still indifferent to the magnitude of that message. Aside from the medical school which trains physicians, I know of no school among us that is doing more along health lines than Madison. This is reflected in the operation of a sanitarium and in our cafeteria and health-food work, as well as in the combined

mental and physical training given the student body.

APPARENTLY, John recognized the close connection between physical and spiritual health. It is difficult, for instance, to have keen spiritual discernment with a mind clouded by auto-intoxication. There is the closest relationship between the two forms of health. And so there is for us all, not alone for physicians and nurses, but for us all, a fundamental work of health to be done for the world.

The thought is found elsewhere in the Scriptures. To the Galatians, Paul wrote, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is as true in the physical world as in the spiritual realm. If we sow for physical health, we reap health. God's promises are all on condition. Their fulfilment depends upon obedience.

PAUL wrote the Corinthians, "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

### DO YOU PLAN TO ATTEND CONVENTION

WE would keep before friends the date of the coming annual convention of Southern workers. The meeting place is Madison; the date, October 17--20. From every rural school, sanitarium, cafeteria, we hope to see delegates. Friends also are invited. Kindly notify Madison in advance, that adequate provision may be made for entertainment.

Prof. Perry A. Webber, in a Sabbath study.



The body is a temple, and no man has a right to defile this temple. Disobedience, even in ignorance, brings punishment. I want to read a few statements that bear heavily on this subject of physical health and the relation it bears to our progress in spiritual things.

"God is the owner of the whole man. Soul, body, and spirit are His." God gave His only begotten Son for the body as well as for the soul, and our entire life belongs to God, to be consecrated to His service."—*Healthful Living*, page 9.

Our religion, therefore, takes into account every act, every thought. The entire body belongs to God, and the way it is treated has to do with our eternal salvation. The sacrifice on Calvary was for the redemption of the body as well as the salvation of the soul. The importance of keeping this thought ever before us is given in these words:

"From the first dawn of reason, the human mind should become intelligent in regard to the physical structure of the body. Here, Jehovah has given a specimen of Himself; for man is made in the image of God."—*Idem*.

"Man is very dear to God, because he was formed in His own image. This fact should impress us with the importance of teaching by precept and example the sin of defiling, by the indulgence of appetite or by any sinful practice, the body which is designed to represent God to the world."—*Idem*.

VERY often men give more thought and attention to the care of a lifeless machine than they bestow upon their own body or the bodies of their children. In our schools, the curriculum is often rich in scientific subjects dealing with other forms of life, but lamentably weak in the study of the human body and the laws of health.

One great trouble with us in the mission field is our ignorance of the laws of health. Ministers need a working knowledge of physiology. Teachers should be saturated with a working knowledge of the human body, living examples of obedience to the laws governing the body and the mind. Speaking of the work our people should do for the world, Sister White wrote, "I consider there is nothing that can give character to the work like a proper taking up of the work of hygienic treatments for the sick."

Millions of dollars are paid out every year because of sickness, and a very large part of it is avoidable by attention to the simple laws of health and hygiene. Men are giving their lives to the study of preventive medicine, and it is our privilege to help in the great movement to conserve health. As religious aggression subverts liberty, we should become more and more keen in the teaching of these principles of health. In our efforts to prevent disease, as well as in healing the sick, we find fields of usefulness everywhere.

Instead of devoting our entire time to picking up the derelicts, wrecks of humanity on the ocean of life, let us be like a lighthouse, sending forth beams of light to save life, to prevent shipwreck. We should be noted as teachers of health.

There is a reason for locating our schools on the land. Students need to understand the fundamental principles of health, of proper food, of exercise, of the importance of raising their food supplies. The world is studying these things. It is surprising how far behind we are in some things in which we should be leaders.

As we plan for a bigger Madison, the teaching of health principles should take a very prominent place. We must strengthen and broaden our work, remembering that God gave His Son for the salvation of the bodies of men as well as for their souls. This makes of our health work a sacred calling.

## Colporteurs From Madison

THREE years ago I came to Madison knowing nothing of the South, its needs, its possibilities, or of the work that is being done in this field. I came to Madison, because I have always been interested in self-supporting work, and because Madison offered me an opportunity largely to work my way.

I spent a very profitable year and a half at the Madison School, and during that time the great needs of the South were ever before me. Yet I failed to grasp the tremendous need until I entered the colporteur work in the spring of 1928. At that time I became personally acquainted with it by mingling with the people. Then



it was that the things I had heard as a student became a reality. I saw sickness on every hand and the greatest ignorance of the rules of health and right living. I have seen scores of children under twelve years of age who habitually use tobacco. I have seen even babies, hardly old enough to talk, smoking cigarettes.

My heart longs to see more of our people who have this blessed truth coming to this needy territory to live the truth before the people, and to teach them right principles of living. I find that when we minister to the physical needs of people, they are more willing to study the rest of our message and to accept it in its fullness. I find that in the majority of cases people are willing and anxious to learn, but how can they learn without a teacher? I find them anxious for our literature. In fact, there is a surprising interest in religion among these people.

In the last few years, more and more of the Madison students have entered the colporteur work in this and other conferences. Last year, two Madison students led this conference in sales, in about six months delivering nearly \$3,000 worth of books. Madison furnished five colporteurs to this conference alone last year. This year they have furnished six, and that does not say anything of the many who have entered the colporteur ministry in other conferences.

Again, this year, Madison students are holding the record for the conference. In the month of July, one of them sold over \$800 worth of books. We feel that this speaks louder than words as to Madison's position in regard to the regular organized work.

Let our people awake to the times in which we are living. Because one is not able to preach, or to teach, is no excuse for idleness. Find some place, and fill it.

R. E. BASCOM,  
Field Missionary Secretary,  
Tennessee River Conference.

## The Beginning of a New Term of School

ALL over the land students are flocking into school. Madison has received new recruits from many sections of the

country. We cannot speak of this season as the opening of school in the same sense as some institutions speak of it, for Madison is in session all the year round. But with the coming of September, a new year began.

It is an interesting class of students that meet us this year. There are representatives from thirty-eight states, with a sprinkling from a number of distant lands. Mexico, the Philippines, Japan, China, and Canada. There is held ever before these young people the call of the field for consecrated workers, and none are knowingly accepted as students who do not look forward to lives of missionary service.

Each year sees an increase in the number seeking pre-medical training. This is pleasing, as the South has abundant openings for a large number of Christian physicians. The number of rural sanitariums and city health centers should increase, and it is well for young men and women looking forward to medical missionary work, to have a personal knowledge of the South, which they imbibe by a two-years' residence at Madison.

A number of the newcomers desire to train for teaching. This is encouraging. There was a time a number of years ago when a movement swept our churches, gathering out the teachers and those having teaching ability, for our own schools. Some of the strong teachers now occupying leading positions in different institutions began their career as church school teachers or in mission schools. There should be among us a strong movement to work for the youth of the church. The number of schools should multiply from year to year. Teachers should be as loyal to the message they profess as is any minister to his teachings and profession.

A larger number of classes in food work are filling this year more than ever before. The training of dietitians is becoming popular at Madison. These students have their practical training and project work in the various food departments of the institution, including the cafeteria in Nashville.

"God is displeased with those who are too careless or too indolent to become efficient, well-informed workers."



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### A Note From a Former Patient

A BUSINESS man spends some time at the Madison Sanitarium, learns better how to care for his health, and recovers from a depression of spirit that had taken him out of his work. A letter received recently is illustrative of many that come to the Sanitarium staff, showing some results of their ministry to the physical and spiritual well-being of those who are suffering. This man writes:

"I know it will interest you to hear that I am in the best of health and spirits, and making good on the road. I am cheerful and optimistic about the future. I am endeavoring to take people as they are and not as I would have them be. I fully realize that the good God above us has blessed me and is giving me a great deal to be thankful for. I sing His praises every day and realize that there is more in life than money.

"Please extend my kindest regards to your entire staff who taught me so well how to live. While I do not maintain a strictly vegetarian diet, yet I make vegetables the predominating food, and eat sparingly of meats and fried foods. I am thankful for the interest that was taken in my welfare."

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### Items of News

THE last of August, Mr. and Mrs. M. D. Nesler, of Harrisburg, Illinois, were guests of Mr. and Mrs. S. B. Goodge, members of the Madison family who have recently come South from Evansville, Indiana. Mrs. Nesler is a sister to Mrs. Goodge.

AFTER an enjoyable motor trip in the East, Mr. H. E. Standish and family and Mr. George McClure are again with us, Mr. McClure to resume his work as head of the Printing Department, and Mr. Standish as leader in the Construction

Department. This company went into several of the New England states, visiting friends and relatives in the former home of Mr. and Mrs. Standish.

IT was a pleasure to have a short visit with Dr. W. C. Dalbey, who, with his family, is in the States for a time, and who stopped at Madison on his tour of the South before returning to his post in Shanghai, China. Dr. Dalbey gave the students an interesting talk on his work at a morning chapel hour.

LAST week Prof. P. A. Webber, member of the Madison faculty who is taking special work at the Michigan State University, and Mrs. Webber and their two sons, motored South to spend a few days at Madison. Professor Webber spoke to the family several times. Saturday evening he and the students from China, and Japan gave the family an entertaining hour, the students from the Orient appearing in native costume.

THE middle of August, Mr. George N. Fuller and family moved from Madison to Southern Junior College, at Ooltewah, Tennessee, where Mr. Fuller answered a call as accountant, taking the place made vacant by the transfer of Mr. Carl Rottmiller to the Orlando Sanitarium. Mr. Fuller has been a member of the Madison faculty and a valued man in the Business Department for the past two years, and he is missed from our midst.

ONE of the earliest rural schools established in the South after Madison began its work a quarter of a century ago, was the Fountain Head Industrial School, located on the Highland Rim, about thirty-five miles north of Madison, by B. N. Mulford and company. For twenty years or more, this school has been ministering to a community, with an ever widening influence. With the opening of the fall session, Mrs. J. R. Baker and Miss Colinot joined the teaching force at Fountain Head. Last year Mrs. Baker was assistant in the demonstration school at Madison, and Miss Colinot was a student in this institution.

"God requires the training of all the mental faculties."



# The Madison Survey

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## Sabbath Evening Lessons

### How to Obtain Peace

THE Apostle Paul, writing the Romans of the experiences of David and Abraham and their stretch of faith in the face of many difficulties, expressed his conclusions in the following words:

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Paul found a solution to the problem that had confronted him all his life. Peace is a state of mind that all men want. It is a sense of satisfaction that the human mind longs for. Some men seek peace by piling up money. They have stocks and bonds and property, but in the ownership of wealth they seek in vain for peace. The Scriptures tell us that silver will not bring peace. Peace does not come by that route. The man who has thousands looks enviously at the man with millions, and "wants to be a millionaire; if a man has a million, he is still unsatisfied and makes every effort to multiply his million.

SOME try in other ways to obtain peace, but the world cannot offer peace. But there is a way to get peace. The prophet Isaiah, describing the Savior, says, "Unto us a child is born, unto us a son is given: and the government shall be upon his

shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, THE PRINCE OF PEACE."

Here is the solution of the problem.

The man who wants peace should seek the Prince of Peace. He should go to the One who dispenses peace. You cannot get that precious gift of peace in any other way. Isaiah knew the secret of peace. for he wrote, "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no

peace, saith my God, to the wicked."

Peace cannot be obtained through the world. Jesus is the only source of peace. "In the world," says Jesus, "ye shall have tribulation: but be of good cheer: I have overcome the world." "Peace I leave with you, my peace. I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

The mind of a sinner cannot have peace. A guilty conscience gives anything but peace. But the man who has accepted the Savior by faith, has the Master's peace of mind, the peace that passeth understanding.

### THURSDAY EVENING, OCTOBER 17

is the date for the first session of the Annual Convention of Southern Self-Supporting Workers. Schools and other centers planning to send delegates, should have them here for that opening meeting. Friends also are urged to come for that session. And will all write, please, before they come, to The Secretary, Madison School and Sanitarium, Madison, Tennessee.

From a study by Prof. W. E. Straw.



### Justification by Faith Brings Peace

**A** GAIN, Paul tells us that peace comes as the result of justification, and the method of receiving peace is through faith. Anyone who decides to be a Christian will be confronted with the difficulty of overcoming his sins. The weaknesses of the flesh are all too evident for his peace of mind unless he finds and accepts the Master's philosophy for getting rid of sin and attaining the peace which Christ promises to all who accept Him.

We must fall back on the statement of John, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." If we confess the wrong, God is faithful to forgive. He will never fail us. The stars will fall rather than have that promise fail. Christ promises to make adjustment for our sins. The way to obtain that adjustment is to ask God in the name of Christ. Then the transfer is made. Our sins are accepted by Christ, and there is imputed to us the righteousness of the Savior.

**T**HE Savior offers to adjust every sin, but many of us carry our load of guilt until we become discouraged, when all we need to do is to ask for the adjustment by Jesus. He stands willing to make the transfer at any moment we ask. When Jesus steps in to take my place, then I stand free from all sin in the sight of the Father. My record is clear. A clean page is pasted over my blotted record.

Day by day it is our privilege to accept this record of the Master, and go in peace. Paul wrote the Hebrew brethren that "Jesus was made a surety of a better testament." Jesus came to this earth; He lived our life, and returned to heaven as our surety, our security. The Christian has Jesus as his security. It is our privilege to draw on this Security to the utmost. There is no limit to the amount of security that He will go for us. Jesus has promised to stand back of us for any amount. He says, "Ask, and ye shall receive." "The Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed."

This is a wonderful promise as given by Isaiah. When I know that the Lord God

is back of me, is my security, my surety, I can stand against any obstacle; I can be strong to meet any difficulty. I can set my face like a flint to accomplish my task. I will go straight forward. I will do what He has asked me to do. I know that I shall not be ashamed. What a sense of peace this will assure!

### From Sand Mountain

**S**EVERAL years ago there joined the Madison family a man who had been living and working among the people of the mountains and who had become interested in the training work of the Madison school. This is Brother C. C. H. Cowen. Last spring, Brother Cowen went to Sand Mountain, a community center in the northern part of Alabama, whose post-office address is Long Island, Alabama, although the Georgia state line passes within a short distance of the school and sanitarium.

On this plateau, which rises above the valley of the Tennessee river, and which is almost directly across from Lookout Mountain, there is a school, a sanitarium, and other community work. Other familiar names in the work on the mountain are Dr. and Mrs. R. E. Ownbey, R. G. Peterson and wife, and Mr. and Mrs. H. W. Harbolt. In his characteristic way, Brother Cowen makes the following report to SURVEY readers:

Following busy pioneering work on Sand Mountain, I wish to report briefly the progress, physical, mental, and spiritual. Sunshine and souls are our principal factors in work and success.

"In agriculture, that A, B, C of community work, the advance is very evident. We have plenty to eat, and extras for the market bring the highest prices, and are especially sought in the cities, even at Chattanooga, which is twenty-five miles distant.

"The medical work, that 'right arm,' is above par. Patients at the little sanitarium are improving in health, and native families are benefited by the health teachings and the care they receive.

"In education for the children, the school is standard, and is creating a good interest far and near. Important spiritual results are numerous. Our church membership doubled this summer. Roads are being built and the distant places are becoming more accessible. There are many opportunities for a most interesting work by young people and by those who are older.



We cannot give details here, but will be glad if you will write for information."

## Sending Son to School

MANY are the letters received from parents as their young people are started on the way to the school. A father and mother who were members of the Madison school family in its infancy, and who have watched for the time when their growing children would be ready for entrance to the school that gave them their vision of life for the Master, have now a son and daughter at Madison.

Mothers and teachers will feel the heart throbs that accompany a letter under these circumstances. It is a sacred trust that is committed to teachers by these parents. The following words are typical of conditions in other homes. This mother writes:

"Son is young, and we hesitate about sending him away from home. But as he has been out of school over a year, and there are no opportunities for school here, we thought best to send him to Madison.

"It is a real sacrifice to spare this son, for he is our only boy, and he has been our main dependence. You have our oldest daughter, so our family is now half gone. We are trusting the Lord to work out all things for the best. We are so thankful for a school like Madison, a school of opportunity for poor people.

"I do not believe our son will give you any trouble, especially if he can be with sober-minded young folks. He has been used to plenty of hard work, and that will be in his favor. Our wish is for the continued success of Madison."

## A Family Gathering

A COMPANY of over two hundred gathered in Assembly Hall on Saturday evening for the first faculty reception of the season. Following the hand-shake, there was a short program and a little period for visiting, and it was evident that everybody found a welcome and that everybody felt at home.

In the welcome given by a faculty representative, attention was called to the splendid group of young folks that has been entrusted to the teachers this year for their guidance and direction. The Lord speaks of these groups of young folks who come trooping into school as "a beautiful flock." There are with us men

and women from forty different states and from various distant lands. They come from the hills and the plains, from the East and the West, the North and the South.

The fact that Madison is a school of industries, and because every student is asked to put himself on record as applying for training as a missionary, the young folks here are exceptionally serious-minded and purposeful. They have settled some vital questions in life before coming, and they have come here with minds set on attaining a definite purpose. Together, students and teachers hope to work out these purposes for usefulness in life.

A group of students are here from the Orient,—young men and women sent to this country for a definite attainment that will help them in their work at home. You find them in training as nurses, or interested in agriculture, or the food work, or preparing here for a medical course.

There are in our family older men and women who come here with special ability along lines of usefulness, yet seeking further training for public work. These fit into the departments and help bear the burdens here while getting further training. All are wonderfully welcome.

MADISON has a program that usually appeals strongly to incoming students because of its diversity. It touches many sides of life. The extensive acres under cultivation make it possible to a large degree to feed the family from home-grown products.

Just now the orchards are yielding an abundance of delicious fruit. Garden vegetables come fresh every day. The shops are busy; the food factory and bakery contribute to the home table and to the city market. The sanitarium affords work for those in training, and the fact that the medical staff of that institution is at the command of students, affords them ample care in case of sickness.

God has wonderfully blessed the efforts of the institution to provide educational facilities for students at the minimum outlay of cash. Thousands of dollars have been invested in equipment to make it possible for young men and women to earn



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their school expenses. Madison is a school of close cooperation between students and the faculty, and the incoming students, as well as those who have been here for some time, are given the glad hand of welcome.

THE response was given by Willis Baughman, chairman of the Student Council, who spoke of the three years he has spent at Madison as the most profitable period of his life. He is in the X-ray department of the sanitarium, is earning his school expenses while taking the pre-medical course, and appreciates his opportunities.

Mr. Baughman told of going away for a little vacation, and finding his greatest pleasure on getting back to his work and his associations here. He bespeaks for the new students a happy and profitable stay in the institution.

Mrs. Goodge and Mrs. Belle Hall sang that beautiful song, "My Faith Looks Up to Thee," as interpreted by Franz Lachner, and Mrs. Goodge pleased the company with her rendering of the song, "Be the Best of Whatever You Are."

"If you can't be a pine on the top of the hill,

Be a scrub in the valley, but be  
The best little scrub by the side of the rill;  
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of the  
grass,

And some highway happier make;

If you can't be a muskie, then just be a  
bass,

But the liveliest bass in the lake!

We can't all be captains, we've got to be  
crew,

There's something for all of us here;  
There's big work to do, and there's lesser  
to do,

And the task we must do is the near.

If you can't be a highway, then just be a  
trail,

If you can't be a sun, be a star;  
It isn't by size that you win or you fail,  
Be the best of whatever you are."

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**Items of News**

IT is pleasing to hear a student, in response to the instruction given at a Sabbath evening vesper service, say, "In every class, and everywhere I go, I am learning some spiritual lesson. I am so glad to be here."

ON the fourteenth, Miss Grace Yancey, member of the Nurses' Class of 1929, left for her home in Atlanta. After a brief visit with relatives, she plans to be associated with others in medical missionary work in Florida.

AMONG interested visitors of recent times was Bro. Ben Webber, of Berrien Springs, Michigan, who accompanied his son, Prof. P. A. Webber, and family on their motor trip to Madison. Every feature of the school and its activities made an appeal to Brother Webber, who was heard to say that he would not have missed the visit for a thousand dollars.

A VERY effective decoration of the rostrum in Assembly Hall was produced recently by the use of native greens from the woods, dahlias in pastel shades and wild ageratum. Mrs. Bertram never fails to present a pleasing array of flowers for the week-end meetings. Mrs. Lela Morgan is equally fortunate in her ability to keep the halls in Administration Building artistically furnished with flowers according to the season. She takes great pleasure in her own gardens from which at present she is producing magnificent dahlias. The flower plot near the sanitarium, which is the special care of Richard Walker, has afforded a wealth of color combinations this season.

"To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible,—this is true ministry. By such effort you may win hearts, and open a door of access to perishing souls."



# The Madison Survey

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## Shall Students Have Work

TWO ideas prevail among our school men in regard to the industrial program that should be pursued. Some reason that students should devote the major portion of their time to intellectual work, and that if the school gives them a few hours work a week, it has fulfilled its mission.

Other educators take a strong position in favor of a more evenly divided program of intellectual and industrial training. Which course shall we follow? With present conditions in the world, with the financial struggle that an industrial program entails, with the natural tendency of many teachers to shirk responsibility in industrial lines, it requires firm convictions as to the line of duty to maintain a school of industries. The tide is strong in the direction of purely intellectual work.

This is not a thing to be wondered at.

It through the history of education this drift is indicated. Reformers from the days of Luther and Melancthon have shown the value to the student of a combined program of work and study. Schools have been located on the land for the purpose of encouraging agriculture, and after a few years those same schools will be found without land and centering their forces on classroom instruction.

ABOUT the year 1833 there was in the United States a strong wave in favor of industrial schools. Many of them were established, and in various parts of this country. The movement began even earlier, when such men as Thomas Jefferson,

in the first days of that century, gave time and thought to the establishment of the University of Virginia, where was laid the foundation for an extensive industrial training. The wave came to its peak about the middle of the century,

then gradually receded. Teachers found the manual training courses too hard. The schools complained that the industries made too heavy a draft on the institution finances. It was difficult to obtain teachers with proper head-and-hand qualifications. One by one, schools that had led in industrial education closed their shops and disposed of their lands.

The founders of Battle Creek College, the first college among Seventh-day Adventists, were instructed to select for the school a large tract of land where students could cultivate the soil. But "because men could not comprehend the purpose of God in the plans laid before us for the education of workers, methods have been followed in some of our schools which have retarded rather than advanced the work

### CONVENTION DATE

THE Annual Convention of Southern Self-supporting Workers will be held at Madison, October 17--20. We are repeating this each week that there may be no forgetting the date. The first meeting is scheduled for Thursday evening, the 17th. If coming, come for this meeting. And please write us that you are coming.



of God. Years have passed into eternity with small results that might have shown the accomplishment of a great work. If the Lord's will had been done by the workers in earth as the angels do it in heaven, much that now remains to be done would be already accomplished, and noble results would be seen as the fruit of missionary effort.

"The usefulness learned on the school farm is the very education that is most essential for those who go out as missionaries to many foreign fields."

THIS is not a new theory; it is a principle as old as the earth itself. God has given us a glimpse of the education that should be conducted in our schools, and has told us to make agriculture the A, B, and C of education. Again and again the instruction is given to locate on large tracts of land, that students may have the privileges of raising their own food, caring for cattle and poultry, and where all kinds of useful industries may cluster about that fundamental industry—agriculture.

We are slow of heart to follow instruction. Because we could not see all the purposes of God, we were fearful and hesitated to lead out in what seemed a new kind of education. We have waited for the schools of the world to take the lead. Even now we follow rather reluctantly, and are in danger of losing the ground we have been holding.

For the proper training of the men and women who are to go forth to distant fields as workers for the Master, we need the school farm and related industries. "No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands."

With such plain instruction concerning the value of the farm in the training of missionaries to do a world-wide work, how can we neglect the industries?

FOLLOWING the paragraph just quoted from the chapter entitled "A Missionary Education," found in "Fundamentals of Education," are these words:

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

Worldly wisdom may indicate that if the industries are not a financial success, then close the shops and sell the farm. But this is not the plan to be followed by the teacher of faith. God has outlined the plan of education that will best please Him and that will place men of worth in the mission field. In spite of all obstacles, then, let us cling tenaciously to the pattern set for our schools.

The man who remains faithful,—full of faith in the things God commands—will have a degree of success that the world cannot measure. This is true in the conduct of schools as well as in other fields of activity.

SHALL we then conduct enterprises that afford students an opportunity to earn their expenses? There are thousands of young people in the denomination that cannot pay cash for their education. They must work for it or go without it. For such, there is no question of the value of remunerative industries in the school. But there is another class of students that can pay cash. Shall they be educated without the industries? When they are so trained, it is to their loss. There is in the combined intellectual and manual training an element of strength that is due every man and woman who desires a place in the Lord's mission field. Let us not cheat our future mission workers of one of the things that the Lord Himself calls *an essential*.

In spite of pressure financially; in the face of difficulties that multiply as educational standards are advanced; with all the effort required to obtain men qualified as industrial leaders in an educational institution, Madison is convinced that this school should strengthen its industrial program. It should not cease to offer students a chance to earn their education.



For a quarter of a century Madison has faced this problem in a very real way. Year by year, its industrial program has been strengthened and the number of industries has increased. The facilities now are better than ever before. It requires thrift, economy, and industry on the part of a student to earn his school expenses. But it can be done. It is being done. And many are the students that thank the Lord for a school that gives them this privilege.

The activities that make this possible at Madison are a sanitarium, a health-food factory, a farm and orchards, mechanical shops, the printing office, the textile arts department, the home department that cares for the student body, a cafeteria and treatment rooms in the city,—all activities that we want the students to be ready to operate when their school days are over.

## The Man for the Place

IN all times of public exigency, God raises up men and fits them to do His work.

Sometimes the age most needs an earnest and alarming voice that shall cry day and night in the city and the wilderness, "Prepare ye the way of the Lord!"

Sometimes there are wanted men of action, whose silent and ceaseless energy is the voice with which they arouse and shake the nations.

Sometimes there is need of men with the courage of heroes and the faith of martyrs to hew down the thrones and temples of iniquity with the stroke of battle-axes, and to meet the armed forces of wrong on the bloody field.

Sometimes the world's great want is the embodiment of active benevolence, the incarnation of pity and humanity, to carry light into the dark homes of sorrow, to speak peace and pardon in the dens and dungeons of vice and crime.

Whatever the want of any age, God is sure to find men to meet its demands. It should be our great study to know what work He has for us to do, and to do it well.—*Daniel March.*

## Agricultural Interests

ON a strip of land on the river bottom of the Cumberland, near the boy's swimming hole (that is a student's way of locating this particular field), C. F. Jones of the Agricultural Department has a famous field of pumpkins. They are a sight worth seeing, "those yellow pumpkins agleaming in the sun." "Some pumpkins, those," said a visitor a few days ago.

Really, these pumpkins make one of the prettiest sights on the farm, and it is well worth a trip to the lowlands to see them. They average fourteen to eighteen inches in diameter, and so abundant is the crop that one could easily cross the field on pumpkins without touching the ground.

That is one of Brother Jones' agricultural projects.

John Timura, one of last year's agricultural students, is known as the Tomato King, for tomatoes were his project, and among the boys he is called a wonderful success because the price of tomatoes stayed up and he reaped a fine harvest, the best in point of money of any of the agricultural projects.

In harmony with Doctor Sutherland's urge that every student from the North should learn to eat okra, okra is raised in abundance on the school farm. Stanley Hall carried this project, and he has picked okra by the bushel, many bushels in fact, and the family has been abundantly supplied with the tenderest pods from his acre.

Since the opening of the fall term of school, Stanley has been filling his new appointment in the Printing Department, and so he says he is picking his okra "by remote control," in other words, by proxy. Some other fellow is getting his fingers pricked by the fuzzy pods. The okra will produce until frost, and since the rains of the last two weeks, the half acre of peppers belonging also to the Stanley Hall project, has taken a new lease on life and is yielding a second crop.

Twenty-two academic students are enrolled for agriculture this year. Ninth and tenth grade students take animal husbandry and the eleventh and twelfth grades have horticulture. Each of these students is required to carry a project



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during the year under the specifications of the Smith-Hughes law.

The agricultural men are sowing fall cover crops. Rye and crimson clover are up in the vineyard and look fine. It is the policy to keep as much as possible of the ground covered in the winter with a growing crop, as this saves nitrogen, prevents erosion, and adds valuable humus to the soil when the crop is turned under in the spring.

Ten acres of alfalfa sown a few weeks ago is up and gives promise of being an excellent stand. Bro. C. L. Kendall, who has charge of this crop, has had splendid success in the past with alfalfa.

## Get Out or Get in Line

NO man who works with other men has failed to run across the grumble spirit, possibly has been guilty of the grumble spirit himself, so will appreciate Elbert Hubbard's advice as given in the following paragraphs.

Not long ago I met a Yale student home on a vacation. I am sure he did not represent the true Yale spirit for he was full of criticism and bitterness toward the institution. President Hadley came in for his share, and I was supplied items, facts, data, with times and places, for a 'peach of a roast.'

Very soon I saw the trouble was not with Yale, the trouble was with the young man. He had mentally dwelt on some trivial slights until he had got so out of harmony with the institution that he had lost the power to derive any benefit from it. . . .

If you are a student in a college, seize upon the good that is there. You get good by giving it. You gain by giving—so give sympathy and cheerful loyalty to the institution. Be proud of it. Stand by your teachers—they are doing the best they can. If the place is faulty, make it a better place by an example of cheerfully doing your work every day the best you can. Mind your own business. . . .

If you work for a man, in heaven's name work for him!

If he pays you wages that supply your bread and butter, work for him—speak well of him, think well of him, stand by him and stand by the institution he represents. I think if I worked for a man I would work for him. I would not work for him a part of the time, and the rest of the time work against him. I would give him undivided service or none.

If you must vilify, condemn, and eternally disparage, why, resign your position, and when you are outside, condemn to your heart's content. But I pray you, so long as you are a part of an institution, do not condemn it. Not that you will injure the institution—not that—but when you disparage the concern of which you are a part, you disparage yourself.

More than that, you are loosening the tendrils that hold you to the institution, and the first high wind that comes along, you will be uprooted and blown away in the blizzard's track—and you will probably never know why. . . .

Everywhere you find those out-of-job fellows. Talk with them and you will find that they are full of railing, bitterness and condemnation. That was the trouble—through a spirit of fault-finding they got themselves swung around so they blocked the channel, and had to be dynamited. They were out of harmony with the concern, and no longer being a help, they had to be removed. . . .

When you say to the other employers that the Old Man is a curmudgeon, you reveal the fact that you are one; and when you tell that the policy of the institution is 'rotten', you surely show that yours is.

Let us mind our own business, and work for self by working for the good of all.

THE Union Hill orchards belonging to School yielded about 250 bushels of peaches this season, almost the only peaches in this community. Apples are now being harvested, and while the crop will probably be smaller than last year, yet the yield is remarkably good. The apple orchard on Ridgetop is a demonstration to the entire neighborhood of the value of the proper care of trees. Luscious Grimes Golden and Stark's Delicious are now coming down from the highland orchards.

DURING the summer Bro. and Sr. J. H. Miller and their daughter, Miss Bonnie Miller, visited their former home in Missouri and other points in the Middle West. Brother Miller has again taken up his duties in the food factory, Mrs. Miller and her daughter were classmates in the Nurses Course, graduating together last June. Miss Bonnie is now a member of the force at Pewee Valley Sanitarium, near Louisville, Kentucky.



# The Madison Survey

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## Congressman Byrns Speaks at Madison

THE Civitans of Madison, suburb of Nashville, representing the progressives of the community, asked some time ago for a bit of the history of the Madison School and Sanitarium. How did this institution come to be in their midst? What are the plans and methods of the school and sanitarium?

So the Civitans were invited to spend an evening as guests of the Sanitarium. On the twenty-sixth of September about fifty, including wives and friends, gathered in the halls and the faculty room of the Administration Building. Mr. E. R. Doolittle, cashier of the Madison Bank and Trust Company, graciously acted as toastmaster at the luncheon served by the home economics students under the direction of Miss Frances Dittes, dietitian of the Sanitarium.

Doctor Sutherland gave a brief review of the history of the institution and its educational principles, and a splendid response was given by Congressman Joseph W. Burns. In part Mr. Byrns said:

I HAVE been entranced by the graphic account we have listened to by Doctor Sutherland of the beginning and growth of this splen-

did institution. I can well see that it required great courage to establish a work of this kind. It was the same spirit that inspired the hardy pioneers of this country. It was a splendid spirit and a courageous heart that led the little company to come to this beautiful spot and here

found an institution dedicated to the education of the youth, and for the benefit of this community, and the country in general. It takes the real stuff for men and women to do this.

The story of this work, as we have listened to it this evening, appeals to me more than anything I have heard in a long time. I am sure that the most of those who come here for rest and to regain their health seldom realize in its fulness the real spirit back of this institution and pervading its work. While they see these buildings and the efficiency of the officials in their ministry to the

sick, they may not realize what it took to lay the foundations of the institution and to carry it forward. It is a credit to Davidson County, to the State of Tennessee, and to the entire Southland. We are most fortunate in having such an institution in our midst.

THE best monument ever built is one dedicated to the good of mankind. The greatest monument any man can erect is a life of service to the people. These people have erected such a monument. Another thing that appeals to me is the practical education that centers here. These teachers are touching the practical side of life. One of the criticisms that is brought against many schools is that they take the boys and girls away from the practical things of the

### DO YOU GO WITH THE WIND

LIFE is a struggle. Success depends upon striving.

The great mass of us drift before the wind of circumstances, as leaves drift before the winds of autumn.

We are born into the world and go with the current that happens to strike us. We find habits, ideas, pleasures, everything, ready made; our religious beliefs, customary sports, pastimes, superstitions, vices and pleasures—all ready made, waiting for us.

A few fight against the current, "buck" the wind as it blows, choosing their own direction. They are the few; but they are the few that counts.—Evansville Courier and Journal.



life they must live. When they leave school and go out into the work, they have all these things yet to learn by experience. These teachers have had another point of view. They have had an understanding of what the young people really need.

It is now the plan to develop Madison into a senior college. Can anyone doubt the wisdom of such a step? Those who have accomplished what we see here are capable of doing anything they may wish, anything they set their hearts to do. The spirit to do is shown by the man at the head of this work, who, after he had reached the age of forty, subjected himself to the rigorous program required to make a physician. And why did he do this? Not for wealth, not for self-aggrandizement, but that he might render greater service to humanity. All honor to a company of men and women who have this spirit. May God bless them, for we know that they have made this progress in the face of much adversity.

I AM happy to be here with you tonight. I feel honored to be your guest at this time. I congratulate the Madison Civitians for the wonderful work they are doing. I never come out Gallatin Pike without being strongly impressed with the rapid growth of the city in this direction and the beauty of this community. Not another section of Nashville has made such strides in development and has such a beautiful outlook as the territory between the city and Madison. As we approach Madison from either direction, we are impressed with the cleanliness and beauty of the surroundings. The Civitans are to be congratulated.

And we glory in the splendid state of which we are a part. We can truthfully boast of the natural resources, of the great diversity of crops that can be grown on our soil, of the great mineral wealth of the state, of its unlimited water power.

I love to boast of these, and to picture what it will mean when these resources are further developed, for it will make of Tennessee one of the richest states in the Union.

With all its natural wealth, with all its developing industries, the chief asset of the State is its splendid citizenship. In the rising generation, in our boys and our girls, is the hope of the future greatness of this commonwealth. And these good people of the Madison School and Sanitarium are contributing liberally, almost more than any institution I know of, to the general good of the community and the State.

Our boys and girls must have the kind of education they are getting here, if they are to succeed in life. The State owes it to its boys and girls, and wherein the State fails to give it, the State is derelict. Tennessee is awake to the needs of practical education. Institutions are being established everywhere, high schools, normal training schools for teachers, and other institutions are giving opportunities to our young men and women. I am thankful that Tennessee is rich enough and far-seeing enough to give these privileges to its boys and girls. And I am glad for this institution. I want to

thank Doctor Sutherland and his associates for the contribution they are making to education and to general community welfare.

## What Madison Is Doing and the Reason Why

THIRTY years ago I attended a meeting in the state of Michigan, where one young person after another consulted me in regard to entering college that fall. They were a bright, ambitious class, but many of them went away disappointed because the price of an education was beyond the reach of their purses. My heart ached for them. What could be done for these who had not the money? Was money, or lack of it, to determine whether or not a boy or a girl had training for Christian service? It should not be so.

In talking the matter with a friend, I said, "God helping me, I shall see that young people such as I have here sent away without hope, shall have a chance. I shall never stop till we have a school where any Christian young man or woman who wants an education to work for the Master, and who is willing to work for it, shall have the chance."

That was a sacred vow, and I have never lost sight of the promise I there made the Lord.

That fall we purchased a farm for the college and invited a dozen young men to work for their tuition. A year or so later, feeling still more keenly that agriculture was the fundamental industry for the young people, we moved that college from the edge of the city to the middle of a splendid fruit farm not far from the shore of Lake Michigan.

THERE began the real struggle to develop a school of industries for the benefit of energetic, God-fearing young people. And after an experience that gave heart to those who loved these methods of training, a group of those teachers came to Tennessee. We found a farm near Nashville, something over 400 acres, on the banks of the Cumberland.

Among us there was but little money, and we were obliged to depend upon

Doctor Sutherland addressing the Civitans of Madison, and their friends.



friends to equip the place for school purposes. It was a long, slow process to climb that hill, but a certain tenacity of disposition on the part of the founders of this new institution forbade them to give up. In those days it was not popular for students to do much in the way of manual labor. It was considered something of a disgrace to be obliged to work for a living, speaking of an education in these terms. We had, therefore, this prejudice to overcome. We had to make work popular and a part of the education.

It was necessary, also, in those days for us to train teachers to conduct manual training departments, for many who had ability to teach, lacked the skill to do; and those who could work with their hands seldom had the ability to conduct a class.

We now have a high school that is recognized by the State Department of Education, and a Junior College whose credits are accepted by the State University, Peabody College for Teachers, and the American Medical Association.

THE last few years have witnessed a number of changes in the educational world. For years little attention was given to agriculture and other industries. Peabody College has done much to elevate practical work in the minds of teachers and students in the South. Through these years we have been doing things that are now gaining in favor. At present we are giving work to 250 students. It is not the exception for students to ear their expenses while they are in school. We make it the rule. No matter what the ability to pay with cash, a student who comes to Madison is expected to work, and his labor credit applies on his board, room, and tuition.

The manual departments are under the supervision of men capable of teaching, so that students receive credit for doing many of the common things, such as agriculture, shop work, sewing, cooking, and housework.

THE sanitarium is a department of the school and is operated under the same management. It was brought into existence to meet the needs of students in their training to care for their own bodies and in the art of ministering to the sick. We went into the woods in the hills for the

lumber and with our own forces built a twelve-room sanitarium.

Dr. Newton Evans, who was then a professor in the Medical Department of the State University, lived with us and cared for the patients at the outer edges of the day. But he was needed to head the new medical school we were starting in California, and could not stay with us. It was difficult to find a physician who could fill the place, and so Professor Magan and I entered Vanderbilt to train as physicians. We were called the two old men of the class.

Soon after completing his course, Doctor Magan was called to the medical school in California, and when I was fifty years old I began the development of the sanitarium here. We were determined to hold the school and the sanitarium together, in order to give the students the training we felt they should have.

At present we have capacity for one hundred patients, an X-ray department, a surgery, equipment for hydrotherapy and physiotherapy, and a fairly well equipped laboratory.

THE farm has increased to 800 acres. For a number of years we endeavored to raise fruit, but with little success here in the valley. The frosts came either too early or too late, and year after year our hopes were blasted. Finally we purchased an orchard on the ridge, and we now have apples that last the season round, an abundance of peaches, pears, and plums. We have marketed 2500 bushels of apples and 3000 bushels of pears, and this year we had six tons of grapes. Our own family is our best market for the fruit, and also for the vegetables we raise in the 40-acre garden.

THIS type of education gives students a valuable start in life. It shapes their minds for the practical duties that await them when school days are over. The farm and the shops are the laboratories in which they practice the things they learn in the school room. By the time a student finishes the high school or the college, he has gained as much in practical experience as he has in the class room.

We have carried junior college work for a number of years. Now we contem-



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plate developing into a senior college. We have counseled with educators of the State and with others, and they advise us to go ahead. They recognize in us a unique development, and they have counseled us to continue the plan through the third and fourth years of college life.

This calls for heavy expense within the next two or three years, and we will have to gather help from friends. It has been the policy of the school throughout its history to spend gifts on equipment only, and not to consume them on operating expenses. We cannot incur debt. If friends will give the equipment, we promise to operate without debt. If we succeed in developing a senior college, it will seem that we have reached the goal for which we started a quarter of a century ago.

**I**N the development of the manual training idea we have had worthy predecessors. Thomas Jefferson was a staunch advocate of the practical in education. Horace Mann advocated the same methods. Many other teachers of note have tried the plan, but it has always been with the utmost difficulty that an institution has been able to carry on for any length of time, so strong has been the trend toward theory instead of practice.

We must give due credit for the degree of success that has attended the work here, under God, to the fact that we are located in a beautiful section of the South and among people who have always been most sympathetic with our endeavors. Our good banker, Mr. Doolittle, has been a staunch friend. The business men, the educational men, and the physicians of Nashville, have done everything possible to make our way easy in the accomplishment of our object.

## Items of News

**A**MONG recent arrivals from a distance is the family of Bro. George Cummings, of Owensmouth, California, who motored across the country to place the young people in school. Walter Cummings and Miss Clara are members of the pre-medical class and Arthur is an academic student. Brother and Sister Cummings have long been interested in the South and after a visit with friends and relatives in Minnesota, they plan to make this their home. Mrs. Cummings is sister to Mrs. C. L. Kendall, for years a member of the Madison family.

**F**OR a number of months Bro. Roland Rose, of St. Helena, California, veteran in health-food work, has been a member of the Madison School family and has been giving the food factory the benefit of his years of experience. This week, Mr. and Mrs. Rose left for further travel in the South, then touching Washington and points in Michigan before returning to their home in the West. Brother Rose has been of inestimable help to the institution in food lines, and is a generous hearted booster of all phases of the work. The Food Manufacturing Department has been organized on a stronger basis during his sojourn at Madison and a number of new foods have been added to the list of products for the market.

**O**N the twentieth Miss Gertrude Lingham, member of the faculty, returned from a three-weeks' motor trip through the mountain section of East Tennessee and Kentucky with Miss Elma Rood, Associate Professor of Nursing Education in Peabody College for Teachers, Nashville. She reports a profitable and very enjoyable time. A number of institutions were visited, including the Folk School operated by Mrs. Olive Campbell at Brass-town, North Carolina; the Berry School for mountain boys and girls near Rome, Georgia; our own schools at Candler and Fletcher, North Carolina; Berea College, at Berea, Kentucky; and the mountain community work at Smith, in the mountains of East Kentucky, a school with which Miss Lingham was associated before she came to Madison. It was a wonderful trip full of inspiration.



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## Prayer as a Part of Christ's Life

I HAVE been impressed with the frequent mention of prayer as a part of the program of the Master. In Luke 5:16, we read, "He withdrew Himself into the wilderness, and prayed." This was at a time when His heart was burdened over the appointment of the disciples.

Christ spent a great many hours with the multitudes, but there were times when he retired to some quiet place for communion with the Father. It was in this way that His soul was refreshed for further ministry. Prayer is not so

much a matter of public exhibition as it is a personal attitude, a reaching up to the Father above for help and guidance.

You are familiar with the experience recorded in the ninth chapter of Luke. The Savior had fed thousands of hungry men and women who had been following him about during the day listening to His teachings. It had been a full day, a wearing day for the Master, and so after the crowd was gone and the fragments had been gathered up, He was alone, and the record says that He prayed.

Jesus was not afraid to pray in the presence of the disciples, but there were times when He went away even from

Dr. B. E. Nicola at the Sabbath evening service.

them. Coming to Him, they evidently found Him praying. This was a necessary part of His daily program. The twenty-eighth verse of the same chapter reports further that about eight days

later, He took the three disciples with Him to the Mount of Transfiguration, and there He attempted to tell them of His coming experiences. Weary, they fell asleep, but Jesus prayed. And when they awoke, they found him with face aglow and garments lighted by the presence of the Spirit that had come to

comfort and prepare Him for the things that were a little way ahead.

IN the eleventh chapter, it is recorded that the disciples came to the Master, asking that He teach them to pray. Prayer, then, is something that can be learned. I have often found young people who had to be coaxed, or encouraged, to pray. Sometimes words must be put in their mouths as they learn to speak with the Lord. The disciples asked to be taught to pray. And so the Master uttered that sample prayer, the most wonderful, all-including prayer that has ever been recorded.

Why should Christ pray? He was not a sinner. He did not have to pray for

### THE NEED OF PRAYER

AS activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. We are in danger of losing sight of our dependence on God, and seeking to make a Savior of our activity. We need to look constantly to Jesus, realizing that it is His power which does the work.

—The Desire of Ages, p. 362



forgiveness of sin. Should only sinners pray? Men who follow Him in prayer will find the solution to their problems. They will find light for the darkest hour. They will receive strength for the hardest task.

While Christ was not a sinner, He prayed for sinners. For the men who nailed Him to the cross, He prayed, "Father, forgive them, for they know not what they do."

**T**HERE is another text that has always been very dear to me. It is found in the first verse of the eighteenth chapter of Luke, and reads, "He spake a parable unto them to this end, that men ought always to pray, and not to faint."

I remember very well a hard experience I passed through when I was a young man. I was canvassing for some of our good books when the minister of the community warned the people against me and the literature I was selling. For a time it seemed to me that everything was against me. I felt that every man I met thought of me as a scoundrel. I was discouraged and downhearted. I stopped under a tree in the edge of the woods to pray. I opened my Bible and read, "He spake a parable unto them to this end, that men ought *always* to pray, and not to faint."

So courage came back into my heart. I started anew with the resolve that, with the help of God, I would place the gospel message in the hands of every man in that district. I have had other opportunities to use that text, "that men should always pray and not to faint."

We may win out in everything we set our hearts to do, if we will be persistent and prayerful. We need to pray when the load is heavy; and we need to pray when things seem to be moving along smoothly. Men need to pray always. It is prayer that will keep us from fainting.

## Visiting Mountain Schools

**D**URING the month of September, Miss Gertrude Lingham, member of the Madison faculty, in company with Miss Elma Rood, member of the teaching staff in the Home Nursing Department of

George Peabody College, made a tour of schools that are working for people of the mountain sections of Northern Georgia, North Carolina, East Tennessee, and East Kentucky. Miss Lingham gives briefly the itinerary, with special mention of two of the institutions visited.

**A** RUNNING account of our recent trip through rural sections of Tennessee, Georgia, North Carolina, and Kentucky, includes a visit to the farm center operated by Mr. and Mrs. Lloyd Swallen, who are located near Montague, Tennessee, and the Reeves, Georgia, Sanitarium, in the tall pines of the Hurlbutt Farm near Rome.

In Georgia, there is also the Berry School near Rome, an institution with a national reputation, impressive now with its new plant for the girl's school, a gift of Henry Ford; the Tullulah Falls Industrial School, sponsored by the Federated Women's Clubs of Georgia, where the students do much fine weaving; and the Rabun Gap-Nagouchi School, at Rabun Gap, Georgia, an independent school which has been steadily building up on the work-and-study plan.

In North Carolina, we visited the John C. Campbell Folk School at Brasstown. It was Labor Day, and the community was together to inspect and to hear accounts of one of their new cooperative enterprises, the Mountain Valley Creamery. Pisgah Sanitarium, at Candler, is attractive with its mountain setting and its bright flowers, and Pisgah Industrial Institute for the education of young folks, located on the same campus, is carrying on in the absence of Principal and Mrs. E. C. Waller, who are away temporarily for further college work. The Mountain Sanitarium and Agricultural School, near Fletcher, was busy to capacity with patients and a bumper farm crop.

In Kentucky, we found Smith Community Center, in Harlan County, one of those formerly isolated places now seeing many and rapid changes, as they are invaded by the railroads that connect their coal fields with the sea. Berea College, probably best known of the Kentucky schools for people of the highlands, is giving hundreds of mountain students a well-rounded training, its activities putting it remarkably within their reach financially. Before returning to Madison, we touched Pewee Valley Sanitarium, near Louisville, a little institution operated in connection with the Madison Sanitarium.

### The Rabun Gap-Nagouchi School

**O**F a number of these schools, the SURVEY has recently carried news notes. One not before described in these columns is the Rabun Gap-Nagouchi School, and more can profitably be given concerning Berea Opportunity School and its present growing interests.

The Rabun Gap School was started some twenty-five years ago by Mr. and Mrs. Ritchie, both natives of the hills, in which they relocated after his graduation from Harvard and her completion of a Georgia State College course. They started with five acres and a plan for giving



parents of large families a chance, along with their children, to gain what the school could give through work and study.

They have acquired a large acreage on which is the central school of some hundred upper-grade students, surrounded by a circle of fourteen small farm homes. The families, who occupy the farms on a five or six year lease, must have a team and wagon, two cows, and a large family. They come in weekly to the school, and there, as well as by visits of members of the school to their homes, they gain knowledge of methods in agriculture and home-making.

The plan has proved so satisfactory to the families that they would rather stay longer than the allotted time, but the plan provides for rotated use of these farms. The school family proper is on what they call a "fifty-fifty" plan of work and study.

Recently, Gabun Gap was joined by the Nagouchi School, a Presbyterian institution fifty miles distant, at a time when both institutions suffered fire loss. The amalgamation has meant increased facilities for both schools, and, quite naturally, has added responsibilities and problems. At the time of our visit, the joint school was in the midst of adjusting class and work schedules so that half the student body will be working in the fields, on the roads, and in the kitchens, while the other half go to the classrooms for the morning, then reverse the program in the afternoon.

The work-study plan has ever been integral with the Rabun Gap School. The merger, and doubtless the changing educational standards which all schools are feeling, is making a very real problem with the reopening of school. The visitors met a hearty response when addressing the students and workers in their simple and crowded dining-room. Evidently they felt a kinship with anyone familiar with, or in sympathy with, the work and study idea. The school is most beautifully located in those North Georgia mountains, and its students, allowed to come only when equal to the program, are attractive in their health, work-able appearance.

#### At Berea College

**B**EREA Opportunity School had its fifth annual twenty-five-day session this past January. To quote from its announcement, it holds "special courses open to men and women of eighteen years and over, regardless of previous preparation: an opportunity for those who cannot attend school regularly but who are eager to learn." "This course is planned for young men and women who are working at home, on the farm, in the mine, office, or shop; for fathers and mothers who would like to come and share for a short time the life at Berea with their sons and daughters; for the isolated worker who needs the stimulus and inspiration of a few weeks of social contacts and study."

The school is an adaptation of the Danish folk high schools. The program is one of "inspiration, practical instruction, and social life." Inspirational lectures and discussions are held on history, geography, sociology, literature, and Bible; and singing is a feature throughout. In-

struction is given in language and arithmetic, with particular attention to individual needs. In home economics, suggestions are given in home-making, home-nursing, and child care. In agriculture, problems of the general farm, dairy, and poultry are taken up.

There are informal evenings around the fire-place, discussions with leaders of the course, and visits in the homes of members of the faculty, making for intimate fellowship. Berea offers this twenty-five days' experience at a cost of only fifteen dollars.

**O**NE of the effects of Berea's Opportunity School has been to make its members want for their communities a similar thing, if only in miniature. In response to earnest requests, "sample" Opportunity Schools have been conducted by a group from Berea in several rather remote places. "Horizons are stretched, new ideas are introduced, and a deeper interest in education created." As one result, some find their way to Berea for a more extended course of instruction.

This fall other requests for schools are being answered. One is to be held at Summerfield, near Monteagle, Tennessee, October 10 to 14. Miss Helen Dingman is director of these schools, and since we know her and from reports of the schools themselves, the visitors from Madison who made the rounds of these rural schools, hope also to experience this one when it comes within our reach.

## The Opportunities for Laymen Increase

**O**N his return from the Fall Council that was held at Columbus, Ohio, Dr. Sutherland gave the students a report of some of the things that he heard at the Council. He sketched the experiences of several missionaries in foreign countries, indicating that the Spirit of the Lord is moving upon the hearts of people everywhere, causing men to accept Christ, to turn to the Word of God, and to seek preparation for things about to come upon the earth.

We are living in a time when a large work should be done by laymen of the church; when laymen should unite their efforts with those of ministers and church officers for the prosecution of the work. In the home field and from foreign fields the calls are coming.

Laymen are needed who are willing to work without a regular wage, investing their own means in enterprises that will give them a support and at the same time afford opportunity for real missionary work. One missionary from a foreign field



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reported many opportunities in his field for laymen filled with the spirit of service. In this instance, men are needed who will establish enterprises that will give work to new converts who are thrown out of work when they keep the Sabbath.

One effect of the Council was to strengthen the resolve to increase the efficiency of Madison as a training center for laymen who desire to devote their time and strength to self-supporting missionary work. The spirit of self-support should be instilled into the hearts of many. Many should have the courage to answer calls to hard places, to needy places.

As the work broadens, it is necessary for Madison to make decided advancement. In order for the school to meet the situation in several directions, it has become necessary to develop into a senior college. Plans are now maturing for this change to be made. It is not a sudden resolution, but is the result of mature consideration with our own people and with State educational men.

Speaking of the proposed change, one of the State educators said, "Madison is doing a unique work. I have never seen anything like it before. With its present plans and objectives, it is better for the institution to carry its students through the entire college course. I consider it a mistake to stop with the first two years."

## The Community Fair

**L**AST week the Madison student body demonstrated a very loyal community spirit by attending the Neely's Bend community fair. The progressive spirit of the community was evident from the numerous exhibits of fruit, farm and

garden products, poultry, cooking and needle craft.

Mr. Moss, who heads the Smith-Hughes work in Davidson County, acted as judge of the agricultural products. The Madison School deserves special mention because of the variety and quality of apples it had on exhibit. These included Stark's Delicious, Paragons, Pippins, Winesaps, Ben Davis, and Grime's Golden. There was also a good garden exhibit from the school.

In view of the lateness of the season, it was worthy of note that in the Madison School garden display there were twenty varieties of vegetables now being gathered for fall use on the school tables. These include corn, pumpkin, cabbage, cushaw, squash, okra, string beans, lima beans, tomatoes, sweet potatoes, parsley, salsify, carrots, beets, celery, and several varieties of greens.

Before and after the picnic dinner, music was furnished by the Madison School band. An interesting time was reported by all. —*Reported by the Agricultural Class.*

**A** WORKER in one of our rural units writes in the following buoyant way, showing that the experience is considered an uplift to those who carry the burdens as well as a blessing to those for whom they labor. "Our problems are large," she says, "but our courage is good and our faith is strong. God will finish the work He has begun."

**T**HE public address system recently installed at the Sanitarium by Stanley Hall working with Mr. Jack Montgomery of WSM broadcasting station of Nashville, is proving not only a source of pleasure but a means of education to patients and others. This new equipment, the gift of friends, makes it possible for every patient in the institution to connect up with the parlor and listen in when lectures and musical programs are given.

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings."



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## The Sin of Neglect

THE Apostle Paul, in his letter to the Hebrews, says, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?"

The words in the first of the quotation, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." in the margin is translated, Lest at any time it should "run out as a leaking vessel." Our departure from the path of rectitude is not a sudden fall, but a gradual slipping. It is like the slow leak of water from a vessel. That is why we are admonished to give close attention to the message committed to us. A little inattention, and we may awake to the fact that we are far away from the landmarks.

The sin of neglect is spoken of a number of times in the Bible. Peter felt the danger of neglecting his duty to the church and wrote them, "Wherefore I will not be negligent to put you always in remembrance of these things."

Paul, that great teacher in the early

Sermon by Eld. H. R. Gay, member of the Southern Publishing Association staff, Nashville

church, admonished the young man Timothy, "Neglect not the gift that is in thee." He knew Timothy's tendencies in both directions, toward the right and toward the weaknesses, and he admonished him to be cautious, and not to neglect the things he had been taught.

### IMPORTANCE OF OBEDIENCE

GREAT truths must be brought into little things. Practical religion is to be carried into the lowly duties of daily life. The greatest qualification for any man is to obey implicitly the word of the Lord.  
—Christ's Object Lessons.

### Examples of Neglect

WE have on record some very striking examples of neglect and the results of that neglect. The book of Samuel records the experi-

ence of Eli, the high priest, whose licentious sons were putting to shame the work of God. Eli neglected to take them out of their places of responsibility. Of his neglect, we read in "Patriarchs and Prophets," as follows:

Had Eli dealt justly with his wicked sons, they would have been rejected from the priestly office, and punished with death. Dreading thus to bring public disgrace and condemnation upon them, he sustained them in the most sacred positions of trust. He still permitted them to mingle their corruption with the holy services of God, and to inflict upon the cause of truth an injury which years could not efface. But when the judge of Israel neglected his work, God took the matter in hand.

In this case, man's neglect made it necessary for God to punish the guilty.

THE cause of neglect of duty is pictured in a story found in the twentieth chapter of First Kings. A man in



battle had delivered to him for safe keeping another man. "Keep this man. If by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver."

But the man charged with the care of the prisoner, failed to do his duty, and when called to task for the neglect, he replied, "As thy servant was busy here and there, he was gone."

This man was not a lazy man, but while he was "busy here and there" he lost sight of his charge, lost his vision, lost his burden of responsibility. How familiar that our ears! It matters not how important reason for neglect, how often it reaches the work we think we should be doing, nothing should so absorb our attention that we neglect our duty to God. Sometimes a very insignificant thing will cause us great loss.

The story is told of a fire in a beautiful home in one of the Eastern cities. The fire department responded quickly to the call, the ladders were put to the upper windows, and the firemen were helping the inmates to a place of safety. All the women had been taken from the building but the youngest, a beautiful girl, a capable young woman. As the firemen were about to take her through the window, she ran back into the building. After her went a fireman, but he was beaten back by the fumes and the smoke.

The young woman had gone back after her diamonds. When the fire was out, there was found the charred body of the young woman, and in her hand the jewels for which she had sacrificed her life. Others besides the young sometimes have their eyes fixed on the material to the neglect of things of vital importance.

You will remember the experience of the parents of the child Jesus. They forgot all about Him as they started on the home journey at the close of the Passover feast in Jerusalem. They traveled for a day before they missed Him. Then they turned back in dismay, searching for the Son, and finding Him after three days in the temple with the teachers and lawyers. What anguish of heart those moments of neglect caused these two good people!

If Joseph and Mary had stayed their minds upon God by meditation and prayer, they would have realized the sacredness of their trust, and would not have lost sight of Jesus. By one day's neglect they lost the Savior; and it cost them three days of anxious search to find Him. So with us; by idle talk, evil speaking, or neglect of prayer, we may in one day lose the Savior's presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost. —*The Desire of Ages*.

Some things are important if we are to remain faithful and not be caught by neglect. It has been said that "prayer is the Christian's vital breath." It is as impossible to live without fervent prayer as to live without physical food. "Prayer," we are told, "is the key in the hand of faith to unlock heaven's storehouse." We need it; we cannot afford to neglect it.

Family worship is another safeguard against neglect of Christian duty. In many homes the family altar is broken down. The results of this neglect are painfully evident on every side. Every day there should be a gathering together for the study of the Word. It is as necessary as the daily feeding of the body with physical food.

The proper observance of the Sabbath is an evident neglect on the part of many. When the hours of the Sabbath approach, we should be prepared to meet the Lord. In many homes the preparation is delayed. There is neglect, and the results of that neglect are everywhere in evidence.

Divine love has been stirred to its unfathomable depths for the sake of men, and angels marvel to behold in the recipients of so great love a mere surface gratitude. Angels marvel at man's shallow appreciation of the love of God. Heaven stands indignant at the neglect shown to the souls of men."

## Soybean Products

AMONG the reports on Food and Nutrition, as given at the annual meeting of the American Home Economics Association, and quoted in the October issue of *Journal of Home Economics*, is one concerning the investigations of the calcium content of the soybean, by Miss Frances Dittes while she was a student at



George Peabody College for Teachers last year. Referring to her thesis, we read:

Three types of soybean curd made by using calcium sulfate, lactic acid, and rennet, respectively, as coagulants were analyzed for calcium by the Shohl modification of the McCrudden method. The three methods of making the curd produced cheeses of good texture, color, and flavor. All were low in calcium, varying from 0.003 to 0.005 percent calculated as CaO. The rennet curd had the highest content of calcium. It is concluded that soybean curd in the dietary should be supplemented by foods rich in calcium.

To those interested in soybean experiments, it will be interesting to know the results of examination of the curd by the New Haven, Connecticut Laboratories. Dr. Bailey, chemist in charge of the Analytical laboratories, gives the findings and adds, "We find no starch and no significant amount of sugars."

This means that the soybean curd is a food eminently fitted for use by patients suffering from diabetes.

## A College Boy's Program

By Bayard D. Goodge

WHAT! five-thirty already? I won't be first in the breakfast line this morning with only fifteen minutes to get there. I must have overslept. This fresh country air almost makes one forget to get up. My room is airy and cool, so I sped up and was soon at the dining room, where a large family of us enjoy a good table supplied quite largely with products from our own gardens, from the bakery and the food factory.

I heard, before coming to Madison, that each fellow had to wash his own dishes. It is true, but that is not so bad with the abundance of hot, running water and fresh towels.

Before chapel, which comes at 6:45, I felt the need of a final look over the physics lesson. Then when the orchestra began to play, I went to my seat in the assembly room. Doctor Sutherland conducted the service of the hour, and aside from the devotions, spent a few minutes telling of a recent trip to New York City in the interests of the school, for it is planned soon to develop this institution into a senior college.

I am a second year pre-medic, so the forenoon hours are filled with class work,—physics, history of education, college English, and German. The morning session ends at 12.30, which gives a few minutes to prepare for dinner.

Like most of the college students, my work program begins at 2.00. It happens that my work assignment takes me to the Sanitarium, where I serve trays to the patients. We make use of a unique tray wagon, built with balancing shelves to keep the trays always in a horizontal position as we move the wagon up and down the inclines that connect the units of the Sanitarium.

MY afternoon is filled with duties at the Sanitarium, but the work program for the entire student body is wide and varied. The industries which the institution fosters include printing, painting, food canning, the making of health foods in the food factory, all lines of agricultural work, a number of different kinds of mechanical work as supplied by the Mechanical Arts Department and the Machine Repair Department. Then there is sewing, weaving, cooking, basketry, poultry raising, dairying, bee raising, and a wide range of activities about the sanitarium.

The school favors the "project plan" of work, which means, for instance, that a student agrees to work a piece of land, raising a crop, bearing the expense of team or machine, and man labor, seed, and so forth, harvests and sells the crop. In this way he receives a very practical lesson in business as well as a study of the subject itself.

When a student enters upon a year's work, he is expected to remain a full year of twelve months. The year is divided into quarters, and a student carries class work for three quarters, working a portion of each day, and then works full time for the fourth quarter.

It may not figure out in so many dollars, but the expense which a student covers here by his work is the equivalent of the \$300 to \$600 that in most schools he would pay in solid cash for his board, room, and tuition.



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I HAVE been pleased to find at Madison a high grade class of students. They come here for business, else they would not undertake this program. We are expected, all of us, to be Christian men and woman in search of preparation for a serious life work. It has been said that association is a big end of education. At Madison I find a wonderful atmosphere of home life, more than I have found in any other institution. We are like one big family, and every student is expected to be a full-fledged member, capable of carrying his share of responsibility in the administration of affairs.

It has been interesting to see the reaction on the part of Sanitarium guests to this form of life, for they often visit the different departments where students are at work. They mingle with us at the different services. Often they remark upon the efficiency of the work carried on with student labor and also the value they see in the plan for the student.

One thing worth considering is that the student who is trained at Madison feels his time has been well spent. His education has been acquired in a pleasant and profitable manner, high ideals have been planted in his mind, and when he graduates, he finds himself equipped to meet life in a practical way.

I am writing this brief outline of my program at Madison in order that some student who is looking for a place may know what he will find here. It is astonishing what possibilities lie before the student who is willing to work for a college education. Some have a misconception of the work-and-study plan, feeling that the student who works must be a slacker when it comes to class work. Ex-

perience here is to the contrary. High class intellectual work is demanded, and is found to be possible, and grades of the institution are accepted by other institutions. We would not care to come here if it were not so.

Then, too, most of us are pleased with the plan for a tuition rebate which is made at the end of a year to those who have made grades, earned their school expenses, and who have been exemplary students so far as conduct is concerned.

I am headed for the College of Medical Evangelists along with a good-sized class of young men. Others in the college are working along other lines. Then the school gives equal advantages to students who are in training as nurses and to students in high school grades. We say, Long live Madison.

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## Items of News

IT was a pleasure to have a visit, short though it was, from Dr. Julia White, of Glendale Sanitarium, Glendale California. Doctor White has been in New York City for post-graduate work and stopped at Madison on her return trip to the Pacific Coast. For years she has been extremely interested, as she expresses it, in the work centering at Madison and which branches out into a number of other sections of the South.

THE County of Davidson is working on the second division of the road they are putting through the school property, and before long the stretch of road from Larkin Spring's lane to the main road over the hill will be a well surfaced road. The construction of a splendid concrete bridge across the Cumberland river a short distance north of Madison, which now carries the traffic between Madison and Old Hickory, necessitates the improvement of roads about the school and the construction of a number of new hard surfaced roads in this community.

THE young people are still making two trips a week in their Harvest Ingathering campaign, having raised about \$600. The school plans to have a general field day soon.



# The Madison Survey

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## The Angel Escort

THE Psalmist, out of the richness of his experience with the Lord, wrote, "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Here is pictured the work of the angels in connection with the lives of men. The angel of the Lord is sent to every man who will accept divine guidance to shield, to help, to guide, to protect the servant of the Master, and to lead him in ways of righteousness.

All through the ages God has sent messages to His people, messages of warning, reproof, rebuke. And these messages have come to earth through the ministry of angels. Paul writes, "Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation?"

Jesus Himself said, as recorded by Matthew, "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven."

History is full of examples of that kindly ministry of guardian angels. For instance, when Peter was imprisoned by his enemies, and his feet were made fast and his hands were chained to those of a soldier, the angel came to the prison,

From a Sabbath Sermon by Elder W. C. White

opened the door, loosed the chains, and led Peter out and on to the road to freedom. Peter hastened to the home of friends, where he related the manner of his deliverance.

### FOR OUR CONSOLATION

HUMANITY is still as much the object of heaven's solicitude as when common men of common occupations met angels at noonday, and talked with the heavenly messengers in the vineyards and the fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command.

—The Desire of Ages

GOD has always kept close to man through the ministry of the angels. In the days of the Reformation His deliverance was seen often. The French Huguenots, the Waldenses, and others, were conscious of the protection of the Lord in a marked manner. In our own day the same protection is given, as evidenced

often by humble workers whom duty calls into hard and trying places.

The important question with us is, Are we so living that we can have this blessed fellowship with the ministers of the Lord? Are we conscious of the angel protection? When in special need, are we in the habit of praying to the Lord about it and talking with the guardian angel concerning our need? Or are we so unmindful of the presence of the angel that we fail to speak to him or to give thanks for him?

In the early days of the race God talked with our parents face to face. But when sin entered, there was a change, and He often communicated with man through the ministering angels. We read of that angel guidance in the life of Jacob. This man



had been crafty and had stolen from his brother the blessing of his father. Esau was very angry, not because he so much wanted the rights that belonged to the elder brother and the responsibilities that went with them, but he hated Jacob for outwitting him.

JACOB was obliged to flee for his life. He left home under distressing circumstances. He traveled alone and in haste, not in the highways, lest Esau might overtake him. He slept where night found him. Out in the field one night, with a stone for a pillow, with the blue sky for a tent above him, he lay down weary and worn. He slept and he dreamed. Above him stood a ladder. The foot of it rested on the ground and the top seemed to touch the heavens. And going up and down the ladder were seen the angels of the Lord.

Jacob awoke, his heart filled with a wonderful peace, and he said, "Surely the Lord is in this place, and I knew it not."

Even when he felt most alone, God was near through the ministry of His Spirit and the angels. John records Jesus as saying to Nathaniel, "Verily, Verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

It is possible now to have the same ladder, the same close connection between man and the heaven above through the ministry of angels. Shall we day by day have this connection with the Master? On waking in the morning our first thought should instinctively go up in praise to the Lord. Let us thank Him for the angel guard that He sends for our comfort and protection.

### There Is Danger In Milk

FOR years we have been warned that the time would come when disease among cattle would render dairy products unsafe for use. Reports are current in the medical journals, and other periodicals as well, concerning the prevalence of undulant fever, a disease usually contracted by the use of raw cow's milk. This is the same disease as Malta fever, except that the latter was traced to the use of raw goat's milk. It has been decided by scientists that the two diseases, undulant fever and

Malta fever, are produced by the same organism. It has been recently discovered also that the germ causing abortion in cows is the same that causes undulant fever. The germ is often transmitted from hogs to cows and from cows to human beings through the use of raw milk.

A careful check-up on dairies reveals the fact that in some herds undulant fever is very prevalent. In California it is reported that many herds are heavily infected. In Indiana it is said that fifty per cent of the herds are infected. In Iowa the infected herds are common; in Michigan, the report says the disease "is prevalent"; in Massachusetts, that it is "widespread" and that herds are "heavily infected in Ohio and Oregon the disease is "widespread"; in Maine from 60 to 80 per cent of the cattle are infected, and in Connecticut, the per cent of infection is even higher.

It is stated that hogs are more susceptible to this germ which causes abortion than are the cattle. Cattle pick up the germ in pastures where infected hogs have run.

IN the September issue of the *Ladies' Home Journal*, appeared an interesting article under the title, "Before You Drink a Glass of Milk." This article is worthy of your attention. It states that undulant fever, caused by drinking raw milk, is more prevalent than typhoid fever; that at present over fifty thousand people are affected with the fever; and that the germ that causes this disease may be found in certified milk, the very best milk on the market.

Miss Evans, who discovered the germ of undulant fever, and who wrote the article in the *Ladies' Home Journal*, has certainly given a thrilling story. Read it, and you will be compelled to think before you drink a glass of milk. Do you insist that all the milk used in your family has been pasteurized?

In most cases the onset of undulant fever is similar to that of influenza, typhoid fever, or malaria, and is often mistaken for one of these in the diagnosis.

An article in a recent issue of the *American Medical Journal*, on the subject, "Undulant Fever in the United States," urges physicians to test the blood of patients



suffering with symptoms of typhoid, flu, or malaria, who do not readily respond to treatment, because the germ causing undulant fever is found in the blood.

The article entitled "Before You Drink a Glass of Milk" states that the blood test for undulant fever in Michigan revealed about one hundred cases; in Iowa, about one hundred twenty-five. These were cases which had been previously diagnosed as typhoid, tuberculosis, malaria, rheumatism, infected teeth, pneumonia, appendicitis, heart disease, gall bladder inflammation, liver abscess, Bright's disease, nervous breakdown, low blood pressure, eye trouble, or a general run-down condition.

IN a certain college twenty-seven cases of undulant fever were found among the students and traced to the use of raw milk. These were all boys and girls who had been drinking the milk of the college herd, fine registered cattle, the best the college could buy, but none the less an infected herd.

Before drinking milk, ask, "Has it been pasteurized?"

There comes clearly to mind the instruction on the subject of health that has been in our hands for years, which reads, "Let the people be taught how to prepare food without the use of milk or butter." Many people will be given an understanding of the preparation of foods that will take the place of flesh food and dairy products. It is our privilege to teach all who are anxious to learn how to prepare foods that will be free from these objectionable elements. Christian business men should be impressed to establish health-food enterprises, and we should stress the importance of raising foods that can be converted into health-food products.

The *American Medical Journal* of September 28 contains an article entitled, "Soybean Food Preparation for Feeding Infants." Extensive experiments have been carried on in feeding infants from soybean preparations. A food upon which an infant will thrive must be an excellent food.

Our dietitian, Miss Frances Dittes, is doing some excellent work with the soybean, making a number of very wholesome

and palatable foods from the soybean milk and curd. Some recipes have already appeared in the *Survey*. There is promise before long of a booklet of recipes for the market.

## Why No Convention This Year

THE invitations were out. People were about ready to make the journey to Madison, when the word was circulated that this year it seemed wise to postpone the annual convention of self-supporting workers.

This was the first time in twenty years that the workers have not gathered at Madison, for their annual get-together meeting. A good deal of disappointment was expressed, but when it was known that the cause of the postponement was the illness of Dr. Sutherland, the act was justified. And since his illness caused the cancelling of the call to meeting, we are glad to pass along the word that Dr. Sutherland is again about his work and is quite rapidly regaining his strength. A trip to the East, following several taxing motor trips, put the Doctor in condition for pneumonia. Good treatment and rest, however, after he reached home, cut short what might have been a serious illness.

A number of friends came anyway. Either they were away from home and the message failed to reach them, or they had started early for the convention without sending any word ahead, so the week-end found a number of interested workers and others at Madison. Among these were several former students of the institution who have been away for a number of years, and who, coming back, find evidences on all sides of the steady growth of the school and sanitarium.

We shall hope to make up for the loss of the convention this year by a larger and stronger meeting than ever when another year rolls around.

## A Trip of The Agriculture Class

On Monday, October 14, the academic agriculture class made a field trip to the



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State Experiment Farm at Columbia, Tennessee. The class of twenty-one students was accompanied by Professors A. J. Wheeler, J. E. Sutherland, and C. L. Kendall. Mrs. Jones, who is in charge of Kinne Kitchen, put up a lunch for the class that was very much appreciated when they stopped on the way for lunch at a shady spot in the woods.

Upon reaching the farm, one of the first things we visited was the dairy herd of fifteen pure-bred Jersey cows. One of these cows gave 1625 lbs. of milk containing 101 lbs. of butter fat in thirty days. This cow is nine years old.

We enjoyed watching a flock of 100 bronze turkeys being fed. They were fine, large birds.

In this experiment farm there are 630 acres of land. It is divided up into plots where extensive experimental work is being carried on. We were much interested in seeing the work that is being done there.

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### Items of News

**A**MONG recent visitors were Prof. and Mrs. Leo Thiel, their two children, and Prof. and Mrs. J. A. Tucker, of Oakwood Junior College, Huntsville, Tennessee.

**T**HE family was favored with two illustrated lectures on foods by Dr. M. M. Mortensen, who is especially interested in placing some scientific findings on health foods before nurses, physicians, housewives, and others who have the feeding of the public at heart.

**T**HE Saturday evening program was one of special interest and pleasure. Mrs. Goodge and her friend, Mrs. Knell, of Evansville, who have been closely as-

sociated in musical work in Evansville, gave the family a delightful hour of music. The program was enriched by a pipe organ selection which came in over the recently installed public address system.

**E**VEN a glimpse of Dr. Percy T. Magan, president of the College of Medical Evangelists, is appreciated. He stopped for a few hours enroute to his home in Los Angeles, promising to give Madison a little more time later when he is in the East again. A heavy program interfered with his plans to remain longer this time.

**A**MONG week-end visitors were Prof. Chas. Taylor, Mrs. Taylor, and Mrs. Mary Dunmeade from the Banner's Elk school in North Carolina. Miss Florence Fellemende and Mrs. Phillip D. Knell, of Evansville, Indiana, were guests of Mr. and Mrs. S. B. Goodge. Mrs. J. W. Maynard and Mrs. Willis were up from Orlando, Florida.

**I**T was a great pleasure to have a half-day's visit with Dr. P. P. Claxton, of Tulsa, Oklahoma. In the earlier history of Madison, when Dr. Claxton was United States Commissioner of Education, he visited the institution a number of times and has always been a source of encouragement to the Management in its effort to meet some of the educational problems of the day. It was good to see him again, and from what he said, we believe he is sympathetic with the plans and purposes of the school and appreciates the advancement that has been made. He promises a real visit by himself and Mrs. Claxton in the near future.

**A**FTER attending the Fall Council at Columbus, Ohio, and visiting a number of institutions in the East, Eld. W. C. White spent several days at Madison before returning to his home at St. Helena, California. Elder White was a member of the company that selected the site of the Madison School in 1904, and in the years that have intervened he has been a frequent visitor at the school and sanitarium, a member of the Board of Trustees, and a valued friend and supporter. He addressed the family several times during his visit.



# The Madison Survey

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## The Value of Industries in the Mission Field

WE will take for our Scripture lesson this morning Acts 18:1-3.

"After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; . . . and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers."

This tells us that Paul while at Corinth stopped with Aquila and Priscilla because they were of the same craft. There must always be some mutual element to draw people together and open a common door of communication. In this instance it was the trade of the Apostle Paul that gave him the opportunity to associate with these people. And it was this that broke down the barrier between them. The probabilities are that if Paul had not had this trade he would not have had such influence with these people.

SO far as the book of Acts is concerned, there is nothing very remarkable about this association, but further light is thrown upon it in the book of Romans. In the 16th chapter, verses 3-5, we read:

"Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the

From a Chapel Talk by Prof. W. E. Straw

Gentiles. Likewise greet the church that is in their house."

This informs us of the work these people did after they left Paul and returned to Rome. It reveals the fact that their influence had spread to the churches in different parts of the country, and that they had raised up a church at Rome which was meeting at their house. There had been considerable speculation as to how the gospel was first preached in Rome. But here we

see that these associates of the apostle Paul in tent-making returned to that city and raised up a church.

AS a denomination we profess to believe that industries are a necessary part of education. But many schools have become discouraged in their endeavors and have let this part of their program fall out by the way. But the industries are just as beneficial and necessary today as ever in the history of the world. They are still a means of breaking down barriers and arousing sympathy toward our work in distant lands as well as in our own country.

A few years ago the government of Rhodesia became concerned in regard to the missions operating in that territory. They felt that some of the missionaries were not doing much for the natives. They

### IN TRAINING STUDENTS

MANUAL training is deserving of far more attention than it has received. Schools should be established that, in addition to the highest mental and moral culture, shall provide the best possible facilities for physical development and industrial training.

— Education



appointed a committee to visit the different mission societies, to study their methods of operation, and to bring a report to the government as to the attitude they should take toward these missions, and the policies they should favor. One of the men appointed, the one representing Parliament, was very prejudiced against Adventists, and some of our workers felt quite concerned as to the outcome.

I was away when they visited our mission at Solusi, but I happened through Salisbury, the capital, just as Mr. Jackson, the assistant Chief Native Commissioner and chairman of the committee, returned to his office. He had been very favorably impressed by his visit to Solusi Mission. The things that most interested him, and which he mentioned most favorably, were the dairy herd, the industries and experimental work we were carrying on to show the native how to grow good crops, and the normal school.

This gave me the opportunity to explain to him why we believe in industrial work in our missions, and what the industries mean to the natives. He told me that, in view of the work we were doing, he felt the government was not giving us the assistance we deserved, and he promised that they would do more for us. Two weeks later, we received a check from the government for \$600. Besides this, Mr. Jackson sent a special invitation for me to tell the committee the same things I had told him, that they might incorporate these facts in their final report to the government.

**YOU** may never have heard of our experience in opening the work in the Congo. The field was then part of the Zambesi Union, and naturally the responsibility of laying plans for it weighed heavily upon me. After bringing the matter before the committee several times, it was finally voted that we make a tour of inspection into the field. Brother Stockil and I made plans for the trip. After reaching Elizabethville, the capital, we made some inquiries and found Mosieur De San, the government official who had charge of opening missions in that territory.

We told him we were Protestant missionaries desiring to open up work in the Congo, who had come to him for counsel

as to the best place to locate. He began to ask questions as to what denomination we represented, and so forth. We told him we were Seventh-day Adventists. He asked if we kept Saturday, and we told him we did. He asked if we taught the natives these same things, and what influence it had upon them. We could see that he was seriously questioning the advisability of allowing a peculiar religion to come in.

I then said, "Mr. De San, you may not understand the plan of our mission work. I would like to explain this to you." With his permission, I explained that we were carrying on mission work in South America, Asia, China, India, Japan, Korea, and the Islands of the Sea; in fact, in nearly every country in the world.

I pointed out these places on the map. I told him of our head-quarters at Cape Town, and of our missions among the Amaxoza people, the Basutos, the Zulus, and other tribes of South Africa; of the headquarters of our work for Central Africa at Bulawayo, where I was located as superintendent of the field. I told him of the five mission stations in South Rhodesia; that in Nyasaland we have over 2000 students in our mission schools; and that in North Rhodesia we have two stations and are just establishing two more.

Then I said to the government representative, "No doubt the thing that interests you most is the plan of our work. As I understand it, there are three classes of missions. One confines itself to religious work and merely catechises the natives; another adds intellectual work to the religious training given. The third class adds industrial work to these other two phrases. We belong to this latter class. We believe that it is not sufficient simply to teach the natives religion, and to read and write. We believe this encourages a tendency on the part of the natives to prepare for some clerical position so that they may not have to engage in manual labor; for in their training, labor has been separated from study."

I told him that with us these are combined, and the idea grows with him that physical work is a part of the education. The majority of natives in this country necessarily will engage in labor for their



living; hence, if there is any place on earth where industrial education should be emphasized, it is in Africa.

I explained that we require seven hours' labor a day from every native who comes to our schools, as a part of his training. This, of course, lessens discipline problems, and teaches the native many useful things in life, things he will need to do when he returns to the kraal. This is so much appreciated in South Rhodesia that the government contributes to the operation of these industries in our mission. We teach the boys the principles of agriculture, and other useful occupations. For instance on the mission where Mr. Stockil is superintendent, all the buildings were constructed by natives under his supervision. They made and burned the brick, did the construction work and the thatching. They were just completing a school building when we left. There the girls are taught to sew and the men to repair their plows, and similar work.

At this point, Mr. De San broke in with, "Gentlemen, where would you like to locate?" He drew down his map, showed us where other societies were operating, and gave us our choice of location. It was the industrial work that aroused his interest and caused him to forget all about the peculiar doctrines that at first were troubling him so much.

## When the Time Comes To Advance

IN the days of Elijah and Elisha, Israel had a system of schools that passed through some wonderful experiences, and a few of those experiences are preserved for the benefit of people struggling with educational problems in these days. I have in mind now an effort to enlarge when quarters were cramped and enlargement as necessary.

The schools of the prophets were operated on a self-supporting basis, so we read, and it was evident that they did not have a full treasury upon which to draw. There were times when help came in the form of donations from friends and from relatives of the students. Some-

times the Lord allowed those teachers to tap the resources of men of wealth.

In the sixth chapter of the second book of Kings it is recorded that living quarters were too small to accommodate the attendance. Some of the students came to Elisha, the head master, asking the privilege of securing material for a new building. And the request was granted. This is a splendid spirit of cooperation. Before long the new building was in readiness, if we may judge from the spirit with which the teacher and students went to work.

FOR twenty-five years Madison has been operating as a school for laymen, a training center in which men from the common walks of life may receive inspiration and efficiency to operate enterprises for the Master. It has been no little struggle to maintain a school where students can earn their expenses by the work of their hands. God's blessing has attended the effort, and hundreds of young men and women, and older ones as well, have passed through these doors, better fitted for Christian service and with an inspiration to work on a self-supporting basis.

In order to carry forward this plan, Madison has been heavily indebted to friends. Its help has come from several sources. It is the product of the devotion and self-sacrifice of hundreds of laymen. Some have given their best to the institution as teachers and workers; some have given liberally of their means; and some have prayed in faith for the success of the work that they could not reach in any other way.

It has been Madison's policy after the institution was equipped, to operate without debt and without using donated funds. At times this has been a hard road to travel, but on it we have kept. It is possibly a more difficult pathway than that asked of those who are paid in the usual way for their missionary service. But it is the way that laymen must travel, for they cannot ask support from the church treasury.

As time goes on, the way will grow harder rather than easier. The climb is a



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step one, and we want it to be so, for our road should be ever upward. As laymen carry the gospel to the ends of the earth, they must expect to find the way growing more and more difficult. More sacrifice will be demanded of us. There is joy in the way, however, and we who have been following the progress of the work at Madison are joyful. Our lives have been blessed with many rich experiences. If we could go back to the beginning of the twenty-five years, and, knowing what we do now, have an opportunity to go this way or another, we would choose this way.

AS Elisha faced some problems of enlargement, so Madison has been brought face to face with problems of advancement. Educational conditions make it necessary to take a step still higher, and to develop the school into a senior college. This step will call for the expenditure of means.

In this crisis, as in others we have had to face, we want friends to know that while we look to them for assistance, it is not money with which to operate that we ask. We shall need help in adding to the equipment of the institution. And we believe that friends will cheerfully respond to this request.

In a number of instances, patients of the Sanitarium, pleased with the nature of the educational work that is carried on here, have signified their willingness to assist. We believe that a large portion of the funds needed at this time will come from those who have been in contact with the medical phase of the work and know of its benefits. However, we are asking the hearty support and the prayers of those who have watched with interest the

growth of the institution for the training of laymen missionaries.

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## Items of News

THE church school was visited this week by Miss Nannie Mae Smith, of the conference educational department. The school for the children numbers thirty. A portion of the class work is carried by teachers-in-training under the direction of a critic teacher.

AMONG guests at the Sanitarium recently, it was a pleasure to have Mr. and Mrs. E. S. Candler, of Corinth, Miss. Mr. Candler, who spent over twenty years in Washington as senator from his state, has been giving the family a number of very entertaining and instructing lectures.

THE recent death of Brother Zalmon Nicola came as a shock to friends and relatives. Brother Nicola, who was in his ninety-fourth year, attended the Fall Council at Columbus and seemed in his usual health. Death came unexpectedly. Dr. B. E. Nicola, a son who is a member of the Madison Sanitarium staff, Dr. Tesla Nicola, of Montebello, California, a grandson who was visiting at Madison and who was on his way to Columbus when the word came, attended the funeral which was held in College View, Nebraska, the former home of the family. Brother Nicola was a pioneer among Seventh-day Adventists, having become a Sabbath keeper in Iowa in 1856.

ON the thirtieth of October, one of the long-time members of the Sanitarium family passed to her rest. This was Mrs. Anne Johnson often called "Grandma Johnson," who has lived with us for ten years. She had reached the ripe age of ninety-eight, and until the last few weeks of her life she had been able to be about the institution and was interested in all that was going on. Her daughter-in-law Mrs. L. G. Johnson, and her granddaughter, Mrs. Frankie Roe, both of New York City, were with her the last few days of her life. She will be missed, for hers was a familiar form on the porches, in the parlor, and at public services on Sabbath, which she seldom failed to attend.



# The Madison Survey

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## Jesus Seeks the Wayward

THE Sabbath morning sermon was given by Eld. N. S. Ashton, of Nashville, president of the Southern Union Conference of Seventh-day Adventists. Referring to his long acquaintance with the work in the South as carried on at Madison and in other centers by self-supporting workers, he said, "It is a great satisfaction to see what has been accomplished. We are all interested in one great object, the giving of a wonderful message to the world concerning the return of the Savior. It is not conditions in the world that delay His coming, but the inactivity of those who should be all absorbed in giving the warning that His coming is near." Concerning the Master's work on earth, in part, he said—

IN Luke 19:10 we read the words of Jesus, "The Son of man is come to seek and to save that which was lost." To me, those are the sweetest words in all the Bible. John 3:16 tells us the wonderful story that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here, it is "whosoever believeth," but in Luke's language it is a little broader yet, for it goes beyond those who know and believe, and says, with an all-including phrase, that He came to seek and

to save "that which was lost." Jesus is the seeker of the lost.

When this world was created, the Father and the Son made provision that, if sin entered, the Son would give His life for man's redemption.

And when man did sin, and the falling leaves and the estranged animals all told that the change had come; when the thorns and thistles grew where once there had been only beauty, God's provision was there for redemption and restoration through the gift of His Son for all that had been lost.

When the end has come and God brings His wayward children back to Eden, the first Adam who lost all will meet the second Adam who redeems all. Our father Adam will fall at the feet of the second Adam, and will pour out his soul in adoration and praise for the wonderful plan that makes full redemption possible.

### VENTURE SOMETHING FOR THE LORD

"'Tis better to have tried in vain,  
Sincerely striving for a goal,  
Than to have lived upon the plain  
An idle and a timid soul.

"'Tis better to have fought and  
spent

Your courage, missing all  
applause,

Than to have lived in smug content  
And never ventured for a  
cause.

"For he who tries and fails may be  
The founder of a better day;  
Though never his the victory,  
From him shall others learn  
the way."

—Selected

JESUS is a seeker. Man in his sin is not inclined to seek God, so Jesus seeks man. When Adam sinned and Jesus entered the garden, Adam did not hurry to the Lord, confessing his mistake and begging to be reinstated. He hid himself among the trees, and it was Jesus who searched for him. He called, "Adam, where art thou?"

This was not the voice of an angry God seeking an opportunity for revenge. It was the voice of the Master in love, seeking to save, ready to give a plan of redemption. Sin had not taken God by surprise. He was ready with a way of escape. Back in the eternal ages Jesus had pledged His own life for the life of man should such a thing happen as had now hap-



pened. And so Jesus came into the garden seeking.

"Jesus sought me when a stranger,  
Wandering from the fold of God."

By Paul we are told that He is able to save to the uttermost all that come unto Him. These are blessed promises.

**T**HERE is a reason for the words of our text in the nineteenth of Luke. We find the beginning of the story in the preceding chapter, the thirty-fifth verse. "It came to pass, as Jesus was come nigh unto Jericho, a certain blind man sat by the wayside begging. And hearing the multitude pass by, he asked what it meant. And they told him that Jesus of Nazareth passeth by."

This man, whose home was in Jericho, was blind Bartimaeus. He was sitting by the roadside, by the highway along which passed throngs from Jericho to Jerusalem. It was a good place for him to sit, as his condition made an appeal to the passers and he was able to make his living by begging.

The record tells us that when he knew that Jesus was passing, he cried out with a loud voice, "Jesus, thou son of David, have mercy on me." Those who were near him tried to silence him, but he cried the more, and his voice reached the ear of the Master.

"And Jesus stood and commanded him to be brought unto Him. And when he was come near, He asked him, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight."

We can see that poor, blind man reaching out in the darkness, listening for the sound of the Master's voice. Day by day he had waited in the darkness. Probably some child led him to the highway. Possibly he was led there by his dog. His ears were keen to hear the sounds. He could hear the song of the birds, but he could not see them. He could feel the warmth of the sunshine, but he had never seen the sun, and he longed above everything else to have his sight. People who had seen Jesus and who knew of His power to save, had told Bartimaeus about Him. You can imagine the blind man saying, "I cannot go to this man Jesus, but if He ever comes this way, I shall be looking for Him. Perhaps He will heal me."

**O**N this day he heard the unusual tramping of the multitudes. Something out of the ordinary was happening. He asked the cause of the noise, and was told that this was a crowd accompanying Jesus of Nazareth. His heart leaped with joy. He would make an effort to reach this Man of such wonderful power. And he cried out in his agony, "Thou Son of David, have mercy on me."

"And Jesus said unto him, Receive thy sight; thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God."

That was probably the last time that Bartimaeus would have had a chance to see Jesus, for it was the last time the Master passed that way before His death. Had he lost that chance, had he hesitated then, he might never have

seen Jesus. So with us, while He is near we must place our case before Him. He is passing our way, and He wants to save us. He is seeking the lost. He longs to save.

**J**ESUS brought salvation to a poor beggar on that trip from Jerusalem to Jericho, but Bartimaeus was not the only one saved that day. The throng went on its way into the city, and as they went down one of the streets, Jesus stopped under a tree. I can imagine some one saying, "Why do you stop here?"

In Jericho there lived a man who had heard of Jesus. This man, not a poor, blind man, but a rich man. He, too, had heard of Jesus, and knowing that he was coming to Jericho, he made up his mind to see him. Zacchaeus was a small man, and he knew that in that throng he would have small chance of seeing the man about whom so much was being said. So he climbed a tree by the road way to see Him as He passed.

Blind Bartimaeus and Zacchaeus lived in the same city and I presume Zacchaeus the rich man knew that poor beggar. And I can imagine that when Bartimaeus found that he could see, he made short work of reaching his home town with the good news. As he rushed through the streets of the city in which he had begged for years, he called to the people that he could see. He did not walk slowly down the sidewalk but he leaped and ran, shouting the good news, "I can see, I can see."

**I**T may be that Zacchaeus had heard this cry of joy and that it made him the more anxious to see the Healer. At any rate, he sat in the tree. Imagine his surprise when Jesus stopped beneath that tree, and looking up where he thought himself completely hidden, Jesus called him by name and bade him come down.

"When Jesus came to the place, He looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house."

And Zacchaeus, wondering how the Lord had seen him, and how he knew his name, and why He should come to his house, hastened to come down at the Master's bidding. Jesus knows us when we know him not. He sees all we do; He knows us by name; knows what we are doing; and where to find us. And He asks to come to our home as He asked to go home with Zacchaeus.

Zacchaeus must have been converted somewhere between that limb on which he sat watching for the Savior, and the ground. He was a sinner, for the people questioned why Jesus should go home to dine with such a man. So Zacchaeus was needing conversion. Then he was converted. I know he was converted, for I see the signs of conversion in his life.

Zacchaeus was a rich man, but he said to the Master, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." Zacchaeus knew his own life, and where it was out of harmony with the life of the Master, and when Jesus came into his life, he



began to make amends for his wickedness. He offers at once to send back fourfold to those whom he had defrauded. If a rich man today made such an offer, we would consider him a converted man, and it shows that Zacchaeus had been converted.

I presume it took that rich man some time to make amends for all the wrong things he had done, but after the Lord came into his life, Zacchaeus was a different man.

**T**HERE is a reason for the words of Luke 19:10. They follow these two stories of salvation, the one of a blind beggar and the other, a rich business man in the city of Jericho. Jesus some time in our lives speaks to each one of us. He gives to each one of us an opportunity to find Him. When He comes into the life, it makes the same difference that it did in the lives of the blind beggar and the extortioner, Zacchaeus. The call of the Lord sets us to work for Him. Men know that we are changed. "The Son of man is come to seek and to save that which was lost."

## Shall We Break, or Withstand the Storm

**W**E are living in strenuous times. Men and women by the thousands are breaking all about us, and yet through it all, the people of God should be able to stand like a rock in the midst of surging billows.

If one stops to analyze the situation, he finds that often the basis of this nervous collapse is fear. The Scripture tells us that "fear hath torment," and true it is. For that reason the Master gave instruction concerning the remedy that all the world needs, for we are told, "Perfect love casteth out fear." Love brings health and happiness, while fear and worry bring disease and death.

Dr. Walter L. Brown, of St. Bartholomew's Hospital, London, speaking in New York City, said, "When stocks go down in New York, diabetes goes up." In other words, the fear and anxiety produced by a slump in the stock market affects certain glands in the body to the point that the body functions are disturbed, and the final result is disease.

**T**HE sympathetic nervous system is easily affected by the emotions. It is generally understood that many cases of high blood pressure are due to anxiety and fear. A person may have disciplined

From a health lecture by Dr. Sutherland

himself to the point that he can keep the central nervous system pretty well under control, so that to outward appearances he does not appear nervous, and yet his sympathetic nervous system may be undergoing a severe strain. This in turn affects the vasomotor system that controls the caliber of the blood vessels. Many serious results are attributable to high blood pressure.

It matters little what may be the cause of the fear or over-anxiety. One fears he will lose his position. Another is tense over the relationship that exists between himself and his co-laborers. Some fear they will not be able to provide the necessities of life for the family. Some fear they will not be saved after death. Fear due to lack of trust in God, no matter what form it takes, will disturb the functions of the body.

The Apostle Paul uttered a great truth when he said, "I have learned in whatsoever state I am, therewith to be content." It was not a natural condition with Paul. It was a lesson he had to learn, a lesson of trust in the Master.

Jesus taught His disciples the same lesson, for to them He said, "Fear not little flock." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

Even the tempestuous Peter learned that lesson of trust and the relief that comes with it, for he wrote, "Casting all your care upon Him, for He careth for you." Jesus taught His disciples to be happy; to approach every condition in life with an attitude of courage and hope. Man cannot do this of himself. This mental attitude is the reward of faith.

Contentment is medicine. Says the wise man, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." No druggist has any medicine like this. God wants us to know Him and the power of His might. It is our privilege to have a relationship with the Master that assures us of sins forgiven. "Beloved, now are ye the sons of God."

**I**T has a wonderful effect on the body to know that you are in the place God has assigned you in the world, to believe that His righteousness is imputed to you, and



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that day by day you not only have His guidance in a general way, but that it is your privilege to hear the voice saying, "This is the way."

The assurance of a personal interest in our affairs; the knowledge that the Lord loves and cares for us every day and hour; the thought that we have a right to call Jesus an elder Brother and companion; all this brings a feeling of comfort and rest that the world lacks.

It is this relationship with the Lord that will lead us to give our services to Him. It will lead us to work for our fellow men contributing to their comfort and pointing them to the source of our comfort and assurance. There is something in this divine philosophy that makes for health. It is the initial step to recovery if one is ill, and is the great preventive treatment for disease.

We are indeed in a time of great stress and strain. Failure to live in harmony with the laws of health, with the added load of fear and anxiety, is breaking thousands. Our only safety is to live above worry, fear, anxiety. It is necessary to build the habit of trust in the Lord, so that when some unexpected thing happens, when some storm breaks on our shore, we will find ourselves on the rock, quiet, steady, and sure.

It is possible to have good health under pressure. But in order to have this experience, one must be building in harmony with the great laws of life and health, of trust and confidence. We need not expect the road to be smooth. Our pathway should be a steady climb with some very steep places that call for herculean strength. Are we ready for the test? Will we hold when the strain comes the hardest?

## Items of News

AN added element of strength in the school work of the year is the result of Prof. W. E. Straw's connection with the faculty. Prof. Straw spent a number of years in mission work in Africa, and he comes to us with a rich experience also in the educational work. He has been elected dean of the Nashville Agricultural Normal Institute and has charge of the Bible work of the institution.

RECENT visitors at the Pewee Valley Sanitarium near Louisville, Dr. E. A. Sutherland, Dr. Blanche Noble-Nicola, Mr. Rocke, and others, brought back an encouraging report of the work in that new institution. Those who have had a part in bringing this institution to its present place will be interested in the fact that Doctor Hall, one of the Louisville physicians who has opportunity to know conditions well, speaks in most optimistic terms of the place and predicts for it a steady growth. A number of major operations have been performed with favorable results, and nine patients is the present family.

A FIELD trip by the college chemistry class took thirty young people to a number of interesting points in Nashville last week,—the municipal water works, a splendid new plant, a cement factory, a sulphuric acid factory, the headquarters of the Nashville Chemical Company, a thermometer factory, and a cold storage plant.

THE newly organized junior male quartette made its first public appearance at the Sanitarium Sabbath evening vesper service. The members are the Messrs. Lohman, Dahl, Lelend Straw, and Harper.

SOME happy words come to us from time to time from SURVEY readers. Not long ago a minister wrote, "For a long time some friend has been sending me your valuable, sparkling little paper. I must say that I read it and enjoy it. I think you are doing a splendid work. May it grow and prosper."



# The Madison Survey

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## Changes in the Educational World

FOR the last twenty years changes have been occurring with more or less constancy in the world of schools. Some fifteen years ago when the wave was met by the medical schools, over a hundred training centers for physicians closed their doors because they were unable to meet the standards. This is what is called a natural survival of the fittest. Those institutions that had the financial backing, and that were otherwise able to advance, made changes to meet the exacting standards of the medical association.

A similar movement is going on in other departments of the educational world. Laws have been passed and are being enforced that make it necessary for schools to change their curricula, add materially to their equipment, and employ a faculty meeting advancing standards. In order to maintain a position among educational institutions, it is now necessary for our larger schools to make some changes in order to meet legal requirements.

TWENTY-FIVE years ago Madison was established on Southern soil as a training center for laymen. It did not pose as a competitor to other institutions but held an unique place in the educational world. It was the object of the management to educate laymen for lives of very active service in various stations, such as along medical lines and nursing, in dietetic circles, as teachers in rural districts,

where farmer and mechanic hold a place as important as that held by the classroom teacher.

Over five hundred men and women have been placed in the field of service as a result of courses offered at Madison. These men and women are not supported in the usual way of missionaries, but with their own funds and the help of friends who are likewise interested in self-supporting centers of influence, these workers take a little to maintain themselves and their more care than he's work. The South has received a large share, but not all, of these workers. Some have gone to foreign lands guided by the same purpose and with a faith to pursue the same methods.

THE criticism is sometimes made, and probably justly so, that laymen of the church do not always take a keen interest in missionary work. They are full of other thoughts, and are content with a program of church attendance and a more or less liberal donation of funds. The large proportion of the time of these good people is devoted to some business enterprise, some occupation carried on especially for the support of the family.

If one made a survey of the time and ability of these men and women, it would be found that not only a large portion of their time, but the best of their strength and their talents go into worldly enter-



prises, into commercial concerns. To use their ability to operate an enterprise wholly from a philanthropic standpoint has not occurred to them. Should one suggest that they conduct a sanitarium, a cafeteria furnishing health foods, teach a school in some out-of-the-way place with a business method similar to that adopted by the Master who "went about doing good" with no charge for the service, . . . should such a suggestion be made, how would these people react?

This question in one form or another is being brought home to a good many hearts these days. More and more it will come to mind, for there is a world to be warned, and a share of that work is to be done by laymen. In fact, we are told that the efficiency of the ministers and other regular workers is not at its height until laymen are doing their share in the great world campaign. So we know that there is a still more rapid work to be done by conscientious, God-fearing men in the common walks of life, by the great body of the church.

**MADISON'S** work for laymen is not yet completed. We are inclined to believe that it has only really begun. Year by year the school has grown in numbers and in strength. For several years it has been doing junior college work, and as a junior college it has met with a good degree of success.

It is now found that if we maintain our place as educators of workers, a number of our schools must become senior colleges. Unless they are able to complete the education of the young people, these young people will be forced into the schools of the world, and our whole system of schools for the children and youth will cease to function. Madison feels that it should face the situation with resolute heart and advance as advancement is demanded.

Through its numerous industries, Madison has been fortunate in the opportunities it offers students in the way of remunerative work while they are training. Can the institution advance to the position of a senior college and still maintain its program of work and study, so that students can still earn their school expenses

while taking a four-year college course?

This matter has been carefully considered. Those who have investigated the situation recognize that the institution has the necessary teaching force, and to a large degree it has the required equipment. It will be necessary, however, to add a number of buildings and some laboratory equipment.

Do you who have helped Madison in its development want to see it continue as a training place for laymen workers? Are the friends who have so generously and nobly made possible its previous advancement willing now to speak a word of encouragement? Do you say, Go forward! It will be a great encouragement if you will let us hear from you. Your advice is solicited.

## An Encouragement to Treatment Room People

**N**OT far from Atlanta, Georgia, there is an interesting institution known as the Georgia Warm Springs Foundation. It is a place of treatment for people who sometime in life have been afflicted with infantile paralysis. The institution was founded about five years ago by Governor Franklin Roosevelt of New York. Mr Roosevelt is assisted by a number of capable physicians and nurses and by several philanthropists who are helping with their money.

Among the outstanding features of the institution are methods of cure based largely on the use of hydrotherapy, sunlight, fresh air, and suitable exercise on the spacious and well-kept grounds. Natural springs furnish an adequate supply of water for baths of all kinds, sprays, douches, packs, and so forth. The cost of treatment is so moderate that it is the hope of the founder that no one needing the treatment will be deprived of it.

There are in the United States 160,000 people who have had infantile paralysis. Mr. Roosevelt believes that at least one half of these may be restored physically and mentally to the point where they may become useful people and wage earners capable of caring for themselves. Already



many interesting cures have been effected.

THE story of this institution should be an encouragement to our people who are conducting treatment rooms and sanitariums, for they are equipped to give practically all the treatments afforded by the Warm Springs Foundation.

When we contemplate the wonderful things that can be accomplished with simple equipment and natural methods of treatment, it should encourage many people who have the ability to use these methods to dedicate their ability to the Master. For every institution for the treatment of the sick that is now in operation, there should be a hundred more. These need not be elaborate, but they should afford the needed care and treatment, and they may be a blessing to society.

There is no more direct way to the soul of a man than that opened by ministering to his physical necessities. "Let your light so shine, that men may see your good works, and glorify your Father which is in heaven."

For a quarter century Madison has been privileged to assist the sick. Hundreds have passed through our doors with thankful hearts for the help they have received. It has been demonstrated here, and in other places of a similar nature, that laymen can do a good and acceptable work as medical missionaries.

Medical missionary work is the gospel in practice. Literally hundreds should be in training for such activities as city treatment rooms, rural sanitariums, and other health centers.

## Where to Find the Copper We Need

IT is being quite generally conceded by physicians and dietitians that the metal copper must be associated with iron in the foods we eat for the efficient prevention of anemia. In the *Journal of Biological Chemistry*, 82, 465-471 (1929), C. W. Window, C. A. Elvehjem, and W. H. Peterson report an analysis of plant and animal foods for the content of copper.

This determination was made on 160

common food materials. Arranged in descending order of copper content, the different classes of foods are as follows: nuts, dried legumes, cereals, dried fruits, poultry, fish, animal tissues, green legumes, roots, leafy vegetables.

The lowest content was 0.1 mg. per kilogram in fresh celery, and the highest was 44.1 mg. in fresh calves' liver. Milled cereals are found to be much lower in copper than the corresponding whole cereals.

It is interesting to see that the foods rich in copper are also the ones that rank high in iron content. Such findings are encouraging, also, for those who advocate a non-flesh dietary.

## With a Helping Hand

READERS will be interested in some responses received from former Sanitarium guests who donated to the Harvest Ingathering campaign this year. They write in this strain:

"I very much appreciate the good work you and your aides are doing. I wish I were able to make a larger donation than the enclosed check, but I trust this will be of benefit to the worthy cause."

"I am glad to enclose a small check for your missionary work. I only wish it were larger. I often think of you at the Madison Rural Sanitarium, and feel most grateful for the splendid things you taught me and did for me."

"I am glad you gave me an opportunity to contribute to the great work you are engaged in. I am always glad to do something, even if it cannot be large."

"I am glad to enclose my check for a small amount to help in your missionary work. In this day of new religions, and no religion, it seems to me that your great church is doing the great thing in life by translating its belief into actual deeds that speak louder than any mere mouth work from a pulpit."

NOW, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for support, still he should be taught to work.

—Counsels to Teachers



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 THE MADISON SURVEY
 

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### Items of News

**A**MONG week-end visitors were Eld.  
L. E. Wellman and his two sons of  
Gaysville, Tennessee.

**I**T is a splendid thing for a school to  
have a greenhouse that furnishes fresh  
lettuce every day. That is our privilege  
this season. The poultry department is  
sending several crates of eggs to the city  
each day. Eggs are bringing fifty cents  
per dozen.

**S**PECIAL efforts are put forth to give  
students at Madison a comprehensive  
knowledge of the laws of health. Miss  
Francis Dittes, dietitian at the Sani-  
tarium, who is lecturing to the student  
body each Tuesday evening, is giving  
some very interesting and valuable in-  
struction.

**T**HE value of the soybean as a human  
food is becoming better known. At  
various times, recipes for the making of  
soybean milk and curd have appeared in  
these columns. Now there is ready for cir-  
culation a bulletin on the subject, entitled,  
"Vegetable Milk and Cheese,—How they  
are Served." Price, 20 cents. Copies may  
be obtained by addressing THE SURVEY,  
Madison, Tennessee.

**T**HE Louisville Treatment Rooms, at  
626 South Second Street, have been  
much improved by recent changes, and a  
good work is being done in both the men's  
and the women's departments. Mr. Henry  
Schneider is in charge. Mr. and Mrs.  
W. R. James, who have recently come  
South from Lafayette, Indiana, who are  
both especially interested in food work,

have joined the Louisville Cafeteria, which  
operates at the same address.

**T**HE family had an unexpected pleasure  
last week-end in the talks given  
on the situation in Armenia,  
by Dr. Basil R. Gabriel, secretary of the  
Golden Rule Foundation, of the Far  
Eastern Relief. Dr. Gabriel, who is a  
native of Armenia, and who spoke from  
first hand information, calls Armenia his  
mother country and America his wedded  
land, for he has spent many years in this  
country.

**A**VERY attractive folder reaches us  
from the Mountain Sanitarium  
located "among the pines of the Blue  
Ridge Mountains of western North  
Carolina, between two of its most promi-  
nent health resorts—Asheville and Hender-  
sonville." This institution is affiliated with  
the Asheville Agricultural School, at  
Fletcher, North Carolina. It is truly beau-  
tiful for situation. It is a growing insti-  
tution that is enjoying a good patronage  
the year round. You may want to pass  
the word on to your friends who are seek-  
ing health in the South.

**W**ORD has reached us of the tragic  
death of the little daughter of Dr.  
and Mrs. John Brownsberger, at Fletcher,  
North Carolina. Mrs. Brownsberger was  
called to Sand Mountain by the death of  
her mother, Mrs. Mary Peterson. While  
the parents were away from home, little  
Edith, age two years, swallowed some  
bichloride tablets, and died in twelve  
hours.

**A**FTER an illness extending over  
many months, Sister Maude Kendall,  
wife of Brother C. L. Kendall, passed to  
her rest on the eighth of the month. Sister  
Kendall was a most patient sufferer, a  
generous-hearted woman whose kindly  
deeds will long live in the memories of  
all who have known her. The members of  
her immediate family are the husband,  
two daughters, two sons, and her mother.  
The burial was in Spring Hill Cemetery  
by the side of her son, Joseph Kendall, who  
died as the result of an accident just a  
year ago.



# The Madison Survey

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## Mental Attitude Affects the Life

THE greatest thing that a school can do is to train its students to think right. And right thinking is thinking in harmony with the plan of God. The student who has learned to think and talk and do the will of God, will meet the approval of heaven. That is what it means to be heavenly-minded. The life of that student will be a success from the standpoint of the Christian, and likewise the world will value the education he has received.

He who wants to think the thoughts of God, who desires to be trained in this way, must enter school with a willing mind. He must be in a receptive mood. His eyes must be open to see; his ears must be ready to receive instruction. Paul wrote the Corinthians that the heart (the mind) should be kept with all diligence, for "out of it are the issues of life."

But to think right is not within the power of the natural mind. We are born with what Paul calls a "carnal" mind, and the carnal mind is at enmity with God. It cannot please God. So, in order to think right thoughts, we must first of all surrender the natural mind to the Lord. Ask Him to keep us by His divine power. Believe that He will keep the mind in right channels, but at the same time study the

Bible to know His will. Study the Word with the same regularity and with the same zeal that you eat your meals. Give the mind that you are asking God to keep in right channels something to dwell upon.

### The Master Mind

Jesus never regarded His hands as tied. When He was blocked in one direction, He patiently and serenely turned to another. When He was blocked in all directions and nothing was left to Him but to die, He did it as sweetly and confidently as He fed the multitude by the sea.

—The Master Teacher

CONSTANTLY there comes to us the temptation to think in wrong ways, to be stubborn and rebellious toward the right way. We need to understand the effect that these stubborn and rebellious thoughts have upon our whole being.

Thoughts of love, of faith, courage, cheerfulness, all react favorably upon the nervous system and make for health. "A merry heart doeth good like a medicine, but a broken spirit drieth up the bones." So wrote the wise man under inspiration. When the mind is depressed, filled with thoughts of doubt or hate or unbelief or stubbornness and rebellion, the system generates a poison that works havoc with the nervous system.

Such thinking does not please God, and yet the Lord knows that such thoughts are the product of the mind naturally. So He makes it possible for us to surrender the natural mind to Him for direction. That change is conversion. One of the most difficult problems in life is to surrender our natural way of thinking. It is equivalent to death. It is spoken of as the death of "the old man." Then after his death

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



that old man should be buried. Sometimes that "old man" reinstates himself and the process has to be repeated.

Paul passed through the experience of wrestling with a mind that was out of harmony with the thoughts of God. He knew what it meant to surrender his old way of thinking and to accept the mind of the Master. He knew what it meant to have a struggle going on in his mind as to whether he would think thoughts of depression or thoughts of faith and hope. More than once he cried out in agony, "Who can deliver us?" And his answer is, "Christ."

WHEN the mind of the Master is enthroned in our minds, then the promise is "Ye shall hear a voice behind thee, saying, This is the way, walk ye in it." God promises to guide us every step of the way. He does not get pleasure in our mistakes. He wants to guide His children. He is much more willing to guide our minds than we are to have them guided.

The effect of a wrong mental attitude is soon apparent in a school. The student who is thinking wrong feels that he is mistreated. He grumbles and complains. It is hard to please him. Such a person is in line for still more serious mental trouble. Death comes to more people as the result of wrong thinking than comes by war or as the result of what we speak of as disease. In its extreme, a wrong mental attitude means insanity and sometimes suicide, but before that, it brings a disordered circulation, it affects the digestive tract and the eliminative system. It has been stated that nine-tenths of all disease has its origin in wrong methods of thinking.

To think right on everything comes only with the redeeming power of Jesus. It is our privilege to say always, every hour of the day, "The Lord is my strength;" "He is my fortress, my high tower." His thoughts are our protection. When we let the Lord be with us in our thinking, a wonderful peace takes possession of the soul. "Ye shall know the truth, and the truth shall make you free." That may be freedom from worry, mental strife, irritation, or any of the other mani-

festations of wrong thinking. When we take the right mental attitude toward trouble and difficulty, victory over wrong words and actions will follow as a natural result.

WHAT a mistake it is for a Christian to attempt a day's work without the consciousness that Jesus is with him. Many of us have not learned the joy of that close association which is our privilege, and which once experienced brings strength and joy and growth in grace.

Many a man is a Christian in theory. Like Samson, he is controlled by the Spirit "at times." During the between times there is a lapse into the old way of doing things, a feeling that he can do things in his own strength. Then come mistakes and remorse.

When we attempt to handle our own affairs without the Master, we form the habit of thinking that we can get along without Him, and that habit makes it very difficult to bring the mind into harmony with him later on. When a crisis comes, we are in a good way to become discouraged. The waves are apt to overwhelm us.

The greatest step that any student can take in the path of Christian education is to form the habit of thinking with the Lord. To possess a mind that properly relates itself to the problems of life, that loves the ideas of God and cooperates with the Lord in daily thinking,—that is indeed a pearl of great price.

## Deal Gently and Justly With Students

THE hour set apart each week for prayer and study by the faculty at Madison is a profitable season. It brings together a company of about fifty men and women who are dealing with vital problems of education, both in the school-room and in the various industrial departments. This week-end the study was conducted by Prof. W. E. Straw, dean of the school, and was based largely on principles enunciated in "Counsels to Teachers."

The Apostle Paul, speaking to the elders of the church of Ephesus, as recorded in Acts 20: 28, said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."

"These words," says the author of "Counsels



to Teachers," "are spoken to the teachers in all our schools."

THOSE who accept a position in our schools, do so without a desire for a large wage, but with a willing mind. To them is committed a flock, and it is a law of life that before feeding the flock, they must themselves be fed. A spirit of sacrifice is called for, a giving up of some things people hold dear when one enters a work of this kind, but it is possible for us to do that and yet be as little, as weak, as impatient as any one can imagine. So we are admonished to take heed to ourselves, we who are to have oversight of the flock.

Of the students committed to our care, some come from homes in which discipline is neglected; some have been governed too much. It becomes our business to take those who may be warped in their training and straighten them out, to make men and women of them that the Lord can use to His glory.

Nearly everywhere I go I find young people that I have known some time or other in our schools. I find those who were a perplexity. We wondered what they could do. But I find some of these have made stalwart workers. We must not lose heart in young people because sometimes they are a perplexity to us. It is our business to exchange bad habits for good ones, and often this requires long patience. I read again:

"In every school there should be those who have a store of patience and disciplinary talent, who will see to it that every line of work is kept up to the highest standard. Lessons in neatness, order and thoroughness are to be given. Students should be taught how to keep in perfect order everything in the school and about the grounds."

The reason assigned for maintaining this high standard in conduct and industry is that this is the way in which character is developed. The student who soldiers on the job, for instance, doing only about half what others are able to do, should not receive the same pay as the conscientious student who does a full quota of work.

We make a mistake when we think of business and Christian experience as two distinct things. "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."

One of the testing experiences in life is to keep quiet and peaceful when all about are disturbed and irritated. But in dealing with youth that ability should be ours. I think with much pleasure of these words:

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

## In Midst of Peace Prepare for War

THE Sabbath morning service hour was given to Eld. E. C. Townsend of Chicago. He and Mrs. Townsend paid Madison a brief visit as they were on their way to points farther south. He called attention to a number of things that are occurring in a world which at this time is proclaiming peace in the most emphatic way.

In face of the fact that a peace pact has been signed by the great nations of the world, those nations are still marshaling their forces for war. Premier MacDonald, of England, made a memorable visit to the United States in order to plan with our President for strengthening the ties for peace between the United States and England.

In past ages, men have been war-minded. They talked peace, but talked it in terms of war. They expected to settle difficulties on the battle field. But today men are talking peace in terms of peace. Statesmen lead us to believe that we can rightfully look for peace; that there will be no further clash of arms.

And yet statistics tell us that while these words are on their lips, five and one-half million men are wearing military uniform, and that, with scarcely any effort, were it necessary, 21,000,000 fighting men could be marshalled on the battle fields.

At the close of the World War in 1918, men trembled at the thought of air planes from which there could be dropped on cities bombs weighing 400 pounds that would wipe out their population. Now the laboratories are preparing gases that can be dropped from planes with power to wipe out whole nations. While talking peace, the world is making most stupendous preparations for war.

The followers of the Master have His promise, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."



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## Arouse the Idlers

THERE will be no idler, no slothful one, inside the kingdom of heaven. O, that God would set this matter in all its importance before the sleeping churches! . . .

There are many ordained ministers who have exercised a shepherd's care over the flock of God, who have never yet watched for souls as they that must give account. The church, instead of developing, is left to be a weak, dependent, inefficient body. The members of the church, trained to rely upon preaching, do little for Christ. They bear no fruit, but rather increase in selfishness and unfaithfulness. They put their hope in the preacher and depend upon his efforts to keep alive their weak faith. Because church members have not been properly instructed by those whom God has placed as overseers, many are slothful servants, hiding their talents in the earth, and still complaining of the Lord's dealing toward them. They expect to be tended like sick children.

This condition of weakness must not continue. Well-organized work must be done in the church, that its members may understand how to impart the light to others and thus strengthen their own faith and increase their knowledge. As they impart that which they have received from God, they will be confirmed in the faith.

*A working church is a living church.* The idea that the minister must carry all the burdens and do all the work, is a great mistake.

—*The Home Missionary Work*

## When Patrons Do the Advertising

Occasionally there comes to notice a specific case of patients advertising for the sanitarium, the cafeteria and treatment rooms, or for some other of the industries that are an integral part of the educational plant at Madison. There follow a few statements from a sanitarium patient to his home physician which illustrate this.

"You ask what kind of a place Madison is. I spent nine weeks here during the summer. The sanitarium is in the country about ten miles from Nashville. About 1,000 acres in the place. Located across the Cumberland river from Old Hickory. Very fine location, well-kept grounds, large trees, flowers, and so forth.

"The rooms are very good, with steam heat, toilet, and lavatory in every room. All are kept absolutely clean, and best of service. Telephone connection in every room. Baths are taken in treatment rooms. The food is plain but good and well cooked. An expert dietitian looks after individual cases. This Sanitarium is run by Seventh-day Adventists and is on the Battle Creek plan. A splendid gentleman and high class physician is in charge.

"Treatments consist of hot packs, various electrical treatments, massage, and so forth. Splendid treatment rooms. Everything new and well kept. Prices are most reasonable. . . .

"I have written you about the place because I think many people in our city would be pleased and satisfied here. Should any of your patients want such a place as I have described, they will make no mistake in coming here, for I certainly recommend this place for what it is,—a place in the country, reasonable prices, and where good attention is given to the sick."

FROM Louisville comes the announcement of the arrival on November 20, of little Miss Marilyn Miller, daughter of Mr. and Mrs. Winfred Miller, who are members of the sanitarium group at Pewee Valley rural base of the Louisville work.

AMONG week-end visitors were Miss Elma Rood, who heads the department of Nursing Education in Peabody College, guest of Mrs. Scott and Miss Lingham, Miss Aurelia Potts, assistant professor of Nursing Education in the same institution, and Miss Byerly, of Scarritt College, who is on furlough from Mexico, where she has been engaged for a number of years in community work under the direction of the Methodist Mission Board.



# The Madison Survey

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## Christians Should be Winners in the Race

IN writing to the church at Corinth, Paul used a figure of speech referring to the races, a very familiar occurrence in their midst. At one time, he said: "Know ye not that they that run in a race, run all, but one receiveth the prize? So run, that ye may obtain."

There were many competitors in these races, and none of the competitors could stand by and watch the others run. All must run. All were expected to run their fastest, do their best.

In the race of life, every man is expected to run. Nothing is gained by merely watching others run. While only one comes in first, yet all others who take part share in the enthusiasm of the game. They all get the benefit of the drill for the races. All get a certain skill and knowledge that cannot be taken away from them. By this race, all should be better fitted for the next contest.

Paul adds advice that should be heeded by all who run in the races, when he says: "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others,

I myself should be a castaway."

There are experiences ahead of every one of us that require temperance, the strictest temperance, in all things. We must be able to do more than merely preach the message. Men may do that, and still fall out of the race.

THE prophet Zechariah tells of an experience in the church when the sons of Zion will compete with the world in educational matters. (chapter 9)

Two systems of education are on demonstration, each to show what it is really worth. The children of Zion, like Daniel and his companions in Babylon, are to meet the children of the world, and by their added power, due to the presence with them of the Spirit of God, the sons of Zion will justify the declaration that God will work with and for His people. "The Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

When, as Christians, we are cooperating with the Lord, His promise of power will be seen in our educational work. Others will recognize in it a strength that is lacking without the help of God. While we may have failed to live up to our privileges; while we may have been fearful about going forward in what seemed new

### THE MAN WHO CAN BE TAUGHT

JOSEPH in Egypt did not dwell on the wrongs that had been done him; else he would not have become the ruler of the land. His first son was named "Forgetting"; the second, "Fruitful."

—P. T. Magan

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



and untried ways, waiting for others to hew out a path for us; yet the Lord says our schools are yet "prisoners of hope." There is still time to return to the well-marked-out methods of operation, which will put life and power into the work we are doing, and enable us to turn out a product in the way of workers that will be a power in the world.

**T**HERE is a seeming paradox in this experience; for while those who are working in right lines will be noted for their activity, they will yet be so passive in the hands of the Lord that He can move them whither He will. There will be the closest cooperation between the Christian worker and his Master. Every day, and every hour of the day, he will receive directions from the One in charge.

If that worker happens to be a farmer, his crops will reveal the wisdom of the Master of the earth. Something about the crop-raising will impress the world that it wants that man's help and wisdom. That farmer becomes a leader among men. Something about his experiences in the field makes him superior, places him on vantage ground.

If we turn to a worker in foods, we should find a man who is in the lead. The world is interested in the science of good foods, but the man who brings faith into his work will be able to put something into his foods that otherwise is lacking.

**O**UR workers themselves should be clear-minded, keen thinkers. They will be true to the principles of right living and eating, for by so living they make it possible for the Lord to do more for them through their minds. Gross food tends to make gross thinking. When we do our best to clear the "king's highway" through our minds, He will cooperate to make our thinking powerful. The promise is that ten men will lay hold of one having experience, saying, "We want to go with you, for we see God is with you."

Before we can have the degree of success that it is our privilege to have, there are some things we must rid ourselves of. Many of us are not yet good cooperators. If placed side by side in a work, we are

like the brethren of Joseph,—we fall out by the way. We disagree, and our disagreements take precedence of all other things, and then the enterprise we are connected with breaks up.

The Savior taught a lesson that we need to learn. Knowing the tendency of his disciples to look first to their own convenience, and later, if they had any time left, to think of others, He enunciated to them a new theory. He said, "If they compel you to go a mile, go two." The natural way of dealing with a fellow worker, is to do as little as possible for him. The Savior's way is to see *how much* we can do for him. What a change it would make in this old world if that were our practice.

**S**OME say that, by adopting that method, they would always be imposed on. Apparently they believe it, for in the home and elsewhere we hear it again and again. Father greets the family in the morning with the words, "Fine morning, this." And there comes back from wife, "I think it is horrid. I can't get thus and so done on such a day as this."

Mother says, "I wish we might go to neighbor Brown's today." Father replies with none too pleasant a tone, "No, I don't want to go; I'm tired."

It is little wonder that children reared in that atmosphere are stubborn and hard to control, and that they meet the problems of life in an antagonistic spirit. They come to our school. They approach a class with the same spirit they have had at home. They don't want this, and they don't want that. There are too many rules to suit their fancy, or the rules are not to their liking. They know more than men who have been operating schools for years. They always knew more than father and mother; why should they not dictate in school?

They remind one of the man who is opposed to the prohibition law, and argues that if the country had no such law, he would not be tempted to drink. We question the truthfulness of men who argue that they would not drink if there were no law against drinking. So we question the statement of students who say they would



not violate the principles of a school if there were no laws.

**N**OTHING so approaches the spirit of heaven as association with men and women who desire to be led by the spirit of God. To attempt to cooperate with one who does not have the spirit of the Master, is like death. Paul spoke of it as being tied to a corpse.

If we win in this race, as we all hope to do, we must be hopeful, courageous, loving toward the wayward; and we must have patience, what James calls "long patience." Sometimes our conduct indicates short patience, but we must pray for the gift of long patience.

## The Scholarship Plan For Madison

**T**HE discussion of plans for giving students the privilege of colporteur work on the scholarship basis in connection with a course at Madison, came to a climax this week. For a number of years it has been talked, but now plans have been formulated by the Southern Union Conference, the Tennessee River Conference, the Southern Publishing Association, and the Madison School, which make it possible for students to work in the canvassing field during the summer months and enter Madison for school work the remaining portion of the year.

Heretofore the matter has seemed difficult of solution because of the heavy industrial program at Madison, and the fact that students who are given an opportunity to pay expenses by work are needed in the institution during the busy season.

A council meeting this week brought together Eld. N. S. Ashton, president of the Southern Union, Eld. H. E. Lysinger, president of the Tennessee River Conference, M. F. Knox, manager of the Southern Publishing Association, and R. E. Bascom, field secretary of this territory, with the faculty of the Madison School.

**F**ROM a committee called at the suggestion of Brother Bascom, there came the following recommendations:

Inasmuch as the Southern Publishing Association, the Southern Union Conference, and the

Tennessee River Conference have extended to the Madison School the courtesy of the scholarship plan now in operation in our other denominational schools, we recommend, THAT we adopt this plan, based on the following estimated yearly expenses:

Entrance deposit .....	\$35.00
Board, .....	81.00
Tuition, .....	48.00
Rent, .....	31.50
Laundry, .....	27.00
Registration and library fees, .....	5.00
Science fees, two classes, .....	20.00
Physical examination, .....	1.50
Tray and dishes, .....	2.50

Total \$251.50

In addition to the above, there is required ten hours per week free labor.

Inasmuch as the student is allowed 20 per cent discount on his expenses with the scholarship plan, it is understood that in case the school is obliged to remit to the student cash for any unused portion of his scholarship, this will be done on the basis of a 20 per cent discount.

Allowing 20 per cent discount from the expenses listed leaves a balance of \$201.20. This leaves the total amount of book sales \$402.40, required for a scholarship.

**I**N the consideration of the plan outlined in these recommendations, Elder Ashton was the first speaker. In part he said:

I am interested in every enterprise that has as its objective the extension of this great message. We have found that the literature ministry goes where no other ministry is able to go. We have been considering for some time the question of scholarships in the Southern Union, and I feel that we should place Madison on the same basis as our other schools, giving this institution the benefit of the scholarship plan.

It has been the plan to give student colporteurs a bonus that is not given any other canvasser, because they are young people seeking further training for a place in the Cause. Madison wants men who work. We all believe in work. We wish all our schools were better equipped to give students work. Our institutions find it a hard problem to conduct industries and keep out of debt. I think Madison will find the students who have had some experience in the book work, better students for this experience.

We have considered the matter carefully, and I think that the Publishing House and the Conference can extend the scholarship plan to the Madison School, and we are convinced that it will be a benefit to all concerned. We feel thankful for your favorable consideration of the proposition. We hope to be able to turn some young people to the school who will be a real benefit as students. Often, those who have a desire to go into the colporteur work make the best kind of students, and I feel that here is a place where we can all cooperate for the benefit of the publish-



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ing work, the conferences, the school, and the  
students.

**A**S spokesman for the Southern Publish-  
ing Association, Brother Knox said in  
part:

For some time we have been discussing this  
problem at the Publishing House. We took it up  
with the Washington brethren. We told them  
what Pisgah has been doing and asked why  
Madison should not be on the scholarship plan.  
It was therefore voted to cooperate with the  
conferences and the school to this end. I think  
it will be a blessing to the school, to the publish-  
ing work, and to the people.

The more printed pages we can distribute,  
the better it is. And there is no better training  
for the young people than some time in the book  
work. President Wilson used to say that every  
man, no matter what his business in the world,  
should have some experience in meeting the  
public. It is a way to overcome bashfulness,  
strengthen the power of initiative, and develop  
salesmanship. The Publishing House is glad  
to cooperate in this plan for scholarships at  
Madison.

We have had a number of Madison students  
in the book work, and most of the colporteurs  
from the school have made a success. They have  
sold a large percentage of our books. They have  
been accustomed to hard work. They have been  
learning in the school to meet and overcome  
difficulties. I think this class of students should  
have the privilege during the summer of making  
a scholarship. We like the plan outlined. It  
corresponds favorably with the plan adopted in  
our other schools. The Publishing House wel-  
comes your students into the canvassing field.  
I think this is a forward movement.

**F**ROM the president of the local confer-  
ence, Eld. H. E. Lysinger, who re-  
ferred to his five years' experience in this  
field and his association with the school  
during those years, said in part:

During these years some lines of demarca-  
tion between the school at Madison and other  
lines of our work have been obliterated. We  
believe this school was planted by the Lord for  
a special work. We do like to see these efforts to  
cooperate. When as ministers we come out here,

we feel perfectly free to talk with you concern-  
ing all our problems, such as the Harvest In-  
gathering Campaign and other drives for funds.

While you are preparing students for a little  
different work than some other schools, and  
while students at Madison largely work their  
way, yet I feel that this is no reason why we  
should not cooperate in this scholarship plan.  
This school is acting an important part in the  
preparation of workers. We all appreciate  
the colporteur work; We value it. I am glad to  
see this step in the direction of still stronger  
cooperation in the preparation of workers for  
the Cause.

**T**HE field secretary, Brother R. E.  
Bascom, has been active in bringing  
about this plan of cooperation on the  
scholarship basis. Brother Bascom took  
his pre-medical training at Madison, and  
then decided before entering the medical  
school to spend some time in the canvass-  
ing field. He states that he has been deeply  
interested in the Southern field, but that  
he never fully understood the pressing  
needs of the field until he had been in the  
colporteur work. In part he said:

When I came to Madison three years ago,  
I became interested in self-supporting mission-  
ary work. I used to ask Dr. Sutherland if it were  
not possible for students during their training  
to get some experience in the book work. I feel  
that this plan of scholarship which has been  
worked out by the conference brethren and the  
Publishing House will be a real benefit to  
Madison students.

When I mentioned the subject to Dr. Suther-  
land, he told me to take the matter up with the  
conference brethren and publishing house people  
and see if a workable plan could be devised. I  
knew the Madison program, for I had been there  
as a student and had worked while taking my  
pre-medical subjects. I felt that the scholarship  
plan could be adapted to the Madison program,  
and I want to say that this is one of the happiest  
days of my life as I see this plan adopted.

**A** NUMBER of faculty members took  
part in the study of the subject, Dr.  
Sutherland and others expressing pleasure  
that a scheme had been presented that  
will encourage the young people who are  
interested in the book work to earn a  
scholarship and have part in the training  
Madison offers. Space limits further dis-  
cussion at this time, but the matter will be  
taken up from time to time. Before long  
it is expected that the plan will be in full  
operation. Correspondence is invited with  
any who may desire to take advantage of  
the scholarship plan for the coming school  
year.



# The Madison Survey

Published by  
Nashville Agricultural Normal Institute  
Madison, Tennessee

## The Accrediting of Madison School

RECENTLY, in Lexington, Kentucky, was held the 34th annual meeting of the Southern Association of Colleges and Secondary Schools. For one year, our school, the Nashville Agricultural Normal Institute, has had an application with this body for membership as a two-year Junior College. For a number of years we have been able to do recognized Junior College work, for our work has been accepted by the State Department of Education of Tennessee since 1922, and we have been members of the Tennessee College Association, and the American Junior College

Association for practically the same length of time. Two years ago, at their meeting in Jacksonville, Florida, the Southern Association put our high school on their list, and now, at the meeting in Lexington, Kentucky, they put our school on their approved list of Junior Colleges. This means that any student may take high school or Junior College work at Madison, and be able to transfer his credits to any other school in the United States. We feel that the Lord has blessed our work by giving us this recognition.

## Student Government

THE most important work of our educational institutions at this time is to set before the world an example that will honor God. Holy angels are to supervise the work through human agencies, and every department is to bear the mark of divine excellence. *Counsels to Teachers*, page 57.

The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control.

*Education*, page 287.

Combining these two objects, the object of discipline and the object of honoring God in our educational institutions, we have the essentials of student government.

To have a hand in making a rule helps students to respect it. Those students who

take their turn at helping to enforce rules, just naturally acquire a very sympathetic appreciation of what faculty members have had to contend with. This sort of government creates an understanding between faculty members and students that could not be otherwise obtained. To honor God we have each pledged to be our brother's keeper. Each assumes the responsibility of helping others to do what is right.

We are of good courage and determined, with the help of the Lord, to make student government a success.

Willis F. Baughman  
Chairman of Student Council

**You never succeed until you  
master yourself.**



## A Trip to Nashville

ON November 7, 1929, the college chemistry class of Nashville Agricultural Normal Institute made a field trip to Nashville to visit some of the most important manufactories of the chemical industry. In that class were Miss Dittis, the instructor; Mrs. Wheeler, the assistant instructor; and thirty students. After about an hour's driving from the school, we arrived at a cement plant, where we were shown by a foreman the different processes of cement manufacturing. The materials (limestone and blast furnace slay) first ground up and then mixed together in the proper proportions and finally pulverized. We were astonished to learn that in order to vitrify the mixture a very high temperature must be reached, which was about 3000 degrees.

We left the cement plant at 9:00 A.M. and immediately drove to another company where thermometers are made. The manager was very glad to receive us and lead us to all the departments of their workshop. We have always been thinking that it must be a very hard job to make a thermometer, but it didn't seem so hard when we saw the methods and machines they were using. We spent about two hours with that company, watching the different steps of thermometer making.

As soon as we finished our lunch at Centennial Park, we started again for another place, the Tennessee Chemical Company, where we found something really chemical. They use the lead-chamber process in making  $\text{SO}_3$  gases. They first get the  $\text{SO}_2$  gas by burning a large quantity of sulfur in air and then run the  $\text{SO}_2$  through a big lead chamber to form  $\text{SO}_3$ .

The next place we went was the cold storage plant. We went in several rooms where cheese, milk, cream, eggs, fresh fruits and green vegetables are kept. We felt very cold as we stepped into those rooms, but our hearts were very hot to learn such things, where modern chemistry is being put into practice.

The most interesting and the last place we visited during that trip was the Nashville Water Works. We were received by the chief chemist, and he showed us the

different methods of water purification. Alum is used first to separate the solid matters, and the chlorine to kill bacteria.

It was a very interesting trip and every one of us had a good time. It surely pays to spend one day and miss several other classes to make a trip like this learning something new and getting some idea of what chemistry has done for modern industry.

## Nashville Water Supply

ONCE heard a speaker make the statement that one evil-minded person could pollute a whole community beyond redemption. To illustrate this, a glass of clear water was used, to which was added a few drops of ink, with the claim that no amount of effort could restore the water to its original purity.

The speaker neither knew his chemistry nor his Bible. "Good overcometh all evil." One radiantly positive individual can redeem a whole community just as effectively as the polluted water can be restored to purity with the right application of chemical principles.

After seeing the muddy Cumberland River, and learning that it is the source of our water supply, one might hesitate to drink the required three pints per day so necessary to maintain health. Considering the source, it seems almost incredible that Nashville should lay claim to having the purest water in the United States. Yet, if one should visit the filtration plant and familiarize himself with the purification processes, he is compelled to acknowledge there is some justification for the claim.

THE plant is situated on the banks of the Cumberland River, seven or eight miles northeast of the city. It is new, having been in operation but a few months, and is very conspicuous for the cleanliness and order everywhere manifest.

On paying a visit, we are first made acquainted with the grit, or pre-settling tank, into which the water is pumped direct from the river. As the water passes through the pumphouse, it is treated with calcium bi-carbonate, ( $\text{CaCO}_2$ ) to insure alkalinity.

In the pre-settling tank, the grit and



heavy suspended matter is allowed to settle, after which it enters a flume to be treated with alum in definite amount to form a coagulate. This flume empties into a series of mixing tanks, where the water is kept in circulation until the "floc" begins to form.

The term "floc" is the name given by the chemist for the coagulation of alum, bacteria, and solids. It is very interesting to note the cloud-like formations of the floc as it separates from the water.

From the mixing tanks, the water passes into the large settling tanks, and is here given time for the floc to settle, after which it is conveyed by gravity to the filter beds in the main building, where whatever is left of suspended matter is removed.

As one enters the main building, he can appreciate the claims made for it as the "last word" in filtration plants. The atmosphere of cleanliness and efficiency is very striking.

Each filtering bed, of which there are many, contains three feet of sand and eighteen inches of gravel and can be filled and cleansed independently of the others. If the river water is very turbid, the tanks are drained and the gravel beds are flushed every twenty-four hours; otherwise, they will run from one to four days before being cleansed.

IT is interesting to witness the cleansing of the tanks. The water is drawn off through a series of flumes arranged crosswise of the tank. A flume, in this case, is a metal trough about eighteen inches across, the upper edge of which is a few inches above the top of the gravel bed; this allows for a loosening up of the sand and gravel as it is being flushed. When the water is drawn off to the level of the flume, valves are opened below the beds and filtered water is forced up through this sand and gravel, five thousand gallons per minute at a thirty-seven-pound pressure. This pressure is gaged so as to loosen sand and gravel sufficiently for cleansing, and yet not enough to force it over the flume.

After the water leaves or passes through the filter bed, it is supposed to be better than ninety-nine per cent pure, but as an extra precaution, chlorine is introduced to

insure purity. About forty pounds of chlorine is used to the daily output of twenty-five million gallons of water.

There is much of interest in the laboratory; here, the chief chemist and his two assistants analyze the water twice daily, putting it through innumerable tests so as to determine the correct treatment to insure purity.

Much more could be said about the various processes, but I feel that I have already made this article too long.

In closing, I wish to express my appreciation to the Faculty, to our instructors, Miss Frances Dittes, and Mrs. Wheeler, for the opportunity afforded us to visit the various manufacturing plants of the city in furtherance of our studies.

Robert E. Pritt,

Chemistry Class, '29

## From the Ground Up

FROM time immemorial, the old goblin, Drudgery, has inhabited the Agricultural woods. Drudgery! He is an old villain that slips in wherever interest, methods, management, and machinery are not.

But Madison has a few daring knights that some time ago waged a war with that old Hindoo man, Drudgery. The old goblin put up a game fight, but the odds were heavy against him.

With a roar, the ironclad cavalier, "Good Machinery," dealt him a bad blow right over the heart, and, hardly before he knew what had happened, up dashed the knights, "Scientific Methods" and "Good Management," and charged him furiously with their pen-shaped lances. The old man barely escaped with his life. He took to his heels in a trice and was last seen crossing the borderline into "Oblivion," hotly pursued by General "Project Plan" and twenty-five Scouts.

It is now generally conceded that the old villain is on an extended vacation, and rest assured that with the border-patrol of some twenty-five boys (and two girls) who take up two periods a day in study or in practical demonstration of modern methods of Agriculture, he'll never show himself at Madison.



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### MADISON SURVEY

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IN addition to the class work, there are times when the whole group goes on field trips for the purpose of seeing first hand some of the new and better ways of doing things. One of the most noteworthy of these trips was to an experimental branch of the State University located in the beautiful rolling lands of Middle Tennessee near Columbia.

This station is about sixty-five miles south of Nashville. There the class observed everything from Kentucky horses to Bronze turkeys; Japanese clover to reforestation. The main division of this station, however, is the dairy. There, on test was Tennessee's second-best Jersey cow, which gave 769 pounds of butter fat last year. Inseparable from the dairy experiments are the pasture trials.

Dairying is one of the great industries of the world. It is one of the big businesses of this country, and like other big businesses, pays big when scientifically operated. Everyone should have some knowledge of this; for whether we want to or not, we come in contact with this industry at least three times daily.

Tennessee, being kindly dealt with by nature, is able to have winter pasture for its dairy herds. This is a big item in saving winter feed bills, and the Station is ready to advise as to the best ways and means of obtaining an all-year pasture.

There, also, we saw in different plots what fertilizer and lime do for the soil.

Alfalfa is a big thing in the welfare of man. The class learned that it is of higher protein value, pound for pound, than shelled corn, and more, that in growing it the soil is made richer rather than poorer. There we saw many different plots of alfalfa, bringing out the best ways to secure

a good stand of that valuable legume.

Some new varieties of corn were just turning ripe at the time of our visit. Thompson's Prolific, though not as tall as Niel's Paymaster, had a wonderful yield, even though it had suffered a season of drought. This variety is a money-maker for the rim-lands.

The sheep—pure bred Shropshires—had a very uniform appearance. We learned that this breed excels all others in early maturing and fattening qualities and are above many in wool production. The flock of 140 magnificent Bronze turkeys were observed as they went to roost. These were used to rid the fields of grasshoppers, and will (and this is not incidentally) bring in about a thousand dollars, net.

The man in charge of this station (known as the Middle Tennessee Experimental Station) Professor Niel, is a highly educated man, who gave us his utmost service through the whole day.

AS the sun went down and the cars rolled northward, everyone relaxed and thought with satisfaction of the pleasures and the profits of the day and especially of the sandwiches, pumpkin-pie, and cider that we did full justice to at dinner time.

Our chaperons were Professors Wheeler and Sutherland, also Mr. Kendall, all of the Madison Agricultural Department.

The class have their projects for the next year well outlined, and they will go forward with a will.

IN conclusion, let us say that Agriculture is popular here. You are as apt to see a Professor out in the grape arbor with a hoe as in the class-room with a pointer.

Last year, Madison's Radio Engineer made \$117.93, cash, from the straight, weedless rows of a single acre of peppers and okra; another of the Academic Seniors made a cold dollar an hour for his time put in on a tomato project.

And friends in the cities, here is where you may learn "from the ground up"—*to do it and to love it*. Soon, you know, the cities will not be safe, and it is certain that "out there" every individual will have at least a rose garden.

Yours for more enthusiastic farming,  
Agriculture Class of Madison School



# The Madison Survey

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## A Mission In This World

"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.... As thou hast sent me into the world, even so have I sent them into the world."

WE find ourselves in this world without being consulted as to our coming, and being here we cannot get out. We are here, and it is our privilege to accomplish a mission while here. Our mission should be as definite for us as was Christ's mission for Him.

Jesus had an influence on all with whom He came in contact. So likewise do we. It is well to find out what is the character of our influence. Is it for good; is it for evil?

In the fourth chapter of John's gospel, we have a picture of the Savior as He was one day traveling through the country of the Samaritans. At a public well He met a woman who had come there for water. Jesus knew just how to say something to that woman that would be a help to her. While His disciples were away for food, He told her some things that interested her very much in the plan of salvation. So interested was she that she straightway went into the city to repeat the story to her friends.

It was a hot, dusty day. The Savior had  
From a chapel talk by Dr. E. A. Sutherland

been traveling and was weary. Sitting on the well curb, He might have talked of the heat, of His weariness, and similar matters. He might have filled the mind of that woman with all manner of dissatisfied

thoughts. But He did not do that. He was a teacher, a real teacher, with ability to arouse within the heart of His hearer an inspiration to do better, to be a better woman.

HAVE you seen anything good in anybody (except yourself) this week? Are you on the look-

out for the good? Or are you in the habit of looking for and finding the disagreeable things, things that surely may be found in life if we hunt for them?

While on His mission in this world, Jesus found that the Jews had built a wall about themselves, thus shutting themselves very effectively away from the world, and making it practically impossible for the world to approach them. In the Middle Ages, men had the idea that to be righteous, they must shut the doors about them and live in seclusion. It became a religious maxim that men should despise the world.

But Jesus said, "Go out into the world. Help the world. The world needs you; help it; give to it; but be not of it."

### The Way to Truth

IF you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given.

—Christ's Object Lessons



We have many illustrations of men whose lives told on the side of Christ, who still had an important part to play in the world. I can see Nehemiah standing as cupbearer before a heathen king. He held the life of that king in his hands. The king trusted Nehemiah, and when, one day, his cupbearer was looking sad, the king noted his downcast countenance and asked the cause of his sadness.

Nehemiah told King Artaxerxes of the condition of the Jews in Jerusalem, and how the city walls were lying waste. The king listened, then said, "For what dost thou make request?"

Here was the moment of opportunity; and with prayer that he might say just the right thing, Nehemiah made his request. It resulted in a trip to Palestine, a letter of introduction and instruction to the governor of the land, and a gift of building materials.

Nehemiah loved his master, a heathen king; and Artaxerxes loved and respected Nehemiah in spite of his adherence to the religion of the Jews. If Artaxerxes gets into the kingdom of heaven, I think it will be due largely to the part played by his cupbearer, don't you?

**I** REMEMBER Daniel in the lion's den in Babylon, and the great king of the realm standing on the outside, waiting eagerly for the time to come when the den would be opened to see the release of Daniel. "O, Daniel, servant of the living God," cried Darius, the king, "is thy God whom thou servest continually, able to deliver thee from the lions?"

Why were there not others of the Jews, many others, who were able to meet such experiences in Babylon? Because so many of the Jews were bemoaning their lot in Babylon instead of looking for opportunities to do good. They hung their harps on the willows, and wept, so the recorder states. They were in no frame of mind to help others meet the burdens of life.

**S**O long as we are in the world, we should seek to make contacts with the world. The story of Joseph is another illustration of results that follow a proper attitude toward one's opportunities in the world. While at home, Joseph was strut-

ting about in his coat of many colors and arousing the jealousy and ire of his brothers. He did not know how to properly relate himself to other people. He was not ready to be a leader then, but the Lord gave Joseph some lessons that fitted him for a position of responsibility.

I really think Joseph had the toughest road to travel that I ever heard of, but he made it all right. First, you see him thrown into a pit by his angry brothers. The lad begged them to have mercy, but they thrust him down into the darkness of that hole. Then they pulled him up and turned him over to those strangers who were on their way to Egypt. That poor boy rode mile after mile with the clouds getting deeper and deeper over his soul. There seemed to him no way of escape. Home was getting farther and farther away.

But it was on the back of that camel that Joseph remembered the stories told him by his father, of the love of God, and the mission his people were supposed to have in this world. Then and there Joseph decided to take a hopeful view of life and to commit himself absolutely to God.

**I**N Potipher's house things went well for a time. He gained favor until he had full charge of Potipher's private affairs. Then Potipher's wife made him trouble, and the young man was thrust into prison. What had become of the leadership of God? Had he been on the wrong track? I can see how the young man might reason. But instead of discouragement, he made the best of the situation and was soon head man in the prison. His contact with the prisoners was an uplift to them. He entered into their lives and did all he could for their comfort. Still his own imprisonment continued.

But these were the experiences that finally brought Joseph to the head of the kingdom, and made him ruler next to Pharaoh himself. God sent Joseph to Egypt to make contacts. He gave him a chance to express his mind before kings, and the proposition he made contained so much wisdom, that Pharaoh put him in charge of its execution.



WHY did not Joseph hang his harp on the willows and weep? Joseph had bigger business. He was making world contacts. The world knew, too, that he was a Jew, and that he had some ideas different from theirs. But they were glad to come to him for corn. Whenever they addressed him, as all did when they came for food, they called him by a name that proclaimed him a son of God.

We are living in a time when the Lord wants His people to be out in the world making contacts. He has committed to them great things that the world needs to know. If we are not able to stand for the principles of truth and teach them by our lives, we are not worth much as Christians. The world wants Christians to be more than mere talkers. The Master wants His followers to be more than mere talkers. He wants us to be able to *do*.

Jesus said, "As thou hast sent me into the world, even so have I sent them into the world."

## There is Room For Them Both in The Southland

IN the issue of November 20 of the *Southern Union Worker*, appeared an interesting item concerning one of the problems of Southern Junior College, located at Ooltewah, Tennessee. This paragraph reads:

"At present between sixty and seventy students are employed in the nut crackery. It appears that this is becoming a very important industry in our school, making it possible for a considerable number of young people to continue their education."

Madison extends congratulations to Southern Junior College for its ability to assist students in this way, and by other means, to secure an education. It is no small undertaking to furnish seventy students employment in any industry.

Southern Junior College is a splendid institution, located on a good farm, just about the proper distance from a large city, Chattanooga, with beautiful natural surroundings, well-equipped buildings, and a competent faculty that is deeply interested in the welfare and proper training of its students. The Southern field should give this institution its hearty sup-

port, for it is a noble undertaking to conduct a high class school with a constituency that is scattered, making traveling expenses high, and whose constituency is not over strong financially.

SOMETIMES the question is raised, "Why have we two schools of the rank of Southern Junior College and the Nashville Agricultural Normal Institute located in the Southern Union, which is in a large sense a mission field.

The question is well put and we are glad to answer it.

The Madison School is in no way a rival of Southern Junior College. It is a sister institution but not a competitor. Madison does not attempt to fill the place of a Union Conference school. It has a distinct mission which lies along other lines. While Southern Junior College is giving regular school work for the children and youth of our people in the Southern states, Madison does not care to take the ordinary youth for training.

Madison is a training center for specific lines of work. It operates a high school, it is true, but that is for the education of the young people belonging to the families of self-supporting missionaries who are scattered through the country, and who have not the means to maintain their children in schools where expenses must be met in cash.

The college department of the Madison School is operated primarily for laymen who desire to train for various lines of self-supporting missionary work. Students in these classes come from all sections of the country, and some from even more distant lands. They should be a mature class, ready for specific training before answering calls to mission fields. Students desiring only a general education are referred to some one of our other schools.

It is a mistake for our people to attempt to send to Madison students who have no interest in training for laymen's work. Ooltewah has its mission; Madison has its mission. We feel that there is plenty of work for both institutions, and plenty of room in the Southland for the two. It is a pleasure to see the vigorous growth of Southern Junior College, and we wish the institution godspeed.



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## Soybean Food Preparation For Infants

COW'S milk is recognized as the best substitute for human milk in the feeding of infants. There are, however, conditions under which cow's milk may be unsuitable.

The artificial feeding of babies is an old problem even in China, and from that country comes a solution. One of the most interesting is the use of milk prepared from the soybean.

This bean in its composition resembles a nut more than an ordinary bean. It is richer in protein than any other plant food, containing more than forty per cent of a highly excellent protein—a protein which so closely resembles the protein of milk that it may replace it even in the feeding of infants.

By a very simple process there may be produced from this soybean a preparation that much resembles cow's milk in appearance and composition. The following figures are a comparison of soybean milk and cow's milk.

Per cent	Protein	Fat	Carbohydrate
Soybean milk	4.94	1.98	0.92
Cow's milk	3.3	4.00	5.00
Mother's milk	1.5	4.00	7.00
Per cent	Salts	Water	
Soybean milk	0.48	91.2	
Cow's milk	0.7	87.0	
Mother's milk	0.2	87.3	

(The above figures on cow's and mother's milk are the average percentage as given in Bulletin No. 28 of the U. S. Department of Agriculture.)

THE analysis shows that the soy milk is low in carbohydrates and fat, both of which may be supplied to the infant's diet by the addition of a cereal jelly which Dr. Rhurah has found to be very successful.

The protein of the milk has been shown by authorities to contain the six essential amino acids necessary for complete nutrition and normal growth. The soybean milk is rather low in mineral salts, which may be supplied by the addition of the cereal jellies and orange juice.

Doctor Tso, a Chinese physician, at the recent International Physiological Congress held in this country, gave a report of a careful study of the effects of a soy milk diet in the feeding of infants. These infants, according to Doctor

Tso, "one from birth and the others a few weeks old, were successfully fed six to ten months on this diet. Their weight curves follow closely the average weight curve of healthy nursing infants in the United States, as well as the average weights of several hundred Chinese breast-fed infants who visited the college dispensary for minor complaints. Their mental and muscular development and nutritional status in general appear to be as good as what one sees in normal infants reared on milk diets."

In cases of eczema, milk-free diets have been found efficacious in treatment of the disorder.

Soybean flour has been subjected to a careful study by a number of workers, with results showing that it can be used as the sole source of protein in the infant's diet. Dr. L. W. Hill and Dr. H. C. Stuart of the Department of Pediatrics of the Harvard Medical School, have been experimenting with a dried infant food prepared from soybean flour, and have proved that infants take it well, digest it, and thrive on it. About forty babies have been fed on the food, one for a period of more than eight months, several others for periods of two months or more. Results with eczema have been excellent and it is considered that this food may be very valuable as a temporary diet for babies with severe eczema, as well as in other cases. When it is not desirable to use milk, it is quite an efficient and practical substitute.

Soy milk is produced at a cost of one-fifth that of cow's milk; besides being free from disease bacteria, such as tuberculosis, typhoid fever, etc. This food product may be found so practical, economical, and adequate that it will save the lives of many infants, particularly in cases where the use of cow's milk is not advisable, and in sections where cow's milk is unsafe for use.

FROM the Asheville Agricultural School and Mountain Sanitarium, located at Fletcher, North Carolina, comes report of an interesting and profitable gathering of teachers, twenty-five in number, from the Cumberland and Carolina Conferences, at the Thanksgiving weekend. Two educational secretaries, Professor F. R. Isaac, educational secretary of the Southeastern Union, and Miss Ruth Atwell, of Knoxville, educational secretary of the Cumberland Conference, and Eld. C. L. Butterfield, president of the Carolina Conference, together with the faculty of the Fletcher school, Prof. A. A. Jasperson, Mrs. Marquis, Mrs. Witt, Miss Trubey and Miss Hazel King, made this an enthusiastic educational group who felt its time had been well spent in the discussion of school problems.





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