

The Madison Survey

VOL. XLI

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No. 1

Dr. Sutherland's Three-Legged Stool

One of the most firmly established principles of the self-supporting educational work in the South, in the days of its beginnings, was the idea that the ideal institution must be in a rural setting and that it must include a school and a health institution. This was the theory that Dr. E. A. Sutherland, Madison's founder and for forty years its president, expressed in the symbol of the three-legged stool—the farm with other industries, the school, and the sanitarium.

This idea was not new. Nor was it original with him. His contribution to the idea was perhaps that he and his fellow teachers took the theory seriously and applied it as no other school had ever done before.

Madison's co-founder, Ellen G. White, states that this was in her thinking at the very beginning of the work at this place. She penned these words on November 14, 1905, less than two years after Madison's birth, and six months before the first unit of the Madison Sanitarium was built:

Early in the history of the Madison school, it was suggested that a sanitarium might be established on a portion of the property purchased for the school farm. In letters written to those in charge of medical missionary work in the Southern States, I pointed out the advantages that are gained by estab-

lishing a training school and a sanitarium in close proximity.

Not only at Madison, but as a general practice, this idea was urged. To the Medical Missionary Convention at College View, Nebraska, November, 21-26, 1905, she sent a message beginning with these words:

I have been instructed that there are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other. Instruction regarding this was given to me when we were making decisions about

the location of our buildings in Takoma Park. Whenever it is possible to have a school and a sanitarium near enough together for helpful co-operation between the two institutions, and yet separated sufficiently to prevent one from interfering with the work of the other, let them be located so as to carry on their work in conjunction. One institution will give influence and strength to the other; and too, money can be saved by both institutions, because each can share the advantages of the other.

In connection with our larger schools there should be provided facilities for giving many students thorough instruction regarding gospel medical missionary work. This line of work is to be brought into

RURAL TEACHER-NURSES

"You who take the training as nurses as a part of your education are thrice fitted for the work as a teacher. For, right in the future, the teacher-nurse will be the greatest factor in rural life."—Dr. J. L. McBrien, School Extension Agent, U. S. Bureau of Education

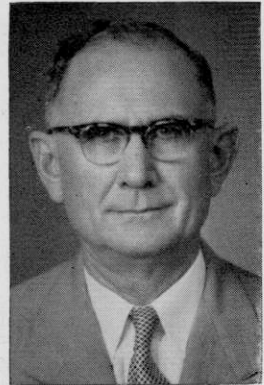
Elder N. C. Wilson On Madison's Mission

For a long time I have felt that there is a very basic and essential step that should be taken by the Board and leadership at Madison. It seems to me that taking this step would put Madison on vantage ground and would greatly assist in carrying out the heaven-assigned objectives of this fine institution.

I am sure we can all quite readily agree that Madison was brought into being by God for a specific purpose. Madison was to touch the life of the Advent movement in a different way from our other institutions. Her call and assignment was to train and direct a great army of lay people into channels of active self-supporting missionary service. Our denomination had no institution at the time of Madison's founding which was doing the work God assigned to Madison; nor has any other institution arisen since that time to carry out the particular task assigned to Madison. The training of a large group of consecrated and capable self-supporting missionaries to play a large part in the finishing of God's work was then, and is now, one of the very large problems of the church. While changes have come about in the church and in the world during the past fifty years, the need for carrying out the program originally assigned to Madison is even greater today than ever before.

Madison has done much through the years in the field of preparation of men and women to serve God in the hard and needy places of earth as medical, industrial and agricultural missionaries, as teachers and ministers of the Word in various capacities. In many fields of denominational endeavor Madison has made a large and worthy contribution. For the victories and accomplishments of the past we are deeply grateful to God.

But it is of the future that we are thinking today. We think of the tremendous contribution to the completion of our task that Madison should make during the very short time left to us in which to work. It seems to me that if Madison is to fully measure up to her responsibilities and opportunities, there is need that a program be worked out whereby a select and mature group of students can be continually coming to Madison for training. To throw open the doors of this training center to immature young people to come here for a year or two of regular college work is not meeting the original objectives of God for this training center. Plans for selecting young people of settled and proven character and ability need



N. C. Wilson

to be worked out so this institution will not be used by youth who float about from place to place without any settled conviction or objective. Madison's strength and facilities should be used largely for the training of those who come here, knowing in their own hearts God's call to self-supporting missionary service or other denominational service. We should have a steady stream of earnest young people coming to Madison for training along agricultural, industrial, medical and general educational lines, with the one objective in mind of establishing self-supporting units or assisting in established self-supporting or conference-operated institutions. I am sure we can all readily agree that something needs to be done to regulate the type of people coming here for training. What I have in mind does not mean the elimination of senior college work in certain fields at Madison, but it would definitely mean the placing of major emphasis on the training of people for practical lines of missionary service—medical missionaries, agricultural and industrial missionaries, teachers, etc. It would mean that preference would always be given to the use of the benefits of the institution by people with a burden of heart for such training, and of course the elimination of those merely seeking a general education.

To attain the objectives referred to and to use to the best advantage the strength of this institution, a plan should be worked out whereby Madison will be recognized throughout North America, and maybe elsewhere, as a

training center, if not *the* training center, to which the conferences generally throughout the country can feel free and happy to direct people desiring training for various lines of practical missionary activities. Surely Madison's past or present objectives should not and need not be surrendered. Such an arrangement with the denomination need not, and indeed should not, result in the changing of Madison's self-supporting policy of operation. But for Madison to neglect to work out a better arrangement with the church as a whole will, it seems to me, be to fail to measure up to her full responsibilities and privileges. Past failures or accomplishments must not now influence us beyond their actual value. Madison's future can be and must be a glorious one. We are today considering matters of sacred and vital importance, not only to Madison herself, but also to that of the denomination, for Madison's future is definitely bound up with that of the entire church. And conversely, the denomination greatly needs the major contribution Madison can give.

It seems to me a study should be undertaken by a group consisting of Madison and other self-supporting institution leaders and conference leaders, looking forward to a plan of very close co-operation and collaboration between the two groups. The objective of this study would be to find a plan whereby Madison would be recognized by at least the North American field as the center for the training of mature and capable people who have self-supporting missionary work primarily in mind. The plan should insure that the original

(Read to a Madison Committee in July, 1958)

and desirable policies of Madison's self-support and self-determination should be safeguarded. There is no need for compromise or surrender of principle.

The suggestion made here is not a new one, and indeed its accomplishment will not be an easy task; but it is one worthy of the best efforts of men who love God and whose hearts are deeply burdened for the coming of the Lord. The shortness of time cannot be any reason for our not doing everything possible to fully measure up to God's clearly declared plan for this institution. To carry out such a plan would call for funds with which to provide facilities; but I am fully confident that God has the necessary funds available for us. Whatever God wants done, he can provide funds for the doing of the same.

Brethren, we are one family in this Advent movement, whether we be engaged in self-supporting or conference service. We are all working toward one grand goal. There is only one program for God's people, and we stand united in carrying it out. The Madison plan is a plan of loyalty to the program of the church as a whole. The Madison workers and those of other self-supporting institutions have consistently proven their loyalty to the denomination. We are not on opposite sides of the fence—we stand together on God's side. Now is the time to close our ranks and press together for the completion of the unfinished task. This is God's hour for larger and better things at this heaven-ordained training center, and with strong and courageous hearts we can measure up to God's full purpose for Madison.

Magazine Editor Edward W. Bok on Child Education

More than fifty years ago the editor of one of the most popular and widely read magazines in America, then and now, wrote the following protest on sending children to school too early:

"Do American men and women realize that in five cities of our country alone there were, during the last school term, over sixteen thousand children between the ages of eight and fourteen taken out of the public schools because their nervous systems were wrecked, and their minds were incapable of going on any further in the infernal cramming

system which exists to-day in our schools? And these sixteen thousand helpless little wrecks are simply the children we know about. Conservative medical men who have given their lives to the study of children, place the number whose health is shattered by over-study at more than fifty thousand each year. It is putting the truth mildly to state that of all American institutions, that which deals with the public education of our children is at once the most faulty, the most unintelligent, and the most cruel."

Laurelbrook Celebrates President's Wedding

A beautiful wedding was solemnized in the equally beautiful parlor of the Laurelbrook Sanitarium at four o'clock Sunday afternoon, December the fourteenth. Bob Zollinger, President of the Laurelbrook School and Sanitarium, and Ruth Coulter, officially the dean of girl students but actually doing what needs to be done, were married, Bob's brother-in-law, Thomas Ashlock, performing the ceremony.

Bob's brother, Edwin, and Ruth's niece, Mary Ann Coulter, a student at Collegedale, were the attendants. Besides the Laurelbrook family, there were more than a hundred visiting guests. As a part of the program preceding the wedding ceremony, Roger F. Goodge, of Little Creek School, chairman of the board of Laurelbrook, read a most interesting introduction of the bridal couple, which is appended hereto.

We have gathered here today to celebrate a sacred occasion. It is a very happy one; but such a time as this will live longer in our memories and bring more lasting joy when we know the story of the circumstances that have brought us together—a story of how God works in the lives of men and women today.

It all began when the sixth child in a family of eight was born in the Colorado mountains. When he was at the age of three, the death of the mother brought a change in their lives. The father remarried. The children, while small, were cared for by their widowed aunt. As they grew older, they found themselves living under various circumstances and places.

Because of this, the three larger children, and later the rest of the eight children, found their way to the pioneering school at Little Creek, near Knoxville, Tennessee, a school dedicated to helping the poorer class of young people gain a Christian education if they were willing to work. Here these young people learned to work with their hands so they would be fitted to meet life's practical duties. They gained knowledge from books and learned the principles of Christian living and devotion to carrying on the work of God.

This young man applied himself, learned to love the principles taught him, and decided to devote his life to these principles, to follow in the steps of his teacher, Leland Straw, whom he greatly respected.

Upon graduating from the twelfth grade, he was asked to be the dean of boys at Little Creek School. For four years he carried on this work and helped with the building of the sanitarium and school buildings and the making of equipment.

Answering the call of Uncle Sam, he spent two years in the service. During that time he was sent to Europe.

Back in civilian life again, he wanted to devote his life to the work he learned to love before his time in the service. Feeling the Lord had led him, he found himself devoting his time and efforts to the cause here at Laurelbrook, a school started by the Little Creek group.

The first year here was spent taking care of the boys and helping around on the farm and with other duties. As in the lives of youth, the desire to see progress spurred him into action. He went to proper authorities and gained permission to carry out his vision, the vision of this building we are gathered in today. With \$46 he got together a group of high school boys, secured picks and shovels, and started to work. Faith in the cause and trust in the Lord laid the foundation, put up every block, put on the highest shingle. Every phase of work was done as a training project for the boys. No help was hired. Other buildings and farm projects made the place grow. After he had worked here three and a half years, the Laurelbrook Board of Trustees asked him to assume the leadership of the institution—a grave responsibility for a young man of twenty-six—for this is a work of faith, a part of God's plan of helping youth find their places in His service.

Only the Almighty knows the heart of man. He knows that it is not good for man to be alone. In such a work, man needs a companion to stand by his side. But a companion to fill such a lot would not be easy to find, one who is willing to labor and give of her life and self, receiving little if any money or material things, but finding her pay in the joy of seeing worthy youth find a place in God's cause.

Man would not know where to look, but the God of Isaac is just as willing today as in the long ago to find one his right companion. So down in the land of sunny Florida the Lord by circumstances called out a young lady,

tender-hearted, with a deep yearning for a closer walk with God. She found herself in a Christian boarding school, a self-supporting school near Fletcher, North Carolina. There she applied herself, learned to love the same kind of work, and gave her whole heart to it. She soon was loved by all and became one of their most promising students.

Upon graduating, she went to Madison College for one year and was a joy to her teachers. Madison College, hoping to inspire more students, began sending them out to work in the small self-supporting schools and sanitariums like this one for three months. Here providence again brought about circumstances that led this young lady here to help. She loved the work from the start and became the dean of girls.

This young man and young lady were brought together, both loving and devoting their lives to the same ideals. Providence placed in their hearts an attraction for one another, which, after prayer and study, grew into true love

and devotion. For that purpose today we have gathered to see them united in marriage to better carry forward the work of God.

If you were to ask them their outlook on the future, their reply would be, "Faith in God has led us this far. This faith inspired us to give our lives to God's service together, and we trust it will continue to grow to greater usefulness. Although our lot may call for little of this world's goods, we know the Lord is our paymaster, and the same faith that leads us to love and devote our lives to these young people leads us to know we shall be happy, and we shall have our needs supplied according to His riches in glory.

"And to you, our friends, the greatest wedding gift you can give to bring us lasting joy would be to continue to assist us in the building of this institution so the young will have a better school home where they may learn to love God."

For the third year in succession, the Madison College Church passed its assigned quota in the Ingathering for Missions fund, this time reaching 122%, a total of \$14,650, the highest amount ever attained.

Madison's Co-founder Ellen G. White on Education



One of the
Founders of Madison
Ellen G. White

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

For this reason, God bids us establish schools away from the cities, where, without let or hindrance, we can carry on the work of education upon plans that are in harmony with the solemn message that is committed to us for the world. Such an education as this can best be worked out where there is land to cultivate, and where the physical exercise taken by the students can be of such a nature as to act a valuable part in their character-building, and to fit them for usefulness in the fields to which they shall go. . . .

I have been shown in our educational work we are not to follow the methods that have been adopted in our older established schools. There is among us too much clinging to old customs, and because of this we are far behind where we should be in the development of the third angel's message. Because men could not comprehend the purpose of God in the plans laid before us for the education of the workers, methods have been followed in some of our schools which have retarded rather than advanced the work of God. 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. If this training is given with the glory of God in view, great results will be seen. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth to mission fields with the message of truth, prepared to instruct as they have been instructed. The knowledge they have obtained in the tilling of the soil and other lines of manual work, and which they carry with them to their fields of labor, will make them a blessing even in heathen lands.

(Special Testimonies Series B, No. 11, pp. 28-30)

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

Late in December a Seventh-day Adventist minister, just retiring at sixty-six, with his wife visited the Madison campus over the week-end. They were thrilled with the progress of the institution since they visited it twenty-five years ago.

This man and your editor had attended school together, then served together in the same state conference in the ministry. There were many friends and events to recall and discuss, and the visit was most pleasant.

"What are you going to do now?" queried your editor. The answer was typical: "We haven't decided yet. We don't want to just quit. We want to keep doing things." People die when they just quit, and they ought to.

"Why don't you get into some self-supporting institution," we suggested, "either one that now needs your help and experience very much, or perhaps one of your own founding?"

It seemed a startling thought, a little audacious perhaps, but none the less thrilling. After forty-some years of continuous activity in the service of the church, to spend the sunset years of life, still in the service of God and in ministry to the needs of one's fellows,

this time in an enterprise of one's own planning and planting—how could this splendid couple spend their declining years more gloriously! Their health is excellent. They are foot-loose and free. Their support, thanks to the provisions made by church and nation, is assured.

An appeal just came from a mid-western state, calling for a group to establish a new rural school and sanitarium near a thriving little city, and with plenty of financial help from affluent members of the church in that area.

When Elder W. E. Straw retired from his position as head of the department of religion in a large church college, he could have moved his wife and home to some mild climate and a milder life of idleness. Instead, he cast his lot with a self-supporting unit in the Southland, and kept right on working. Now, at the age of seventy-eight, he is still teaching and preaching and writing. What a glorious way to live in one's sunset days!

It brings to memory the experience of Samuel. He had served the church from the age of seven. Now he is an old man, and the church he has nursed so faithfully all these years pushes him out. They want a king, not a prophet.

(Continued on page 8)

The Sacred Status Quo

We point with approval at the reformers of the past. All reform, all progress, has been made by men who had the vision to see what was wrong with the status quo, and had the courage to do something to correct it.

They were all resisted, resented, maligned, by their contemporaries—and approved and lionized by posterity. Witness Jeremiah, Garibaldi, Pasteur, Florence Nightingale, the Man of Nazareth. Richard Wagner was angrily cried down by his inferior contemporaries as no musician at all. John the Baptist was beheaded. Elijah was denounced as a trouble-maker by the very man who was himself causing all the trouble—the profligate King Ahab.

We look hopefully into the future, praying for more reformers to lead out in a revival and a reformation. "O,

that God would raise up a Moses," is the wail of one prominent editor. But Moses, too, was repudiated by the very people he was trying to help.

Yes, the reformers of the past—in government, in science, in social problems, in religion—they were all great and good men. And the reformers of the future—they will save the world. But the reformer of the present—he is a fanatic, an opportunist, a charlatan. He is disloyal, an enemy, a trouble-maker. Why? Because he dares to attack the status quo, *our* status quo. It disturbs our peace, it reflects on our record, our administration, it imperils our personal security, it humbles our pride. He is essentially a bad man, with sinister motives—because he attacks our sacred status quo.

Three-Legged Stool from—page 1

our colleges and training-schools as a part of the regular instruction.

It is obvious that such practical instruction could not be given in a school nearly as effectively without an accompanying sanitarium.

Battle Creek College and Battle Creek Sanitarium had worked hand in hand, in the closest and most friendly co-operation. And when the College, in 1901, was moved to its new rural location, Mrs. White immediately urged that a small sanitarium should be established near the school.

The wisdom of the three-fold plan is obvious. The value of a rural setting for the school, away from the influences of city life, has been demonstrated over and over, not to mention the positive advantages of rural living during student days. Equally important are the farm and accompanying industries as a medium of education and of character-building. Then too, the farm and industries can and should yield financial profit to the school and independence through their products.

Aside from the farm, the most important, and usually the most remunerative industry, is the sanitarium. It furnishes much student employment, and that not seasonal but the year around. And the student help in the sanitarium, as has been demonstrated over and over again, provides high quality help at less cost. And again, it must be remembered that the highest value of this combination lies in the fact that it provides the best possible learning medium for medical missionary training.

The health emphasis—preventive, curative, and educational—is one peculiarly characteristic of Madison and her affiliated and other like institutions. Dr. Percy T. Magan, co-founder of Madison, and later for years the head of the great medical college at Loma Linda, California, states it clearly when he says: "The religion of Seventh-day Adventists especially fits them to deal with the sick. And God expects this people to stand at the head of all movements in caring for the sick and afflicted."

These health institutions are to be unique in their procedures and in their message. They *do* have a message. They are not established to do only the curative work of the regular hospital. If

that is all they do, they might, as Mrs. White says, better never have been established at all. They have a message, and that message is educational and spiritual—teaching how to live, and pointing men and women to salvation of the soul in Jesus Christ. This educational and spiritual work can best be done by an adjacent school, *if* that school is doing its own work according to the divine pattern.

A few wonderful little institutions have demonstrated gloriously the success of the plan represented by Dr. Sutherland's three-legged stool. There is need, and room, for many more. Just now calls are coming for more of such institutions, and just now Madison students are having their eyes directed to such work. The plan of the three-legged stool will thrive and expand until its further success will further prove its wisdom.

Let the many men and women who harbor a secret hope to someday start a self-supporting institution for the glory of God and the good of man, remember the tried and true formula of the three-legged stool.

Madison Was Born of Faith, Obedience, Sacrifice

Two young men sat on a huge rock jutting out of the thin soil of what is now the Madison campus. It was summer, and hot, and dry. The men were dejected. One began to weep, then the other. They were making the greatest decision of their lives.

Should they follow their own judgment—a judgment greatly colored, doubtless, by their prejudices and their fears. Or should they recognize the guiding hand of Providence and render blind obedience to the voice of duty.

They made their decision, a momentous one, and out of it Madison was born. And the two men who, with their associates, founded this institution on faith and obedience, continued through the years to exercise that same faith and obedience, always in a framework of rigid self-sacrifice, and the work grew and prospered.

The conditions of success have not changed. Faith, walking courageously forward when one can not see the way; obedience, walking in the light, though the plan leads into unpopular ways; and that self-effacement that is worthy of those who profess to follow in the footprints of the Man of Nazareth—these are still the inexorable mandates.

January Meeting of the Extension League

The first regional meeting for the current year of the Laymen's Extension League Executive Committee is to be held at Fletcher Academy near Asheville, North Carolina, January 9-11.

It is the feeling of the officers of the League that it would be easy for these regional meetings, held about once every three months, to deteriorate into a mere social reunion, enjoyable, but not very profitable.

Rather, it is felt that these periodic gatherings should be intensely progressive, vigorously attacking the problems of this work by directing upon them the searchlight of—God's revealed plan, the experience of the past, and the wisdom that comes from many counselors.

This work is not ready to rest on its lees or on its laurels. It has only begun. The founders of this work, especially Mrs. White, envisioned *many* institutions of the Madison order, all over the world. Many church leaders have recorded their conviction that there should be far more of these institutions than the few that have made such a significant contribution.

The League in its work in general, but especially in these regional meetings, must come to grips with this responsibility. The work must grow—larger and better. There must be many more of these self-supporting units. The present ones must do much more efficient and aggressive work. The workers in these institutions must catch a vision and find an experience of larger service, more effective witnessing.

Let these meetings be, not the jubilee of a glorious achievement, but the cry of warfare that lies ahead. Then these gatherings will be profitable and productive.

How to Retire—from page 6

The king was chosen and duly installed. And then Samuel says, "Now you wonder what I'm going to do? 'God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way.' I'll go right on, teaching you and praying for you, just as I have always done."

Open Letter to Readers

Madison College
Madison, Tennessee
January 1, 1959

Dear Readers:

There is a large number of students at Madison College who are definitely interested in helping to start new self-supporting units. They are meeting together regularly, are studying the problems connected with self-supporting work, and are laying plans to launch out. Of this number, there is a definite group who are now ready to step out and start a new unit. This group includes at least two graduate nurses, a farm man, two trained teachers, a mechanic, a carpenter, and other help. This group is looking for a suitable location in which to start a work.

If you know of any property that is available that can be donated for self-supporting work, please contact the writer. This group will be incorporated as a non-profit organization.

This is a wonderful opportunity to help spread the self-supporting layman's work. We were told years ago by Mrs. E. G. White that where we had one self-supporting institution, we should have a hundred. We still have a long way to go to reach that goal.

Yours very cordially,
William Sandborn, President
Madison College

Young Children in School

Some years ago Dr. Schmidt-Mounard, of Leipzig, Germany, after several years of research on the subject, said positively that during the first year at school, the growth of children, both as regards height and weight, is less than it was during any preceding year.

Further, he claims that children who do not go to school until they are seven years old become stronger, and are in all other respects better developed than those who go to school a year younger.

Dr. Schmidt-Mounard's findings support the theory of Ellen G. White on the subject: "For the first eight or ten years of a child's life the field or garden is the best schoolroom, the mother the best teacher, nature the best lesson-book."

The Madison Survey

VOL. XLI

MADISON, TENNESSEE, FEBRUARY, 1959

No. 2

An Intensive Short Course on Self-supporting Work

Between the winter and spring quarters is a period of four days—March 20 to 24. During this time Madison College will give a short course—"The Administration of Self-supporting Institutions."

There has been a great need for this special training, and it is expected that there will be a large response in enrollment for this work from three sources:

Many of the regular students of Madison College will avail themselves of this work during the four days that intervene between the regular quarters of school work.

Many of the workers in self-supporting institutions, including Madison, will find great profit in this short course, and will return to their institutions much stronger and more valuable workers because of the knowledge and inspiration of this brief period of study and fellowship.

And many men and women who are not now self-supporting workers, but who are interested in this work, possibly hoping someday to be in it, will want to obtain this thorough introduction to

this branch of the great work of God on earth.

The course will be on the laboratory basis—a "workshop." That is, practically all the work will be done in class rather than in outside preparatory study. Each period will begin with an hour's lecture, followed by an hour and a half of joint study, discussion, and questions and answers, making a total of two and one-half hours.

There will be ten such class periods in the course, and it will carry college credit of one hour on the quarter basis, lower division work, in the field of social science.

The ten lectures and class discussions will be given by ten different teachers, each one a specialist in his subject, five from the Madison faculty and five from other institutions.

The director of this short course session will be Madison's Registrar Homer R. Lynd. All applications and registrations as well as any inquiries concerning this session should be addressed to him.

Following is the tentative program:

Friday	8:30	- Devotional
	9:00-11:30	- History of the Self-supporting Work.
	2:00- 4:30	- Philosophy of the Self-supporting Work.
	7:15	- Vespers: Symposium of Student Experiences.
Sabbath	Morning	- Regular Church and Sabbath School.
	2:00	- Medical Missionary Work.
	3:00	- Evangelistic Missionary Work.
Sunday	8:30	- Devotional
	9:00-11:30	- The Self-contained Unit.
	2:00- 4:30	- The Administration of the Agricultural and Food Program.
	7:00	- The Future of the Self-supporting Work.
Monday	8:30	- Devotional
	9:00-11:30	- Administration of the Industrial Program.
	2:00- 4:30	- Administration of the Educational Program.
	7:00	- Symposium of Adult Experiences in This Work.
Tuesday	8:30	- Devotional
	9:00-11:30	- Administration of the Medical Program.
	2:00- 4:30	- Financing the Self-supporting Institution.

Madison Sends Foreign Missionaries Again

Madison's physical therapy instructor, Ivan Peacock, and his wife are terminating a long and valued period of service here to answer the call of the church to serve as medical missionaries in a foreign land.

They left the Madison campus the last of January and will be sailing from New York on March 6. Their destination is Tehran, Iran, where they are to establish a physical therapy clinic at the mission headquarters of the church.

Mr. Peacock is a graduate of the School of Physical Therapy connected with the College of Medical Evangelists at Loma Linda, California. For nearly eight years he has been instructor of physical therapy at Madison College, and has had charge of the Physiotherapy Department in the Sanitarium.

A few days before the Peacocks left, the Madison workers gathered for an evening "pot-luck" supper, a farewell occasion for these departing members of the family. The farewell gift was two matching pieces of luggage, which will fit into their traveling needs very well.

This brings to eighteen the number of foreign missionaries Madison has furnished the church since the Peacocks first came to Madison.

Mrs. Peacock is the former Martha Rose Soule, whose father was one of the early pioneer ministers in the South, especially in Tennessee. Mrs. Peacock had already earned her B.A. degree from La Sierra College when she came to Madison, but she took additional work at the College here and received a B.S. degree in Nutrition in 1953. Since that time she has been one of the therapeutic dietitians in the Diet Office of the Sanitarium-Hospital.



Mr. and Mrs. Ivan Peacock

It immediately occurred to the Madison friends that the Peacocks would become next-door neighbors to Theo and Pauline Williams, former graduates and fellow-workers here, who had been released to go as missionaries to Iraq two years ago. But a survey of the map quickly dissipated any idea of neighborliness, for the two families will be a thousand miles apart.

These occasions leave Madison with a smile on her face, and a lump in her throat. It is hard to part with friends who have become dearly beloved through years of work together. On the other hand, it provides Madison the keenest joy to be able to train and furnish men and women to serve as foreign missionaries. During its fifty years, Madison has furnished the church, in this country and abroad, more than two hundred full-time employed workers, and for this, the College family is humbly grateful. May there be many more.

THE MADISON SURVEY is the organ of Madison College. It is dedicated to the principles of true Christian education and to the promotion of the self-supporting work—educational and medical. It is available, without cost, to all who are interested in these principles, and present subscribers are urged to send in the names and addresses of others who are thus interested.

"The Happiest Person in the World"

The chapel speaker on January 14 was Julia M. Grow, a graduate of Madison College in the class of 1956, and now head of Cave Springs Home-School for Children, eighteen miles west of Nashville.

This thriving little institution was born on the twenty-second day of June, 1956, and is dedicated to the noble purpose of educating and training handicapped children. The establishment is located on nine hundred acres of land, with a present population of about twenty children and a worker staff of seven.

Letters are coming in regularly, making inquiry regarding further enrollment, but the limited facilities and housing are hampering a normal, healthy growth. Also there is a great need of more workers, including teachers. Just now there is urgent need of a music teacher.

Mrs. Grow based her chapel talk on the question that was so pointedly directed at the prophet by Jehovah, "What doest thou here, Elijah?" That question is now pointed at every student at Madison, the speaker said. And the answer should be clear and positive, or the student has failed in Madison's purpose and should not be here. "Madison has but one purpose," this alumna said, "and that is to prepare men and women for the service of God and mankind."

She reminded the student body that, in the parable of the invitation to the

wedding feast, the last call was to the maimed and the blind, the very class to which the Cave Springs School ministers.

Mrs. Grow, when she had reached the age of forty, when life is supposed to begin, had only an eighth-grade education and no funds and no prospects—only a mighty burden to do just what she is doing today. Now, still a young woman, she has completed her training as a professional nurse, has her college degree in teaching, and heads the institution of which she has dreamed for many years. One cannot wonder that she feels as she does about life.

"I am the happiest person in the world," she began her talk. But it is not only her progress in education and the success of her school that brings her such happiness. Her work all along has been, and still is, a record of vision and faith and answers to prayer—all in the framework of self-denying and sacrificial service. And that always makes people happy.

Cave Springs Home-School for Children is a registered, non-profit institution that is doing a work that needs very much to be done, only in ten times the volume that it now represents. It is a member of the Laymen's Extension League, the sisterhood of southern self-supporting institutions, and merits the prayers and sympathetic interest and financial support of the readers of the SURVEY.

Madison Women Honored in Who's Who

A new publication is appearing on the American scene—*Who's Who Among American Women*—and this first edition lists two of Madison's workers, Dr. Dittes and Miss Fellemente.

Dr. Frances L. Dittes, recently retired from active duty as Professor of Nutrition and head Therapeutic Dietitian at Madison College and Sanitarium, had served this institution for nearly fifty years, and was the oldest member on the staff in point of service.

Florence Fellemente serves the College in the Physical Therapy Department. Her principal work is being secre-

tary of the Layman's Foundation, the organization founded by Mrs. Lida Funk Scott in 1924, and it is her outstanding leadership in this important office that has commended her to the honor of a place in this new publication. Miss Fellemente is also secretary of the Laymen's Extension League.

Both women are members of the Board of Trustees of Madison, the only women members by election. Mrs. DeGraw-Sutherland, the other woman member of the Board, remains an *ex officio* member as a co-founder.

A Self-supporting Institution That Belts the World

A Christian greeting message to your editor and wife from relatives in the West focussed attention on a self-supporting institution that is still young and not as well known as it deserves to be. It is International Educational Recordings, 737 Via de la Paz, Pacific Palisades, California.

It seems the great, almost untouched problem of bringing Christianity to the many illiterate tribes in secluded corners of the world bore down as a heavy burden on the heart of a man who would normally have a right to think of retirement. What could he do?

Then an idea struck. And that idea has grown, under the blessing of God, into a mighty medium of evangelism.

Its most surprising factor is its simplicity. It is a tiny, hand-operated Gramophone that plays a small disk record on which is a sermonette in the native tongue, and it is played to these people by a native worker, perhaps, who himself may not be able to read.

This work began in a small way. In 1954 one little machine with a hundred records was sent to an obscure spot where the need was urgent. Its success was great beyond all hopes, and the call came for more machines and records. Last year this organization sent out more than twelve hundred machines and more than eight thousand records. Think of it—in four years!

The success of the plan is attested by a flood of approving testimonials from those who have seen it in operation at close range. The November issue of *The Ministry* magazine, on its cover, displayed the little machine with a native conference president operating it.

The calls for more Gramophones and records are pressing this young organization far beyond its capacity, financial or otherwise. Peru asks for fifty machines with full sets of records in Spanish. The Philippines plead for the seventeen non-Christian tribes in Southern Mindanao. One call asks for transcriptions in Indonesian, Chinese (five dialects), Javanese, Sudanese, Batak, and in several Dajak dialects.

Vietnam, New Guinea, the Tamil and Urdu languages in India, several provinces in South Africa, and even near-

neighbor Mexico, are making use of this device in evangelism. Many more are calling.

Church leaders are ardent in their expressions of appreciation and enthusiasm. The president of the Coral Sea Union Mission, J. B. Keith, at a recent world conference of the church, gave a report of progress in his mission field, in which he said:

"I will never forget the first time that I saw a group of primitive people gather around to watch. When they heard their own language coming out of the little box, their eyes fairly stood out and their bodies became tense; in fact, they were about ready to run—they had never heard anything like that before. But gradually the message got over to them. They relaxed, we saw the tension go out of their bodies, and soon we saw their heads nodding and the words were spoken, 'This is good, this is good.' Thousands of people who have never heard the name of Christ are hearing the gospel message today in their own language by this simple method that we are using so extensively.

"I believe God has raised up this simple little machine; and under His blessing it is doing a wonderful work among the primitive people of New Guinea, so much so that thousands are flocking into our baptismal classes, preparing to study further and to accept the Lord Jesus Christ as their personal Saviour."

And how are the workers in this self-supporting organization responding to all this? Have they settled back to glory in their success? By no means. On the contrary, they have set themselves to the enormous task—but let them tell it in their own words:

"At the present time there are about 1500 languages in which there is no Christian literature. We must get these 1500 critical languages recorded at once.

"To get this job done quickly, we suggest that someone with recording experience be sent out from America to train natives to operate tape recorders and in the technique of methods of translation and recording. They would be provided with battery-operated tape

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Extension League Regional Meeting at Fletcher

The Laymen's Extension League Executive Committee held its winter session at Fletcher Academy and Mountain Sanitarium, Fletcher, North Carolina, January 9 to 11.

The opening meeting Friday evening was devoted to a study of "the blueprint" for this work. "Opening the Scroll," based on the contrasting attitudes of two kings of Judah toward the scroll in their day, was the title of the opening remarks by League President Felix A. Lorenz.

When Josiah read the scroll that had been hidden many years, then found again during the renovation of the temple, he committed himself, and invited all his people to commit themselves, to full obedience to the message of the scroll. It told the people just how God wanted His work carried on. It was their "blueprint." And Josiah and his people pledged themselves to go all the way. The king and "all the people stood to the covenant."

Jehoiakim, Josiah's son, on the contrary, when he heard the scroll containing the messages of Jeremiah, God's last warning message preceding the great captivity, took his penknife and cut the scroll to bits and tossed it into the fire on the hearth.

A striking contrast? Yes. But the real danger today appears in the weak example of the many other kings of Judah who made feeble and wavering attempts at *partial* reforms. They made a gesture or two toward reform, but "the high places were not removed," and their efforts failed.

Three talks were to follow: "Reading the Scroll on Christian Education," "Reading the Scroll on the Medical Work," and "Reading the Scroll on the Self-supporting Work." Only the first was presented, since the other two speakers were not in attendance.

Professor Leland Straw, head of the Little Creek School, spoke on "Reading the Scroll on Christian Education." His message, condensed, ran like this:

"In the midst of the confusion existing today regarding the purposes and methods of education, it is comforting to have a voice that speaks with authority on both points. We can all agree that it will require different procedures to produce a soldier or a scientist, a

politician or a preacher; so the first consideration in Christian education must be to determine what finished product is desired.

"Let me read you the ideal that I find on page 17 of the book *Education*: 'Every human being created in the image of God is endowed with a power akin to that of the Creator—individuality, power to think and to do. . . It is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought.' To train the youth to be thinkers! Did you ever take a course in thinking? Just how would a school be organized to place the emphasis on producing thinkers? Would a reform in the curriculum serve the purpose, or raising the standard of teacher training? Will better buildings or finer equipment increase the thinking capacity of the youth?"

"We cannot take time to read the entire scroll; I shall merely bring to your attention some of the challenges I have found in this book. There are two terms that have fascinated me. Mention is made of the need for 'cultivated intellects,' and it is stated that, if the proper steps were taken, men might become 'intellectual giants.' Perhaps this is another way of describing thinkers.

"One of the first requirements I read on page 276 is, 'Never will education accomplish all that it might' until parents receive the proper training. In a few years the majority of this audience may be faced with the responsibility of training a family. Whether he will or not, every parent will be a teacher. Are you preparing to be teachers?"

"Let us turn now to the classroom teacher. What I read is sufficient to make every teacher ask, 'Who then shall be able to stand?' It is said that first the teacher should have preparatory training; this is all right. The problem is what follows. 'He [the teacher] should possess not only strength but breadth of mind: should be not only whole-souled but large hearted. . . Experience in practical life is indispensable. Order, thoroughness, punctuality, self-control, a sunny temper, evenness of disposition, self-sacrifice, integrity, and courtesy are essential qualifications.' Finally,

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HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

During the holidays Mrs. M. Bessie DeGraw-Sutherland got a letter from a former Madisonite, which furnishes the inspiration for this month's lesson on how to retire at sixty-five.

This good man has been employed by the church in one of its colleges. Now, to put it into his own words, "At sixty-five years old, all are retired here."

He and his wife are not willing to just quit. So, on their recent trip East to visit relatives, they made it also a reconnoitering campaign, looking for a place to begin over again.

He reports that he found much restlessness among the laity, an urgency that now is the time when they should enter a more active and aggressive work for others—in the country. "It was very encouraging," he says, "to find many

of our people thinking of and wanting to get back into the country, especially into the South."

"On our trip," he continues, "we were spying out the land in the South. We have found a place in North Carolina and another in Tennessee that we are much interested in. So it looks as if we will return to the South before long. It looks to us and many others here that it is time to get away from the large church centers, unless one has a special work to do there."

So this sixty-five-year-old man and wife, still in excellent health, are planning to begin all over again by founding some kind of self-supporting unit of ministry in some "dark" area where they are needed. What a wonderful way of spending one's sunset years!

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'All that he desires his pupils to become, he will himself strive to be.' Thus it appears that the most important feature in education is to have teachers who exemplify in themselves what the student is expected to become. If a standard of this kind could be enforced, it would certainly increase the present shortage of teachers.

"As discouraging as this sounds, I find encouragement in the following: 'The teacher's success depends not so much on his acquirements, as the standard at which he aims.' Yet what a challenge is thrown out to all who would be called teachers! If every teacher would strive earnestly to attain the personal qualities described in these quotations, what an impact might be made on the youth of our time.

"It seems to me that the only real reform in education must stem from a body of teachers whose aim is directed at becoming more like the great Master Teacher. Then we may look to our schools to produce young men and women who are thinkers, who have the courage of their convictions, who will be as true to duty as the needle to the pole, who will stand for the right though the heavens fall."

The Sabbath morning devotional study at eight o'clock was given by Elder H. V. Reed, President of the Carolina Conference. The League appreciated very much the timely and challenging message and is deeply grateful to Elder Reed for bringing them this wonderful address, the leading thoughts of which were:

"The burden of our heart in this, the beginning of 1959, is to finish His work and do all we can to warn the world with the truth. 'Not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. . . He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently.' *Great Controversy*, page 605.

"The reaching of the multitudes is costing a great sacrifice in time and effort for every believer. It was a costly sacrifice for heaven when God gave His only begotten son to die for the sins of the world. What comfort it must be

for God to know that He did all He could do for the salvation of man. How often we hear some bereaved one say, 'We did all we could do and we are glad.' One of the most glorious things said of Jesus was said in derision by his enemies. 'He saved others; himself he cannot save.' It is impossible to stop love. Love will always lay a costly sacrifice on the altar of service. Evangelist James McKendrick, having been found by a friend down among the third-class passengers, and knowing he was just recovering from a serious operation, was asked why he was traveling third class. His reply was, 'Because there is no fourth class.' The point was that he was saving his passage for himself and his wife to help send a missionary that the multitude might hear the gospel. This was a costly sacrifice, but the God of heaven will some day say, 'Gather my saints together unto me, those that have made a covenant with me by sacrifice.'

"When such sacrifice is made, God's Holy Spirit will be sent to assist in the closing work. We are to consecrate ourselves for this. 'It was by the confessing and the forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the out-pouring of the Holy Spirit on the day of Pentecost. The same work, only in a greater degree, must be done now.'

"This kind of consecration is not a folded-hand type of piety. It is the type illustrated by the candle burned out in its socket with the caption beneath, 'I give light by being myself consumed.' God will use such consecrated ones and them alone. The garner of the earth will be reaped. 'And the floors shall be full of wheat, and the fats shall overflow with wine and oil.'" Joel 2:24.

In a letter to your editor since the Fletcher meeting, Elder Reed says, "It was a real pleasure to be with all you good brethren for that fine meeting, and I hope much good results from it in the establishment of many more self-supporting institutions."

The Sabbath morning sermon was delivered by Elder W. D. Frazee, head of the school and sanitarium at Wildwood, Georgia. He spoke on the simple topic, "He Took a Towel," basing the lesson on John 13: 1-17. An abstract of the sermon follows:

"Christ Himself could think of no further words. To reach the people's hearts and teach their minds, action was needed. The equipment was most simple and common. Love took the towel and taught this truth—that *humility* and *service* are the hallmark of heaven's nobility.

"To us also 'the towel' has been given, not merely as a *symbol* of service, but for actual ministry, meeting the needs of those around us. The dish towel in the kitchen, the bath towel in the sick room, the treatment towel in 'hydro'—all beckon us to follow the example of our Master. Other tools in other departments of labor are calling. But, like the disciples, we are in danger of thinking about recognition and position and are thereby missing the opportunity of demonstrating Heaven's love.

"Christ chose to use a common, menial service to the body in order to reach the heart. His goal was never lost sight of. The washing of the disciples' feet was a means, not an end. If we catch the spirit of His ministry, we shall rejoice to do the practical things that need to be done to help people, in order that we may win their souls that they may share eternal joy.

"Let us leave to others the race for remuneration and renown. Let us, in full appreciation of the Master's purpose, 'take the towel.' 'If ye know these things, happy are ye if ye do them.'"

The afternoon meeting was a symposium of experiences in the self-supporting work. League Vice-President Edwin Martin, administrator of the Lawrenceburg Sanitarium, was in charge, and short talks were given by Mr. Kingman of Stone Cave Institute, Mr. Williams of Little Creek, Professor Nestell of Fletcher, Bill Boyken and wife of Wildwood, Charles Martin of El Reposo, Mrs. Ard of Chestnut Hill, Bob Zolinger of Laurelbrook, and Dr. Sandborn of Madison. These reports were, as usual, thrilling stories of answers to prayer and many intervening providences.

The young people of Fletcher, the host institution, presented the vesper program in a candle-light setting. It was all very beautiful and impressive.

The evening was devoted to the business session of the Board of Directors, held in the school dining room. The two most important actions of the Board were: first, the approval of the plan

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An Open Letter

Dear Survey Readers:

We wish to bring to your attention another small, struggling, self-supporting institution that needs some financial aid to get its school building under construction. The Harbert Hills School and Sanitarium, located near Savannah, Tennessee, needs funds with which to build a school building, this spring, for their academy classes.

There are going to be many worthwhile young men and women of academy age who will not be able to attend school next fall unless we all rally and make provision for accomodating them. A small donation from each of our SURVEY readers would make this school building possible. Some will be able and want to give larger donations.

Friends, sit down this very moment and write a check or enclose a bill in a letter and address to Mr. William E. Patterson, Harbert Hills School and Sanitarium, Olive Hill, Tennessee. Just state that your donation is for the Academy School Building.

Thank you, and may God richly bless you.

Yours very cordially,
William Sandborn,
President of Madison College

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recorders and placed on a native wage, which, in most cases, will not be more than \$50.00 a month, and spend full time at making the recordings. We estimate that for \$100,000 we could record the gospel in all of these 1500 critical languages, and it could all be done in two or three years time."

Madison friends of more recent years will be glad to know that Hubert B. Thomas, who served Madison so faithfully a few years ago as sanitarium administrator, with his good wife came out of a well-earned retirement after forty-eight years in the service of the church, and four months ago they united their full efforts in this work.

Madison raises its hands in admiring salute to this young sister institution that is doing such a wonderful work for God and humankind.

"Pay As You Learn"

An editorial in the last Saturday Evening Post (Feb. 7) contrasts the merits of the two prevailing student-loan plans—to start paying installments after graduation versus to begin repayment installments immediately after making the loan.

But isn't there a better way—"Earn as you learn"? For many years most of Madison's students have earned their school expenses while attending school. It is so today.

The advantages are many. The poor student can acquire an education. The work-study combination conduces to better physical, mental, and spiritual development. The professional graduate is master of a trade—to enjoy later as an avocation, or as a means of livelihood if necessary. It makes the student self-supporting, even while still in school.

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whereby Madison students will affiliate in the units for a three-month period, working and learning at the same time, and receiving school credit; and second, that in future the League Nominating Committee will meet previously and will render its report at the opening meeting of the fall convention.

The treasurer's report, read and approved, revealed a sound financial condition—\$803.40 in the Sutherland Memorial Fund, and \$171.11 in the current operating account.

The League appreciates the very warm and thorough hospitality of the host institution.

The Passing of a Friend

Mr. Aryen Kuiken, husband of Mrs. Louise Kuiken, administrator and secretary-treasurer of Bethel Sanitarium, Evansville, Indiana, died Sabbath, January 31, 1959. The funeral was held at the Seventh-day Adventist church at Evansville, Tuesday, February 3.

Mr. Kuiken, a number of years ago, was for a short time manager of the Madison College print shop. Mrs. Kuiken took her first year of nurse's training here.

The opening of the new Bethel Sanitarium (organized in 1949) was held Sunday, January 18, 1959, when Mr. Kuiken, although not at all well, sang a requested song with one of the institutional workers, and visited with some of the Madison College workers who attended the opening.

Madison extends sympathy to the bereaved ones.

The Madison Survey

Remodeling "General" For Sanitarium Rooms

Some months ago a single gift of twenty thousand dollars was received from a large corporation for the specific purpose of remodeling and modernizing some of the antiquated rooms in that part of Madison Sanitarium-Hospital known as "General." Other gifts quickly followed, bringing the present total to about thirty-five thousand dollars.

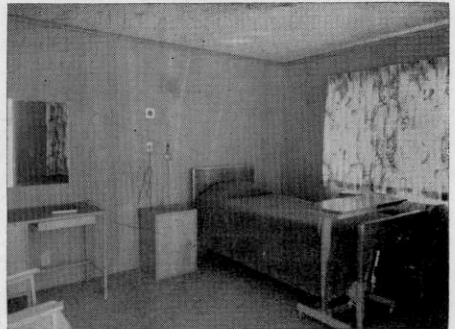
Rooms One to Six received first attention. Rooms One and Two are *de luxe* in their appointments; Three to Six will be high-grade standard rooms. As soon as the first six rooms are completed and more funds become available, the work is to extend on until all from Room One to Room Twenty-seven will have been converted into new, modern, sanitarium-type rooms.

Rooms One and Two are finished and occupied. They are really beautiful. They have large picture windows equipped with draw-drapes opening onto the campus, air-conditioning units for heating or cooling, wall-to-wall carpeting, mahogany panel walls, public address facilities for music and parlor talks, and beautiful tile baths with colored fixtures to match the tile. All the furniture is new and of the latest and best, with "hi-lo" beds.

A new nursing station is being built between Rooms Six and Seven, which will serve Rooms One to Fourteen. When this is completed, it will make it possible to give the very best supervision and service in the most modern as well as the most pleasant facilities.

This part of the Sanitarium-Hospital was the oldest, and needed very much to be renewed. A careful inspection of the framework and underpinning revealed a condition of perfect soundness, meriting the present plan of rebuilding.

It has been felt for a long time that there was a great need for a number of sanitarium-type rooms with superior appointments to serve that kind of patients. It is felt at Madison that the sanitarium kind of service is not a thing of the past, and the sanitarium family feels happy to be able to offer these facilities in a better way.



Interior Room One

With this revival of the sanitarium emphasis, it becomes more essential than ever that a new physical therapy department be provided, and it is the plan of the administration that this must be done as soon as funds are available.

If we do not have a Sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained.—E. G. White

Groveland Academy: Saga of Vision and Faith

(The following from *The Poinsettia*, monthly periodical of Groveland Academy, was written by B. A. Sheffield, head and founder of that infant institution. It was written by request for a full review of the founding of the institution, and the Survey is happy to pass its inspiration on to its readers.—Editor.)

We had no location for a school, nor money to purchase property with, nor building materials, nor skilled help. Neither did we have tools for land clearing or construction. And we had no teachers. And no students. And no encouragement. These were the problems.

Feeling that there is a great need for schools for worthy but financially needy young people, we asked God to direct us to a location. Near the close of two weeks of extensive and intensive search two years ago last Christmas, we located a modestly-priced piece of property in Lake County, Florida. We had no money for a down payment. But this was offered to us as a loan by friends. We went to close the deal, only to be told by the owner that he would not sell to us. So we returned to our duties farther north. But we prayed.

When school closed for the year, we returned to Florida and began preparations to start a school, although we didn't have a location, trusting that the Lord would give us one. In the meantime, we were given a two-ton truck. We built a bed on it. It was just finished when we had a chance to buy some buildings which had to be moved in order to make way for a subdivision. A friend, who didn't know that we had purchased the buildings, sent us the money with which we paid for them by the time the ten days' grace period had elapsed. By that time we had the buildings dismantled and removed from the property.

We had no more than finished the wrecking project than we heard that the man we had tried to buy the property from the preceding Christmas had been considerably softened up in his attitude. We approached him again, and he indicated that he might still sell to us. After considerable negotiation, we finally bought the property seven months from the time we originally tried to buy it—a rough, uncleared, forty-acre tract. But it had

some little lakes on it and little knolls of ground ideal for building. And were we happy!

We needed \$1,000 down now, instead of the \$500 of the previous winter. But God impressed friends to send us the money for a down payment, so the property actually became ours—subject to subsequent \$1,000 yearly payments. We should here state that none of the funds received by us before September of that year were solicited. God just impressed people to help us.

At this point two important developments occurred. The two-man team, of which our little group had consisted (father and son, aged twelve), was augmented by the arrival of a daughter, aged fifteen. What a relief to have someone to do the housework!

The second important occurrence was the launching of our little paper, *The Poinsettia*, in the month of September. Our first issue went to about thirty friends, somewhat less than 10 per cent of the present circulation. But it was an instant success, and has been our lifeline ever since. The first issues were printed out of doors with the wind blowing things everywhere. Along with the paper, we launched the DOLLAR A MONTH CLUB, which has proved to be a solid financial support from the first.

In October David White came to us from Ohio. He was a strong youth of sixteen, and had the forethought to bring a couple of machetes with him. Now, he and my son, Frank, began in earnest to lop off the palmettoes and undergrowth. They frequently killed rattlers and coral snakes. One rattler had just dined on a rat when he was hacked in two by David, who didn't even know he was in the path of the knife!

And now our little family had grown to four. We started classes for Carol, our daughter, and David. In January Ronald Lloyd also joined us. A sturdy boy of fourteen, he has been a real help to us ever since. And we numbered five.

In February we had a chance to buy some really large buildings about sixty miles from here. We did, and many friends from the Orlando church helped

us wreck them. We worked with a will, getting thousands of dollars worth of lumber for a couple of hundred dollars, plus our labor. But we needed more help. David's brother, Jay, and wife moved down from Ohio to join us. And now we numbered seven. Things really began to hum then. We had prayed for and had been given a tractor at Christmas time, and others had given us a rotary mower to use with it. Now we really began to clear land by the acre instead of by the square foot.

Since we had a large part of the materials needed to build our first large building, we drew up plans and staked out the location. Again friends from the Orlando Central Church volunteered their services and various cash contributions. Beginning in the spring, we put down the footing. We and our friends, whose hearts stirred them up to the work, have been working on this building ever since, and we're at last getting it pretty well finished up. It's value is around \$25,000.

The Lord has miraculously provided us with help. In July Mrs. Amy Manous, of the Little Creek School near Knoxville, joined us as Mrs. Bernie Sheffield. She has been an unmixed blessing in her teaching of classes, including music, and her work with the young people. In August, Miss Mae Wilson, of Waycross, Georgia, joined our teaching staff, making three teachers. Miss Wilson was an answer to prayer, and an algebra teacher, along with all her other good qualities.

So we started school on time in September, a little more than a year after we bought the property. What matter if the roof was only half on the building, and the floors were only half poured, with a partition here and there to mark off where the rooms would be? We couldn't keep the insect pests out, so we just endured them. There were sixteen lively youngsters in Grades 8 to 10, and we were all enjoying the great adventure of pioneering a new school.

In October Mrs. Grace White, mother of Jay and David, joined us. She was so needed we could hardly wait until she arrived. Now "Aunt Amy" only has to get breakfast; and Mrs. White ("Mom" to the youngsters) gets the other meals, also conducts some worship periods, and acts as work supervisor for the girls. When Jay brought her down, he also

brought a load of Ohio apples, which were canned by us under his mother's supervision. The jars were given to us by the Santinis of the Pine Hill Sanitarium, near Birmingham, Alabama. We mustn't neglect to mention that the beds, chairs, tables, mattresses, which

Bernie A. Sheffield, founder and head of Groveland Academy, was formerly head of Laurelbrook School and Sanitarium near Dayton, Tennessee. Last year he occupied the important position of President of the Laymen's Extension League.

enabled us to start school this fall, also dressers, were given to us and delivered also by our good old grandma, Madison College.

Also in October, Groveland Academy's first baby was born, Master Steven Lee White. And he's growing as fast as the school. So our little family has grown to more than twenty now, and continues to grow. We are in need of more personnel as we plan for the coming year. Please get in touch with us if you are interested.

Our Dollar-a-Month Club membership has grown to 153 with about \$11,500 in gifts. A similar amount of materials and equipment have been given us. The *Poinsettia* circulation is around 350 per month. Please, each of you readers send us in this month one more good, substantial name to add to the list. The next building coming up is a dwelling for the Jay White family. Much of the material is already stacked on the site, and we've just finished drawing the plans for our administration building. The location for it is all cleared. If you happen to have an old musty \$15,000 bill lying around that you aren't using, send it to our club (if you haven't that much, a one-dollar bill will be just as welcome) and that, together with our labor, will put the second building here and in operation.

This month our students enjoyed an afternoon boat ride at the J. G. Whites' estate south of Clermont. The Whites' gave us a lot of lovely fruit from their grove. Then, last Sunday night we had an overnight camp-out, in connection with a fourteen-mile hike. Lots of fun.

The Apopka, Florida, M. V. Society is giving us a new three-compartment sink for our new kitchen. We have been given two electric sewing machines for our home economics department. We're plowing for a garden.

MADISON STUDENTS

Launch - - - -

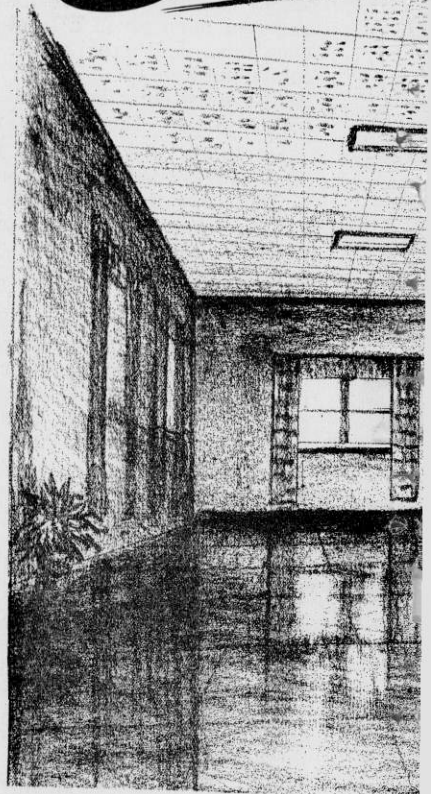
Camp

There is much a student body can do for the betterment of their school and community. It has been the custom of many student organizations, graduating classes, or other student groups to present various small improvements to the school, such as clocks, bulletin boards, signs, memorial portraits, and, yes, even a swimming pool, as evidenced by Madison students a few years ago.

The Associated Students of Madison College, in searching for a worthy project that would be of great benefit to all, in 1959 and in the future, have decided to venture in a campus improvement that at present seems to be the most urgent of all.

Realizing that beauty, cleanliness, and order are fruits of true Christianity, the Associated Students have taken upon themselves the job of completely renovating the cafeteria dining hall in order to transform it from its present gloomy and unattractive state into an inviting and pleasant public place. Then it will be what it should be—the brightest and most cheering of all gathering places on the campus.

The plans call for the installation of sound-absorbent ceiling tile to help remedy poor acoustical conditions. The present inadequate lighting is to be replaced with modern and efficient fluorescent fixtures. Fresh paint and draperies will brighten walls and woodwork, while asphalt tile will improve the present hard-to-keep-clean concrete floor. All the labor is to be done and donated by the students, among whom are expert mechanics in painting, floor laying, electrical work, and other skills that may be used in the project. Most of



us Improvement Project"



these students are presently employed with the college industries and services.

A four-week campaign for \$2,000, that will transform the appearance of the present cafeteria, is now in progress. The entire student body are enthusiastic, and the project points toward great success.

You, the SURVEY readers, will agree, I am certain, that the need is apparent, that the plans are sound, that the method of getting it done is commendable. So we, the student body of Madison College, invite you to participate in the project of the year by sending your donation today. It is only by your thoughtful participation that we will be able to see this project through with great success. All contributions are deductible for federal income tax purposes.

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

Sixty-two years ago, in the little city of Atchison, Kansas, a young woman was more than busy giving Bible studies when she was suddenly seized with the conviction that her Bible work would be greatly strengthened if she could also minister as a nurse to the *physical* needs of her people.

Accordingly she went to the Battle Creek Sanitarium in 1898 and was graduated as a professional nurse in 1901. Then she went right on with her Bible work, in the Michigan Conference.

Then she was married, and she and her husband went to Puerto Rico in 1906 as missionaries. From 1916 to 1922 they served the church as missionaries in Chile. After that, they came back home, and she was active for many years in health foods, physiotherapy, and nursing, finally retiring from nursing at the St. Helena Sanitarium in California at the age of eighty-three.

Certainly she has earned her rest. But no! She doesn't want it. Her son is in charge of the office of the Laurelbrook School and Sanitarium near Dayton, Tennessee, so she has joined

him there, and is now, at the age of eighty-four, receptionist and hostess at the sanitarium, and, when occasion requires, still does very commendable work under her R.N.

Her country and her church have been good to her in providing for her temporal needs. She doesn't have to work. A few weeks ago your editor was at Laurelbrook and had a visit with the remarkable woman.

"Why do you keep on working, Sister Brower?" (Suzanne Brower) he asked. "Why don't you quit?"

"Because I don't want to," was her simple reply. "I've worked so long, and enjoyed it so much, that I can't get along without it."

"And how do you account for your splendid health at your age?"

She had to think a moment, then the answer: "I have been a vegetarian all these years. I inherited good health from pioneer stock. I love to work; I don't know how I could live without it. And most of all, is the blessing of God." And those who know her will add—a good sense of humor.

Guidance Counselor Gives Series of Lectures

Archa O. Dart, guidance counselor of the Department of Education of the General Conference of Seventh-day Adventists, spent a week with the Madison family, February 14 to 20. He spoke every evening and at the two chapel periods of the week.

The evening meetings were so arranged that the first half, a question hour and a film, was especially for the students, while the lecture following was directed more particularly to parents.

In his evening lectures the speaker built the structure of the successful and happy home, basing it on four foundation pillars—love, security, responsibility, and success. These factors build into the child good social adjustment.

In the two chapel talks the subject was the all-important problem of choosing a mate. What qualities will make a good wife, or a good husband? In answer, he suggested the following ten questions:

1. Is he (or she) a Christian?
2. Is he in good health?
3. Is he on your intellectual level?
4. Does he have emotional soundness?
5. Is he capable and willing to take responsibility?
6. Do you love him for his own sake or for what he has?
7. How do you get along with his relatives? You have to marry them all.
8. Does she accept his family and he accept hers?
9. Do you have the same interests and likes?
10. Are you comfortable in each other's presence? Can you trust each other?

"Go slow! If a marriage is good, it's worth waiting for; if it's bad, it's too bad too long."

Lariat Ranch, A New Institution

A recent letter from a former Madison student, Elizabeth Steen, now Mrs. Paul Ostgren, brings news of a very interesting and worthy self-supporting institution just springing into being in Western Nebraska—Lariat Ranch.

About a year ago the *Omaha World-Herald* featured this young school in its Sunday edition, and there has been other very favorable publicity. The public, recognizing the great need for such an institution, is rallying to its support. It seems the institution is just now in need of someone who is qualified to assume the position of director of public relations or something of the kind, so that the head of the school, Don Lair, can devote his time more fully to the expansion of the establishment.

A circular letter describing the nature and functions of the school presents the matter thus:

"Lariat Ranch is located twelve miles northwest of Stapleton or thirty-three miles north of North Platte, Nebraska, on a 2600-acre ranch. It will be both home and school for homeless, neglected, or delinquent boys.

"Twelve years ago Don Lair and his wife moved to this ranch to raise their six children. They have been so pleased with the results that they now wish to do what they can to offer the same opportunity to others less fortunate, so they are giving 1000 acres of land for this purpose. The balance of their place will be at the disposal of the school at a low rental rate. Believing that a good home, hard work, and the great out-of-doors are the best character builders ever devised, the Lairs, together with other interested parties, have banded together to establish this enterprise. The ranch will be ideal for this purpose. It has 1800 acres of grass land and 800 acres of farm land, all of which can be irrigated; 180 acres are irrigated at present. The water supply is sure and plentiful. The location is far enough away from town for easier control of the boys, and the ranch atmosphere will appeal to them.

"The general plan will be to substitute home life as nearly as possible, with twelve boys living together with a House Father and Mother, where they

will eat, sleep, and carry on just as they would at home. A busy program of work, study, sports and recreation will leave little time for mischief. Self government will be employed to keep discipline at a minimum. Each boy will be made to have a feeling of importance and responsibility.

"In the school, emphasis will be given to trades and vocations, with each boy being equipped to earn an honest living. It will be, in fact, an A. and M. school at the secondary level, with the practical getting the preference. Encouragement and aid will be given those who wish to continue their education.

"The farm will be developed to its fullest potential, and industries will be established. This will give the boys practical training and also help to make the establishment self supporting.

"Funds for the establishment and operation will be supplied entirely by contributions. Parents or guardians of boys able to contribute will be asked to do so, but no set charges will be assessed. Ability to pay will not be a requirement for admission. Boys of any race or creed will be accepted.

"When fully completed, the plant will accommodate 240 boys. The potential output will be fifty boys each year—fifty boys that otherwise would never have a chance. We believe this will be an ample return on the investment. The total cost of the completed plant is expected to run near \$2,000,000. A very humble start has been made, and the facilities will be expanded as fast as funds are available. Boys presently living at Lariat Ranch are receiving the best of care and training. We long to extend this same privilege to many more.

"Juvenile delinquency is a virtual unknown among ranch people. We realize, however, that nothing will ever take the place of a real home; yet we believe the circumstances here will enable us to come very close to that ideal. There is just something about this ranch country that makes men out of boys."

The *Madison Survey* congratulates Don Lair and his wife, Gladys, on their courage and vision and faith. May God bless their every effort for the betterment of needy boys.

An Intensive Short Course on Self-supporting Work

Between the winter and spring quarters is a period of four days—March 20 to 24. During this time Madison College will give a short course—"The Administration of Self-supporting Institutions."

There has been a great need for this special training, and it is expected that there will be a large response in enrollment for this work from three sources:

Many of the regular students of Madison College will avail themselves of this work during the four days that intervene between the regular quarters of school work.

Many of the workers in self-supporting institutions, including Madison, will find great profit in this short course, and will return to their institutions much stronger and more valuable workers because of the knowledge and inspiration of this brief period of study and fellowship.

And many men and women who are not now self-supporting workers, but who are interested in this work, possibly hoping someday to be in it, will want to obtain this thorough introduction to

this branch of the great work of God on earth.

The course will be on the laboratory basis—a "workshop." That is, practically all the work will be done in class rather than in outside preparatory study. Each period will begin with an hour's lecture, followed by an hour and a half of joint study, discussion, and questions and answers, making a total of two and one-half hours.

There will be ten such class periods in the course, and it will carry college credit of one hour on the quarter basis, lower division work, in the field of social science.

The ten lectures and class discussions will be given by ten different teachers, each one a specialist in his subject, five from the Madison faculty and five from other institutions.

The director of this short course session will be Madison's Registrar Homer R. Lynd. All applications and registrations as well as any inquiries concerning this session should be addressed to him.

Following is the tentative program:

Friday	8:30	- Devotional
	9:00-11:30	- History of the Self-supporting Work.
	2:00- 4:30	- Philosophy of the Self-supporting Work.
	7:15	- Vespers: Symposium of Student Experiences.
Sabbath Morning		- Regular Church and Sabbath School.
	2:00	- Medical Missionary Work.
	3:00	- Evangelistic Missionary Work.
Sunday	8:30	- Devotional
	9:00-11:30	- The Self-contained Unit.
	2:00- 4:30	- The Administration of the Agricultural and Food Program.
	7:00	- The Future of the Self-supporting Work.
Monday	8:30	- Devotional
	9:00-11:30	- Administration of the Industrial Program.
	2:00- 4:30	- Administration of the Educational Program.
	7:00	- Symposium of Adult Experiences in This Work.
Tuesday	8:30	- Devotional
	9:00-11:30	- Administration of the Medical Program.
	2:00- 4:30	- Financing the Self-supporting Institution.

Former Student Passes

A recent letter brought the sad news of the death of Madison's former student, George Katcher, on the fifteenth of January.

Mr. Katcher had been principal at Plainfield Academy, New Jersey, when failing health indicated it would be wise to resign. While resting, he took a year of graduate work, then accepted a lighter position last fall. A heavy cold brought on a serious case of pneumonia. It was too much for his heart, and he passed to his rest.

George Katcher was graduated from

Madison College in 1937 with a major in history and minors in English and Bible. While at Madison, he was very active in student affairs. It was here that he met Marie Varonen, also a graduate of Madison with a major in education and a minor in English, in 1936. They were married after completing their education.

The bereaved widow is now taking some additional work in education at the State Teachers College, New Paltz, New York, to qualify for a state teacher's certificate in that state.

The Madison family extends its sympathy in this hour of sorrow.

The Madison Survey

Report on the Self-supporting Workshop

The five-day workshop on the self-supporting work, March 20 to 24, intervening between the winter and spring quarters at Madison College, proved to be a great success.

The enrollment was sixty, of which twenty-five were local students and thirty-five were from fourteen other states, including California and even Alaska.

The response of those enrolled, especially those from other parts, was most enthusiastic, and they urged quite unanimously that this must be but the beginning and that it must be done again, but on a much larger scale.

The course itself consisted of ten lectures of an hour each, followed by an hour and a half of questions and discussions. Abstracts of these ten lectures will appear in the May SURVEY.

Aside from the regular lecture periods, there were the Sabbath morning sermon by Southern Union Conference president, Don Rees, four devotional studies, and two symposiums, all of which are reported in this and the next issues of the SURVEY.

Registrar Homer R. Lynd was director of the session and kept all records of the proceedings. Elder W. E. Straw, Dean of the Laymen's School, was moderator and directed the discussion periods. The ten lectures were recorded, are being transcribed, and will be mimeographed and bound for those who at-

tended and for many others who have expressed a desire to have them.

Even after the session is over and the visitors have all gone, letters keep coming in expressing enthusiasm and appreciation. Cecil Schrock, head of the

self-supporting institution in Alaska, writes:

"Former students of Madison look back to the old days when unit work was practically the only subject under discussion as a career, and we feel it would be unfortunate if the time ever came when Madison lost its vision of the early days. I think the workshop was a wonderful time of reviewing old determinations."

Many years ago, when Arthur E. Morgan, former president of Antioch College, was head of the Tennessee Valley Authority power project, he and Dr. Sutherland became very close friends. Subsequently, a son, Griscom, spent a year at Madison as a student. Now the older brother and his wife, Ernest and Elizabeth Morgan, head of a printing business in Yellow Springs, Ohio, and presently planning to expand the work of the little unit at Celso, North Carolina, were in attendance at the recent workshop. Since returning home, they have written:

"We are writing to thank you for the stimulating and instructive conference which you arranged, on self-supporting institutions.

EXTENSION LEAGUE REGIONAL MEETING

The spring session of the regional meetings of the Laymen's Extension League Executive Committee will be held at Laurelbrook School and Sanitarium, Dayton, Tennessee, May 1 to 3.

Echoes from Self-supporting Workers' Symposium

Edwin Martin: Administrator, Lawrenceburg Sanitarium, Moderator.

"The main thing, I feel, of the utmost importance, as far as our workshop is concerned, is that we who are in this type of work might be able to convey to you the real joy and happiness that it brings to your soul and to your heart to be in this work. I want you to know that it is for young people, that it is something that will really thrill your soul. During a time of depression many people are without work, but if you get into a self-supporting institution, you'll always have a job."

Warren Griffith: Walderly Homestead Acres, Michigan.

"Two years ago Mrs. Griffith registered for a summer course at Wildwood, and we said, 'If the Lord has a place for us, He will indicate it somehow.' In traveling northward I visited my wife's sister, who is a nurse trained at Madison, who later spent time in Manchuria. She said, 'Wouldn't you like to tell some of these friends of ours around here about the self-supporting work?' So a meeting was called at the home of Dr. Johnson, who had taken his pre-medical work here, and his wife is a nurse from here. There were about twenty or thirty, and when I told a little about the work, they said, 'Couldn't we do something like that here?' That night was the beginning of the Rural Life Institute in Michigan. We have a very fine group of unselfish, truly converted Christian workers."

Adolph Johnson: Pine Forest Academy and Sanitarium, Mississippi.

"I had \$558 in the bank when I came back to Madison. I finished my college work (at the age of forty-two) and taught here for a few years. There was a little school down at Chunky (Mississippi) that was going down the third time. Have you ever watched anybody drown? This institution was going down the third time, and they said, 'Who will take it over?' I said, 'I won't.' They talked to my wife, and she said, 'I won't.' We did some studying, and we studied seriously. Finally we said, 'Lord, if you'll help us sell our place, we'll go.' The Lord waited

and waited; no sale. Finally we got down on our knees and said, 'Lord, we'll go, whether we sell the property or not.' The next night two fellows were fighting over which would get my property. For five months we worked without a single penny's pay. I had put all of my ready cash into land. Now we are working with a wonderful group, not only the young people but the faculty. The institution has just received its recognition as a senior academy from the Union Conference. We are especially pleased with the spirit of our young people. They are taking the farm over. We older people are just sitting back and patting for them."

Neil Mullins: Hylandale Academy, Wisconsin.

"I was graduated last June. It hasn't been very long, but it seems like a long time to me. Sometimes I think I'm the only one who hasn't bowed the knee to Baal, and then I come down here to Madison and here are seven thousand, a whole school, that have the same experiences and the same thoughts I've had. And that tells me this—we both got it from the same source. The young lady whom I married had attended Hylandale Academy, and she interested me in that school (in Northern Wisconsin). I had a call to preach in the _____ Conference, and I settled it on my knees where God wanted me to go. I felt that God had called me to Hylandale. We went to Hylandale, and here I was, four years in college, and nothing practical! We had the farm there, the hay, and twenty cows. Can you see a fellow with a B.A. degree underneath a cow (I'd never milked before) trying to get some milk. A little ten-year-old came up to me and said, 'Here Mister, this is the way you do it.' He taught me how to milk. Then you begin to question what a B.A. degree is for. Well I learned to milk; and I learned to hay. We need workers at Hylandale. Workers are needed in every unit that is here. We need new units all over the world. What a challenge, what a future, in this kind of work! How I wish, young people, that all of you here tonight could have the blessings and the privileges we have received."

(Continued on page 3)

Charles Martin: Administrator, El Reposo Sanitarium.

"The last time I made a speech here, I mentioned that we were thinking of starting a school. Later, when I was up here to a meeting in December, President Sandborn had a letter from a man who said he wanted to get into the self-supporting work. He had formerly been a student here at Madison, had graduated, had gone to Missouri and got his Master's degree with a major in education. His wife is a registered nurse (also from Madison). In February I got a letter from the man, saying he was interested. I went to see him in the northern part of Missouri, had a good talk with him, and he wrote me in less than a week that they would come. All we're going to start with is just a church school, just eight grades; and then, if the Lord leads into a junior academy, we'll go into that; and if it goes farther, we'll go into that. We have a strong medical work, and we feel that we should add a school. We know this is the Lord's plan." [Be it clearly understood that this new El Reposo school is to be a grade school, not a college. Ed.]

Ernest Morgan: Celo Community, North Carolina.

"It is almost like coming home to be here, not only because my dad was a friend of Dr. Sutherland and my brother was a student here, but because there are three institutions in America, of which Madison is one, which have really pioneered in this matter of combining work and school in a creative way—Madison, Berea, and Antioch. I grew up in Antioch, My dad [Arthur E. Morgan, former president of Antioch College, Yellow Springs, Ohio, later head of the T.V.A. power project] developed the cooperative plan of work and study there in 1921. In time our children grew up, and so did our business. Elizabeth and I thought, 'Isn't it about time, with our family grown up and our business prosperous, that we were looking around and finding a new adventure?' I'm just well into my fifties, and I feel that I should behave as if I had another twenty-five years ahead of me. We are interested in a community in North Carolina. It began about twenty-five years ago. My father was instrumental

in getting it started, and it is still going. It is run along Quaker lines, trying to give children an earthy experience, children six to ten, doing chores on the farm, getting an appreciation of nature, and we have had a very worthwhile experience and development there. We decided we want to go on from that and see if we can develop a little junior high school for children who would come and live with us, mainly from city homes. This conference has given us a wonderful lift in terms of how people have taken hold of things with almost nothing. It has made quite a contribution, and I want to thank the people here on behalf of myself and my wife for giving us this very fine contribution."

Ronald Crary: Hylandale Academy, Wisconsin.

"My wife and I went to college; and as I was coming in, Brother Mullins was going out, all full of enthusiasm and I watched him go. [To Hylandale] I kept my eye on the situation, as one by one the teachers seemed to drop out and Brother Mullins seemed to be over there alone. Then it came to my heart, they need help over there. For three solid weeks it was on my heart, and I could not get any rest. I prayed earnestly. Finally I said, 'Lord, if they can use me over there, I'll go.' We came there about the first of August. When school started, we had no boys' dean, and we had no work superintendent. We had nothing, it seemed. Yet the place was full of students. We got down on our knees, and we said, 'Lord, this school is going to run.' The dean came—volunteered. We looked down the road one day. Here came our work superintendent, Brother Goodwell. There is a great work ahead of us. I would like to give this admonition to the young people who are here: Let God plan for you. Where He calls you, go, and He will take care of you."

A. A. Jasperson: President, The Layman Foundation.

"It does me a great deal of good to hear some of you young people talk about some of these things. I do feel that it is a wonderful thing to see a new generation coming on who can pick up with greater enthusiasm than

(Continued on page 4)

Echoes Continued

perhaps we were able to manifest in the days we worked. We need to think about the great problems that we have. I'm very thankful to see how some of these problems are being worked out. I'm very much cheered over the reports that we have heard tonight."

Mr. Schroder: Rockland, Wisconsin.

"It is a great pleasure for me to be here. No one knows what an inspiration it has been to me. Brother Mullins here has gone *through* the valley of decision, but I am still *in* the valley of decision. At the present time, I am not an official member of the faculty. I have an established business—truck gardening. I have always thought that God calls people to certain work, but I never thought that God would point His finger so directly at me. I sort of feel myself slipping." [To take charge of gardening at Hylanddale.]

Rachel Wheeler: Director of Nurses, Pewee Valley Sanitarium, Kentucky

"The Lord certainly does wonderful things for you if you give your heart to Him. We have had some wonderful experiences at Pewee Valley Sanitarium. I came to Madison as a child with my mother in 1920, and I've been at Pewee Valley, more or less, ever since. We have a seventy-five-bed hospital. It has been hard to get enough nurses. Knowing that the Lord wanted me there, I kept praying that He would also send other nurses who would feel the same way. For the evening care, I began taking high-school girls. One girl came to us during her senior year, a very good nurses' aide. She had planned all her life to be a teacher, but now she developed an interest in nursing. She applied at a local nursing school but wasn't accepted. Then the way opened for her to come to Madison College, and she is now finishing her first year of nursing. When she finishes, she will come back to Pewee Valley; and I know that, with her family there, she will stay by. I thank God tonight for the part that He has given me to do. The most rewarding part of it is working for souls, and telling them that Jesus has a plan for them."

Hershel Ard: Chestnut Hill School and Sanitarium, Tennessee.

"Chestnut Hill is the oldest school coming out from Madison in existence today. I want to tell one experience. I attended the sixth annual convention of Natural Foods Associates at Memphis last year. I was sitting right in front when Dr. Clive M. McCay [Professor of Nutrition, Cornell University] was talking about the great work of Ellen G. White. I had the book, *Ministry of Healing*, and showed it to the folks right around me. I had only four and sold them all. I attended the seventh annual convention at Louisville the first of March and disposed of seventeen copies of *Ministry of Healing, Counsels on Health, and Desire of Ages*." [All by Mrs. White.]

Harry Clough: Monticello Farm School, Arkansas.

"Monticello Farm School, near Monticello, Arkansas, has experienced two fires this school year—our girls' dormitory and our broom-handle mill. The Lord has turned this apparent tragedy into a blessing. We had some books on hand—*Christ's Object Lessons*—so we took the young people out and began to sell. The sheriff said, 'What are you doing this for; why don't you go down to see the Chamber of Commerce?' They said, 'Why certainly we'll help you, and within three days hundreds of dollars had come in. I went up to see the Conference president. He said, 'We're interested in your institution. You've supported the Conference in every way.' He wrote us a check. He invited us to the Union meeting, and that treasurer wrote us out another check. One of the brethren sitting there told us to put in the concrete floor for the new building and send him the bill—about \$500."

Devotional Continued

And as we look out onto the multitudes, may we pray that God will move us with compassion—that He will equip us to be the reapers.

"I believe the time has come for us to seek with all our hearts the blessing of the Holy Spirit. It is time to seek the Lord until He come and rain righteousness upon us."

Gleanings from the Self-supporting Students

*William H. Wilson: Fletcher Academy and Mountain Sanitarium, Moderator.
Judy Lahde*

"I'll never be sorry that God led me to Wildwood. I know from the bottom of my heart that it was God who led me there. It was at Wildwood that I gained my Christian experience. I have a long way to go yet, but I know God is leading me, and I want Him to continue to lead me until I reach heaven."

Charles Batchelor

"The folks at Fletcher believe in the practical aspects of life, and I learned many things there. I learned to be independent. I worked my way through the Academy. I don't know of any other place that is so good to get one started in the self-supporting work. I am thankful for my four years at Fletcher. I want to go out and start an institution myself when I get through."

Jay Neal

"My father is a minister in the denominational work, and I've been in that work all my life. I went to Pine Forest Academy in my senior year. I think that a young person should have a vision before he qualifies for his life work, and it was to strengthen that vision that I stayed on another year (after graduating.) To me the most challenging work is working with young people, and seeing in this self-supporting work, where the program is simple, the type of young people that are attracted. More of these units will make an army. If we can get them circling the globe, training young people en masse, instilling this vision in all of our young people, then we can put this thing over. And that's what made me decide that I want to stay in the small unit work."

Johnny Butzman

"To me Pine Forest Academy is not just a school; it is part of my life. The reason we have a small school hemmed between an agricultural program and a medical missionary program is strictly for one purpose, and that is soul-winning. I believe that young people can do more in giving Bible studies than older people." [Then he told of several experiences of wonderful conversions through student efforts in the surrounding neighborhood.]

Bob Eaton

"Several years ago I was a student at _____ College with Ronald Boyd, and we began studying some things in education. Then we heard about these self-supporting medical missionary units where they have a medical missionary program and agriculture and education. That sounded good to us, sophomore and junior in college, so we decided that we would try it out. So for the last four years, Ronald and I have been in self-supporting medical missionary work. I have been very thankful that the Lord has led me into it, because it has deepened my experience and brought me closer to the Lord." [Bob is now a student at Madison College and will be graduated this coming August.]

Kay Eller

"It was a year ago last January that my twin sister and I came to Madison College, and it was in Dr. Sandborn's class (Orientation) that we heard about the self-supporting work. Last June we had the privilege of going out to Cave Springs to Mrs. Grow's home for the handicapped children, and we worked out there all summer. Every day we could see the Lord working in many different ways. For about a week we had been praying that some money would come in to meet some of the bills. One day a nice car drove up. We showed the guests around, telling them what the Lord had done for us. Some money was left—enough to pay those bills and for some building equipment that was needed." [The twins milked the cows, drove the tractors, painted the walls, and laid the oak floors.]

Ronald Boyd

"When my brother and I were first baptized we went to _____ College, at midterm, and enrolled in the theology course, training to be ministers. A group of young fellows began to study different subjects: recreation, social relations, diet, the medical question, education. We began to get some convictions. I heard about these little self-supporting units. I heard about Wildwood, and there we enrolled in a two-year nursing course. But I became interested in agriculture. So I developed my field of interest along that line."

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

About fifty years ago Hubert B. Thomas was in the Southland, serving as a leader in the Young People's Department, in the employ of the church.

During the ensuing years he served in various departments, and when the time for retirement arrived, he and his good wife established their little home in Corona, California.

Madison College needed a hospital administrator, and Mr. Thomas had previously filled that position successfully in the Glendale, California, Sanitarium, so he came to Madison and served faithfully for a year or two in that position—

then back into retirement.

But only for a short time, for an urgent need arose, and "the need constitutes the call," so he and his retired nurse wife left their beautifully situated little home, moved into a house trailer, and are now busily engaged in assisting the International Educational Recordings, Pacific Palisades, California, in making gramophone records of the gospel story in many foreign languages and dialects, to be used by the missionaries in secluded corners of the earth. Of course, they are intensely busy and happy in their work.

Opportunities for Registered Nurses in Anesthesia

Bernard V. Bowen C. R. N. A.

Upon completion of the basic nursing education, many registered nurses look forward to a special career. Anesthesia is such a special type of nursing.

In a recent survey it was shown that there are fewer than half enough qualified persons to fill the need. Anesthesia is one of the greatest "demand" careers today. In addition to civilian hospitals, dentist offices, and clinics, there is also a great demand in the armed services, in the public health services, and in the Veterans Administration hospitals, both in this country and abroad. There is also a need for trained personnel to serve as teachers in schools of anesthesia.

Anesthesia is changing rapidly as a result of intensive research, and the nurse anesthetist has an opportunity for self-development and continued education rarely found in other fields of employment.

The opportunity to work closely with great surgeons and know that one is doing a great work is a part of the advantage one enjoys. Salaries equal and, in many cases, exceed those of the top positions in other fields of nursing.

The professional organization of nurse anesthetists is the American Association of Nurse Anesthetists, with headquarters in Chicago. In each state there are local associations affiliated with the parent organization. Membership at present

is nearing the 10,000 mark, with almost 500 of these being men. The field seems especially suited for the male R.N.

Physicians and nurses practice in the field of anesthesia. The combined membership of those who have specialized in this field provides only one-half of the services required. The need for more qualified anesthetists is so great that only continued effort to encourage more nurses and doctors to enter the field will provide good anesthesia service to the American public.

Madison College and Madison Sanitarium-Hospital operate a school for nurse anesthetists that is approved by the American Association of Nurse Anesthetists. Both men and women are trained. The school has not been able to fill half the calls for graduates since it was opened in 1950. The opportunities for doing medical missionary work are excellent, both in the states and abroad. Seventh-day Adventist nurses are missing a golden opportunity in this field. We have been asked to open a school for nurse anesthetists in Africa, where there is a wealth of clinical material for teaching and no serious financial problem. But we cannot find qualified teachers willing to go.

Nurses interested in studying anesthesia should write to the Director, School of Anesthesia, Madison College, Madison, Tenn.

Progress at Chiapas

A recent letter from the Comstocks and the self-supporting unit in Southern Mexico reports the usual measure of courage and progress. A few paragraphs are quoted:

"If you were to step into the clinic today, you would find that we are laboring under some very difficult situations. Dr. Butler and family, who are six, plus a Mexican girl, are living in the clinic, as you know, but. . . two babies were born this week; and Mrs. Butler is one busy girl, I can tell you, with her own family plus patients, and all crowded into the clinic.

"Maria, the wife of Antonio, our Chamula translator, gave birth to another boy yesterday morning, which makes them three boys. The other mother is from Linda Vista, the wife of the school mechanic, and her husband wanted a boy, but they got a girl—their fifth child. She is so young and pretty and a nice person.

"Dr. Butler has drawn up plans for another or additional clinic building. It is badly needed, as it is impossible to do any surgery without a place in which to do it. The new building will have office, treatment room, surgery, X-ray, etc. It will stand near the present clinic building but not joining—there will be a walk-way between. The brick for the new building is now here, and we hope to start operations soon.

"My folks have been with us since last April 1. Ray took them back to Loma Linda, and at the same time he carried an invitation from the governor of Chiapas to the dental and medical students to come to Chiapas to hold clinics. A group will come the latter part of July and spend two weeks, I believe, holding clinics in this area. I will be able to give you more details later, as they do not have all the details worked out. A group were with us last year, and they didn't forget what they saw—they want to come back. Of course the group this year will not be the same students; but the faculty will no doubt be the same—at least they told Ray that they were planning on coming again with this group. Those who have gone out into these villages and have worked with the people just don't forget it."

April, 1959

Synopsis of Devotional

by Norman Gulley

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

"The lecture that is to follow this devotional is on the administration of the medical program. In keeping with this subject, we will consider this facet of knowing God.

"Jesus was led by the Spirit. This is the first essential for carrying out God's program. It is not the "degree" we hold; it is our degree of consecration that is vital. Healing, teaching, and preaching—these three are written in order of their importance, for Jesus did more teaching than preaching and more healing than teaching.

"The two important purposes for our medical work are: to point patients to Christ; to teach God's principles for good health. Unless we constantly realize these purposes, our operation ceases to be necessary. These purposes find summary in the text: 'To know Thee the only true God.'

"Both the lives of the helpers, and the natural methods they use, will cause the patients to behold God. It is this influence which saves eternally, for they have been brought into contact with the source of all life."

Synopsis of Devotional

by O. J. Mills

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."

"It was to a needy world that Jesus came. He found men sick in body, sick in mind, sick in spirit. His loving invitation was, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.' And, oh, how they came! They tore up roofs to drop their sick before Him to be healed; they pressed through the thronging multitudes to merely touch the hem of His garment; they crowded Him at the seashore, in the streets, in the marketplace. Wherever He went, the multitudes followed Him.

(Continued on page 8)

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Workshop Continued

"We had been very much alone in our ideas about how to start such a project, and it was immensely heartening to find like-minded people already doing the thing we are interested in doing.

"We hope that the movement toward self-supporting institutions will prosper among the Adventists and, inspired by them, spread far beyond in kindred groups."

Among the most responsive attendants were the six from Wisconsin, headed by Hylandale Academy's President Neil Mullins and Board Chairman O. A. Lyberg. A letter just received from the youthful Mullins includes the following:

"In behalf of the group from Hylandale Academy who attended the workshop, March 20-24, I sincerely say your 'experiment' was an overwhelming success. This, coupled with the warm Southern hospitality, including the fine food and comfortable lodging, will never be erased from our minds.

"More specifically, the lectures and discussions literally 'set us on fire' for the self-supporting work. It united our thoughts together as a faculty to carry out the very principles we have been studying in the Spirit of Prophecy. It gave us courage to study more for ourselves, as we heard of others who put their studying and reading into ACTION.

"I know God will reward you for your work and vision at Madison. We are praying for you teachers there, and ask that you remember our little light up here in the North."

Devotional Continued

"Before Jesus went back to heaven, He left a plan. His parting promise to His disciples was, in connection with the commission, 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.'

Alumnus Sends \$1000 Gift

Professor of Agriculture Frank Judson at La Sierra College, California, celebrated the twenty-first anniversary of his graduation from Madison College by sending his Alma Mater a check for a thousand dollars.

The money is to be applied as follows: two two-hundred-dollar scholarships for agriculture students, the remaining six hundred dollars to be used for classroom equipment or improvement for that department.

In Professor Judson's letter to Madison's President Sandborn he said:

"It has been 21 years since I graduated from Madison College. The enclosed check represents my appreciation to my Alma Mater. I feel that on this anniversary year it is most appropriate for the graduates of '38 to express in a material way their appreciation for Madison College. May I suggest that other graduates be contacted by you or the president of the class."

Madison greatly appreciates this loyalty from a former student and his good wife, and the Survey wants to express the hope that other students of the past, looking back and recognizing the large part their Alma Mater has contributed to their subsequent success in life, will be moved to like expressions of appreciation.

"And these signs, we are told, did follow them. A cripple heard about the great Healer in Jerusalem. Prevailing upon his friends, he was carried to the city, but he was heart-broken to learn that wicked men had crucified Him. So he lay at the gate called Beautiful, thinking that for the rest of his life, since the Healer was gone, he would have to depend upon the pity and the sympathy of those who passed by.

"Then two of these disciples happened along. Peter said, 'Silver and gold have I none, but such as I have give I unto thee: in the name of Jesus rise up and walk.' And the man jumped up and leaped and praised God. That was the commission, and that was the fulfillment of the promise.

"And, my friends, this is our commission. Jesus said, 'Pray ye that the Lord of harvest will send forth reapers.'

(Continued on page 4)

The Madison Survey

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MADISON, TENNESSEE, MAY, 1959

No. 5

Board Chairman Speaks at Recent Workshop

The Sabbath morning sermon was presented by Union Conference President Don Rees. Following is a condensation of his sermon, based on Haggai 2:6, 7, especially the words, "I will shake all nations":

"Our efforts, our self-denial, our perseverance, must be proportionate to the infinite value of the object of which we are in pursuit." I like that statement, and I'd like to bring it to your thinking today. Our work while we are in school, the effort we put forth, the self-denial, the work that we put into it, are in proportion to the value that we place upon the coming of our Lord. Our daily life reveals the value that we place upon it.

The people of the world today are preparing for a great conflict. And as we think of our responsibility, we realize we have a great work to do. Through the Holy Spirit a great work will be done; angels will stand by our sides as we go forward in the great cause that has been assigned to us.

As we think of this great area of the Southern Union, as we think of Madison, as we think of the work of these institutions, I want to bring you encouragement to go forward, to consecrate yourselves to work in the vineyard of God. I have a map this morning to show just what we need to do. We have in the Southern Union seven conferences. We are pleased with progress. But as we look at the map, we see we have more dark counties than lighted ones. As you think of our self-supporting work, I wish that you would keep this map in mind.

I wish to challenge you today to go out into these areas with the same kind of love and compassion that Jesus had, to go out and live the Christ life, to go out and speak words of encouragement. Shall we not move forward, letting God use us? Shall we not place ourselves on the altar of service?

Keep your minds on the great and splendid things you would like to do. And then, as the days go gliding by, you will find yourselves seizing the opportunities that are required for the fulfillment of your desires. Picture in your minds the able, earnest, useful persons you desire to be, and the thoughts that you hold are hourly transforming you into the very individuals you wish to be. May we go out with a new vision in our hearts, to do and to dare for God.

League Meets at Laurelbrook

The spring session of the Laymen's Extension League was held at Laurelbrook School, May 1-3. It was acclaimed by some as "the best yet."

It was a good meeting. The institution itself, with its buoyant spirit of belonging, even among the students, makes for peace and joy and efficiency.

Ralph E. Crawford, from the local conference headquarters, gave two most inspiring addresses. The afternoon was devoted to experiences. The three Saturday night lectures, with avid discussions following, were given by Roger Goodge on campus industries, L. E. Nestell on education, and Dr. Hillis F. Evans of Madison Sanitarium on the small sanitarium.

Abstracts of Self-supporting Workshop Lectures

The following are condensations or outlines of lectures given at the five-day workshop on self-supporting work held at Madison College, March 20-24.

I HISTORY AND DEVELOPMENT

By Felix A. Lorenz

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment." 1 Chron. 12:32

All reforms of all time, all forward movements, have been sprung by men who knew the times, and knew what should be done. I'm speaking of this self-supporting work as a reform; and when it came, it was a reform. It is only one facet of reform. But it is that, and that is our job as self-supporting workers.

Jesus organized the church, and we believe in that organization. He appointed men to the ministry, and He ordained them Himself. Yet Paul was not a conference worker. "It was as a self-supporting missionary that the apostle Paul labored." *Ministry of Healing*, p. 154.

This self-supporting work has its roots deeply planted in "the organized work," as we call it. You remember how Mrs. White pled that Battle Creek College should be built on a farm. Finally, in 1891, she turned sadly from her beloved Battle Creek, went to Australia, and there she built the Avondale School.

About that same time a school was being started in the Northwest, Walla Walla College. Its first president, Sutherland, and his faculty would get together day after day and study voraciously those writings from Australia on the subject of true education. As a result, this young man was moved to Battle Creek College as its president in February of 1897. Then at the General Conference in Battle Creek in 1901, it was unanimously voted that Battle Creek College be moved out of the city into the country, to Berrien Springs.

Walla Walla College had furnished four years of ardent study. Battle Creek College gave opportunity for four years of intensive preaching on the subject. Then followed three years of practice on the principles of true education, at Berrien Springs.

This is the mother soil out of which the self-supporting work grew. At Berrien Springs every teacher had his part

to do, aside from his classes, in industrial lines, and all of them had equal authority and responsibility. They were all proprietors.

The spirit of democracy is the life blood of a self-supporting institution. A man is willing to spend himself if he is a part, a recognized part, of the partnership. The self-supporting work will grow into its biggest and best when we get to the place where we acknowledge the inherent sovereignty of the men and women who are working together in our institutions.

The work in the South did not begin with the units that we know today. Over in North Carolina Brother Shireman did a wonderful work, alone and often misunderstood. In 1894 Dr. Hayward came south and spent his life in this work; and now, in his eighties, he is still doing self-supporting work in dark areas. Then James Edson White came down with his missionary boat, "The Morning Star," and did a work so effective that Union Conference President Butler was constrained to say that his work had yielded as much "for the colored race and in gaining numbers of that race to the cause of truth as by all other agencies combined." *Review and Herald*, March 2, 1905. The first self-supporting medical missionary sent from Battle Creek was L. A. Hanson, who began his work right here in Nashville and did a wonderful work for God.

This denomination has two great tasks—to get our families out of the cities onto the land, and to evangelize the "dark counties." The answers come from the same source—Elder Straw's Layman's School. We give them a month, or six months, or two years, or whatever they need. Then they go where a conference president says he needs them most, and they start a self-supporting work there. Where one starts, it must never die, no matter how many discouragements may come. There must be more and still more and still more. This thing has just started, and it must go on and on. May God build this great self-supporting work into a mighty tide to help finish this work in the world and in the souls of men.

II PHILOSOPHY

By W. E. Straw

The self-supporting work as such began with the establishment of Madison College in 1904. This was the outgrowth of an effort to try to carry out the reforms in education urged by Ellen G. White. During the last ten years of the last century, many messages came urging reforms in education, such as: "Daily systematic labor should constitute a part of the education of the youth." "Teachers and students should work together in the garden and in the construction and care of buildings." "Every student on leaving school should have acquired a knowledge of some trade or occupation by which, if need be, he may earn a livelihood." "Agriculture should be the A, B, and C in education," etc.

It seemed impossible to carry out this instruction in the regular organized program; so the group trying to do this was urged to go south and start the work on a self-supporting basis. Here they could carry out these reforms, with the end in view of preparing their students to go out into needy places and start small institutions of like nature and purpose. Thus it seems that this type of work has a twofold objective—to carry out the reforms in education urged, and to prepare people to go into the isolated sections to hold up the light of truth.

A few years after this work was started, Mrs. White visited the institution and gave a talk to the workers there. In that talk she said: "It has been presented before me repeatedly that this is a line of work that must be done," and "The Lord would have the influence of this school widely extended by means of establishing small schools in needy settlements in the hills." The work of Madison College was further approved by the General Conference of Seventh-day Adventists in session in 1909, by urging certain young people to go to Madison College and train for that type of work.

These principles were not something new and strange; they were the very principles laid down in the garden of Eden and advocated all through the history of God's people. Both Adam and Seth lived on the land and had agriculture as a basis of employment. But Cain,

after his sin, went into the land of Nod and built a city.

After the flood, "for a time, the descendants of Noah continued to dwell among the mountains where the ark had rested. As their numbers increased, apostasy soon led to division. Those who desired to forget their Creator, journeyed to the plain of Shinar. Here they decided to build a city, and in it a tower. *Patriarchs and Prophets*, p. 112-113. From this environment Abraham was called to go out into new parts and to establish a community according to God's standard. From here his seed went into Egypt, where they were brought into bondage.

The Bible speaks of three great religious movements in the history of mankind following the restoration of the people after the flood. They are:

1. The call of Israel, who gave us the Bible and restored the law as a standard of righteousness, with the sanctuary service revealing in figure the sacrifice of Christ that would enable one to reach the standard set up.
2. The first coming of Christ and the establishment of Christianity, with the assurance of salvation through the atoning blood, and promise of life beyond the tomb.
3. The message of the second coming of Christ to enable the believers of all ages to realize the fruition of their hopes.

All of these have a definite relationship to each other, and each has a similar message for the world. Each had a similar type of education based upon agriculture and vocations; and each later began to look to and follow the systems of the world.

If Madison and her units will accept the responsibility of reform recommended, and in humility develop the pioneer spirit of the founders, they may assist the denomination in avoiding the catastrophe that came to the other movements. That, in fact, must be, if the people are to be prepared, like Enoch, for translation.

III SELF-CONTAINED PROGRAM

By Robert Zollinger

I would like to encourage each young person who is here at Madison to think very seriously about what Madison stands for and to think very deeply

about the background of Madison. It has a special work to accomplish, and it can accomplish this work only when the students and the workers at Madison catch the vision of what the Lord intended Madison to do.

A young person's character is centered around what he has been taught. When I just a little fellow, my father was a Democrat. So I was a Democrat. So I think it is most important that, from the time our young people are able to start thinking, we need to start training them to carry on this work that you and I represent.

The reason why too many units fail is not because they are not self-supporting materially, but rather because they are not self-supporting morally. Are we willing to give each other our moral support, even when one doesn't do things the way we would do them? The best training we can give our students is to let them see us give each other our moral support.

There are three primary reasons why our units must be self-sustaining. First, it is economically necessary. Second, it is necessary for the proper training of our students. Students should learn, not merely to be proficient in one or more trades, but they should thereby be self-supporting. And third, it is a religious principle that each unit—family or larger group—be self-supporting.

There are two main factors in sustaining a unit. One is the cash needed for certain items such as utilities. The other is the result of our own efforts—our agricultural products and even wood and stone for building. The cash must come from our sanitarium patronage and from the small tuition paid by students. The result of our own earning effort is greatly multiplied by students and teachers working together; and the fact that we do our own building and all maintenance further reduces the cash outlay. Add to that the income from small campus industries, and you have a sound, self-sustaining unit economy.

But there is a further, even greater value in such training in self-support. It teaches proper independence. It fosters ambition and generosity, and inhibits rivalry and personal avarice. It prepares the student for the trying

times ahead, during economic crisis and stress. And it prepares and inspires the students to go out into other needy areas and establish similar institutions.

IV AGRICULTURAL PROGRAM

By Roger F. Goodge

This study is specifically directed to the importance of agriculture in a small self-supporting institution. Our state governments have provided in their land-tax structure an exemption for all such non-profit institutions which fall under the category of medical or educational. This leaves us just one objective in non-profit institutional agricultural work—to aim all our production at the need of the institution itself.

Every institution has a number of people to support and feed. The various categories would be patients, students, workers and their families. This number of persons constitutes a real market for food, which of necessity must be supplied either from the farm and garden or from the limited cash income.

Various studies have shown that people in other lands who eat mainly of natural foods that have not been processed are healthier than the average American today who subsists mainly on a processed diet. It is a scientific fact that fresh fruits and vegetables consumed in a few hours after harvest are much higher in vitamin content than produce which is shipped and which is unconsumed for days.

From an entirely different view, we must not fail to recognize the problems that exist in running an agricultural program. Various workers in the institution can be called upon during rushed seasons to assist in planting or harvesting crops. Most institutions have personnel, including students and children, who need the training on how to work, the sunshine and exercise; and these potential abilities can be capitalized upon and turned into an economic advantage through agricultural pursuits when they can not be used many times in other fields of endeavor.

This keeps the dollar within the institution and to a larger degree prevents the organization from becoming a prey to the inflationary trends of our present unstable economy. Thus, to remain solvent, we must maintain a high degree

of excellence in our agricultural programs in our institutions.

(C. Adolph Johnson also gave a very fine technical lecture on the nature and treatment of the soil. He is an expert in this field. The lecture was so thorough and complete, and your editor is so uninformed on the subject, that all efforts to shrink this very interesting talk into an intelligible condensation have failed completely.—Editor)

V INDUSTRIAL PROGRAM

By Miles R. Coon

The industrial program of self-supporting institutions is important to the life of the institution in three main ways. First, some of the industries are the sources of revenue which is needed to support the work of the institution. Second, some of the industries are service departments which maintain the institution. Third, all of the industries provide training and employment for the students of the school. It is with these three factors in mind that this discussion will be conducted.

An item which the manager must consider is the problem of charging for services performed. The charges in the service industries should be reasonable, but the income should be sufficient to keep the business solvent at all times. To have an overhead and to fix charges so heavily that a manager cannot by careful work show a small profit, brings discouragement, and breaks one's spirit. The industries are part of the Lord's work in a Christian institution, and the Lord's work must not fail.

An integral part of the success of a business is made up of the employees. One way to keep workers is to show a genuine interest in them and to maintain a sympathetic attitude toward their problems. The problems may be financial, marital, physical, or spiritual. It is important that employees work together in good fellowship. The wise manager gives a word of cheer and praise when it is needed and deserved. People need Christian love, tolerance, compassion, and consideration. By encouraging a person, his efficiency may increase.

To place responsibility on those who prove worthy is the best investment which can be made. Placing responsibility upon deserving individuals often fosters initiative in workers, which aids

in attaining success. The kindly attitude of the manager does a great deal toward the efficiency of a worker. One likes to feel that he is wanted, needed, trusted, and appreciated. Then he will be loyal and faithful in his work.

One must never lose sight of the real purpose of the institution of which the industries are such an integral part. The work program is as essential to the student's education as is his knowledge of the textbook which he reads in the classroom. It may be well supposed that the cabinets which Jesus made in His father's shop were the best in all Judea. This goal of perfection in work should be the aim of every instructor and student. The compensation which one gets from good work cannot be measured in dollars and cents but rather in the satisfaction which he receives from doing a splendid piece of work.

Another good trait which working in an industry teaches a student is loyalty. It is important that individuals learn loyalty when they are young, because it is necessary throughout life. If the student expects to succeed, he must be loyal to the manager of the industry where he works and loyal to the leadership of the school. Students should encourage and support the leaders by their loyalty. The greatest education we can give the young people who assist us in our industries is to teach them that compensation for their work in life is not financial but is the loyal, devoted service for God and man.

VI EDUCATIONAL PROGRAM

By William C. Sandborn

Some of you are going to expect me to say something about the mechanics of the program, but I don't intend to do that. What goes into that program is more essential than the mechanics.

"Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." (Mrs. E. G. White)

"The true object of education is to restore the image of God in the soul." Then this definition is one with which we are all acquainted: "True education is the harmonious development of the physical, the mental, and the spiritual powers." And each one of those must be harmoniously developed within itself.

(Continued on page 6)

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

Last week a missionary, just returned from Africa, visited the Madison campus. He had recently been at one of the greatest self-supporting institutions in the world—Dr. Albert Schweitzer's hospital for the native people in Western Africa.

In 1913, aged thirty-eight, recently graduated from the medical course, Dr. Schweitzer, with his wonderful wife, first saw Lambarene, the medical mission that was to become his life work.

The war came; and he, a German in French territory, had to leave. When he returned seven years later, he found it a shambles. He rebuilt it, and carried on. He became old, old enough to retire. Another war, and more problems—too

much for a man of seventy. Now is the time to retire? Not for Albert Schweitzer.

Today, at the age of eighty-four, he is still carrying on—a man who has a vision and a message and a heart that cannot and will not rest until it beats its last.

He is one of the world's greatest organists, a philosopher, a theologian, and a physician. By "burying" it all, himself and his great talents in the wilds of Africa in ministry to black humanity, he has become one of the best known, most honored and most dearly beloved men in the world today. This is the spirit and the pattern of self-supporting work.

Abstracts of Self-supporting Workshop—continued

For instance, from *Fundamentals of Christian Education*, p. 73: "The tiller of the soil finds in his labor all the movements that were ever practiced in the gymnasium. . . . These various movements call into action the bones, joints, muscles, sinews, and nerves of the body." Now this is an example of a harmonious *physical* development. Then the proper amount of rest, fresh air, and sunshine is a part of this development; and this, together with proper diet, will give a harmonious development of the physical powers. And so each of the three must be harmoniously developed within its own sphere.

"The system of education instituted at the beginning of the world, was to be a model for man throughout all after-time." *Education*, p. 20. This same plan was followed in the schools of the prophets. The principles of these schools are an example that we do well to follow. These schools were self-supporting. "The pupils of these schools sustained themselves by their own labor in tilling the soil. . . . Many also of the teachers supported themselves by manual labor." *Ibid* p. 47.

I want to speak for a moment on agriculture, the A B C of education. Note this statement: "Some do not appreciate the value of agricultural work. These should not plan for our school;

for they will hold everything from advancing in right lines." *Testimonies* Vol. 6, p. 178.

Now I want to take a moment to say a word about the relationship of labor to education. We know that every student should master some trade whereby he can earn a livelihood. But what else should a student get from his college training in labor? It brings character development, it builds resourcefulness, it teaches a student the principles of institutional self-support, and it impresses the student with the dignity of labor.

A young man should be able to repair his car, and to grow his garden, and he should know how to do his own simple repairs. And a girl is not educated until she can sew her own clothes and prepare a good, well-balanced meal.

I believe there may be required subjects in our curriculum that are less important than some we are neglecting. Our students ought to learn the fundamentals—they ought to learn how to read, and write, and spell, how to speak, how to do simple arithmetic, and how to care for their own bodies.

The study of the Scriptures, the spiritual side of life, should be taught all the way through. That, of course, is basic and should occupy first place.

VII MEDICAL PROGRAM

By Paul Dysinger

It has been said by a man prominent in hospital administrative circles that the hospital administrator must be a generalist in a sea of specialists. He must be able to carry out administrative practices in areas where he is not supposed to have any training, or even very much knowledge. The administrator is in charge of the hospital as the immediate representative of the governing board. Therefore, he must have the necessary authority and be responsible for the operation of the hospital program in all of its activities and departments in accordance with the policies adopted by the governing board.

The hospital administrator's life is dedicated to the highest possible level of performance in the competent and humane care of the sick, in health education in all its many phases, and in research conducted in the interest of the hospital and its patients.

Today, March 24, 1959, we must recognize that if we are to conduct hospitals, sanitariums, and other types of medical and welfare work, we must be willing to be guided by laws, rules and regulations as laid down and enforced by the powers that be. For instance, we know we must meet the qualifications and regulations enabling us to be licensed by our respective states and counties.

As we study the life of Jesus, our perfect example, as revealed in the four gospels, we find the key, the true reason for our health, medical, and sanitarium work. First, He would heal the sufferer, then bring to him the light of salvation. Every worker should be God-like in life and character. God is not dependent on multiplied means and methods to bring to pass His purpose. What He needs is a surrendered life and consecrated possessions. We ought to remember, always, that God is not looking for more efficient mechanical aids so much as He is for more devoted and eager men.

Anyone who is worthy of even the most humble position in one of our institutions should be considered and counseled in regard to the work to which he has been assigned. Nothing is better intended to raise the morale and self-respect of the humblest worker than being asked, "How do you think this job

should be done?" If he is told that he is to do it in this manner or that manner without any counsel, then he merely *works* there. If he is counseled as to how it should be done, and his advice is sought as to how the matter should be handled, then he becomes a *partner* and is worth far more to the institution.

It is the responsibility of every administrator, every department head, everyone who carries any leadership responsibility in an institution, to plan with, to counsel with, and to seek the advice of associates and those whose work it is to direct, and to give just as large a measure of freedom in carrying out the work under consideration as the individual's ability will permit.

VIII FINANCING THE INSTITUTION

By Leland Straw

We do not operate institutions to make money; but if there is not enough to pay the bills, an institution ceases to exist. This fact should always be kept in mind. How to help the Lord help His institutions is worthy of serious study. The extremes, of course, are either to sit down and expect the Lord to provide for all our needs, or to work intemperately, making finances of first importance.

It is easy to gain the impression that self-supporting work depends to a great extent on donations. I fear we sometimes give that impression. This, in my opinion, is a dangerous philosophy. Many small donations enable us to live for the first year or two, but most sizable donations come only after an institution has given evidence of being operated soundly.

We started with a school, but it was hard sledding until the sanitarium began to function. At least three-fourths of our operating cash comes from our sanitarium. The school, at present, is the only other source of much income. We believe our agricultural program, directed at producing for home consumption, is a real contribution. Everything else is done with a do-it-at-home-yourself idea such as construction, maintenance, repairs, etc., along with our agricultural emphasis.

Making the money is only half the battle, albeit a large half. How to spend is as surely a large problem. Our entire staff comprises the policy-making body

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An Open Letter

Dear Readers of the Survey:

We would like to call your attention to a group of workers under the leadership of V. L. Schroader, who are valiantly struggling to establish a self-supporting work near Beaver Dam, Kentucky.

Brother Schroader has been working the farm for a number of years, growing food and broom corn. He has manufactured the broom corn into brooms and has sold them in order to be self-supporting. He has hopes of someday building a sanitarium, having already gathered some materials for such a building.

Their immediate need is for a church-school, which they hope to open this fall. They need funds to build the church-school building. Any financial help that the SURVEY readers could give would be greatly appreciated by these good people. Please address Mr. V. L. Schroader, President, Rough River Rural Association, Beaver Dam, Kentucky, Route 3.

Yours very cordially,
William Sandborn, President
Madison College

Former Students in Misson Field

A recent letter from W. J. Moffat and his wife, Alice Carlin Moffat, brings the news that this couple, after eight years of teaching at Monterey Bay Academy in California, have gone to Uganda in Africa as missionaries. He is teaching agriculture and biology and is farm manager in the mission school there, and Mrs. Moffat is in charge of the dispensary.

Mr. Moffat's student days at Madison were interrupted in 1944 by a period of service in the armed forces. When he returned to civilian life, he finished his training in biology and agriculture, then completed his work for a Master's Degree in Agriculture in the University of California. Mrs. Moffat earned her R. N. at Madison in the class of 1945. They report that their two children, Bradley (eleven) and Sandra (eight), enjoy life at the mission.

Looking back at his training and experience, Mr. Moffat is constrained to say, "Of all my experiences, I feel that my

Financing—from page 7

and is the final word in matters of finance, except on Board matters. As far as possible, each department head is permitted to make his own selections or purchases of items other than the routine matters, which are taken care of by the purchasing agent. This occurs only after a thorough discussion and analysis of the situation as to its need and in harmony with our current financial condition. We endeavor to force our workers to keep abreast of financial matters by requiring all major items of purchase to be brought before the entire faculty for approval.

There is a variety of opinion on the matter of wages in this type of institution. In one such as ours [Little Creek] it seems to us almost impossible to meet the wage scales of an inflated economy, buying everything in the competitive markets of the world. It has been our study to produce and furnish everything possible for the workers, such as housing, board, education, medical expenses, and general supplies. The cash allowance for fourteen families and four single workers amounts to less than \$2,000 a month.

For the past two years, we have managed to save regularly in order that the recession or emergency may not find us already in debt.

The self-supporting institutions, especially the combination medical-educational ones, have had their ups and downs since the time Madison was established. Some feel the need for such groups is past; others see a bright new day dawning.

When I read that the work is going to be finished in the same spirit of effort and sacrifice that was required at its beginning, it would seem that a new idea of dedication is somehow to be manifested by God's people. The Lord has promised to take care of those who put His service before their own satisfaction. What a privilege to learn by experience that the Lord is not slack concerning His promises.

stay at Madison was of the most value in preparing me for mission service. I can now look back on the hard work and hardships we faced then and realize that the Lord was using these experiences to train us for a part in His work."

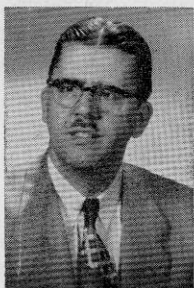
The Madison Survey

VOL. XLI

MADISON, TENNESSEE, JUNE, 1959

No. 6

A. S. I. President Visits Madison Campus



Dr. L. A. Senseman

Dr. Lawrence A. Senseman, president of the Association of Self-supporting Institutions, a bureau of the General Conference of Seventh-day Adventists, spent the week-end of May 23 with the Madison family.

This visit to Madison ended a tour of a number of the Southern self-supporting units, members of the A. S. I. and also of the Laymen's Extension League.

Dr. Senseman is head of the Fuller Memorial Sanitarium, South Attleboro, Massachusetts, and is now serving his fourth term as president of the A. S. I.

During his Madison visit he spoke twice—to the students at Friday evening vespers and the Sabbath morning sermon for the entire church. The vesper talk was based on Proverbs 23:7 and was titled "As a Man Thinketh, So Is He." Dr. Senseman is a Psychiatrist, and the talk was on mental health. The beginning of this address and some of the other points follow:

"The mind or central nervous system of man is the most highly developed and intricate of all our wonderful anatomical systems. Only man has a mind with which to control his every action and function in a purposeful, productive, intelligent, and satisfying manner.

"Disease and health, like circumstances, are rooted in thought. Strong, pure, happy thoughts build up the body in vigor and grace.

"The happiness in your life depends upon the quality of your thoughts. Guard jealously the thoughts you entertain in your mind, for pleasant thoughts make pleasant, healthy lives. Good thoughts and actions can never produce bad results; bad thoughts and actions can never produce good results.

"The outstanding figures of history are most frequently thinkers whose actions have been the result of correct thinking. When a man thinks positive thoughts, he usually enjoys good emotional health as well as physical health. Dr. Senseman then read "The Optimist's Creed," by Christian D. Larson:

1. To be so strong that nothing can disturb your peace of mind.
2. To talk health, happiness, and prosperity to every person you meet.
3. To make all your friends feel that there is something in them.
4. To look at the sunny side of everything and make your optimism come true.
5. To think only of the best, to work only for the best, and expect only the best.
6. To be as enthusiastic about the success of others as you are about your own.
7. To forget the mistakes of the past and press on to the greater achievements of the future.
8. To wear a cheerful countenance at all times and give every living creature you meet a smile.
9. To give so much time to the improvement of yourself that you have no time to criticize others.

(Continued on page 2)

10. To be too large for worry, too noble for anger, too strong for fear, and too happy to permit the presence of trouble.

The speaker then read Dr. William B. Terhune's "Mental Hygiene Creed," and closed this splendid address by listing twenty principles of his own on "Getting Along with Yourself and Others":

1. Be content with your own abilities and not envious of other people who seem to be more important in the world than you.
2. You shouldn't feel inferior.
3. Don't feel sorry for yourself. This is a disease in itself.
4. Don't be possessive.
5. Stop to think if you, rather than the other fellow, ever may be wrong.
6. The pursuit of money, wealth, will never be the road to happiness or contentment.
7. Don't be dependent on entertainment that requires nothing creative from yourself.
8. Don't want people to do things for you, but be sure that you do, and want to do, things for other people, without wanting to be paid back.
9. Gossiping and talking mean about other people is simply a revelation of dissatisfaction with oneself.
10. Life can never be entirely perfect for anyone. The mature person knows that acceptance of some things that can't be changed is necessary.
11. Physical symptoms often accompany and often are signs of emotional disturbance. Not knowing this frequently results in undue alarm in regard to physical health.
12. Fatigue, due to not getting enough rest and sleep, is often an important factor in how we feel and how we look at life. Get the amount of rest and sleep which you need.
13. Most of us feel somewhat depressed at times. Don't put too much confidence in your thoughts when in this mood.
14. It is not a sign of weakness to admit to yourself and someone else that you sometimes have problems or are worried.
15. There is something unhealthy about feeling guilty. Don't go on carry-

- ing the burden of such a feeling without trying to get rid of it.
16. By thinking of it and by trying, we can keep our troubles and problems in proper perspective, and not let them be annoyingly present in everything we do.
17. Diversion or change from the usual round of work can be most beneficial.
18. Consideration for the other person, even including what you look upon as frailties, more often than not works like a charm.
19. Don't read and feel comfortable in enjoying beautiful precepts as set forth in the Bible or any other exhortation to right action, without doing something about it personally.
20. Mental and emotional troubles may be just as disabling as physical sickness. Although psychiatry doesn't perform miracles, it is almost time that we stop being sensitive about seeing a psychiatrist.

Dr. Senseman's morning sermon dealt on strengthening and broadening the foundations of the lay work of the church. He began by saying:

"I have been visiting a number of these institutions in the South, which have as their pattern Madison College. These institutions reflect the thinking and teachings of your fine college. During the fifty-five years of your college's existence it has made continuous progress and a contribution to our denominational efforts in many fields of service. I do not feel that there has ever been a loss of vision or purpose for which this college was established. As you look back over the fifty-five years, I am sure you will agree that Madison has improved its facilities, broadened its program, and made it a better place for your own children to attend.

"We as a denomination could and should take a more active interest and participation in a program for the rehabilitation of the mentally ill. This is an area in which we could be very successful if we could apply the genius of our denomination in this direction. Madison could contribute in training personnel, such as Psychiatric Social Workers, etc.

"Another potent means of approaching the individual and influencing him

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N. C. Wilson on Future of Self-supporting Work

(Condensed from address given at the Self-supporting workshop.)

The task assigned me is to look into the future a bit and forecast what may be God's plan for self-supporting work in days to come. I very frankly and openly confess that such an assignment is, indeed, a very difficult one. To deal with the past is much easier than to try to look into the future. Although I feel very unprepared and somewhat reluctant to undertake this task, still I shall try to make some suggestions and set forth a few convictions.

The Bible makes it crystal clear in many places that every person who becomes a member of God's family on earth has a work to do. Our Saviour Himself has given us this word: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." Mark 13:34.

The apostle Paul in his writings makes it abundantly clear that every child of God fits into the gospel program in some way just as the many and very different parts of the human body join together to form one wonderful creation—Man. (See Rom. 12:4, 5 and 1 Cor. 12:12-27, etc.)

The foregoing being true, it follows that every Christian believer must face the task of deciding before God just how he can best fit into the program of God, or to continue the apostle Paul's figure of speech—just what part of the church body he is best fitted to repre-

sent. All need not be the eyes or ears of the church body, nor the heart—in fact, it is essential that such not be the case, for any overly-developed part of the human body with a resulting underdevelopment of other parts results in misfortune, and so it is with the church.

We have a large force of conference and self-supporting, full-time workers, and we have reason to thank God for each one. It seems to me, however, that the large group of self-supporting, full-time workers is less than a tithe of the number God has had in mind for this hour. I would not be so rash as to suggest that every member of God's family should be engaged in full, seven-day-a-week service for God, but I do feel very certain that God's plan for this movement calls for many, many more round-the-week and round-the-year, full-time workers.

And while I recognize that the hour is critically late and world conditions call for new and revised methods of service; nevertheless, I do not see where any change in this part of God's program is needed or is even possible. There are certain phases of God's program that are fixed and secure. And when it comes to a great army of everyday-of-the-week, self-supporting workers serving this movement right up to the last hour, I see no call for any revision or change.

I am taking the liberty of adding this personal observation regarding the unity and closeness of the various

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A.S.I. President from—page 2

toward the faith is the medical work. I would like to call your attention to the A. S. I. institutions of which there are now one hundred sixty, with almost 4,000 beds which, incidentally, is more beds than we have in our own conference-operated institutions in America."

The speaker then cited the publishing work, the educational program, the temperance cause, and the welfare work as fields in which the lay members' efforts should expand into an ever larger ministry.

Dr. Senseman's visit was greatly appreciated by the Madison family, and his encouraging words reminded them of the doctor's comments on Madison at the recent A. S. I. Convention in Battle Creek. He said:

"To my mind, the greatest genius of our self-supporting work was Dr. E. A. Sutherland. The Madison Sanitarium and Hospital and College is the largest of our A. S. I. institutions. This is a memorial to his faith, courage, and persistent leadership and complete dedication to a purpose. More self-supporting workers have been trained by Madison than in all our other institutions combined, I believe."

Local Conference President Addresses Workshop

(Condensed from devotional talk by E. L. Marley, president of the Kentucky-Tennessee Conference, at the recent workshop.)

In the heart of everyone there is a longing to have peace and freedom from the inner conflicts that often result when we have to face life's problems. There are many avenues through which temporary peace may be secured. It is this peace that the world offers and which many, both of the world and in the church, seek. But God offers a different type of peace. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you."

The solutions to the problems of life are not found in tranquilizers. Our religion is not to serve as such. Many people try to find relief from their inner struggles by turning to some of the tranquilizers that the world offers.

1. Peace through ignorance. This is the type of peace a child has who comes up to the lion's cage, thrusts in his arm, and says "Pretty doggie!" No fear is in his heart, because he is ignorant of the facts. This is the type of peace that Pearl Harbor had on December 7, 1941; that Sodom and Gomorrha had just before their destruction; and spiritually, many seek this tranquilizing peace afforded by refusing to acquaint themselves with God's word.

2. Peace through denial. This is the temporary peace we obtain when we refuse to admit that the existing problem is with us. "The trouble is with the school—or with the faculty—or with the place I work." The problem is always with someone else, and we are not willing to face the realities of life and admit the problem is centered in us. So in our spiritual lives, we are often unwilling to accept the facts of our own condition and needs. We fit the description that God has given of us in His message to the Laodicean church.

3. Peace through escape. Some try to find peace by running away as Jonah did. We feel that by changing our school, our church, our job, our environment, we will solve our problem, thus refusing to recognize that the problem is within us. Peace may be found this way sometimes, as Jonah found it and was able to sleep soundly in the midst of the

storm. But this peace is only temporary and not God's peace that He longs to give us.

Some seek escape through alcohol; others through suicide. Some do it by placing emphasis on some item upon which they themselves are strong, thus trying to escape the convictions of God on other points. They feel secure then because their thinking is kept within a field where they feel no personal condemnation. This is shown in people who emphasize one point of prophecy, or a certain part of health reform. These things are important in giving us a balanced program that will prepare us for a life and heart of purity for God's kingdom, but it is possible for us to use them as a means of escape from the convictions of God's spirit.

Religion does not serve as a tranquilizer. True peace is a miracle of the grace of God and enables us to find happiness amid the storms of life and gives us the strength to meet our problems instead of running away from them—instead of finding only temporary peace through escape or denial.

Student Project Merits Prominent Support

The Student Association project for refinishing the College Cafeteria dining room is moving forward.

The Nashville newspapers featured the project, which brought it to the attention of one of the senators from Tennessee. He in turn commended the project to one of Nashville's very large firms, whose vice-president has written, promising a contribution in the near future.

The Student Association has done most commendable work during the past year in integrating student support in many worthwhile campus activities. Special credit should go to John Dovich, retiring president, and to Professor of Music Francis R. Cossentine, faculty sponsor, for their aggressive leadership. John has gone back to his native Canada to engage in colporteur evangelism for the summer, and he plans to be back in the fall.

Dr. Dittes Visits Europe

Dr. Frances L. Dittes, Professor Emeritus of Nutrition, has gone to Europe. Unobtrusively, she slipped off the campus as if she were going to the corner grocery store. Actually she has left for a two or three months' visit to Germany.



Frances L. Dittes, Ph. D.

For many years, almost since Madison's birth, this demure lady has been one of the busiest and most loyal members of the institution's staff. For many years she headed the Nutrition and Home Economics Departments, part of the time directing the food services for both school and sanitarium as well. In more recent years she gradually left her teaching work to others and served as Therapeutic Dietitian at the head of the diet office in the sanitarium.

A year ago she resigned from active duty to retire, not to idleness, but to the pursuit of many things she has long wanted to do—writing, and some traveling. Despite her resignation, she was re-elected to a three-year term on the Board of Trustees of Madison.

Soon after Dr. Dittes first came to Madison, her sister, Florence Dittes, joined the school family and served for many years as Director of Nurses.

Dr. Dittes was the first nutritionist in the Seventh-day Adventist denomination with a Ph.D. degree, which she earned at Cornell University. She is

recognized as an outstanding teacher and nutritionist in wide educational circles, in the church and out.

The purpose of this journey to Europe is to visit her relatives, concerning whose welfare she has been actively interested, especially during and after the war.

The Dittes family hales from near Karlsruhe, Germany, the home of Philipp Melanchthon, co-worker of Luther in the German Reformation. The family produced a long line of educators. Prominent among these was her grandfather's brother, Dr. Friedrich Dittes, noted educational leader and reformer of Vienna, whose idea of education was "harmoniously developing the young human being according to the laws of nature."

Though retired from active service, Dr. Dittes is held in high regard by Madison, for she still contributes counsel and courage, and especially Madisonian orthodoxy, on the Board and in many other contacts. The Madison family wish her a profitable journey and a safe return.

Madison Foods Manager Resigns

Glen L. Strong, who has been associated with Madison Foods for the past two years, six months as sales manager, after that as general manager, left the employ of Madison College on June 7, and has moved his family to Eagle, Idaho, near Boise.

The main reason for this move is the failing health of Mrs. Strong's aged father who requires her attention and care.

During their two years at Madison, the Strongs have been very active in church and campus activities and they are going to be greatly missed. Mrs. Marjorie Strong has done some special nursing in the Sanitarium. Larry, the only child still at home, has just finished the academy course and will pursue his education in the field of business.

The Food Factory sales, during the two years of Mr. Strong's leadership, have shown substantial increase. The first year the gain was 37 percent, and this past year it jumped to 59 percent of the sales during the year before he came.

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

Samuel was about seventy-five years old when he was forcibly retired from the heaven-appointed charge of ruling Isreal.

But *how* did Samuel retire? He said, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way"—"I'll go right on, as I always have, teaching you and praying for you.

Daniel was near ninety when he prayed that wonderful prayer of intercession for the restoration of Isreal to their promised land. John was in or near his nineties when he wrote his five books for the New Testament.

When a man has a real message from God, born of a real vision, he cannot retire.

Next month this column will present a case in point.

N. C. Wilson from—page 3

phases of activity in the church today. It seems to me there is an ever-growing spirit of understanding and cooperation on the part of the conference and self-supporting workers that is most heartening and desirable. And even so it should and must be, for we are all members of one living body—the church of God. My earnest prayer is that we may continue to go along together, ever understanding and supporting each other in a more complete way until that day when we shall unitedly stand to hear the commendation of our Saviour, "Well done thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Now, let me close with this final observation: The work committed to us will be done. Just how in detail this will be accomplished, I do not know. I do know God loves us and will not forsake us in spite of our delay in measuring up to His full program. God is, indeed, with His people today, and He will see us through to victory. We may have some difficult lessons to learn, but God will help us in that because we are His people, and this movement of which we are a part is His latter day movement. Madison was raised up by God to have a very large part in preparing a great army of full-time, self-supporting missionaries. Madison has succeeded to a degree, but we are all conscious that our success has not been all God has had in mind for us. It is for us to face the future with strong and true hearts and, with a spirit of humility and earnestness, redeem the lost opportunities as far as possible, and at this time lay plans to meet the challenge and need

of the present hour and the opportunities of the immediate future.

I could name self-supporting institutions, with which I am well acquainted, which have been inspired and nurtured by Madison, that are today a great blessing to God's work. We would be most fortunate, indeed, if there were many more such centers of light and blessing. To have any such institutions change their status or close their doors is a very deep regret to me. I could with deep satisfaction refer to self-supporting institutions that are a joy and strength to our conference, and that I could well wish were multiplied throughout the field. Let us thank God for every ray of light that has come to us and resolve to follow His counsels more fully, knowing that what we are to do for God must be done quickly. I leave with you God's message to Joshua:

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:7, 5, 9.

Please notify the SURVEY of any changes in addresses, yours or others'.

Academy Class President Joins Laurelbrook Staff



Clyde
McCulley

At the opening of school last fall, a young couple from Arkansas, Clyde and Barbara McCulley, came to Madison, and the young husband enrolled in the academy as a senior. When the class was organized, Clyde was elected senior class president.

Now the McCulleys are going to the Laurelbrook School and Sanitarium, near Dayton, Tennessee, to cast their lot with the workers of that institution. Clyde will be dean of boys and will set up a small print shop, and Barbara is to be a secretary. During the past year she has served as secretary for Madison's personnel director.

After a year or two—or three, who knows?—the McCulleys plan to come back to Madison. Clyde hopes eventually to get his degree in Education, probably in the field of Industrial Arts, and Barbara plans to become a registered nurse.

Then they hope to go back to their native southwest (Clyde is from Arkansas and Barbara comes from Oklahoma) to found, or help found, a small institution like Laurelbrook—a school and a sanitarium in a rural setting where students can work their way through school.

The burden of these young people is true to pattern, for Madison was founded for the express purpose of training men and women to go out and establish just such institutions.

The possibilities in this area are almost unlimited. There are thousands of young people, and also more mature ones for that matter, living in all parts

of this country and in other countries, who long to have a part in this work. Many of them need to get themselves and their families out of the cities. Also, there is great need for many, many sanitariums or nursing homes, small ones, in "dark counties." Both Laurelbrook and its mother institution, Little Creek School and Sanitarium near Knoxville, have a waiting list of young people wanting to attend, and there is room for many more such academies.

The self-supporting spirit at Madison this past year has been good. There has been much enthusiasm, and there are scores of students who are looking forward very definitely to a future in this work, despite strong trends in the world today toward commercialism and ultra-professionalism—those twin temptations that have always tried to lure men and women away from the nobler pursuits in sacrificial service.

Madison watches with sympathetic interest as she sees her sons and daughters launch out in exemplifying her principles in needy areas of service.



Fountain in Lobby of the
Laurelbrook Sanitarium

Those who are impressed to respond to the call to self-supporting service would do well to seek a training for the task. It is for the giving of such training that Madison College and Sanitarium were established. For a half century this institution has been preparing those who have had a burden for this kind of work, and it is recognized as a qualified center for such training. Teachers, nurses, industrialists, are being prepared here to do valiant self-supporting work in many lines.—

W. H. Branson in *Review and Herald*, December 1, 1955.

Madison Alumna Honored by Sertoma Award

The one annual award extended by the Sertoma International for the current year was given to Mrs. Julia Grow for her work at Cave Springs Home for Children, fifteen miles west of Nashville, Tennessee.

The article which won her this "Sertoma International Service to Mankind Award" was written by Almon L. Johnson, Madison business man who is himself an alumnus of Madison College.

Mrs. Grow was graduated from Madison College in 1956 with two majors—nursing and elementary education. Mr. Johnson's article follows:

"Mrs. Julia Grow, founder of the Cave Springs Children's Home, inspired by the misfortune of a blind granddaughter, began to develop her mental capacities by taking nurse's and teacher's training. Harboring the idea in her mind that there were many others as equally unfortunate as her blind granddaughter, she decided upon a sound plan to help train and care for handicapped children.

"Limited in means, Mrs. Grow received the support of friends and acquaintances to purchase a tract of land on a payment basis. In the beautiful setting of mountainous hills and abun-

dance of continuously flowing water, Mrs. Grow began her great service to mankind in a small four-room house.

"Not only has she been a nurse to these small handicapped children but it has been her responsibility to be mother, provider, teacher, and companion.

"On the few acres of tillable land have come the abundance of canned food stored on the pantry shelves. The corn was planted by hand, wild edible fruits gathered, and whole-wheat bread baked. These acts of determination for success have inspired others to help Mrs. Grow in her project. She has a carefully planned organizational setup which, undoubtedly, will be able to provide for handicapped children for years to come. This comes about as a result of a personal sacrifice of earthly security, a devotion of time, spirit, and faith in God and man that, even under the hardest of circumstances, a good work can be accomplished.

"Twenty-three youth and children are at present a living example of the service that Mrs. Grow has rendered to mankind."

Madison College Academy Graduates Largest Class

On June 6, the Madison College Academy graduated a senior class of thirty-one—largest in its history.

Sixteen of these students are residents of the community, while the other fifteen who live in the school dormitories—five boys and ten girls—are from all parts of the nation and beyond—from Massachusetts to Canada, to California, to Florida, even from Puerto Rico.

It is the unanimous testimony of teachers and students and parents alike that it has been a good year and that Principal L. L. Dickman has done a wonderful job in this, his first year.

Class President Clyde McCulley is from Arkansas, Vice-president Shirley Hudgens and Treasurer Gerald Kelley live in the Madison area, Secretary Ava Jones is from Kentucky, Class Pastor "Toby" Blackburn comes from Maryland, and Sergeant at Arms Larry Reiswig hales from western Canada.

Speakers were Consecration, Elder H. D. Bennett; Baccalaureate, Elder Roland Hegstad; and Commencement, Elder Charles Edwards.

Instead of the usual class gift to their Alma Mater, the class went to Florida and put in a day of service to one of Madison's youngest units—Groveland Academy. The young institution's appreciation is best expressed by their own words, quoted from *The Poinsettia*:

"How happy we were to have the Madison Academy Seniors with us on Monday, April 20. They pitched in with a right good will on our building program and in our garden. Some of the girls cleaned cement blocks. And some cleaned lumber which we have used to box in our new ranch house. And some worked in the kitchen.

"The Seniors were accompanied by Professor Dickman, his good wife, and their girls' dean, Mrs. Temples."

The Madison Survey

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MADISON, TENNESSEE, JULY, 1959

No. 7

Madison and its Educational Program

By W. E. Straw*

The question has been raised as to the value of non-accredited courses of study. Another question might appropriately follow as to the value of any course of study. To me the only value of any course is the help it might be to a person in solving the problems he is likely to meet in life. Some courses one takes in school need approval from a higher source, so that the work he takes in lower schools will prepare him and permit him to take advanced work in schools of higher learning. Other courses need no such approval because they prepare one directly for the work he will do in life, such as the vocational and mechanical courses. These are types of work in which the great majority of people engage for a livelihood.

At the close of the last ASI convention in Battle Creek, Michigan, Allen Fisher, president of the Ace Drill Bushing Company, Inc., in a speech stressed the great need of training young men and women for the very work they will do in life. He said our problem is not a shortage of money.

It is not a shortage of buildings. It is not a shortage of equipment. It is a shortage of men. Only 16 per cent of the nation's youth go into the professions. We must address ourselves, said the speaker, to train our youth to take their places successfully in industry—the other 84 per cent of the jobs.



Elder W. E. Straw

We must bear in mind that, if one plans to engage in scientific or medical work that requires the approval of the government, he must reach government standards of proficiency. In such cases, there is advantage in taking that work in accredited colleges; some professions even require it. However, let me correct an impression some people have. Some seem to think that if their work is not taken in a college approved by an accrediting association, the

work is lost and all their efforts thus far have been in vain.

I have in my possession a book prepared by the deans of the universities of the United States. It gives the standing of every college in this country. It

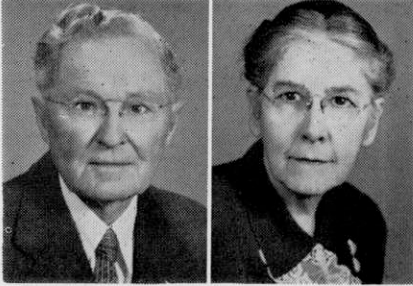
(Continued on page 3)

* Elder Straw was for fourteen years head of the Department of Religion at Emmanuel Missionary College. He is a past dean and past president of Madison College. Although he is now high in his seventies, he is still teaching in the school he loves and in whose philosophy of education he believes. His special interest is to build up the practical and non-certified work for more mature students to prepare them for this larger lay work.

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

On a recent business trip, your editor visited over the week end at Fredericktown, Missouri, the home of Elder C. G. Bellah. The visit brought to mind a story that needs to be retold.



Elder and Mrs. C. G. Bellah

When Charles Greeley Bellah was a young man, he heard and answered the call of God to surrender and to service. He took his last plug of tobacco from his pocket and threw it as far as possible into the brush of the Bellah farm near Popular Bluff, Missouri. Then he addressed himself to duty: "Lord, what wilt thou have me to do?" It was a sincere question, and God put him to work. That was nearly seventy years ago, and he is still working.

There was a little teaching, a long stretch in the literature ministry—as a colporteur, first alone, then in company with his bride—then as a director of this work, first in Missouri, afterward in the Central Union Conference. There he was ordained to the gospel ministry, and became pastor of the Central Seventh-day Adventist Church in St. Louis. He was a thorough and beloved pastor, and the church grew from a handful to a large city church.

In 1922 Elder Bellah was drafted into administrative work; he was elected president of the Kansas Conference. But he was not contented. He longed to get back into the gospel ministry; so after about two years, he became pastor of the Central Church in Omaha, where he served for a number of years. Thence he went to Covington, Kentucky, where he pastored the church. He always worked too hard and too long. He was now approaching the age of

sixty, when his health failed so utterly that the physicians decreed permanent retirement.

Where shall he go? To some semi-tropical clime where living is easy and companionship abundant? No! Not Elder Bellah. He went back to his native Missouri and sought out a little city where his church was not represented—Fredericktown. In the edge of town he established a little home and began, in his unobtrusive way, to witness for his faith, all alone. That was more than twenty-five years ago.

First they must have some more members. They worked and they prayed, and they got them. Then they must have a church. They prayed about it, and a lovely little church building became available to them. They purchased it, and then they felt they should have a medical work in their city. Again they prayed, and now they have a splendid clinic with a young doctor, Charles Michaelis. The doctor and his family and clinic staff are doing a splendid work in the community and in the church. Next, they prayed for a welfare center, which is now a thriving reality, thanks to a corps of volunteer workers, including the doctor's wife. A year ago it seemed imperative that there must be a church school. They prayed, then inquired, only to be informed there were not nearly enough teachers to go around. They prayed some more; and they had a strong church school last year, taught by a fine, missionary-minded teacher. Still they are not satisfied; now they are praying for a much-needed addition to the church. They will get that too—by prayer and sacrifice and hard work.

And all this is the lengthened shadow of Elder Bellah and his good wife, who felt that their call to the gospel ministry was for life. All this has come to bless the Missouri Conference, and more particularly the city of Fredericktown, because one preacher retired—not to leisure, but to continued fruitfulness. He is now eighty-six years old, and he and his wife are both in frail health. But he still leads, and feeds, and inspires his flock.

Madison's Program from—page 1

shows the standing of the colleges as the deans of admission view them, because it is understood among educators that colleges take the same attitude toward a non-accredited college that the university of their state takes toward it. This book shows that more than half of the colleges in America are not accredited by any association. What do students do with their credits earned in these non-accredited colleges? The colleges are listed as to their standing in their states. Some students are accepted at face value by making good in their work over a period of time in their graduate work; some may have to do an extra quarter's work to get full standing. Usually the student is placed upon his mettle and, if he makes good by doing acceptable work there for a period of time, his undergraduate work is accepted. This latter plan is the working basis Madison College has with the University of Tennessee.

It is well to bear in mind that all school work should qualify one for what he is to do in life. If one is taking a business course, he has the right to expect the course to fit him for that type of work. A student upon completing a medical course should be fully qualified for the practice of medicine. The same principle holds in every other field, whether it be nursing, teaching, stenography, or whatever profession one desires to enter.

However, we must differentiate between specific courses leading to a profession and general education. General education is for all the citizenry who are getting a general background for life and must include the slow and average as well as the quick and brilliant. Consequently, this curriculum must be fitted to the individual rather than the individual to the curriculum.

Another point must be considered, and that is that the country is money-minded, and the average person looks upon life from an economic point of view, considering education in terms of how much money this course or this education will bring. I resist that philosophy; life is more than meat and drink, and pleasure-hunting. Life has to do with higher forms of activity, with ideals and goals—with things of the spirit and eternity, as well as of here and now. Consequently, to me there must be courses that

establish concepts of duty and ideals, with explanations of what life is all about, as well as professions and courses with the object of money-making.

Madison College gives regular, standard college work and practical training for those who do not care to do full, four-year college work. It gives standardized and accredited teacher-training, approved by the state of Tennessee, both two- and four-year courses. It gives regular accredited nurses' training, leading to the R.N. Besides this, it gives several practical shorter courses, such as anesthesia, X-ray technology, medical records, and secretarial science, printing, agriculture, and regular work in sciences and liberal arts.

Madison College was established especially to prepare people to engage in practical lines, applying to those who do not feel called to do regular college work but desire to learn some trade or vocation by which they might support themselves and families while engaged in uplift work for humanity. This institution was established especially for the purpose of training the layman to do service for the Lord and humanity. A professor in one of our regular colleges writes: "I feel that the layman and his potential has never been harnessed up and exploited for this movement yet. . . . I feel, and have felt for decades, that Madison should be the central layman's training institute. I could envisage scores of people from Europe, and from Africa, and from the Orient. I put nearly a quarter of a century in the Orient, and I could see the need in that country was that some of those good folks needed to get the burden of the self-supporting work, and I don't know of any place on the face of the earth where they would have that vision clarified and have a training to do the thing. . . other than at Madison."

N. C. Wilson, president of the Georgia-Cumberland Conference, when chairman of the Madison College Board, spoke as follows: "There should be literally hundreds—I don't mean scores, I mean literally hundreds—of young people coming to this place to receive a training and a preparation for a service which cannot be received in any other place, which will enable them to go out into the highways and the byways, to dark counties, of which there are many,

(Continued on page 4)

Tindall Conducts Studies With Campus Family

Elder J. H. N. Tindall, evangelist and writer of many years, is holding studies with the Madison workers twice a week. The studies are on the subject of God's assignment to Madison when it was first called into being, and His plan for this institution today.

The lectures are very challenging and timely. Notwithstanding the normal aversion to any message calling attention to one's dereliction, not one word of opposition or resentment toward the messages of Elder Tindall has been expressed. This is well, for when one submits willingly and humbly to correction, progress always follows.

Just before coming to the Madison campus, Elder Tindall held a series of studies at the Hill church in Loma Linda. A letter from one of the prominent members of the faculty at the medical college there, just received, indicates that Elder Tindall's studies were much appreciated: "We are very thankful for the association with Elder Tindall."

Madison Graduate Sails To Foreign Mission Field

Just as the *SURVEY* is about to go to press, Petra Sukau is paying her Madison family a last visit on her way to the mission field.

Petra came to Madison five years ago from London, but formerly from her native Germany. Last August she was graduated with an R.N. and a B.S. in nursing. During the past year she has been taking advanced training at Johns Hopkins University and in New York City.

On July 21 she sails on the new S. S. "Bremen." First, she visits her parents in Germany. It will be the first time in twenty years that the entire family have been together. Then she goes to Rangoon, Burma, to the Seventh-day Adventist hospital there, to engage in supervisory work and especially in nursing education, in midwifery.

Recently Petra visited the annual convocations of the Greater New York and Pennsylvania Seventh-day Adventist Conferences. After her Sabbath afternoon address at the latter, the conference president, Elder Unruh, gave the audience an opportunity to respond, and nearly three thousand arose to their feet in pledging to pray every day for the success and safety of Petra's ministry during the ensuing month.

Petra is Madison College's eighteenth contribution to the foreign mission service of the church during the past eight years. The love and prayers of the Madison family go with her as she enters her field of labor on the other side of the world.

Self-supporting Workshop Lectures

Bound, mimeographed copies of these lectures are now available at \$1.50 per copy postpaid; two or more copies to one address, \$1.25 per copy postpaid. This attractive, 112-page book contains the lectures on **THE ADMINISTRATION OF A SELF-SUPPORTING INSTITUTION** presented at a workshop which was held at Madison College, March 20-24, 1959. Send remittance with your order to Homer R. Lynd, Workshop Director, Box 177, Madison College, Madison, Tennessee.

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many—altogether too many—and do a wonderful work for God. I say, Let us do at Madison the work that God appointed Madison to do.

"We thank God for the Little Creeks and the Pewee Valleys and the Fletchers and the other places. We thank God for them; but brethren and sisters, God's plan was that there would be hundreds of those places—not just the few that we have, but hundreds. Now, if that was God's plan in the past, I think it still must be God's plan, don't you? Let us do what we can with God's help and blessing to measure up to the plan and the purpose that God had in the establishment of this wonderful part of His work."

As W. H. Branson retired from the presidency of the General Conference, he became chairman of the Madison College Board. At that time he said, as recorded in the *Review and Herald* of December 1, 1955: "Those who are impressed to respond to the call to self-supporting service would do well to seek a training for the task. It is for the giving of such training that Madison College and Sanitarium was established. For a half century this institution has been preparing those who have had a burden for this kind of work, and it is recognized as a qualified center for such training. Teachers, nurses, industrialists are being prepared here to do valiant self-supporting work in many lines."

While Madison College is reaching out to do, in a much larger way, this duty of hers to train men and women in self-supporting, practical work, often unaccredited and uncertified as college credit, it should also be remembered that the school will continue to give the high standard of professional education leading to a college degree, as widely recognized and accepted as in the past.

The Madison Survey

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MADISON, TENNESSEE, AUGUST, 1959

No. 8

Regional Meeting at El Reposo

The summer meeting of the Executive Committee of the Laymen's Extension League was held at the lake-side lodge of the El Reposo, Alabama, and the Lawrenceburg, Tennessee, Sanitariums during the week-end of July 24 to 26. The secluded, quiet setting, deep in the heart of nature, made it an unusually relaxing and restful event. All meetings were held out at the lodge, except the Sabbath morning services, which were conducted in the Sheffield, Alabama, church.

The keynote address was given on Friday night by Paul C. Dyingler, general manager at Madison.

The Sabbath morning devotional was presented by the district leader of the Sheffield church, Elder Chester Spangler; the Sabbath morning sermon, by Alabama-Mississippi Conference President LeRoy J. Leiske; and the Sunday morning devotional, by Elder J. A. Brown, pastor of the Lawrenceburg district.

Sabbath afternoon the subject was, "Where Are We?" Felix A. Lorenz and Elder W. E. Straw of Madison and Bernie A. Sheffield of Groveland Academy, Florida, were the three speakers, discussing respectively "Our Schools," "The Philosophy of Medical and Educational Work," and "The Extending of Our Self-supporting Work."

Sundown vespers was conducted by

Layman Foundation President Arthur A. Jaspersen. Saturday night Elder Ralph E. Crawford, public relations director of the Georgia-Cumberland Conference, gave a thrilling recital of experiences which indicated how our work needs to be modeled and then publicized to merit the interest and confidence of men of affairs and means who are actually searching for worthy causes which they can support.

There followed an experience meeting in which, as usual, the reports of providences and progress exuded enthusiasm and courage. During the experience meeting, the nominating committee met and produced a report to be presented to the convention in October.

Sunday morning after the devotional meeting, there was a short workshop session, which was interesting and profitable.

The Extension League expresses thanks to the brothers Charles and Edwin Martin for their wonderful hospitality, and to their fine wives for the unusually delicious food during the convention. Appreciation is also extended to the three conferences who made the inspiring speeches of Elders Leiske, Crawford, Brown, and Spangler available.

The rest of Sunday was at the disposal of the League members for rest, relaxation, recreation, retreat.

"Years pass; and still there is urged upon the students the necessity of more education."

"Let those who have been in school go out into the field, and put to a practical use the knowledge they have gained."

ELLEN G. WHITE

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

The pastor of the "First" church at St. Louis had passed through a complete physical examination; now he sat facing the doctor.

"Brother, I think I should tell you the truth. You can't possibly live more than six months." That was plain, and that was Elder W. K. Smith, and that was thirty-five years ago.

And then the union and local conference presidents visited the doomed pastor. They were very sympathetic and kind.

"Elder Smith, we will move you anywhere you want to go—to Florida, to California."

"All right, we want to go to Bourbon." Bourbon, Missouri, lay about seventy-five miles southwest, in the Ozarks.

"To Bourbon? Do you have relatives there?"

"No, no relatives."

"Is there a church there?"

"No, no church."

"Well, why do you want to go to Bourbon?"

"We want to raise up a church there."

The two visiting preachers looked at each other. What could they do with a man like that?

Three weeks ago the editor of the

SURVEY preached in that church, a beautiful brick structure about two miles out from town, well filled with members. Close beside the church stands the fine church-school building.

The man who sat behind the speaker, supporting the message with fervent amens, was eighty-four-year-old Elder Smith. After dinner he took your editor and wife to the new welfare center. It was dedicated last April, the entire surrounding community taking part—Protestants, Catholics, and county officials. Already there are 2,600 articles of clothing processed and indexed and about that many more waiting, besides food and other items, such as dozens of pairs of shoes.

Just last May Elder Smith held a five-week evangelistic campaign in a town some twenty miles distant, speaking six nights a week.

His hobby is not golf, nor motor-boating, but building. He is always building or re-building a home, selling it, and doing it again. During this visit he said to his guests.

"In the kingdom, we'll live in one house."

But his good wife smiled and said, "No you won't; I know you too well."

News Letter from Wildwood

It is time we sent you a brief report of activities at Wildwood. For the smiles of God and the favor of human friends we are thankful.

Last week the hard-top surfacing of nearly one mile of roads on our place was completed. You can drive from the highway right up to the Sanitarium and on up to Haskell Hall, around to Sunnyside Home, or on to the shop and farm buildings, without raising dust on dry days or meeting mud in wet weather.

All this is an answer to prayer. And it is an expression of appreciation of Wildwood's ministry to the sick on the part of leading men in Chattanooga. Our thanks to them and to the kind Father who impressed them with our need. The patients, students, and visitors who will use these roads join with our staff in rejoicing.

Another donation, this from the Stark Brothers Nursery, has helped in the development of our new 120-tree orchard on Sunset Hill. This is planted with apple, pear, and peach trees, with boysenberry bushes in between.

Not far from the orchard a small lumber mill is being constructed under John Jensen's able direction, so that we can process our own lumber.

In the Sanitarium, Dr. Jacobs and the nursing staff are busy ministering to our patients, seeking to teach how to live for health and happiness. Robert Whited, director of men's nursing, and his associates are happy over the recent improvements and redecoration in our men's Hydrotherapy Department.

Our community service reaches out in several directions. Eight miles south at New England, the little building we have been renting for branch Sab-

(Continued on page 4)

Madison Nurses Shine in State Board Examinations

The returns from the last State Board examinations for nurses, taken by fourteen graduating nursing students in April, are very flattering and indicate that Madison nurses get first-class professional training.

The average grade for these fourteen graduates, in all five areas of examination, was 588. The standard mean is 500. The minimum passing grade is 350.

Tennessee has eighteen nursing schools; five are degree schools, and thirteen are diploma schools. They have a combined present nursing student enrollment of 1926, an average of 107 each. Madison's enrollment at present is ninety nursing students.

Last year Tennessee's eighteen schools produced 515 new R.N.'s, an average of about twenty-nine per school. Madison's contribution to this total was thirty-five. These 515 new R.N.'s averaged 505 in their Board examinations. Madison's graduates averaged 515.

At the top of the Madison group of fourteen this spring stands Mary Peek with an average in all five areas of 680. This fine record is doubtless ascribable to a good intellectual endowment, to application to her studies and work, and certainly to the superior training and discipline she received through her high school education at Little Creek School and Sanitarium.

And now that they take up the professional service for which they have been so well prepared, their college Bible teacher, who happens also to be the editor of the *SURVEY*, wants to address to them his "charge," in the words of an experienced R.N., as expressed in the article that follows.

The Greatest of These

I've been climbing the professional totem pole, one academic degree after another.

But is this nursing?

While I'm in committee meetings discussing whose duty it is to chart temperatures, my patients are doing with-out good, old-fashioned nursing care.

The child with a skull fracture doesn't care one whit whether I took a baccalaureate degree in philosophy, or even a master's. Her immediate need is to be comforted, to feel a sympathetic pres-

ence. She needs medication, too; and I'm able to administer it in the prescribed fashion because I'm a *nurse*.

Nursing once was a pyramid with a broad, firm foundation of general duty nurses who practiced their profession faithfully because they were dedicated to service. Only a few at the top handled management detail.

Gradually we've inverted the nursing pyramid. The now-broad top is peopled by a growing multitude of administrators, coordinators, managers, expeditors, directors, and consultants—all of them far, far removed from the patient. At the bottom is an ever-slimming base of staff nurses.

Isn't it about time we took a sharp look at what's happening?

Graduating students are seldom encouraged any more to enter staff nursing with the idea of making it a specialty. Instead, staff nursing is looked on as a stepping stone to the "higher" positions.

Why not give the dedicated staff nurse opportunities for advancement in status and salary *in her chosen field*—rather than make her feel like a backslider because she doesn't aspire to be a supervisor?

More and more weight is now put on academic learning. Less and less is put on practical application of that learning. With the 40-hour week, the student's bedside practice was reduced; but at the same time her classroom hours were increased.

I would like to see young graduates required to give at least one or two years to staff nursing before being permitted to apply for administrative jobs or even to enter advanced courses in nursing education.

I'd further like to see every member of every administrative nursing staff required to spend at least one day a year in actual patient care, either as a member of a nursing unit team, or as a private duty nurse. What new life this would bring to nursing! We'd begin to see less emphasis on curriculum and more on character building, less concern over the nursing-hours-per-patient formula and more over the human equation.

There abideth these three: nursing administration, nursing service, and nursing education. But the greatest of these is **NURSING**.

**RN Magazine*, July, 1959

Letter from A Former Instructor

A recent letter to M. Bessie DeGraw-Sutherland from J. E. Hansen, former member of the Madison family, brings news and greetings.

Mr Hansen taught at Madison College in the area of industrial arts twenty-five years ago. He now lives at Modesto, California. A few passages are quoted from his letter:

"I spent the first three months of this year in Molokai [Hawaii] with Truman and Thelma [a daughter], and while there I took two of the classes to help Truman out on his heavy program. I taught mechanical drawing and shop work. I had a good time and enjoyed the work."

"There is something about those early days of Madison that is very dear to those who had the privilege of being there then. Madison still holds a dear spot in my heart."

William James and Ellen G. White

The current issue of the *Reader's Digest* (August) contains a stimulating article on the life and teachings of the great American educator and psychologist, William James. Among many other items, is Mr. James' position on putting to practical use as soon as possible what one has learned:

"James never adhered to the theory that long and elaborate training is necessary for any occupation; he believed in plunging in as soon as you feel reasonably competent, and learning as you go."

This theory is reminiscent of the many pronouncements of Ellen G. White regarding "a speedy preparation" rather than a prolonged stay in school. (*Fundamentals of Christian Education*, pp. 334-367) These two great authorities, united as they are on the purpose and the results involved in early, practical application of what is learned in school, pose an arresting challenge to both teachers and students to re-examine their practice of long, continuous, theoretical study.

New Resident Physicians

Madison Sanitarium carries on a very successful general practice residency-training program for physicians.

The unusual aspect of the present group is that they are all from foreign countries.

Dr. Leon Schmukler, with his wife and four children, recently arrived from Israel. Dr. Ernesto Mendoza, just married; Dr. Filemon Cabansag, with his wife and three children; and Dr. Benjamin Imperial, who is single, are all Filipinos, the latter two being Seventh-day Adventists.

Wildwood—from page 2

bath School and other meetings is sometimes packed, and better quarters are being searched for. At Wildwood a Junior Chorus is being trained by LaVeta Brown during the summer months. Three other branch Sabbath Schools are carrying the Word of life to children and adults.

In recent months, three weddings have been celebrated at Wildwood. Aubrey Boyd and Loretta Starrett were married last fall. Loretta joined Aubrey on the faculty at Pine Forest Academy, where he is Dean of Boys, and she is nursing in the sanitarium. Bill Boykin and Nellie Miller were married in October and now are carrying heavy responsibilities in our work here. And a few weeks ago our sanitarium manager, Joe Risch, and our nursing superintendent, Roby Hirst, were joined in marriage to carry on unitedly their work in the sanitarium.

At our last faculty meeting, George McClure presented a study on "Agriculture, Economics, and Life," which we believe you will appreciate. So we are sharing it with you in the enclosed "Wildwood Echoes."

It is always a joy to hear from those who have been with us as patients or as students. We are glad to know what you are doing in sharing with others a knowledge of the precious principles of how to live. It is also an inspiration to hear from our other friends, near and far, who encourage us in "keeping on."

Sincerely,

THE WILDWOOD WORKERS

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MADISON, TENNESSEE, SEPTEMBER, 1959

No 9

Madison College Graduates Seventy-six

The week end of August 14 and 15 was an exciting and inspiring occasion on the Madison campus, for teachers, and parents, and graduates—the annual graduation exercises.

Seventy-six young men and women were graduated from the following courses: Nursing 29, Education 11, Anesthesia 10, Medical Records 10, Medical Technology 6, Industrial Arts 3, Physical Therapy 3, Nutrition 2, Religious Education 1, and X-ray 1. Thirty-five of the seventy-six received the Bachelor of Science degree.

The Consecration service Friday evening was given by Elder Don Hunter, president of the Ohio Conference. His announced subject, "Minutes till Midnight," depicted a surging, confused world stampeding to its doom. Its greatest need and only hope is men and women fully consecrated to the Cross and the coming kingdom. The response was ably given by Senior Class Pastor Ishmael Combs. The consecration prayer was spoken by Elder Lorenz.

President Lawrence Scales of Southwestern Junior College, Keene, Texas, preached the Baccalaureate sermon Sabbath morning. He listed eight attitudes toward self that will lead to success and final triumph, arranged in alphabeti-

cal sequence: Accept yourself, Better yourself, Consecrate yourself, Discipline yourself, Enjoy yourself, Forgive yourself, Give yourself, Humble yourself.

The Commencement address was delivered Saturday night by Dr. Floyd O. Rittenhouse, president of Potomac University and Emmanuel Missionary College, Berrien Springs, Michigan. He posed the challenging question: Why education? It doesn't make men richer; it is expensive in time and money, and then a brick-layer makes more than a professor. It doesn't make men happier; there are more suicides among the educated than among the unlearned. It doesn't make more successful marriages. It doesn't enhance one's

social status. Why education? It is to prepare for service, to do good, and in order to *do* good one must *be* good.

All the graduates have not formulated or disclosed their future plans, but of those who have announced their intentions, twenty-four will enter the self-supporting work and twenty will be in conference employ, five of them overseas.

The Madison family and the SURVEY bid them Godspeed. They will be greatly missed, but their new locations will be blessed by their labors.



Dr. Floyd O. Rittenhouse
President, Potomac University

The Madison Survey

September 1959

Editor

Felix A. Lorenz

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"The Times of Cheer"

Arthur W. Spalding, in his book, *Men of the Mountains*, written in 1915, described the annual conventions of the Southern Self-supporting Workers at Madison under the chapter heading, "The Times of Cheer." The chapter begins:

"Once a year the self-supporting workers come up to look one another in the face, to exchange experiences, to encourage one another, and to lay plans for more aggressive and extended work."

What a description! What a statement of purpose! Read it again! They come together "to exchange experiences." How many times through the years hearts have thrilled and damp eyes have run over as the wonderful providences of God's leading have been told!

"To encourage one another." Many a weary worker, worn by toil, dejected by meager results, has come to these annual convocations, hungry for sympathy and fellowship—and returned three days later to face the same problems with the same scant resources, but with faith and joy and determination gathered from the courage of others.

"And to lay plans for more aggressive and extended work." And the work *did* progress; it *was* extended. And how it grew! At the 1912 annual constituency meeting the report was given: "This institution was established for the purpose of training men and women to conduct rural industrial schools in the South. Several schools were in operation at the time of our last meeting. The number has since then increased to twenty-eight." Think of it! Eight years since the mother school was still in embryo, and already there are twenty-

eight daughter institutions! That is *extension*, and it is a challenge to the present Laymen's Extension League, the organization of the Southern Self-supporting Institutions.

Next month, October 8 to 10, these workers will meet again at Madison in their forty-ninth annual convention. A good program is in the making. May this meeting mean to these workers today what the "Times of Cheer" meant to those pioneers nearly fifty years ago—as they thrill to one another's experiences, as they draw inspiration and courage from their mutual fellowship, and above all, may it be said again, when this meeting ends, that they have layed "plans for more aggressive and extended work."

Clockitis

The quotation at the end of this writing, found in a recent magazine, forms the basis for this brief editorial.

The classic illustration of the carpenter who drove the nail in only half way because the noon whistle blew is probably exaggerated, but it differs only in degree from what may be found in every institution.

Clockitis is a disease that may be caused by any one of several germs—laziness, selfishness, ultra-professionalism, or just plain lack of understanding the conditions and needs. But regardless of the cause, the results are the same—loss to the institution and shrinkage of the worker.

Clockitis is seldom acute, nearly always chronic; the only known cure, self-imposed discipline or a letter from the head office beginning: "This is to inform you that, as of the first of next month, your services in this institution will be no longer required."

There are just two classes of institutional workers—those who try to put just as much as they can *into* the institution, and those who try to get just as much as they can *out of* it. And strangely, there seems to be no shaded area or middle group between them. The former group *are* the institution; the latter are its hirelings.

Clockitis is especially disastrous in a self-supporting institution.

The quotation: "He who watches the clock will forever be one of the hands."

—*Newsweek*, June 15, 1959, p.8.

Faith, Fact, and Fruition at Wildwood

Your editor had several speaking appointments in two neighboring conferences near the close of August, and en route made it a point to visit five self-supporting institutions. This report will cover the visit to Wildwood School and Sanitarium, Wildwood, Georgia.

The first thing that met the eye on approaching the campus was the new roads leading from the highway to the institution and connecting all the buildings on the campus. Mr. Risch, the general manager of the institution, was anxious to tell the story.

Blacktopping the Roads

It seems the head of one of the largest business establishments in Chattanooga (ten miles from Wildwood) had a highly valued employee who became very ill. He sent her to Wildwood. She was there about three months and made such a phenomenal recovery, and the business man was so pleased, that he wanted to do something for the institution. The dusty, eroding gravel roads were an obvious problem. Now this business man was also chairman of the board of a local foundation. He presented the problem and the merits of the institution to the foundation board and they appropriated the funds that black-topped the roads.

The New Building

"What is that new building going up there near the Sanitarium?"

"Let me tell you the story about that," said Mr. Risch. "A prominent business man in Chattanooga had a father who had been an official of the Reconstruction Finance Corporation in Washington, now retired, who had a stroke. A leading physician friend of the business man urged him to bring his father to our sanitarium. The son seemed especially anxious that the stricken father receive some spiritual as well as physical help. We told him we were sorry but we had no room. 'Build a room, and I'll pay for it,' said the man. We started building at once, and the man sent for his father. But the patient passed away when the building was barely started. Naturally, we released the man from his promise, but he said, 'You go ahead and finish the room and I'll pay for it—for somebody else's father.'"

General Manager Risch

Mr. Risch, the manager, was formerly a paint dealer in St. Louis, distributor for a manufacturer, and operated a chain of retail paint stores of his own. When he was converted, he and his wife wanted to get out of business and into something where their service would be for God and their fellow men. He has been at Wildwood as a worker for some twelve years and is now their enthusiastic and devoted general manager.

Wholesale Merchant

We had the pleasure of meeting a patient who was a wholesale dealer in a firm in Chattanooga that bears his name. He was friendly and very responsive. When we left him, Mr. Risch told this story: As buyer for the institution, Mr. Risch had learned to know the man well. On one visit to the wholesale house there was an abrupt change of conversation.

"Brother Risch, do you ever worry and have fear in your heart?"

"No," replied Mr. Risch, "I don't."

"How do you keep from it?"

"I depend on God."

"Can you teach me to be that way?" asked the merchant.

"First you must learn to know God," replied Mr. Risch. "Then you will learn to have faith in Him and depend on Him. The only way to learn to know Him is by studying the Bible."

"Could you study the Bible with me?" he asked.

Studies were arranged at his home, attended by the man and his wife, his high-school daughter, and his college student son. This continued for eight or ten weeks.

Then illness struck, serious illness. Financial and other business tensions and heavy drinking and smoking were taking their toll. One morning the wife called on the telephone, "He's gone. He didn't come home last night, and I don't know where he is. I'm terribly worried."

The business manager and the president of Wildwood closed the office door and got down on their knees and prayed. Within twenty minutes the phone rang. It was the missing merchant.

(Continued on page 4)

“Brother Risch, will you come and get me? I need help, and you are the only one I know who can help me. I want to be a patient at your sanitarium.”

That was several months ago. He has stopped drinking entirely and is almost fully victorious over his cigarettes. Healing, physical and spiritual, has come into his distraught life. Just recently he said,

“Brother Risch, what do I have to do to become a member of your church? You folks have a way of life that is wonderful, and that is what I want.”

Wildwood's Treasurer Butler

Just as we were about to leave the campus we saw a man getting into his car. We had never seen him before. Mr. Risch explained that he was the treasurer of the institution, Mr. Butler. Of course, we wanted to meet him, and this is his story:

Ten years or more ago Mr. Butler was the managing editor of a metropolitan daily newspaper in Chattanooga; his wife was society and club editor. Then illness struck. The man was so sick that he could not walk, could not even feed himself. He came to Wildwood.

The healing process began—the sanitarium way. Hydrotherapy, diet, exercise, fresh air, sunshine, and spiritual guidance—all did their part in restoring the broken man.

Not only was the body restored to sound health; the man and his wife found a satisfying fellowship with their Creator and with the church of the Wildwood group. That was twelve years ago. Mr. Butler insisted on casting his lot with the worker group and the institution that had done so much for him. For the ten past years he has served the institution as its treasurer.

But the question arose: How does Wildwood rate when compared with the ordinary, first-class, modern hospital? When we returned home we found the answer: “We never proposed to establish sanitariums to have them run in nearly the same grooves as other institutions. If we do not have a sanitarium which is, in many things, decidedly contrary to other institutions, we can see nothing gained.”—Ellen G. White.

Visit to Four Institutions

Lookout Mountain

School and Sanitarium

Clifford Eaton and his helpers are doing a good work on Lookout Mountain. He and some of his boys were picking okra. Some of the plants were so tall that they had to bend them down to reach the okra. Your editor saw it and stakes his honor on that statement. The place is young, but under its present energetic leadership, it is destined to thrive and grow.

The Wren's Nest

The visit to the Wren's Nest near Monteagle was interesting as usual. Good Sister Mulford is still carrying on despite her more than eighty years. She is strong and agile and very much in charge of everything. It was a pleasure to meet her daughter, Eileen Drouault, who is back from mission service in Madagascar. Her husband has been carrying on alone over there during the past year and is due to return now.

Cumberland Heights

Clinic and Hospital

The work that began so humbly on the mountain near Altamont a few years ago has expanded under Sister Edmister's capable hands until it is now a very representative sanitarium and hospital. The two Doctors Littell were away at the time of the visit, but they have done an outstanding work in connection with the clinic. Their fame, and the clinic's, extends far and wide.

Cumberland Mountain Rest Home

Miss Inez Morey and her partner, with their helpers at the Cumberland Mountain Rest Home, have developed a beauty spot in rustic nature that almost makes one want to get old so one might retire to this lovely place. The leaders are anxious to have some younger blood come in and help carry the load, perhaps a man who can build and manage, with a wife who is a nurse. This place is amenable to great expansion as a place for old age retirement, as couples or as individuals.

Nursing Costs Less at Madison

The recent Survey of Costs of Nursing Education, presented at the national meeting of Seventh-day Adventist college administrators at La Sierra College reveals some very interesting facts about the costs of a nurse's course.

Ten nursing schools were included in the report; five were collegiate schools and five were hospital or diploma schools.

The total amount of cost involved for the full duration of the course is divided into three columns: the cash required of each student, the amount earned by labor for each student, and the subsidy that the institution must contribute for each student's training.

Of greatest interest to the nursing student is the column that deals with the amount of money that he or she must pay into the school in cash during the entire period covered by the course.

This amount that each student must pay in cash is as follows: In the collegiate schools it runs from a low of

\$2,914 to a high of \$4,123, with an average for all five schools of \$3,637. In the diploma schools it runs from a low of \$1,729 to a high of \$2,124, with an average for all five schools of \$1,919.

At Madison the cash that a nursing student must invest in his nurse's course, in contrast with these averages of \$3,637 in the collegiate schools and \$1,919 in the hospital schools, is only \$1,202, which includes Blue Cross and Blue Shield insurance.

The new graduate nurse who chooses to continue in college to earn a B.S. degree will be earning more as a graduate nurse than the cost of the additional school work, including board and room. Thus the total cost in cash, when the B.S. degree is earned, would be less than the \$1,202 mentioned above.

This is in harmony with Madison's traditional policy of making it possible for students to earn their education by work. Incidentally, the additional work is in itself an added education.

Plan now to attend the forty-ninth session of the Southern Self-supporting Workers Conventions to be held at Madison College, October 8 to 10. A fine program is being prepared, including the pageant of the founders presented at the fiftieth anniversary program.

Academy Principal Attends Convention

By L. L. Dickman

The most thrilling meeting on Christian educational standards I have ever attended was the Principals' and Deans' Council of the Southern Union Conference, held at Collegedale, August 17 to 19.

Eight academies were represented: Four were conference academies, and four were self-supporting schools. The educational superintendents of the several conferences were in attendance, and the convention was conducted by H. S. Hanson, Union educational leader. Dr. Raymond S. Moore, head of the Department of Education of Potomac University was the principal speaker.

Dr. Moore was most aggressive and incisive in the principles he advocated. He disclaimed credit for their authorship, however, ascribing them to a set of red books, from which he quoted freely.

His first emphasis was that any educational reform and progress will be measured by the devotion of the educational leaders to these principles.

The standards emphasized in the entire convention were association, diet, dress, reading, recreation, and work-education. Particularly impressive was the call to a work-study program that will include both teachers and students.

There was perfect unanimity of opinion in the group; there was no question on the principles themselves, but the discussion revolved about the best methods of implementing them.

We at Madison College Academy plan to do everything we can to live up to the high standards set before us. We will consider it a privilege to develop these principles that will surely produce a higher quality of Christian education.

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

She was a school ma'am—tall, stately, austere, and red-headed—and her name was Rankin.

They elected her County Superintendent of Schools in Southern Nebraska. She also served as head of city schools in a mid-Western university town.

Late in life she was married and the honeymoon was a trip to South Africa where they both served for years as missionaries, he as a mission-station pioneer, she as treasurer of the entire field.

When she neared sixty, tired, with an aged father who needed care, it was time to retire. They did.

The father passed to his rest. An urgent need beckoned. There were two young pioneers just starting a college, and they needed a landscape artist and a treasurer. She and her husband went. They did a good job; then the husband died, and the widow, Mrs. Drullard, retired a second time.

Then came the birth of Madison College. Duty, and opportunity, called again. She hesitated. Then Mrs. E. G. White said to her:

“Nell, you think you are just about old enough to retire. If you will come and cast in your lot with this work, if you will look after these boys, and guide them, and support them in what the Lord wants them to do, then the Lord will renew your youth, and you will do more in the future than you

have ever done in the past.”

And she did, and He did; and Aunt Nell served as leader in this new school for eighteen years, meanwhile becoming “Mother D” to the entire campus family. Then she was eighty and retired for the third time. It came about like this: Aunt Nell attended the quadrennial session of the General Conference of Seventh-day Adventists in San Francisco. While crossing a street in that Western city, she was run down by a truck, and was carried from the scene with a broken hip. This meant retirement.

But the intrepid woman, from her hospital bed, prayed. She still had one task she must perform. So she prayed, “Lord, if you will raise me up from this bed, I want to establish a sanitarium for the colored race.”

Again, He did, and she did. She took most of her life-time savings and built Riverside Sanitarium in Nashville, and remained with it to encourage and guide it until finally, when she was ninety-four years old, she was led into her fourth and final retirement by the kind hand of God.

That was twenty-two years ago. In one sense she is still here. Her influence is still felt in many lives. Her noble life of arduous and selfless service still inspires many a weary worker with new zeal. In that sense she will never retire.

Message from Dr. Dittes

A letter from Dr. Frances L. Dittes, from Germany, dated August 14, to M. Bessie DeGraw-Sutherland, brings greetings to Madison and interesting news.

She had been visiting relatives in her father's old home town, Bretten, which is also the birthplace of Luther's associate in the German Reformation, Philip Melanchthon.

From there she went to Karlsruhe, one hour distant, to church, where she met our own recently graduated Petra Sukau.

Later she visited Darmstadt, the head-

quarters of our work in Germany, and the Marienhöhe College there, and again she found Petra Sukau. Petra, who received her R.N. and B.S. degrees at Madison a year ago, is visiting relatives in Germany before going to her mission field in Rangoon, Burma, where she will begin her work at the sanitarium about the first of September.

Dr. Dittes, who was for many years head nutritionist, both in the College and in the Sanitarium, retired about a year ago, but is still a member of the Board of Trustees of Madison College and very active in institutional interests. She will probably return to the campus sometime in September or early October.

Church Leaders Evaluate Madison College

During the past four years some very frank appraisals have been expressed concerning Madison and its work and its future—statements that are both encouraging and challenging. Four such statements are presented in their chronological order:

W. H. Branson: "Those who are impressed to respond to the call to self-supporting service would do well to seek a training for the task. It is for the giving of such training that Madison College and Sanitarium was established. For a half century this institution has been preparing those who have had a burden for this kind of work, and it is recognized as a qualified center for such training. Teachers, nurses, industrialists are being prepared here to do valiant self-supporting work in many lines." —*Review and Herald*, December 1, 1955, while Elder Branson was chairman of the Board of Trustees.

E. E. Cossentine: "I believe in Madison this morning. I have heard it said the last few years that the glory of Madison is in the past. I want to say this morning that I do not believe we have begun to see Madison in all the glory of its fulfillment. I think the greatest days of Madison are in the future, providing we follow that injunction, 'Turn not to the right hand or to the left.'

"We have heard this morning that Madison was to be the 'mother' of institutions. It is, and thank God that these institutions have come out. But Brethren, if God is leading us, we should have scores where we have one today. Scores of them! And so, I think this is the time for a re-study of our charter and blueprints for this institution, to make sure that we are following the pattern that God has laid out for us; and when we find that we are *not* following that pattern, to have the physical courage and the mental courage to change our way and get back on the road.

"And I believe that if we follow the way that God has planned for this institution to follow, He will lead us into a yet greater blaze of glory than anything we have ever thought of or can think of this morning. If we rededicate all there is of us, He will show us the way and lead us over Jordan to the promised land, and

make Madison the kind of institution He has planned for it to be in these closing days of the world's history." —From a tape-recorded speech at Madison College, April 1, 1957. Professor Cossentine is a constituent member of Madison College. He stands at the head of the Department of Education in the Seventh-day Adventist church.

N. C. Wilson: "There should be literally hundreds—I don't mean scores, I mean literally hundreds—of young people coming to this place to receive a training and a preparation for service which cannot be received in any other place, which will enable them to go out into the highways and the byways, to dark counties, of which there are many, many—altogether too many—and do a wonderful work for God. I say, Let us do at Madison the work that God appointed Madison to do.

"We thank God for the Little Creeks and the Pewee Valleys and the Fletchers and the other places. We thank God for them, but Brethren and Sisters, God's plan was that there would have been hundreds of those places—not just the few we have, but hundreds. Now, if that was God's plan in the past, I think it still must be God's plan, don't you? Let us do what we can with God's help and blessing to measure up to the plan and the purpose that God had in the establishment of this wonderful part of His work. That should be the challenge that should come to our hearts." —From a tape-recorded address at the annual convention in October, 1957, while Elder Wilson was chairman of the Board of Trustees.

Dr. Paul E. Quimby: "I feel that the layman and his potential has never been harnessed up and exploited for this movement yet. . . . I feel, and have felt for decades, that Madison should be the central layman's training institute. I could envisage scores of people from Europe, and from Africa, and from the Orient. I put nearly a quarter of a century in the Orient, and I could

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see the need in that country was that some of those good folks needed to get the burden of the self-supporting work, and I don't know of any place on the face of the earth where they would have that vision clarified and have a training to do the thing... other than at Madison."—From a tape-recorded interview at Angwin, California in December, 1957. Dr. Quimby visited the Madison campus early in August of this year and gave a stirring talk in chapel to students and workers. He called on this institution to restudy its founders and its original assignment and to address itself to a very much larger scope in its service in training men and women for lay work. For years Dr. Quimby has been a leading Bible teacher in the colleges of the church. During his tenure of mission service in China, he was commissioned by the central government of Chiang Kai-shek to introduce into Chinese education the industrial emphasis, which he did with outstanding distinction and success.

Perhaps it would not be amiss to add to these testimonies a recommendation made by the General Conference in session just fifty years ago. It is significant to note that the *whereas* recognizes the legitimacy of self-supporting school work in mission fields.

"Whereas, The Southland of the United States and the mission fields offer many opportunities for self-supporting school work;"

Then follow two more *whereases* and seven recommendations, the last of which reads:

"We further recommend, That our stronger conferences search out and encourage suitable persons to undertake this self-supporting work, and the workers thus selected be encouraged to pursue a course of instruction at the Nashville Agricultural and Normal Institute. (Madison College)"—*General Conference Bulletin*, 1909, pp. 372, 373.

Such statements from such men make the Madison workers feel very sober, and very humble, as they face their future task. They feel the need of the help of their friends far and wide, their prayers and their sympathetic cooperation, as they endeavor, under God, to carry out His high and holy purposes for this noble institution.

Roy B. King Passes Away

The Madison family was grieved to hear of the death of one of its former workers, Roy B. King.

Brother King and his wife were both members of the Madison staff for a great many years. Then he served as postmaster on the campus until his retirement thirteen years ago.

Their home while on the campus is still called "the King house." The early workers and students will remember the family well.

He is survived by his wife, Zona, and two daughters, Hazel and Audrey King, both former students. Audrey earned her R.N. and B.S. degrees at Madison College.

The campus family extends its deepest sympathy.

Former Student Leslie Passes

Dr. Royal A. Leslie, who was a student at Madison College in 1910, and who operated the Leslie Bath House and Sanitarium at Red Boiling Springs, Tennessee, passed away on Wednesday, August 12, at his home at Bradenton, Florida.

Mrs. Leslie, who was then Bertha Schilling, completed the nurses' course as it was taught at Madison in 1912.

Dr. Leslie was a native of Pennsylvania. As a child he moved to Battle Creek Michigan, where, under the influence of Dr. J. H. Kellogg and the Sanitarium, his interest and activity in healing and health education began.

Several years ago the doctor and his wife left Red Boiling Springs and established their home in Bradenton.

The Madison family extends to the bereaved widow and her three daughters and one son its deepest sympathy.

RETIRED MINISTER PRAISES BOOK

A retired General Conference leader just ordered three copies of Dr. Sutherland's book, "Studies in Christian Education," saying, "I was so impressed with its message and importance that I wished there was something I could do to awaken our people to the need of change in our educational views."

This valuable booklet has been reprinted and may be ordered from Mrs. E. A. Sutherland, Madison College, Madison, Tennessee, at thirty-five cents, postpaid.

The Madison Survey

VOL. XLI

MADISON, TENNESSEE, OCTOBER, 1959

No. 10

Madison College Enrolls Record Freshman Class

Madison College launches into her fifty-fifth school year with courage and zeal, and a record group of Freshman students. Registrar Homer R. Lynd reports that there is every indication that the final number will exceed one hundred forty.

President Sandborn reports that a study of this large Freshman class reveals the fact that they come mostly from rural backgrounds. They are a promising looking group, and Madison will endeavor to keep them rural minded.

It is interesting to note that the large group of college Freshmen come from thirty-one states, Washington, D.C., and ten foreign countries—Brazil, Canada, Cuba, Guatemala, Honduras, Japan, Peru, Philippines, Puerto Rico, and Taiwan.

Madison College Academy has a present enrollment of one hundred ten.

When all late registrations are completed, the total number of college and academy students will be near five hundred. This taxes the school's capacity.

Freshman week began September 15, and registration of all college students was on September 22 and 23.

There are several additions and changes in the teaching faculty.

Professor James E. Zeigler, who has been head of the Biology Department for many years, has added to his duties by becoming dean of student affairs.

Mrs. Betty Harter, who taught art and

assisted in music last year, is in charge of elementary education, filling the vacancy left when Mrs. Simmons resigned last spring. The art classes are presently being taught by Victor Rivera, artist student from the Philippines.

Mrs. Ruth Zollinger, who just received her M. A. degree at Peabody College, is teaching nursing. Mrs. Jean Lowder is also teaching in the Nursing Department.

Mrs. George Taylor, retired from the city public school system last year, is teaching the four English classes in the Academy, formerly taught by Mrs. Helen Sandborn.

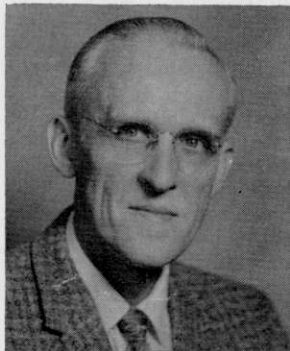
Mrs. Sandborn, wife of the President, finished her work at Peabody College this past summer and was granted her M.A.

degree. She is now head of the Home Economics and Nutrition Departments of the college, the position left vacant when Mrs. Olga Lorenz, who had headed those two departments in recent years, was transferred to the position of chief dietitian in the Madison Sanitarium-Hospital.

Dr. Perry A. Webber, who headed the Chemistry Department years ago and for a time served as academic dean, is now connected with the food factory, home of Madison Foods. He will be teaching one class in chemistry.

William Sandborn, Jr., has joined the staff in the X-ray Department and will be teaching X-ray technology.

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Dean James E. Zeigler

October 1959

Editor

Felix A. Lorenz

Published monthly by Madison College and Madison Sanitarium-Hospital, operated by Nashville Agricultural & Normal Institute.

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Institutionitis

Some years ago a small-scale building contractor had in his employ a plumber. He was a good plumber and a hard worker, and he did all the plumbing necessary to the building operations.

Then the business grew slightly larger, and it became necessary to employ a helper. From then on the helper did the actual work, and the master-plumber stood watching him, his hands on his hips.

So another helper was employed; for it was too much for one man, and the plumber could not get his hands off his hips. That is institutionitis.

Perhaps too much publicity has already been given to the incident in the Pentagon, reported by an irate official some years ago, who reported that a ceiling light bulb in his office was burned out and asked for a replacement.

Four men came to replace the bulb. One carried the ladder; one carried the bulb; the third mounted the ladder; and the fourth man received the dead bulb from the third. That is institutionitis.

The chief custodian in a religious institution in a neighboring state was talking to one of his helpers about how sinful it was to take some sweeping compound home for private use. "It is God's property," he said, "and it would be stealing from God." The helper nodded his head in pious assent. Two hours later the two were still sitting on the saw-horse, impressing each other with their deep regard for "God's property." The four hours they killed would have paid for all the sweeping compound purloined for private use since the school was founded. That is institutionitis.

In one small privately-owned factory

this sign was posted prominently near the entrance:

Please do not visit with the workers.

If you want to rob the firm,
just take some money out of the
cash drawer.

The results will be the same,
but we will at least get our work done.

Institutionitis is hard to cure. The first efforts at correcting it are always interpreted as personal meanness and personal injury.

Institutionitis plagues almost every institution that has a dozen or more employees and is a dozen or more years old.

Institutionitis is the principal cause of the extremely high labor costs in manufacturing and service institutions today.

It is automatic to add one more employe to help do the work that the first could easily have done. It is next to impossible to dismiss him and require the first one to do what he should have been doing alone all along.

It requires resolute courage and unyielding determination on the part of the leader of an institution to put his finger on the offending spot and clean it out. But that is his duty to his institution, and doing it thoroughly and impartially is one of the foremost evidences of true leadership.

Madison's Accreditation

By President William C. Sandborn

The question is continually arising among students, parents, and ministers concerning the accreditation of Madison College. Once again we take this opportunity to enlighten our many friends.

1. Madison College is a four-year senior college granting the Bachelor of Science degree. The college is a member of the Tennessee College Association.
2. The students of Madison College are accepted as transfer students by other colleges, including Seventh-day Adventist colleges.
3. The graduates of Madison College are accepted for graduate work in University of Tennessee, Vanderbilt University, George Peabody College for Teachers, and other colleges.
4. The president of Potomac Univer-

(Continued on page 3)

sity recently stated, while at Madison giving the annual commencement address, that Potomac University would be happy to receive Madison graduates into the University for graduate work.

5. Madison College is fully accredited by the Tennessee State Department of Education and the State issues teaching certificates to those completing the state requirements for teacher education.

6. By arrangements with the Educational Department of the Southern Union Conference of Seventh-day Adventists, graduates from Madison College receive a denominational teaching certificate, providing they meet all the requirements.

7. The Department of Nursing is accredited by the Tennessee Board of Nursing. Graduates of the school are eligible to take the State Board examination. Successful completion of the examination entitles them to practice as registered nurses (R.N.). These registrants are eligible for registration, without examinations, in other states.

8. The following professional curricula are fully recognized and accredited by their respective national accrediting agencies.

(a) Medical Records Technicians course accredited by the American Medical Association Council on Medical Education and Hospitals, in concurrence with the recommendation of the Education and Registration Committee of the American Association of Medical Record Technicians.

(b) Medical Technology course accredited by the American Medical Association Council on Medical Education and Hospitals.

(c) X-Ray Technology course accredited by the American Medical Association Council on Medical Education and Hospitals.

(d) Nurse Anesthetists course accredited by the American Association of Nurse Anesthetists.

The following quotation from a letter written by President Henry H. Hill, of George Peabody College in Nashville, indicates the standing of Madison College students in Peabody College:

"During the past several years, students have been transferring from Madison College to George Peabody College for Teachers on both the undergraduate and graduate levels. We have found students of Madison College well qualified to do the work which they have elected to do."

Another quotation from R. F. Thomason, Dean of Admissions and Records at the University of Tennessee:

"I am writing you about the accreditation which Madison College has with the University of Tennessee. Our policy is to give general tentative credit for work taken at Madison College. After the student has done successful work here for one or more quarters, the credit then becomes a permanent part of the student's record. We admit to our Graduate School properly qualified graduates of Madison College."

Madison Sanitarium Acquires New Dietitian

By Paul C. Dysinger

The position of chief dietitian in the Madison Sanitarium-Hospital, vacated by the resignation of Dr. Frances L. Dittes some time ago, has been filled by the appointment of Mrs. A. Olga Lorenz.



A. Olga Lorenz, Dietitian

For the past three years Mrs. Lorenz has been head of the Nutrition and Home Economics Departments in Madison College. That position is now occupied by Mrs. Helen Sandborn, wife of President Sandborn.

Mrs. Lorenz has had several years previous experience as food service director in three educational institutions.

She received her Master's degree from

(Continued on page 8)

A.S.I. Convention Held at Loma Linda

The Association of Self-supporting Institutions of the General Conference of Seventh-day Adventists held its annual meeting at Loma Linda, California, on the campus of the medical college, September 15 to 17.

The three presiding officers of the past term were reelected—Dr. L. A. Senseman, president; Dr. M. C. Horning, vice-president; and Elder Wesley Amundsen, secretary.

Featured speakers not identified with the A.S.I. were Elder Arthur L. White of the Ellen G. White Publications, General Conference Secretary W. R.

In the president's address at the A.S.I. Convention, Dr. L. A. Senseman gave an unusually fine report of the work of the A.S.I. since its founding some twelve years ago, stressing particularly the progress of the past two-year period. The following paragraphs are selected from his address:

Our A.S.I. is a national organization, and as such all sections of our great country are represented by our 180 member institutions and organizations, now operating 33 sanitariums and hospitals and 99 nursing homes with 5,032 beds.

One hundred and fifteen A.S.I. institutions reported a payroll of \$7,708,000 in 1958. Ninety-one institutions reported 3,132 employees.

We in the A.S.I. feel that our principles and purposes as Seventh-day Adventists can best be served by many small institutions with devoted groups of workers energetically carrying out their assigned tasks in a spirit of love and devotion.

I think of a small medical unit I visited in Coalmont, Tennessee, the only hospital in the entire county, and the medical director is Dr. L. Fay Littell, Jr. It was started by a Seventh-day Adventist sister, Mrs. R. W. Edmister, trained only in home nursing, who helped a sick neighbor by taking her into her own home. This humble lady used what she had to help others—first aid and home nursing plus Christian devotion. Now there is a thriving institution, literally bursting at its seams in a home, converted into a hospital. Plans are under way to build a new hospital in the area by community participation. A church and a church school already have been established. People in this county of Tennessee are

Beach, and Dr. Mervyn Hardinge of the College of Medical Evangelists.

The Laymen's Extension League, sisterhood of the Southern self-supporting workers, was quite well represented, despite the long distance from home. Madison was represented by General Manager Paul C. Dysinger, Elder J. H. N. Tindall, and your editor.

It was a good meeting, brimful of inspiration and valuable instruction, and dominated by a fine spirit of fellowship and unity. The medical college staff were superb hosts, the weather was cool and pleasant, and the delegates enjoyed a good convention.

now favorably impressed by their friends, the Adventists, who put their faith into positive action, Christian medical service.

One of the greatest needs in our A.S.I. is the development and training of leaders—men and women who will not hesitate to stand up for this message, men and women who will be steady in their Christian example to others at all times, those who will lead in faith and courage with dependability. Mature men and women are not born; they are developed by experience and by the right example of others with whom they associate.

We need honest men and women who, in their private and public lives, will by precept and example influence those who come in contact with them, honest in their service, be it in small or big things, fair in their dealings with others, be they patients, customers, clients, or workers.

Recently, it was my privilege to visit Donald Welch of the Hialeah Hospital in Miami Springs, Florida. This young administrator had recently been selected by this community as the *Man of the Year* for his outstanding service in the area. His organization is an A.S.I. member. We are proud of the excellent Christian influence that this group has had on this community.

Up in Dunlap, Tennessee, in the Sequatchie Valley, is a fine 20-bed

(Continued on page 7)

Secretary Arthur L. White of the Ellen G. White Publications at Washington, D.C., spoke twice at the recent A.S.I. Convention at Loma Linda. His subject treated on the counsels of Mrs. White on the self-supporting work in its relation to the church-controlled activities of the denomination. He titled his presentation, "What Hath God Wrought." Following is the introduction to his first lecture:

From my boyhood days I have memories of a subject which was of primary interest in our home. That subject was the self-supporting work in the great Southland.

My father was ordained to the ministry at the age of twenty-nine. He became a member of the General Conference Committee the next year in 1884. He served on that committee for 53 years until his death at the age of 83. The White family have been very close to every phase of the work of the denomination, operating not alone the lines of administration of the church and its direct evangelistic program, but in medical, educational, and publishing areas.

But these interests never obscured the interest in the work which was being done by noble, consecrated families who were supplementing and augmenting the labors of those who were directly employed promulgating the message of a soon-coming Saviour.

Just as familiar in our home conversation as the names Daniells, Loughborough, Evans, Spicer, Westphal, and Anderson were the names of Sutherland, Bralliar, Magan, DeGraw, and Druillard. Every time my father made a trip east and he found that he could swing down through the Southland, he did so; and on his return home we would eagerly wait for the Friday evening or the Sabbath afternoon hour when, around the open fireplace, we would hear of the latest exploits, the struggles and successes, of the Walens, Ards, Mulfords, Wests, Wallers, and Jaspersons. We wept as we learned of the hardships and difficulties. We rejoiced in their successes and their triumphs.

One of my first tasks at the "Elmhaven" office as a boy, as I put in a few after-school hours, was the setting of the type for a letter-press communication which had been built around a

letter written by Mrs. Walen in gratitude for some clothing and bedding donated by some families on the West Coast for the use of needy families in the South. My father gave it the title of "The Story of a Blanket." We followed that blanket through its experiences in the South until it was finally made into fomentation cloths, carried to the homes of the people, and eventually worn to shreds in its helpful ministry.

As I speak to you today, a group of men and women who are knit together in the Association of Self-supporting Institutions, I feel that I am speaking as one who knows something of self-supporting work. On the completion of my course in business administration at Pacific Union College and subsequent marriage, Mrs. White and I accepted an invitation to Madison College to serve in the business office, I as the assistant to the accountant, George Fuller, and Mrs. White as secretary, first to Miss Bessie DeGraw, and later to Dr. Sutherland.

It was after spending a year in Madison College as employes in this parent self-supporting institution that I was called to assist my aging father in his work of the custody of the E. G. White writings. My interest in self-supporting work has ever been keen. I feel that I am one of you, for I have sat in the councils and I have participated in the activities of self-supporting workers.

It is with rejoicing that we observe a bettering of the understanding, on the part of the self-supporting workers, of what was being spoken of as the organized work of the church, and to observe also the better understanding on the part of Seventh-day Adventist leaders of what was being accomplished by the self-supporting workers and the fuller recognition of the contributions which were being made by this group of self-sacrificing workers.

Accreditation of Madison College is clearly explained in President Sandborn's article on page two of this issue of the SURVEY.

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

Returning from the A.S.I. Convention a few days ago, your editor and four other delegates, driving through Southwestern Oklahoma, had their attention called to Dr. W. M. Yeargan, a practicing physician in Hollis.

Early in life the doctor became head of the family, supporting his mother and sisters, so his higher education had to wait until he was twenty, and he was thirty-three when he was graduated as a doctor.

That was forty-nine years ago; and now, at eighty-two, he is still keeping regular office hours in his down-town office in Hollis. This coming year will round out fifty years of practice.

"They tell me I should retire," says the doctor, "but as long as I'm able to serve those who continue to come for assistance, I will continue my practice."

In addition to his private practice, the doctor has served his community as

county health officer for the past ten years.

Does this aging man practice modern medicine, or does he adhere to antiquated methods? He gives the answer:

"Medicine is going through a tremendous change from social, economic, and technical points of view."

"I'm proud of the achievements made in medicine and extremely happy that I've had a small part in making the profession better for the doctor and safer for the patient."

How about the doctor's wife whom he married when he was forty-one? She has taught in the Hollis public schools for the past twenty-four years, and last year she was named Harmon County's Teacher of the Year.

The Yeargans have a son and a daughter and eight grandchildren. They, and the community, are proud of their energetic doctor and his energetic wife.

THE MADISON SURVEY is available, without charge, to anyone who is interested in the self-supporting work. If the reader knows of anyone who should be reading it, please send in his name and address.

Annual Southern Workers' Convention—October 8-11

The Forty-ninth Annual Convention of the Southern Self-supporting Workers, conducted by the Laymen's Extension League, will be held at Madison from Thursday evening, October 8, through the forenoon of the eleventh.

The keynote address Thursday night will be given by Elder N. C. Wilson, president of the Georgia-Cumberland Conference, a former Bible teacher at Madison, later, chairman of the Board of Trustees, and still an active and valued member of the Board.

This year's convention will feature two guest speakers who are not connected with Madison or her affiliated institutions in any way.

Perley F. Ayer of Berea College in Kentucky, executive secretary of the Council of Southern Mountains, Incorporated, will give an address on Friday afternoon. Through his long association with Berea, and by virtue of his position, he is thoroughly conversant with the conditions and needs of the very area and work to which the Laymen's Extension League is devoting its principal efforts. This lecture will be a most valued part of the convention.

Dr. Mervyn Hardinge, a prominent professor in the College of Medical Evangelists in Southern California, and an authority in the field of nutrition, will give two lectures at the convention. He comes by courtesy of the medical college, and the Extension League appreciates very much their consideration in making this noted speaker available to this convention.

hospital built by funds raised from a bond issue sold in the area. A member of the local Adventist Church and also president of the local Lions Club secured Drs. Donald C. Ludington, Jr. and Charles G. Graves, Jr., C.M.E. graduates, to head this hospital. They have started a strong work in this area and have already built a new brick church with a parsonage and church school. The hospital itself, a brick structure, was dedicated by the Senator from Tennessee, Estes Kefauver. The bonds for this fine institution are now being bought by the doctors and they have plans for a new addition.

Fletcher Sanitarium and Hospital, one of our larger and older institutions, is exerting a real Christian influence in that area of North Carolina. It is a real Seventh-day Adventist center, which includes a good sanitarium with a nurse's training course. This institution is soon to build a new addition, which is very much needed. The program also includes a good secondary school, and they are strong in their religious activities, with a large church on the campus.

Now again let us take a look at the structure of our self-supporting institutions here in North America. Thirty-three of them are sanitariums and hospitals and 99 are care homes, convalescent and nursing homes. These organizations are leaning largely towards the long-term care patients, and this, to me, is as it should be. I do not think that our sanitarium idea should be discontinued. I do not think that the name S A N I - T A R I U M should be dropped from our vocabulary. Elder Nichols, in the same article previously quoted, emphasized three distinctive therapies in our institutions. One was mental hygiene, the second physical medicine, and the third diet. All three of these should have a distinctive role in any Seventh-day Adventist institution. As I have visited many of our A.S.I. institutions, I find this emphasis on these three phases of our work.

If we are to have leaders in self-supporting work, we must begin to educate them while they are still in school. We must be able to present to these young people areas of the U.S.A. or overseas which would be attractive and ready for self-supporting work.

It is important that we do not over-

emphasize any particular phase of our health message to the detriment of other equally important parts, but we should assume an attitude of respect to all our sister organizations, be they large or small, and let us lend a hand to those in need, if it is within our power to do so. Let us advance on sound principles, thoroughly tried, in adequately training our personnel for the type of service we expect them to offer. Let us represent ourselves correctly to our public, and thus we will not misrepresent our principles.

Student Enrollment—from page 1

The faculty-student reception, held in the college cafeteria Saturday night, September 23, was an effective get-acquainted medium, and everyone seemed to enjoy it. Now the name-forgetting problem will be all the more embarrassing, especially to the teachers.

In August, seventy-five students were graduated from their various courses of study. Some of them, of course, are still students. And now in September one hundred forty Freshmen and many other students have come to take their places.

That is college life. They come and go. The impact of their stay, be it only a quarter, or four years, will leave its influence on them for life. May the spirit of the Divine be present in every class, in every exercise, and in the heart of every teacher, and may every student who leaves, whenever he leaves, bear away with him a purer heart, a nobler purpose, and a thorough training for life's work.

Dr. Dittes Returns

Dr. Frances L. Dittes, Madison's Professor Emeritus of Nutrition, has just returned from an extended journey in Europe.

Of special interest was her visit to the Skodsborg Sanitarium in Denmark, the largest Seventh-day Adventist sanitarium in the world. It is reported that this institution gives up to three hundred physical therapy treatments a day.

The chief burden of Dr. Dittes' visit was to spend some time with her relatives in Germany, and that mission was profitably accomplished.

Change of Pastors in the Madison College Church

Paster Orris J. Mills, who has served the Madison College Church for five years, has been transferred to the Atlantic Union College Church, South Lancaster, Massachusetts, where he will be church pastor and will assist in teaching in the college department of religion.



Pastor Anderson

Elder Mills and his wonderful wife and two children, Linda and Philip, have become very dear to the hearts of the Madison family, and they will be greatly missed.

The new pastor, Elder H. T. Anderson, has already arrived and taken up his new duties. He and his wife and daughter, Linda (by coincidence), come from their most recent pastoral charge at Covington, Kentucky.

The new pastor has been in the ministry for eighteen years, in evangelistic and pastoral work. He began his ministry in his home state, North Carolina, and has served as conference evangelist in the Georgia-Cumberland Conference and as pastor in several large city churches—Houston, St. Louis, Colorado Springs, and Jackson, Miss.

Elder Anderson is a graduate of Southern Missionary College near Chat-

tanooga and of the Seventhday Adventist Theological Seminary in Washington, D.C.

Working with Elder Anderson as assistant pastor is Madison's former student, Robert Pierson, son of Elder R. H. Pierson, then president of the Kentucky-Tennessee Conference, now president of the entire Affrican Division Conference. Robert is married and has a new baby daughter. He will surely feel very much at home with his Madison friends, and they will all be glad to welcome him back.

The Madison College Seventh-day Adventist Church is the largest congregation in the conference. Madison College feels that she has quite a large interest in the local conference, for President E. L. Marley and Secretary R. W. Dunn are both former Madison students, the former earning his degree in 1942.

On behalf of the church and the Madison family, the SURVEY assures the pastor of the fullest cooperation and loyalty in every facet of church work.

New Dietitian—from page 3

the University of Tennessee and is a members of the American Dietetics Association.

During the month of August she visited six large hospitals on the West Coast, studying their dietary procedures, culminating the month's visit by attending the national conventions of the American Dietetics Association and the Seventh-day Adventist Dietetics Association, of which she is also a member.

The dietitian's work, Mrs. Lorenz believes, is especially important in a Seventh-day Adventist sanitarium, because of the unusual emphasis placed on diet as a therapy in such institutions, and because of the traditional practice in the denomination's institutions of serving a meatless diet to the patients.

The Madison Sanitarium-Hospital welcomes Mrs. Lorenz to this important position, and looks with anticipation toward a real advance in the dietary service in this institution.

Receive into our sanitariums only those who desire to conform to right principles, those who will accept the foods that we can conscientiously place before them.—Mrs. E. G. White, "Counsels on Health" p. 271.

The Madison Survey

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MADISON, TENNESSEE, NOVEMBER, 1959

No. 11

Edwin Martin Elected Extension League President

At the business session of the recent annual convention of Southern Self-supporting Workers at Madison, Edwin E. Martin, administrator of the Lawrenceburg Sanitarium and Hospital, Lawrenceburg, Tennessee, was elected president of the Laymen's Extension League for the ensuing year.

Edwin and his brother Charles, who is administrator of the El Reposo Sanitarium, Florence, Alabama, are third-generation self-supporting workers.

Edwin was born in the spring of 1922 while his parents, Neil Martin and wife, were in charge of Madison's Polk Street Settlement Home in Nashville with its treatment rooms and other services. But this had not been the beginning of the Martins in the South, for the grandparents, Elder C. N. Martin and wife, had come from California several years before, and had cast their lot with the Southern self-supporting work.

When Edwin was four years old his parents founded El Reposo Sanitarium at Florence, Alabama. He attended Fletcher two years, then graduated from Fountain Head Academy in 1942.

That fall, in October, 1942, he was called into the service of his country, serving for more than three years as laboratory technician, the last two years in charge of the laboratory in New Jersey.

In the fall of 1944, while still in the service, he was married to Mary Belle Ramsey, a graduate nurse from the Madison School of Nursing. The Martins have three children—two girls and a boy.

After being discharged from the service, Edwin went back into the self-supporting work, first at Bon Aqua, Tennessee, then back to El Reposo.

In 1953, the call for an administrator at Lawrenceburg came and he responded. He is still there and has

done an outstanding job.

The Lawrenceburg Sanitarium and Hospital is licensed to care for thirty-five patients. It is located on a good farm two miles out of Lawrenceburg. It conducts its own church school. At present there are two Adventist physicians who have their offices right in the institution. They are Dr. Shaen Sutherland, grandson of Madison's



Edwin E. Martin

(Continued on page 2)

The Madison Survey

November 1959

Editor

Felix A. Lorenz

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Who Works for Whom?

In every institution and in every organization there are those dedicated souls who spend themselves selflessly for the "cause," for the common good. Usually this is the spirit of the founders.

But as institutions and organizations grow older and larger there is a tendency toward weakening or forgetting the spirit of the pioneers, and then there creeps in the baleful curse of exploitation. Men and women join themselves to the group with the purpose, seldom avowed, of getting as much out of it for themselves as they can.

And many workers, all unconsciously, drift from an initial attitude of dedication, slowly and insidiously, into one of exploitation; and the original motive that asks, "How much can I put into it?" deteriorates into one that says, "How much can I get out of it?"

From the last page of the *Golden Anniversary Album*, written for Madison's fiftieth birthday, the following paragraphs are quoted:

"Every great cause, and every noble institution, is threatened by modern Achans, those opportunists who exploit the cause, sacrificing the common good for their own advantage. Early they crept into the pure apostolic church, and the great apostasy was the result. This is doubtless the greatest threat to America's future—noble, selfless statesmanship has given way in all too many instances to cheap politics and graft in public office.

"This is also a threat to Madison's future. There are several ways in which this evil may appear. Exploitation may be for personal gain, or for personal power, or for personal glory, or for personal ease. They are alike vicious, and an institution must detect them

all. But if Madison will go forward, in united and selfless consecration, with no Achans in the camp, God will bless, and the school will prosper."

The recent convention, acclaimed by many old-timers as "the best yet," had as its slogan: "Reviving the Spirit of the Pioneers." Even a cursory knowledge of the beginning of this self-supporting work, in Madison and in the units, convinces one that the spirit of the pioneers was invariably one of complete selflessness in full dedication to a cause for which they were willing to spend themselves.

Madison, and the units, have grown larger and stronger. With the spirit of the pioneers controlling every worker, actuating every motive, this work, large as it now is, would burst into a blaze of glory that would stagger the imagination.

Now the convention is past, and the challenge of its slogan, "Reviving the Spirit of the Pioneers," stares every worker in the face in a very personal and unsparing way, demanding, "What are *you* going to do about it?"

Are *you* working for your institution, or is the institution working for you?

A CONFESSION

In the last issue of the SURVEY the article on the last page, announcing the new pastor of the college church, somehow slipped into print without passing under the eye of our very efficient proofreader. Apparently the proof wasn't read by anybody, not even by the editor. And so, here is our apology—to the pastor, to our readers, and to our proofreader.

Martin Elected—from page 1

founder, and Dr. Norman Henderson.

The Laymen's Extension League is happy to welcome Edwin Martin as its new president. He is one of the most loyal and enthusiastic workers in the Southern self-supporting work, is unalterably devoted to the traditions of service and sacrifice on which this work is built, and will bring to the League the very best possible leadership. He has a persistent conviction that this work must expand and grow, and under the inspiration of his direction it may be expected to do just that.

Two More Pioneers Pass to Their Rest

THE MADISON SURVEY regrets to announce to its readers, especially to Madison students and workers of the long ago, that death has laid its icy hand on two of Madison's beloved former workers during the past few weeks.

WILLIAM F. ROCKE came to the Madison College campus from California nearly fifty years ago and became a prominent and valued worker as farm manager, builder, student employment director, and for many years purchasing agent for the institution.

For many years he was president of the Board of Trustees of the Nashville Agricultural and Normal Institute, the legal corporation that operates Madison College and Sanitarium. He was a charter member of The Layman Foundation when it was organized in 1924 and remained a member of its Board of Trustees until old age bade him retire.

His intesests were not limited to Madison, for he was very active in the affairs of the "units," the daughter institutions scattered here and there throughout the South, and made many trips and spent much time visiting them and giving them counsel and encouragement.

As purchasing agent for Madison College he became well known to the business men in the city of Nashville. Without exception, everyone had the fullest confidence in his integrity and in his personal religion, and by everyone who knew him and had business dealings with him he was called "Brother Roche."

He attained the unusual age of ninety, and even after this birthday last May, he could still be seen taking his long daily walks and looking affectionately over the domain which had been his for so many years.

On October 20 he passed to his deserved rest. His wife and daughter and many friends, including all the old workers on the Madison campus, join in feeling deeply their loss.

Although he is now resting in his grave, his kind and godly life continues to inspire those who knew him, and of him it can truly be said, as worded by John in the Revelation, his works do follow him.

GERTRUDE LINGHAM, who served for years as director of nurses and professor of health at Madison, passed away at the Sanitarium on October 16, at the age of sixty-three.

Miss Lingham was a native of New England. When she was still quite a young girl she entered mission work in the hill country of southeastern Kentucky. Conditions were primitive and living was meager. Forgetting herself, she plunged into service for the underprivileged, at the expense of her own health. The woman in charge of the mission was a devotee of the philosophy and work of Dr. Sutherland and Madison, so Miss Lingham was sent to the Madison Sanitarium.

At Madison she found not only renewed health but also a new concept of her relation to God, in doctrine and in practice. She became an Adventist and, dedicating her life to the Southern self-supporting work of which Madison was the exponent, proceeded at once to prepare herself more fully for this work.

She had earned her college degree in household arts at the State Teachers College in Framingham, Massachusetts; now she entered Yale University and secured her degree in nursing. In 1929 she returned to Madison and later won her degree in public health nursing and her master's degree, both at Peabody College in Nashville.

Through the years of her service here she attained prominence in her profession, at one time serving as chief examiner for the administration of nurses' tests in Tennessee. She was a woman of unusual administrative ability, and her work at Madison brought her department into high standing.

About fourteen years ago she was forced to retire from active work because of illness which made it impossible for her to carry institutional responsibility, although she still maintained her interests in church and community activities.

The Madison family joins with the bereaved in mourning the loss of this valiant worker, but with the full assurance that they shall meet her again, soon, on the resurrection morning.

I Was Stunned

By Ben Glanzer

For twenty-six years Mrs. Glanzer and I had been readers of THE MADISON SURVEY. This was our first opportunity to attend a "self-supporters' " convention. We were on vacation.

Listening to the experience meeting Friday night and other nights, I was stunned! Some of the stories were almost unbelievable. Had we been transported back to the days of Samuel's schools of the prophets? Or were we back in the days of Pentecost and the early church? Or were we listening to the experiences of the pioneers of this message in the middle of the last century? Or was this actually October, 1959? It was! And the faith here manifest, the workings of God recounted, the impact of the meetings were inescapable—it was infectious with spiritual power.

As we listened at the Madison convention, and later visited Little Creek, Wildwood, Cave Springs Home for Children, and Laurelbrook, and saw the lovely sanitarium started at Laurelbrook with \$46—yes, \$46—and a lot of faith, prayer, ingenuity, and hard work, we were thrilled. The news of the venture got around, visitors saw the attempt, and money began to come in in varying amounts to a total of \$12,000 by the time the sanitarium was gradually finished. It's beautiful. The state values it at \$150,000. It was built by seventh-, eighth-, and ninth-grade boys from the school, directed by young teachers and other consecrated workers. What an example of Christian education! The president of Laurelbrook is only 27 years old—has no degree. He has been blessed with a knowledge of "the blueprint," sanctified common sense, industry and consecration. A near-by university has him teaching a class in civil defense to doctors, engineers, social workers and other "degreed" people.

We heard of teenagers taking a class in Leadership! Textbook: *Education*, by Ellen G. White. One day the teacher could not attend. The students began a discussion: "What can we do for our school?" The room was heated with an improvised oil drum that burned wood; so were several other rooms at the school. They began right there to write letters to parents, relatives, friends, prayed over the 300 letters as they had learned in class that James White had prayed over the first issues of *Present Truth*, and sent them out. Three thousand dollars came in from this and other sources for a steam heating plant for their school. This is Christian education—



Ben
Glanzer

Preacher
Editor
Soloist

Ben Glanzer is well known by the readers of the SURVEY. He sang tenor in The King's Herald's male quartet with The Voice of Prophecy broadcast for several years. His concerts and his disc records have been a great pleasure and blessing to many.

Later he served as an editor of *The Ministry* magazine.

He is now a district pastor in Pennsylvania, serving in and around Lancaster.

His solos did much to make the recent convention more enjoyable.

for leadership! It was this sort of education that has given their nineteen-year-old dean of boys and his wife a mature judgment and wisdom that would put many an older couple to shame; and an appeal and influence with their young students that is difficult to duplicate in any other way.

We heard the youthful, consecrated dean of girls from Hylandale Academy in Wisconsin tell with melting heart of the thrill there is in working in an institution where you can ask anyone to pray with you over any problem at any time, without feeling embarrassed.

We witnessed the results of the latest of many miracles at Wildwood, where the God, who will some day provide sidewalks of gold for the saints to walk on, moved on the heart of a non-Adventist friend to spend \$10,000 to pour black "gold" on the roads of His institution at Wildwood. Twenty-year-old Wildwood has a new atmosphere as a result. Elder Frazee reminded us that it was some 20 years ago that, as a conference evangelist, he attended his first self-supporters' convention at Madison.

Tears flowed as we listened to Sister Grow's work for handicapped children at Pegram, Tennessee. Even though her 900 acres is not paid for as yet—and she won't sell a square foot of it, wants to

keep the world out—a group of business men have been so impressed with her work and with the fact that a person of her calibre will not soon give up, that they are planning to put up a \$75,000 building so she can have better facilities and take in more children. Here is Isaiah 58 in living action!

We heard many other stories of waiting, of testing by God, of hard, hard work, of tears, disappointments—but always of the goodness of God. Yes, we were stunned. We received a new vision of the meaning of the counsel of the Lord: “With such an army as our youth *rightly trained*” might furnish, how soon the work could be finished. We saw a new meaning in the words: “The work of God on Earth will never be finished” until our lay people unite with church officers and ministers in the task assigned to God’s church. We saw what might be accomplished if many more would respond to the challenge on page 194 of *Ministry of Healing*: “Missionary families are needed to settle in the waste places. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to improve the land, to establish industries, to prepare humble homes for themselves and to help their neighbors.”

We were tremendously impressed with the loyalty of the self-supporting workers to the organized work and leadership and to the cause of God at large. We remember Elder Frazee’s emphasis as he taught the Sabbath school lesson, that every self-supporting institution and worker should pay a faithful tithe into the official treasury of the Seventh-day Adventist Church; only thus can the self-supporting worker expect the blessing of God—and who needs that blessing more!

Surely God blesses such devotion, and it was not hard to see why Elder N. C. Wilson, the Georgia-Cumberland Conference president, who addressed the opening session, holds the self-supporting work in such high regard.

Invariably the fifty or more institutions that have sprouted from Madison started on the same pattern. A small group would get together with a burden for needy places, pray for guidance and direction, be led of God to the right place, the securing of a property often with little or almost no money. Then an

almost agonizing experience of birth-pangs and growing pains—much prayer and hard work and economizing. A school would start with a few students, a little sanitarium would grow—and always a farm. Often for months, yes, years, the workers and teachers would have little more than food, clothing and shelter. Sometimes they would have a little fund left over from operating, and each one might get \$5 or \$10 some months. After a few years some are able to pay as much as \$100 a month. But if a depression or reverses should come, without complaint the workers would carry on with much less. Is not this walking in the footsteps of our humble Redeemer, sacrificing for the sake of lost mankind and for His fellow men? The philosophy seems to be to get away from the dollar as far as possible, to live off the fruits of the land, to devise economy at every turn in building and operating, to look to the Lord, and to inoculate young people with the faith and self-reliance that will be necessary in the days ahead.

As just one illustration of a blood-line that spreads the philosophy: Madison today has a twenty-year-old daughter in Little Creek; a granddaughter in eight-year-old Laurelbrook which swarmed from Little Creek; and a great-granddaughter in Groveland, Florida, which swarmed from Laurelbrook over a year ago. And Groveland is already provoking others to getting started. What can stop such a spirit!

As we were leaving Laurelbrook, I heard a bell. “We must be on our way and not hold you from your dinner. There’s your dinner bell,” I said. “No,” replied President Bob Zollinger, “that’s the bell for mid-day prayer bands.” Yes, morning and evening worship, but also prayer at noon, following the example of David and Daniel. Prayer is the life-line of these places.

Surely the servant of God, Ellen G. White, was divinely led when she encouraged and nurtured the self-supporting work in the midst of the Seventh-day Adventist Church. The full significance of its purpose, we believe, time and the providence of God will yet reveal. In the early church after Pentecost every member was “in the work.” This was “every-member-evangelism” in its fullest sense. Undoubtedly this

(Continued on page 7)

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

The oldest teacher on the Madison College faculty is Elder W. E. Straw, former dean, former president, now still a teacher of great ability in this school.

He was a Wisconsin boy, attended the first Seventh-day Adventist academy in the state, and later returned to become its principal.



Elder W. E. Straw

He received his college training in the school at Berrien Springs, Michigan, soon after it was moved there from Battle Creek. Later he was to return to his alma mater to head the department of religion for fourteen years—until he retired at the age of sixty-seven.

Early in his ministry he and his family were sent to Africa as missionaries where they served for ten years. First he headed the training school for Europeans at Claremont, then he became president of the Zambezi Union Mission, which included Nyasaland and the Belgian Congo, then he served as educational secretary for the entire African Division Conference.

Less than a year after his retirement

he was called to become president of Madison College where he had once served as college dean under Dr. Sutherland. For two years he led this school, often through turbulent waters. Then his health broke, suddenly and completely. His doctor said, "You are finished."

He was seventy, and he was sick, so he went to join his son, Leland, in the self-supporting academy near Knoxville, Tennessee—The Little Creek School. But he didn't retire; he taught in the school, and his health improved.

He has been very much interested in the self-supporting work for many years, serving for a time as president of the denomination's Association of Self-supporting Institutions.

A year ago he came back to Madison to head the department that trains specifically for self-supporting institutional work—The Laymen's School. He believes that this work will expand and become a mighty factor in the closing work of the church, in this country as well as in foreign countries. Just recently he was heard to remark:

"Since returning from mission work in Africa and connecting with self-supporting work in the South and observing the good work that is being done here with no expense to the conference, I have thought what a blessing a similar work could be over in Africa where there are so many favorable opportunities and land is available almost anywhere. The government officials there were most favorable to the agricultural and industrial program we then carried on. In fact it was this very program that opened the way for us to establish our first mission work in the great Congo country."

Today, at seventy-nine, Elder Straw is still teaching. He is teaching with his old-time vigor. He is enjoying it as much as ever. So are his students. He has no plans for retiring—will think about that when he gets older.

Read the reports on the recent convention by Ben Glanzer on page 4 and by Leighton Hall on page 7. You too will be "stunned."

I Was Stunned—from page 5

will happen again under the latter rain, especially in the light of these words from *A Call to Medical Evangelism*, p. 13: "In the future our work is to be carried forward in self-denial and self-sacrifice even beyond that which we have seen in the past years. . . . If we do our part in faith, God will open ways before us now undreamed of."

Our self-supporting workers, we are impressed, are pointing the way, when we think of the medical doctor at one institution who receives the same remuneration as the farm manager or the nurse or the teacher, when we think of teachers at some of these institutions with their university degrees, working faithfully and humbly at their appointed tasks, satisfied with a remuneration that provides food, a humble home, and possibly a few dollars cash a month. One physiotherapist with a small family said emphatically that he was better off this way than when he was living in a city, making \$700 and \$800 a month and trying to put his children through school!

We were impressed with the number of students attending these self-supporting schools from the North. Certainly there is room and a great need for such schools in the North, where the children of poorer families can work for most of their school expenses. The messenger of the Lord has indicated as much—and that there should be such self-supporting centers in the mission fields as well.

Perhaps the greatest reward of the self-supporting work was illustrated by the heart-warming experience we had at a dinner table of a church school teacher and her pupils. They were eating in the same dining room with the academy students, at a cost of 7 and 8 cents a meal. Most of the food came from the farm. It was good, it was tasty, it was nourishing—and they could go back for seconds and thirds if desired. We spoke to the bright church school youngsters, "Are you getting enough to eat?" "Yes," was the vigorous reply of one. We went on, "Isn't it nice that Jesus gives you such good food and such a nice school to go to?" They nodded assent, and one little girl, pointing adoringly at her teacher, quickly and positively volunteered, "And such a nice teacher!" Such a reward certainly surpasses anything in the way of higher

Report on Convention

By Leighton Hall,
A.S.I. Secretary, Southern
Union Conference S.D.A.

Working in harmony with, yet often preceding, the organized work of the Seventh-day Adventist Church in our great Southland for almost fifty years has been a large army of devoted self-supporting workers, as evidenced by the most heartening reports given at the 49th annual convention of Southern Self-supporting Workers at Madison College, Madison, Tennessee.

This most inspirational session reminded us of the early beginnings of the work in Nashville by Elder L. A. Hansen, and at Madison by Dr. E. A. Sutherland, shortly after the turn of the century, on the very grounds where we met.

These brethren took literally the words of Sister White when she said that light must be disseminated to the neglected areas of our land, as well as to the great cities. Stepping out by faith, pioneers founded this parent institution, whose influence has spread via many small schools and medical units through the hills and valleys, giving comfort and hope to the sick and destitute, and bringing educational opportunities and industrial advantages to the youth—building strong minds and bodies, and thus making way for the preaching of the gospel and the winning of souls.

(Continued on page 8)

salaries, allowances, and perhaps better clothes!

God bless our faithful self-supporting workers! Their parallel efforts with the organized church work are needed and appreciated. May their numbers increase.

Do you want a vacation that's different? Do you want to see for yourself the possibilities of what consecrated laymen can do under God? Do you want to be moved to a deeper devotion and spirit of self-sacrifice? Then plan to spend about a week of your next vacation attending the annual convention at Madison College, Madison, Tennessee, next fall, and visit some of the smaller units near by. If you are planning a winter vacation, then visit some of these institutions.

You, too, will be stunned!

Former Madisonite Feted On "Faith for Today"

A late issue of *Tele-notes*, the "Faith for Today" viewers' monthly news sheet, reports a recent interview on that telecast with Dr. Philip S. Chen.

This eminent biochemist has made a notable contribution in the field of Nutrition, especially in research with the soybean and with the relationship of diet to heart disease. His two books, *Soybeans for Health, Longevity, and Economy* and *Heart Disease, Its Cause, Prevention, and Recovery*, deserve a place in the library of everyone who is interested in diet and health reform.

Dr. Chen was on the Madison College staff for several years during the thirties, first in the field of nutritional research with the soybean, later as head of the Department of Chemistry.

The first few paragraphs of the television interview report follow:

On a recent telecast Pastor Fagal interviewed Philip S. Chen, Ph.D., on the subject of heart disease, the number one killer in the country today. This has caused a flood of mail to pour into the Faith for Today office from viewers asking for more information on this subject.

Dr. Chen is head of the department of Chemistry and chairman of the division of Natural Sciences at Atlantic Union College, in South Lancaster, Massachusetts. His considerable research in the cause of heart disease and his extensive study in the field of chemistry gives him substantial proof to back up his statement that "heart disease may be easily prevented by following rational dietary practices." Being a Christian as well as a chemist, Dr. Chen believes the Bible laws of diet and health are still of benefit to mankind today. This combination of religion and science gives him a unique background in writing the book "Heart Disease."

"Heart Disease, Its Cause, Prevention, and Recovery" is based upon recent discoveries in medicine, biochemistry, and nutrition. It is written for the layman in terms he can understand. Great emphasis is placed on dietary factors that either contribute to or combat heart disease such as cholesterol, lecithin, sitosterol, and essential fatty acids.

An Open Letter

I am in touch with a group of responsible men who have a burden to establish a place to help people who desire to move into country places and be of service to God and people about them.

This would include training in agriculture and other practical lines to enable them to make a living in the country, and also instruction in Bible, healthful living, and simple treatments, so they would be able to do practical missionary work in the out-of-the-way places. This training would be open to younger or older ones whether or not they have finished high school.

We would appreciate hearing from anyone who knows of a suitable place that might be secured free, or at a moderate price, or who would like to assist in any way in helping to get such a project started. Kindly write me at Madison College, Madison, Tennessee.

W. E. Straw

Report—from page 7

This 49th convention reviewed some of the fundamental truths for which our denomination is known, and standards which have been particularly upheld, or emphasized, by these faithful members who have established monuments to the glory of God and the betterment of mankind.

The timely lectures by Dr. Mervyn Hardinge on current scientific views regarding "Protein Requirements and a Vegetarian Diet" verified for us the fact that our denomination was entrusted with these important health principles long before they were accepted as a proven fact by the world of medicine. And courageous indeed were our loyal, self-supporting members who not only lived up to these dietary reforms themselves, but made them possible for others, through the establishment of health food factories, and the serving of well-balanced vegetarian diets in their institutions.

It is with the inspiration that we gather from such meetings as this that we are encouraged to press forward, all working together for the finishing of the work.

Remember the Convention theme: "Reviving the Spirit of the Pioneers."

A. C. Harder
Rt. 1 Box 147
Shafter, Calif.

The Madison Survey

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No. 12

Reorganized Harbert Hills Moves Forward

On the second day of December, the annual constituency and board meetings of the Rural Life Foundation were held at Harbert Hills, the school and sanitarium operated by the Foundation, just out of Olive Hill, near Savannah, county seat of Hardin County, Tennessee.

This institution was born about seven years ago, fulfilling a life-long dream of its founder, W. E. Patterson and his wife and a small group of other workers.

It has been a real struggle, and the founders have learned by experience what sacrifice and hard work mean. Now the place is valued at about thirty thousand dollars above encumbrances.

Harbert Hills is located on a 540-acre farm, 210 acres of which were donated by Judge Harbert after whom it is named. It has a small sanitarium, three residences, a good-sized industrial arts plant, and an academy building under construction. Besides these there are four privately-owned homes and a church-school building in which a Conference church-school is being conducted.

A few weeks ago the Rural Life Foundation board voted to ask the Madison College and Sanitarium board

to take over and foster the struggling little institution, which the Madison board then voted to do.

The Pattersons felt that they needed to retire from such strenuous responsibilities and that younger shoulders should assume the load. Accordingly, W. E. Patterson resigned as president of the institution, and the constituency, at their recent meeting, elected some additional members, making a total of twenty-three constituents, who then elected a new board of twelve members, with Dr. William C. Sandborn, president of Madison College, as chairman.

The new board then elected a new set of officers—Lester L. Dickman as president and manager, Felix A. Lorenz of Madison College as vice-president, and David E. Patterson as secretary-treasurer.

Mr. Dickman had spent two years there as head of the school before being called to Madison as principal of the Madison College Academy two years ago. He is a graduate of Madison College and earned his master's degree at Peabody College in Nashville in 1956. His home, previous to his Madison College days, was in Mountain View, Cali-



L. L. Dickman

The Madison Survey

December 1959

Editor

Felix A. Lorenz

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"We Owe God . . . Quest for Truth"

In the Thanksgiving issue of *Life* magazine, November 23 (page 40), the editor bared his burden in an editorial under the challenging title: "Besides our Thanks, We Owe God a Further Quest for His Truth."

Much has been written decrying the fact that turkey and cranberries and pumpkin pie are eclipsing the real and original meaning of this day—giving thanks—but this editorial reveals a deeper reach and a refreshing audacity as it insists on directing our unwilling and lazy minds to another legacy left us by the Pilgrims of Plymouth Colony—a sincere quest for truth.

Whether the editor has correctly evaluated the attitude of the Pilgrims toward "further" truth may be debated by historians, but what is *not* debatable is that the American mind today is indifferent, if not hostile, to advancing truth—unless it can be put into the cash-register.

A cursory survey of this splendid editorial reveals such observations as the following:

"The Pilgrims . . . were people of quest, not of ritual. . . . They were held together . . . by a common thirst for new Christian truth. Their pastor . . . John Robinson . . . told them: 'The Lord has more truth yet. . . . Be ready to receive whatever truth shall be made known to you.' . . . American Protestantism has thrived in numbers but dwindled in conviction. It has largely lost the intense theological seriousness and curiosity that marked its birth. It has lost the Pilgrims' concern for 'more truth yet.' . . . Professor Muehl of Yale Divinity School . . . calls the Reformation 'a primarily quantitative movement.'

. . . The time has come, says Muehl, for a *qualitative* Reformation."

Then the editor calls for a "subordination of material to spiritual ends," and closes his article with this incisive appeal:

"Thanksgiving is a genial admission of known blessings; but God imposes on us a greater obligation than thanks. The more strength, wealth, leisure and experience He showers on us, the more should we devote them to the "qualitative reformation" which the Pilgrims also represented, but which got side-tracked by the great work of democratization. A new age of discovery is opening, whose consequences for society, though unforeseeable, will be as great as the consequences of the Reformation. Americans, of all people, should make it an age of spiritual discovery, of renewed conviction and quest for more knowledge of God and His will."

Truth itself is absolute, but man's concept of truth is a progressive, cumulative process, and unless he comes humbly and eagerly to the quest, his greatest attribute will atrophy, and prejudice and intolerance will take its place. He cannot stand still. He will either advance toward the light, or retrograde into darkness.

Is this editorial from *Life* good for the church two blocks down the avenue from mine? Perhaps; but a candid moment of introspection reveals that it is good for *my* church, the college in which I teach, for *me*. These reflections bring to mind the veiled indictment in the frontispiece of the *Golden Anniversary Album* of Madison College, written five years ago:

Then struggle on, O Truth, and grow!
Thou wilt survive th' unfriendly soil
Of man's rebellious, stubborn heart,
His prejudices and his pride.
Forgive us, Truth, our lethargy,
Our skepticism, and our fears,
Perhaps the most, our cowardice,
But struggle on.

At last emerge;
In all thy beauty thou shalt stand—
Triumphant over error, stand—
Erect at last.

It will not be
Because man's soul has loved thee so,
Nor will man's wisdom give thee birth.
For when the soul of man is light
It is the prodding of the Lord—
The patient, urgent prodding of the Lord.

Science and Inspiration

Condensed from Lecture by
Dr. Mervyn Hardinge at October Convention

In Second Kings the fifth chapter and the eleventh verse is expressed a thought which I would like to bring you to introduce my talk this afternoon. "But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

So many times we, like Naaman of old, come to the prophet of God with preconceived ideas as to how God is going to answer our needs. And whenever we come thus we will always go away disappointed.

In Genesis the twenty-first chapter and the fourth verse I read, "And Abraham circumcised his son Isaac being eight days old, as God had commanded him." Abraham didn't understand why; he took God at his word.

Why did God select the eight day? It was not until 1935 that a Danish physician discovered a vitamin called Vitamin K. He established that it is essential for the blood-clotting mechanism.

A few years later, the doctors discovered that by the seventh day of infant life, enough of this Vitamin K is manufactured to supply the infant's needs. God knew that the seventh or eighth day was the ideal time for the child to have this rite performed. By the seventh or eighth day the sensory nerves have not yet developed, but shortly thereafter very rapid development of the nerves occurs, so that by the twenty-first day an anesthetic is necessary.

In Volume I of *Testimonies for the Church*, page 555, I read, "The sick should be taught that it is wrong to suspend labor in order to regain health. . . . The view that those who have abused both their physical and mental powers, or who have broken down in either mind or body, must suspend activity in order to regain health, is a great error."

In 1945 in the Mayo Clinic men of different medical specialties met and

discussed for several days the topic of rest as a therapeutic agent. The conclusions of this discussion appear in the *Journal of the American Medical Association*, and here is brought out an interesting background of the introduction of rest as a therapeutic agent. In this symposium at the Mayo Clinic it was shown very forcefully and clearly that modern scientific research had indicated that rest should be conservatively prescribed and that individuals should be got up into activity as rapidly as possible. Even in the treatment of tuberculosis, regulated, balanced exercise is more beneficial than complete and prolonged rest. And Dr. Menninger, one of the leading psychiatrists, made this statement: "The absurdity and futility of prescribing rest to patients who have broken down from nervous diseases is apparent. The problem is rather to discover how their energies can be directed again to fruitful employment."

Here is another statement: "Over-taxing the stomach is a common sin, and when too much food is used the entire system is burdened."

Writing in the *Journal of Nutrition*, 1952, Dr. Charles Glen King, who is director of the Nutrition Foundation, New York, points out that of the five leading causes of death in the United States, only one is an infectious disease that is caused by a germ. The other four, or at least three of them, are what we call "metabolic diseases," which result from a wearing out and breaking down of the tissues and organs of the body. And he points out this: "Unquestionably one of the most damaging practices is simply eating too much."

Here is another statement, found in the *Journal of the American Dietetic Association*, 1948, speaking of the relationship between diet and cancer. "Cancer may be regarded as a disease of nutritional abundance, for the development of certain types of tumors is favored by a high intake of calories."

Here is a simple statement found in

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Ministry of Healing, page 297, "Our diet should be suited to the seasons, to the climate in which we live, and to the occupation we follow." In *Counsels on Diet and Foods*, page 95, "The less sugar introduced into the food in its preparation, the less difficulty will be experienced because of the heat of the climate." Dr. Shattuck, Dean of Harvard School of Public Health, wrote a book in 1942, *How to Live in the Tropics*, and this is what he says: "Relatively small amounts of animal protein [such as milk], a considerable amount of carbohydrates—bread, bananas, starchy vegetables as potatoes, corn, rice, oat-meal—a smaller amount of carbohydrates in the form of sugar, a moderate amount of fat, and a considerable amount of green vegetables and fruits."

Here is a statement from *Ministry of Healing*, page 276: "Every form of uncleanliness tends to disease. Death-producing germs abound in dark, neglected corners." And again in *Counsels on Health*, page 57: "Rooms not exposed to the light and air become damp." Notice the two things: light and air.

In 1944 a British scientist by the name of Garrard published an article in the *British Medical Journal* entitled, "Some Observations on Hospital Dust. Light as a Hygienic Safeguard." He went into the hospital rooms where there were cases of streptococcal infection. He says, "Daylight, low-intensity ultra-violet light, and fluorescent lighting in room temperature enhances the death-rate of germs. Germs were numerous on the floors, especially near the bed. Dust close to the windows or on the windows never contained them. Ordinary daylight kills bacteria even through glass in winter in London."

Here is another statement. This is speaking about exercise. "The muscles and veins are enabled better to perform their work under exercise."

I'd like to talk about the veins. The heart pumps blood to the minutest blood vessels. By the time the blood comes out on the vein side of the capillaries, there is no pressure to lift it all the way back to the heart. Now how does the blood get back to the heart? The veins are so located that they lie adjacent to the muscles, which are so arranged that as they contract they milk the blood in the direction

of the heart. And right up until the groin we have little valves in the veins which enable the blood only to flow in the direction of the heart. Then what happens from the groin up to the heart? There are no valves above the groin, and there is no pressure to push the blood.

The diaphragm is a muscular piston. Every time it goes down it increases the pressure in the abdominal cavity. The blood rushes up because of the pressure, and the next time it goes down it lifts some more blood from the abdominal cavity and so it is almost sucked up into the heart.

Those of you who would like to read Best and Taylor's *Physiological Basis of Medical Practice*, notice this statement: "The abdominal and limb muscles support the vein walls and prevent their giving under the weight of blood. The intermittant contractions of the muscles in conjunction with the valves of the veins propel the blood in the upward direction."

It is only within the last few years that the significance of the venous circulation has been scientifically established. Yet this was written away back some sixty years ago.

Here is another statement from *Spiritual Gifts*, Volume IV, page 121 [published in 1864]: "After the curse was pronounced upon the human family, God permitted man to eat flesh meat. This He did that life might be shortened."

In 1943 Dr. Sherman of Columbia University published a book called *The Science of Nutrition*. In it he says this: "The general results of the Stanford, Cornell, and Columbia experiments consistently (italics by the author) indicate that high protein intake increases the rate of growth, but does not conduce to higher health or longer life."

In October, 1948, Dr. Ancel Keys, University of Wisconsin, published in the *Journal of the American Medical Association* an article on the effect of protein on life expectancy, and he says, "We measure health by the rate of growth, the weight that is attained, and longevity. The evidence available indicates that the more rapid the rate of growth, the shorter is the life."

In the *Journal of the American Medi-*

(Continued on page 6)

Fall Week of Prayer at Madison College

The annual fall Week of Prayer at Madison College was observed early in the school year—from Friday night, October 31, to Sabbath, November 7. It proved to be a very wonderful spiritual feast for students and workers.

The speaker of the week was Elder Arnold V. Wallenkampf, Professor of Religion at the Loma Linda College of Medical Evangelists in southern California.

"Keys to Victory" was the theme of the week's sermons. They were practical and entirely devoid of any attempts at synthetic sentimentalism or emotion. The students appreciated the genuineness and soundness of the sermons and the sincerity of the speaker. One mature student commented, "Elder Wallenkampf's warm personality, his friendly manner, and his sympathetic understanding of young people's problems won a place for him in the hearts of the students, as well as the teachers, during the week he was on the campus."

The speaker was a grown man when he



Arnold V.
Wallenkampf

came to America from his native Sweden. His very slight foreign accent adds charm and interest to his speech. His sermons combined tender personal religious appeal with profound scholarship. Following are a few quotable quotes from his talks:

"Saints are sinners who kept on trying."

"When Jesus began His work in you, He put His label on you."

"It takes a great person to forget suffered wrongs."

"Why do we ask for more of the Holy Spirit when we have not followed out the promptings we have already received?"

"The key to victory lies in a will surrendered in complete contrition to Jesus".

"No one can honestly ask to be delivered from temptation unless he has determined to keep away from it."

"It is better to be in a dangerous place with Christ than to be in a safe place without Him."

Madison College is most grateful to the Medical College for releasing Elder Wallenkampf for this week of religious emphasis in the school.

Students in Who's Who

Five Madison College students have been chosen by the student body to be featured in the 1960 edition of *Who's Who in American Universities and Colleges*.

These young people were chosen on the basis of scholarship, leadership in school affairs, and promise of success in future life.

They come from widely scattered areas, which is characteristic of Madison's students. Maureen Drake, college senior with a major in nursing, hails from Texas. Patricia Rosenthal, also a nursing major, comes from Minnesota. Ronald Schmale, medical technology major and president of the college senior class, was born in the state of Washington. Patricia Mitzelfelt-Silver, science major with minors in music and English, was born on the Madison campus, but left too soon for her to remember it, returning nine years ago when her father became head of the Music

Department. Alice Surdahl, major in nursing, president of her junior class last year and now secretary of the Associated Students of Madison College, is from Bozeman, Montana.

Student Distribution

An analysis of the present student body indicates full conformity to that traditional pattern. They have come from thirty-eight states and nineteen foreign countries. Tennessee leads, because of the many students living in and near Madison and Nashville. Next highest in number of students is California with twenty-one; Florida has nineteen, and Kentucky and Texas tied for third place.

Greatest sources of foreign students are Canada and Puerto Rico. Other lands from which they came are Cuba, El Salvador, Germany, Honduras, Iraq, Japan, Korea, Lebanon, Mexico, Nicaragua, Peru, Philippines, Brazil, Guatemala, Taiwan, and Israel.

HOW TO RETIRE AT SIXTY-FIVE

Grow old along with me,
The best is yet to be,
The last of life for which
the first was made.

Some months ago your editor visited a small, non-denominational community school and hospital in a secluded place in the hills of a neighboring state.

It was a beautiful spot, and the small group of workers were doing a wonderful work for a needy community.

"Would you like to meet our doctor?" asked the nurse. Yes, we certainly would, for we wondered what kind of doctor he would be, up in those remote hills.

We were introduced—and the name stuck in our memory. We repeated it over to ourselves, silently, several times. Then our memory made contact. Yes, he belonged to that family of missionary doctors who had now had five successive generations in mission service in India.

This doctor had taken his medical course, and then his residency in surgery, in two of the largest and most noted institutions in eastern United States. Then he had gone, as a young man, to India, where he served until he was retired, in his early sixties, and was put on retirement pension by his church.

Then the need of this small community hospital without a doctor came to his attention. Someone must go. He was still strong and capable, so he went—had been there about two years, tirelessly doing service for a needy neighborhood.

His church, he explained, was one of the smaller denominations, and was struggling with a heavy financial load. So he instructed its treasurer to suspend his sustentation payments as long as he was working in this hospital. All this came in response to our probing.

Curious, we asked the superintendent of the institution about the doctor's income. He was on a salary and had no other source of profit. It was a modest salary, about that of a high school principal.

Was the hospital in good standing? we asked. Yes, it was a member in good standing of the American Hospital Association.

As we shook hands in leaving the doctor, we felt a strange inner warmth, for we knew we were in the presence of a highly-trained and skilled surgeon, and a great soul.

Carrie Nix Visits Campus

Mrs. Howard Nix, the former Carrie Vanderbilt, spent a week on the campus and surrounding vicinity recently.

Howard Nix and his wife are both former Madison students. They have served as medical missionaries in Dublin, Ireland, for the past eleven years. Howard, whose parents live in Madison, paid them and his alma mater a visit two years ago.

Howard Nix and Carrie Vanderbilt were both graduated as nurses in 1942. By 1945 she had become Mrs. Nix and was graduated with a college degree. Two years later Howard also earned his degree in the class of 1947.

This valiant couple is among many Madison students who are now serving the church as missionaries in all parts of the world. Their alma mater is proud of their faithful ministry in a difficult field. May God bless and prosper them in their service for Him.

Dr. Hardinge—from page 4

cal Association of October, 1959, reporting on a British investigation, the writer says: "A diet giving the maximum rate of growth is not the best for a long life. Rapid growth and long life do not go together."

Here is a statement from *Counsels on Diet and Foods*, page 92, written in 1890: "Fruits, grains, and vegetables, prepared in a simple way, free from spice and grease of all kinds, make, with milk or cream, the most healthful diet."

Dr. McCollum, Professor Emeritus of Nutrition of John Hopkins University, has made this statement: "A vegetarian diet, supplemented with fairly liberal amounts of milk, is the most satisfactory type of diet that man can take."

And then Dr. Jean Bogart in her book, *Nutrition and Physical Fitness*, makes this statement: "The special merits of a diet made up wholly or in large part

(Continued on page 7)

New Self-Supporting Academy at Wytheville

The new Academy at Wytheville in southwest Virginia held its first Week of Prayer November 13—21. The meetings were conducted by Felix A. Lorenz of the Department of Religion at Madison College. The theme of the week, based on Christ's instruction to Peter—"Launch out into the deep"—was a quest for a greater depth in all facets of Christian living, a call to launch into the deeps of repentance, the deeps of consecration, the deeps of faith, the deeps of service, and a dozen others.

This new boarding academy, in its third month, has thirty-nine students exclusive of the elementary grades. The school is supported and operated by the Wytheville Sanitarium and Hospital.

The following paragraphs are selected from an article written by M. E. Lowen, A.S.I. Secretary of the Columbia Union Conference of S.D.A., which appeared in the September 10 issue of the *Columbia Union Visitor*:

"As your secretary for the Association of Self-supporting Institutions, it was my privilege to visit one of the most representative of the units in the Columbia Union Conference. In Wytheville, Virginia, is an institution that has been developed through the years in accordance with the instruction of the Spirit of Prophecy. The Wytheville Sanitarium and Hospital is filling a definite need in that community of southern Virginia."

"Dr. Wendell Malin is in charge of the institution now housed in a new and modern hospital building of fifty beds. There are three Adventist physicians on the staff. The nursing staff comprises sixteen graduate nurses and aides and the total of all employes is more than forty. This hospital is affiliated with the

Medical Group Foundation, which also operates Leland Memorial Hospital at Riverdale, Maryland.

"Particular attention has been given to providing industries to care for the labor program as outlined in the Spirit of Prophecy. These industries are already arranged for and operating and will include eight different fields of work. These include a dairy, poultry farm, truck gardening, a bakery, modern cannery, the farm, and employment in the hospital and construction activities."

The Medical Group Foundation which owns the Wytheville Sanitarium is to be commended for the plan they have evolved and adopted in their medical practice. The Foundation consists of a group of physicians who have banded themselves together so that they can conduct their private practice of medicine on a sacrificial, missionary basis.

The physicians all work for the Foundation and receive their personal remuneration from that organization. But a large part of the proceeds of their practice remains in the Foundation, which is itself a non-profit corporation, and these funds are used to purchase and equip and support this and other sanitariums which, of course, are also non-profit institutions.

There are just now three urgent calls for the Foundation to establish still more institutions in Virginia, Maryland, and New Jersey. It stretches the imagination to contemplate what vast dimensions this plan of united sacrificial service could finally attain. And it sets a pattern that other physician groups, if they are like-minded in spirit, might well adopt.

Dr. Hardinge—from page 6

from vegetable foods, lie chiefly in the fact that its moderate protein content, accompanied by large amounts of carbohydrates and indigestible fiber, tend to keep down putrefaction and promote hygienic conditions in the intestines. In addition, if well chosen, such a diet will promote health by providing liberal amounts of mineral elements and vitamins."

(Condensed article of Dr. Hardinge's other lecture, "Protein Requirements and a Vegetarian Diet," will appear in the January SURVEY)

One little thought in closing: What are you and I interested in healthful living? Health reform is more than just dietary reform. I like to think of those seven statements that Mrs. White made—nature's or God's remedies for our ills. [Air, sunlight, abstemiousness, rest, exercise, diet, water—*Ministry of Healing*, page 127.] They are just seven spokes emanating from the hub of life. And the rim is the encircling arms of divine healing.

“Angel in Ebony”

A recent Friday evening vesper service at Madison College featured a forty-minute color film, “Angel in Ebony,” which depicted the brief but thrilling life of “Samuel Morris,” whose real name was Prince Kaboo.

This young African native lived a life of such complete selflessness and dedication to his newly-found Christian faith that the influence of his life thrilled and changed hearts wherever they were touched by his. The college that was blessed by his brief fellowship is still, after more than a half century, inspired and sustained by the impact of his Spirit-filled life.

After the picture was shown, mention was made of the booklet that tells more fully than the picture the story of this wonderful Christian—*The March of Faith*. Students and workers were so anxious to share the inspiration of this story with parents and friends that two hundred-fifty copies were ordered at the store during the week following.

This hundred-page paper-covered booklet costs only fifty cents and may be ordered from Taylor University, Upland, Indiana, or from the office of the MADISON SURVEY.

Harbert Hills—from page 1

fornia. Mrs. Dickman, the former Geraldine Hamilton from Knoxville, Tennessee, was graduated from the Madison Sanitarium and became an R.N. in 1952. The Dickmans and their two boys will leave for their new post of service in June.

David Patterson, son of the founder, has been connected with the institution for nearly four years, as head of their thriving piano business and as a teacher in the school. He is also a graduate of Madison and has his master's degree from Peabody. He and his wife, Gloria, and their children are a very vital part of this young establishment.

With the new administration and plans for a modest expansion, there developed an acute need for additional personnel. A few weeks ago Dr. Sandborn announced to the Madison student body the new plans for Harbert Hills and presented the need for workers.

The response was immediate and enthusiastic. Seven students—four young

women and three young men—presented themselves for service, are dropping their school work at the end of the fall quarter, and will begin their new duties about the middle of December.



W. E. Patterson

Mr. Patterson served as Director of Public Relations of Madison College and Sanitarium for seven years before going to Harbert Hills.

Three of the young women have had hospital experience, two of them being L.P.N.'s, while the fourth is a home economics student. One of the young men is deeply interested in the garden, dairy, and poultry, and the other two are already more or less experienced in work that will make them valuable in the piano shop.

It is interesting to note where these seven students come from. Two of the young men are from California and the other lives in Puerto Rico. Two of the girls live in Georgia, one comes from Florida, and the fourth resides in Washington state.

But the most gratifying feature of the response of these seven young people is that none of them, at any time since they volunteered for this work several weeks ago, has asked any questions or made any reference to the matter of wages. That is the spirit of sacrifice that characterized the pioneers and that makes the self-supporting work a success.

Already two of the better-established sister-institutions have promised to contribute a heifer each to their little sister's dairy. Other contributions will come as soon as the news of the new departure at Harbert Hills gets wider publicity. The readers of the SURVEY will pray for its success and will watch its growth with eager interest.



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