

ELLEN G. WHITE ESTATE

# THE STORY OF OUR HEALTH MESSAGE



STUDY GUIDE



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# **The Story of Our Health Message — Study Guide**

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**Ellen G. White Estate**

**1976**

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Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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“It was at the house of Brother A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision.”— *Review and Herald*, October 8, 1867

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[2] “We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God’s choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means.

“As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel’s message by the sanction and authority of God’s Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of present truth, to be received with the blessing of God, or rejected at our peril.”—J. H. Waggoner, *Review and Herald*, August 7, 1866

# **Lesson One—Health Reform among Non-Adventists**

[4]

Reading assignment: pages [13-59](#)

## **“The Times of this Ignorance” (13-27)**

1. At the turn of the nineteenth century George Washington was treated not by a physician, but by a \_\_\_\_\_ in his final illness. (13)

2. What was Washington’s last request? (13)

3. What were six drugs in common use as medications in 1858? (17)

4. Trace the development of a cure for fevers. (18, 19)

5. \_\_\_\_\_ was recommended for disease of the lungs (22)

6. Name four foods used by many in the 1840s to “sharpen the appetite.” (24)

7. Briefly review the experiences of J. N. Loughborough and J. N. Andrews regarding their diet prior to health reform. (24-26)

**“Movements Toward Therapeutic Reform” (28-37) [5]**

1. In the late eighteenth century what did Dr. William Wright discover regarding the treatment of typhus fever? (28-30)

2. The Austrian peasant \_\_\_\_\_ early in the nineteenth century treated illness with \_\_\_\_\_ - \_\_\_\_\_ . (31, 32)

3. In the twenty years (1843-1863) before Mrs. White had her most comprehensive health reform vision, more than \_\_\_\_\_ - \_\_\_\_\_ books were written in America and Europe on the subject of hydrotherapy. (33)

4. Two American physicians who were among the “water cure” pioneers were \_\_\_\_\_ and \_\_\_\_\_. (33, 34)

5. What ten substances or instrumentalities did Dr. Jackson use in his treatment of patients? (34)

6. Dr. Jackson’s adopted daughter \_\_\_\_\_ asso- [6]  
ciated with him at a water cure establishment at \_\_\_\_\_ -  
\_\_\_\_ New York, and helped to edit a monthly magazine \_\_\_\_\_ -  
\_\_\_\_\_. (34)

7. According to the *Water Cure Journal*, at least \_\_\_\_\_ -  
\_\_\_\_\_ hydropathic institutions were operating in the 1850s. (36)

8. An MD degree could be earned at Dr. Trall’s school in New Jersey in \_\_\_\_\_ months. (36)

9. Dr. J. C. Jackson, along with other health reformers, recognized the relationship between obedience to \_\_\_\_\_ -  
and \_\_\_\_\_. (37)

[7]

## “Temperance and Diet Reforms” (38-49)

1. The drinking customs of society received their first effectual rebuke from \_\_\_\_\_, one of the signers of the American Declaration of Independence in 1776. (38)

2. In 1814 an effective protest was lodged against the use of intoxicating liquors at \_\_\_\_\_. Soon after this a protest was lodged against a common practice of providing intoxicants to \_\_\_\_\_. (39)

3. What reform society was organized in Boston in 1826? In less than a decade what results were they able to report? (40, 41)

4. John Frank Newton, an early advocate of vegetarianism, urged a person practicing it “not to lose his \_\_\_\_\_ when assailed in arguments by his tenacious opponents with \_\_\_\_\_ almost \_\_\_\_\_. (43)

5. The Presbyterian minister \_\_\_\_\_ began in 1832 to advocate a comprehensive system of healthful living. (45)

6. In 1850 the American \_\_\_\_\_ Society was organized with Dr. Alcott as president. (46)

7. According to J. C. Porter, writing in 1862, what hygienic reforms were being accomplished by enlightened lecturers and writers? (49)

## “Joseph Bates, A Health Reformer” (50-59)

[8]

1. In 1821 Bates resolved never again to drink another glass of \_\_\_\_\_ . (53)

2. In 1823 what further advanced step did he take? (53, 54)

3. On October 4, 1824, Bates made a solemn covenant with God, a portion of which reads, “This day do I with the utmost solemnity \_\_\_\_\_ to Thee. I \_\_\_\_\_ all former lords that have had \_\_\_\_\_ over me, and I \_\_\_\_\_ - \_\_\_\_\_ to Thee all that I am and all that I have.” (54)

4. Immediately after his baptism in 1827, into the \_\_\_\_\_ - \_\_\_\_\_ Church, Bates began planning to organize a \_\_\_\_\_ - \_\_\_\_\_ . (54, 55)

5. Later, as captain of his own ship, what rules did he lay down for the sailors that were somewhat unusual for his day? (56)

6. What circumstances led Bates to give up the use of tea and coffee? (57)

7. In the year \_\_\_\_\_ Captain Bates accepted the Advent message and in February, 1843, as he was looking for the imminent return of Christ, what other changes did he make in his diet? (58)



## **Lesson Two—Adventists and Health Reform**

[9]

Reading assignment: pages [60-96](#)

## **“Health Reforms Among Seventh-Day Adventists”** **(60-74)**

1. For what reasons did God delay giving the health reform principles to Seventh-day Adventists? (61, 62)

2. Before there was clear evidence that God required abstinence from swine’s flesh, Ellen White wrote (1858), “If it is the duty of the \_\_\_\_\_ to \_\_\_\_\_ from swine’s flesh, \_\_\_\_\_ will \_\_\_\_\_ it to more than two or three. He will teach His \_\_\_\_\_ their duty. God is leading out a \_\_\_\_\_, not a few separate individuals.” (63)

3. In 1848, as first steps in reform, Ellen White was shown that \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ were injurious to the health. (65)

4. In January 1854, Mrs. White urged again that Christians “should lay aside such \_\_\_\_\_ and \_\_\_\_\_ things as tea and coffee.” (70)

5. In 1854 she called for other reforms: “I saw that God would not acknowledge an \_\_\_\_\_ person as a Christian. . . . Deny the unhealthy appetite. Eat less \_\_\_\_\_ food, eat \_\_\_\_\_ food, free from \_\_\_\_\_.” (71)

6. James White saw health reform as progressive: “When we had gained a good \_\_\_\_\_ over these things [tobacco, tea, and coffee] and when the Lord saw that we were able to \_\_\_\_\_ it, light was given relative to \_\_\_\_\_ and \_\_\_\_\_.” (72)

7. In the winter of 1862-63, two of James and Ellen White’s children were stricken with \_\_\_\_\_. Fortunately, the Whites read an article on the treatment of this disease by Dr. \_\_\_\_\_ of Dansville, New York. This

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article was published on Jan. 15, 1863, in the \_\_\_\_\_ -  
\_ *Chronicle*. The doctor advised the use of natural methods instead  
of drugs. (73)

8. Grateful for the help received, James White published Dr.  
Jackson’s article in the \_\_\_\_\_ of Feb.  
17, 1863, for the benefit of others suffering from diphtheria. (74)

## “The Vision at Otsego, Michigan” (75-85)

1. Mrs. White wrote: “It was at the house of Brother \_\_\_\_\_ - \_\_\_\_\_ in Otsego, Michigan, June 6, 1863, that the great subject of \_\_\_\_\_ was opened before me in vision.” This was less than two weeks after the \_\_\_\_\_ Conference was organized. (74)

2. In this vision Mrs. White was shown that “it was a \_\_\_\_\_ - \_\_\_\_\_ to attend to our \_\_\_\_\_, and arouse others to their duty.” (77) “It is not safe nor pleasing to God to \_\_\_\_\_ the \_\_\_\_\_ of health and then ask Him to take care of our \_\_\_\_\_, and keep us from \_\_\_\_\_ when we are living directly contrary to our \_\_\_\_\_.” (78)

3. “The more \_\_\_\_\_ our health, the more perfect will be our \_\_\_\_\_.” (78)

4. Was Mrs. White the first one to advocate the various principles of health reform?

How does J. H. Waggoner clearly show that the outstanding contribution of the *Testimonies* is recognition of health as a religious duty? A very basic statement! (79, 80)

5. When asked about the source of her information, Mrs. White answered, “I did not read any \_\_\_\_\_ upon \_\_\_\_\_ - \_\_\_\_\_ until I had written \_\_\_\_\_ Volumes III and IV, *Appeal to Mothers*, and had \_\_\_\_\_ most of my six articles in the six numbers of *How to Live*.” (See 2SM pp. 410-479) (81)

6. Mrs. White had read the article by Dr. Jackson on how to treat diphtheria, but as to his magazine and his books she said, “I did not know that such a paper existed as the \_\_\_\_\_,

published at Dansville, N.Y. I had not heard of the \_\_\_\_\_ -  
\_\_\_\_\_ upon health written by Dr. J. C. Jackson at the time  
of the June, 1863, vision." (81)

7. Mrs. White determined not to read the health works of others [11]  
until she had fully written out her views, "Lest it should be said  
that I received my \_\_\_\_\_ upon the subject of \_\_\_ -  
\_\_\_\_\_ from \_\_\_\_\_ and not from the  
\_\_\_\_\_." (81)

8. "I was \_\_\_\_\_" she wrote of  
the Otsego vision. "Many things came \_\_\_\_\_ -  
\_\_\_\_\_ my own ideas." (81)

9. After the June 1863 vision, Elder White sent to Dr. \_\_\_\_\_ -  
\_\_\_\_\_ of \_\_\_\_\_, N.Y. (apparently  
without Mrs. White's knowledge) for some of his health literature.  
(82)

10. While there is agreement on many points between Mrs.  
White's writings on health and the teachings of certain other pioneers  
in the field of health reform, in some instances she positively \_\_\_\_\_ -  
\_\_\_\_\_ with them. (85)

## “Early Health Literature” (86-96)

1. A few months after the Otsego vision what tragic event thwarted Ellen White’s plans to write? (86, 87)

2. When their youngest son \_\_\_\_\_ was prostrated with the same affliction, the Whites decided not to employ the \_\_\_\_\_ of the time, but rather to use simple \_\_\_\_\_ in the home. (87)

3. Mrs. White’s first publication on health was *An Appeal to Mothers*, which dealt primarily with \_\_\_\_\_ in children and youth. (88, 89) As she was shown in vision a group of imbeciles “\_\_\_\_\_ and crimes, and the \_\_\_\_\_ of \_\_\_\_\_ were shown me as the causes of this accumulation of human woe and suffering.” (89)

4. In the above pamphlet she made her first appeal for a vegetarian diet: “In order to \_\_\_\_\_ in them [the children] the moral \_\_\_\_\_, the love of spiritual \_\_\_\_\_, we must \_\_\_\_\_ the manner of our \_\_\_\_\_, dispense with \_\_\_\_\_, \_\_\_\_\_, and use \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ as articles of food.” (90)

5. Mrs. White’s first comprehensive treatise on the subject of health was published in \_\_\_\_\_, Vol. 4, in August \_\_\_\_\_.

6. Of the free use of drugs at that time she wrote, “I was shown that more \_\_\_\_\_ are caused by drug taking than from all other \_\_\_\_\_ combined.” (91) She wrote further: “Drugs never cure \_\_\_\_\_. They only change the \_\_\_\_\_ and \_\_\_\_\_. Nature alone is the effectual \_\_\_\_\_, and how much better could she perform her task if left to herself.” (92)

7. Review briefly Ellen White’s personal battle with becoming a vegetarian. (94, 95)

8. What was the testimony of several who adopted the principles of health reform? (95, 96)



**Lesson Three—Campaigning for Health and Dress Reform** [13]

Reading assignment: pages [97-130](#), [441-445](#)

## **“Launching A Campaign for Health” (97-111)**

1. Immediately after Mrs. White’s article titled “Health” was published in August 1864, why did she and her husband and others go to Dansville, N.Y.? (98)

2. How did Ellen White speak of Dr. H. F. Lay’s decision to join the medical staff at Dansville in the summer of 1864? (99)

3. List some features of the Dansville institution. (101)

4. While the Whites were generally well pleased with what they found at Dansville, what did they find objectionable? (102)

5. What did J. N. Loughborough testify as to the effect of health reform upon himself? (103)

6. Mrs. White wrote that the health reform is “a part of the \_\_\_\_\_ message,” and “just as closely connected with it as are the \_\_\_\_\_ and \_\_\_\_\_ with the human \_\_\_\_\_.” (105)

7. In 1865, the Whites published a series of six pamphlets titled “Health or How to Live,” in which Mrs. White contributed an article to each pamphlet on “Diseases \_\_\_\_\_ - \_\_\_\_\_.” (See 2SM pp. 410-479) Non-Adventist health reformers whose valuable articles were quoted included Trall, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. (106)

8. How did the ladies in the Battle Creek church help the health reform work? (107)

[14]

## **“The Popular Dress Reform” (112-119)**

1. Three distinguished women other than Mrs. White who became a triumvirate of dress reformers were \_\_\_\_\_ - \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_ - \_\_\_\_\_ . (113, 114)

2. Dr. Harriet Austin’s modification of a more healthful style of dress for women was known as the \_\_\_\_\_ - \_\_\_\_\_ . (115)

3. What were some of the undesirable features of the popular dress fashions of the 1850s and ‘60s? (112, 117, 118)

4. Though exact styles of the various dress reformers did not prevail, what end results were accomplished? (117, 118)

## “The Quest for Moderation” (120-130)

[15]

1. Earliest Adventist attitudes advocating simplicity in dress were not so much from the standpoint of \_\_\_\_\_ - as against \_\_\_\_\_ and \_\_\_\_\_. (120, 121)

2. On May 27, 1856, Mrs. White was shown in vision that “the outside \_\_\_\_\_ is an \_\_\_\_\_ to the heart.” (121)

3. Summarize the principles given by Mrs. White as a basis for true dress reform. (125, 126)

4. Mrs. White opposed the “American Costume” because of its \_\_\_\_\_, its resemblance to \_\_\_\_\_, as being contrary to \_\_\_\_\_ injunction, and because of the \_\_\_\_\_ it would raise against those who had a solemn truth to give to the world. (126)

5. As a result of viewing the “American Costume” at Dansville, what steps were Elder and Mrs. James White prompted to take? (127)

6. How did Mrs. White describe the length of women’s dress? (129)

7. When Ellen White saw that some were overemphasizing the dress question, what protest did she utter? (129)

[16]

## “Appendix” (441-445)

1. After a few years the whole dress question was dropped because:

(a) “With some there was no \_\_\_\_\_ and \_\_\_\_\_ - \_\_\_\_\_ in the preparation of the costume, and those who refused to adopt it caused \_\_\_\_\_ and \_\_\_\_\_ - \_.” (441)

(b) “In recent years a more \_\_\_\_\_ style of dress has been adopted by the \_\_\_\_\_.” (441)

2. List seven principles which should guide in the selection of attire. (442)

## **Lesson Four—Building Upon Affliction** [17]

Reading assignment: pages [131-171](#)

## “Days of Affliction” (131-142)

1. What were contributing factors to the physical breakdown of James White in the summer of 1865? (131-133)

2. Mrs. White did not unconditionally accept all the practices at Dansville. She said, “We did not feel that there was any necessity of gathering the \_\_\_\_\_ with the \_\_\_\_\_ - .” (135)

3. The Whites did not attend many of the lectures at Dansville because of the heated and unhealthy atmosphere of the hall, and because she saw a conflict between Dr. Jackson’s philosophy and that “which had been received from \_\_\_\_\_ and \_\_\_\_\_ authority.” (136) When she was asked to help in plans for a dance, she wrote, “The ideas that are here advanced that we are too \_\_\_\_\_, and that is the reason why we are invalids, I will not, I cannot admit.” (137)

4. In a vision at Rochester following the visit at Dansville, Ellen White “was shown that those who are strongly fortified with \_\_\_\_\_ and are firm to obey all God’s requirements cannot receive that benefit from the popular \_\_\_\_\_ of the day that others of a different faith can. . . . They have to carry along with them at all times the \_\_\_\_\_ and \_\_\_\_\_ everything they hear, that they may choose the \_\_\_\_\_ and refuse the \_\_\_\_\_.” (141)

5. After leaving Dansville what *two* factors led Elder James White to shrink from all physical exertion? (138)

6. Ellen White’s opposition to the theory of inactivity led her to take what course of action regarding her sick husband? (138, 139)

7. Ellen White’s vision of December 25, 1865, led to what further step in the health program of the Adventist Church? ([140](#), [142](#))

[18]

## “Let Us Arise and Build” (143-155)

1. In 1866 why had the General Conference Committee and the Michigan Conference Committee not met for several months? (143)

2. With such conditions facing the church, what plan was suggested? (144)

3. At the third General Conference Session that followed, Ellen White appealed that Adventists “should have an \_\_\_\_\_ of their own for the benefit of the \_\_\_\_\_ and \_\_\_\_\_ among us.” (145)

4. In 1866 a new sixteen-page monthly periodical called The \_\_\_\_\_ was issued at the \_\_\_\_\_ in Battle Creek, Michigan. (146, 147)

Note the aims of the editor.

5. What efforts were made to assure that *The Health Reformer* would be a professional journal? (149)

6. What prominent names headed the list of those who donated money to establish the Health Reform Institute? (150)

7. When the Health Reform Institute opened in September 1866 there were “\_\_\_\_\_ doctors, \_\_\_\_\_ bath attendants, \_\_\_\_\_ nurse (untrained), \_\_\_\_\_ or \_\_\_\_\_ helpers, \_\_\_\_\_ patient, any amount of \_\_\_\_\_ and a great

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deal of \_\_\_\_\_ in the future of the institution and the principles upon which it was founded.” (153)

[19]

## “The Ministry as Teachers of Health” (156-171)

1. List the step-by-step advances that were made by the Adventist Church in doctrine and practice prior to health reform. (156)

2. What was the testimony of several ministers who accepted health reform? (156-158)

3. Dr. John Harvey Kellogg summarized the effects of health reform:

“In every \_\_\_\_\_ of \_\_\_\_\_ were to be found those who freely acknowledged that they owed their \_\_\_\_\_ to the light which they had received upon this \_\_\_\_\_.” (159)

4. Ellen White wrote, “Well regulated \_\_\_\_\_ gives the \_\_\_\_\_ the idea that he is not totally \_\_\_\_\_ in the world that he is, at least, of some \_\_\_\_\_. This will afford him \_\_\_\_\_, give him \_\_\_\_\_ and impart to him \_\_\_\_\_.” (160)

How did she follow this counsel for her own husband? (160-162)

5. Ellen White suggests why the reform dress had been laid aside in 1881: “To those who put it on \_\_\_\_\_, from a sense of \_\_\_\_\_, it becomes a grievous \_\_\_\_\_. Still others, who are apparently the most zealous \_\_\_\_\_, manifested a sad lack of \_\_\_\_\_ and in their dress.” (168)

6. She said further: “No one precise \_\_\_\_\_ has been given me as the exact rule to guide all in their \_\_\_\_\_. . . . Let our sisters dress \_\_\_\_\_ as many

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do, having the dress of \_\_\_\_\_, durable, modest, appropriate for this \_\_\_\_\_, and let not the dress \_\_\_\_\_ fill the mind.” (169)



## **Lesson Five—Health Institutions And Extremes**

[20]

Reading assignment: pages [172-202](#)

## “A Lesson in Institutional Finance” (172-182)

1. With almost immediate success of the Western Health Reform Institute the medical superintendent called for another large building. He was joined by what two other leaders in the church? (172, 173)

2. At the first annual meeting held on May 17, 1867, what further reports encouraged such a project? (174)

3. In contrast to these leaders, Ellen White wrote that the Health Reform Institute should be “small at its \_\_\_\_\_, and cautiously \_\_\_\_\_, as good \_\_\_\_\_ - and helpers could be procured and \_\_\_\_\_ raised, and as the wants of invalids should demand.” (175, 176) What *three* other valid reasons did she give for misgivings about too large an expansion at this time? (176)

4. Mrs. White emphasized balance regarding the entire work of the church: “Let the health \_\_\_\_\_ and the health \_\_\_\_\_ grow up among us as other worthy enterprises have grown taking into account our \_\_\_\_\_ in the past and our \_\_\_\_\_ to do much in a short period of time now. . . . Move no faster, brethren, than the \_\_\_\_\_ - \_\_\_\_\_ of God opens the way before you.” (176, 177)

[21] 5. In contrast with the amusements at the Dansville institute Ellen White recommended outdoor exercise: “I saw there should be connected with the institute ample \_\_\_\_\_, beautiful with \_\_\_\_\_, and planted with \_\_\_\_\_ - \_\_\_\_\_ and \_\_\_\_\_. Here the \_\_\_\_\_ could find work, appropriate to the \_\_\_\_\_ and, \_\_\_\_\_ - \_\_\_\_\_, at suitable hours.” (178)

6. Though the foundations had begun for the large expansion, what did Elder White counsel those connected with the institution? Why? (179)

7. What notice appeared in the April 7, 1868, *Review and Herald* that had a direct bearing on this institution? (179) In this testimony what financial practice did Ellen White especially warn against in regard to our institutions? (180)

As the result of this counsel what change in financial policy was authorized at the General Conference? (181)

## “Lost Confidence Restored” (183-190)

1. What special resolution was passed at the 1869 General Conference regarding Elder James White? (183)

2. What divine interposition came just as it looked like the Health Reform Institute would be closed? (185)

3. What further plans were made by Elder White to assure successful financial operation of the Health Institute? (185)

4. On December 10, 1871, Ellen White was given a vision in which she “was again shown that the \_\_\_\_\_ is one branch of the great \_\_\_\_\_ which is to fit a people for the \_\_\_\_\_ of the Lord. It is as closely connected with the \_\_\_\_\_ message as the hand is with the body.” (188)

5. Ellen White clearly contrasts Adventist health institutions with others: “Most institutions of the kind are established upon different \_\_\_\_\_ and are \_\_\_\_\_, making it their object to meet the \_\_\_\_\_ half way and to so shape their course that they will receive the greatest \_\_\_\_\_ and the most \_\_\_\_\_. . . . The \_\_\_\_\_ at Battle Creek is established upon firm \_\_\_\_\_ principles.” (189)

6. In 1871 Ellen White could list several evidences of God’s blessing upon the health work. Give *five* of these. (190)

## “Opposing Extreme Views” (191-202)

[23]

1. Important visions regarding health reform were given in the years \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. (191)

2. Ellen White spoke against “\_\_\_\_\_ undertaking to treat disease professedly according to the principles of health reform. . . . Let those try to treat \_\_\_\_\_ who know something about the human \_\_\_\_\_.” (193)

3. Appreciation for Doctor Trall of Dansville led the church to make what potentially embarrassing decision? (194, 195)

Within two or three years what results became evident from this affiliation? (195, 196)

4. Under these discouraging conditions James White became editor of *The Health Reformer* in the year \_\_\_\_\_. His editorial policy: “*The Reformer* proposes to reach the people with all their \_\_\_\_\_, and their \_\_\_\_\_ or the laws of \_\_\_\_\_, where they are. It will avoid \_\_\_\_\_ positions, and come as near those who need \_\_\_\_\_ as possible, and yet be true to the \_\_\_\_\_ of health \_\_\_\_\_.” (196)

5. How was the difficulty over Dr. Trall’s department in *The Health Reformer* resolved? (197)

6. Ellen White united with her husband in an effort to improve *The Health Reformer*, urging that we ought to avoid extreme views: “We should not with our \_\_\_\_\_ advocate \_\_\_\_\_ that we do not put to a \_\_\_\_\_ test

in our own families, upon our own \_\_\_\_\_. This is dissimulation, a species of \_\_\_\_\_.” (197)

7. According to Ellen White the list of injurious articles against which *The Health Reformer* would continue to bear positive testimony included what items? (198)

**Lesson Six—Toward World Recognition** [24]  
**and Leadership**

Reading assignment: pages [203-235](#)

## “Reaching for High Standards” (203-212)

1. By the early 1870s the need for what changes at the Health Institute became apparent? (203)

2. James White wrote in 1874 to Elder Butler, president of the General Conference: “Show me the \_\_\_\_\_ and then \_\_\_\_\_ away. Hustle \_\_\_\_\_ off to some doctor mill, and get ready. Our \_\_\_\_\_ are already larger than our doctors.” (205)

3. In following through with his convictions Elder White lent \_\_\_\_\_, a young man of great talent, \_\_\_\_\_ to meet his expenses in taking a medical education in New York. (205)

4. Even before he had finished his medical course, Dr. \_\_\_\_\_ was called to succeed James White as editor of *The Health Reformer* and \_\_\_\_\_ months later the circulation reached \_\_\_\_\_. (205, 206)

5. In the year 1874 Dr. Kellogg wrote five health tracts. List these: (209, 210)

6. The cause of health reform received further impetus by the preparation and production of the \_\_\_\_\_ in which recipes and principles of healthful diet were set forth. (210)

7. Dr. J. H. Kellogg was made medical superintendent of the Health Reform Institute in \_\_\_\_\_, marking the beginning of a new era in the Adventist health movement. (210)

## “On To World Leadership” (213-222)

[25]

1. Why did Elder James White at this time withdraw his objections to increasing the size of the Health Reform Institute buildings? (213)

2. On April 10, 1878, the new buildings dedicated were called the \_\_\_\_\_ and \_\_\_\_\_ \_\_\_\_\_, a name that had been chosen a year earlier. (214, 215)

3. Recognition was given by the Michigan State \_\_\_\_\_, who were guests at the institution in May \_\_\_\_\_. (215, 216)

4. What was the religious program of the Sanitarium? (220, 221)

5. What was the extent of charity work done by the institution in the first twenty-five years of its operation? (222)

6. Describe the steps taken for the care of the worthy poor in 1891. (222)

[26] **“Uniting With the Temperance Forces” (223-235)**

1. One of the first opportunities for cooperating with temperance forces was made possible early in the year \_\_\_\_\_ in the city of \_\_\_\_\_, California, where Elders \_\_\_\_\_ and \_\_\_\_\_ were conducting a series of meetings. On what basis was this cooperation accomplished? (225)

2. From a vision given on January 3, 1875 (the day before the dedication of Battle Creek College), Ellen White writes: “I was shown that the giant power of \_\_\_\_\_ will not be \_\_\_\_\_ by any such efforts as have been made. The work of \_\_\_\_\_ must begin in our \_\_\_\_\_, at our \_\_\_\_\_.” (226)

3. Ellen White often spoke on the subject of \_\_\_\_\_. One of her largest audiences was no less than \_\_\_\_\_ people on a campground at \_\_\_\_\_, Mass., in the summer of \_\_\_\_\_. (228)

4. How was high respect for Ellen White’s speaking on temperance illustrated in her own home town of Battle Creek in 1877? (229)

5. The Adventists made a tent available to the Women’s Christian Temperance Union for this large temperance rally. What was the chief attraction in the temperance restaurant that was set up? (229, 230)

6. When the American Health and Temperance Association was organized by Adventists in January \_\_\_\_\_ with Dr. \_\_\_\_\_ as president, they adopted a far-reaching temperance pledge: “I do hereby solemnly affirm that with the help of God I will wholly abstain from the voluntary use of \_\_\_\_\_

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\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_,  
\_\_\_\_\_, \_\_\_\_\_, and all other \_\_\_\_\_  
\_\_\_\_\_ and \_\_\_\_\_ in any form.” This  
promise was called the \_\_\_\_\_ Pledge. (230, 231)



## **Lesson Seven—Medical Missionaries Trained For Service**

[27]

Reading assignment: pages [236-270](#)

## “Training for Service” (236-248)

1. From the first, what divine principle was emphasized in the instruction given Seventh-day Adventists regarding health reform? (236)

2. At the General Conference Session held in May 1868, Dr. \_\_\_\_\_ was the first man appointed to work in full-time health education. Why was his work discontinued after only three church appointments? (239)

3. In late 1876, *Testimonies for the Church*, No. \_\_\_\_\_, appeared, in which Mrs. White stated that Jesus “devoted more time and labor to \_\_\_\_\_ the \_\_\_\_\_ of their maladies than to \_\_\_\_\_.” (240)

4. To meet the needs for a school for teaching health a “\_\_\_\_\_ of \_\_\_\_\_” was opened January 14, \_\_\_\_\_, with an enrollment of \_\_\_\_\_ students. (240, 244)

5. In the *Review and Herald* of December 20, 1877, what “plans” and “helps” did S. N. Haskell say had been developed? (241)

6. With the requirements for medical training still quite liberal, why was the degree of MD not given by the school at this time? (243)

7. In the spring of \_\_\_\_\_ another advanced move was made when the sanitarium made a public call for half a dozen \_\_\_\_\_ to learn “\_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_, and the use of \_\_\_\_\_ and other branches of the \_\_\_\_\_ medical department.” (245)

8. In late 1889 Dr. Kellogg launched the \_\_\_\_\_ and \_\_\_\_\_ Missionary School, where young men and women could take special training as \_\_\_\_\_,

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\_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_ -  
\_\_\_\_\_. (246, 247)

[28]

## “Training of Physicians” (249-258)

1. How were the first twenty young men and women started on their medical career by Dr. John Harvey Kellogg? (250)

2. In 1884 Ellen White sent a special message to Dr. Kellogg which was published the next year in *Testimonies for the Church*, Vol. 5. What qualifications of Christian physicians did she list? (251, 252)

3. In a special meeting at the sanitarium on August 18, \_\_\_\_\_, the General Conference \_\_\_\_\_, the Sanitarium Board of \_\_\_\_\_, and most of the twenty members of the medical class, with Elder \_\_\_\_\_, president of the General Conference, made plans for the future. A pledge had been signed by each of the prospective students. Review the *two* major points of this pledge. (256, 257)

This meeting was characterized as “one of the most important meetings ever held in the interests of \_\_\_\_\_ work, in the history of this \_\_\_\_\_.” (258)

## “For Medical Missionary Service” (259-270)

[29]

1. Ellen White wrote in 1884, “The work of the Christian \_\_\_\_\_ does not end with healing the \_\_\_\_\_ of the body; his efforts should extend to the \_\_\_\_\_ of the \_\_\_\_\_, to the \_\_\_\_\_ of the soul. . . . The physician should know how to \_\_\_\_\_. Prayer will give the sick an abiding confidence; and many times if their cases are borne to the great \_\_\_\_\_ in humble trust, it will do more for them than all the \_\_\_\_\_ that can be administered.” (259)

2. Review how the union of medical and missionary work was providentially associated with the beginnings of the modern missionary movement outside of the Adventist Church. (259-265)

3. How did the Adventist Church first make a point of contact with medical missionary societies outside of our church in 1891? (265)

4. Though the Adventist Church did not have its own medical school, what specific plans were carried out to provide Adventist medical students in Michigan with a proper environment? (266)

5. Note the *sixteen* rules prepared for the students who attended medical school in Ann Arbor, Michigan. (267)

6. Review briefly the daily program that was followed at the Jefferson St. Home. (268, 269)



**Lesson Eight—A Seventh-Day Adventist** [30]  
**Medical College**

Reading assignment: pages [271-311](#)

## “Launching A Medical College” (271-283)

1. Ellen White answered her own question, “How shall the Lord’s work be done?” in the first issue of a new magazine entitled \_\_\_\_\_, which was launched in January 1891. “There is a way in which many doors will be opened to the \_\_\_\_\_. Let him become \_\_\_\_\_ - \_\_\_\_\_ in the care of the \_\_\_\_\_, as a \_\_\_\_\_ - \_\_\_\_\_ or learn how to treat disease, as a \_\_\_\_\_; and if he is imbued with the spirit of \_\_\_\_\_ what a field of \_\_\_\_\_ is open before him.” (271)

2. What two circumstances opened the way for large city work by Seventh-day Adventists? (275, 276)

v

3. What five lines of work, all free, were begun in rented facilities from the Pacific Garden Mission in Chicago? (277)

This city mission also furnished the \_\_\_\_\_ - \_\_\_\_\_ necessary for a medical college. (278)

4. With many of the obstacles to obtaining recognition for a medical college removed, application was made to the Illinois legislature for a charter, which was granted on July 3, \_\_\_\_\_, for what was to be known as the American \_\_\_\_\_ - \_\_\_\_\_ College. (281)

## “Variant Views Arise” (284-300)

[31]

1. The 1901 Adventist Church Directory listed in addition to a sanitarium at Battle Creek, Michigan, sanitariums in what *eight* other states? (284)

2. The first overseas medical work was carried on by those who sailed on our first missionary ship \_\_\_\_\_ in October, \_\_\_\_\_. On the second voyage Dr. \_\_\_\_\_ sailed on the boat and located on the island of \_\_\_\_\_. Other doctors later sailed to \_\_\_\_\_, and in 1894 Dr. \_\_\_\_\_ went to Guadalajara, \_\_\_\_\_. (284, 285)

3. List some of the other countries that early participated in the medical missionary program of the church. (285, 286)

4. Under the auspices of the International Medical Missionary and Benevolent Association, the Haskell Memorial Home and the James White Memorial Home were operated for \_\_\_\_\_ and \_\_\_\_\_. (286)

5. Spirit of Prophecy counsel urged that unity was to be maintained between the medical missionary work and the gospel ministry, on the one hand by the ministry who should \_\_\_\_\_ and on the other hand by the medical workers who should \_\_\_\_\_. (286)

6. Ellen White sent a special message to the General Conference of 1897 emphasizing a failure on the part of the \_\_\_\_\_ to follow health principles. (287) In concluding her appeal to all church members she said: “God calls for \_\_\_\_\_ in our churches. Satan is playing the \_\_\_\_\_ of life for every soul. He is seeking to \_\_\_\_\_ humanity whom God \_\_\_\_\_. But when the \_\_\_\_\_ is held under the control of an intelligent

God-fearing \_\_\_\_\_ there will be a cultivation of pure spiritual \_\_\_\_\_.” (289)

7. At the 1899 General Conference Session a message was received from Mrs. White warning against extremes by the medical branch of the church: “As new \_\_\_\_\_ are entered upon there is a \_\_\_\_\_ to make some one line all-\_\_\_\_-\_\_\_\_\_ ; that which should have the \_\_\_\_\_-\_\_\_\_\_ place becomes a \_\_\_\_\_ consideration.” (291) She also cautioned regarding work for the derelicts: “The work of seeking the \_\_\_\_\_ is important, but it is not to become the \_\_\_\_\_ of our mission.” (292)

[32] 8. In defending the gospel ministry she continued: “There must be no \_\_\_\_\_ of the gospel ministry. . . . The \_\_\_\_\_ of all work is the ministry and its various lines, and it should be kept before the \_\_\_\_\_ that there is no work more \_\_\_\_\_ of God than of the gospel \_\_\_\_\_.” (292)

9. The first evidence of separation from the Adventist Church by Dr. John Harvey Kellogg is found in his substituting “International” for Seventh-day Adventist in the name of the medical organization. He explained this later: “The \_\_\_\_\_-\_\_\_\_\_ Medical Missionary and Benevolent Association is a unique \_\_\_\_\_ in the fact that it is, as far as we know at least, the only association which has undertaken to organize and carry forward medical and \_\_\_\_\_ work \_\_\_\_\_-\_\_\_\_\_ of any \_\_\_\_\_ or \_\_\_\_\_ control, in home and foreign lands.” (293)

10. Another evidence of separation came at the opening of the American Medical Missionary College in 1895. Dr. Kellogg stated, “This is not a \_\_\_\_\_ school. \_\_\_\_\_-doctrines are not to be taught in this medical school. . . . It is not to be either a \_\_\_\_\_ or a \_\_\_\_\_ or a \_\_\_\_\_ or any other sectarian school, but a \_\_\_\_\_-\_\_\_\_\_ medical college.” (294) Ellen White responded, emphasizing that “the \_\_\_\_\_ people of God” were to “\_\_\_\_\_ His name by proclaiming the last message of \_\_\_\_\_” and “by being \_\_\_\_\_ of the \_\_\_\_\_ for this time.” (295)

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11. Mrs. White had further counsel: “If admitting to your classes those not of our \_\_\_\_\_ will lead to silence on the great \_\_\_\_\_ that concern our present and eternal good—themes that should ever be kept before the \_\_\_\_\_—let them not be \_\_\_\_\_.” (296)

12. As Dr. Kellogg repeatedly declared the medical work to be undenominational, Ellen White objected: “It has been stated that the Battle Creek Sanitarium is not \_\_\_\_\_. But if ever an institution was \_\_\_\_\_ to be \_\_\_\_\_ in every sense of the word, this \_\_\_\_\_ was. . . . We are not to take pains to declare that the \_\_\_\_\_ Sanitarium is not a \_\_\_\_\_ institution, for this it certainly is.” (298)

## “Steps toward Unity” (301-311)

1. In 1901 there were more persons employed by the International Medical Missionary and Benevolent Association than the \_\_\_\_\_ . (301)

2. What financial factors helped to contribute to the independent attitude of the medical work of the church? (303)

3. Another factor that led to misunderstanding between the General Conference and the Medical Missionary Association was that there was no representative of the medical work on the \_\_\_\_\_ - \_\_\_\_\_ Committee or on the \_\_\_\_\_ - \_\_\_\_\_ . (304)

4. The General Conference of \_\_\_\_\_ was an epochal one in the history of Seventh-day Adventists, as it was a meeting of \_\_\_\_\_ .

This included enlarging the \_\_\_\_\_ - \_\_\_\_\_ and a larger representation of the various lines of work. (305)

5. Clearly and definitely underlying counsel for reorganization was the principle that responsibilities should be \_\_\_\_\_ - \_\_\_\_\_ rather than \_\_\_\_\_ . Yet at this time the medical work was centralizing. (309) On April 16, 1901, Dr. Kellogg outlined the following plan: “All the \_\_\_\_\_ and \_\_\_\_\_ shall be incorporated on a similar plan, so that they shall be \_\_\_\_\_ to this \_\_\_\_\_ .” (309, 310)

6. Three months later Mrs. White responded: “It has been presented before me \_\_\_\_\_ that there is not to be a \_\_\_\_\_ of \_\_\_\_\_ or a \_\_\_\_\_ - \_\_\_\_\_ of all the sanitariums with the \_\_\_\_\_ - Sanitarium, so that they shall all be \_\_\_\_\_ to your \_\_\_\_\_ .” (310)

## **Lesson Nine—Separation and a New Direction**

[34]

Reading assignment: pages [312-342](#)

## “Final Steps in Separation” (312-328)

1. At the 1899 General Conference several messages from Ellen White in Australia especially for the Conference, warning against Dr. Kellogg’s pantheistic teachings, were read: “\_\_\_\_\_ - \_\_\_\_\_ is not God and never was God. The voice of nature testifies of God, declaring His \_\_\_\_\_; but nature itself is not God. As God’s \_\_\_\_\_, it but bears a \_\_\_\_\_ of His \_\_\_\_\_. . . . Christ came to the \_\_\_\_\_ as a \_\_\_\_\_ - \_\_\_\_\_ Saviour. He represented a \_\_\_\_\_ God.” (312)

2. At this session Dr. Kellogg presented pantheistic teachings that were at first unrecognized as such. Note the following: (314)  
Righteousness  
Justification  
Health Reform

3. What series of events caused pantheism to threaten to disrupt the church? (317)

4. Mrs. White warned regarding plans for rebuilding the burned-out sanitarium:  
“Last night I was \_\_\_\_\_ to tell you that the \_\_\_\_\_ - \_\_\_\_\_ you are making in Battle Creek is not after God’s \_\_\_\_\_. You are \_\_\_\_\_ to build in Battle Creek a \_\_\_\_\_ than should be erected there.” (318)

[35] 5. In his writing of the book \_\_\_\_\_ - \_\_\_\_\_ Dr. Kellogg again promoted his pantheistic teachings. (319) How did Ellen White work to heal the breach that was developing between the medical missionary work and the church at the 1903 General Conference? (321)

6. At the \_\_\_\_\_ Autumn Council in Washington, D.C., where the \_\_\_\_\_ and \_\_\_\_\_ Publishing Co. and the \_\_\_\_\_ headquarters had been moved, Dr. Kellogg’s book \_\_\_\_\_ was a topic of controversy. Writing from California, Mrs. White warned regarding pantheism: “Those \_\_\_\_\_, followed to their logical \_\_\_\_\_ sweep away the whole \_\_\_\_\_ . . . . They make of \_\_\_\_\_ the truth of \_\_\_\_\_ origin, and rob the \_\_\_\_\_ of God of their past \_\_\_\_\_, giving them instead a \_\_\_\_\_.” (323)

7. What is the effect of a theory that makes God so large that He cannot sit upon His throne? (324)

8. The outstanding causes of the final separation of Dr. Kellogg from the church were the questions of \_\_\_\_\_ and \_\_\_\_\_. (325)

9. By the year 1906 the medical superintendent of the Battle Creek Sanitarium was declaring that “The \_\_\_\_\_ does not own the \_\_\_\_\_ and never can \_\_\_\_\_ it, for it belongs to the \_\_\_\_\_.” (328)

[36]

## “A Remarkable Coincidence” (329-334)

1. Following counsel given through Mrs. White, Battle Creek College was moved to \_\_\_\_\_, Michigan, in \_\_\_\_\_ and re-established there as \_\_\_\_\_. (329)

2. After fire destroyed the Battle Creek Sanitarium in 1902, Ellen White wrote:  
“By \_\_\_\_\_, the Lord removed the great \_\_\_\_\_ in favor of gathering many students to \_\_\_\_\_. He swept away the \_\_\_\_\_ to prevent the carrying out of the \_\_\_\_\_ that Battle Creek was to be the \_\_\_\_\_ for the training of \_\_\_\_\_.” (330)

3. With denominational support withdrawn, attendance at the American Medical Missionary College declined. There was a graduating class of \_\_\_\_\_ in the spring of \_\_\_\_\_, the last to receive diplomas from the school. (330, 331)

4. That very same year the Review and Herald carried the following report:  
“September 29 [1910] was a \_\_\_\_\_ day in the history of our \_\_\_\_\_ work. A new milestone was passed in the opening of the \_\_\_\_\_ of \_\_\_\_\_ our \_\_\_\_\_ college at \_\_\_\_\_, California.” (333)

## “Rapid Moves in Southern California” (335-342)

[37]

1. As early as the summer of \_\_\_\_\_ Mrs. White was urging a strong medical missionary work to be carried forward in southern \_\_\_\_\_. She wrote to the General Conference president: “Brother \_\_\_\_\_, constantly the Lord is keeping southern \_\_\_\_\_ before me as a place where we must \_\_\_\_\_ medical \_\_\_\_\_ - \_\_\_\_\_. Every year this \_\_\_\_\_ is visited by many thousands of \_\_\_\_\_.” (335)

2. Encouragement was given by Mrs. White that we would be able to purchase land and buildings at unusual bargains. She wrote: “For \_\_\_\_\_ the Lord has given me \_\_\_\_\_ - \_\_\_\_\_ that He is \_\_\_\_\_ the way for our people to obtain \_\_\_\_\_, at \_\_\_\_\_, of \_\_\_\_\_ - \_\_\_\_\_ on which there are \_\_\_\_\_ that can be utilized in our work.” (335)

3. That same year she published *Testimonies for the Church*, Vol. \_\_\_\_\_. More than \_\_\_\_\_ of the instruction in this volume was devoted to \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_. (335)

4. In contrast to the building of one large institution in Battle Creek, Ellen White wrote, “\_\_\_\_\_ missionary work in southern California is not to be carried forward by the \_\_\_\_\_ - \_\_\_\_\_ of one \_\_\_\_\_ institution. . . . As soon as \_\_\_\_\_, sanitariums are to be \_\_\_\_\_ - \_\_\_\_\_ in \_\_\_\_\_ places in southern California. Let a beginning be made in \_\_\_\_\_ places.” (336)

5. She also stated: “Our \_\_\_\_\_ are to be established for one \_\_\_\_\_—the advancement of \_\_\_\_\_ - \_\_\_\_\_. And they are to be so \_\_\_\_\_ that a decided \_\_\_\_\_ in favor of the \_\_\_\_\_ - \_\_\_\_\_ will be made on the minds of those who come to them for \_\_\_\_\_.” (336)

6. How were Ellen White's predictions regarding the establishment of sanitariums in California remarkably fulfilled in the following locations:

Paradise Valley ([337](#), [338](#))

Glendale ([341](#))

## **Lesson Ten—The Loma Linda Story**

[38]

Reading assignment: pages [343-379](#)

## **“The Call for A Third Sanitarium” (343-346)**

1. For what reason was a search continued for sanitarium property even though by 1904 we had two such properties? (343)

2. When the Loma Linda property was first found, the price was quoted at \_\_\_\_\_. It was reduced to \_\_\_\_\_ - \_\_\_\_\_, even though it represented an original investment of \_\_\_\_\_. Still later the \_\_\_\_\_ acres of Loma Linda property were offered for the price of only \_\_\_\_\_ - \_\_\_\_\_. (344-346)

## “Purchase of Loma Linda Property” (347-353)

[39]

1. Trace the difficult circumstances under which the Loma Linda property was purchased. (347)

2. Corresponding with Elder \_\_\_\_\_, Mrs. White instructed him to secure an option on the Loma Linda property. She concluded her letter with a call to faith and assurance of God’s help: ” Here is the \_\_\_\_\_ of the Lord. Open up every \_\_\_\_\_ possible. We are to labor in \_\_\_\_\_, taking hold of a \_\_\_\_\_ that is pledged to do \_\_\_\_\_ things for us. We are to reach out in faith in \_\_\_\_\_, and in \_\_\_\_\_ and \_\_\_\_\_.” (348, 349)

3. In the face of hesitancy on the part of the leadership of the Southern California Conference, Ellen White wrote positively to Elder Burden, “In regard to the \_\_\_\_\_ of Loma Linda I will say, \_\_\_\_\_. . . . I am well \_\_\_\_\_ that the place is one we ought to have. It is cheap at \_\_\_\_\_ dollars. We will not \_\_\_\_\_ you, but will stand back of you, and help you to \_\_\_\_\_ the \_\_\_\_\_.” (349)

4. When he could no longer delay the owners of the property, what action did Elder Burden take to hold the property for the church? (350)

5. What was Ellen White’s reaction when she first saw this property? (350)

6. At a meeting arranged in the Los Angeles church on June 20, the president of the Southern California Conference stated that

Sister White had said that the Loma Linda sanitarium “should be” the principal training school on this coast. What was Sister White’s immediate response? (351, 352)

7. Statements of what *two* people helped to turn the tide in favor of securing the institution by the Southern California Conference? (352, 353)

## **“How the Payments were Met” (354-361)**

[40]

1. Briefly trace how in the period of less than six months the entire \$40,000 minus \$1,100 discount was raised by the church for the purchase of the Loma Linda property.

## **“An Educational Center” (362-370)**

1. In 1903 Ellen White wrote: “Medical missionary work is yet in its \_\_\_\_\_. The meaning of \_\_\_\_\_ - \_\_\_\_\_ medical missionary work is known by but \_\_\_\_\_.” In 1905 she wrote: “Henceforth medical missionary work is to be carried forward with an \_\_\_\_\_ with which it has never yet been \_\_\_\_\_.” What happened between these two statements that changed the outlook from doubt to optimism? (362, 363)

2. What appeal did Ellen White make to her long-time friend and associate, Elder S. N. Haskell? (363)

3. Shortly after the institution opened in November 1905, how were the workers to demonstrate their missionary spirit? (364)

4. Seven nursing students in the first class joined in introducing Mrs. White’s book \_\_\_\_\_, the profits of which had been dedicated by the author for medical missionary work. (365)

5. In April 1906, plans were laid for an advanced training school at Loma Linda. At this time the sanitarium was dedicated and Ellen White spoke. Of her address she wrote: “I tried to make it plain that sanitarium \_\_\_\_\_ and \_\_\_\_\_ were to cooperate with God in \_\_\_\_\_ not only through the use of the \_\_\_\_\_ agencies He has placed within our reach, but also by \_\_\_\_\_ their patients to lay hold on \_\_\_\_\_ through obedience to the \_\_\_\_\_ - \_\_\_\_\_ of God.” (365, 366)

6. In a calendar for the new school what four courses were offered? (369)

“We Wait For Light” (371-379)

[41]

1. What two alternatives regarding school policy immediately faced the organizers of the College of Evangelists? (371, 372)

2. How was practical field work linked with the study program at Loma Linda from the very beginning? (372)

3. At a council held in October 1907, shortly after the second school year began, Ellen White urged the development of “a school of the highest order.” She was asked whether this meant only nurses or whether it included qualifications for physicians. She replied: “\_\_\_\_\_.” (374, 375)

4. In following through on this clear counsel, what organizations beyond the local Southern California Conference were drawn into the financial support of the institution? (375)

5. Why did Ellen White advise caution regarding quick expansion in the early years of the institution? (377, 378)

6. What books appeared from Ellen White’s pen during this period with extensive counsel regarding the medical work of the church? (378, 379)

1902

1904

1905

1909

7. A compilation that appeared in 1932 entitled \_\_\_\_\_ also incorporated many counsels that were given during this time. (379)



**Lesson Eleven—Growing Pains at Loma** [42]  
**Linda**

Reading assignment: pages [380-413](#)

## “A Bold Venture in Faith” (380-389)

1. At the 1909 General Conference it was requested that the college in Loma Linda be recognized as “an \_\_\_\_\_ - \_\_\_\_\_ for the \_\_\_\_\_ and \_\_\_\_\_ of both \_\_\_\_\_ and \_\_\_\_\_,” and that the General Conference “assist the \_\_\_\_\_ in arranging the \_\_\_\_\_ and planning for the future \_\_\_\_\_ - \_\_\_\_\_ of the school.” (380)

2. At this time Loma Linda offered only a partial medical training, with plans for students to complete their education in other medical colleges. Elder \_\_\_\_\_ laid the matter before Ellen White in writing. She responded in an interview: “There are some who may not be able to see that here is a \_\_\_\_\_ - \_\_\_\_\_ as to whether we shall put our \_\_\_\_\_ on \_\_\_\_\_ - \_\_\_\_\_ or depend upon \_\_\_\_\_. Shall we, by our \_\_\_\_\_, seem to \_\_\_\_\_ that there is a stronger \_\_\_\_\_ with the \_\_\_\_\_ - \_\_\_\_\_ than there is with God’s own people?. . . We need not \_\_\_\_\_ to men in order to secure \_\_\_\_\_ - \_\_\_\_\_.” (381, 382)

3. Mrs. White also recommended securing a \_\_\_\_\_ - \_\_\_\_\_. She said, “If you can gain \_\_\_\_\_ and \_\_\_\_\_, that will make your work more \_\_\_\_\_ - \_\_\_\_\_ without tying yourselves to \_\_\_\_\_, that would be right.” (383)

4. On December 9, a charter, secured under the laws of the State of California, authorized the College of Medical Evangelists to grant degrees in the \_\_\_\_\_ and \_\_\_\_\_, \_\_\_\_\_ and \_\_\_\_\_. (383)

5. When asked regarding her use of the term “a medical school,” Ellen White replied in writing: “We must provide that which is \_\_\_\_\_ to qualify our youth who desire to be \_\_\_\_\_, so that they may \_\_\_\_\_ fit

themselves to be able to stand the \_\_\_\_\_ required to prove their \_\_\_\_\_ as physicians. . . . For the special \_\_\_\_\_ of those of our youth who have clear \_\_\_\_\_ of their duty to obtain a \_\_\_\_\_-\_\_\_\_\_ education that will enable them to \_\_\_\_\_-\_\_\_\_\_ the examinations required by \_\_\_\_\_ of all those who practice as regularly qualified \_\_\_\_\_, we are to supply \_\_\_\_\_, so that these youth need not be compelled to go to \_\_\_\_\_ conducted by men not of our \_\_\_\_\_.” (386)

6. What three major sources were recommended for financial support of the newly formed medical school? (387)

[43]

## “Faith Further Tested” (390-402)

1. Elder G. A. Irwin, president of the Board of Trustees of the College, compared the importance of the launching of this college to what other major decision by the church? (390)

What were the *three* essential factors for success that he outlined? (391)

2. How did Mrs. White respond to the suggestion early in the development of Loma Linda that part of the seventy-six acres be sold to meet financial needs? (391)

In the ensuing years what was done instead? (391)

3. How did a group of four women help to meet another severe test to the college in 1915? (394, 395, 400, 401)

4. What monument was raised as a result of their work the following year? (401)

5. In 1917 the rating of the College of Medical Evangelists was changed from \_\_\_\_\_ grade to a \_\_\_\_\_-\_\_\_\_\_ grade. Today it has an \_\_\_\_\_ rating. (401)

## “Through ‘Rivers of Difficulty’ ” (403-413)

[44]

1. In recalling the providential evidences in connection with securing the Loma Linda property, Ellen White wrote: “When He [the Lord] \_\_\_\_\_ that a certain \_\_\_\_\_ - \_\_\_\_\_ should be secured for the \_\_\_\_\_ of His cause and the \_\_\_\_\_ up of His work, . . . He will make the doing of that work \_\_\_\_\_, if those who have \_\_\_\_\_ will show their faith and trust in His \_\_\_\_\_ - \_\_\_\_\_, and will move \_\_\_\_\_ promptly to secure the \_\_\_\_\_ He points out.” (403)

2. When a resurvey of medical schools was announced in the year 1934, what feature of the work helped to continue to give Loma Linda an A grade rating? (404)

3. In the year \_\_\_\_\_ the school of \_\_\_\_\_ - \_\_\_\_\_ was opened with a beginning enrollment of forty-two students. (406)

4. Why was the name changed to Loma Linda University in 1961? (410)

5. What further important decision was made in the year 1962 regarding the medical training at Loma Linda? (411)



**Lesson Twelve—God Continues to Lead** [45]  
**Today**

Reading assignment: pages [414-438](#)

## “By The Providence of God” (414-425)

1. Review the events leading to a multimillion-dollar gift for a hospital in Denver. (414-418)

2. Review the series of events that led to the establishment of the Kettering Hospital in Ohio, with the largest single gift ever to come to the denomination. (418-424)

3. What *three* reasons did non-Adventist doctors give to a visiting inspector for preferring to send their patients to the Hinsdale Hospital? (421)

4. How did the Hinsdale Hospital also benefit from the generosity of the Ketterings and other non-Adventists of the community? (419, 424)

5. What other medical institutions were blessed by opening providences of God? (424)

## “Retrospective and Prospective” (426-438)

[46]

1. In speaking of the progressive nature of the message, Mrs. White wrote in 1867: “When we first received the \_\_\_\_\_ - \_\_\_\_\_ [of Rev. 14], the Lord had many \_\_\_\_\_ to say to us, but we could not hear them all then. He has led us with a \_\_\_\_\_ and tender care, \_\_\_\_\_ by \_\_\_\_\_, until we have reached the \_\_\_\_\_ - \_\_\_\_\_ in \_\_\_\_\_.” (426)

2. In the year \_\_\_\_\_ a full-time qualified physician was appointed as Secretary of the General Conference \_\_\_\_\_ - \_\_\_\_\_. (428, 429)

3. The temperance work of the church was reorganized in 1932 under the name of the \_\_\_\_\_ - \_\_\_\_\_ of Seventh-day Adventists. In 1947 the \_\_\_\_\_ - \_\_\_\_\_ Temperance Association was organized to supervise and promote a world temperance work. (429, 430)

4. Health Literature Through the Years (430, 431)  
(Journals and Books)

1866

1890

1896

1904

1905

1948

5. Four books relating to health and the health message have appeared as compilations from Ellen White since her death. Provide information below for each of these: (431, 432)

(Year, Title, Content)

6. Ellen White gives reasons for a change in living habits: “Let it ever be kept before the \_\_\_\_\_ that the great \_\_\_\_\_ of \_\_\_\_\_ reform is to secure the highest \_\_\_\_\_ of mind and soul and body. All the laws of \_\_\_\_\_—which are the laws of God—are designed for our \_\_\_\_\_. Obedience to them will \_\_\_\_\_ our \_\_\_\_\_ in this life and will aid us in a \_\_\_\_\_ for the \_\_\_\_\_ to come.” (432, 433)

7. Noting the increasing importance of health reform, Mrs. White wrote: “As we near the \_\_\_\_\_ or \_\_\_\_\_, we must rise \_\_\_\_\_ and still \_\_\_\_\_ upon the question of \_\_\_\_\_ reform and Christian \_\_\_\_\_, presenting it in a more \_\_\_\_\_ and decided manner.” (437, 438) She said further: “He who \_\_\_\_\_ the light which God has given him upon \_\_\_\_\_ reform has an \_\_\_\_\_ aid in the work of becoming \_\_\_\_\_ through the truth and fitted for \_\_\_\_\_.” (438)