

THE POCKET
Ellen G. White
DICTIONARY
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Entries

A

abstemious/abstemiousness. A term used by Ellen G. White to emphasize a temperate lifestyle that avoids anything harmful to the body. From her perspective, John the Baptist was a model of an abstemious life (DA 100, 101, 275). She frequently recommended an “abstemious diet” as a key to healthful living (4T 501).

Adventist. A term used to describe a believer in the *second coming of Jesus Christ; most often used as a shortened form for Seventh-day Adventist after the organization of the denomination in 1863. Also used to refer to the followers of *William Miller.

Advent Review. A publication from 1850 that was combined with the *Present Truth* in 1850 to form the *Second Advent Review and Sabbath Herald*, which later became the *Review and Herald*, and today is known as the *Adventist Review* and *Adventist World*.

affable Easy to get along with. Ellen G. White describes “affabl ” as an important characteristic for husbands and

affection(s)

fathers (2T 383) and that Adventist youth should look to the affable example of the biblical Daniel (YI May 10, 1900).

affection(s) A term to describe human emotion(s) in regard to one another and to God. “True affection will overlook many mistakes; love will not discern them” (AH 47).

air. Ellen G. White highlighted the importance of pure and fresh air as being essential for health. The lungs need “full inspiration” lest the blood not be “properly vitalized” (MH 292). The word “air” can be used in a phrase such as “an air of piety” (DA 256) or “an air of authority” (DA 133) to describe certain situations.

alacrity. Cheerful and quick response to action. She admonished young mothers, for example, “to perform with alacrity the plain, uninteresting, homely, but most needful duties which relate to domestic life” (CG 74). Church workers should “labor with earnest alacrity” so that everything done “will bear the signature of God, and will make its impression on human minds” (GCB June 3, 1909).

Albigenses. Inhabitants of southern France who resisted Roman Catholic control. Ellen G. White portrayed them as the brethren of the *Waldenses (GC 271). *See also* Waldensians.

almoners. People who collect alms for the poor (9T 53).

amalgamation. A controversial term used in antebellum America (before the American Civil War) in a pejorative sense to describe the intermingling of races. Ellen G. White used the term to describe how Satan corrupted the world (3SG 64, 75; 1SP 69, 78). She also used the term in a moral sense to denote the combination of good with evil, which

corrupts the good. This term is used by critics to allege that Ellen G. White was a racist; but the overall thrust of her life, both before and after the Civil War, indicates that she was an ardent abolitionist and committed to race equality.

American Sentinel. A Seventh-day Adventist publication printed from 1886 to 1900 that advocated religious liberty. It was replaced in 1900 by the *Sentinel of Liberty*. In December 1901, it changed its name to *The Sentinel of Christian Liberty*, and continued until February 11, 1904, when it vanished until it was reborn with the shortened name of *Liberty* in 1906.

Andrews, John Nevins (1829–1883). Minister, author, and close friend of James and Ellen G. White. Converted in 1843, he began to observe the seventh-day *Sabbath in 1845. He first met the Whites in 1849 during which time Ellen G. White rebuked the rampant fanaticism of some Adventists. Andrews began pastoral ministry in 1850 and in 1856 married Angeline Stevens (1824–1872). For a time, Andrews gave up the ministry to farm in Waukon, Iowa, but returned to ministry in 1859. It was while he was there that he wrote the first edition of his seminal work *History of the Sabbath and First Day of the Week* (1859). Ellen G. White reprovved the Andrews family several times, which prompted confessions. Andrews is the “Brother A” in volume 3 of *Testimonies for the Church* (14, 15). In 1874, Andrews, along with his two children, Mary and Charles, went with Adhemar Vuilleumier, a student from Switzerland who had completed some training at Battle Creek, as the first officia American-born denominationally sponsored missionaries of the Seventh-day Adventist Church. Mary tragically died from tuberculosis in 1878. Ellen G. White’s severest rebuke to Andrews came in 1883, which prompted another contrite letter of *repentance. Andrews also succumbed to tuberculosis on October 21, 1883.

angels. Supernatural beings that play a significant role in the *great controversy between Christ and Satan. According to Ellen White, heavenly angels are “ministering spirits” under the command of Christ “sent forth to minister for them who shall be heirs of salvation” (Hebrews 1:14). Fallen angels are the “principalities and powers” under the command of Satan who fight against God’s government (Ephesians 6:12). Ellen White was very cognizant about the nearness of angels. She described “holy angels” who protect the followers of Christ. Such a recognition should be a “truth most comfortable and precious to every follower of Christ,” as evidenced in Scripture (GC 551). Angels appeared in the Garden of Eden where they often visited to give “counsel and instruction” (Ed 21). Angels can appear in human form and can even intervene in human politics (GC 631, 632; Ed 305). She described how at certain pivotal moments in salvation history angels specifically protected God’s people and how they watch with special interest the unfolding of the plan of salvation (Ed 126). Angels watched over and ministered to Jesus Christ while He was on Earth (ST Dec. 9, 1897). She also described “angels of God” who watched over *Martin Luther at the Diet of Worms (GC 150). Each person has a guardian angel (Ed 305). It is the office of heavenly angels to prepare the heart to comprehend God’s Word (GC 600). They are furthermore “ministers and witnesses” during the investigative judgment (GC 479). The comfort God’s people during times of trouble and record every “earnest and sincere” *prayer (GC 621, 622). Could human beings only see with “heavenly vision, they would behold companies of angels” (GC 630). Human beings are coworkers with angels in the *work of redemption here on Earth (Ed 271). Ellen White’s most significant statement on evil angels reads thus: “The power and malice of Satan and his host might justly alarm us were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully

secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder and torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under His watchcare. Angels that excel in strength are sent from heaven to protect them. The wicked one cannot break through the guard which God has stationed about His people" (GC 518).

animal magnetism. The belief that the bodies of animals and humans contained a magnetic fluid that allowed for those with a large amount of this fluid in their system to be put into a deep sleep or trance. Experimentation with this theory became very popular and found its greatest advocate in Franz Anton Mesmer, who practiced in Paris and used his theory to heal people of their ailments. His theories, known as *mesmerism, were extremely popular during the nineteenth century and developed into what is now known as *hypnosis*.

animal passions/propensities. A common *Victorian term used to refer to the inner emotions, especially as they related to sex and sexuality. The term was popularized by Orson Fowler, Lydia Folger Fowler, and Lorenzo Fowler, who promoted *phrenology, to describe social instincts of *adhesiveness* (friendship) and *amativeness* (love between the sexes), which were thought to occupy a large section of the brain with a tremendous power for good or ill. When either the adhesiveness or amativeness became overactive, the results could be disastrous. Ellen G. White described stimulating food

anti-Trinitarian

that caused an unnatural excitement and therefore aroused the animal passions (4T 140, 141). Christians should avoid being “dragged down to a level with the brutes” (PP 458).

anti-Trinitarian. *See* Godhead.

apoplexy. A term that stems from the ancient Greek ἀποπληξία (*apoplēxia*), meaning “a striking away.” In the nineteenth century, it was a vague term that implied some kind of mental impairment, such as a stroke (CD 386; 1T 520).

apples of gold. A biblical phrase used to describe something that becomes beautiful and good. Sometimes used in the full phrase “apples of gold in pictures of silver” (Proverbs 25:11).

approbation. A term that points to the approval or praise of other human beings (5T 222) or of God (5T 113). A grave danger that human beings should avoid is developing a “love of approbation” (PP 650).

artificial Hairpiece or hat. Often used in conjunction with tight pins and a wrap that made the head hot; a condition that Ellen G. White protested against (3T 376).

associates. A term used to describe friends.

assurance of salvation. Ellen G. White believed that the biblical assurance of salvation is essential to normal Christian experience (1SM 373; 2SM 255). She urged moderation regarding the extreme of those who become self-confident and prideful of their salvation. Such persons must be vigilant lest they become spiritually blind and boast of their own strength instead of trusting in Jesus. Another extreme that she viewed with caution involved those who were afraid to trust and have confidence in the ability