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IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD

Proceeding	92065178
Party	Plaintiff Philanthropist.com, Inc.
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**IN THE UNITED STATES PATENT AND TRADEMARK OFFICE
BEFORE THE TRADEMARK TRIAL AND APPEAL BOARD**

Philanthropist.com, Inc.,

Petitioner,

v.

The General Conference Corporation of
Seventh-Day Adventists,

Registrant.

Consolidated Cancellation Nos.: 92065178
92065255

Mark: ADVENTIST

**MEMORANDUM IN OPPOSITION TO REGISTRANT'S
MOTION FOR SUMMARY JUDGMENT**

Philanthropist.com, Inc. ("Petitioner") submits this memorandum in opposition to the motion for summary judgment filed by The General Conference Corporation of Seventh-Day Adventists. ("Registrant"). Registrant has failed to meet its burden of showing that there is no genuine issue of material fact in dispute and that Registrant is entitled to judgment as a matter of law. To the contrary, substantially all material facts remain in genuine and rigorous dispute. Accordingly, summary judgment is inappropriate at this stage of the proceeding and should be denied.

I. STANDARD OF REVIEW

Summary judgment is only appropriate where there are no genuine issues of material fact in dispute and when the movant is entitled to judgment as a matter of law. *See* Fed.R.Civ.P. 56(c); Celotex Corp. v. Catrett, 477 U.S. 317, 322 (1986). The moving party bears the burden of meeting this high standard. *Adickes v. S.H. Kress & Co.*, 398 U.S. 144, 157 (1970). In applying this standard, the evidence, and all reasonable factual inferences drawn therefrom, must be viewed in

the light most favorable to the non-moving party. *Lloyd's Food Prods. Inc. v. Eli's Inc.*, 987 F.2d 766, 767, 25 U.S.P.Q.2d 2027, 2029 (Fed. Cir. 1993); *Olde Tyme Foods, Inc. v. Roundy's, Inc.*, 961 F.2d 200, 202, 22 U.S.P.Q.2d 1542 (Fed. Cir. 1992) ("the law requires that all reasonable inferences be drawn in favor of the nonmovant"); *Opryland USA Inc. v. Great American Music Show, Inc.*, 970 F.2d 847, 850, 23 U.S.P.Q.2d 1471 (Fed. Cir. 1992) ("the evidence submitted by the non-movant, in opposition to a motion for summary judgment, is to be believed, and all justifiable inferences are to be drawn in [its] favor."). *See also* *United States Steel Corp. v. Vasco Metals Corp.*, 394 F.2d 1009, 157 U.S.P.Q. 627 (C.C.P.A. 1968) (summary judgment should be cautiously used so as not to deprive a party of the right to have the case decided on the evidence presented during the trial period).

II. SUMMARY JUDGMENT IS INAPPROPRIATE IN THIS MATTER BECAUSE THE CATEGORIZATION OF THE TERM "ADVENTIST" IS A HIGHLY FACTUAL INQUIRY REQUIRING ANALYSIS OF THE FULL RECORD

It is well established that trademark cases, particularly those requiring the categorization of a term, are not conducive to resolution at the summary judgment stage due to the highly fact-specific nature of the analysis. Both the Trademark Trial and Appeal Board and federal courts have a long history of disfavoring summary judgment in trademark cases because the ultimate issues are inherently factual and not self-evident. *KP Permanent Make-Up, Inc. v. Lasting Impression, Inc.*, 408 F.3d 596, 608 (9th Cir. 2005) ("a full record is usually required to fully assess the facts"); *In Union National Bank of Texas, Laredo, Texas v. Union National Bank of Texas, Austin, Texas*, 909 F.2d 839, 845 (5th Cr. 1990) ("We do not think that the trademark law is so clear that the interests it is meant to protect will be served in most cases without a thorough presentation of the evidence on all of the issues."); *National Color Laboratories, Inc. v. Philip's Foto Co.*, 273 F. Supp. 1002, 1004, 157 U.S.P.Q. 136 (S.D.N.Y. 1967) ("By their very nature some of these factors are so

hazy and grayish in nature that a summary judgment cannot be granted merely upon perusal of affidavits, except in those rare instances where the facts are so black and white in nature that it can be stated unequivocally that there is no genuine issue as to any material fact and no issues to be resolved at trial."). Such cases should not be resolved on summary judgment "absent the most extraordinary circumstances." *Car-Freshner Corp. v. Auto Aid Mfg. Corp.*, 461 F. Supp. 1055, 201 U.S.P.Q. 233 (N.D.N.Y. 1979).

Here, the issue of whether the term "Adventist" is generic is not unequivocal, nor "black and white," as evidenced by the parties' contradicting testimony and evidence. No "extraordinary circumstances" exist that could justify a decision without any factual examination. Thus, summary judgment is inappropriate at this stage.

III. SUMMARY JUDGMENT IS INAPPROPRIATE IN THIS MATTER BECAUSE MATERIAL FACTS REMAIN IN DISPUTE

The primary issue in this case is whether the term "Adventist" is generic. A generic term is one that is commonly used as the name of a particular good or a description thereof. It cannot become a trademark, even if secondary meaning is acquired. *Christian Science Board of Directors of the First Church of Christ, Scientist v. Doris Evans, et. al*, 520 A.2d 1347, 1351, 2 U.S.P.Q.2d 1093 (N.J.1987) ("[N]o matter what the market situation may have been as to indication of origin or secondary meaning, the common descriptive name of the product cannot become a trademark owned exclusively by one vendor."); *Weiss Noodle Co. v. Golden Cracknel and Specialty Co.*, 290 F.2d 845, 847–48 (C.C.P.A.1961) ("[M]erchants act at their peril in attempting, by advertising, to convey common descriptive names, which belong to the public, to their own exclusive use. Even though they succeed in the creation of *de facto* secondary meaning, due to lack of competition or other happenstance, the law respecting registration will not give it any effect."); *A.J. Canfield Co. v. Honickman*, 808 F.2d 291, 297 (3rd Cir.1986).

The test for determining whether a term is generic is its primary significance to the relevant public; in other words, whether the term is used or understood, by purchasers or potential purchasers of the goods or services at issue, primarily to refer to the class of such goods or services. *Magic Wand Inc. v. RDB Inc.*, 940 F.2d 638, 19 U.S.P.Q.2d 1551 (Fed.Cir.1991); *In re Merrill Lynch, Pierce, Fenner, and Smith Inc.*, 828 F.2d 1567, 4 U.S.P.Q.2d 1141 (Fed.Cir.1987); *H. Marvin Ginn Corp. v. International Association of Fire Chiefs, Inc.*; *In re Leatherman Tool Group, Inc.*, 32 U.S.P.Q.2d 1443 (T.T.A.B. 1994). Here, the issue of whether “Adventist” is a generic term for Registrant’s goods and services remains very much in dispute.

Registrant has submitted affidavits, survey evidence, and arguments purportedly showing that the relevant public understands “Adventist” to refer exclusively to members of a single denomination operated by Registrant, The General Conference Corporation of Seventh-Day Adventists.

On the other hand, Petitioner will set forth its own evidence, including dictionary entries, encyclopedic evidence, judgments in analogous prior cases, testimony, generic use by competitors, and excerpts from articles, books, and other printed publications, all of which support the position that “Adventist” is the common generic term for any person who adopts the set of religious beliefs known as Adventism.

All of the above evidence must be properly read, evaluated, and weighed, which cannot occur at the summary judgment stage.

A. *Dictionary Evidence Alone Provides Sufficient Doubt as to the Material Fact of the Genericness of the Term “Adventist”*

Registrant is incorrect when it states that no evidence exists of genericness, and that therefore, judgment may enter as a matter of law. Dictionary excerpts such as those submitted as

Exhibit A to this memorandum define the word “Adventist” as anyone who belongs to, or believes in the doctrines expounded by, any of various denominations which emphasize that the second coming of Christ is imminent. These dictionary definitions do not limit the term to adherents of Registrant’s specific church; to the contrary, they show that the Adventist faith predates Registrant’s particular practice of it, and that at least nine other sects follow the Adventist faith, independent of Registrant.

The following examples are representative:

Adventist: A member of any of several Christian denominations that believe Christ's second coming and the end of the world are near at hand.

American Heritage Dictionary of the English Language (1992).

Adventist: One who believes in the second coming of Christ and the imminent end of the world.... The term is now applied to a member of any of the following sects, all descended from the church founded by Miller: Advent Christian Church, Seventh-day Adventists, Church of God (Adventist), Life and Advent Union.

Brittanica Dictionary (1956).

Adventist: A believer in the doctrine of Adventism [the doctrine that the second coming of Christ and the end of the world are near at hand]; a member of any of various religious bodies emphasizing this doctrine.

Webster's Third New International Dictionary (1986).

Indeed, the mere fact that the term “Adventist” appears in standard American language dictionaries is significant. *Gimix, Inc. v. JS & A Group, Inc.*, 699 F.2d 901, 217 U.S.P.Q. 677 (7th Cir. 1983) (dictionary is “an especially appropriate source of evidence” in determining genericness); *Murphy Door Bed Co. v. Interior Sleep Systems, Inc.*, 874 F.2d 95, 10 U.S.P.Q.2d 1748 (2d Cir. 1989) (dictionary listings are “influential” because they reflect the general public's

perception of a mark's meaning and implication); *Mil-Mar Shoe Co. v. Shonac Corp.*, 75 F.3d 1153, 37 U.S.P.Q.2d 1633 (7th Cir. 1996) (“Because generic use implies use consistent with common understanding, we have often looked to dictionaries as a source of evidence on genericness.”); *Harley-Davidson, Inc. v. Grottanelli*, 164 F.3d 806, 49 U.S.P.Q.2d 1458 (2d Cir. 1999) (“dictionary definitions of a word to denote a category of products are significant evidence of genericness”).

Here, Petitioner’s dictionary evidence is indicative of the genericness of the designation “Adventist” since it shows that, to the relevant public, the primary significance of the designation is to connote any follower of the set of religious beliefs known as Adventism. The definitions do not limit the word’s meaning to refer only to those belonging to Registrant’s specific sect. These dictionary definitions are relevant to the analysis and should be factually weighed.

B. Encyclopedia Evidence Adds Further Support to Petitioner’s Position and Must be Considered

Encyclopedic evidence is another factor to be considered and weighed in this case. Again, this evidence supports the position that the generic term for the type or category of religion that believes in the second advent of Christ is “Adventist.”

Notably, in the encyclopedia excerpts submitted as Exhibit B, Registrant’s specific Seventh-day Adventist Church is classified under the broader heading “Adventism,” indicating that Registrant’s sect is merely one of a number of Adventist denominations, albeit the largest. For example, in J. Gordan Melton’s *ENCYCLOPEDIA OF AMERICAN RELIGIONS* (8th ed. 2009), the book’s sections are designated by generic “family” headings, such as “Lutheran Family,” “Reformed-Presbyterian Family,” “Baptist Family,” and “Adventist Family.” Under each “family,” the various religious groups falling within that category of religion are listed. Under the

“Adventist” heading, the encyclopedia identifies, in addition to Registrant’s Seventh-day Adventist Church, other Adventist denominations, including Advent Christian Church, Church of God of the Abrahamic Faith, Church of God (Adventist), Primitive Advent Christian Church, Evangelical Adventists, and Life and Advent Union. The central core of beliefs of all of these Adventist groups is essentially the same. Each group practices and evangelizes the Adventist faith.

Like the dictionary evidence presented, the encyclopedia evidence supports the view that “Adventist” is the generic name of the category of religion that believes that the second coming of Christ is imminent. This evidence also shows that not all Adventists are Seventh-day Adventists belonging to the General Conference Corporation of Seventh-Day Adventists’ congregation.

The dictionary and encyclopedia entries further demonstrate that the sole designation that adequately describes adherents to and believers in Adventism is “Adventist.” Thus, such designation is generic for religious services, publications, observances, and other goods pertaining to or signaling as association with the religion of Adventism. Again, this evidence is persuasive, admissible, and must be factually evaluated, which cannot occur at the summary judgment stage.

C. Prior Cases Considering the Genericness of the Term “Adventist” Have All Determined the Term to be Generic

This is not the first case to challenge Registrant’s exclusive ownership of “Adventist.” In prior cases, it was Registrant’s “Seventh-Day Adventist” mark that was challenged as generic. Nonetheless, in their evaluation of the distinctiveness of “Seventh-Day Adventist,” courts necessarily analyzed the “Adventist” portion of the mark as part of the discussion. And every single court and tribunal found “Adventist” to be generic.

Helpfully, in *General Conference Corp. of Seventh-Day Adventists v. McGill*, 624 F.Supp.2d 883 (W.D. Tenn. 2008), the Court provided an exactly on-point determination,

specifically addressing whether summary judgment is appropriate in this case, when it stated: **“The Court finds that there is a material issue of fact as to whether the registered mark “Adventist” is generic.”** *Id.* at 897 (emphasis added).

The *McGill* Court denied The General Conference Corporation of Seventh-Day Adventists’ motion for summary judgment based on the same evidence that Petitioner has set forth here; namely: (1) dictionary definitions defining “Adventism” as the general belief that the second coming of Christ is near, and “Adventist” as any person who adopts that belief, without limitation to Registrant’s denomination; and (2) Encyclopedia entries on “Adventism,” which provide that the term “Adventist” generally refers to someone who believes in the Second Advent of Jesus, and which show that there are multiple churches in the “Adventist family” in addition to Registrant.

According to the *McGill* Court, “both the dictionary definition and the Wikipedia entry support the conclusion that the term ‘Adventist’ refers to a set of beliefs, rather than to the churches led by the General Conference.” *Id.* Accordingly, the Court denied Registrant’s summary judgment motion.

Another case that considered the exact question at issue here is *Stocker v. General Conference Corp. of Seventh-Day Adventists*, 39 U.S.P.Q.2d 1385 (T.T.A.B. 1996), 1996 WL 427638. In *Stocker*, this Board made a remarkably unequivocal declaration that “Adventist” is generic. *Stocker*, 1996 WL 427638 at *15 (“[T]he generic term for the religion is ‘Adventist’ (or ‘Adventism’)”).

In that case, while finding “Adventist” to be generic, the Board’s majority found “Seventh-Day Adventist,” which was the full mark at issue in that proceeding, to be distinctive. The dissent, however, disagreed with even that conclusion, stating that:

Upon consideration of the entire record, the designation “SEVENTH-DAY ADVENTIST” is a generic term for respondent's religious publications,

observances and missionary services. Evidence indicates that the primary significance of such designation to the relevant public is to name adjectivally a particular class or category of religious beliefs which, taken together, constitute the religion known nominatively as Seventh-Day Adventism.... The preponderance of the evidence herein establishes to my satisfaction that, to the relevant public, the primary significance of the designation "Seventh-Day Adventist" is that of a class or category of religious observances, missionary services and publications which are based upon the tenets of the Seventh-day Adventist religion.

Id. at *25.

Arguing in favor of cancellation of Registrant's "Seventh-Day Adventist" mark, the dissent concluded that "the designation 'Seventh-Day Adventist' primarily signifies the name of a religion to the relevant public. It is therefore a generic term for [Registrant's] goods and services inasmuch as it primarily signifies a category or class of publications, observances and missionary services which have such religion as their subject matter." *Id.* at *32 (also stating that Registrant "cannot appropriate, from the public domain, the common name of a religion and somehow gain an exclusive right to its use and the right to prevent others from using it. This principle is fundamental to the law of trademarks.").

The *Stocker* and *McGill* language alone, particularly those excerpts finding "Adventist" to be "clearly a generic term," that constitutes an "overbroad and hence insufficient generic description for the specific set of beliefs constituting the religion practiced not only by certain church congregations affiliated with the General Conference and [Registrant]", should give sufficient pause to the current Board to deny summary judgment. See *Stocker*, 1996 WL 427638 at *28. But there is more. In *General Conference Corporation of Seventh-day Adventists v. Seventh-day Adventist Kinship, International, Inc.*, Case No. CV 87-8113 MRP (Slip Op. 1992), the Court found that:

The words "Seventh-Day Adventist" are generic and not entitled to trademark protection. Seventh-day Adventism, the religion, pre-existed the Seventh-day

*Adventist Church. Although not determinative, the Court finds it significant that the term “Seventh-day Adventist” appears in a standard American language dictionary. The use of the name “Seventh-day Adventist” by at least two breakaway churches, The Seventh-day Adventist Church, Reform Movement, and the Davidian Seventh-day Adventists Association, without opposition by the General Conference also tends to support the view that the term “Seventh-day Adventist” has significance other than to indicate membership in the mother church. More importantly, there is no term that adequately describes an adherent to the religion of Seventh-day Adventism, other than “Seventh-day Adventist”; **the only possible alternative would be “Adventist,” and that term is too broad**.... [T]he terms ‘Seventh-day Adventist,’ and its acronym ‘SDA’ are generic, and are not entitled to trademark protection.”*

Slip op. at 13-15 (emphasis added).

Yet another case specifically considering the genericness of “Adventist” is *General Conference Corp. of Seventh-Day Adventists v. Perez*, 97 F.Supp.2d 1154 (S.D. Fla. 2000). Here too, the *Perez* Court unequivocally found “Adventist” to be generic, stating “the word ‘Adventist’ alone defines the coming of Christ, but alone does not suggest the specificity of Christ's coming within the total doctrines and tenants of the Seventh-day Adventist Church.” *Id.* at 1159 (emphasis added).

The cases above show that this matter simply cannot be decided in Registrant’s favor as a matter of law. To do so would blatantly contradict prior decisions, including of this very tribunal.

D. *Prior Registrations Have Disclaimed the Word “Adventist” as Generic During the Trademark Examination Process*

Further persuasive factual evidence that must be considered in this case is provided by U.S. Trademark Registration No. 1,177,185, issued November 10, 1981. That registration includes the following disclaimer: “No claim is made to the exclusive right to use the word ‘Adventist’.” The disclaimer was entered by the Commissioner on August 21, 1990, on the basis that “Adventist” is generic and could not be owned solely by the applicant. Specifically, the disclaimer indicates that

the applicant neither claimed nor possessed proprietary rights in the name of the religion practiced by their members because such name is a generic term.

E. *Other Printed Publications*

A number of printed books provide still more factual evidence of the genericness of “Adventist,” and must be considered. For example, the Fourteenth Edition of the HANDBOOK OF DENOMINATIONS IN THE UNITED STATES by Roger E. Olson, refers to Adventism “as a whole” to describe the general “conviction that the second advent of Christ is the sole hope of the world.” *Id.* at p. 259. In discussing the various followers and denominations of Adventism, Olson states:

*There are many misconceptions of Adventism. Perhaps the most common one is that all Adventists belong to the largest individual denomination whose name includes the word Adventist, the Seventh-Day Adventist Church (or General Conference). **In fact, it is only one of several Adventist denominations.** Some of those spawned by the Adventist movement do not use the word at all ... In fact, not all Adventists worship on Saturday and those who do probably borrowed the practice from the oldest continuously existing Baptist organization in North America, the Seventh Day Baptists. The only thing all these denominations share in common is roots in the Adventist movement of the mid-nineteenth century and an intense belief in the imminent premillennial return of Jesus Christ.*

Id. (emphasis added).

Further, in George R. Knight’s book WILLIAM MILLER AND THE RISE OF ADVENTISM, on pages 277-279, numerous Adventist denominations or movements are listed, including but not limited to, Registrant’s. *Id.*, referring to The Albany Adventists, The Sabbatarian movement, the Seventh-day Adventists, and the Church of God (Seventh Day).

A third notable publication is John Norton Loughborough’s book, THE GREAT SECOND ADVENT MOVEMENT, ITS RISE AND PROGRESS, in which the author prefaces his publication by stating that: “[I]n these pages I state many things concerning Adventists, and especially Seventh-day Adventists, which have not heretofore been brought in this form before the people.” This, together with the Olson and Knight excerpts, further indicates that Registrant is but one branch of

the larger Adventist faith, and is not its sole and exclusive user such that trademark ownership over the name would be appropriate.

III. REGISTRANT HAS FAILED TO MEET ITS BURDEN OF SHOWING THAT IT IS ENTITLED TO JUDGMENT IN ITS FAVOR AS A MATTER OF LAW

Even if summary judgment in highly fact-dependent proceedings was not strongly disfavored, and even if Petitioner did not set forth numerous persuasive grounds for denial of summary judgment, Registrant in this case has not demonstrated that it is entitled to judgment as a matter of law.

Registrant's own evidence raises significant questions as to whether the public primarily associates "Adventist" with Registrant. In fact, the survey evidence submitted by Registrant as Exhibit 7 shows that a minority of those polled in Registrant's own paid study connected the term "Adventist" to Registrant's General Conference of Seventh-Day Adventists, with the majority associating the term with either a generic Christian faith or with nothing at all. *See* Registrant's Exhibit 7, in which thirty percent (30%) of people polled responded "I don't know" to the question of whether "Adventist" conveyed a particular meaning, another roughly thirty percent (30%) associated the term "Adventist" with a general Christian belief system, and another twenty percent (20%) associated the word with broad, non-Registrant specific terms such as "Advent," "Keeping the Sabbath," "Evangelical," and "Devout." Only twenty-one percent (21%) responded that the term "Adventist" meant "Seventh-Day/Seventh-Day Adventist." If anything, Registrant's survey evidence undermines, rather than supports, its position, particularly when it is noted that only responses from those identifying with Christianity were even considered in the survey results. In other words, even within Christian religious communities, Registrant is not perceived as the sole, or even the primary, user of the word "Adventist."

Registrant's other evidence in support of its motion consists of Registrant's in-house counsels' affidavits stating their conclusory opinions that members of Adventist denominations other than their own do not refer to themselves as "Adventists." This testimony is self-serving, contrary to primary evidence, and does not meet the threshold requirements of Fed. R. Civ. P. 56(d)(4), which requires that affidavits or declarations used to support a motion must be made on personal knowledge, set out facts that would be admissible in evidence, and show that the affiant or declarant is competent to testify on the matters stated. Here, Registrant's counsel, who are members of Registrant's denomination and are paid by Registrant, are not competent, persuasive, or reliable witnesses when testifying as to the beliefs, verbiage, or practices of competing sects.

Registrant has not met its heavy burden of showing that there is no genuine dispute as to the genericness of the word "Adventist." Its own evidence shows that there is doubt as to whether the relevant public primarily associates the word "Adventist" with Registrant. Registrant's failure to prove its case as a matter of law is fatal at the summary judgment stage.

IV. REGISTRANT'S ATTACK ON PETITIONER'S STANDING LACKS MERIT

As a peripheral matter, Registrant has again attacked Petitioner's standing in this case as part of its summary judgment motion. This issue has been argued, considered, and resolved at the motion to dismiss stage, in favor of Petitioner. The facts and circumstances have not changed since the Board's initial decision.

Specifically, this Board has already found that, in explicitly alleging that it is the rightful owner of a property, namely, the domain name Adventist.com, Petitioner has shown that: (1) Petitioner has a real commercial interest in said property; (2) that said property has value in its business; (3) that its ownership of said property is impacted by threat of potential legal action by Registrant; and (4) that the value of said property has depreciated.

Petitioner has submitted to this Board a cease and desist communication from Registrant in which Registrant asserted that it has registered, and has exclusive right to use, the mark “Adventist” and that this right allows it “to prevent third parties from using any similar name or mark that is likely to cause confusion, such as the domain name located at: Adventist.com.” On this record, Petitioner has also set forth specific matters that support a finding that its belief of economic damage is not merely hypothetical speculation. Weighing these facts, the Board determined that Petitioner has sufficiently set forth factual allegations that it has a “real interest” as well as a “direct and personal stake” in the outcome of this proceeding, and has set forth supporting allegations that are sufficient to allege a reasonable basis in fact for its belief of damage. *See* Board’s denial of Registrant’s motion to dismiss in this case, Docket No. 14 (entered Sept. 28, 2017).

As of the date of this filing, Petitioner: (1) remains the owner of Adventist.com; (2) continues to have a real commercial interest in said property; (3) said property continues to have value in Petitioner’s business; (4) Petitioner’s ownership of said property continues to be impacted by threat of potential legal action by Registrant, which was never recanted; and (5) the value and transferability of said property has still depreciated due to Registrant’s ongoing claim to the word “Adventist” and threat to any third-party purchaser who may subsequently own and/or use it. Accordingly, Petitioner continues to have standing to bring this suit.

IV. CONCLUSION

Petitioner has set forth numerous facts showing that “Adventist” is a generic term referring to the core doctrines or basic tenets that comprise the Adventist faith. Such beliefs are common to any Adventist creed or sect, not just to Registrant’s particular church. Registrant has failed to meet its burden of showing that Petitioner’s facts are not genuine or genuinely in dispute, and that

Registrant is entitled to judgment as a matter of law. As such, Registrant's motion for summary judgment must be denied.

Dated: October 29, 2018

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CERTIFICATE OF SERVICE

On October 28, 2018, I served Petitioner's Memorandum in Opposition to Registrant's Motion for Summary Judgment on Registrant's counsel of record shown below, via e-mail, addressed as follows:

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Dated: October 28, 2018

By: /Eve J. Brown/

Exhibit A



The
AMERICAN
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 HOW TO USE THE
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To look up an entry in *The American Heritage Dictionary of the English Language*, use the search window above. For best results, after typing in the word, click on the "Search" button instead of using the "enter" key.

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[GUIDE TO THE DICTIONARY](#) ➔

Ad·vent·ist  (ăd'vēn'tĭst, ăd-vĕn'-)

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n.
A member of any of several Christian denominations that believe Jesus's Second Coming and the end of the world are near.

Ad'vent'ism *n.*

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adventist

DICTIONARY THESAURUS



Adventism noun

Ad·vent·ism | \ 'ad-, ven-, ti-zəm \

Definition of *Adventism*

- : the doctrine that the second coming of Christ and the end of the world are near at hand
- : the principles and practices of Seventh-Day [Adventists](#)

Other Words from *Adventism*

Adventist \ əd-'ven-tist, \ ad-', 'ad- \ *adjective or noun*



WORD OF THE DAY

DICTIONARY

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Adventist

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FOR BEST RATES[Home](#) > [British & World English](#) > [Adventist](#)Definition of *Adventist* in English:**Adventist** **NOUN**

A member of any of various Christian sects emphasizing belief in the imminent second coming of Christ.

See also [Seventh-Day Adventist](#)

[+ Example sentences](#)

Pronunciation

Adventist /'adv(ə)ntɪst/



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Weekly Word Watch: PRINO, shame-leave, and well actually'ing



Philippine English in the OED
October update



Wormhole: a useful word from the



Adventist



MENU



Adventist

[**ad**-ven-tist, ad-**ven**-]

noun

1. a member of any of certain Christian denominations that maintain that the Second Advent of Christ is imminent.

adjective

2. of or relating to Adventists.

Origin of Adventist

First recorded in 1835–45; [Advent](#) + [-ist](#)

Related forms

Ad·vent·ism , noun

Dictionary.com Unabridged Based on the Random House Unabridged Dictionary, © Random House, Inc. 2018

Historical Examples of adventist

- Late in May, 1894, he held a discussion with an *Adventist* leader.

[Birth of a Reformation](#)

Andrew Byers

- When through, Mr. K——, a poor silly *Adventist* , harangued some moments.

[Birth of a Reformation](#)

Andrew Byers

- The verse has the accent of a Second *Adventist* a century later.

[Solomon and Solomonic Literature](#)

Moncure Daniel Conway

- She is a tall spindlin' woman, a Second *Adventist* by perswasion, and weighs about ninety-nine pounds.

[Samantha Among the Brethren, Part 3.](#)

Josiah Allen's Wife (Marietta Holley)

- Here two Second *Adventist* preachers, a Mr. Chapman and his wife, were holding forth.

[Personal Recollections of Pardee Butler](#)

Pardee Butler

British Dictionary definitions for Adventist

Adventist

noun

1. a member of any of the Christian groups, such as the **Seventh-Day Adventists** that hold that the Second Coming of Christ is imminent

Collins English Dictionary - Complete & Unabridged 2012 Digital Edition © William Collins Sons & Co. Ltd. 1979, 1986 © HarperCollins Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012

Word Origin and History for adventist

Adventist

1843, from [Advent](#) + [-ist](#).

Church Latin *adventus* was applied to the coming of the Savior, both the first or the anticipated second, hence *Adventist*, a name applied to millenarian sects, especially and originally the Millerites (U.S.).

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adventist



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Adventist (n.)

"one of a religious denomination that believes in or looks for the early second coming of Christ to establish a personal reign," 1843; see **advent** + **-ist**. In Church Latin *adventus* was applied to the coming of the Savior, both the first or the anticipated second, hence *Adventist* was applied to millenarian sects, especially and originally the Millerites (U.S.). By the end of the 19c. there were three main divisions of them; the *Seventh-Day Adventists* so called for their observation of Saturday as the Sabbath.

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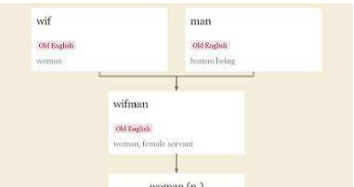
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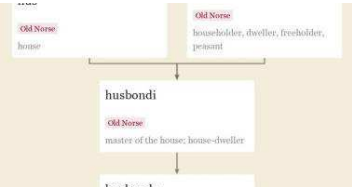
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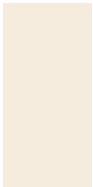
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Adventists

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Adventists (ăd'vĕn'tĭsts) [advent, Lat.,=coming], members of a group of related religious denominations whose distinctive doctrine centers in their belief concerning the imminent second coming of Jesus (see [Judgment Day \(/social-sciences-and-law/law/law/judgment#1E1judgment\)](#)). The name Adventism is specifically applied to the teachings of William [Miller \(/people/philosophy-and-religion/protestant-christianity-biographies/william-miller#1E1Miller-W\)](#) (1782–1849), who predicted the end of the world for 1843, then for 1844. When it did not occur, the Millerites, or Second Adventists, at a meeting at Albany, N.Y., in 1845 adopted a statement declaring their belief in the visible return of Jesus at an indefinite time, when the resurrection of the dead would take place and the millennium would have its beginning. Later this body took the name Evangelical Adventists. Another and larger branch of the original Adventist group became known in 1861 as the Advent Christian Church. This branch was formed as a result of a controversy over the question of the soul's immortality. The Advent Christian Church has a U.S. membership of about 26,800 (the Life and Advent Union, which was organized in 1863, merged with the Advent Christian Church in 1964). The largest Adventist body, the Seventh-day Adventists, under the leadership of Joseph Bates and James and Ellen White, adopted in 1844 the observance of Saturday as the Sabbath. Formally organized in 1863, they are fundamentally evangelical, taking the Bible as the sole rule of faith and practice. Fundamental to their doctrine is their belief in the imminent, premillennial, personal, and visible return of Jesus. The Seventh-day Adventists carry on worldwide missionary work; they number some 13.6 million. Another Adventist group is the Church of God, which was organized as Churches of God in Christ Jesus in 1888 and then permanently organized as the Church of God in 1921; its U.S. membership is around 75,000.

See M. E. Olsen, *A History of the Origin and Progress of Seventh-day Adventists* (1925, repr. 1972).

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Adventists

The Concise Oxford Dictionary of World Religions
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Adventists. Members of Christian sects who believe that the [Second Coming](/philosophy-and-religion/bible/bible-general/second-coming) of Jesus Christ is literal and imminent. Seventh Day Adventists, derived from William Miller (1781–1849) who predicted the end of the world in 1843–4, believe that the Advent is delayed because of the failure to keep the [Sabbath](/philosophy-and-religion/other-religious-beliefs-and-general-terms/religion-general/sabbath#1O101Sabbath). [Sabbath](/philosophy-and-religion/other-religious-beliefs-and-general-terms/religion-general/sabbath)-keeping was confirmed in the visions of Ellen G. White (d. 1915), who was a prolific writer of Adventist literature. [Dietary laws](/religion/dictionaries-thesauruses-pictures-and-press-releases/dietary-laws) from the [Old Testament](/philosophy-and-religion/bible/old-testament/old-testament) are also observed, and the further belief, that the Advent will occur when the [gospel](/philosophy-and-religion/bible/new-testament/gospel#1O101Gospel) has been proclaimed throughout the world, leads to vigorous proselytization.

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Adventists

World Encyclopedia
© World Encyclopedia 2005, originally published by Oxford University Press 2005.

Adventists [Christians](/philosophy-and-religion/christianity/protestant-denominations/christians) belonging to any of a group of churches who believe in the imminent [Second Coming](/philosophy-and-religion/bible/bible-general/second-coming) of Christ. William Miller (1782–1849) formed the first organized Adventist movement in the USA in 1831. Christ's failure to return on dates forecast by Miller led to splits in the movement. The largest group to emerge was the [Seventh-day Adventists](/philosophy-and-religion/christianity/protestant-denominations/seventh-day-adventists#1O142SeventhdayAdventists).

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Adventists

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ADVENTISTS

Adventists are various groups of Christians who since apostolic times have believed that the [Second Coming](/philosophy-and-religion/bible/bible-general/second-coming) of the Lord was imminent (see parousia). Adherents of montanism in the 2d century looked for an early end of the world, as did the anabaptists during the Reformation. Modern adventism began in the early 19th century in America with the biblical prophecies of William miller (1782–1849). Seeing signs of widespread moral deterioration, Adventists believe that the world is evil and must soon be destroyed. They foresee a final battle between the forces of good and evil, usually identified as the battle of Armageddon, and the victory of Jesus Christ, who will then establish a kingdom of righteousness that will last for 1,000 years. Miller set definite dates for the [Second Coming](/philosophy-and-religion/bible/bible-general/second-coming) in 1843 and 1844 but when these dates passed, his followers became disillusioned. Only a remnant continued to proclaim the imminent Second Coming and these adventists usually refused to specify a date.

Largest of the adventist bodies that stem from Miller's preaching is the seventh day adventist Church. Along with adventism it teaches the observance of the [Jewish Sabbath](/philosophy-and-religion/judaism/judaism/jewish-sabbath), conditional immortality, and the prophethood of Mrs. Ellen G. White (1827–1915). The general conference of the church was organized in 1863 and since then Seventh Day Adventism has spread throughout the world. A much smaller adventist body, the Advent

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Adventists

Adventists ăd'ven'tists [key] [advent, Lat.,=coming], members of a group of related religious denominations whose distinctive doctrine centers in their belief concerning the imminent second coming of Jesus (see [Judgment Day](#)). The name Adventism is specifically applied to the teachings of William [Miller](#) (1782–1849), who predicted the end of the world for 1843, then for 1844. When it did not occur, the Millerites, or Second Adventists, at a meeting at Albany, N.Y., in 1845 adopted a statement declaring their belief in the visible return of Jesus at an indefinite time, when the resurrection of the dead would take place and the millennium would have its beginning. Later this body took the name Evangelical Adventists. Another and larger branch of the original Adventist group became known in 1861 as the Advent Christian Church. This branch was formed as a result of a controversy over the question of the soul's immortality. The Advent Christian Church has a U.S. membership of about 26,800 (the Life and Advent Union, which was organized in 1863, merged with the Advent Christian Church in 1964). The largest Adventist body, the Seventh-day Adventists, under the leadership of Joseph Bates and James and Ellen White, adopted in 1844 the observance of Saturday as the Sabbath. Formally organized in 1863, they are fundamentally evangelical, taking the Bible as the sole rule of faith and practice. Fundamental to their doctrine is their belief in the imminent, premillennial, personal, and visible return of Jesus. The Seventh-day Adventists carry on worldwide missionary work they number some 13.6 million. Another Adventist group is the Church of God, which was organized as Churches of God in Christ Jesus in 1888 and then permanently organized as the Church of God in 1921 its U.S. membership is around 75,000.

See M. E. Olsen, *A History of the Origin and Progress of Seventh-day Adventists* (1925, repr. 1972).

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Adventism

Adventism is a branch of Protestant Christianity^[1] which was started in the United States during the Second Great Awakening when Baptist preacher William Miller first publicly shared his belief that the Second Coming of Jesus Christ would occur at some point between 1843 and 1844.

The name refers to belief in the imminent Second Coming (or "Second Advent") of Jesus Christ. William Miller started the Adventist movement in the 1830s. His followers became known as Millerites. After the Great Disappointment, the Millerite movement split up and was continued by a number of groups that held different views from one another. These groups, stemming from a common Millerite ancestor, became known collectively as the Adventist movement.

Although the Adventist churches hold much in common, their theologies differ on whether the intermediate state of the dead is unconscious sleep or consciousness, whether the ultimate punishment of the wicked is annihilation or eternal torment, the nature of immortality, whether the wicked are resurrected after the millennium, and whether the sanctuary of Daniel 8 refers to the one in heaven or one on earth.^[1] The movement has encouraged the examination of the whole Bible, leading Seventh-day Adventists and some smaller Adventist groups to observe the Sabbath. The General Conference of Seventh-day Adventists has compiled that church's core beliefs in the 28 Fundamental Beliefs (1980 and 2005), which use Biblical references as justification.

In 2010, Adventism claimed some 22 million believers scattered in various independent churches.^[2] The largest church within the movement—the Seventh-day Adventist Church—had more than 19 million baptized members in 2015.^{[3][4]}

Contents

History

- Albany Conference (1845)

Denominations

- Christadelphians
- Advent Christian Church
 - Primitive Advent Christian Church
- Seventh-day Adventist
 - Seventh Day Adventist Reform Movement
 - Davidian Seventh-day Adventist Association
- Church of God (Seventh Day)
- Church of God and Saints of Christ
- Church of God General Conference
- Creation Seventh-Day Adventist
 - United Seventh-Day Brethren
- Other minor Adventist groups
- Other relationships

See also

References

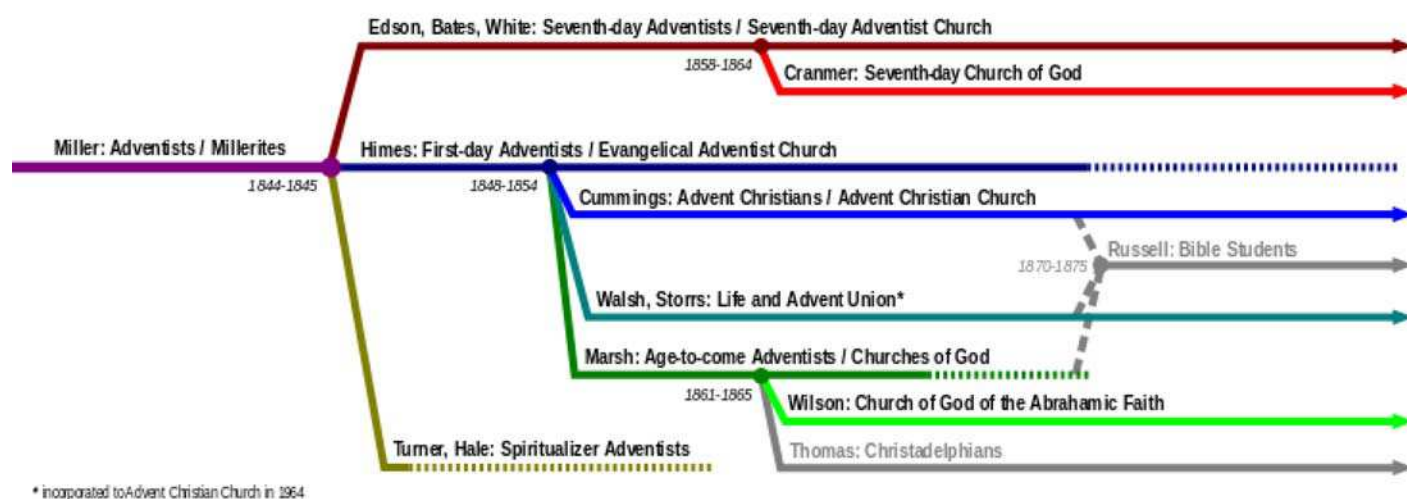
Bibliography

External links

History

Adventism began as an inter-denominational movement. Its most vocal leader was William Miller. Between 50,000 and 100,000 people in the United States supported Miller's predictions of Christ's return. After the "Great Disappointment" of October 22, 1844, many people in the movement gave up on Adventism. Of those remaining Adventist, the majority gave up believing in any prophetic (biblical) significance for the October 22 date, yet they remained expectant of the near Advent (second coming of Jesus).^{[1][5]}

Of those who retained the October 22 date, many maintained that Jesus had come not literally but "spiritually", and consequently were known as "spiritualizers". A small minority held that something concrete had indeed happened on October 22, but this event had been misinterpreted. This viewpoint later emerged and crystallized with the Seventh-day Adventist Church, the largest remaining body today.^{[1][5]}



The development of branches of Adventism in the 19th century.

Albany Conference (1845)

The Albany Conference in 1845, attended by 61 delegates, was called to attempt to determine the future course and meaning of the Millerite movement. Following this meeting, the "Millerites" then became known as "Adventists" or "Second Adventists". However, the delegates disagreed on several theological points. Four groups emerged from the conference: The Evangelical Adventists, The Life and Advent Union, the Advent Christian Church, and the Seventh-day Adventist Church.

The largest group was organized as the American Millennial Association, a portion of which was later known as the Evangelical Adventist Church.^[1] Unique among the Adventists, they believed in an eternal hell and consciousness in death. They declined in numbers, and by 1916 their name did not appear in the United States Census of Religious Bodies. It has diminished to almost non-existence today. Their main publication was the *Advent Herald*,^[6] of which Sylvester Bliss was the editor until his death in 1863. It was later called the *Messiah's Herald*.

The Life and Advent Union was founded by George Storrs in 1863. He had established *The Bible Examiner* in 1842. It merged with the Adventist Christian Church in 1964.

The Advent Christian Church officially formed in 1861 grew rapidly at first. It declined a little during the 20th century. The Advent Christians publish the four magazines *The Advent Christian Witness*, *Advent Christian News*, *Advent Christian Missions* and *Maranatha*. They also operate a liberal arts college at Aurora, Illinois; and a one-year Bible College in Lenox,

Massachusetts, called Berkshire Institute for Christian Studies.^[7] The Primitive Advent Christian Church later separated from a few congregations in West Virginia.

The Seventh-day Adventist Church officially formed in 1863. It believes in the sanctity of the seventh-day Sabbath as a holy day for worship. It published the *Adventist Review*, *Kids Review*, and *Sabbath Herald*. It has grown to a large worldwide denomination and has a significant network of medical and educational institutions.

Miller did not join any of the movements, and he spent the last few years of his life working for unity, before dying in 1849.

Denominations

The *Handbook of Denominations in the United States*, 12th ed., describes the following churches as "Adventist and Sabbatarian (Hebraic) Churches":

Christadelphians

The Christadelphians were founded in 1844 by John Thomas and had an estimated 25,000 members in 170 ecclesias, or churches, in 2000 in America.

Advent Christian Church

The **Advent Christian Church** was founded in 1860 and had 25,277 members in 302 churches in 2002 in America. It is a "first-day" body of Adventist Christians founded on the teachings of William Miller. It adopted the "conditional immortality" views of Charles F. Hudson and George Storrs who formed the "Advent Christian Association" in Salem, Massachusetts, in 1860.

Primitive Advent Christian Church

The **Primitive Advent Christian Church** is a small group which separated from the Advent Christian Church. It differs from the parent body mainly on two points. Its members observe foot washing as a rite of the church, and they teach that reclaimed backsliders should be baptized (even though they had formerly been baptized). This is sometimes referred to as rebaptism.

Seventh-day Adventist

The **Seventh-day Adventist Church**, founded in 1863, had over 19,500,000 baptized members (not counting children of members) worldwide as of June 2016.^[8] It is best known for its teaching that Saturday, the seventh day of the week, is the Sabbath and is the appropriate day for worship. However, it is the second coming of Jesus Christ along with the Judgement day, based on the three angels message in Revelation 14:6–13, that is the main doctrine of SDA.

Seventh Day Adventist Reform Movement

The **Seventh Day Adventist Reform Movement** is a small offshoot with an unknown number of members from the Seventh-day Adventist Church caused by disagreement over military service on the Sabbath day during World War I.

Davidian Seventh-day Adventist Association

The **Davidians** (originally named **Shepherd's Rod**) is a small offshoot with an unknown number of members made up primarily of voluntarily disfellowshipped members of the Seventh-day Adventist Church. They were originally known as the Shepherd's Rod and are still sometimes referred to as such. The group derives its name from two books on Bible doctrine written by its founder, Victor Houteff, in 1929.

Branch Davidians

The Branch Davidians were a split ("branch") from the Davidians.

A group that gathered around David Koresh (the so-called *Koreshians*) abandoned Davidian teachings and turned into a religious cult. Many of them were killed during the infamous Waco Siege of April 1993.

Church of God (Seventh Day)

The **Church of God (Seventh-Day)** was founded in 1863 and it had an estimated 11,000 members in 185 churches in 1999 in America. Its founding members separated in 1858 from those Adventists associated with Ellen G. White who later organized themselves as Seventh-day Adventists in 1863. The Church of God (Seventh Day) split in 1933, creating two bodies: one headquartered in Salem, West Virginia, and known as the Church of God (7th day) – Salem Conference and the other one headquartered in Denver, Colorado and known as the General Conference of the Church of God (Seventh-Day). The Worldwide Church of God splintered from this.^[9]

Church of God and Saints of Christ

The **Church of God and Saints of Christ** was founded in 1896 and had an estimated 40,000 members in approximately 200 congregations in 1999 in America.

Church of God General Conference

Many denominations known as "Church of God" have Adventist origins.

The **Church of God General Conference** was founded in 1921 and had 7,634 members in 162 churches in 2004 in America. It is an Adventist Christian body which is also known as the *Church of God of the Abrahamic Faith* and the *Church of God General Conference (Morrow, GA)*.

Creation Seventh-Day Adventist

Creation Seventh Day Adventist Church

United Seventh-Day Brethren

The **United Seventh-Day Brethren** is a small Sabbatarian Adventist body. In 1947, several individuals and two independent congregations within the Church of God Adventist movement formed the *United Seventh-Day Brethren*, seeking to increase fellowship and to combine their efforts in evangelism, publications, and other .

Other minor Adventist groups

- **True and Free Adventists**, a Soviet Union offshoot
- At least two denominations and numerous individual churches with a charismatic or Pentecostal-type bent have been influenced by or were offshoots – see **charismatic Adventism** generally
- **United Sabbath-Day Adventist Church**, an African-American offshoot of the Seventh-day Adventist Church in New York City
- **Celestia**, a Christian communal town near Laporte in Sullivan County, Pennsylvania, founded by Millerite Peter E. Armstrong. It disintegrated before the end of the 19th century^[10]

Other relationships

The Bible Students movement founded by Charles Taze Russell had in its early development close connections with the Millerite movement and stalwarts of the Adventist faith, including George Storrs and Joseph Seiss. The various groupings of independent Bible Students has currently have a cumulative membership about less than 20,000 worldwide. Although both Jehovah's Witnesses and Bible Students do not categorize themselves as part of the Millerite Adventist movement (or other denominations, in general), some theologians do categorize the group and schisms as Millerite Adventist because of its teachings regarding an imminent Second Coming and use of specific dates. As of January 2014 there are approximately 8 million Jehovah's Witnesses worldwide.

See also

- Advent Christian Church
- Adventist and related churches
- List of Christian denominations#Millerites and comparable groups
- Seventh-day Adventist Church
- Other movements in Adventism
 - Great Disappointment
 - William Miller (preacher)
 - Millennialism
 - Millerites
 - Second Great Awakening

General:

- Christian revival
- Christianity in the 19th century

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5. George Knight, *A Brief History of Seventh-day Adventists*
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External links

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Adventist

Adventist, member of any one of a group of Protestant Christian churches that trace their origin to the United States in the mid-19th century and that are distinguished by their emphasis on the belief that the personal, visible return of Christ in glory (i.e., the Second Coming) is close at hand, a belief shared by many Christians. While most Adventist groups remain relatively small, the Seventh-day Adventist Church has become a significant global body, with congregations in more than 200 countries and a membership of more than 14 million.

TABLE OF CONTENTS

Introduction

History

Beliefs and practices

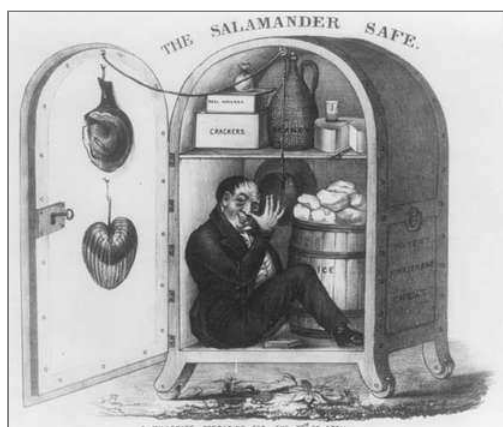
Institutions

Adventism is rooted in the millennial expectations recorded in the Bible. From their biblical study, the Adventists came to believe that, at the Second Coming, Christ will separate the saints from the wicked and inaugurate his millennial (1,000-year) kingdom. The Adventists' emphasis on the Second Coming led many of them to predict the date of its occurrence.

History

It was during the religious revival that swept the American frontier in the early 19th century that William Miller (1782–1849), whose speculations launched the Adventist movement, began to preach. Miller, while an officer in the U.S. Army in the War of 1812, had become a skeptic. Converted to the Baptist faith during the 1820s, he began to study the Bible, especially the prophetic books of Daniel and the Revelation to John. Primarily on the basis of his interpretation of Daniel 8:14, which spoke of 2,300 days, he concluded that Christ would return about 1843. He began to preach in 1831 and soon emerged as the leader of a popular movement. As the year 1843 approached, Miller predicted more specifically that Christ would return between March 21, 1843, and March 21, 1844.

Miller and his followers faced heavy derision because of his predictions. Although expectations were heightened when a comet suddenly appeared in the night sky in March 1843, they felt the brunt of the disappointment when the predicted Second Coming did not occur in March 1844. After Miller confessed his error and left the movement, his follower Samuel Snow suggested a new date, Oct. 22, 1844. Christ's failure to return at that time has since been known in Adventist circles as the Great Disappointment. The following year, those who still believed in Miller's prophetic scheme convened the Mutual Conference of Adventists to sort out problems. The main body formed a loosely knit fellowship, the Evangelical Adventists, which became the foundation of all modern Adventist churches.



Caricature (1843) of a Millerite, an adherent of the preacher William Miller, who predicted that the world would end between March 21, 1843, and March 21, 1844. The man sits in a large safe labeled "Patent Fire Proof Chest."

*Library of Congress, Washington, D.C.
(digital file no. 3a24747u)*

Among those who continued to accept Miller's prophecy were Joseph Bates, James White, and White's wife, Ellen Harmon White. They believed that Miller had set the right date but had interpreted events incorrectly. From their reading of Daniel, chapters 8 and 9, they concluded that God had begun the "cleansing of the heavenly sanctuary"—i.e., an investigative judgment (an action invisible to the human eye) that would then be followed by the pronouncing and execution of the sentence of judgment (a future visible event). In 1844, in their view, God had begun an examination of all the names in the Book of Life, and only after this was completed would Christ appear and begin his millennial reign. They refrained from setting a new date for that visible appearance, but they insisted that Christ's advent was imminent. They also came to believe that worship on the seventh day, Saturday, was proper for Christians. The

practice of Saturday worship gave the denomination (established in 1863) a new name, the Seventh-day Adventist Church. The Seventh-day Adventists also believed that Ellen White had the gift of prophecy, and her lectures and writings shaped the later beliefs and practices of the church.

Other Adventist bodies emerged in the 19th century. Some, such as the Advent Christian Church and the Life and Advent Union (which merged into the Advent Christian Church in 1964), rejected both the prophetic status of Ellen White and seventh-day worship. Another group, the International Bible Students Association, inspired by Miller and Adventist teachings, was founded by the preacher Charles Taze Russell in 1872. Changing its name to the Jehovah's Witnesses in the 1930s, it became the second successful group to emerge from the original Millerite movement. Another Sabbatarian church, the Worldwide Church of God, emerged in the 1930s; at its height in the 1980s, it claimed more than 100,000 members. During the 1990s the Worldwide Church of God engaged in a process of doctrinal reevaluation that led it to renounce the beliefs it had inherited from Adventism and join the larger Evangelical movement.

Belief in Sabbath observance brought with it a new appreciation of the Hebrew Bible (the Old Testament). The Seventh-day Adventists accepted Old Testament dietary regulations, from which their present-day emphasis on health developed. In 1900 two members of the church, John Harvey Kellogg and his brother W.K. Kellogg, founded the Sanitas Food Company, later called the Kellogg Company, to market a healthy breakfast cereal that had been served at a church sanatorium run by John Harvey Kellogg. (The sanatorium's many prominent patients included C.W. Post, later the founder of the Postum Cereal Company.)

The church's emphasis on healthy living and preventive medicine was augmented by the founding in 1908 of a chain of outstanding medical institutions. The church became a pioneer of medical missions, establishing hundreds of hospitals, medical centres, clinics, and sanatoriums across the United States and throughout the world.



John Harvey Kellogg, undated photograph.
*George Grantham Bain Collection/Library of
Congress, Washington, D.C. (digital file no.
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Beliefs And Practices

Seventh-day Adventists share many of the basic beliefs of Protestant Christianity, including acceptance of the authority of the Bible, recognition of the existence of human sin and the need for salvation, and belief in the atoning work of Christ. They are officially Trinitarian, believing in the three coeternal persons of the Godhead, but on several occasions they have seriously debated this doctrine, and some Adventist groups have rejected it. Seventh-day Adventism emerged at a time when many Protestants were divided into Calvinist and Arminian camps, the former emphasizing predestination and the sovereignty of God, the latter human choice and God's election. The Adventists came to accept the Arminian interpretation of Christ's atonement. They argue that his death was "provisionally and potentially for all men" yet efficacious only for those who avail themselves of its benefits.

In addition to the emphasis upon the Second Advent of Christ, two other matters set the Adventists apart from most Christians. First, they observe Saturday, rather than Sunday, as the Sabbath. This day, according to the Bible, was instituted by God, and the commandment concerning Sabbath rest is a part of God's eternal law. Second, they also avoid eating meat and taking narcotics and stimulants, which they consider to be harmful. Although they appeal to the Bible for the justification of these dietary practices, they maintain that these are primarily based upon the broad theological consideration that the body is the temple of the Holy Spirit and should be protected.

Adventists stress tithing and therefore have a high annual giving per capita that allows them to carry on worldwide missionary and welfare programs. Because of their unwillingness to work on Saturday, they periodically suffer job discrimination. In the United States they joined forces with the Jewish community to promote laws accommodating Sabbatarian practice.

"Adventist". *Encyclopædia Britannica*. *Encyclopædia Britannica Online*.
Encyclopædia Britannica Inc., 2018. Web. 26 Oct. 2018
<<https://www.britannica.com/topic/Adventism>>.