

The Origin and Adoption of the Name, “Seventh-day Adventist”

PART ONE OF TWO

SUMMARY OF FINDINGS

This research paper establishes the fact that individual believers and independent local church congregations in America were using the name “Seventh-day Adventist,” to identify themselves—before any denominational conferences, divisions, or even the world headquarters at the General Conference was organized.

This paper was prepared for presentation in legal cases in which this precedence of usage is disputed by the General Conference, with their claim that they, the General Conference, have a right, that is superior to that of the believers and individual congregations, to the use of that name—and therefore the right to authorize or forbid who can use the name.

Historical records reveal that individuals and their independent congregations were using the name for at least two years prior to the establishment of a conference and three years before the organization of the General Conference.

This research paper will, from official Seventh-day Adventist denominational publications, demonstrate that:

1 - In 1858, Ellen White wrote that believers must call themselves by the name, “Seventh-day Adventist.”

2 - In 1860, two years after the prophet of the church had settled the matter as to what the name of their groups should be, a meeting of duly called representatives of believers officially voted that the name by which the believers would henceforth be called would be “Seventh-day Adventists.”

That meant that this would also be the name by which their local congregations would be iden-

tified.

It was also agreed that this would be the name of a legal organization, to be established soon, that would own the publishing house which had so far been privately owned.

This decision, to adopt the name “Seventh-day Adventist,” would not, of course, have been made if a majority of the believers had not already been using that name.

3 - In 1861, the publishing work was incorporated under the Seventh-day Adventist name, and the first of several local (often equivalent to state) conferences was legally incorporated.

4 - In 1862, seven additional local conferences were formed. At the Michigan Conference annual meeting that year, it was agreed that the only way to form a General Conference was to go over the heads of the believers and their independent churches and try to get conference leaders to attend a meeting where a denomination could be formed.

5 - In 1863, leaders from six of the eight conference offices met and agreed to form a General Conference which should provide guidance to the churches in eight states. By 1865, eight state conference offices had agreed to come under the umbrella of the General Conference.

The following quotation is an excellent summary statement which shows the five-fold development: (1) The name of the believers in 1860. (2) The incorporation of the publishing house in 1861. (3) The incorporation of the first conferences in 1861. (4) The organization of the denomination and its headquarters in 1863. (5) The establishment of other subsidiaries, other than the publishing work, in later years.

“In a general meeting at Battle Creek in 1860

the denominational name was adopted and a committee formed to incorporate the publishing house. The SDA Publishing Association was incorporated in 1861. In 1861 also the churches of Michigan were organized into a 'conference' (in the Methodist sense of the word); later other conferences were formed. In 1863 a General Conference met and a constitution was framed.

"Numerous institutions were established at the Battle Creek headquarters—in 1866 the Western Health Reform Institute, which in 1877 became the medical and Surgical Sanitarium and later the Battle Creek Sanitarium; in 1874 Battle Creek College; and in 1895 the American Medical Missionary College."—*Seventh-day Adventist Encyclopedia*, article "SDA Church," p. 1327.

The following quotation again states that, only after the name of the believers and their churches was standardized, the denomination itself was formed.

"It was at Battle Creek, in 1861, that SDA denominational organization was born. The problems of identification, ministerial ordination, finance, and the holding of church properties finally overcame the strong feeling against formal organization that had been inherited from the Millerite movement.

"In a meeting on October 5 and 6, 1861, a year after the name Seventh-day Adventist was adopted, the Michigan churches united to form the Michigan Conference of Seventh-day Adventists.

"The first officers elected were the chairman, Joseph Bates, and the secretary, Uriah Smith. The first conference committee was composed of J.N. Loughborough, Moses Hull, and Merrit Cornell.

"The next year, at the second session, 17 churches in Michigan and 1 in northern Indiana were received into the conference.

"After the organization of the Michigan Conference, other conferences were formed, and on May 21, 1863, in Battle Creek, the General Conference of Seventh-day Adventists was organized."—*Seventh-day Adventist Encyclopedia*, article, "Michigan Conference," p. 880.

QUALIFICATIONS OF THE WRITER

The author of this study has been a devoted Seventh-day Adventist believer. His heart and life have been bound up with the historic teachings and standards of the church; and, for twenty years, he has sought by written materials to encourage fellow believers to stand true to those teachings and to the prophetic writings of the divinely inspired prophet of this people, Ellen G. White.

The author graduated with a baccalaureate

from Pacific Union College (1951-1955), with a double major in Theology and Biblical Languages. He then completed a master's degree and Bachelor of Divinity degree (1955-1958) from Andrews University. (The BD is essentially equivalent to the currently offered Master of Divinity degree.)

He has studied church history extensively; and, since its inception, has been the principal reporter of the trademark lawsuits by the General Conference against independent church groups.

In 1998, the writer completed a 140-page, 8½ x 11 size, not yet published book, entitled *The Advent Awakening*, which carefully documents the history of the rise of the Millerite movement and the early Adventists.

SOURCES USED

Only books published by the Seventh-day Adventist denomination have been cited as evidence in this paper for the points made herein.

SPECIFIC SOURCES USED

1 - The writings of Ellen G. White. Also known by the collective term, "the Spirit of Prophecy," these books contain the written messages of the denominationally accepted prophet to that church. She continues, to this day, to be the officially approved prophet of the Seventh-day Adventist people; and her writings are published by the denomination.

2 - Official Seventh-day Adventist denominational history books. The *Seventh-day Adventist Encyclopedia* is a basic research tool. Reference will be made to the one-volume 1976 edition. We also have a copy of the two-volume 1996 revision of that work (with the same title). However, it only provides recent additions to denominational history; so we will refer to the 1976 edition, since our concern is with events prior to 1864.

ORIGIN OF THE WORD, "ADVENTIST"

The word, "Adventist," has been used at various times in more recent Protestant church history, to refer to Christians who were emphasizing an imminent second advent of Jesus Christ.

During the Advent Awakening (frequently called the "Millerite Movement" of the mid-19th century), stirring Bible sermons on Christ's near return were sounded in many countries, but with special emphasis in New England.

The Origin and Adoption of the Name, "Seventh-day Adventist"

There had to be a way to distinguish those people from other Christians who expressed little concern about the matter, so they were called "the Adventists."

However, after 1844, the movement broke into a number of factions, each of which clung to the principle of Christ's soon return; but each also endorsed other doctrines which were widely divergent from those of other Adventist groups.

One of these groups maintained, as its primary teaching (along with a firm belief in "the Advent near"), the truth that the seventh day is the only true weekly Sabbath ever given in the Bible.

These Adventist believers were scattered around the country; and, whenever they lived close enough to one another, they would form themselves into little independent worship groups.

Although there are definitely variations, the name they most frequently selected, by which to identify themselves, was "Seventh-day Adventist."

These people had five special beliefs which, taken together, separated them from other Christian groups:

1 - A belief in the Millerite message and the midnight cry message, that something special happened on October 22, 1844.

2 - Belief in the keeping of the seventh-day Sabbath and all ten of the commandments.

3 - Belief that, at death, everyone rests in the grave until the final resurrection; and there is no eternally burning hellfire.

4 - Belief that Christ is ministering as High Priest to His people in the antitypical Sanctuary in heaven.

5 - Belief in the prophetic status of Ellen G. White.

Although all these doctrines were (along with some others) adhered to, yet these Adventists did not identify themselves as "State of the dead Adventists," "No ever-burning-hell Adventists," or "Whitite Adventists."

No, indeed. They consistently called themselves "Seventh-day Adventists" or, more rarely, "Sabbatical Adventists" or something similar. They did not call themselves "Sabbath Adventists," because some Sundaykeepers call Sunday the "sabbath."

"Seventh-day Adventist" was the most popular and widely used term, simply because it best described the faith of these believers in the clearest terms.

Their concern was always to include both the Bible Sabbath and the Second Advent in the name. Their thinking in this matter can be shown by the fact that, by way of contrast, Ellen White would refer to the other splinters of the Millerite Movement as being "first-day Adventists" (*1 Testimonies*, 73; *2 Testimonies*, 449-452; *3 Testimonies*, 36-38; *5 Testimonies*, 535).

"Seventh-day Adventists, who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. These are no criterion for commandment keepers. Neither should they pattern after first-day Adventists, who refuse to acknowledge the claims of the law of God and trample it under their feet."—*2 Testimonies*, 450.

NO OFFICIAL CHURCH ORGANIZATION PRIOR TO 1861

Throughout the remainder of the 1840s (from fall 1844 onward), and through all of the 1850s, there was no official organization by the name of "Seventh-day Adventist."

There was no church organization, no uniform system of certifying ministers, no central treasury, no hiring or firing. There were only individual believers who, whenever possible, worshiped together in home churches, a few traveling preachers, and a print shop owned by one man.

Throughout this time, the name "Seventh-day Adventist" was the property of individual believers. It was their name, the name by which they were identified. It also belonged to their many small independent congregations which were self-governing and generally called themselves "Seventh-day Adventist."

The term did not, at that time, also belong to a denomination.

Later, when the denomination did come into existence, it, of course, had no authority to control either the faith or the free expression of the believers. Those who believed they were Seventh-day Adventists had the right to call themselves by that name. In free America, unlike the old country they migrated from, the citizens had the right of free speech.

ELLEN WHITE STATEMENT IN 1858

By the year 1858, it was becoming recognized that there should be a uniformity in identifying the believers. Although most called themselves and their local congregations "Seventh-day

Adventist,” there were still some who used other names. This caused confusion.

One might inquire why this should matter. But the problem is that all these folk believed the same doctrines and it was recognized that, therefore, they should have a common name.

The same problem exists today. All believers who adhere to Seventh-day Adventist teachings should have the right to use the same name. This is due to the obvious fact that, historically, the name was derived from doctrinal beliefs rather than from a pioneer leader (Lutherans) or a generality name of some kind (Church of God). None should be excluded from holding the faith and the name which identifies their faith—just because they do not adhere to a certain organization.

(In local church names, the use of a modifying word, such as “Independent,” can clarify the separation from the larger church organization.)

In the year 1858, the prophet of the believers, Ellen White, issued a definitive statement which settled the matter in many minds: She announced that “Seventh-day Adventist,” the name most commonly used, should be the name the believers and their congregations used to identify themselves.

I say “believers,” not “organization,” because by 1858 there still was no church organization of any kind: Even by 1860, there was no organized denomination, no national or regional church offices of any kind, no organizational subsidiaries (such as hospitals or publishing companies) which were owned by a denomination—or even by a local congregation.

Here is this very clear statement by Ellen White. Notice that she is writing to “the people,” not to an organization or organizational leaders. Here is the complete statement:

“I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God’s law and bowing to a papal institution. They were keeping the first day of the week as the Sabbath of the Lord. The other class, who were but few in number, were bowing to the great Lawgiver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for

the appearing of our Lord from heaven.

“The conflict is between the requirements of God and the requirements of the beast. The first day, a papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.

“No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of the papacy.

“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.

“I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the church of God. Such a name would at once excite suspicion; for it is employed to conceal the most absurd errors. This name is too indefinite for the remnant people of God. It would lead to the supposition that we had a faith which we wished to cover up.”—*1 Testimonies, 223-224 (1858)*.

By 1858, the entire company of believers consisted of independent Seventh-day Adventist churches in various parts of America. The prophet of the believers instructed them that they were to call themselves by this name. It was to be sacredly guarded as the identifying label of this people.

They were to honor that name and the God who gave it to them, by unashamedly proclaiming to the world their faith by every means possible.

The Origin and Adoption of the Name, “Seventh-day Adventist”

PART TWO OF TWO

Continued from the preceding tract in this series

EVENTS IN 1860

In 1860, two years after the prophet of the church had settled the matter as to what the name of their groups should be, the name, “Seventh-day Adventist,” was selected as the official name of the believers; an agreement was also made to establish an organization to own the publishing work.

The above statement, by Ellen White, was made two years before a gathering of representatives from a number of the independent Seventh-day Adventist congregations met together, to definitely settle on two things:

1 - A single, identifying name for the believers and their independent churches.

2 - The use of that unifying name was to be used to transfer the publishing house to a new legally recognized organization. Prior to this time, the publishing work had been owned entirely by James White, Ellen’s husband. He wanted ownership transferred to an organization that would be controlled by a board of representative believers.

Here is an official statement about the background and deliberations of this meeting. Keep in mind that, even by 1860, many believers, although not opposed to a unifying name, were opposed to church organization of any kind.

“The erection of church buildings, beginning in 1855, raised the problem of church ownership of property. A group without a name and without corporate existence could not hold property . . .

“The ownership of the publishing house posed the specific problem that finally precipitated action on the organization of the denomination as a whole. Since July, 1849, when James White began

publishing *Present Truth*, the publishing plant and business had been legally his, although he regarded the work as the ‘publishing department’ of the church, because it had been financed partly by contributions from the members. In 1855 this publishing house came under church control but not its ownership, for the church was not organized to hold property legally. In the *Review and Herald*, February 23, 1860, James White called on the members to make it possible for the church to hold its own property and receive bequests.

“Roswell F. Cottrell expressed strong opposition to White’s suggestion: To ‘make us a name’ and to have any legal organization would be to become part of Babylon: legal incorporation would be union of church and state. Despite White’s reply, Cottrell’s articles influenced many readers, even after he modified his position. In May, M.E. Cornell wrote that he was no longer prejudiced against organization because he realized the need for it.

“White continued to beg the brethren to drop their prejudices and unite on a workable plan. In August he wrote that a new *Review* office must be built. Who was to hold it? In the same issue (August 21), J.N. Andrews suggested that no step should be taken until after a general gathering from all parts of the country could be held.

“In response to a call to [for the gathering of] a ‘General Conference’ signed by J.N. Andrews, Uriah Smith, J.H. Waggoner, and James White, ministers from five States met at Battle Creek, September 28 to October 1, 1860. This was one of the most significant SDA gatherings up to that time. The delegates assembled for business immediately after Sabbath, September 29, 1860, and Joseph Bates was appointed chairman. A full report of the proceedings appeared in the *Review and Herald*, October 9-23, 1860.

“James White asked for the forming of an organization that could legally own the publication office and meetinghouses. He was strongly supported by J.N. Loughborough, but many of the delegates were still afraid of becoming “a part of Babylon.”

After lengthy debates a committee of three—J.N. Andrews, J.H. Waggoner, and T.J. Butler—was appointed to frame a plan of organization. This committee, enlarged by seven more, drew up a constitution for a legal association such as had been proposed by J.N. Loughborough. This was adopted.

“At first the delegation was unable to agree on a denominational name, but it was obviously impossible to conduct a business by an organization that had no name. Butler and others favored “Church of God”; finally, with one dissenting vote, the name Seventh-day Adventist was adopted as best representing the beliefs of the church. Concerning this name Ellen White remarked:

“No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world’ (*1 Testimonies*, 223).

“A committee, a group of seven, headed by James White, was appointed to form the association, which was to be named the Advent Review Publishing Association.”—*Seventh-day Adventist Encyclopedia*, article, “*Development of Organization in SDA Church*,” p. 1044.

Thus we see that, in the year 1860, the believers selected a name by which they, their independent churches, and their publishing house should be known.

But ownership of the publishing house was not transferred to a Seventh-day Adventist holding company until the spring of the following year.

Therefore by the end of the year 1860, although the name of the believers and their independent churches had been determined, no local conference, North American Division, or General Conference existed.

EVENTS IN 1861

In 1861, a legal organization was established to own the publishing house, and the first local conferences were established.

We will continue on with the above historical quotation:

“A committee, a group of seven, headed by James White, was appointed to form the association, which was to be named the Advent Review Publishing Association.

“The next spring a new committee of five was formed and the name was changed to the Seventh-day Adventist Publishing Association. The publishing house was incorporated on May 13, 1861, under the laws of Michigan. At its first meeting, May 23, it elected James White president of the association as well as editor of the *Review and Her-*

ald.”—*Seventh-day Adventist Encyclopedia*, “*Development of Organization in SDA Church*,” pp. 1044-1045.

One might think we are stretching the matter when we say that, although the name of the believers was settled in 1860, not much else was. **But the following entry in the *Seventh-day Adventist Encyclopedia*, under “*Seventh-day Adventist*,” clearly reveals that it was in 1860 that the people finally settled on the one name by which they, the people, would be called. It would be three more years before there would be a denomination with that name.**

“*Seventh-day Adventist*. The descriptive name adopted as a denominational title in 1860 by one branch of Adventists [i.e., the Sabbath-keeping branch of the various Millerite Adventists]—those, specifically, who keep the seventh day as the Sabbath. The people who first took the name in 1860 were already Adventists, not only in the broad sense of believing in the nearness of the Second Advent—for many in various parts of the world in the 1840s and earlier had believed that—but also in the restricted sense of having developed from the Millerite movement, which had called itself Adventist. By adopting the name, the Sabbathkeeping Adventists distinguished themselves from the other descendants of the Miller movement.”—*Seventh-day Adventist Encyclopedia*, article, “*Seventh-day Adventists*,” p. 1324.

Who then does the name, “*Seventh-day Adventist*,” belong to? It belongs to all those who adhere to the historic teachings of *Seventh-day Adventists*.

The following statement, from the same entry in the official church *Encyclopedia*, agrees. It explains that the name belongs to all those who hold to the teachings of Seventh-day Adventists, and that it does not genuinely belong to those who do not adhere to those doctrines. **Indeed, the quotation ends with the statement that “it is not denied to those of like faith who are separated by circumstances from organizational connection with the whole body of SDA’s.”**

“The full title ‘Seventh-day Adventist’ (or the equivalent title in various languages) is the official name of a specific Christian denomination with a specific body of doctrines, of which the Sabbath and the Second Advent form only a part. It does not apply to those (mostly in small groups) who observe the seventh day and hold to the nearness of the Advent but who differ on other doctrines, and hence are not part of the denomination. On the other hand, it is not denied to those of like faith

The Origin and Adoption of the Name, "Seventh-day Adventist"

who are separated by circumstances from organizational connection with the whole body of SDA's."—*Seventh-day Adventist Encyclopedia*, article, "Seventh-day Adventists," p. 1324.

It is, unfortunately, due to circumstances beyond their control that the independent Seventh-day Adventist churches which exist today cannot be connected to the main body. Yet their doctrines remain those of historic believers everywhere.

This same year, 1861, the brethren everywhere were urged to please consider the formation of a definite denomination.

Continuing on with the above quotation:

"At a small conference (not a 'general' conference) convened in Battle Creek, April 26-29, 1861, to make preparation for the incorporation of the Publishing Association, it was felt that the time had come to consider closer denominational organization. This conference voted that the nine ministers present write for the *Review and Herald* an 'address' on that subject . . .

"In spite of a partial response [to the published article] on the local church level to the definite recommendations made in June [in the *Review and Herald*], there still was delay and opposition to further organizing. In August, James White wrote an editorial in which he mentioned Wheeler and Ingraham as holding back . . . Ellen G. White added her voice to the call for organization in the same issue (*Review and Herald*, 18:101, August 27, 1861)."—*Seventh-day Adventist Encyclopedia*, article, "Development of Organization in SDA Church," p. 1045.

The second major event of 1861 was the establishment of the first local conference of Seventh-day Adventists.

"At this same [Battle Creek, Michigan] conference of October [4-6,] 1861, another far-reaching resolution was voted:

"Resolved, That we recommend to the churches in the State of Michigan to unite in one Conference, with the name of The Michigan Conference of Seventh-day Adventists (*Review and Herald*, 18:148, October 8, 1861)."—*Seventh-day Adventist Encyclopedia*, article, "Development of Organization in SDA Church," pp. 1045-1046.

At that gathering, the resolution was enacted and the Michigan Conference was formed—the first Seventh-day Adventist denominational entity for the guidance of local congregations.

"The first regular session of the Michigan Conference, convened at Monterey, Michigan, October 4-6, 1862."—*Seventh-day Adventist Encyclopedia*, article, "Development of Organization in SDA

Church," p. 1046.

"The next year, at the second session, 17 churches in Michigan and 1 in northern Indiana were received into the conference."—*Seventh-day Adventist Encyclopedia*, article, "Development of Organization in SDA Church," article, "Michigan Conference," p. 880.

EVENTS IN 1862

In 1862, the following seven other local conferences were established:

"During 1862 other local conferences were formed: Southern Iowa (March 16), Northern Iowa (May 10), Vermont (June 15), Illinois and Wisconsin (September 28), Minnesota (October 4), [and] New York (October 25). Others followed shortly after."—*Seventh-day Adventist Encyclopedia*, article, "Development of Organization in SDA Church," p. 1046.

EVENTS IN 1863

In 1863, the General Conference was formed by a meeting attended by only six conferences.

"General Conference. The central governing organization of the SDA Church . . . The General Conference was organized on May 21, 1863, in Battle Creek, Michigan, where the headquarters remained until 1903."—*Seventh-day Adventist Encyclopedia*, article, "General Conference," p. 493.

The problem was that leadership found it impossible to get a majority of either the believers or the independent churches to agree to the forming of a central church governing agency.

Therefore, the sought-after objective was accomplished by going over the head of the believers and the local churches,—and forming the General Conference by the approval of as many of the conference leaders as would approve it.

This plan, to have conference officials legally form the General Conference—without waiting for the laymen or their local churches to vote their approval,—was decided on at the annual meeting of the Michigan Conference on October 4-6, 1862, in Monterey, Michigan.

"The new step taken in this 1862 Michigan Conference was that it invited the participation, not of local churches, but of the newly organized State conferences through their official delegates. With local and State organization already functioning, the further step to a church-wide organization [which occurred in 1863] was a short one."—*Seventh-day Adventist Encyclopedia*, article, "Devel-

opment of Organization in SDA Church,” p. 1046 [italics theirs].

Here is how this organization, which took place the next year (1863), occurred:

“The next annual meeting of the Michigan Conference (originally scheduled for October) convened at Battle Creek May 20-23, 1863, under the temporary chairmanship of J.N. Aldrich, with Uriah Smith as secretary. Elected delegates were present from the New York, Ohio, Michigan, Wisconsin, Iowa, and Minnesota conferences.

“A committee appointed to draft a constitution for the proposed General Conference organization brought in its report on Friday, May 21. The following constitution, after being discussed, item by item, was adopted in its entirety . . . [The entire original constitution is then quoted; it was originally printed in *Review and Herald*, 21:204, May 26, 1863] . . .

“The conference then proceeded to frame a constitution of eight articles to be recommended to all of the State conferences for their adoption (*Review and Herald*, 21:205, May 26, 1863) . . . [the eight articles are quoted].”—*Seventh-day Adventist Encyclopedia*, article, “Development of Organization in SDA Church,” pp. 1046-1047.

The resulting “denomination” was only

composed of believers living in six states. None of the other Adventists living in the other states were included. By 1865, the denomination had grown to the point that it included believers in eight states.

“With a membership in 1863 of only 3,500, concentrated east of the Missouri River and north of the parallel of the southern boundary of Missouri, and with only about 30 ministerial workers, it was possible for the president of the General Conference directly to look after much of the detailed work of the church. He could personally attend every important meeting and in addition give attention to much of the business connected with the publishing work. For example, in 1865 it was voted that the president of the General Conference should attend the sessions of all the eight State conferences.”—*Seventh-day Adventist Encyclopedia*, article, “Development of Organization in SDA Church,” p. 1048.

Nearly 40 years later, the prophet of the church continued to maintain that the only name by which faithful believers could identify themselves was with the name, “Seventh-day Adventist.” (See quotations below, left).

- vj

“We are Seventh-day Adventists. Are we ashamed of our name? We answer, ‘No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.’ ”—*Letter 110, 1902, quoted in 2 Selected Messages, page 384 (written in 1902).*

“We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers, not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our faith.”—*Letter 106, 1903, quoted in 2 Selected Messages, page 384 (written in 1903).*

“No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world.”—*Testimonies for the Church, Vol. 1, page 223 (written in 1858).*

“The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressors of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.”—*Testimonies for the Church, Vol. 1, page 224 (written in 1858) [bold type ours].*