LOUD CRY MAGAZINE | VOL. 4, No. 4 | OCTOBER – DECEMBER | 2026

The Young Messenger



IMS CANADA

THE YOUNG MESSENGER

Volume 4, Number 4 | October – December 2026

TABLE of CONTENTS

"Remember now thy Creator in the days of thy youth" – Ecclesiastes 12:1

The Young Messenger is published quarterly. It is an Official Publication of International Missionary Society, Seventh-day Adventist Church Reform Movement, Canadian Field Youth Department.

Contact:
Web: 4truth.ca/youth
Email: canadianreformyouth@gmail.com
Facebook: canadianreformyouth
Instagram: loudcry.youth

The Signs of the Times — By Ellen G. White — p. 4

Jesus is Coming Again! — By Mami Matsumoto — p. 10

Come Out, My People — By Hailey Curato — p. 14

The Great Disappointment — By Jeve Abragan — p. 19

What Really Happened That Day? — By Aines Abragan — p. 22

The Restored Sabbath — By Juan Oviedo — p. 26

Subscriptions can be paid online on the website or by cheque.
- E-mail: imsmessenger@yahoo.com
- Internet: www.4truth.ca
- Mail: 3897 Bloor Street West, Etobicoke, ON M9B 1L6, Canada
- Make cheques out to IMS Publishing

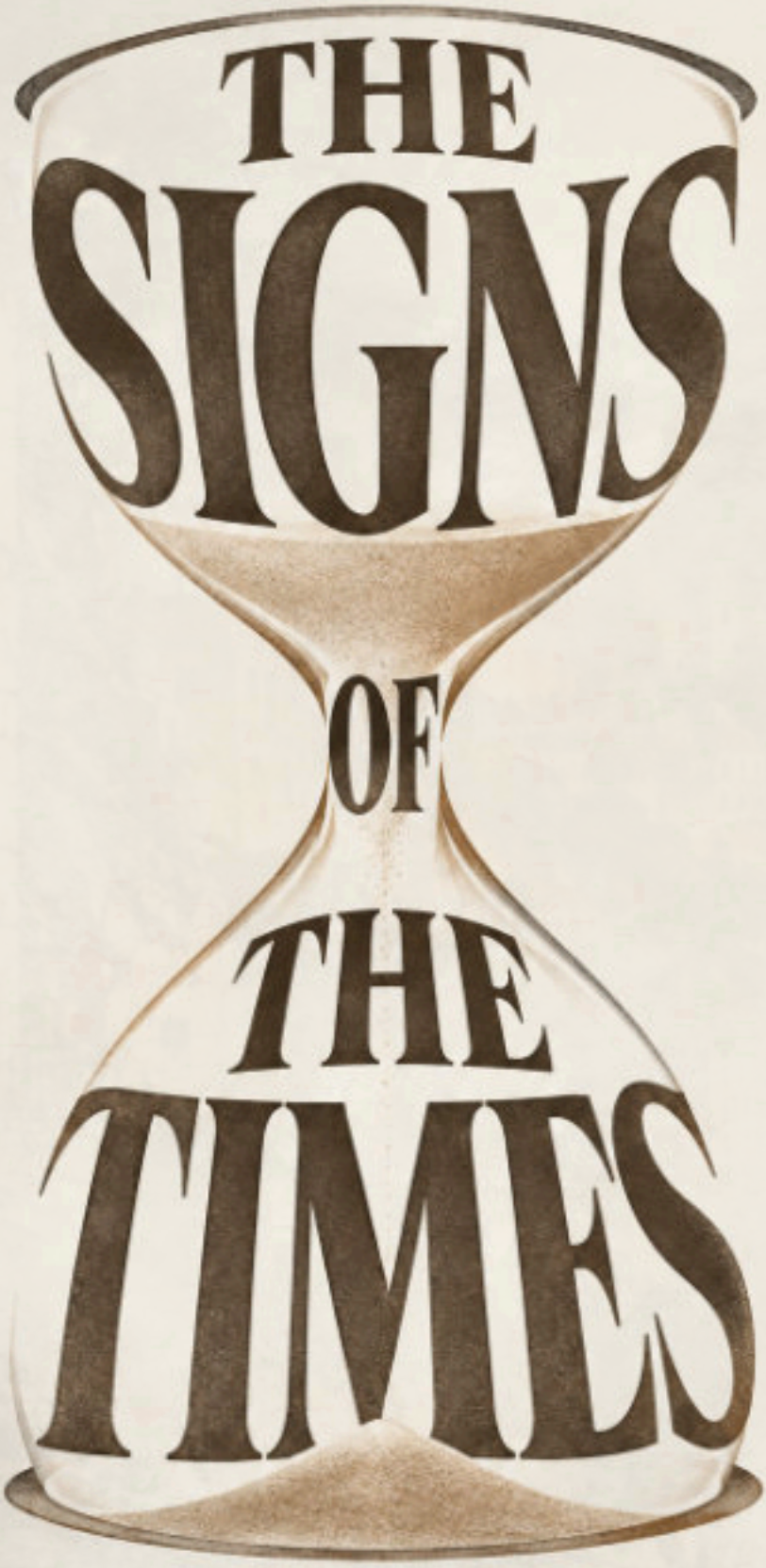
COST:
- Black & White x $20.00 per year.
- Colour x $25.00 per year.
- (Add $10.00 Canada / $15.00 United States / $20.00 overseas shipping & handling)
- (Free to download digital version. If you would like to receive it on WhatsApp/email, please let us know your contact information.)

Revelation 3:11

BEHOLD

I come quickly:
hold that fast which thou hast,
that no man take thy crown.





The Long-Waited Promise

"One of the most solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again His banished." The doctrine of the second advent is the very keynote of the Sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise.. . .

When the Saviour was about to be separated from His disciples, He comforted them in their sorrow with the assurance that He would come again: "Let not your heart be troubled.... In My Father's house are many mansions.... I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself." John 14:1-3. . . .

The coming of the Lord has been in all ages the hope of His true followers. The Saviour's parting promise upon Olivet, that He would come again, lighted up the future for His disciples, filling their hearts with joy and hope that sorrow could not quench nor trials dim. Amid suffering and persecution, the "appearing of the great God and



our Saviour Jesus Christ" was the "blessed hope." . . .

From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. Being "assured of His personal resurrection, and consequently of their own at His coming, for this cause," says one of these Christians, "they despised death, and were found to be above it."—Daniel T. Taylor, *The Reign of Christ on Earth: or, The Voice of the Church in All Ages*, p. 33 …

The Great Earthquake

Prophecy not only foretells the manner and object of Christ's coming, but presents tokens by which men are to know when it is near. Said Jesus: . . . "There was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12

These signs were witnessed before the opening of the nineteenth century. In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. It pervaded an extent of not less than four million square miles. In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction.

It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, "some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations, and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains."—Sir Charles Lyell, *Principles of Geology*, p. 495

At Lisbon "a sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the



course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its ordinary level." "Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface."—*Ibid*., p. 495. . .

Dark Day

Twenty-five years later appeared the next sign mentioned in the prophecy—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

"Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, ... stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England."—R. M. Devens, *Our First Century*, p. 89

An eyewitness living in Massachusetts describes the event as follows: "In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o'clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o'clock on a summer evening....

"Fear, anxiety, and awe gradually filled the minds of the people. . . . 'What is coming?' queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

"Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn.... Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come...." —*The Es-*

sex Antiquarian, April, 1899, vol. 3, no. 4, p. 53–54. "In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles....

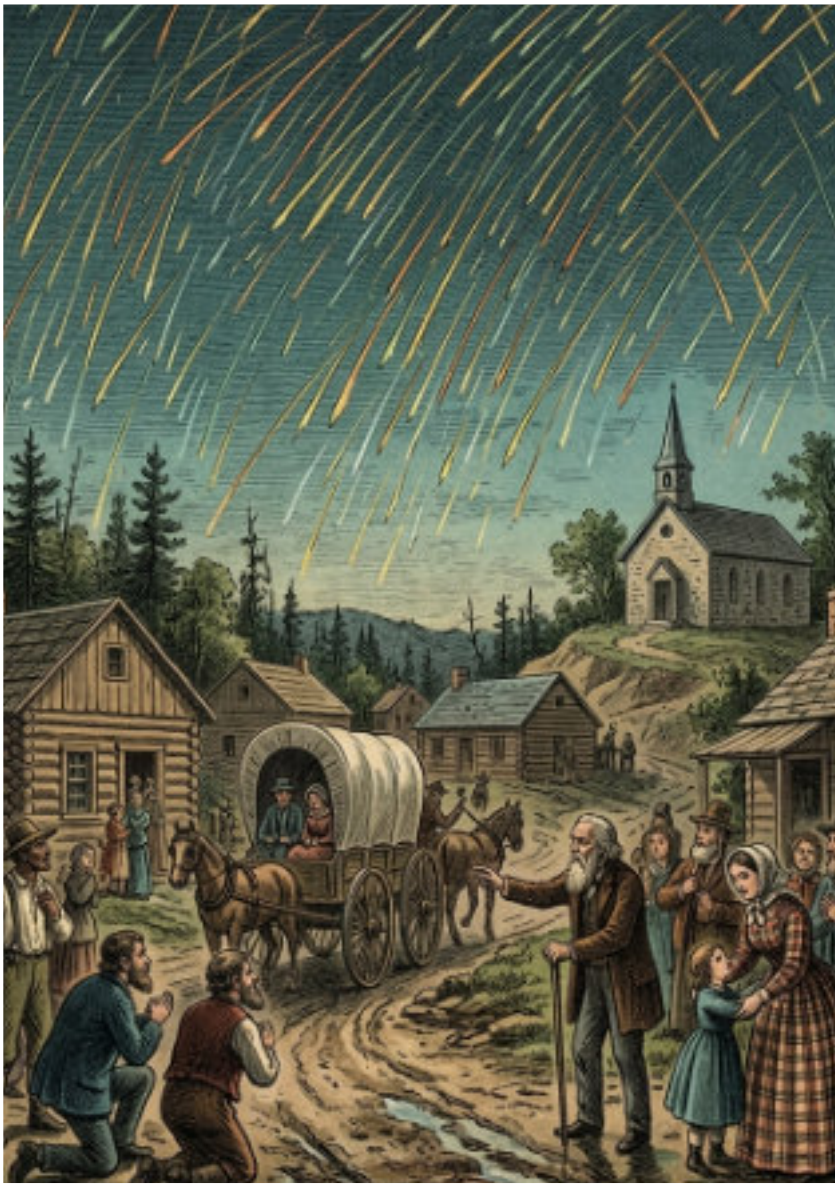
"The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend."—William Gordon, *History of the Rise, Progress, and Establishment of the Independence of the U.S.A.*, vol. 3, p. 57. . . .

Though at nine o'clock that night the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31

Falling Stars

In 1833… the last of the signs appeared which were promised by the Saviour as tokens of His second advent. Said Jesus: "The stars shall fall from heaven." Matthew 24:29. And John in the Revelation declared, as he beheld in vision the scenes that should herald the day of God: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Revelation 6:13. This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another." "Its sublimity and awful beauty still linger in many minds.... Never did rain fall much thicker than the meteors fell to-





ward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion.... The display, as described in Professor Silliman's Journal, was seen all over North America.... From two o'clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens."—R. M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, par. 1–5. "No language, indeed, can come up to the splendor of that magnificent display; ... no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the occasion."—F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833. "A more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold."—"*The Old Countryman*," in *Portland Evening Advertiser*, November 26, 1833.

In the *New York Journal of Commerce* of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: "No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars, ... in the only sense in which it is possible to be literally true.

Backslided Church

Christ had bidden His people watch for the signs of His advent and rejoice as they should behold the tokens of their coming King. . . .

But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in His coming had grown cold. Absorbed in worldliness and pleasure seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of His appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation, until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away.

When the Saviour pointed out to His followers the signs of His return, He foretold the state of backsliding that would exist just prior to His second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure seeking—buying, selling, plant-

ing, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34, 36 . . .

Awake!

In view of that great day the word of God, in the most solemn and impressive language, calls upon His people to arouse from their spiritual lethargy and to seek His face with repentance and humiliation: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." "Sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: .. . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for He is gracious and merciful, slow to anger, and of great kindness." Joel 2:1, 15-17, 12, 13

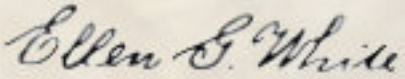
To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of His professed people were not building for eternity, and in His mercy He was about to send a message of warning to arouse them from their stupor and lead them to make ready for the coming of the Lord.

This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings and immediately followed by the coming of the Son of man to reap "the harvest of the earth." The first of these warnings announces the approaching judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6–7

This message is declared to be a part of "the everlasting gospel." The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth.

Faithful men, who were obedient to the promptings of God's Spirit and the teachings of His word, were to proclaim this warning to the world. They were those who had taken heed to the "sure word of prophecy," the "light that shineth in a dark place, until the day dawn, and the daystar arise." 2 Peter 1:19. They had been seeking the knowledge of God more than all hid treasures, counting it "better than the merchandise of silver, and the gain thereof than fine gold." Proverbs 3:14. And the Lord revealed to them the great things of the kingdom. "The secret of the Lord is with them that fear Him; and He will show them His covenant." Psalm 25:14

It was not the scholarly theologians who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by humbler men. Said Jesus: "Walk while ye have the light, lest darkness come upon you." John 12:35. Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares: "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12. Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent to guide him into all truth." –*The Great Controversy*, Chapter 17



Jesus is Coming again

By Mami Matsumoto

Introduction

There is a story about a little boy who attended a conference with his parents. Of course, he was too young to fully understand the sermons and messages being preached. However, there was one sentence he clearly heard and understood: "Jesus is coming soon!"

The little boy became very excited and happy because he thought he would see Jesus the very next day. But when the next day came and Jesus had not appeared, the boy felt sad and confused. He asked his parents, "The pastor said yesterday that Jesus is coming soon. Why is Jesus still not here?"

His parents lovingly answered, "Yes, my son, Jesus is coming soon. But we do not know the exact day. While we wait for Him, Jesus wants us to prepare for His coming. Let us read the Bible, pray, and ask Jesus to help us be ready."

This little boy represents the early Adventists when they first received the message of Christ's second coming and experienced the First Angel's Message. Their hearts were filled with excitement and hope as they looked forward to seeing Jesus soon.

Willam Miller

The First Advent Movement began in earnest through a humble farmer—an honest, thoughtful, self-educated man who earnestly sought truth through deep Bible study. God chose this man, William Miller, to lead out in the proclamation of the First Angel's Message.



As it is written: "A great religious awakening under the proclamation of Christ's soon coming is foretold in the prophecy of the first angel's message of Revelation 14." –*The Great Controversy*, p. 355

What is the First Angel's Message? It is written: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14:6–7

This message is a divine call from God for humanity to repent of sin and return to Him. It calls all people to worship the only true God, the Creator of heaven and earth, and to recognize His authority and the nearness of His judgment.

The 2300-Day Prophecy

The book of Daniel was sealed until the time of the end. As it is written: "that part of his prophecy which related to the last days, Daniel was bidden to close up and seal 'to the time of the end.' Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4." –*Ibid*., p. 355

At the appointed time, God raised up William Miller to study this prophecy. Miller recognized that the prophecy of Daniel 8:14 was central to understanding the timing of end-time events: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14

He came to understand the prophetic principle that in symbolic prophecy, a day represents a year. Therefore, the 2,300 days represent 2,300 years.

Miller believed that the "cleansing of the sanctuary" referred to the purification of the earth by fire at the second coming of Christ. He believed the generally received view, in the Christian age, that the earth is the sanctuary. Based on this understanding, he concluded that the end of the 2,300-year period would bring about the return of Christ.

Thus, he identified the spring of 1844 as the expected time for the fulfillment of this prophecy.

Missionary Work and Response

After William Miller received this message, he felt a strong responsibility to share it with others. However, at first he waited about nine years, hoping that someone else would take up the missionary work. He felt unqualified for public speaking and considered the task beyond his ability.

Yet God impressed his heart with a deeper sense of duty and gave him strength and courage for the work. Eventually, in 1831, William Miller began his public ministry. As it is written: "As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office…" –*Ibid*., p. 331

From that point forward, the message spread rapidly and widely. At his first lecture, about thirteen entire families responded in repentance, and the movement soon grew from hundreds to thousands. This shows how missionary work is not dependent on human ability, but on God's power. Even without experience or confidence, when we step forward in faith, God provides strength and guidance.

However, throughout history, there has often been unbelief toward the warnings God sends through His servants. We can see this clearly in the days of Noah. Even though God gave people opportunity to repent and be saved, many mocked His messenger and rejected the message.

Christ Himself said that similar unbelief would exist at His second coming: "Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah's day 'knew not until the Flood came, and took them all away; so,' in the words of our Saviour, 'shall also the coming of the Son of man be.' Matthew 24:39… As God sent His servant to warn the world of the coming Flood, so He sent chosen messengers to make known the nearness of the final judgment. And as Noah's contemporaries laughed to scorn the predictions of the preacher of righteousness, so in Miller's day many, even of the professed people of God, scoffed at the words of warning." –*Ibid*., p. 339

We can also see that this pattern continues in our time. But should we be discouraged or give up on sharing God's message? Absolutely not. Just as Noah remained faithful until the

end, and as William Miller and the Advent believers persevered, we too are called to lift our voices and share the message with courage.

Even in the face of opposition and persecution, God sustained William Miller. Despite resistance, the interest in the Advent message continued to grow: "Despite all opposition, the interest in the advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands." –*Ibid*., p. 337

Then how did those who truly accepted this message respond?

They believed that Jesus was coming soon. They separated themselves from worldly influences and sought to leave behind a life of sin, like Israel being delivered from Egypt. Through the blood of Christ, they experienced forgiveness and earnestly desired righteousness.

Those who received the First Angel's Message entered into a new experience. They did not keep their faith hidden, but boldly proclaimed that Jesus was coming soon and encouraged others to prepare.

Even among those who accepted the message, there were two groups. One group found true hope—repenting of sin and desiring spiritual readiness. The other group was driven mainly by urgency and fear, and when disappointment came, they struggled and eventually fell away.

The First Disappointment

Since they initially believed that Jesus would return in the spring of 1844, they waited with deep an-



ticipation. When He did not come, they faced disappointment.

A similar experience can be seen in the disciples of Jesus. As it is written: "As the disciples of old, failing to understand the exact character of events to take place in fulfillment of prophecy relating to the first advent of Jesus, suffered disappointment, so the Adventists in 1844 were disappointed concerning the development of prophecy relating to the expected second coming of Christ." –*Early Writings*, p. xv

There were clear parallels between the two experiences: "Like the first disciples, William Miller and his associates did not, themselves, fully comprehend the import of the message which they bore… therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning they suffered disappointment." –*The Great Controversy*, p. 351

God allowed the Adventists to go through this experience of trial and disappointment for a purpose. It was not meaningless; rather, it served to test, refine, and purify their faith. Trials and disappointments became a step in their spiritual growth, leading them deeper into dependence on God.

The First Angel's Message calls for repentance and righteousness through the everlasting gospel. In this process, trials and disappointments often lead believers to a purer worship—one that relies fully on God alone. From God's side, these experiences reveal His deeper purposes of love and redemption. Like gold refined in the fire, faith is purified through testing.

Many who initially embraced the First Angel's Message experienced disappointment and gave up. However, there were others who remained faithful. They accepted the message of the Second Angel's Message and continued their journey. What distinguished them from those who gave up?

Even in the face of disappointment and discouragement, they kept their eyes fixed upward in reverence and trust. They were able to do this because they recognized God's providence in their experience. They saw His grace in preparing them for Christ's soon return and in calling them away from sin. Therefore, they chose to continue walking forward in faith.

Why does this matter to us?

Let us go back to the story of the little boy and ask ourselves: Are we excited to see Jesus coming soon? Are we preparing our hearts to welcome Him, even if He were to come tomorrow?

The First Advent Movement was not given to us merely as history to study. Then why is the First Advent Movement and the First Angel's Message so important? Because the First Angel's Message calls us to return to God, the Creator of heaven and earth, so that we may be united with Christ at His second coming. It points us to Jesus Christ, the center of the everlasting gospel, and reminds us that salvation comes only through His sacrifice.

Sometimes thoughts may come to our minds such as, "This is too difficult," or "This is not important for my life." But let us remember this: this message is a gift, a promise, and a loving call from God for us to experience the same faith and revival that the Adventists experienced.

And what does God say to us?

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3

These precious messages were never meant to remain hidden as a mystery. God has opened them for His people to understand. Then what should we do? We are called to read, hear, and keep these messages—just as the First Advent believers did.

Conclusion

We have learned what the First Angel's Message is and explored the history and experience of the First Advent Movement.

But now, let us look at ourselves. Are we truly experiencing this message in our own lives? Are we repenting of our sins and returning to God? The First Angel's Message reveals God's mercy and His loving invitation for sinners to return to our Heavenly Father's house.

Dear youth, the angel is still flying today, carrying this beautiful message for each one of you. May God bless you, and may you personally experience the power of the First Angel's Message as it continues to spread "to every nation, and kindred, and tongue, and people," proclaiming with hope and joy: "Jesus is coming again!"

Amen!



Come Out, My People

By Hailey Curato

The Second Advent Movement and the Call of the Second Angel

In every generation, God calls His people to awaken, to return to truth, and to prepare for the fulfillment of His promises. Throughout history, these calls have come at crucial moments—times when spiritual life had grown weak, when traditions had replaced the clear teachings of Scripture, or when people had forgotten the urgency of God's message.

In the nineteenth century, such a call echoed across continents through the Second Advent Movement. At the heart of this awakening was a powerful message drawn from the book of Revelation: "Babylon is fallen… Come out of her, My people." This message, known as the Second Angel's Message, was not merely a warning directed toward religious institutions. It was a loving call from God to sincere believers everywhere to follow truth wherever it leads.

The history of the Second Advent Movement shows how God works through ordinary people who are willing to study His Word, proclaim His truth, and remain faithful even when faced with opposition, misunderstanding, and disappointment. It is a story of great faith and perseverance—a reminder that God continues guiding His people step by step as they seek to understand His will.

Understanding this movement helps us see that the message of Revelation is not only about the distant future. It also speaks to real moments in history when God calls people to renewed faithfulness.

The Awakening of a Prophetic Movement

In the early 1800s, many Christians began studying Bible prophecy with renewed interest. Across Europe and North America, believers sensed that the prophecies of Scripture pointed to the nearness of Christ's return. It was remark-

able that independent groups of believers—many of whom had never met each other—arrived at similar conclusions through their study of the Bible.

This widespread awakening suggested that something greater than human effort was taking place. Many believers felt that God Himself was guiding sincere seekers to understand the prophetic messages of Scripture.

One of the most prominent voices in this awakening was William Miller, a farmer and Bible student from the United States. Miller was not a trained theologian. Instead, he approached the Bible as a careful student who wanted to understand its message clearly and honestly.

After returning from military service in the War of 1812, Miller began an intense study of Scripture. He decided that the Bible should explain itself, allowing one passage to shed light on another. Over time, he focused on the prophecies found in the books of Daniel and Revelation.

Through his study—especially of the prophecy in Daniel 8:14 concerning the 2300 days—Miller concluded that a prophetic day represented a literal year. Using this principle, he calculated that the prophetic period would end sometime around the year 1844.

From this conclusion, Miller believed that Christ's return was near.

At first, Miller kept his discoveries to himself. He felt unqualified to preach and hesitant to share such a bold message. But as the years passed, he became convinced that if the message was true, he had a responsibility to share it.

Eventually, he began speaking publicly about the soon coming of Jesus.

His message spread rapidly. Churches opened their doors for him to preach. Newspapers reported on the growing movement. Thousands listened with deep interest as he explained the prophecies of Scripture.

People from many denominations—Methodists, Baptists, Presbyterians, and others—accepted the message of Christ's soon return. Yet Miller himself had no desire to start a new church. His goal was simply to awaken Christians everywhere to prepare for the coming of Christ and to encourage believers to remain faithful within their own congregations.

Signs of the Times

Interest in the Advent message grew even stronger when remarkable events seemed to confirm the interpretation of prophecy.

One striking example involved the predicted decline of the Ottoman Empire. A preacher named Josiah Litch studied prophetic time periods in the book of Revelation and predicted that the power of the Ottoman Empire would collapse in August of 1840.

When events unfolded in a way that appeared to match his prediction, many people were astonished. For those already studying prophecy, this seemed like strong evidence that the prophetic timelines being used by Advent believers were accurate.

As a result, confidence in the reliability of Biblical prophecy grew dramatically.

The Advent message spread quickly. Meetings were held in churches, homes, and large gathering halls. Sometimes thousands of people attended these meetings to hear about the prophecies of the Bible and the possibility that Christ's return was near.

What began as a quiet study of Scripture had grown into a powerful movement calling people to prepare for the return of Christ.

More importantly, the message often produced genuine spiritual revival. Many people began praying more seriously, studying the Bible more carefully, and seeking to live more faithfully according to God's commands.



"Behold, the Bridegroom cometh; go ye out to meet Him."

Matthew 25:6

The First Disappointment

According to Miller's initial calculations, Christ would return in the spring of 1844. As that time approached, many believers felt a deep sense of anticipation. They believed that the long-awaited return of Jesus was very near.

But when the spring passed and Jesus did not appear, believers experienced what later became known as the "first disappointment."

Many were confused and saddened. Yet their faith did not collapse entirely. Instead, they believed that they had simply misunderstood the exact timing of the prophecy.

Rather than abandoning their message, many believers continued studying the Scriptures. They concluded that the prophecy had not failed but that its fulfillment might occur later.

They believed they had entered what the Bible describes in Habakkuk 2:3–4 as the "tarrying time"—a period of waiting before the final fulfillment of the vision.

During this time, they continued preaching about the nearness of Christ's return.

This perseverance revealed something important about the movement. It was not driven only by excitement or emotion. It was grounded in a deep conviction that Scripture must be studied carefully and obeyed faithfully.

Growing Opposition from the Churches

At first, many churches welcomed the Advent message. The preaching of Christ's soon return inspired repentance, spiritual revival, and renewed commitment to God.

However, as the movement grew and the message became more urgent, opposition began to appear.

Some ministers and church leaders rejected the teaching of the Second Advent. Others worried that the excitement surrounding the movement might disrupt their congregations.

In many places, believers were forbidden to speak about Christ's soon coming during church meetings. Some church members who supported the Advent message were even disciplined or expelled.

This created a painful situation for many Advent believers.

They loved their churches and had no desire to leave them. Their goal had always been to strengthen spiritual life within their congregations. Yet they also believed that they must remain loyal to God's Word.

When church leaders prevented them from studying prophecy or sharing their convictions, these believers faced a difficult decision.

Eventually, many concluded that obedience to God must come before loyalty to any human organization.

As a result, approximately fifty thousand people withdrew from their churches during the summer of 1844.

This separation was not motivated by pride or rebellion. Instead, it was driven by the desire to remain faithful to what they believed was the truth of Scripture.

The Meaning of "Babylon Is Fallen"

During this time, Advent believers began to understand the meaning of the Second Angel's Message found in Revelation 14:8: "Babylon is fallen."

In Biblical prophecy, Babylon

symbolizes religious systems that have departed from the teachings of Scripture and embraced confusion and worldliness.

The name "Babylon" itself means confusion. It reflects the condition that arises when religious teachings become mixed with human traditions and conflicting doctrines.

Advent believers did not claim that every person within these churches was unfaithful. On the contrary, they believed that many sincere Christians remained within them.

However, they also believed that when churches rejected the truths God was revealing—especially the message of Christ's soon coming—they began to experience spiritual decline.

Historical records from that time suggest that many churches were indeed experiencing decreased spiritual vitality. Some observers reported fewer conversions and a noticeable decline in religious enthusiasm.

The Second Angel's Message therefore served as a call for sincere believers to separate from error and to follow the truth revealed in God's Word.

The Midnight Cry

In the summer of 1844, further study of prophecy led to a new and powerful development within the Advent movement.

Believers concluded that the prophetic period of the 2300 days would end not in the spring but in the autumn of 1844.

This discovery led to a renewed proclamation known as the "Midnight Cry," based on the parable of the ten virgins in Matthew 25: "Behold, the Bridegroom cometh!"

The message spread rapidly.

Meetings were held across towns and villages. Newspapers printed articles discussing the movement. People traveled long distances to attend gatherings where the prophecies were explained.

For many believers, this period was marked by deep spiritual experience. People confessed sins, restored broken relationships, and focused their lives on preparing for the coming of Christ.

Observers noted that fanaticism largely disappeared during this time. Instead of confusion, there was a strong sense of unity and purpose among believers.

The Advent message spread



across the country like a powerful wave, stirring hearts and renewing faith.

The Great Disappointment

Believers eventually concluded that October 22, 1844, marked the end of the prophetic period.

They expected Christ to return on that day.

As the date approached, anticipation grew. Many believers gathered in homes or meeting places to pray and wait together.

But the day came and passed.

Jesus did not appear.

The disappointment that followed was profound. Many believers were deeply discouraged. Some were ridiculed by neighbors or abandoned by former friends.

Others lost their faith entirely and turned away from the movement.

Yet a smaller group remained steadfast.

They were confused and heartbroken, but they did not believe that God had led them in vain. Instead of giving up, they returned to the Scriptures with renewed determination to understand what had happened.

Their experience closely resembled that of the disciples at Christ's first coming.

The disciples had expected Jesus to establish an earthly kingdom. Instead, they witnessed His crucifixion.

Only later did they realize that prophecy had indeed been fulfilled—but in a different way than they had expected.

Similarly, Advent believers eventually came to understand that the prophecy connected with 1844 had been fulfilled in a different manner than they had originally thought.

A Continuing Message

The message "Come out of Babylon" did not end in 1844.

According to the prophetic understanding that later developed within the Advent movement, the complete fall of Babylon would occur later in history when the world fully rejects God's final message.

Until that time, God continues calling sincere believers everywhere to follow His truth.

The story of the Second Advent Movement reminds us that God guides His people step by step. Even when believers misunderstand certain details, God can still lead them toward greater truth.

The movement also highlights the importance of personal Bible study.

Many of the pioneer believers who joined the Advent movement did so because they carefully examined Scripture for themselves. They were willing to question tradition and follow truth wherever it led.

A Message for Today

The call "Come out, My people" remains deeply relevant today.

It is ultimately a call to spiritual faithfulness. It invites believers to separate themselves from error, worldliness, and spiritual complacency.

Just as in the nineteenth century, many people today claim to follow the Bible while holding conflicting beliefs or placing tradition above Scripture.

The message of the Second Angel challenges every Christian to examine their faith and ask an important question: Am I truly following God's Word wherever it leads?

The Advent movement teaches that God values sincerity, humility, and a willingness to learn. Truth may sometimes challenge our traditions or expectations, but those who seek God with honest hearts will find His guidance.

Conclusion

The history of the Second Advent Movement is more than a story from the past. It is a reminder that God is actively guiding human history toward the fulfillment of His promises.

Through the preaching of the Advent message, thousands were awakened to the reality of Christ's soon return. Though they experienced disappointment, their faith laid the foundation for a continuing work of proclaiming the gospel and preparing the world for the final events of history.

Today the call still echoes across the world: "Come out, My people."

It is a call to return to Scripture, to live faithfully, and to prepare for the glorious day when our Lord Jesus Christ will finally return.

And just as those believers long ago waited with hope and expectation, so we too are invited to watch, pray, and live in readiness for that promised day.

the Great disappointment

By Jeve Abragan



In the early nineteenth century, a powerful message began to move across the towns and cities. It wasn't a message of fear, but one of hope. This message spoke of something that the world had long waited for, and that is the soon return of Jesus Christ. Ordinary people, from farmers to ministers, felt a deep conviction that the end of all things was near. They studied their Bibles with new intensity, prayed with greater sincerity, began to live as though heaven was closer than ever before, and had faith that could move the mountains.

At the center of this movement was a man named William Miller. He wasn't a famous theologian or a trained scholar. Instead, he was a humble farmer. Through a careful study of the Bible guided by the Holy Spirit, especially the prophecies in the book of Daniel, he became convinced that God had revealed a timeline pointing to the near return of Christ. One prophecy in particular, found in Daniel 8:14, spoke of "2300 days," which William Miller understood to represent actual years. With this interpretation, he concluded that this period would end around 1843 to 1844, marking the cleansing of the sanctuary (an event that

he believed referred to the return of Jesus and the purification of the earth).

At first, William Miller hesitated to share what he found to others. He felt that the responsibility was too big and great. When he did finally begin to preach, his message spread quickly. People listened to him and the message he brought, but more importantly, they were converted. Many people who had been callous and indifferent to spiritual things began to seek God earnestly, convinced that He would return to earth. Families would gather together to pray, churches preached about conversion and repentance, even some people started preparing for the time they would meet their Lord and Saviour, and some even sold their earthly possessions. This wasn't just excitement or enthusiasm, but it really was a deep spiritual awakening that led people to genuine repentance and genuine faith.

As the expected time approached (1843–1844), the believers initially thought that Jesus would return in the spring of 1844. When that time passed without Jesus coming back, there was confusion. They continued to study the Scriptures, believing that God would reveal the truth to His children. Soon, new understanding came to them. They discovered that their calculations pointed not to the spring, but to the autumn of 1844. Specifically October 22, which corresponded to the Day of Atonement in the Jewish calendar (a day they use to think about their actions from the past year and ask for forgiveness, and at-one-ment, to be one with God). This realization gave rise to what became known as the "Midnight Cry," based on the parable in Matthew 25: "Behold, the Bridegroom cometh." The message spread quickly and with great power. Those who accepted it experienced a renewed sense of purpose. Their doubts seemed to disappear, and it was replaced by their strong faith and dependence/complete trust in God. People examined their hearts, confessed their sins, made things right with others, studied the Word, and actively lived a godly life. Their focus shifted from the temporal things of this world to the glorious promises of God about eternal life with Him and the other saints. There was a seriousness in this whole experience, almost solemn, and there was a feeling of joy that came from the belief that they would soon see Jesus face to face.

As October 22 drew near, their faith became even more visible in their daily lives. Some set aside their regular work, feeling that earthly responsibilities no longer mattered in light of Christ's imminent return. Others spent their time in prayer and fellowship, encouraging one another and preparing spiritually. To an outside observer, their actions may have seemed extreme, but to them, it was simply living in harmony with what they believed to be true. If Jesus was coming, nothing else held importance.

When the long-awaited day finally arrived, believers gathered together with hearts full of hope. They prayed, sang, hoped, and waited. Morning passed into afternoon, and afternoon into evening. As the hours slipped by, anticipation slowly gave way to confusion. Night fell, and Jesus still did not come.

The disappointment that followed was profound. Many cried and wept, unable to understand what had gone wrong. Some were ridiculed by those who had doubted the message from the beginning. It seemed as though their hopes and dreams had been shattered in a single day. Yet their experience

was not without a past example. Centuries earlier, the disciples of Jesus had faced a similar trial. They believed that Christ would establish an earthly kingdom, but instead, they witnessed His crucifixion. Their expectations had been mistaken, even though their faith had been sincere.

In the same way, the believers of 1844 had misunderstood the nature of the event, not the timing. The prophecy they studied was correct, but their interpretation of what would happen was incomplete. The Bible itself had foretold such an experience. In the book of Revelation, a prophecy describes a message that would be sweet to receive but bitter in its outcome. This perfectly matched what the Advent believers went through. The hope of Christ's coming had been sweet, but the disappointment that followed was deeply bitter.

Despite their sorrow, not all gave up their faith. A small group chose to continue studying the Scriptures as they were determined to understand where they had gone wrong. One of these individuals was Hiram Edson, who came to a new realization shortly after the disappointment. He understood that the sanctuary mentioned in Daniel was not the earth, as many had believed, but a sanctuary in heaven. Instead of returning to earth in 1844, Jesus had entered a new phase of His ministry in the heavenly sanctuary, beginning a work of judgment and intercession. This discovery brought clarity and renewed hope. It showed that God had indeed been leading them, even through their misunderstanding. The disappointment had not been a failure, but part of a greater plan. It tested their faith and it prepared them for a deeper understanding of the Biblical truth.

Looking back, it becomes clear that the Great Disappointment was not the end of the Advent Movement, but rather a turning point. It refined the faith of those who remained and laid the foundation for future teachings, as the teaching we preach and practice today while we wait for the second coming of Jesus. It also offers important lessons for us today. Faith is not always easy, and it's not based on feelings. There may be times when things do not happen as we expect, even when we believe we are following God. Yet these moments don't mean that God has failed. Oftentimes, they're opportunities for us to grow and for us to develop, leading us to a clearer and stronger understanding of His will.

The story of the Great Disappointment reminds us that God's plans are higher than our own. Even when we don't fully understand, He's still guiding His people, especially in these last, trying days. The early believers held onto their faith, trusting that God was leading despite their confusion. Because of their perseverance, greater truth was revealed to them.

Today, the message they carried still continues. The hope of Christ's return remains just as real and just as urgent. The question is no longer what happened in 1844, but how we'll respond now. Like those early pioneers, we're called to search our hearts, prepare, seek forgiveness, to trust, and to remain faithful.

The Great Disappointment was a moment of deep sorrow, but it was also a moment of transformation to the believers. From it came a clearer understanding of God's work and a stronger, more enduring faith. And just as those believers once waited with hope, we, too, look forward to the day when that hope will finally be fulfilled.

Jesus is still coming, and we must be ready.

Amen.



What Really Happened That Day?

By Aines Abragan

In the early 1840s a message began spreading through towns, farms, and small churches across America. Groups of believers were studying prophecy with unusual intensity. Night after night the same passage drew their attention: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. To understand how this verse came to shape the expectations of so many people, it is necessary to look at how it was studied in the first place. The prophecy appears in the vision recorded in Daniel 8, where a sequence of world powers is symbolized by animals: a ram with two horns, a goat with a notable horn, and later a "little horn" power that would oppose God's truth. When the prophet heard the question, "How long shall be the vision?" the answer was given: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

For many centuries this prophecy remained difficult to understand. The explanation did not appear fully in Daniel 8 itself. Only later, in Daniel 9, was additional light given. There the angel Gabriel returned to Daniel and explained a portion of the prophetic timeline, declaring that seventy weeks were "determined" upon the Jewish people.

In prophetic interpretation these seventy weeks (490 years), were understood to be cut off from the longer period of 2300 years. The starting point of the prophecy was identified in the command to restore and rebuild Jerusalem. The decree issued by the Persian king Artaxerxes in 457 B.C. fulfilled the conditions of that command. From that date the prophetic timeline could be traced forward. When the 490 years were calculated from that starting point, they reached to the time of Christ's ministry and crucifixion, confirming that the prophetic method of counting a day as a year was correct. If the first portion of the prophecy had been fulfilled so precisely, the remaining portion could be trusted as well. Extending the 2300 years from 457 B.C. brought the prophecy to the year 1844. This conclusion was reached after years of careful study by William Miller. Miller did not claim to receive visions or special revelations. Instead, he devoted himself to systematic Bible study. Scripture was compared with Scripture. Every verse that seemed to relate to prophecy was examined. When a passage was unclear, other passages were searched until an explanation appeared. Gradually the conviction grew that the prophetic period truly pointed to 1844. Once this conclusion was reached, another question had to be answered: what did the cleansing of the sanctuary mean?

At that time the answer seemed obvious. Nearly all Christians believed the earth itself was the sanctuary mentioned in the prophecy. If the sanctuary were to be cleansed, the earth must be purified by fire at the return of Christ. The prophecy therefore appeared to reveal the time of the Second Advent.

With this understanding the message began to spread. The announcement that Christ might soon return stirred intense interest. People gathered in homes, churches, and public halls to hear the prophecies explained. As the message reached hearts, lives began to change. Many who believed it sought to prepare themselves spiritually for the coming of the Lord. "There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." –*The Great Controversy*, p. 400.

As the year 1844 approached, further study of the Jewish calendar led believers to focus on a specific date: October 22. According to the calculations then accepted, that day corresponded with the Day of Atonement in the ancient Hebrew sanctuary service. Since the Day of Atonement involved the cleansing of the sanctuary, it seemed to confirm that Christ would return at that time.

With deep conviction believers waited. But October 22 passed quietly.

Christ did not appear.

The disappointment that followed was profound. Many who had proclaimed the message felt crushed. Their confidence had been shaken, and they were now faced with ridicule from those who had opposed the movement from the beginning.

Yet a number of believers could not dismiss the experience so easily. They remained convinced that God had led them in studying the prophetic time periods. When they reviewed the calculations again, no mistake could be found. The 2300 years still appeared to end in 1844.

If the time was correct, then something else must have been misunderstood.

It was here that a new truth began to emerge. Hiram Edson, a farmer from New York, was praying behind the shocks of corn the day after the disappointment. "I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth;…" – *Christ in His Sanctuary*, p. 7. The sanctuary to be cleansed was not the earth, but the heavenly sanctuary. Edson shared this insight with O.R.L. Crosier, and together they studied the Scrip-

tures carefully. They examined the sanctuary system described in the Old Testament, noting its two apartments, the Holy Place and the Most Holy Place, and the ark of the covenant containing God's law. They compared this to the New Testament teaching that the earthly sanctuary was a copy of the true heavenly sanctuary. The answer began to emerge when the attention was turned to a question that had previously been taken for granted: What exactly is the sanctuary? When the Scriptures were examined closely, it became clear that "there is no Scripture evidence sustaining the popular view that the earth is the sanctuary; but they found in the Bible a full explanation of the subject of the sanctuary, its nature, location, and services; the testimony of the sacred writers being so clear and ample as to place the matter beyond all question." –*The Great Controversy*, p. 411. Instead, two sanctuaries are described in the Bible—one on earth and one in heaven.

The earthly sanctuary had been constructed by Moses according to specific instructions given by God. It contained two apartments, known as the Holy Place and the Most Holy Place. Within the Most Holy Place stood the ark of the covenant, which contained the law of God. The New Testament revealed something important about this sanctuary. It was not the final reality. It was a pattern, a symbolic representation of a greater sanctuary. The book of Hebrews explains this directly: "…We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1–2

The earthly sanctuary had therefore been only a copy of the true sanctuary in heaven where Christ serves as High Priest. Gradually, the meaning of Daniel 8:14 became clear. The cleansing did not refer to the earth being purified by fire, but to Christ entering the Most Holy Place of the heavenly sanctuary to begin a final phase of His intercessory work: an investigative judgment of human lives before His second coming. Once this truth was understood, the prophecy of Daniel 8:14 began to look very different. If the sanctuary to be cleansed was the heavenly sanctuary rather than the earth, then the event predicted by the prophecy could not be the destruction of the world. Instead, it must refer to a work taking place in heaven.

Further study of the sanctuary services revealed that in the ancient system a special work of cleansing occurred once each year on the Day of Atonement. Throughout the year the sins of the people were symbolically transferred to the sanctuary through sacrificial offerings. On the Day of Atonement those accumulated sins were removed in a solemn ceremony of purification.

This yearly service pointed forward to a greater work to be performed by Christ in the heavenly sanctuary. The cleansing of the heavenly sanctuary involves a work of judgment in which the records of human lives are examined before the final reward is given. "But before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement." –*Ibid*., p. 421.

In other words, the prophecy pointed not to the moment when Christ would return to earth, but to a solemn phase of His ministry that would take place before His return. "That the ministry of Christ as our High Priest in the heavenly sanctuary had not ended with the 2300 days, but had entered another phase, as symbolized by the high priest's entry into the Holy of Holies, the beginning of the symbolic cleansing of the sanctuary, and by the coming of the bridegroom to the wedding (not to the earth); and that the end of this phase, symbolized by the priest's coming out of the sanctuary and the bridegroom's return from the wedding (Luke 12:36), was yet to come, and would be followed by the Second Advent." –*Open and Shut Door*, p. 251. Another passage in Revelation supported this understanding: "And the temple of God was opened in heaven, and there was seen in His temple the ark of his testament." Revelation 11:19

When the believers realized this, their attention naturally turned to the sanctuary itself and what it represented. They understood that the Most Holy Place contained the ark of the covenant, which held God's law. This led them to consider carefully what the law itself required and symbolized. This realization later led believers to reexamine the commandments themselves, including the

fourth commandment concerning the Sabbath. Through God's divine direction, the minds of the people were led to the keeping of the Sabbath.

But perhaps the most striking connection remained the prophecy in Revelation that had first described their experience: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter." Revelation 10:10. The prophecy had described not only the sweetness of the message but also the bitterness that would follow.

Yet it did not end there. The very next verse declared: "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11

The disappointment was not the end of the story. Instead, it marked the beginning of a new mission. The believers who had once expected Christ to return in 1844 now understood that they had been called to proclaim a deeper message about His work in the heavenly sanctuary and the approaching judgment. What had first seemed like failure was ultimately seen as part of a larger unfolding of prophecy. The message had been sweet. The disappointment had been bitter.

But the light that followed gave the movement a renewed purpose and a clearer understanding of Christ's work on behalf of humanity.

Amen.



THE RESTORED SABBATH

The Day that the World Forgot

By Juan Oviedo

Three Angels: The History

Have you ever been so excited for something—a trip, a concert, a graduation—only for it to fall through at the last second? That "pit in your stomach" feeling is the best way to describe October 22, 1844.

For the Advent believers, it wasn't just a missed appointment; it was a total identity crisis. They had preached that Jesus was coming, they had felt it in their bones, and then... silence. The Bible actually predicted this feeling in Revelation 10:10* It says the "little book" (prophecy) would be sweet as honey in the mouth but bitter in the belly.

But here's the thing about the "bitter" parts of life: they usually force you to look closer. When the 1844 believers went back to their Bibles to figure out where they went wrong, they didn't find a mistake in the time. They found a mistake in the event.

That search for the truth led them to a "restoration" project that would change the world. It led them back to the Fourth Commandment.

The View from the Sanctuary

After the disappointment, most people gave up. But guys like Hiram Edson and O.R.L. Crosier kept praying. While walking through a cornfield the next morning, Edson had a realization that changed everything: The sanctuary to be cleansed wasn't the earth; it was in heaven.

This wasn't just a "theology nerd" moment. It was a massive breakthrough. As they studied the Heavenly Sanctuary, they realized that Jesus had moved into the Most Holy Place. And what is in the Most Holy Place? The Ark of the Covenant.

The Bible says in Revelation 11:19, "And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament."

If you could peer into heaven and see that Ark, you'd know exactly what's inside it: the Ten Commandments. As the pioneers "looked" into the sanctu-

ary by faith, they saw the Fourth Commandment glowing with a new light. They realized that if the Law of God is eternal in heaven, then the Sabbath wasn't just a Jewish holiday—it was a signature of the Creator that the world had scribbled over.

A Woman, a Captain, and a Bridge

The restoration of the Sabbath didn't start with a big committee meeting. It started with a woman named Rachel Preston.

Rachel was a Seventh-day Baptist who joined a group of Adventists in Washington, New Hampshire. She heard them talking about the Second Coming and basically said, "That's great, but did you know you're breaking one of the commandments every single week?" She challenged them to look at the Bible, and about forty people in that church started keeping the seventh-day Sabbath. One of the early leaders, T.M. Preble, wrote an article about it, which eventually landed in the hands of Joseph Bates.

Now, Joseph Bates was a retired sea captain. He wasn't the type of guy to do things halfway. He traveled all the way to New Hampshire to see these Sabbath-keepers for himself. After staying up all night studying with them, he was sold.

There's a famous story about Bates returning home to Fair Haven. As he walked across the bridge into town, a friend asked him, "Captain Bates, what is the news?"* Bates didn't talk about the weather or politics. He said, "The news is that the seventh day is the Sabbath of the Lord our God!"

Why the "Third Angel" Cares About Saturday

You might wonder, "Why does it matter what day I go to church, as long as I love Jesus?" The early Adventists realized that the Sabbath is the heart of the Third Angel's Message (Revelation 14:9–12). This message warns against the "mark of the beast" and highlights a specific group of people: those who "keep the commandments of God and the faith of Jesus."

In *The Great Controversy*, Ellen White points out that the Sabbath has always been the "test" of loyalty. By 1845, Joseph Bates and others realized that the "Little Horn" power in Daniel 7:25 had tried to "change times and laws" by swapping the Sabbath for Sunday. Keeping the Sabbath was a way of saying, "I don't follow human traditions; I follow the King."

In 1846, Bates published a 48-page booklet called *The Seventh-Day Sabbath a Perpetual Sign*. He was completely broke when he did it, but he trusted God would provide. That booklet eventually reached James and Ellen White, and the three of them became the "founding trio" of the Sabbath truth in the Adventist movement.

Repairing the Breach

The Bible calls those who restore forgotten truths "The repairer of the breach" (Isaiah 58:12). For centuries, there was a massive hole in the wall of God's law. The Fourth Commandment had been trampled on.

The history of the Three Angels isn't just about 1844; it's about a group of people who were willing to look like "weirdos" to the rest of the world because they cared more about what the Bible said than what was "popular."

As youth today, we live in a world that is always "on." We're stressed, we're tired, and we're constantly being told who to be.



The Sabbath is God's gift to us—a 24-hour sanctuary where we can unplug from the world and plug back into our Creator.

The pioneers didn't just find a day; they found a relationship. They realized that if Jesus is our High Priest in the Heavenly Sanctuary, then the Sabbath is the day He invites us to meet Him there in a special way.

The "bitter" disappointment of 1844 led to the "sweetest" discovery of all: That God's law is still standing, His Sabbath is still holy, and He is calling us to be the ones who finish the work.

Amen.



" He which testifieth these things saith,
Surely I come quickly.
Amen. Even so, come, Lord Jesus."

Revelation 22:20

THE YOUNG MESSENGER

Vol. 4, No. 4 | October – December