

CHRIST'S SECOND COMING

by

Doris Grekel

Science in Education

Box 76 • Oakhurst • California

Copyright Doris Grekel 1971

TABLE OF CONTENTS

Chapter	Page
I. PROPHECY	5
•	
II. THE SIGN IN HEAVEN	10
III. THE LAMB'S WIFE.....	15
IV. THE CHURCH IN THE WILDERNESS .	19
V. THE WOMAN IN THE WILDERNESS..	25
VI. BY THEIR FRUITS	28
VII. HEAVENLY VERIFICATION.....	30

CHAPTER I

PROPHECY

“Behold he cometh” are the words of Saint John in the first chapter of Revelation. Most of Christendom looks toward the second coming of Christ as the goal of prophecy.

Isaiah wrote, “a virgin shall conceive, and bear a son”. Christians know that this prophecy was fulfilled by Mary’s conception and the birth of Jesus of Nazareth; but was this Christly man recognized when he appeared among men? No, even though his birth was heralded by angels and a star in the heavens, “he came unto his own and his own received him not.”¹ He was despised and rejected of men as Isaiah had foretold.

Will men be as slow to acknowledge the second coming of Christ? Christians answer, Oh, no: we are looking for him. But are they looking in the right direction? Early in the twentieth century a book was found entitled *The Time of the End*. “As early as 1571 a

1. John 1:11

D.D. advanced the idea that the reappearing of Christ would occur in 1866.”¹

The disciples went unto Jesus privately asking for a sign of the coming of the Christ. And Jesus answered and said unto them, “For then shall be great tribulation, such as was not since the beginning of the world to this time, . . . after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, . . . And then shall appear the sign of the Son of man in heaven”.² The beloved disciple described some of these occurrences at the opening of the sixth seal, for John beheld, “and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell”.³

The great tribulation has been interpreted in various ways by different Bible scholars, but the other signs can be listed as follows and compared with historical records.

1. a great earthquake
2. darkening of the sun
3. darkening of the moon
4. stars falling from heaven
5. sign in heaven

1. Divinity Course and General Collectanea, p. 171

2. Matthew 24:21,29,30

3. Revelation 6:12,13

1. From Sears, in *Wonders of the World*, (pp. 50-58) we read: "On November 1, 1755 occurred the great Lisbon earthquake. This occurred as the time of persecution was drawing to a close. Concerning the earthquake of November 1, 1755 - it extended over a track of at least four million square miles. . . . It pervaded the greater part of Europe, Africa, and America. But its extreme violence was exercised on the southern part of Europe."

Under the heading *earthquakes* in the *American People's Encyclopedia* (1951 edition) we find this: "The *Lisbon earthquake* which occurred on November 1, 1755 is the most notable earthquake of history. . . . It made a profound impression upon the civilized world and was generally looked upon as a divine castigation."

2. Jesus said to his disciples that the sun would be darkened. In his revelation John saw the sun become black. Thousands of people in North America witnessed the fulfillment of this prophecy on May 19, 1780. In Noah Webster's *American Dictionary of the English Language*, 1833 edition,¹ he writes: "the dark day of May 19, 1780 so-called because of remarkable darkness of that day - the obscuration began about ten o'clock in the morning and continued until the middle of the next night."

1. Also in the original 1828 edition which is available in a facsimile reproduction published in 1967.

The following statements are excerpts from a minister's research.

The German astronomer, Herschel, said, "the dark day of North America was one of those wonderful phenomena of nature which will always be read with interest but which philosophy is at a loss to explain." Dr. Adams wrote: "It was midnight darkness at noonday. Thousands of people who could not account for it from natural causes were terrified and indeed it cast a universal gloom on the earth."

3. "And the moon shall not give her light".
...[This] occurred the same night that the sun was darkened. ...Concerning this Dr. Adams wrote, "Almost everyone who happened to be out in the evening got lost in going home. The darkness was as uncommon in the night as it was in the day for the moon was full the night before." Mr. Teeney of Exeter, New Hampshire wrote, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness or struck out of existence, the darkness could not have been more complete."

4. "And the stars shall fall from heaven".
This sign was to follow the darkening of the sun and moon: And history confirms that it did. Denison Olmstead, Prof. of Astronomy at Yale University wrote: "The morning of November 13th 1833 was rendered memorable by an exhibition of the phenomenon called shooting stars which was probably more extensive and magnificent than any here-to-fore recorded. ...probably no celestial

phenomenon has ever occurred in this country since its first settlement which was viewed with such admiration and delight by one class of spectators, and with so much astonishment and fear by another. During the three hours of its continuance, the day of judgement was believed to be waiting only for the sunrise." - from *The American Journal of Science* by Olmstead.

"Arago computes that not less than 240,000 meteors were at the same time visible above the horizon of Boston." (from *Our First Century Magazine*)

CHAPTER II

THE SIGN IN HEAVEN

The signs beheld by the wisemen and shepherds of Israel were not made known in a day, but the good news spread and increased until it has become known the world over.

It is not generally known that the prophecies of Jesus have been fulfilled. Even the excellent minister who so studiously compiled records regarding the terrible tribulation, the great Lisbon earthquake of 1755, the dark day and night of 1780, and the falling stars of 1833, seems unaware of the occurrence thirty-three years later which fulfilled Jesus' next prophecy.

In February, 1866, thirty-three years after the stars fell from heaven (particularly over Boston) the "SIGN of the Son of man in heaven" was seen in Siberia. Indeed, it could not have been ignored, and there is no doubt that the news of this heavenly phenomenon is destined to encompass the globe. The following account is recorded in *Tent Life in Siberia* by George Kennan.

On the 26th of February [1866] . . . there occurred one of the grandest displays of the Arctic Aurora which had been observed there for more than fifty years, and which exhibited such unusual and extra-ordinary brilliancy that even the natives were astonished. . . . Late in the evening . . . there burst suddenly upon our startled eyes the grandest exhibition of vivid dazzling light and color of which the mind can conceive. The whole universe seemed to be on fire. A broad arch of brilliant prismatic colors spanned the heavens from east to west like a gigantic rainbow, with a long fringe of crimson and yellow streamers stretching up from its convex edge to the very zenith. At short intervals of one or two seconds, wide, luminous bands, parallel with the arch, rose suddenly out of the northern horizon and swept with a swift, steady majesty across the whole heavens, like long breakers of phosphorescent light rolling in from some limitless ocean of space.

Every portion of the vast arch was momentarily wavering, trembling, and changing color, and the brilliant streamers which fringed its edge swept back and forth in great curves, like the fiery sword of the angel at the gate of Eden. In a moment the vast auroral rainbow, with all its wavering streamers, began to move slowly up toward the zenith, and a second arch of equal brilliancy formed directly under it, shooting up another long serried row of slender colored lances toward the North Star, like a battalion of the celestial host presenting arms to its commanding angel. Every instant the display increased in unearthly grandeur. The luminous bands revolved swiftly, like the spokes of a great wheel of light across the heavens; the streamers hurried back and forth with swift, tremulous motion from the ends of the arches to the center, and now and then a great wave of crimson would surge up from the

CHRIST'S SECOND COMING

north and fairly deluge the whole sky with color, tinging the white snowy earth far and wide with its rosy reflection. But as the words of the prophecy, "And the heavens shall be turned to blood," formed themselves upon my lips, the crimson suddenly vanished, and a lightning flash of vivid orange startled us with its wide, all-pervading glare, which extended even to the southern horizon, as if the whole volume of the atmosphere had suddenly taken fire. I even held my breath a moment, as I listened for the tremendous crash of thunder which it seemed to me must follow this sudden burst of vivid light; but in heaven or earth there was not a sound to break the calm silence of night, save the hastily-muttered prayers of the frightened native at my side, as he crossed himself and kneeled down before the visible majesty of God. I could not imagine any possible addition which even Almighty power could make to the grandeur of the Aurora as it now appeared. The rapid alternations of crimson, blue, green, and yellow in the sky were reflected so vividly from the white surface of the snow, that the whole world seemed now steeped in blood, and then quivering in an atmosphere of pale, ghastly green, through which shone the unspeakable glories of the mighty crimson and yellow arches.

But the end was not yet. As we watched with upturned faces the swift ebb and flow of these great celestial tides of colored light, the last seal of the glorious revelation was suddenly broken, and both arches were simultaneously shattered into a thousand parallel perpendicular bars, every one of which displayed in regular order, from top to bottom, the seven primary colors of the solar spectrum. From horizon to horizon there now stretched two vast curving bridges of colored bars, across which we almost expected to see, passing and repassing, the bright in-

habitants of another world. Amid cries of astonishment and exclamations of "God have mercy!" from the startled natives, these innumerable bars began to move, with a swift dancing motion, back and forth along the whole extent of both arches, passing each other from side to side with such bewildering rapidity, that the eye was lost in the attempt to follow them. The whole concave of heaven seemed transformed into one great revolving kaleidoscope of shattered rainbows. Never had I even dreamed of such an *aurora* as this, and I am not ashamed to confess that its magnificence at that moment overawed and frightened me. The whole sky, from zenith to horizon, was "one molten, mantling sea of color and fire, crimson and purple, and scarlet and green, and colors for which there are no words in language and no ideas in the mind, - things which can only be conceived while they are visible." The "signs and portents" in the heavens were grand enough to herald the destruction of a world: flashes of rich quivering color, covering half the sky for an instant and then vanishing like summer lightning; brilliant green streamers shooting swiftly but silently up across the zenith; thousands of variegated bars sweeping past each other in two magnificent arches, and great luminous waves rolling in from the interplanetary spaces and breaking in long lines of radiant glory upon the shallow atmosphere of a darkened world.

With the separation of the two arches into component bars it reached its utmost magnificence, and from that time its supernatural beauty slowly but steadily faded. The first arch broke up, and soon after it the second; the flashes of color appeared less and less frequently; the luminous bands ceased to revolve across the zenith; and in an hour nothing remained in the dark starry heavens to

CHRIST'S SECOND COMING

remind us of the Aurora, except a few faint Magellan clouds of luminous vapor.

CHAPTER III

THE LAMB'S WIFE

The lone star of Bethlehem was observed by only a few wise men, yet it signalized the human manifestation of the Christ idea in the birth of the infant Jesus, and down the centuries has continued to point to the one individual on our planet who is truly the Lamb of God. This man Jesus fulfilled the prophecy of the 53rd chapter of Isaiah, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

What a contrast between that lone star seen by so few, - the star with its portent of sacrifice, - and the magnificent arch of the Aurora Borealis of February, 1866, whose dazzling light radiated to the very zenith and could not be ignored but was observed by all in the area with fear and awe.

Do not these two heavenly signs depict the gloom and the glory of our great Master? We have learned much of what the star symbolized and symbolizes. Can we

glean some meaning from the aurora? To quote again: "Every portion of the vast arch was momentarily wavering, trembling, and changing color and the brilliant streamers which fringed its edges swept back and forth in great curves, like the fiery sword of the angel at the gate of Eden. In a moment the vast auroral rainbow, with all its wavering streamers, began to move slowly up toward the zenith, and a second arch of equal brilliancy formed directly under it". What meanest this? A *second* arch of *equal brilliancy* directly under the first? Could this represent the Lamb's wife spoken of in Revelation? - the two arches, the male and female of God's creating?

Saint John saw the feminine representative of the Christ idea in all her glory, "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars". The 54th chapter of Isaiah describes her trials and tribulations together with God's promises to her:

1 Sing, O barren, thou that didst not bear; break forth into singing and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord.

2 Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;

3 For thou shalt break forth on the right hand and on

the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

4 Fear not; for thou shalt not be ashamed; neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.

5 For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

6 For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

9 For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.

11 O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

13 And all thy children shall be taught of the Lord; and

CHRIST'S SECOND COMING

great shall be the peace of thy children.

14 In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear; and from terror; for it shall not come near thee.

15 Behold, they shall surely gather together, but not by me; whosoever shall gather together against thee shall fall for thy sake.

17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

CHAPTER IV

THE CHURCH IN THE WILDERNESS

Who is this wondrous woman, forsaken, grieved, widowed, afflicted, yet blessed of God, - nay, more, - whose very husband *is* the Lord of hosts, thy Redeemer, the Holy One of Israel, and whose life is as protected as was Noah's? A presbyterian minister saw her in a vision which he called "The Church in the Wilderness." The following brief extracts are from that chapter in a little book published in 1838 under the title *Fragments from the Study of a Pastor* by Rev. Gardiner Spring, Pastor of the Brick Presbyterian Church of New York.

I was crossing a narrow strip of land which lies upon the frontiers of France and Italy, where the Alps, without losing their loftiness and sublimity, begin to incline toward the Mediterranean, and occasionally put on an appearance of freshness and verdure. I had resolved, if possible, to ascend Mont Viso. Though not so high as Mont Blanc, yet from its solitary and isolated position, it presents a more imposing appearance of grandeur. . . .

CHRIST'S SECOND COMING

Already had I ascended far up the mountain, and all the beautiful plain of Italy was spread out before me. . . .

From the eminence from which I surveyed them, four beautiful valleys spread themselves before me something in the form of a fan, converging from the distance, and terminating almost in a point near the spot where I stood. . . .

And can this be the place, thought I, where the Woman, described in the Apocalypse, hath a place prepared of God, where she is nourished for a time, and times, and half a time, from the face of the Serpent? . . . My imagination wandered, I knew not whither. Whether it were that sleep overtook me on the mountain, and what followed was the fancy of a dream, or whether a waking vision occupied my senses, I am unable to tell. I seemed raised in spirit above the world; and yet my hopes and fears were strangely connected with its spiritual welfare and prosperity. . . .

The day seemed dark and gloomy . . . I was by the side of a lofty, weather-beaten mountain. Its top seemed to support the heavens, and its brow frowned over a deep, expansive wilderness. . . .

As I was walking to and fro with a mind almost as cheerless as the rugged cliffs around me, suddenly a chorus of superhuman voices filled the air. . . . They chanted, Who is this that cometh up from the wilderness, leaning upon her Beloved? As I turned to look toward the desert, I beheld a female form of distinguished attractions and beauty, leaning on One like unto the Son of Man. . . .

I observed that her features were in part covered with a

veil. She had an humble, lowly spirit, and though in the full power of youth and beauty, seemed utterly unconscious of her attractions. She had no desire of superiority or distinction; no undue assumption of dignity; no spirit of ambition or rivalry. She did not court applause, nor was she offended at rebuke. She sought not the eye of the world, neither delighted in its bustle and confusion; but rather in the shade and stillness of some beloved retreat, open only to the observation, and consecrated only by the presence, of her Lord and Husband. . . .

And can this be she, thought I, of whom I have so often read, that was cast out into the open field to the loathing of her person in the day that she was born? If so, nothing could be more striking than the contrast between her original condition, her debased parentage, and her present elevation and prospects. She was like one who had sustained a moral transformation, and had been, as it were, re-created and born anew. . . .

Filled with admiration, I could not but again exclaim, Who is this? - so depraved in her nativity and yet so exalted in her adoption - so impure in her original, and yet so pure in her transformation - so heaven born, so acknowledged and endeared to higher worlds, and yet in her own view so worthless? The answer was quickly upon my lips. Who but the church of the First Born! - the spiritual Jerusalem from God out of heaven - the Bride, the Lamb's Wife! . . .

I observed that she did not always know how to explore her path, and that she sometimes forsook her guide and wandered from the way. Then she was depressed and discouraged, and instead of going cheerfully forward,

CHRIST'S SECOND COMING

would stray up and down in the wilderness. And then her courage faltered, her strength languished, and her beauty withered. Many a time at such seasons, would she sit down and weep with abundant sorrow, and exclaim as though all hope had deserted her . . .

I observed, that in leaning upon her Beloved, she was often led in a way that she knew not, and in paths that she had not known. She seemed to be under a sort of discipline, designed to subdue her will to an unconditional acquiescence in his; to chastise her self-confidence, and teach her to walk by faith and not by sight. Like the Father of the faithful, she went forth not knowing whither she went. She knew not whither she was going the next hour, the next moment, the next step. It was her province to follow, not to lead; to obey, not to dictate. . . . Her path was checkered and variable, like the path of human life. . . . Many a time what she thought her best seasons, proved her worst; and what she thought her worst, proved her best; till, by an alternately painful and joyful experience she learned to repose all her confidence in her Redeemer, and to have no will but his. I had not seen such a spirit among men. The storms of life had driven her to this wilderness; there to live eminently above the world and walk with God. There was a tenderness, a meekness and submission, a love, a gratitude, a cheerfulness which was not of this world. . . .

Bad men beheld her, sometimes to wonder at the peculiarity of her condition - a feeble woman coming up from the wilderness leaning upon her beloved!

Sometimes to admire her beauty, for she was comely as Jerusalem, and the fairest among women; sometimes to

acknowledge her influence and power, for she was terrible as an army with banners; sometimes to feel the reproach of her example, for though shining in borrowed splendor, yet was she the light of the world; . . . And sometimes to hate her . . . to vex and injure her, to persecute, and if possible destroy her. . . .

Next to her glorious Lord, no object so well deserved, or might so well attract attention, as this pilgrim in the desert. . . .

I cast my eyes once more towards the wilderness. No longer was it a desert, but rather an expanse of cultivated fields, and gardens of richest shrubbery, everywhere interspersed with beautiful villages, towering palaces, lofty turrets, and living men. . . . Instead of the thorn, was the fir tree, and instead of the briar, the myrtle and the rose. Waters broke out in the desert. The way through this verdant territory seemed a highway. No tenacious, intricate pilgrimage was it now. . . . And the pilgrim had now thrown aside that veil which obscured her, and put on her most splendid attire. A voice reached her from the heavens, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . She seemed as it were, clothed with the Sun; the moon was under her feet, and upon her head was a crown of twelve stars. . . . No longer did she falter in her course, or turn her eye backward. . . . A banner waved over her of the purest gold, on one side of which was set in rich enamel, The Lord knoweth them that are his; and on the other, Let every one that nameth the name of Christ depart from iniquity. At her approach, every false system of religion was arrested in its progress; all mist and darkness, error and delusion, sin, shame and woe fled before her. Streams of light and salva-

CHRIST'S SECOND COMING

tion flowed everywhere around her, and sent forth their blessings to every land. In her hand she carried a scroll, or parchment, which she unfolded before the nations, and by which she turned them from darkness unto light, and from the power of Satan unto God. Wonderful was the transformation that attended and followed her brilliant career. Iniquity fell before her. . . . Every valley was exalted, and every mountain and hill was made low; the crooked was made straight, and the rough places plain; and the glory of the Lord was revealed, and all flesh saw it together. . . .

The mountains and the hills broke forth before her into singing. . . . The Spirit was poured from on high, and the world appeared to be turning to the service and favor of the true God.

The foregoing are but brief excerpts from Rev. Spring's vision. In its entirety it is as inspiring and exalting as many of the Scriptural revelations we study and ponder. And it was published only five years after the stars fell from heaven.

CHAPTER V

THE WOMAN IN THE WILDERNESS

The "man of sorrows," the "Lamb of God," was embodied in the flesh and dwelt among men as the man Jesus of Nazareth. Is it not possible that this woman of the wilderness will also be embodied in the flesh and dwell among us? Are we overlooking the Lamb's Wife in our search for the Lamb?

In 1833, when more than 240,000 meteors were visible above the horizon of Boston at one time, there dwelt in a nearby New England town a devout Christian family of Puritan ancestry whose youngest child was the object of her parents' tender solicitude. At twelve years of age the religious experience of this young lass reached a grave crisis. Her confidence in God's love clashed with the relentless theology of her stern father over the tenet of predestination until Calvin's "horrible decree," to use his own words, forever lost its power over her - at the very time that "the stars of heaven fell".

In earlier childhood for some twelve months an audible voice called her name until her anxious mother read her the Scriptural narrative of the similar experience of little Samuel, and bade her answer as he had, "Speak, Lord, for thy servant heareth."

She suffered much from sickness being delicate of health, but the sorrows of her heart caused greater suffering. A dear brother, and next to her saintly mother the closest to her heart, died suddenly in young manhood at the beginning of a brilliant career. Two years later she left her father's home a lovely bride, only to return in the brief span of little over one year a lonely widow and expectant mother. Her own poor health and the decease of her mother caused well-meaning relatives to separate her from her child. These same relatives later arranged for her a second and most unfortunate marriage which afforded her little but trials, insecurity, and eventual desertion.

Tempest tossed, afflicted, grieved, deserted by all but God, her world was dark. The year 1866 found neither sun nor star upon the horizon, and then in February of that fateful year she suffered a near fatal accident. Was she being born again? In her autobiography she has written: "Thus it was when the moment arrived of the heart's bridal to more spiritual existence. When the door opened, I was waiting and watching; and, lo, the bridegroom came! The character

of the Christ was illuminated by the midnight torches of Spirit. My heart knew its Redeemer. He whom my affections had diligently sought was as the One 'altogether lovely,' as 'the chiefest,' the only, 'among ten thousand.'"

CHAPTER VI

BY THEIR FRUITS

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

-Christ Jesus

Let us consider 1866 from another standpoint. In the *mid*-nineteenth century men were toiling in the fields much as men had toiled for thousands of years. The great westward movement was largely on horseback and in covered wagons with communication by stagecoach or Pony Express. The carriages of that day were not unlike the chariots of ancient Egypt. American shipping was in sailing vessels, even as Columbus had charted the unknown and ancient Phoenicians had sailed the Mediterranean. By the *end* of the nineteenth century railroads and telegraph lines spanned our continent, and automobiles, telephones, radios, etc. were soon to follow.

History records very little change or progress for thousands and thousands of years, then suddenly in the short span of little more than one century the whole

world is catapulted into a period of progress undreamed of by previous generations, climaxed today by landing men on the moon, and tomorrow by who knows what miracle? Are these not wonders to surpass Oriental dreams?

Are these changes material, or are they the effects of some greater spiritual cause? It must be the latter, for if God, Primal Cause, is Spirit, all effect must necessarily be spiritual. The earth is the Lord's and the fullness thereof: the time is at hand, and the times are in his hands.

It has been reported that at a meeting of nuclear scientists in New York following World War II (in the latter 1940's), one of their members made the statement that there is no matter. Another eminent man responded, "A woman named Mary Baker Eddy told us that seventy-five years ago."

CHAPTER VII

HEAVENLY VERIFICATION

The divine mandate, "Let there be light, and there was light" does not include the sun and the moon which appear later in the line of creation. What is the spiritual significance of these two great lights in the heaven which we are told were "for *signs* . . . the greater light to rule the day, and the lesser light to rule the night"? Does not the sun symbolize light, day, good, while the moon represents darkness, night, evil?

An article on witchcraft in the encyclopedia states that witches call upon Satan at their sabbats which are held at the time of the full moon. Recently on television the individual in charge of a mental institution was asked whether it was true that the insane were more unruly when the moon was full, and the answer was definitely yes, that they double their guard at that time of the month.

Saint Paul's words, "Ye are all the children of light, and the children of the day; ye are not of the night,

nor of darkness” give meaning to the woman of St. John’s vision who was clothed with the *sun*, and the *moon* was *under her feet* - in other words she had overcome the ruler of the darkness.

But an item of greater significance regarding the full moon is a matter of record, and it appeared on page 16 of the January 31, 1971 issue of Grit Family Newspaper in these words: “February, 1866, had no full moon. This remarkable feat of nature had never happened before.”

*

*

*

If one asks me, Is my concept of you right? I reply, The human concept is always imperfect; relinquish your human concept of me, or of anyone, and find the divine, and you have gained the right one - and never until then.

Mary Baker Eddy
Miscellaneous Writings