



Driven by a storm, Jesus and his disciples land near a remote village by the Sea of Galilee and meet a man possessed by demons.—Luke 8:23-27

Christ confronts the demons, who recognize His power. Helpless, they leave the man and enter a herd of swine grazing nearby.—Luke 8:23-33

When the suddenly enraged swine hurl themselves into the sea and drown, the owners of the swine beg Jesus to leave them.—Luke 8:33-37

Jesus does, first telling the man He has delivered to proclaim the miracle to all.—Luke 8:33, 39.

That are whole need not a physician; but they that are sick. I came to call the righteous, not sinners.—Luke 5:31, 32.

**CHRIST RECOGNIZED**

**Demons Believed Fallen Angels**

(Editor's note: The following material relating to tomorrow's Sunday School lesson is based on copyrighted outlines produced by the Division of Christian Education, National Council of Churches in the U.S. and is used by permission.)

By R. R. RAMSEY

Let us view their lesson by briefly pointing its locale. The people occupying the eastern shore of the Sea of Galilee were called Gadarenes because they lived under the jurisdiction of Gadara, then the area's principal city.

Several miles northwest of Gadara is the city of Gergesa. There the mountains rise steeply from the sea and Capernaum, on its western shore, lies in full view. It is conceivable that a boat launched at Capernaum could be storm-driven across the Sea of Galilee to land there, as recorded in Luke 8:22-26.

After they had landed, Jesus and His disciples began making their way to the city of Gergesa. On their way they encountered a man possessed by demons. (v. 27.)

In New Testament usage, a demon is more than an influence. It is an evil or unclean personality who enters into the lives of some men and women, mastering them, and forcing them to do terrible, destructive deeds, counter to their normal natures. This, then, was the type of man who confronted Christ. Not an insane person, but one driven by the apparent personality of his nature.

Ever the physician, Luke begins his narrative of the encounter (v. 27) and interrupts it (v. 29) to give us an exact clinical description of the man. He is called "legion" because he is "filled" with as many as "thirty" demons. We should note carefully that the demons within the man recognized Christ immediately (vv. 28, 30-32). They addressed Him in terms of honor, almost reverently, using the same titles of respect that angels use. This has given rise to speculation that these demons who possess men are, in reality, fallen angels who, before their fall, knew what was to be in the presence of the Son of God.

As Christ's purpose is to drive the demons from the man, He begins by asking his name, hoping to bring him to temporary consciousness of his separate, normal nature. The demon within him answers powerfully and they supply the answer, "Legion."

Acknowledging their helplessness before Christ, the demon pleads with Him not to return them to an abyss of further torment, but to let them enter a herd of swine that happened to be grazing nearby. Jesus permits this, accomplishing a two-fold purpose. He delivers the man from the demon and, when the suddenly enraged swine rush down the mountainside to destruction by drowning, He also destroys the swine which were literally in the possession of the Jews.

Now comes the most unexpected turn of events in this whole sequence (vv. 33-37). One would think that the whole community would have rejoiced to see that the formerly wretched man was now more in his right mind, fully clothed and able to live a normal life. Instead, their attention is so riveted on the herd of swine they have lost that, partly out of fear, they beseech Christ to leave them. What folly that an entire community should value its illegal possessions over the man who would place them above the value of even human life! Jesus returned to a useful, normal life!

Jesus enters the boat to leave but returns briefly for a final interview with the man. He has delivered from the demons. This man, with the power of transmitting human life—and the divine life of grace.

But sin destroyed the foundations of grace in the family of Adam and Eve and they became the progenitors of a fallen humanity.

Men have multiplied and fast new families, but they have become the source of human life initiated by sin. The man family, harassed by the passions, soon lost the other progenitors of the human race.

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**Religion Or Aishem The Right Of Man**

By CARDINAL MCGUGAN

When the first individual saw that "It was not good for man to be alone" so He made him a helpmate. And Adam, receiving Eve from God's hands, said: "This now is bone of my bones and flesh of my flesh. Wherefore a man shall leave father and mother and shall cleave to his wife, and they shall be two in one flesh."

Such is the Biblical description of the birth of the one man and one woman issuing directly from the hands of the Creator. The church always shows great concern for the family and this is natural.

In God we have the Father in whom all paternity derives. In this intellectual generation there is no mother because God has no need of a help like unto Himself to order or infuse the wave of Divine Life in the Son of His intellect.

Holy Trinity then is love which is the expression of family life and this love the Holy Spirit, proceeding from the Father and the Son and uniting them in the Feast of Divine Love.

God, infinitely perfect, decreed to externalize His Life and His Perfections. Through His direct intervention the first human family was born in Eden—a holy family with the power of transmitting human life—and the divine life of grace.

But sin destroyed the foundations of grace in the family of Adam and Eve and they became the progenitors of a fallen humanity.

Men have multiplied and fast new families, but they have become the source of human life initiated by sin. The man family, harassed by the passions, soon lost the other progenitors of the human race.

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**Family Has Big Role In Christian World**

By CARDINAL MCGUGAN

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The Guardian, Charlotte, Oct. 15, 1964, p. 7 rights to believe and propagate; the executive committee asserts that their faiths—be it belief in Odesa—the first on "belief God or atheism."

Freedom of religion or belief. Some of the Western delegates applies to all men in society. Some of them are surprised at whether atheist or adherents of "religion." None asking whether he spoke on the third day of rights of atheists.

**PARK ROYAL UNITED CHURCH**

13 Christie Drive, Parkdale

Rev. J. H. Tye, B.A., B.D. Minister

Mrs. Leslie Elliott Organist and Director of Choirs

9:45 a.m.—Young Adult Bible Class

9:45 a.m.—Junior, Intermediate, Senior Church School

11:00 a.m.—Children's Kindergarten Classes

11:00 a.m.—DIVINE WORSHIP

Sermon: WHAT IS A CHRISTIAN?

Antiphon: "Holy Is the Lord"—Schubert

11:15 a.m.—Primary Church School

7:00 a.m.—EVENING WORSHIP

Sermon: LET US PRAY (Acts 17:27)

Duet: "The Holy Spirit"—J. Cromie

Mrs. Jack Rivett — Miss Helen Wilson

Music by the Ladies' Guild

You are welcome to worship with us.

**TRINITY UNITED CHURCH**

Charlotte, P. E. I.

Ministers: Rev. J. G. E. Hall, B.A., B.D. Rev. G. W. /ras, B.A., B.D. Rev. Clayton C. Lewis

Organist & Director of Choirs: Royston F. Musford, A.R.C.M.

9:30 a.m.—Senior, Intermediate and Junior Church School

11:00 a.m.—Primary, Kindergarten and Nursery

11:00 a.m.—LENTEN MESSAGE I

"THE LURE OF THE LOAF"—Rev. J. G. E. Hall

Antiphon: "The Holy Spirit"—J. Cromie

(C. H. Parry)

Soloist: Mrs. Roy Hemmings

11:00 a.m.—Baptism

3:45 p.m.—Church Membership Class—Rev. G. Wyras

7:00 p.m.—"THE CHRISTIAN'S FOLIOLENESS"—Rev. C. C. Lewis

8:00 p.m.—Church Membership Class—Rev. J. G. E. Hall

Wednesday 8:00 p.m.—Prayer and Bible Study

"A WELCOME AWAITS YOU AT TRINITY AND SPRING PARK"

**SPRING PARK UNITED CHURCH**

(Cor. Kirkwood Drive and Dunkirk Street) CHURCH SCHOOL

9:30 a.m.—Church School

11:00 a.m.—Nursery, Sunday School Room

11:00 a.m.—"THE INNER CIRCLE"—Rev. C. C. Lewis

Men's Club Choir

Organist: Mrs. Ron H. Atkinson

**Zion Presbyterian Church**

Corner Prince and Gratton Streets

The Rev. Donald A. Campbell, B.A., Minister

Mrs. Madelyn Shackman, L.M.S., B.Mus. Organist and Director of Choirs

9:45 a.m.—Sunday School—Classes for all ages

10:00 a.m.—Bible Class 11:00 a.m.—Nursery School

11:00 a.m.—DIVINE WORSHIP

Sermon: CARE FOR THE FRAGMENTS

Antiphon: "The Holy Spirit"—J. Cromie

Broadcast over CBC

7:00 p.m.—DIVINE WORSHIP

Sermon: "The Holy Spirit's Prayer"

(6) Our Daily Bread

Antiphon: Selected

A CORDIAL WELCOME TO ALL

**The Kirk of St. James**

The Reverend T. H. B. Somers, M.A., S.T.M., Minister

Organist and Director of the Choirs: Christopher Giehl, M.A., B.Mus.

9:45 a.m.—Church School and Young People's Bible Class

11:00 a.m.—Churchmen's Nursery and Nursery School

11:00 a.m.—MORNING WORSHIP AND SERMON: "HOW TO TAKE HARD KNOCKS AND COME UP SMILING" (Isaiah 50:10)

Antiphon: "O Saviour of the World" (Goss)

7:00 p.m.—EVENING WORSHIP AND SEMINAR: "LENTEN LESSONS IN THE PARABLES OF OUR LORD"

1. An Entry Hark Done This (Isaiah 50:10)

Duet: "I waited for the Lord" (Mendelssohn)

Mrs. Christopher Giehl and Miss Elizabeth G. Rogers

"FOR HE IS GRACIOUS AND MERCIFUL, SLOW TO ANGER AND OF GREAT KINDNESS"

**St. Paul's Anglican Church**

Established 1769 by Royal Foundation

The Rev. F. Louis Macdonald, Minister

Organist and Choir Director: George A. Thompson, F.R.C.O. (CHM) A.R.C.M.

FIRST SUNDAY IN LENT

8:30 a.m.—Celebration of Holy Communion

9:45 a.m.—Sunday School, Junior, Senior and Bible Classes

11:00 a.m.—Morning Prayer and Sermon

Sunday School, Primary and Beginners' Classes

11:00 a.m.—Special Guest Speaker: Dr. H. D. Smith, President of the University of King's College

Antiphon: "O Saviour of the World" (Goss)

7:00 p.m.—Evening Prayer and Sermon

Sermon: "THE BEATLES" (Youth Service)

Young people are invited to attend an informal gathering in the Rectory after the service on Wednesday.

WEDNESDAY LENTEN SERVICES

10:30 a.m.—Cancelled for this Wednesday only.

11:00 a.m.—"The Beatitudes" (Goss)

Soloist: Rev. D. W. Garwood

7:30 p.m.—Evening Prayer and Sermon

Preacher: Rev. W. Garwood

Attend Church This Sunday

**St. Peter's Cathedral**

Reformed Square

Anglican Church of Canada

The Ven. Archdeacon J. R. Davies, M.A., Rector

The Reverend Canon E. M. Malone, M.A., D.D., Honorary Canon

Miss Suzanne Brennan, Lic. Mus., Organist

Mrs. B. W. Patterson, Choir Director

Feb. 16—The First Sunday in Lent

8:00 a.m.—Holy Eucharist

8:45 a.m.—Mattins

9:45 a.m.—Sunday School (II Infants)

10:00 a.m.—Church School (I Infants)

Speaker: Harry Smith C.D., M.A., Ph.D., President of the University of King's College, Halifax

7:00 p.m.—Evensong and sermon

\* Please note change of hour from the usual 11 a.m.

Visitors are most welcome at all services.

**BACKGROUND FOR MARRIAGE**

Next year George will be a civil engineer from Tech. And Meredith is studying Home Economics

If you were their parents, wouldn't you consider that a pretty good background for marriage? Boy with a promising profession! Girl with a sound grasp of the family budget!

But should we be so naive? What if they study in college is foreground, not background. It equips our sons and daughters for the immediate opportunities and obligations the future presents.

The permanence of love is not rooted in engineering or economics. Designing bridges and planning menus are not keys to a lasting happy marriage.

Personal character determines the ability of a man and woman to meet the demands of sacrifice and unselfishness that marriage requires. The Church molds character as it builds faith. For character is one of the by-products of faith. . . .

... The ability to love unselfishly is another!



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**THE CHURCH FOR ALL... ALL FOR THE CHURCH**

The Church is the greatest factor on earth for the building of character and good citizenship. It is a storehouse of spiritual values. Without a strong church, neither democracy nor civilization can survive. There are many sound reasons why every person should attend service regularly and support the church. They are: (1) For his own sake. (2) For his children's sake. (3) For the sake of his community and nation. (4) For the sake of the church itself, which needs his moral and material support to go to church regularly and read your Bible daily.

Sunday 1 Corinthians 7:1-7	Monday 1 Corinthians 7:18-16	Tuesday Ephesians 5:21-33	Wednesday 1 Timothy 6:3-10	Thursday Titus 2:1-8	Friday Hebrews 13:1-6	Saturday James 4:1-10
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**ATTEND THE CHURCH OF YOUR CHOICE**

READ THE CHURCH ANNOUNCEMENTS ON THIS PAGE FOR TIMES OF SERVICES

**Shaking of Its congregation shakes Church's Foundations**

VANCOUVER (CP)—The old frame church reverberated to the bell-ringing and hymn-chanting as its ancient foundations creaked to the "shaking" of its congregation.

Inside, candles flickered under a picture of Christ, and the ancient hymns of an earlier people. And the congregation, shaking their hands, arms and bodies until some almost reached a trance-like state.

The scene was the Indian Shaker Church on the Museum grounds of the city, two miles by car from Vancouver's peak Point Grey, district through a rough few Vancouverites know of the church's existence. Shaker meetings have been held there for as long as the reserve's oldest resident can remember.

The church claims hundreds of adherents in British Columbia, Washington state, Oregon and California.

Anthropologists describe the cult's practices as a combination of old Indian chants and dances and the rites of the Roman Catholic Church.

A belief of adherents is that during the trance, subjects developed with the shaking the future can be foretold and healing can be effected.

Angus August, a travelling missionary of the church, says the cult began in 1881 when an Indian named John Slocum died near Olympia, Wash. The story is that he came back to life three days later and began preaching an unorthodox form of Christianity unchanged to this day.

Shakers practise their religion without a Bible. It is a religion of direct revelation but has definite rites. Its adherents do not smoke; they shake hands frequently, relate to other members as "my dear brothers and sisters" and frequently indulge in such remarks as "praise the Lord during services."

On a recent Saturday night men, women and children of the church participated in ceremonies at the ordination of a new minister, Josephine Grant. She knelt on the floor and promised to do the work of God with bell and candle and cross.

The ceremonies were under the direction of Assistant Bishop William Martin of Sedro Woolley, Wash., an affable man with bell, sports shirt and faded blue denim.

They began with the Shakers singing their opening hymn, a mournful, pulsing anthem in the ancient language that all coastal Indians appear able to understand to some degree.

**RING BELLS**

The bell-ringers took up a straight one-two rhythm and

**Charlottetown Bible Chapel**

233 Cumberland St. at Longworth Ave.

11:00 a.m.—Adult Service and Sunday School

7:30 p.m.—SPEAKER: REID SANGSTER.

**First Baptist Church**

Corner of Prince and Filroy Streets

Rev. Malcolm H. Hendry, Minister

Mrs. V. L. Digweil, Organist and Choir Director

9:45 a.m.—Sunday School

11:00 a.m.—"THE LIFE EVERLASTING"

Antiphon: "O To Love and See" (Goss)

7:00 p.m.—"THE MEANEST WORD"

Antiphon: "Comfort O Lord" (Crotch)

**The Salvation Army**

"Home of Evangelism Since 1855"

Great George Street

55 Villa Avenue Summerside, P. E. I. Major Ronald H. Walker

11:00 a.m.—Lenten Class—9:30 a.m. Sunday School—10 a.m. Holiness Meeting—11 a.m. Salvation Meeting—7 p.m.

Friday: Young People's Holy Class—4:15 p.m.

"A WELCOME AWAITS YOU AT THE A.L.M.Y."

**CALVARY TEMPLE**

Pentecostal Assemblies of Canada

Upper Prince Street

Rev. E. E. Bean, Pastor

9:15 a.m.—Fellowship Hour, Summerdays Radio

9:45 a.m.—Sunday School, Classes for all ages

11:00 a.m.—Morning Praise

7:30 p.m.—Evangelistic Rally

ATTEND CHARLOTTETOWN'S FULL GOSPEL CHURCH

**Central Christian Church**

519 Kent Street Charlotte, P. E. I.

Morning

10:00 a.m.—Bible School for the whole family

11:00 a.m.—Lenten Supper and Morning Message: "SIGNPOSTS"

Special Music

7:00 p.m.—Evening Worship Service

Evening Message: "LIFE'S GREATEST QUESTION?"

Special Music

Minister—Mr. William O. Wese

Organist—Mrs. Allison MacRae, A.R.C.M.

YOU ARE WELCOME TO WORSHIP WITH US

**The Bible House**

170 Kent Street

Opposite Eaton's

Bibles, Prayer and Hymn Books, Mottos, Plaques and Greeting Cards