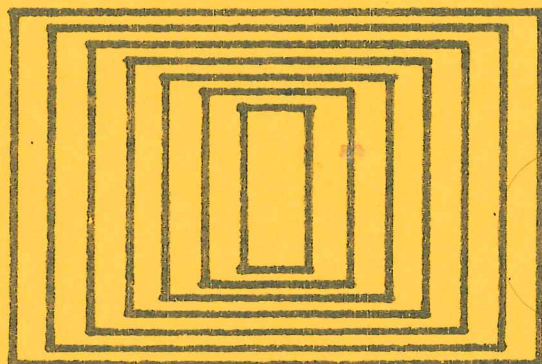


For the Lamb which is
in the midst of the
throne shall feed them,
and shall lead them
unto living FOUNTAINS
of waters: and God
shall wipe away all
tears from their eyes.

Rev. 7:17.



the fountain

VOL. 2
NO. 3

THE FOUNTAIN

VOLUME 2, NO. 3

APRIL, 1967

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WHAT WE BELIEVE: The Bible is the basis of our faith. We believe that the whole Bible, every chapter, every verse, as originally given is inspired by God.

"Thou (Jesus) art the Christ, the Son of the living God" (Mtt. 16:16).
"Christ Jesus came into the world to save sinners" (1 Tim. 1:15).
"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts. 4:12).
"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast" (Eph. 2:8-9).

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Hemingway and the lost generation

by TUNG ZHENG

"You are a lost generation" - Gertrude Stein

Many people would agree that literature reflects the value judgements of the contemporary world. When a writer tries to portray a society from different angles, he inevitably applies his own value judgement to that society. His judgement is in the last analysis based on his own experience.

When America was a colony, American literature reflected the lively and venturesome spirit of a young country which was full of hope and expectations of a bright future. American literature of that period also revealed its peoples' love of liberty and their passion for a democratic ideology. Their standard of values was summed up in their motto, "In God we trust".

The change in the twentieth century is a reflection of the rebelliousness of the people against the traditional emphasis on morality and faith in God. I believe that because of this change of attitude, the twentieth century is in the words of Stein "a lost generation". You may or may not agree with this statement. My belief is substantiated by many evidences in our contemporary society. For instance, in the literature of the twentieth century we could no longer find expressions of confidence in liberty, peace or love. Instead literature portrays the anguish, forlornness and despair of the people.

One may regard 1920 as the beginning of the "lost generation". It was that year that America joined the Allies in the First World War. Young soldiers, full of idealism, went to war to fight for freedom, righteousness and human rights. They went prepared to lay down their lives if need be to bring this about. During the war their idealism was utterly and ruthlessly shattered, because in war they saw the ugly, savage, violent and indiscriminate massacre of man by man. They discovered that they were not fighting for a noble cause, but they were the pawns of military officials. They were entangled in the plot of a few who were struggling for world power. They were involved in cold-blood killing. They saw their dignity mocked. They were people fighting without a cause and they were in constant fear of death. Their idealism was destroyed. They did not want to believe in God any more, for how could God, if He was just and merciful, allow such cruelty? Yet, the question: "What is life?" and "What is the value of existence?" demanded answers. They tried to evade the issues by indulging in wine and women. For why should they think or care when they did not even know what would happen to them in the next moment. However, when the war was over, these issues had to be faced. Love was then looked upon as a motivation for living. They found that love was not the answer and turned to lust. But when the momentary satisfaction passed they were left with even greater emptiness in their hearts. They were left with nothing. They were lost. They were men without a purpose in life.

Hemingway like the young men of his day, went to war and returned from it disillusioned. War showed him the sinfulness of human nature. He found he could no longer subscribe to the belief in the goodness of man or the mercifulness of God. Yet, he found nothing that could fill the vast emptiness of his heart. He was lost but he was stubborn. Horror, insecurity, disillusionment created in Hemingway a violent and rebellious attitude towards life. In his writings he

captured in cruel reality the relationship between man and nature, and man and man. To him, nature was a tremendous force. His heroes were always struggling with nature, and fighting against the oppressing forces of life with unflinching courage. Their efforts, though unfainting, were hopeless. His portrayal of the relationship between man and man seldom depart from the suffering of man in war. His heroes constantly feared death. They however put up a stubborn struggle against fate. But their efforts ended in inevitable failure. Helplessly but heroically they waited for the inevitable - death. Somewhat bewildered by the tragic fate of man and lost as to the value and meaning of life, his heroes sought escape in wine, free sex and irresponsible and momentary satisfaction in lust. They were aimless, hopeless and lost.

Perhaps we can say that Hemingway speaks for the people of his generation. A generation whose dreams and idealism were shattered, and whose religious faith was tottering. They were a generation who tried to find a new motivation for being. They thought they had found it in the belief that man was his own god, and that man's purpose in life was to live, to conquer and not to be conquered. But this ended in disillusionment. So they chose to escape from reality by indulging in wine and women in an attempt to dull their senses to suffering and failures. What a tragic way of life! Hemingway himself died frustrated, thus exemplifying the ultimate outcome of the tragedy.

If that was the sad tale of Hemingway and his contemporaries, what of the people of the present generation? I believe that this generation is even more uncertain of the purpose of life. As a result it is indulging even more in sin. This state of affairs is again reflected in the literature of today. Nine out of ten novels deal with different aspects of lust or the discontent and aimlessness of man. Are sex, lust, free love, fame, wealth and pleasure the purposes of life for our generation? It challenges our dignity to admit they are, but it also challenges our honesty to say that they are not.

Mark Twain, in his book "The five boons of life", portrayed a youth who had enjoyed pleasures, wealth, fame and love but had found them to be what they really are, and he said, "Curse all the world's gifts, for mockeries and gilded lies! And miscalled, everyone. They are not gifts, but merely lendings. Pleasure, love, fame, riches: they are but temporary disguises for lasting realities - pain, grief, shame and povertythere was but one gift which was precious, only one that was not valueless.....Bring it! I am weary, I would rest". Death was the valuable gift he wanted!

Did the thoughts of Hemingway find an echo in your heart? Are you disillusioned too by the "world's gifts" like the young man created by Mark Twain? Could your thoughts on life be summed up by the words of Solomon "...I hated life; because the work that is wrought under the sun is greivous unto me; for all is vanity and vexation of spirit" (Ecc. 2:17). Before you conclude that death is the answer, may I introduce you to Jesus Christ? He offers you the abundant life, the life that can satisfy. You can have this new life by believing that He is God, that He died for your sins. Does this sound preposterous? But millions through the ages have found Him true to His claims. Are you willing to examine His claims for yourself?

"When they (Paul and Silas) arrived they went into the Jewish synagogue. Now these Jews were more noble than those in Thessalonica, for they received the word with all eagerness, EXAMINING the Scriptures daily to see if these things were so" (Acts 17:10-11).

Points To Ponder

pick ling

"Life is a question without an answer,
Death is an answer without a question"

Life is the most highly priced commodity. In the past Alchemists sought to produce the elixir of life so as never to die. Modern intensive medical care attempt to prolong life. Although man holds onto life tenaciously, yet few have found the answer to the vexing question "What is life?" For most people, life is a big question with many unanswered whys! Why are we born just to die? Why is there pain and suffering? Why is there so much hatred between man and man? Why is there such an uneven distribution of wealth and opportunities? Why did that crippling illness or accident happened? To them life is a question without an answer.

Death has provoked just as much thoughts. Man would like to think that death is the answer to life's problems. Yet judging from his innate fear of death, the fuss with which he prepares himself for death, and the extent to which he takes part in funeral rites and rituals for the dead, death is very much a fearsome step into the unknown.

YOUR DECISION

8

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against Him. Instead He provided a way of escape for man because of His love for him. For "...God sent His only Son into the world, so that we might live through Him. In this is love, not that we loved God but that He loved us and sent His Son to be the expiation for our sins". What do we mean by God sending His Son to be the expiation for our sins? Simply this: We saw how the whole purpose of man's creation was to have fellowship and communion with God. But man rebelled against God. As a consequence, sin came into the world. God who is holy cannot countenance sin. Therefore man could no longer have fellowship with his creator. To re-establish the communion between God and man, sin has to be dealt with. However, God's justice would be violated if sin is not punished. So great was the sin of rebellion against God that God's justice demanded death as the punishment. But the punishment has to be borne by a sinless man in order to represent man. For how can a man who is sinful atone for the sins of his fellowmen? But if all men have sinned, then who can represent man to atone for man? In man's predicament, God took the initiative. He gave His Son, Jesus, who being sinless was able to pay sin's penalty on man's behalf. That great transaction between God and man was done almost two thousand years ago. Hence Jesus' claims. "I am the way, the Truth, and the Life", and "I am the door; if anyone enters by me, he will be saved, and will go in and out and find pasture.....I came that they may have life and have it abundantly". Furthermore, He claims to be "The Resurrection". In other words, physical death is not the end to life but a transition into another which the Apostle Paul describes as "far better" than the present. Death has therefore lost its sting. It is therefore not something to be feared but rather something to look forward to. The way to God is now opened to all men. Any man can come to God by acknowledging his sin and believing that Jesus Christ died for him bearing his sins in His own body. What we have just discussed is not a figment of the imagination. It has its basis on the person of Jesus Christ whose life, death and resurrection are well attested facts of history.

The Christian has not found answers to all the perplexing questions of life. He simply rests on the assurance that in this life nothing happens to him by chance. For he knows that his God who loves him enough to give His own Son for his redemption also cares for him daily in this life. His daily experiences so testify to God's faithfulness that when faced with suffering, pain, poverty or maltreatment, he could still rest on the promises that "all things work together for good to them that love God", and "My (God's) grace is sufficient for you, for my strength is made perfect in weakness". The realisation that God cares brings awe to his heart, and he echoes the words of the Psalmist, "When I look at Thy heavens, the work of Thy fingers, the moon and the stars which Thou has established; what is man that Thou art mindful of him, and the son of man that Thou dost care for him?" Compared to the universe he is infinitesimal, but he knows from experience that God cares and that is because He loves him so.

A Christian's Confidence

I know not what of good or ill
May be reserved for me,
Of weary ways or golden days,
Before His face I see.

But "I know whom I have believed,
And am persuaded that He is able
To keep that which I've committed
Unto Him against that day".

REMINDERS

PICK

The Faith is the sum of Christian teaching, the body of truth which Jude (v.3) describes as "the faith which was once delivered unto the saints." This body of truth has been given to us in a very special way, by revelation, which means to uncover in a supernatural manner only, what was previously hidden. This revelation has come to us in the form of a person, Jesus Christ, who is the Son of God, and a book, the Bible. There is a very definite need to remind ourselves that we are to declare, to uphold and if need be to defend the Faith in this so-called "New Age" when so many of the teachings of the Bible - whether doctrine, ethics, or the very existence and mission of the Church (the company of true believers) - are called in question. Thus the "radical" theologians are ready to throw away both the hope of an after-life and the notion that somewhere "out there" there is a real God. The so-called "New Morality" states that ordinarily lying is considered wrong. But when it would save an innocent person's life, then a lie takes on a modified moral quality. As some see it, the general "wrong" becomes a particular "right". Christians are called to be more deeply concerned with the great moral issues of our time and to focus on the issues of international peace and social justice. Faced with these challenges, the Christian may well ask, "Is the expressed command 'lie not to one another' (Col. 3:9) no longer binding?" "Is the Church to stop preaching about sin, repentance and salvation through faith in Jesus Christ and become just another political and social organisation because sin no longer applies to 'men come of age' in the twentieth century?"

Questions and doubts as to the truth of the Christian Faith are not peculiar to the modern age. Otherwise the Apostle John would not have written; "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 Jn. 4:1), or the necessity for Paul to commend to the Thessalonians to "Prove all things; hold fast that which is good" (1Thess. 5:21), or again writing to the Colossians Paul reminded them of the need to "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8).

I fear the ease with which many Christians abandon the explicit teachings of the Bible because they "think" these are old-fashioned and outmoded. This attitude is indicative of a lack of knowledge of the whole of Scripture. Is it not true that we are only too happy if someone will think for us in spite of the assurance from Christ that the Holy Spirit will guide us into all truth?

One evening, a salesman tried to sell me a set of Encyclopedia Americana. It did not take him long to find out that I was not interested in buying a set just then. Shortly after that he remarked that although he sells the Encyclopedia he does not read it, but hastily corrected himself and said, "Oh, I read those articles I am interested in of course, but you cannot expect me to read all the articles. There are so many thousands of them". Is not this the way so many of us read the Bible? We read it for comfort, for strength, for help in time of need, but when it comes to really getting down to study what it says from cover to cover, or to study a certain doctrine as seen in the light of the whole of Scripture, we find it too dry, too much of an effort. Can we be

surprised if our faith is shaken to its very foundation whenever one of the truths we think we hold is challenged? How are we to declare, to uphold, or to defend the Christian Faith effectively, unless we are convinced of the truths ourselves? We need to be reminded often that we must be "rooted and built up in Him (Christ) and established in the faith" (Col. 2:7), that we must "continue in the faith, grounded and settled and be not moved away from the hope of the Gospel" (Col. 1:23), and that we must "study (be diligent) to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth" (2 Tim. 2:15).

The emphasis on knowing, declaring, upholding and defending the Scriptures is meaningless if there is no evidence in our lives that the Faith it advocates, works.

Unlike the teachings of philosophers which may contain many important principles and precepts but which are unable to help man to follow their teachings, we have the assurance that when we accept Jesus Christ as Saviour and Lord, the Holy Spirit comes to live in us. He, the Holy Spirit, not only teaches us all things and brings all things to our remembrance (Jn. 15:26), but also enables us to abide by the teachings of the Bible (Eph. 3:16). Although the old nature may sometimes rear its head, it should not characterise the life of the Christian. The Scripture teaches very clearly that the believer now free from (the bondage of) sin (Rom. 6:18), no longer lives in sin (Rom. 6:2), but actively strives to be more Christ-like. The aim which the Christian keeps before him is to "attain unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

The Holy Spirit is the believer's enabling, but the believer is to co-operate with the Holy Spirit in this work of perfection. Note that the following are commands: "Be ye transformed by the renewing of your mind..." (Rom. 12:2), "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). The believer is further reminded to "through the Spirit mortify the deeds of the body" (Rom. 8:13), "to lay aside every weight, and the sin which doth so easily beset us" (Heb. 12:1-2), and to bring the body into subjection (1 Cor. 9:27). If there is the life of Christ in him it will be evident because his life will bear the fruit of the Spirit which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5:22-23).

Furthermore, the Christian is not left to guess as to the standard of perfection that God seeks in his character. For He has not left us without an example. There can be no greater example of perfect manhood than that of Jesus Christ Himself. His life and character stand up to the closest scrutiny. Even His enemies could not find fault with Him. It is well said that He has no strong points because He is perfect in all His qualities.

You may say, but Jesus Christ is the God-Man, can you expect a poor human to achieve that same perfection? Just think for a moment of the Apostle Paul. He was human, like we are, but he was a man who allowed the Holy Spirit full control of his life. He was not perfect to the extent that Christ is perfect, but he has certainly reached a stage of maturity which you and I can emulate. Paul speaking to the Church at Corinth said, "Be ye followers of me even as I am of Christ" (1 Cor. 11:1, 4:16). Writing to the Christians at Philippi he said, "Those things which ye have both learned, and received and heard and seen in me, do...." (Phil. 4:9). If Paul did not imitate Christ so completely, what he said is mere boasting, lack of humility, even blasphemy. But when we examine his life and character we become aware how fully and completely Paul submitted to Christ and followed Him. For him it was "not I but Christ" and

CHARACTER EXPOSITION —

ISAAC

K Y WONG

We have seen in the previous two issues how eminent a figure Abraham was in the Bible. Unlike his father, Isaac was not a man of activity and heroic boldness. He was rather a man of a composed, contemplative, and obedient disposition. His qualities were those of the son, as Abraham's were those of the father. Accordingly the docile and patient side of the saintly character is here presented to our view. There are few exciting incidents in the life of such a man, and very often the world is heedless of his worth.

The birth of Isaac (Gen. 21:1-7)

The birth of Isaac was not only a loving and gracious expression of God's power, but was also the fulfillment of His word. Isaac was given "according to promise". His parents could not regard his birth other than as a proof of the faithfulness of a covenant-keeping God.

The miraculous birth of Isaac was also the reward of faith. Abraham believed in God against all human hope and Sarah "by faith received strength to conceive seed" (Heb. 11:11). Abraham and his wife had advanced to a stage in life when there could be no human prospect of a child. Abraham had to wait twenty-five years before God gave him Isaac. During that time, Abraham was obedient to the word of the Lord. At last the child which had only been present to the eye of faith was now before him. God's promise had become a living reality. What a great joy it was to Abraham and Sarah.

They called the child Isaac which means laughter as God Himself had instructed "and thou shalt call his name Isaac".

The birth of Isaac was not only marked by special circumstances, it also contains similarities to the birth of the world's redeemer - Jesus Christ. For,

- i) Both births were foretold,
- ii) Both births occurred at the time fixed by God,
- iii) Both were named before their birth,
- iv) Both births were brought about by supernatural means, and
- v) Both births were occasions of great joy.

The allegory of Isaac and Ishmael (Gal. 4:22-30)

The birth of Isaac also has spiritual meaning. The manner of birth of the two sons of Abraham, one born according to natural law (after the flesh), and the other according to promise, depicts the essential difference between the dispensations of law and grace. The spiritual significance of Isaac's birth does not stem from the fact that he was born of Sarah, but rather from the fact that he was "the child of promise". These two sons represent two different societies - the world (born after the flesh) and the church (born after the spirit). One is from beneath, arising from the ordinary course of things, while the other is from above, "being born not of corruptible seed, but of incorruptible, by the word of God" (1 Pet. 1:23).

Ishmael, being born of a bond-servant, Hagar, had no natural right to freedom. Such is the position of man under the Law. Isaac, on the other hand, was born of a free woman. As a result, liberty was his birthright.

He was placed by the Divine will under the New covenant of grace. So also to-day in the dispensation of grace, believers are in the house of God not as bond-servants but as free men. They have no need to work for liberty because they are free already, and work cheerfully because of their freedom.

Isaac as an obedient son

Biblical records tell us very little about the youth of Isaac. But from the incident when Abraham offered him to God as a sacrifice we can see what kind of a son Isaac really was. That occasion was as much a trial to Isaac as it was to Abraham. Like Abraham, Isaac's faith also triumphed. His child-like enquiries and patient silence upon Mount Moriah revealed to us his docile and obedient character. Consenting to be laid on the altar as a sacrifice to God, he had the stamp of submission early and deeply impressed on his soul. Here is also the proving of Isaac's faith in God. His father Abraham had told him that God would provide a lamb for a sacrifice. Did he indeed trust God to provide the lamb? What then if God were to choose him for the victim? We hear no complaint from the son of promise. "He was led as a lamb to the slaughter" was just as applicable to Isaac at that instant as it is to Christ. It is to be observed that Isaac was no longer a mere boy, but a young man. He could have resisted and run away from the altar. But he did not resist. It was not merely filial affection and obedience to his father that bound him to the altar, it was also implicit trust in God, on the ground set forth and accepted, that God will see and will provide.

God did interfere at the critical moment. When the knife was about to be plunged into Isaac, God called to Abraham and stayed his hand. The deed was as good as done when Abraham showed such firm determination. God, who looks upon the heart, regarded the sacrifice as already made. So instead of Isaac God provided them a lamb for the sacrifice. Many tears of joy must have flowed from Isaac and Abraham as the supreme sacrifice was unbound and returned to the giver - alive. In the next moment the promised son heard God's promise concerning himself. He saw probably for the first time, the real reason for his own life. He understood that the God Almighty was his God in a peculiar way. Isaac was never the same again.

The Marriage of Isaac

The phrase "God will provide" has played a very important part in Isaac's life. After the death of his mother, Isaac mourned for her for a long time. God knew how lonely Isaac was and He provided him a "prudent wife" - Rebekah. We can read this wonderful story in Gen. 24. Here we have a beautiful picture of a primeval marriage, in which the following characteristics are remarkable:

i) Its simplicity

There was no elaborate form or ceremony. The servant returned from his mission, and "told Isaac all things that he had done" (v. 66). He introduced Rebekah. Isaac took her and she became his wife.

ii) Its purity (v. 67)

As for Isaac "he loved her". Love is essential to a real marriage. Here we have a pure motive and a pure end in view.

iii) Its godliness (v. 63)

This was truly a marriage in the Lord. Isaac prepared himself for the favour of Providence by prayer and meditation.

The life of Isaac was not exempt from great trial

Although God promised Isaac that He would make him a great nation, yet for twenty years after Isaac and Rebekah were married they were childless. It seemed that Isaac must be taught that the promised blessing was to come

not as a matter of course, but, as a gift of special favour. In this manner God had tried his father Abraham; and if he be heir to Abraham's blessing he must not be exempt from this trial too. His childlessness drove him to God (Gen. 25:21). In earnest prayer he told God his need. God answered him and gave him twin sons - Esau and Jacob.

But the trial did not end here. There were family problems. As his twin sons grew older there was strife and discord between them which must have grieved Isaac. They who brought promise and joy to Isaac also brought sorrow and grief.

Isaac was not exempted from trials even in old age. When he was old, his sight was gone and he had to depend upon others to help him or rely upon his other senses to direct him. But he found that he could not trust his sons nor his senses. For his son Jacob cheated him. His wife too, whom he had loved so truly was the instigator of the cunning plot against him. His home was divided by hate and bitterness. Misunderstanding, heartache and separation followed. Yet, God worked it all out to His glory. He made "even the wrath of men to praise Him".

A good ending

Isaac lived a hundred and eighty years. Long life is a sign of God's blessing. God did satisfy Isaac. Isaac lived to see the reconciliation of his two sons. He lived to see his grandchildren. The last years of Isaac's life were happy years. God granted him prosperity and his sorrows and heartaches were turned to joy. At Isaac's death and burial his family was reunited (Gen. 35:28). For both the living and the dead it marked the beginning of a better life.

Cont. from p. 6

"to live is Christ, to die is gain" (Phil. 1:21). We dare not suggest that others imitate our example. Is this not because we know we are very far from reaching the standards required of us? Is this not the reason why our witness is often so ineffective? We need to be constantly reminded of our aim to "apprehend that for which also we are apprehended by Christ Jesus" (Phil. 3:12). Surely the principal object of our salvation is that "we may know Him, and the power of His resurrection, and the fellowship of His sufferings" (Phil. 3:10). But the consequence of this intimate relationship with Him is the desire to make Him known to others that they too may be reconciled to God.

O to be like Thee! Blessed Redeemer,
This is my constant longing and prayer,
Gladly I'll forfeit all of earth's treasures,
Jesus, Thy perfect likeness to wear.

O to be like Thee! Full of compassion,
Loving forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wandering sinner to find.

O to be like Thee! O to be like Thee
Blessed Redeemer, pure as Thou art!
Come in Thy sweetness, come in Thy fulness;
Stamp Thine own image deep on my heart.

ON A MISSION

EUGENE

The story of the Gospel Teams of 1966 is not simply a series of thrilling experiences of a group of young men but rather a living testimony to God's faithfulness, God's love, God's grace, and God's power.

Right from the beginning, when the Gospel trips were in the planning stage, God was working. He raised up labourers for the task and prayer warriors to support the teams. He provided the necessities for the teams. During the Gospel trips He protected the teams on the road. He gave the teams and co-workers courage and boldness to witness at street corners, in churches, in fellowship meetings and in homes.

This year the challenge confronts us again. We believe that God still works. We believe He still leads in all things. Shall we not trust Him to give the vision and burden to some brothers and sisters? Shall we not trust Him to provide in every detail--whether it be our holidays or our summer jobs? God forbid that we should doubt His faithfulness!

It is indeed a joy and a privilege to share the experience of last year's Gospel teams which so clearly testifies to the faithfulness of God. We have chosen a few excerpts from the diary of one of the Gospel Teams to share the Lord's blessings. Though they may not be the exact experience of all the teams yet we believe that they echo the feelings of them all. We hope that the Lord will lead you to do your part in this ministry.

Witnessing on The Campus

August 12th. 1966 ".....We parked the car at University Avenue, Wisconsin, at about 11:30 a.m. Each armed with a packet of tracts we emerged from the car in our Gospel jackets with mixed feelings. For this was our first attempt to challenge the intellectuals with the Gospel of Jesus Christ.

The team arrived just in time as it was the last day of Summer School. At first we stood on University Avenue distributing tracts. Some of the team members had opportunities to witness for the Lord. The reception was quite warm on the whole.

As the students and professors streamed out by the hundreds from the library and examination halls, the team moved into the "heart" of the campus. With the boldness of the Lord we "invaded" the University of Wisconsin. About 1000 tracts were given out in less than 40 minutes. We thanked the Lord for His presence and guidance.

"The Preaching of The Cross is foolishness unto them that perish"

August 13th. 1966 ".....At about 11:50 a.m. we pulled into Milwaukee. For some time we drove along the outskirts of the city because we were unfamiliar with its highways and streets. Nevertheless we put up the car sign and went round the city several times. Finally we found a parking place near to Mitchell Street where there were several department stores. At the street corners

we distributed tracts to the people as they came out from the stores and buses. The reception was quite unlike that of the other cities so far. Many people were rather hostile. Some took the tracts and threw them away as soon as they received them. Many jeered at the Gospel jackets and the car sign....."

The Glory of God

August 20th. 1966 ".....As we headed towards Rawlins we were slowly climbing. From our vantage point we saw the nearby country and hills bathed in the rays of the setting sun. Looking towards Rawlins we saw silhouettes of the mountains against the grand backdrop of the setting sun. It was a memorable sight which we will not soon forget. Our hearts could not but sing and praise the Lord--"How great Thou art!" The clouds rolling in soft billows over the mountains, the rays of light in red and gold shooting out from behind the mountain range, the shadows on the dry vegetation, and the yellow and red hills, all combined to present to us the glory of God!"

"My Grace is Sufficient for Thee"

August 21st. 1966 ".....at 1:30 p.m. we drove to the State Penitentiary for the Sunday Service. It was quite an experience for the team! In the state prison there were all types of criminals--from murderers to petty lawbreakers. We were led through steel doors and up a high steel staircase to the prison chapel. The scene and the fellowship we had would not be soon forgotten by the team. The Spirit of the Lord was with us throughout the meeting. Stephen delivered the message from John ch. 8 and the rest of the team gave their testimonies. After the meeting we shook hands with our brothers in Christ. Many of them looked peaceful. Praise the Lord for His transforming power.

After the meeting we said goodbye to the pastor at the junction of the highway. We then headed straight for Casper. Though the road was not the best of highways, with the Lord's help we arrived in time for the evening service. We felt very tired. How we needed the strength of the Lord. We held a prayer meeting at our hotel room. We threw ourselves into God's hands. Though our bodies were tired and our voices hoarse, we spoke and sang that night as we never did before. We experienced the truth that when man is at his end, then God can make use of him.

The Transforming Power of the Gospel

August 25th. 1966 ".....When we arrived at Sioux City it was already 3:00 p.m. We parked our car near one of the big department stores in the downtown area. The bus stops were crowded and the stores were packed with people. We planted ourselves at the street corners and distributed tracts. Our team leader was confronted by an aggressive Red Indian who shouted at him "I am an atheist!" The ex-boxer was on his way to the liquor store. Our brother spoke to him at length. Then kneeling by the street corner they both prayed. The ex-boxer decided to seek the Lord Jesus. Right there and then he phoned his wife and requested her to take him home.

Home and Reunion

August 29th. 1966 ".....As we drove through the ripe golden wheat fields of the prairies from Grand Forks, we were reminded of the words of our Lord, 'Lift up your eyes, and look on the fields, for they are white already to harvest.' The fields of ripe grain ready for harvest seemed endless and our eyes could scarcely take them all in. Miles and miles of bright golden wheat were waiting to be harvested which reminded us of the masses of humanity

L. LYALL :

COME WIND COME WEATHER

A SYNOPSIS

by E. NG

Since its establishment in 1921 the Chinese Communist Party has steadily climbed to power. By the Summer of 1948 the Red Army finally crossed the Yangtze, captured Nanking, and overthrew the Central Government. In order to gain time to consolidate their victory the Communist Party leaders assured the people of freedom in religion. However, on June 30th, 1950, a representative group of Christian leaders and missionaries were summoned for a long discussion with Premier Chou En-Lai and his colleagues. At the meeting, Mr. Y. T. Wu presented what he called the Church Manifesto, which pledged the Christian Church to rid itself of all traces of imperialism, including foreign missionaries, to give its first loyalty to the People's Government, and to maintain unquestioning obedience to the Communist Party. The missionary societies were forced to give instructions to their missionaries to withdraw from China. During the withdrawal a few missionaries endured prolonged trials before they eventually left China. Some suffered great hardships while others lost their lives. But contrary to popular belief, missionaries received neither recognition nor financial support from their governments. They were not the tools of imperialism. Nevertheless ever since the publication of the Manifesto in 1950, "Missionary Imperialism" has been the dominant theme of all Communist propaganda.

In April 1951, church leaders and Communist Party leaders again met. The outcome of this conference was the creation of the "Three-Self Reform Church". Three-Self meant self-governing, self-supporting, and self-propagating. Self-governing meant freedom from imperialist control; self-supporting meant freedom from imperialist finance; and self-propagating meant preaching "the truth" and not imperialist "poison". The term "imperialist" conveniently covered a variety of things that the Communists disliked about the church and Christians: such as Christian doctrines, friendship with foreign missionaries, anti-atheist convictions and dislike of communism.

One of the darkest and most tragic events recorded in the history of the church under communism was the non-stop accusation campaigns. The first accusation campaign was launched during the April 1951 conference in Peking. In this meeting, Mr. Lu Ting-Yi, told his audience that the church would have to carry out Communist policies if it were to survive. At that time, the whole country was in the grip of fear. A wave of arrests and mass trials was sweeping through China. April 27 was a black Saturday, for in the early hours of the morning 16,000 people were arrested in Shanghai alone. In the midst of such unrest Mr. Wang Ming-Tao was one of the main targets of the accusation campaigns.

The communists, like the Japanese, were anxious to establish a unified church embracing everybody and brought under the sponsorship of the government. There were persistent attempts to persuade Mr. Wang to associate his church with this union. But Mr. Wang would rather die than compromise his position. He became a symbol of courageous and militant resistance against communist tyranny. He deliberately set himself to maintain an uncompromising church. In his books, "Truth or Poison?", "Loyalty to God Without Respect of Person", and "For the Sake of Faith", he pointed out that the "imperialistic poisons" found in the Bible by the Three-self movement were misinterpretations of the Scriptures. For instance the Three-self movement thought it could find

imperialism in the following verse: "Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? Or what fellowship has light with darkness? What accord has Christ with Belial?" (2Cor. 6:14-15). To them the poison of imperialism in the verse lies in its encouragement to foster antagonism and separation of the Church and the People. The imperialists have hoped that by doing so they could gain entire control of the church and eventually the country as well. Mr. Wang made it clear that the above verse certainly does not mean that Christians should have a "holier-than-thou" attitude, or that Christians should show hostility toward non-Christians. The actual meaning of the verse is to warn Christians to beware of false prophets who will lead the church astray by various enticements. For the Bible clearly states: "Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? So, sound tree bears good fruit, but the bad tree bears evil fruits."

However in his books Mr. Wang stressed that as far as truth was concerned, there was absolutely no place for compromise. He believed that Christians should hold fast to the Truth of God, so as to shine as lights in the midst of a crooked and perverse generation. Mr. Wang also explained why the communists went all out to make the so-called Christian leaders compromise their stand. For they knew that the Gospel could not be destroyed by open persecution or crushed by government edict, so their policy was to promote all kinds of anti-Christian propaganda within the church in an attempt to undermine the basic beliefs of Christianity. The communist government was not afraid of a church with the outward form and rituals but without any inner life or convictions.

It was inevitable that Mr. and Mrs. Wang Ming-Tao were eventually imprisoned. At the same time, eighteen young Christians of college and university age who were regular members of the church of which Mr. Wang was pastor, were also arrested. While in jail, two Red agents were constantly talking to Mr. Wang in endless sessions of indoctrination. After one year of such brainwashing, Mr. Wang suffered a severe nervous breakdown. They made him sign a confession denying Christ. He was then released. When he went home he could not recognise relatives or friends. When he recovered and realized what he had done, he and his wife went back to the authorities and told them that the statement he signed denying Christ was not his own and did not represent his true convictions. He tore the statement into pieces and was imprisoned again. Today, some believe that he is still in prison while others believe that he has already laid down his life for the sake of faith. The following verses uttered by apostle Paul when facing the same situation fully express Mr. Wang's genuine love for the Truth, "the Holy Spirit testifies to me in every city that imprisonment and afflictions await me. But I do not account my life of any value nor as precious to myself, if only I may accomplish my course and the ministry which I received from the Lord Jesus, to testify to the Gospel of the grace of God" (Acts 20:23-24).

After the communists took over some Christians left the country while it was still possible to do so, but the majority put aside their own safety recognising that their destiny was linked with their own country and with the Christian church over which God had made them shepherds.

Dear fellow Christians, are we standing firm in the Word of God and willing to testify to others that it is the Truth? Do we still have faith in praying for the Christians in China who are in deep affliction? Do we have the faith of the prophet Habakkuk who when faced with the imminent Babylonian Captivity could still say: "Although, the fig tree do not blossom, nor fruit be on the vines; the produce of the olive fail, and the fields yield no food, the flock be cut off from the fold and there be no herd in the stalls, yet will

Elliott's "Just As I Am"

W A I

Charlotte Elliott was born at Clapham on 18th March, 1789. She lived there for thirty-two years until her family moved to Brighton. Miss Elliott was very weak as a child. About the time they moved to Brighton, she became a chronic invalid and had to stay in bed most of the time. Although she came from a Christian family, and her brother, Henry, was a well-known clergyman, Charlotte herself was not a Christian. She was thirty-two when she admitted her need of the Saviour.

Before she was converted, Miss Elliott was bitter and resentful and railed on God for bringing such a trial upon her. One day, Dr. Cesar Malan, a famous Swiss clergyman, visited the Elliott's home. At dinner Miss Elliott was in one of her emotional tirades against the providence of God. This embarrassed the family, so they left her alone with Dr. Malan. But she keenly resented Dr. Malan's quiet and gentle attempt to help her. Nevertheless, before his departure, Dr. Malan wished that Miss Elliott "belong to Christ completely, and become a servant of God".

After Dr. Malan's visit, Miss Elliott had a great urge to be near God. She tried to do so for many days but could not find rest and peace. Finally she sent for Dr. Malan and asked him, "How can I become a Christian?" His reply was "Give yourself to God, just as you are". Fourteen years later, at Dr. Malan's death, she recalled the wonderful change that came over her life as a result of following his advice. Soon after her conversion, her brother and sister-in-law were away at a bazaar raising funds to build a school for the children of poor clergymen. Everyone in Brighton was helping except Miss Elliott. Just then, Dr. Malan's words "Just as you are" came to her as fresh as the day of her conversion. She thought of the love of Christ and His promise "Him that cometh to me I will in no wise cast out" (Jn. 6:37). As a result of her meditation she wrote the words of the hymn "Just as I am" which became one of the finest in the English language.

Through this hymn many souls were saved. Her brother once said, "In the course of a long ministry I hope I have been permitted to see some fruit of my labors, but I feel far more has been done by a single hymn of my sister's, 'Just as I am'". In 1871, Miss Elliott died at the age of eighty-two. After her death there were a thousand letters found in her room written by those who were converted through the hymn:

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee whose blood can cleanse each spot,
O Lamb of God, I come!