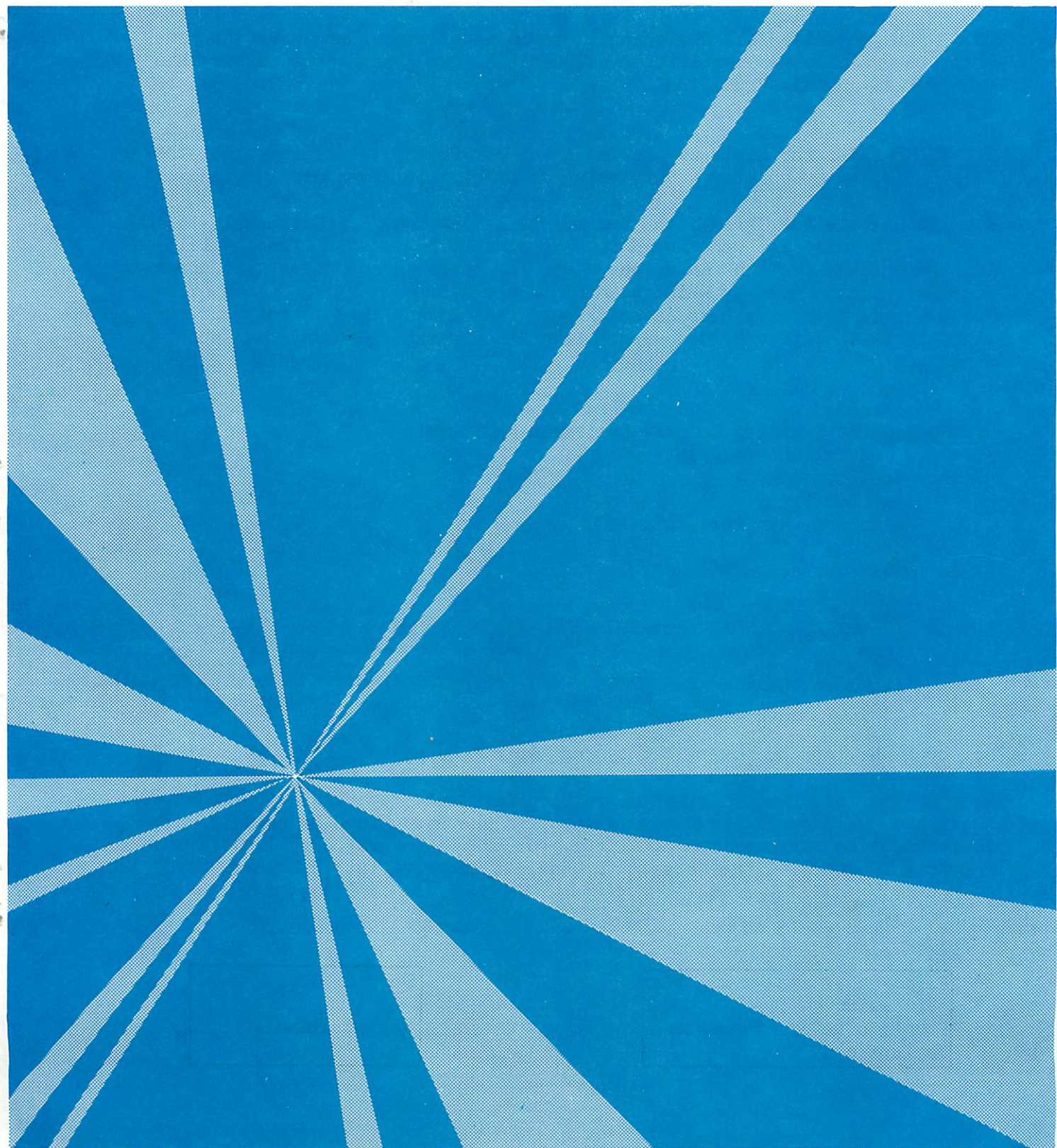


■ FOUNTAIN

WINNIPEG CHINESE CHRISTIAN FELLOWSHIP



THE FOUNTAIN is published once every six weeks. It is supported by free-will offering from Christian friends who have the burden to see the Word of God reach as many as possible. We depend on the all sufficient grace and providence of the Lord to meet our every need. The magazine is free of charge and is sent upon request.

OUR AIM is to unite all Christian brothers and sisters who have the same burden to preach the Gospel unto all nations. We preach none other than Jesus Christ and Him crucified.

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.

"You (Jesus) are the Christ, the Son of the living God." (Matthew 16:16)

"Christ Jesus came into the world to save sinners." (I Timothy 1:15)

"And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God -- not because of works, lest any man should boast." (Ephesians 2:8,9)

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Secretary General: Shu-Po Kwan

Address: The Fountain,

P.O.Box 1172,

Winnipeg, Manitoba, R3C 2Y4,

Canada.

Far East Correspondence Address:

The Fountain,

c/o Mr. W. Wong,

P.O.Box 4688,

Aberdeen Post Office,

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"Not by might, nor by power, but by my Spirit, says the Lord of hosts." (Zechariah 4:6)

"When He saw the crowds, He had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into His harvest.'" (Matthew 9:36-38)

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"Trust in the Lord with all
 thine heart;
 and lean not unto thine own
 understanding.
 In all thy ways acknowledge him,
 and he shall direct
 thy paths."

- Proverbs 3:5,6 -

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MAY 19, 1974.

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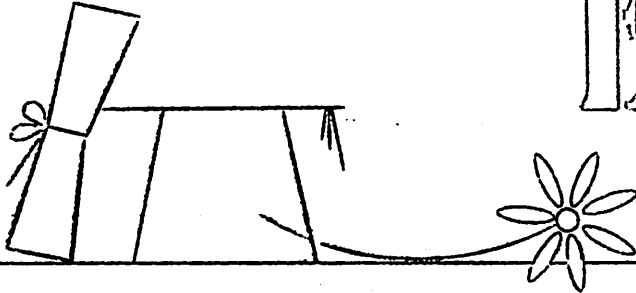
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GRADUATING UNTO ETERNITY

- Majorie Lee -



A wave of relief mingled with nostalgia swept over me as the last examination ended. It may be the last examination in my academic life.

As I watched the wind forcefully blowing away some spring clouds in the sky, I thought of how time had mercilessly pushed me headlong into adulthood. It seemed as if it were only yesterday when I first stepped into the University of Manitoba campus, full of hope and ambition, and longing for the realization of my dreams.

When I rummaged through my old diaries, I could not help but marvel at myself. Three years ago, I was energetic and full of aspirations. I did not know a single soul around me on campus, and yet I had confidence in myself. I knew I would love it here. I knew I would work hard and get a degree so that everyone would both be proud of me and be shocked that I could be so fantastic. Most of all, I was confident that I would find all the answers to my questions of life here.

I remember how I was that summer -- a graduate from high school who was unexpectedly depressed about life. I was the student with the highest grade

among all the graduates. Teachers were nice and kind to me; bursaries and scholarships were given; and yet in spite of all those, I asked myself, "What is life all about? How should I spend the rest of my life so that when death stares me in the face, I wouldn't regret anything or feel sorry about any part of my life? How far should I carry out my responsibilities to my society and my country? How can I solve the problems within my own home, among my friends, within the society, and in the world? And why is it that there is such an emptiness in my soul? How could I fill this emptiness? Why do I feel so lonesome?" In fact, I was thinking about these questions so much that I drove myself to a state of frenzy and despondency. But then hope came. I knew I would find all my answers in the University. I knew I would be happy.

The first couple of months of University life was an entirely new experience to me. I did not expect, nor had I ever dreamt of being in the state I was in. I remember I once wrote to a former teacher, saying that I felt I had made a mistake in coming to

University. I felt I was nothing here. I spent almost all the waking hours of my days on stuffing chemistry, physics and biology into my degenerating brain -- but all for futility. Indeed, life seemed so futile that I wondered why I was still struggling so hard. Was it just to indicate to the world and to myself that I was still the master of my life, that I would make something useful out of myself, and that I would succeed?

When my first year at the University was over and my grades were known, I felt both exhausted and bitter -- bitter that this world was so competitive and I was pushed behind, and bitter that I had poor grades even though I worked hard. Then a different kind of sensation came. It was not depression. It was something worse. It seemed as if there wasn't anything to hope and live for.

That summer, He came along. It may be more accurate to say that He had been there all the while, only that I had deliberately pushed Him aside. I was offended whenever people tried to sell me Jesus Christ. I thought they were hypocrites, and I did not want to make myself a fool by going to church and giving my money away for them to revel in. Oh, I knew a lot of stories about Christ. I had gone to a religious school when I was younger. But at the moment, I was not interested in going to church. I wanted to live my life my way!

Nevertheless, He came somehow at the time when I felt the whole world was against me, and I was alone in a hollow and chilly world of my own. He was there beside me. He wanted to show me a better world and a better life. And if I would care only to glimpse at it, He would lead me to it. I thought that I would try it just once, and no more. Anyway, I had nothing to lose.

During the second year, I was much less anxious about my studies. I still cared about my grades, but I tried to get myself interested in the subjects

rather than to beat my way to the top. I enjoyed myself. I had new friends and new experiences, but the most precious experience was my acquaintance with Christ.

I am not the type of person who is easily persuaded by anything anybody says. Whenever I heard something new about this man and God -- Jesus Christ, I went poking around to find out the truth. I came, very slowly and painstakingly, to know this person, Christ Jesus. He did not become a casual friend whom I went to see on Sundays or in prayer meetings, but became a very close friend with whom I shared my thoughts and my daily life. It was not easy at first. There was always the feeling of invasion that I did not like. I just turned to Him whenever I was in trouble. But as I tried harder to know Him, as I began to spend more time with Him, and as I learned to be truly sincere and honest with Him, revealing to Him the ugly as well as the fond part of myself, I found a kind of rapt joy and tranquility enveloping my being. A bond of friendship grew steadily.

When the second year was over, my grades improved greatly. Yet I had spent only half as much of the time I spent in first year, and I had been less anxious about my studies. I felt cheerful, and no words could express my wonder and joy.

After I had pondered, fussed and wrestled with myself for several months, I finally decided to be baptized. I wanted to go on with this new life. I wrote to my former teacher again and told him the joy I felt. I remember myself saying, "All These years of struggle and search are all over. I have at last found the answer I was looking for." I invited him to share my new discovery and live a new life himself. Instead of having a closer tie with him, I lost his friendship, for he could not swallow "fanatic rubbish".

After my baptism, my life took a new turn, and I found myself maturing

faster than I realized. I began to meet new obstacles. I was confronted with difficult decisions. Hardships, pain and discouragement all seemed to tumble down at me within a short time. The most nagging blemish of my life then was the constant reiteration by some minister or brother of the point that the whole significance of Christianity is in Christ's death. For I did not seem to be able to grasp it at all. I kept telling myself that Christ was not really suffering on the cross. Maybe His God-like nature was on top of His man-like nature, and He did not really feel as bad as we made it to be. Maybe it was only a fake. Nobody could give me a straight answer. Nobody could convince me.

I finally went to God Himself. I told Him sincerely that I wanted to know. If that was indeed so important in a Christian's life, I wanted to get the truth. I knew that I was too stupid to comprehend it, and yet if He wanted me to know, He could simplify it for me. But the answer did not come for a long time.

On the last night of the Urbana Conference (a missionary conference held in Illinois, December 1973), someone was talking about Christ's suffering again. I felt irritated because I could not understand it. Then, as if the whole scene were enacted before my eyes, I saw Christ there on the cross, with the nails piercing through His palms and feet. He could hardly breathe. Though He was God, He was very much human to feel the agonizing pain. Yet, what I saw was more than the physical pain. I saw the excruciating torture in that cry, "Father, Father, why has thou forsaken me", and I heard myself sobbing, being quite oblivious of the stares and glares from my neighbours. I saw then, that what Christ suffered was more intense than the physical pain. It was as if God, whom He loved, had stabbed a knife into His heart. (Could I possibly stab a knife into my beloved parents' hearts?) And God has revealed this to me, simplified, so that I may know that even though thousands of other people had been hanged

on the cross in like fashion, Christ was the only one suffering the most intense sorrow that any human being had ever suffered or will suffer. He endured the sufferings just for this rebellious, stiff-necked creature called man.

The third year came to be the most memorable year of my early pilgrimage. I learned to have faith in Christ -- trusting and giving Him my all. I learned to love -- to forget about myself, and by the outpour of His love in me, to heal the wounds of others. I learned to remember that He has sent me into the world -- to hearts made hard by hatred, to eyes that are blind because they will not see, to bind the bruised and the broken, and to give up all things, even my life, for His sake. I also learned that the path I have trod and will go on treading is not an easy one, for my new Master who gives life freely to all who ask for it, is also a God who demands that we give our lives to Him. He is a God who promises peace within us, but He is also a God who demands that we should stir up the souls of those intoxicated with material possessions. He is a God who will give us all that is in His kingdom, but who also demands that we walk not in the flesh but in His Spirit. He is a God who sees, comprehends and judges all things and all men, and it is only through a close relationship with Him will anyone find knowledge, wisdom, joy and meaning in life.

Surely, I am graduating now, and as yet I do not know what I shall be doing next year at this time. But these years of experience have taught me that God is faithful. Even though I do not know what my future is, I know Him who holds the future.

Yes, University is an exciting place to be in. Even though I did not find satisfaction through chemistry or biology, I have found something far more important -- the Key to life, fulfillment and eternity. []

IS THE NEW TESTAMENT RELIABLE?

-Cyrenian-

In the heart of the investigation of the Watergate scandals, one can see the frantic search for reliable evidences and the desperate effort of those being investigated to withhold them. Everyone wants to find an authentic documentation of the true facts. Everyone is concerned with the trustworthiness of the witnesses and their sworn testimonies. The fate of the President of the United States depends entirely upon the verdict reached by the American people after examining the evidences which have been proven to be authentic and reliable.

The Christian faith is an issue that is ten thousand times more important than the Watergate investigation. It affects not just the political fate of a few, but the eternal destiny of all men throughout all ages. Everyone, including you and me, has to come to a decision when being faced with Christianity and by this decision he has chosen his own eternal destiny. Is Christianity believable? Are the New Testament and other documents that tell us about Christianity reliable? Can a person reach a verdict based on these evidences? Indeed these are the questions that need to be asked with a more vigorous and intensive effort than that shown in a relatively minor issue such as the Watergate.

Let us take the traditional approach in our investigation of the reliability of the New Testament documents. This approach is used with all historical documents. It includes three basic tests which are well set out by C. Sanders, a professor of military history. They are: bibliographical test, internal test and external test. (1)

A. BIBLIOGRAPHICAL TEST

As with most classical documents, the first manuscripts that came out of the pen of the different authors of the New Testament are not available. The bibliographical test is then an examination of the reliability of copies of the originals.

(i) Quantity of Manuscripts

A.T. Robertson, the author of the most comprehensive grammar of New Testament Greek, wrote, "There are some 8,000 manuscripts of the Latin Vulgate (i.e. Latin version of the Bible made in the 4th century) and at least 1,000 for the other early versions. Add over 4,000 Greek manuscripts and we have 13,000 manuscript copies of portions of the New Testament." (2)

In contrast to this number, there are very few manuscripts of classics of antiquity which are of a comparable date. We will begin to appreciate how

(1) Montgomery, J.W., History and Christianity, Inter-Varsity Press, 1965, p.26.

(2) Ibid., p.28.

wealthy the New Testament is in manuscript attestation once we start to study them. F.F. Bruce pointed this out in his example: "For Caesar's Gallic War (composed between 58 and 50 B.C.) there are several extant manuscripts, but only nine or ten are good, and the oldest is some 900 years later than Caesar's day." (3)

(ii) Dates of the Manuscripts

Not only does the New Testament have good manuscript attestation in terms of the number of extant copies, but it is also well attested in terms of the dates of the manuscripts. As we have seen, a big time gap (900 years) exists between the dates of the extant manuscripts and the actual date of Caesar's Gallic War. No such gap exists between the dates of the manuscripts of the New Testament and the original writings. Some examples are:-

a. John Ryland Manuscripts

This is the oldest fragment of the New Testament dated back as far as A.D. 130. It was found in Egypt. As it contains portions of the Gospel of John which was written around the turn of the first century, this particular papyrus copy was circulating within 35 to 40 years of the time the Gospel was written. (4) The manuscripts are now being kept in the John Ryland Library of Manchester, England.

b. Chester Beatty Papyri

These are dated back as far as A.D. 200. This collection contains papyrus codices, three of them containing major portions of the New Testament. The papyri are located in the C. Beatty Museum in Dublin. (5)

c. Bodmer Papyrus II (A.D. 150-200.)

This is kept in the Bodmer Library

of World Literature and contains most of the Gospel of John. (6)

d. Codex Sinaiticus (A.D. 350.)

This contains almost all the New Testament and over half of the Old Testament. The British government bought this from the Russians for 100,000 on Christmas Day, 1933. It is now kept in the British Museum. (7)

e. Codex Vaticanus (A.D. 325-50.)

This contains nearly the entire Bible. It is now located in the Vatican Library. (8)

(iii) The Language of the Manuscripts

The earliest manuscripts were written in Greek. Dr. Millar Burrows of Yale University has pointed out that the study of historical grammar based on archaeological evidence has shown that the Greek of the New Testament is first century Greek. This leads to the conclusion that the New Testament books were written during the first century (9).

(iv) The Accuracy of the Manuscripts

In the early days before the advent of the printing machine, the New Testament writings were meticulously copied by hand on scrolls and then circulated. Many changes and errors were made. But most of these are insignificant. With the discovering of more early manuscripts, these have been corrected and the New Testament we have today is translated from very reliable manuscripts.

B. INTERNAL TEST

Of this second test John W. Montgomery has this to say, "....historical and literary scholarship continues to follow Aristotle's dictum that the benefit of the doubt is to be given to the document itself, not arrogated by

(3) Bruce, F.F., The New Testament Documents - Are They Reliable, W.B. Eerdmans Publishing Co., 1960, p.16.

(4) Mickelsen, A.B., "Is the Text of the New Testament Reliable", article in Howard, F. Vos, ed., Can I Trust the Bible, Pyramid Books, 1963, p.158.

(5) McDowell, J., Evidence that Demands-

a Verdict, Campus Crusade for Christ, Inc., 1972, p.49

(6) Ibid., p.49

(7) Ibid., p.49

(8) Ibid., p.49

(9) Mounce, R.H., "Is the New Testament Historically Accurate", article in Howard F. Vos, op. cit., p.176.

the critic to himself. This means that one must listen to the claims of the document under analysis, and not assume fraud or error unless the author disqualifies himself by contradictions or known factual inaccuracies,"(10)

(i) Eyewitnesses' Accounts

Parts of the New Testament were written by eyewitnesses and parts were records of accounts given by eyewitnesses. For example, Peter (one of the New Testament authors) wrote, "For we did not follow cleverly devised tales when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of His majesty."(11)

(ii) Unchallenged Accounts

F.F. Bruce pointed out that "it was not only friendly eyewitnesses that the early preachers had to reckon with; there were others less well disposed who were also conversant with the main facts of the ministry and death of Jesus." (12) Bruce also pointed out that there was the confident appeal by the New Testament authors to the knowledge of the hearers. The Apostles not only said, "We are witnesses of these things," but also, "As you yourselves also know."(13) Had there been any tendency to depart from the facts; the hostile witnesses would not have been silent.

(iii) Accurate Proven Accounts

Here we shall concentrate on Luke who stands out among the New Testament writers as a meticulous and careful writer. His two works are the Gospel of Luke and the Acts of the Apostles. In the prologue to his gospel Luke calls attention to the reliability of his accounts as a result of much research in the original sources. Note, for example, the details given in his preface to the account of John the

Baptist:

"Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene."(14)

Dr. Robert H. Mounce says, "Now any writer who goes to such length to root his narrative in the historical setting is simply inviting the critic to examine the accuracy of his record."(15)

Critics considered the reference to Lysanias as an error in Luke's account which places the year of Lysanias' reign at A.D. 27. But Lysanias was supposed to have been put to death by Mark Antony in 36 B.C., according to history. However, we now have an inscription from Abila (near Damascus) which tells of 'Lysanias the tetrarch' in the period of history dated A.D. 14 and 29, the very time indicated by Luke.(16)

C. EXTERNAL TEST

The basic question asked in this test is: Do other historical documents confirm or deny the internal testimony provided by the documents in question?

(i) Jewish Writings

a. The Rabbinical Writings

After Jerusalem fell in A.D. 70, some Pharisees started to codify a great body of case-laws handed down orally. This whole code of religious jurisprudence thus compiled and completed in about A.D. 200 is known as the Mishnah.(17) And the Talmud, commentaries on the Mishnah, was completed in about A.D. 300.(18) There are some references to Christianity, all of which are hostile, in these two writings. But these references do at least show that there is not the slightest

(10) Montgomery, J.W., op. cit., p. 29.

(11) II Peter 1:16.

(12) Bruce, F.F., op. cit., p. 46.

(13) Acts 2:22. (14) Luke 3:1-2.

(15) Mounce, R.H., op. cit., p. 178-9

(16) Ibid., p. 184.

(17) Bruce, F.F., op. cit., pp. 100-1.

(18) Ibid., pp. 100-1.

doubt of the historical character of Jesus.(19)

b. Josephus' Writings

The classic work of a Jewish historian, Josephus, who lived from A.D. 37 to after A.D.100, must be mentioned. The two major works that he did were: The Antiquities of the Jews and The Wars of the Jews. Though there are inaccuracies and discrepancies in some of his accounts when compared with the Scriptures, the important point is that the general outline of Josephus' accounts closely parallels that of the Bible.

The most significant passage is found in The Antiquities of the Jews XVIII, iii, 3:-

"Now, there was about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works -- a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was (the) Christ; and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him, and the tribe of Christians, so named from him, are not extinct at this day."(20)

(ii) Gentile Writings

a. Thallus

The first Gentile writer who concerns us is Thallus who wrote at about A.D.52. He tried to explain away the darkness over the sky during the crucifixion by an eclipse of the sun. However, the writings of Thallus have disappeared and we know them only in fragments cited by later writers.(21)

b. Cornelius Tacitus

He was a Roman historian born in the period A.D.52-54. Writing in the reign of Emperor Nero, he alludes to the death of Christ and to the existence of Christians in Rome.(22)

c. Plinus Secundus (Pliny the Younger)

In A.D.112, he, as the governor of Bithynia in Asia Minor, wrote a letter to the Roman Emperor, Trajan, asking for advice on how to deal with the troublesome sect of Christians who were embarrassingly numerous in his province.(23) Here is what he wrote:-

"They were in the habit of meeting on a certain fixed day before it was light, when they sang an anthem to Christ as God, and bound themselves by a solemn oath not to commit any wicked deed..."

d. Justin Martyr

About A.D.150, he, addressing his 'Defence of Christianity' to the Emperor Antonius Pius, referred the Emperor to Pilate's report, which Justin supposed must have been preserved in the imperial archives. He says, "But the words, 'They pierced my hands and my feet' are a description of the nails that were fixed in His (Jesus') hands and His feet on the cross, and after He was crucified, those who crucified Him cast lots for His garments, and divided them among themselves, and that these things were so, you may learn from the 'Acts' which were recorded under Pontius Pilate."(24)

We can cite many more examples of the same nature from non-Christian sources as well as from the writings of the early Church fathers. They all serve to establish beyond doubt that the New Testament documents can pass the external test.

CONCLUSION

What does this leave us with? I believe that the above analysis can speak for itself. After reviewing the wealth of evidences of the reliability of the New Testament documents, John W. Montgomery concludes by saying,

"What, then, does a historian know about Jesus Christ? He knows, first and foremost, that the New Testament documents can be relied upon to give an accurate portrait of Him Jesus Christ."(25)

(19) Bruce, F.F., op. cit., pp.100-1.

(20) Josephus, F., (translated by W. Whiston) Josephus-Complete Works, Kregel Publications, 1960, p.379.

(21) Bruce, F.F., op. cit., p.113.

(22) McDowell, J.W., op.cit., p.84

(23) Bruce, F.F., op. cit., p.119.

(24) Ibid., p.115.

(25) Montgomery, J.W., op. cit., p.40.

MY RELIGIOUS BELIEF

Silvester Tam

I was not a nice person, nor was I an evil crook. I was baptized in a Catholic Church only one year after my birth. But my religious belief had no influence on my life. I did not behave well as a member of my family. Actually I did not know how I could be good and why I had to be. To please my family? On the other hand, my religious background contributed to me a sense of sin. I was very sensitive to sin and I tried to free myself from it. And I was very bothered by my consistent failure against it. But the fact remained that I could not overcome sin.

In addition, my mother was very strict on me. My family believed that it was good for me to go to church every Sunday morning. To others, we might have been quite respectable. But I knew well myself that I was only covered by a nice outward appearance. Whenever I had the opportunity to indulge myself, I would not miss it. I would do whatever I liked.

It was about two years ago when I knew that I had the opportunity to go abroad to study. I had been earnestly waiting for it. It would be good for me to have a different way of living, I thought. I could not tell whether I was getting bored in the things around me or I wanted to be free in a new environment.

When I touched the ground again, everything was entirely new and different. I knew I could fly freely like a bird just coming out of its nest and going wherever it wanted to go. No one could stop me anymore. At the same time, I was also conscious of the pressure and difficulty of being independent. I had to establish a confidence in myself. I had to rely totally on myself and make my own decision in everything. That was exactly the way of living I had longed for! But somehow I started worrying about my future and my academic work.

It was not more than one week after my arrival that I came into contact with some Christians in the city. I was bewildered and scared by the kind of enthusiasm and willingness they had to help others whom they just met. It was hard to understand how they would contribute so much time, money and effort in helping others. They had to have some motive! What was it? (I thought of some bad motives.) I had better watch them carefully.

There was something in them that impressed me. Although I could see some conflicts among them, they accept-

ed each other lovingly and joyfully. They talked to me frankly. They were ready to advise me as to what I should do when I asked for it. I preferred to act accordingly though carefully. For I did not want to keep myself worrying and I did not know what to do.

It was the second Saturday night. I was invited to their Youth Fellowship meeting. I was unwilling to go. But somehow I promised them to go. I did not want to let them down because I appreciated very much their help. On our way, I found it very natural to talk to them. It might be that everybody was squeezed into that little "bug" -- a small Volkswagen, and was very close to one another. During the meeting, I could not concentrate on the talk. I got bored by the speech. Perhaps the way the speaker talked bothered me. He was too emotional. I had never attended that kind of meeting before. So I did not want to go again. The following week when their car came to my house and honked the horn, I just kept silent inside and switched off all the lights. Peeping through the window, I could see my Christian friend knocking at the door. I did not answer it.

Even so, I was still invited again and again. At last, I was sorry to reject them too often and went to their meeting once more.

After several weeks, I found myself enjoying very much the hymn singing in the meetings. Their singing was filled with assurance and conviction of their faith. During the fellowship time and after the meeting, they talked freely and boldly about the things in God, which I had not heard and thought about before. I began to puzzle about my so-called "religious belief" and ask myself questions. Why was their God so real to them? How could their relationship with God be so true that they were so eager to tell others about it? What was the source of the love that overflowed in them? What made them so humble that they did not boast of themselves? They claimed that they were no longer slaves to sin. How come they were not bothered by sin like I was? They said salvation was by the grace of God who sent His Son to die on the cross for our sin. But I thought that we could find favour before God by our good works and our salvation depended on our being good. I needed God only for comforting my conscience whenever I sinned. My relationship with God had been only one hour a week on Sunday mornings while I was at home. But since I had come to Canada, even that relationship ceased. I still had the sense of sin, but I did not feel being forgiven and cured. Instead I tried to continue to fight against my sinful nature.

Three months later, with the help of a Christian friend whom I knew best. I came to solve the problems I had in mind from God's own words -- the Bible. The answer I found is Christ Himself. I realized that unless Christ, the Son of God, died for my sin, I could never overcome sin by myself. It is by the grace of God, not by deeds but a gift that I could be saved and given the eternal life. (Ephesians 2:89) Therefore I had nothing to boast of. It is the love of God that His Son Jesus died for us while we were yet sinners. Relationship with God could only become true through Christ, His beloved Son. The love of God dawned on me. I invited Christ into my life.

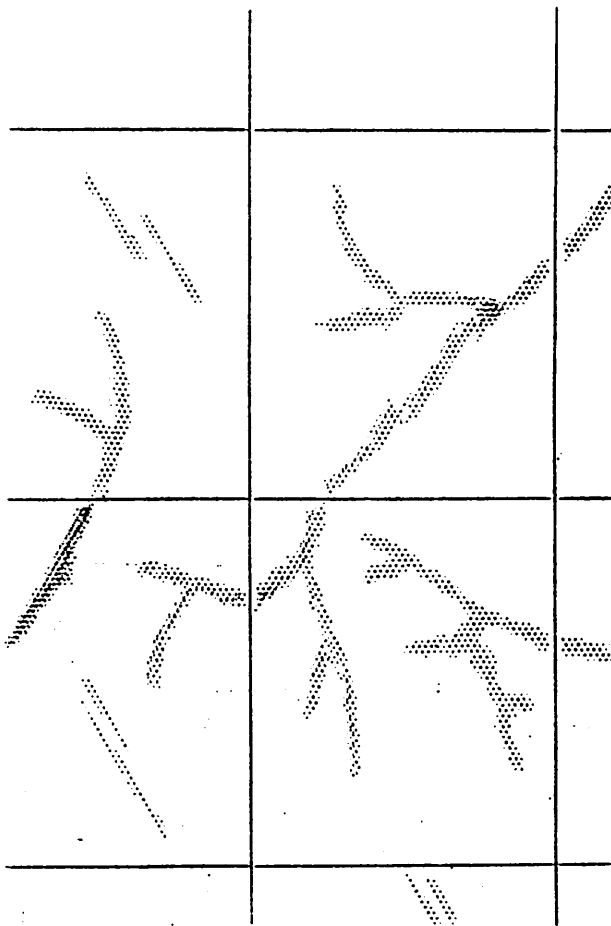
My realization of God's love was

backed up by an experience which I here recorded as it was. As a foreign student, I was very weak in English, but it was the subject I had to pass. Even though I had tried my best in doing my assignments, I did not get a passing grade in any one of my essays since the beginning of the term. I was almost in despair for I was going to fail that subject and had to repeat the whole year if I did not improve my English. Then something incredible and rather dramatic happened in my last two essays. They helped to bring my grade of the term up to better than average. I wrote one of them on "My Religious Belief". The grade of that essay turned out to be almost the highest in the class. I remember I had prayed for the subject day after day. God answers prayers as He Himself has promised in the Bible. The experience confirmed my faith in Him. It was so unbelievable that even I myself could hardly accept it if someone shared the same with me. But it happened. I can see that one could hardly understand and accept what God is doing for us in our lives and His great love for man, unless one has a relationship with God through Christ His beloved Son.

I was full of thanksgiving. On a Saturday night Fellowship meeting, the speaker asked if anyone would raise a hand for Christ. I was reminded once again of my relationship with Him. By His power I was no longer a slave to sin. I raised up my hand and publicly acknowledged Christ. Before the meeting was over, I had further assurance and conviction of my faith. "It is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God." (Galatians 2:20) ☐

Life and all

- Rie -



At last he had his things packed. He lay down on his bed. It was really unusual for a place like this to have thunderstorm at this time of the year. After a long snowy winter, he had expected to see a warm and sunny spring. But tonight the rain was exceptionally heavy. He looked at his watch. His room-mate should have reached the airport by now. In fact nearly all the students in the residence had gone. And tomorrow he would be gone too. Tonight he had packed his bags for the last time.

Outside, the raindrops were beating the window violently. He felt very much alone.

Four years ago he came to this

country. For the first half year he was overwhelmed by homesickness and loneliness. Studying was to him the only panacea. Everybody could see him in the library day and night. Yet all he had got was a feeling of total loss. The God he had believed in was still real to him. But he thought that studying was what he had come here for, and all other things were secondary.

Then one day when he was reading the Bible, which he still did intermittently, he came across the verse, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." It was as if God was speaking to him. The first priority should be given to God, not to his studies. He decided to lead a normal Christian life from then on. He

prayed and studied the Bible consistently. He participated actively in the student Christian Fellowship. And he knew he was not joining a social organization. He was to know God more.

For a time he did enjoy staying in the Fellowship. There were so many brothers and sisters whom he could talk to. He shared the Gospel with his non-Christian friends in the residence zealously. But soon he began to consider more deeply the God to whom he had claimed to belong. And before long, he discovered that he was doubting his own faith. He felt embarrassed when his friends laughed at him, saying that it was just a blind faith that he had plunged himself into. He tried to convince others that his faith had objective grounds. But he could not convince himself. He studied a great deal on the historicity of Christianity. He probed into the historical evidence concerning the life, death, and resurrection of Jesus. He read books on the historical and geographical authenticity of the Bible. To some extent he was glad, for he saw that his belief could stand the acid test of scholarship. But deep in his heart his doubt still grasped him. It seemed there was still a formidable number of intellectual problems awaiting him. Why were there so much sufferings in the world, for instance? The more his mind dwelled on the various problems, the more perplexed he became. He stopped going to the Fellowship meetings. On Sunday mornings when others went to church he shut himself in his room.

It was then that he thought of the Book of Job in the Bible. Did that Book not talk about the problem of suffering? He decided to devote himself to

studying the whole Book of Job thoroughly. As he came to the concluding part of the Book he was virtually startled. For God had not given any intellectual answers to Job concerning Job's suffering. Instead, God reminded Job of the marvels of both the inanimate and the animal world, and of His own sovereignty and His mighty creating and sustaining power. Job responded to God's words in repentance, renouncing human wisdom, and rejoicing in his new insightful experience of God's character. At that time as he was reading this he suddenly felt that he was totally engulfed by God's love, and that he had found the answer to all his problems. He was so moved that he did not know what to do except to utter Job's words in his own heart, "I had heard about you before, but now I have seen you."

He got up and walked to the window. It was already past midnight. The relentless rain kept pouring down, and the trees, shaken by the roaring wind, swayed as if they were dancing.

Despite the darkness outside, he could still identify the little lane on the far side of the lawn. That was the lane he and she used to walk on together. Now everything was over. It was just like a dream. He would go back to the place across the ocean anyway.

Now that he graduated, what would he do after he went back? Sometimes he asked himself whether it would have been better if he had not been a Christian. He would then have been able to plan his future according to his own will. Actually before he came here he

had his own aspirations. He had dreamt of becoming a well-to-do person, having a respectable job and a comfortable family life. But as a Christian, he dared not go his own way. He had to submit to God's guidance in every aspect of his life. He was to do what God wanted him to do. His non-Christian friends did not understand him when they said that he believed in God because he wanted to escape from the issues of life through a psychological channel. For the paradoxical fact was that after becoming a Christian, he had been experiencing more intense inner struggles when facing decisions in life. However, he was totally convinced that doing things in one's way without Christ was not real freedom. There was a dimension in every man's heart which only Christ's love could fill. Without Christ man would only strive in vain and could never be satisfied. In these few years, he had also learnt that he should not just accept Christ as Saviour, but should acknowledge Christ as the master of his life. Otherwise he was not worthy to be the disciple of Christ.

He felt very tired. His head be-

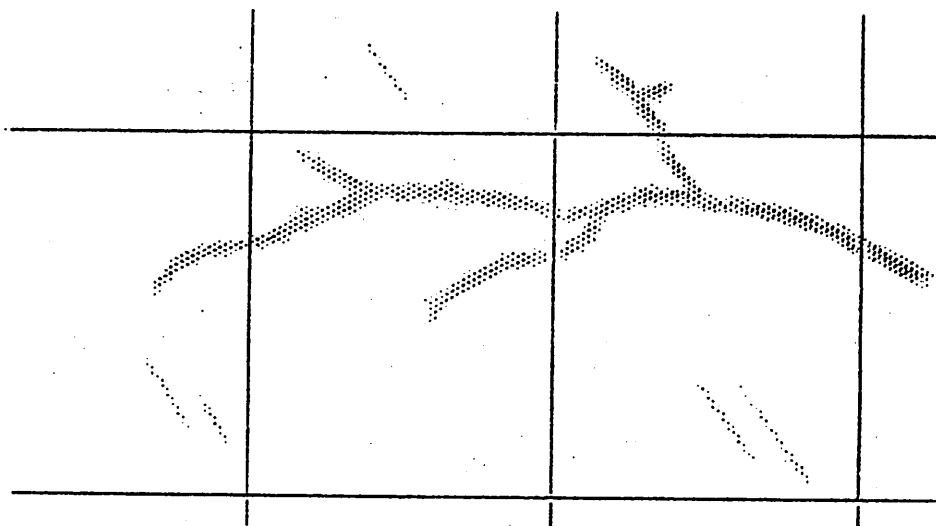
gan to ache. Maybe he had been thinking of too many things these days. Going back to his bed, he closed his eyes. But a Bible verse came to his mind. He knew it very well, "Anyone who wants to be my follower must love me far more than he does his own father, mother, wife, children, brothers, or sisters-- yes, more than his own life-- otherwise he cannot be my disciple."

Then, as though thinking of something, he rose and turned to one of his bags. He took out a hymn book, paused on a page, and began to sing aloud in his coarse voice,

"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

Outside, the rain was still falling. And though the wind blew furiously, a small singing voice could still be heard coming out from a lighted room in the residence,

".....
Love so amazing, so divine,
Demands my soul, my life, my all."





Discipleship

- Hansel Wang -

Before Jesus Christ our Saviour ascended into Heaven, He gave His very last commandment to His disciples by saying to them, "Go therefore and make disciples of all nations...." The word 'disciples' has been rattling in my ears and burning in my heart ever since I have accepted Christ as my Saviour. I wondered why Christ was not satisfied with believers, but demanded for disciples. What is a 'disciple' actually?

If we go through the New Testament carefully, it should not be difficult for us to answer this question. Jesus said, "Take my yoke upon you, and learn from me.." So a disciple is a learner

learning from our Lord. Jesus went on to say, "For I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." So one of the reasons why we should learn from Christ is that this is the only way we can have peace and rest within us. Christ wants us to exchange our yoke and burdens of this world with His, and to serve the Creator of the universe instead of the things created.

Before we go on to examine the terms of discipleship set down by Christ, we should notice one very important point. It is that Jesus never encouraged anyone who was merely emotionally stirred up to follow Him; instead, He 'discouraged' them by confronting them with harsh terms. Once a scribe came to Him and said, "I will follow you wherever you go." But Jesus said to him, "Foxes have holes, and birds of the air have nests; but the Son of man has nowhere to lay His head." In fact, Christ was not trying to terrify him. He just told him to sit down and count the cost that he was to pay if he wanted to follow Him.

So then, what is the cost of being a disciple of Christ?

A Pre-eminent love for Jesus Christ

"If any one comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple." (Luke 14:26) It is important that we should love our parents, our wives, other members of our families and ourselves, but Christ demanded us to count that kind of love as hatred in comparison with our love for Him. To some people, the love for others around him may not mean very much, but the self-love can never be denied. Besides, hating one's life for Christ's sake does not mean sacrificing some or even all of our spare time in serving Him or going to as many Christian gatherings as we can. It means yielding ourselves to God to be changed in our characters, attitudes and behaviour. And that involves inward conflict and pain.

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A Life Of Denial Of Self

"If any man would come after me, let him deny himself..." (Luke 9:23) Our Lord does not merely mean that we have to give up some of our pleasures and possessions, but rather, a complete removal of our "selves" from our lives, and that we will let God's will be our will. Some things may seem all right to us, yet they are not necessarily God's will for our lives. I was greatly impressed by the testimony of a brother who has accepted Christ for only a few months. He told me that he had been a student in Fine Art, but he quitted the course after one year because he found that the sketching of nudities tempted him to sin in his mind, and God had shown him that He had another plan for his life. That is the denial of self that Christ was talking about. Even though he had great interest in Fine Art and there was nothing wrong with the course itself, he was ready to submit himself to God.

A Life Of Continual Taking Up Of The Cross

"If any man would come after me, let him deny himself and take up his cross daily...." The taking up of the cross is the trodding of the narrow and thorny way which is adorned with problems, difficulties and struggles. This is exactly the way which we should deliberately choose to walk daily. Christ did not say that we should be satisfied with whatever path of life we are taking, but said that we should choose this particular one, one which deserves a hundred 'no's according to our will.

A Life Of Following Christ

"If any man would come after me, let him deny himself, and take up his cross daily and follow me." To follow Christ is much more than reading the Bible, memorizing some verses everyday and going to church every Sunday even though these things may sound 'demanding' enough for us. We may look at this

'follow' term in its twofold meaning. The first one is to follow Christ and make Christ-likeness our ultimate goal, that is, to live a life of zeal, self control, kindness, longsuffering, obedience, and selfless service for others. In short, we must walk as Christ walked. The second one is to go where Christ wants us to go. Jesus once said to His disciples, "If any one serves me, he must follow me; and where I am, there shall my servant be also..." (John 12:26) Christ does not drag us along with chains. He honours those who hasten their footsteps after Him without any delay or complaint. How often when the Spirit of Christ leads us to go to a place and wants us to act accordingly and turns around only to find us far behind, lingering, idling, and hesitating. So willingness, wholeheartedness, and sensitiveness to the will of God are essential qualities of a disciple.

A Life Of Out-pouring Love For Our Fellow Christians

In John 13:34,35, Jesus gives a very special instruction to His disciples, "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another, by this all men will know that you are my disciples, if you have love for one another." So Christ's disciples are characterized by their love for one another. The 'love' that Christ was talking about is 'agape' in Greek which means the perfection of love: love which is completely independent of the qualities and possession of the receivers. This is the love with which Christ loves us. Christ did not only say that He loves us, He demonstrated it on the cross. (I John 4:9, 10) Action and love are inseparable. However, we cannot love a person if we are hostile to him in our hearts. Actions and attitudes are supplementary to one another. Love does not rejoice at wrong but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things." (I Cor. 13:6,7)

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A Life Of Continuance In The Word Of God

Jesus once said to the Jews who had believed in Him, "If you continue in my word, you are truly my disciples." The word 'continue' is translated from the Greek word 'meno' which means dwell, endure, remain and stand. It is easy for a man to start reading the Bible, memorizing God's word, and have a glamorous start in Christian Life. But for him to keep on going with Christ is another story. Obedience to Christ is not in terms of occasions, days, months, or even years. What Christ needs are those who would obey His word throughout their lives.

A Life Of Fruit Bearing

I had had a hard time in understanding the words that the Lord says in John 15 because He had so many thoughts and teachings in His mind that He really wanted to say them all at once. I made a mistake when I came to the seventh verse and stopped there. I took it as an assurance of prayers being answered because Jesus says, "If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you." But when I read this over together with the verse that follows, they meant more to me. For the Lord continues to say, "By this my Father is glorified, that you bear much fruit, and so prove to be my disciples." Jesus used the word 'fruit' metaphorically by which He meant the visible expression of the power working inwardly and invisibly. It is the expression of the invisible power of the Holy Spirit in those who are brought into the living union with Christ that produces the 'fruit of the Spirit' mentioned in Galatians 5:22,23. So what Christ really assures us is that if we ask Him to help us because we realize our total inability in bearing 'fruit', He would answer our prayers so that we may be empowered to bear fruit. And the asking and the bearing of fruit

are not optional if we are to be His disciples.

A Life Of Forsaking All

Jesus made His most unpopular term of discipleship in Luke 14:33. He says, "So therefore, whoever of you does not renounce all that he has cannot be my disciple." I believe that when Christ said this He meant it. He wants us to live our lives by faith, that is, to seek first His kingdom and His righteousness, and to trust God to provide us with our needs. If we think positively, we would find that it is logical for us not to treasure those things which cannot be kept forever anyway.

All these eight terms are no easy ones. No doubt they are 'harsh'; we cannot achieve any of them even if we spend all our efforts in the rest of our lives. Once a man came to ask Jesus what he should do in order to inherit eternal life. Jesus said to him, "You know the commandments: Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor your father and mother." The man said, "Teacher, all these I have observed from my youth." Then Jesus said to him, "You lack one thing; go, sell what you have, and give to the poor, and you will have treasure in heaven; and come, follow me." When the man heard this he became exceedingly sad. But Jesus said, "With men it is impossible, but not with God; for all things are possible with God." What a tremendous blessing! If we become discouraged because of our inability to meet the terms of discipleship, we are making the same mistake that the ruler had made. Christian life is never lived by one's own effort. It is lived by Christ through us, by the power of God.

No one would be so foolish as to wait unnecessarily if he discovers a

coal mine beneath a piece of land. Instead, he would buy it immediately and start digging the ground. Nor would anyone be satisfied by looking at an apple until he eats it for the sake of his 'stomach'. Likewise no one would wait but say, 'Yes, Lord, please take my life,' if he really understands that he has been called and chosen by the grace of God.

"My master, lead me to thy door,
Pierce this now willing ear once
more,
Thy bonds are freedom; let me
stay,
With thee to toil, endure, obey."

H.G.C.Moule.



ANNOUNCEMENT

The time is near when our Lord Jesus Christ will return. We feel an urgent need to pass on the love of God to as many and as quickly as possible. In a time when man is bewildered by his own achievements in technological advancement and has lost his sense of direction, it is our responsibility as Christians to remind the world that there is a sovereign and yet loving God who yearns to accept every soul who turns to Him.

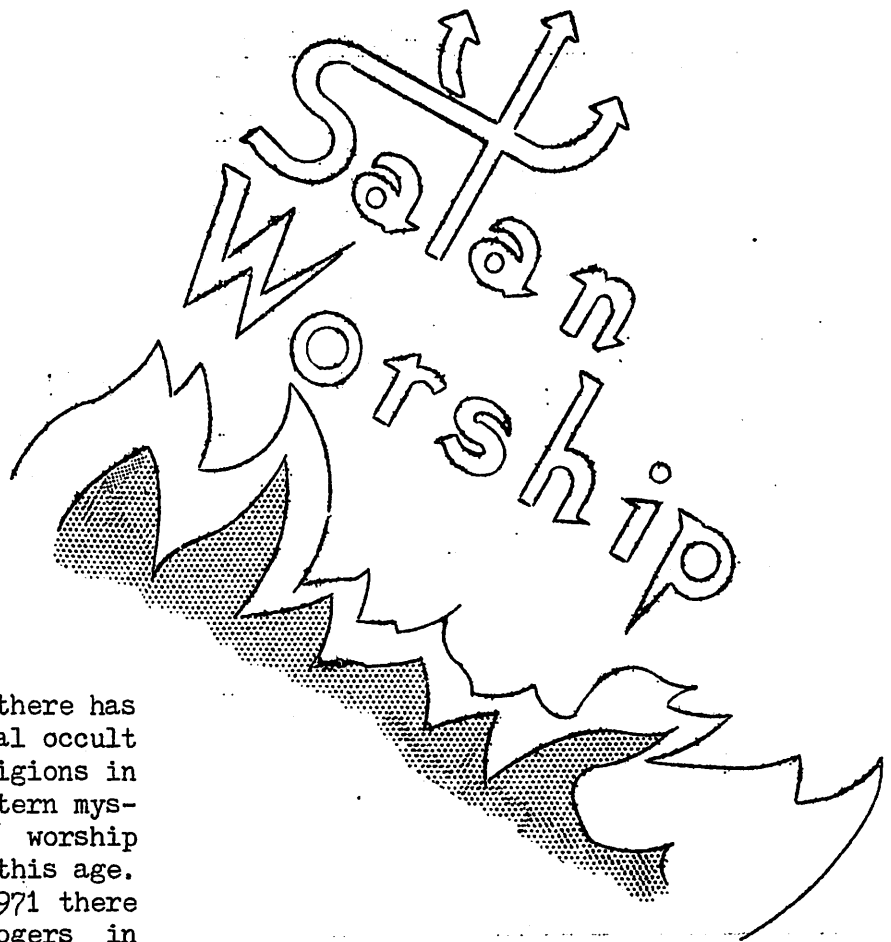
The Fountain has been inspired and sustained by the Lord to spread the Good News in the past eight years. And the Lord has placed in the hearts of the co-workers the burden to carry out the work more effectively. After a year of praying and soul-searching, we have come to the conclusion that we could do greater things in the Lord. The co-workers of The Fountain have unanimously agreed to buy an offset printing machine and the motion was passed in a meeting of all the members of the Winnipeg Chinese Christian Fellowship on April 27, 1974, in which the Lord has once again reminded us that a healthy Christian life is indispensable for effective Christian service. Thanks be to the Lord!

The change from mimeographing to offset printing in the future will not mean less difficulties than what we are now encountering in the printing procedure. It is in fact more demanding. But the quality of printing will greatly be improved. Other alternatives to offset printing, for example, printing by the commercial printer, have duly been considered. But we have been led by the Lord to purchase an offset machine and to do the printing ourselves.

Besides the plan to improve the quality of printing, steps are at present being planned and taken to upgrade the quality of the articles. Likewise, co-workers for corresponding with the readers and for circulation are prepared to cope with any increasing work load. We are fully aware of the fact that the change from mimeographing to offset printing is very significant and demands a greater dedication and a deeper commitment to the Lord.

The financial cost of this major and significant change is estimated to be approximately 8,000 Canadian dollars. The offset printing machine costs about \$7,000 and a metal plate maker \$1,000. We have set a period of five months to accumulate the full fund. We plan to order the machine in September '74 and put it into use at the end of the year. Please pray to the Lord that He will provide our need for His own glory. Brothers and sisters who are moved by the Holy Spirit to participate in this project are welcomed to contribute.

The majority of the co-workers in The Fountain are students. Though we experience a change-over of personnel as in other student groups, the Lord has been keeping the same vision of telling His glory and love very much alive in the group. May the Lord search our hearts and find us faithful!



- Lai -

The Recent Surge

In the last few years there has been a great interest in general occult phenomena and esoteric religions in North America. Astrology, Eastern mysticism, witchcraft and Satan worship have become the "in" things of this age. According to one report, in 1971 there were 10,000 full-time astrologers in the United States and astrology columns were run in 1,200 of the 1,750 daily American newspapers. One company, Time Pattern Research Incorporated, has gone so far as to have a programmed computer which could produce 10,000-words of horoscope readings in two minutes!(1) Television programs such as Bewitched and Dark Shadows, as well as movie shows such as Rosemary's Baby and The Exorcist are obvious examples of the increasing popularity of occultism.

The Black Mass and The Black Pope

Satan worship is not a new invention. Evidence of the "Black Mass" which has been taken as the counterpart of the Catholic mass dates back to 1324, when Lady Alice Kyteler of Ireland was accused of practising witchcraft, defiling certain holy articles and sacrificing animals at crossroads.(2) The current look of Satanism first appeared publicly in 1966 when the "Black Pope", Anton Szandor LaVey, established

the Church of Satan in San Francisco. The Church of Satan made the headlines again in 1967 when a Satanist wedding was held in San Francisco. The bride was Judith Case, daughter of the prominent lawyer and Republican Party figurehead Edward H. Case of New York.

Acceptance into such Satan worshipping groups is far from being casual. There are four common requirements for initiation into these groups. Firstly, the initiate has to indicate that he is joining the cult by his own free will. Secondly, he has to make an explicit disavowal of the Christian faith, the symbolic value of which is obvious. This is followed by making a pact with Satan, which usually involves signing a contract to do Satan's work for a certain period of time. Lastly, the initiate receives the "witches' mark", a permanent scar which is placed somewhere not readily visible on his body. Such scarring is taken as the counterpart of Christian baptism.

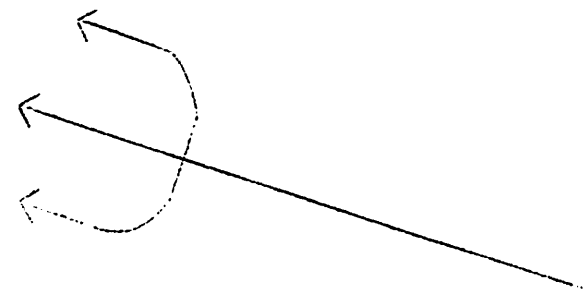
- (1) Lyons, A., Satan Wants You, London: Rupert Hart-Davis Ltd., 1971, pp. 10-11.
(2) Ibid., p.66.

Not All Witches Are Satan-Worshippers

There has been much confusion concerning Satan worship and witchcraft. In general, witches are not Satan worshippers. They do not worship the Devil or glory in the exaltation of evil. Witches do not believe in the Satan of Christianity. Witches claim to do good by utilizing unknown spiritual forces. The traditional Satan worshippers, however, presuppose the existence of Satan, although the current Satanists do not care whether Satan actually exists or not. The latter are basically ego worshippers and pleasure seekers. Literally, the word "Satan" means "adversary" or "opposer". The modern Satanists thus oppose the Establishment and fashion. At times, the distinction between a witch and a Satanist may be difficult, and some people would regard all Satanists as witches, recognizing at the same time that not all witches are Satanists.

Changing Trends In Satan Worship

In order to understand Satan worship, it is important to distinguish the current form from the traditional form of Satan worshipping. According to the traditional Satan worshippers, Satan is an unknown spiritual force greater than human powers. To them, the existence of Satan is just a supposition. Satan worship in the traditional sense may thus be viewed as a reflection of man's inner need for security and power, and his attempt to grasp onto someone supposedly greater than himself. Yet, it is human nature to rebel against authoritarian powers. In order to accommodate man's rebellion against authority in the context of his search for security, the modern Satanists propose a new concept of Satan. While still being thought to have superhuman powers, Satan is no longer being imagined as a weird hermaphroditic goat-shaped figure with horns. He is being regarded as a ally, a friend and less as a fear-



some antisocial force. (3) Reverend John Navone, professor of Theology at Rome's Gregorian University, is quoted as saying that men today "tend to think of him (Satan) as a fun figure, a type of 'Satanic playmate', rather than the cruelly evil figure of the Scriptures and literature, who uses men for his own purpose."

Lately the Satanists have spent much effort in attempting to improve the general public's impression of Satanism. Dissociation of Satanism from horrible deeds of decadence, sexual excesses, sacrificial deaths and mutilation is repeatedly emphasized. This change has diverse implications. It will be increasingly difficult to identify who the Satan worshippers are. Mr. LaVey has once commented, "What is much more frightening (for the general public) is that the nice couple next door or that executive whom you think is Mr. Nice Guy himself is the Satanist. The kindly doctor you know or the guy that might be running the boys' club or the local little league or something like that happens to be a Satanic priest." (4) With these modified concepts of Satan and his worshippers, we will be forced to reckon that the horrible deeds previously ascribed to be the work of Satan and his followers may well be deeds of men who are not very different from us.

The practice of Satan worship is also changing. Less and less emphasis is put on the Black Mass as a principal religious ritual. Instead, its place has been taken up by the present day anti-war demonstrations and "love-ins" because, according to an observer, the Establishment which is the target for

(3) Ibid., p. 113

(4) Michaels, J., The Devil is Alive and Well and Living in America Today,

New York; Award Books by Universal-Award House, Inc., 1973, p. 20.

opposition is now political and not religious. (5) In addition, the infiltration of Eastern mysticism into the current Satan worshipping is significant because it may eventually bring back the mystical spirituality into Satanism.

It is interesting to note the changing attendance of Satan worship. More and more of the educated people are involved in various occult phenomena. Such a shift is particularly remarkable in view of the prevalent materialistic values of our society and the depersonalizing advances of our twentieth-century technology.

Harmful Effects of Satan Worship

While Satan worship is putting on a less fearsome front and has become increasingly popular, it is extremely important to realize that involvement in Satan worship is far from being harmless. It can harm man both spiritually and physically.

The spiritual damage due to Satan worship is horrifying. It can either be Satanic influence or Satanic possession. Both of these may have physical manifestations. In Satanic influence, Satan exerts power over a person short of actual possession. Such influence may vary from mild harassment to extreme subjection when body and mind become dominated and held in slavery by Satan. In its less severe forms, Satanic influence comes from outside through pressure, suggestion, and temptation. When such pressure, suggestion, and temptation are yielded to, the result is always an increased degree of Satanic influence. Satanic influence may manifest itself as antagonism towards God, resulting

in open apostasy, corruption in conduct and practice, and indulgence in defiling lust. Severe Satanic influence drags men down to moral depravity as the dupes of lust and uncleanness.

In Satanic possession, one or more evil spirits dwell in a person's body as their house and take complete control of it at times. (6) The personality and consciousness of the victim are completely "blackened out," and the Satanic personality takes full control. Satan thinks, speaks, and acts through the body of the possessed, which he absolutely dominates and uses as if it were his own. The condition of the victim varies greatly. Sometimes it is marked by depression and deep melancholy, and sometimes by vacancy and stupidity that resemble idiocy. At other times, the victim may be ecstatic or extremely malevolent and wildly ferocious. During the transition from the normal to the abnormal state, the victim is frequently thrown into a violent paroxysm, often falling to the ground unconscious, foaming at the mouth with symptoms similar to epilepsy or hysteria. Between attacks, the subject may be healthy and may appear normal in every way. For a fuller description of demonomania and its distinction from other causes of insanity, the reader is requested to refer to other more detailed works. (7)

There are also numerous examples of Satan-associated physical ailments recorded in the New Testament of the Bible. Such examples include dumbness (8), blindness (9), insanity (10), suicidal mania (11) and various other defects and deformities (12). When Satan was expelled from the affected individual, the particular malady was removed.

(5) Lyons, op. cit., p. 118

(6) Much of the material of this paragraph is taken from Unger, M.F., Demons in the World Today, Illinois: Tyndale House Publications, 1972, (4th printing) chapter 6.

(7) References: Obscure Diseases of the Brain and Disorders of the Mind by Dr. Winslow, Demon Possession in

the New Testament: Its relations -- Historical, Medical and Theological by Menzies Alexander, M.D

(8) Matthew 9:32-33

(9) Matthew 12:22.

(10) Luke 8:26-36

(11) Mark 9:22.

(12) Luke 13:11-17.

Triumph Over Satan

Anton Szandor LaVey, head of the Church of Satan in San Francisco, once said, "The Satanic age started in 1966. That is when God was proclaimed dead, the Sexual Freedom League came into prominence, and the hippies developed as a free sex culture." What happened in 1966 was that a group of liberal theologians, intending to pave the way for a concept of God more acceptable to contemporary believers, decided to "exterminate" their concept of God. When the image of God was fading from the human mind, Satan arrived upon the theological scene openly, complete with his own church, bible and priests. For those who choose to believe that God is "dead" and that they do not owe the Creator their supreme love and loyalty, there is nothing to keep them from dabbling in the occult, which is the natural expression of a lawless spirit. Setting aside love for God, such men soon abandon any concern for their fellowmen and dwell in moral lawlessness. Crime skyrockets and social evils follow. Prominent social scientists have commented that such preoccupation with occults is not unusual in post war times and in war-torn countries; but when found in peace time, it is a reflection of a dangerously sick and decaying society.

Theology as an academic pursuit deals with man's concept of God and as such, it cannot deliver man from Satanic power. The only way to overcome Satan is through Christ who was tempted by Satan but did not sin. When Jesus Christ was on this earth, He expelled demons Himself and He also gave His disciples authority to do the same (13) When Jesus was physically nailed to a wooden cross, Satan thought that he

had at last "killed" the Son of God. While Satan was rejoicing over his victory, Jesus overcame death and triumphed over Satan by His resurrection three days after the crucifixion. Though the ultimate defeat of Satan is determined, Satan still tries to alienate man from God. The "God is dead" movement is but another Satanic effort to nail Jesus Christ to a theological cross. It is important to note that in order to be freed from occult bondage, one has to acknowledge Christ as one's personal Saviour and ruler of one's life and to dissociate oneself from all occult involvement. The power of Christ's resurrection, now as then, is the only effective weapon against Satan. While there is a surge of interest in Satan worship, it is high time that we should visit the empty tomb that once contained Jesus Christ, thus reminding ourselves of Christ's triumph over Satan through His resurrection.

(13) Matthew 15:22-28.

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Name 英文姓名	Address 英文地址	Quantity 數量	
		Fountain 泉源	"To You" 寄

Please put (NC) after name if he (or she) is a non-Christian.
若親友為非基督徒, 請在姓名後加註「未信」二字。

For additional requests, please use another sheet of paper.
如空格不足, 請用另紙。

YOUR DECISION

剪 寄 之 頁

日期 Date _____

SEX 性別	M. <input type="checkbox"/> 男	F. <input type="checkbox"/> 女	Education 學歷	Univer- sity <input type="checkbox"/> 大學	High School <input type="checkbox"/> 中學	Others <input type="checkbox"/> 其他
AGE 年齡	10-20 十至二十 <input type="checkbox"/>	20+ 廿一或以上 <input type="checkbox"/>	Occupation 職業			

☐ 我不是基督徒,但希望進一步認識基督的真理。請與我通信。
I am not a Christian, but I want to know more about Jesus Christ. Please correspond with me.

☐ 讀此刊後,心受感動。我願意信耶穌,接受祂為我的救主。請為我禱告。
My heart is moved after reading this magazine and I would like to receive Jesus Christ as my Lord and Saviour. Please pray for me.

我是基督徒。讀此刊後,心中受主愛的激勵,願將自己完全奉獻給主,

☐ 求主帶領我一生。請為我禱告。
I am a Christian. I would like to dedicate my life to Jesus Christ and trust that He has a plan for my future. Please pray for me.

☐ 我是基督徒,但曾冷淡,現願將自己再一次奉獻給主。請為我禱告。
I am a Christian but have turned away from God. After reading this magazine I would like to rededicate myself to the Lord. Please pray for me.

☐ 我是基督徒。樂意在此事工上有份,附上獻金_____元為「泉源」之用。
I am a Christian, and would like to support this work of God. Enclosed is \$_____.
(支票收款人應為: The Fountain. Please make cheque payable to The Fountain.)

☐ 請寄「寄」(泉源文選第一集) 本給我。
Please send me _____ copies of "To You".

☐ 請按期贈閱「泉源」 本。地址如後。
Please send me _____ copies of The Fountain regularly.

☐ 我已遷居,舊址如右:
I have moved. My old address is:

請退回住址貼條。
Attach address label here.

☐ 請勿再寄「泉源」給我。地址如右:
Please stop sending me The Fountain at

我的意見: MY OPINION ABOUT THE FOUNTAIN IS: