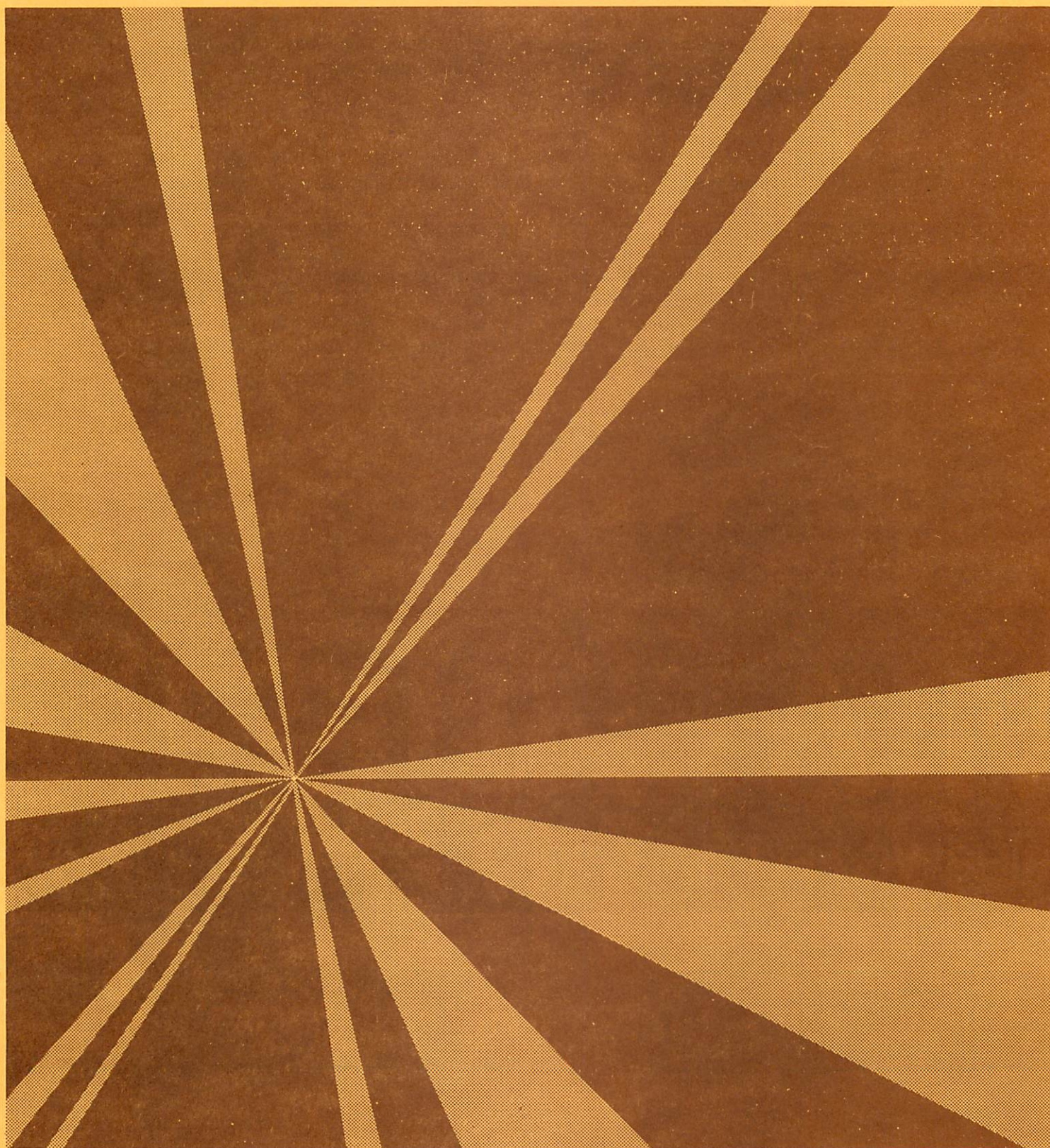


FOUNTAIN

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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"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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"I am the resurrection, and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die."

- John 11:25,26 -

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CIRCULATION: 6,900 COPIES

We welcome written contributions both expository and evangelistic in nature. Articles may include testimonies, short reflective prose, stories, biographies, book reviews, Bible studies, topical discussions, poems, translated works and news of Christian groups. Please avoid adopting a didactic approach. The name and address of the author must accompany all contributions. Pseudonyms may be used, but anonymous articles will not be published.

Talking about Hope

Question:

Everybody talks about hope, how do you define hope on psychological basis?

Answer:

Hope can be defined in more than one way, but most psychologists would define hope primarily as an attitude with some emotional components. It is a kind of attitude which has some future orientation. It usually refers to some expectations of things desired, or the predominant desire to attain some objective. It has the expectation that the desire is going to be satisfied. It is primarily dependent upon what the person thinks is going to happen, and the individual has definite preferences to have one thing happened rather than something else. One can regard hope as a pleasant type of emotion as opposed to despair or giving up.

Q: In general, hope seems to be important to man. To what degree do you think is the importance?

A: This question can be answered in

more than one way. Hope seems to be a specific human attitude. We do not find much hope in lower types of animals, the reason being that hope implies seeing into the future and having certain kind of long-term expectation, and animals are not capable of this. Now hope also has certain consequences for human behaviour, in the sense that people would not engage themselves in any kind of activity if they did not expect or see some chance of obtaining a desired outcome. In the case of children, the expected probability of success is an important factor for the children to engage themselves in one kind of activity or another. Now if we look at certain other aspects of hope we will find that hope, or the lack of hope, seems to be an important factor in relation to whether a person commits suicide. We will also find that some degree of hope is very important to keep many social systems going. Most of the dynamic social systems and ideologies have definite types of hope in that their activities would bring some better state in the future. For instance, both the Nazis and the Communists have some hope or some kind of utopia, and because of their hope that the future society which they were going to bring about would be better than the present one, they were able to persuade their people to put up with a large amount

Hope is so often talked about that the concepts around it need to be clarified before one can have a clear grasp as to what hope is. This article, is a recorded summary of an interview between Dr. E. Schludermann, psychology professor at the University of Manitoba, and the editors of The Fountain, on the topic of hope. The interview was in the form of questions and answers, with the editors posing some questions and Dr. Schludermann commenting on them.

of frustrations, poverty and deprivation. How can the existence of the Communist system be justified? The Communists say you may be miserable now, but see what a nice kind of future is going to be prepared for future generations! Hope is an extremely important factor if one wants to engage oneself in any kind of warfare. For instance, during any war the government will be very careful to control bad news. If there are too much bad news, the soldiers will stop fighting and the war will be lost.

of this are certain kinds of expectations or the probability of success or the probability that good outcome would occur rather than bad outcome. And it is this kind of future orientation which is the basis of some kind of hope. The problem is that though most people have some kind of hope or try to hope for the best even in very difficult or almost hopeless situations, not all the hopes which they have are justified. The hope which an individual has may be realistic or unrealistic. This in turn will depend on how realistic a person's view of events is.

Q: Are there any theories of psychology concerning with the origins and mechanisms of hope?

A: Most psychological theories related to hope are not overly formalized. That means there are not many specific psychological theories which say what hope is and how it develops. But there are some theories which have some bearings on how we look at hope. One thing is that people or children are able to look into the future to some extent and look at the possible outcomes of some of their actions, and thereby are able to see whether certain activities have the chance of succeeding. In addition to this children can also predict to some extent events in the future over which they themselves have no direct control. The results

Q: Generally speaking, what are the different manifestations of human hope in the world?

A: Again there is no specific classifications of these by psychologists. But personally I could point out a few directions. One would be that there are certain events over which the individual has some kind of control. He can estimate what the chances are for him to be successful in his activities. This is very often called some kind of confidence. Also there are certain kinds of activities over which the individual has no control. Things happen to him and he can do very little about them. In that case we would use terms like optimism or pessimism to describe the individual's attitude.

Q: Do you think human hopes can be satisfying?

A: There are certain problems if one takes a broader perspective. The broader one takes the perspective the less one has control over it. You may have control over your own studies, but you have less control over what happens to your relatives, and even less control over what happens to your city, your country, or the world and so on. So we can usually say that the broader the scope about the outcome, the less the individual could for instance influence the outcome, and we usually find that the more things may turn out the wrong way. The other problem is human beings have quite a large number of different needs, and chances are not overly great that all the needs would be satisfied because certain kinds of events which occur in a person's life time will inevitably make things go to the worst. People will find sooner or later they will get old and die. They will find lots of things turn out the wrong way. In that sense you will find very often older people, who have more experience, tend to be less optimistic but more cynical than young people. Young people tend to be hopeful and optimistic and older people tend to be somewhat pessimistic.

Q: As a Christian, what do you think about Christian hope?

A: When one deals with Christian hope, one is dealing with things that are somewhat broader in perspective. The Christian usually does not only have hopes for events which will

happen in this year or in the next few years, but he also has certain kinds of hopes which go by eternity. The Christian finds two things: the hopes which he has deal ultimately with what happens to the world and what will happen in terms of eternity, and also his hopes are justified. For many people, hope may be wishful thinking. The event that you hope for may or may not turn out. In the case of the Christian, the reason or justification for having certain hope goes beyond wishful thinking in that the Christian says the hope which he has is grounded in the powerful God who on the one hand wants things to turn out right, who is a good God, and who on the other hand is also a God strong enough that He will win over evil in the end. A non-Christian cannot have such confidence. It is interesting to notice that in the New Testament of the Bible, there are frequently arguments that pagans are without hopes because they do not believe in God. And pagan philosophy at that time looked at hope more or less as an illusion, perhaps a necessary illusion to keep people going, but an illusion which would not stand up against strong critical examinations.

Q: What is the misconception about Christian hope?

A: Some Christians have the idea that they can use their Christian faith primarily to get specific types of wishes, in the same way as people in more primitive types of religion used religion or magic to get certain things done in their own way. That means if you want to succeed in your business deal, you engage yourself in certain ceremonies and then your business deal will succeed. Some Christians look at their hope

in a similar way. They think that a Christian's business should go right and his studies should go right and he should not undergo any unfair treatment. But the New Testament makes it quite clear that Christians will not be exempted or excused from such troubles. However, Christians should realize that those kinds of things which count and which will ultimately count are those things in which they can have unreserved confidence: that he is right with God, that God loves him, that God will be his God for eternity, and also that the world will ultimately be in such a way as God wants it to be. Evil will not have ultimate triumph. Problems which he has at the moment are temporary problems rather than problems which will last for eternity.

Q: What is your personal opinion about the psychological view of hope and the Christian view of hope?

A: Basically, psychology looks at hope as the anticipation of desired events. It also emphasizes that for people to be happy, to be satisfied and to continue to live, they must have some kind of hope, otherwise they might commit suicide, or become mentally ill. So the psychologist is not so much interested in whether hope is justified or not. They argue that "optimism" is something which is desirable and necessary, even if unjustified. On the contrary, the Christian argues that his hope must be grounded in some facts and that these facts are not wishful thinking but have some counterparts in history. When the Christians in the New Testament, mostly in the epistles, look at hope and try to define hope, they point out first that there is God. As to the question how they know that God exists, the answer is God acting in

history. They point out first how God has acted in the lives of His people in the past and prepared the way for Christ. Then certain other things happened in the life of Christ which strengthen the hope even more than the kind of events in the Old Testament do. If they look to the past, they have enough ground to have confidence in the future. And they say those events that happened are historical facts, regardless of whether a person likes to believe in them or not. God has shown His love and power in the past and that is the basis for confidence in the future. They also look at hope in terms of promises. God did not only act in the past, but He also makes some promises for the future, especially in the case of Christ where He promises His people to be in glory with Him, to share eternity with Him, and to be in Heaven without any kind of sorrow or suffering. The Christian believes that God is a kind of God who keeps His promises. In that sense we find quite a few references in the New Testament which tell that Christian hope tends to be strengthened by reading God's Word because promises for the future will eventually come to pass. We find that Christian hope tends to be very closely related to faith in God. If we have faith then we have also confidence in the future, so hope is looked upon as faith related to future. We find also that hope is related to love. The things that Christians hope for are not things they hope only for themselves. They also try to share their hope with others. So it is primarily a kind of joint hope. And this kind of hope is not a function of a person's temperament, be it optimistic or pessimistic, and is not related to circumstances. This hope can be maintained, even when things go bad, even if persecuted or misunderstood, for this hope is based on something more eternal than temporary circumstances. □

TRUE LOYALTY

- Christina Wang -

Like most of the overseas Chinese students in Canada, I spent the early part of my life in Hong Kong. My parents are not religious people, yet they sent me to a Catholic school ever since I started my primary education. After receiving some thirteen years of biblical instruction, I was very familiar with the Bible. I knew all the teachings in my head. But because I had not accepted Christ as my personal Saviour, those teachings did not influence my life. An analogy to my case may be drawn from the following. I suppose we will agree that knowledge in a particular branch of science may mean much more to the people who engage themselves in research in that field than to those who do not, owing to the fact that the latter have not made a commitment to expound the use and development of the knowledge. So even though the latter may have some knowledge of that

particular branch of science, that knowledge does not affect their lives much. Likewise, since there was no commitment involved on my part, the teachings of the Bible were only stored as my head knowledge.

My life had been a very smooth and easy one with no major frustrations, and depressions. I used to be among the top ones in my class. I had quite a number of dear friends. I was happy. Yet at the same time, I sensed that there was still something lacking in me. Last year I came to Winnipeg for my first year of university study. My brother had come to this place one year before I did. It was here that he accepted Christ. At the time I arrived here, he was involving in the new student reception work. I observed the way he helped the new students. Time and again he put others' interest before his own and I was really attracted by his new personality. There was so much joy and abundance in him that I told myself I wanted to be as joyful and helpful as he was. On several occasions he shared the gospel with me so that I began to understand more about the abundant and eternal life that Jesus was offering to each one of us. One night in September, he shared with me that in the past he too had been searching for something deeper in life. He had attempted to find the solution in science and philosophy, yet these failed to give him a satisfying answer. He had come to accept Jesus as his Saviour through a Christian who shared with him what he was sharing with me then. He showed me from the Bible that we were all sinners and that Jesus could free us from this bondage of sin if we asked Him to be our personal Saviour. In addition, Jesus was offering us abundant life in this world and eternal life in the world to come. He quoted the Bible, "I came that they may have life, and have it abundantly" (John 10:10), and "For God so loved the world that he gave his only Son, that whoever believes in

him should not perish but have eternal life." (John 3:16) I took the step by faith that night and said a prayer to Jesus, confessing my sins and asking Him to come into my life.

At the beginning of my Christian life, my growth to maturity in Christ had been a slow one because I had put my priority on the wrong emphasis. I used to admire scholars a lot. Even the thought of obtaining a Bachelor degree thrilled me. I did not know how important a place education had in my heart then, but I did spend a lot of time in my books. On campus there were activities like prayer meetings, fellowship meetings and Bible studies in which I could learn more about God, yet I neglected them all and indulged myself in pursuing my own ego. Sometimes when time was pressing, I even sacrificed my time of praying to God and reading the Bible in order that I might have some extra hours for studying. I was just too blind to go before God and entrust everything into His hand.

But God was always so patient with me. Not unoften, the following questions kept revolving in my head: "What is your hope? Is getting a degree all that you hope for? What will happen after you have got your degree? You will start looking around for a job. Suppose you will get a good job, what will be your next immediate need then?" As time passed, I came to realize that my desires were many. They would keep coming one after another. I told myself, "Surely these cannot be my goal in life because they won't last. They will all pass away as I too have to pass away." God spoke to me through John 6:27. It says, "Do not labour for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you." To me, the word food here meant the goal of my labour. It challenged me to think more about the question of immortality. And Jesus was telling me not to set my heart on material things, but rather to put my priority on things that had more eternal values. Thus life's reality

dawned on me and a new perspective, a new goal and a new meaning for life emerged. To have fellowship with Christ, to learn more about Him, to become like Christ and to introduce Him to non-believers so that they too may have eternal life became my objectives in life. Since then I sensed a deep joy and peace indwelled within me. The amazing thing is they are lasting. My joy is not emotional in nature, not something on the surface, but something from deep within despite circumstances. Day by day I can sense Jesus changing my life. I entrust into His hand my worries and anxieties, big and small, because I know He cares for me and He is the God of sovereignty. I can experience abundant life as Christ promises in John 10:10 and at the same time I have the assurance of eternal life from John 3:16. Let me end here by quoting a little passage from a book. "How many things in the world deserve our loyalty? Very few indeed. I think one should be loyal to immortality, which is another word for life, a stronger word for it. One must be true to immortality -- true to Christ!" It is God and God alone who deserves our loyalty. ☐

RENEWAL

Dear readers,

We would like to inform you that we are updating The Fountain mailing list. If you have been receiving the magazine before January 1, 1974, and would like to continue receiving it, please kindly fill in the form that we mailed you and return to us as soon as possible. Also please feel free to send us any new requests for your friends.

Circulation

For its Agony

Rie

I stretched my body
Over the world
I embraced it
In my bosom

I wept
For the world —
for its graceful gracelessness
for its —
 beauty
 ugliness
for its —
 agony

I dropped into the ground
Buried
As a grain of wheat
But no fruit came forth
I could not
I could not

All
Was still
Except for
The resounding note
Of a cosmic cry
Desperate
Suppressed for centuries

Then a distant tinkling voice I heard
Small
Penetrating
That seemed to come from
The old wooden tree
On that hill
On that hill

"I dropped into the ground
Buried
As a grain of wheat
I have brought forth
fruit
much fruit
My life I laid down
For the ransom of many
My life I laid down
For the ransom
of many"

I stretch my body
Over the world
I embrace it
In my bosom

I weep
For the world —
for its ignorance
arrogance
for its —
stubbornness
for its —
tragic pride
for its —
agony

hope that abides

Leng



Standing under the glare of spotlights on his balcony in 1936, Benito Mussolini spoke with a booming voice that reached the ears of 400,000 people in the square below,

"Blackshirts of the revolution, Italian men and women, hear me. Italy has at last her Empire -- a Facist Empire. Will you be worthy of it?"

The crowd answered with a roar and hilariously hailed him as "Duce, Duce (Leader)!"

"He's like a god," one of his officers commented.

"He is a god," interjected another.

In view of the economic crisis during the Great Depression and the failure of the former liberal-democratic government, Mussolini seemed to be the saviour of his nation. Proclaiming that his ambition was to make the Italians "strong, prosperous, great and free", he built new bridges and roads and drained waterlogged swamps to give rise to 3,000 farms. The people adored him so much that a cult was growing around him. Yet, few people knew that beneath the mask of the dictator, there was a deep sense of inferiority. To acknowledge defeat was the thing he feared most of all. Invoking extreme nationalism, Mussolini declared that the state had to expand in order to manifest its vitality. That meant militarism, imperialism and war. Therefore when his aggressive ally, Adolf Hitler, was setting the world aflame with war, Mussolini refused to hold back even though Italy was not militarily well-equipped. This proved to be disastrous

and eventually led to the downfall of both him and Hitler. Mussolini was deposed in 1943. Later, after he was executed by the communist Partisan, the people poured out their hatred on the corpse by stepping on it. A woman fired five shots into his dead body, one for each of the sons she had lost in the Duce's war. What a contrast with the scene several years ago! The people had set their hopes upon their one-time idol, but he let them down and brought them into deeper waters than before.

However, that was not the first time that such things happened, nor was it the last time. History just repeats itself. Whenever the existing government becomes corrupt and incapable of saving the nation from poverty and war, the people will flock to anyone who is a strong leader and who promises them peace and order. They will even support dictatorship for that reason. Besides Mussolini, the same happened for Napoleon and Hitler, just to name a few. At first, these despots did seem to have achieved something for the people and they gained popular support. The Code Napoleon became the new basis of law in most portions of Europe and millions gathered under Nazi's banner during the 1930's. But, at some point or other, the despots' actions changed course. They were more and more dominated by their crave for power and the urge to expand their ideologies. In the case of Hitler, that inevitably led to the inhuman treatment of the Jews and to the catastrophe of the Second World War.

Some people know that it is dangerous to trust in one person because he may be subjective and his actions may be unpredictable. They prefer to put their hope in an organization whose concern is for the people and the world. But it is sad to say that an organization is still composed of people, and its actions will always reflect the ambitions of its members. What is more, the strifes between its members will certainly weaken its structure and hinder it from carrying out its good-willed aims.

The explosion of World War II shattered people's hope in the League of Nations. The purpose of the League of Nations had been to prevent war, and it had held that if all countries acted together against any violator of peace, the violator would be defeated. But it failed because every member nation was pursuing its own aims and stayed out of any dispute except when its own interests were threatened. So when the United Nations was formed, its underlying intention was not so much to prevent war as to serve as an instrument to enable the two "super-powers" (the U.S. and the U.S.S.R.) to maintain world order. Yet before long, the fear of Soviet Communist expansion in Europe brought into existence a twelve-nation military alliance -- the North Atlantic Treaty Organization. These nations pledged that an attack against any one of them would be considered as an attack against them all, and that they would pool their resources for collective defence. This was met with such enthusiasm that the NATO Defence College was founded to train people to serve in NATO. Also Article I of the constitution says,

"The Parties undertake, as set forth in charter of the UN, to settle any international dispute in which they may be involved by peaceful means in such a manner that international peace and security and justice are not endangered and to refrain in their international relations from the threat or use of force in any

manner inconsistent with the purposes of the UN."

But soon, just like the League of Nations, each country of NATO wanted to go its own way without any interference from other powers. Recently, NATO was shocked to see two of its members, Greece and Turkey, fighting over Cyprus. This was climaxed with Greece's withdrawal of its military forces from NATO's integrated command. The reason given by Premier Caramanlis was that "NATO is dispensable. It used us, but when we needed it, it closed its eyes." This action has resulted in a hole in NATO's southeastern defence against the Soviet Union and defeats the purpose of the organization.

Since even organized efforts have their drawbacks, some people think that it is most reliable to put their hope in their own ideals or philosophies, instead of in other people. They may set wealth or knowledge or prestige as their goal, but they have to admit that the meaning of life is more than having these. Even Lord Byron, in the peak of his career, wrote that "my life is but a yellow leaf". Between the fifteenth and the seventeenth century was the Age of Renaissance, the central core of which was the upsurge of humanism. The most important belief was that "man is capable, guided solely by the light of reason and experience, of perfecting the good life on earth". Humanists were sure that, given enough time, utopia would be materialized. But during the course of the twentieth century, especially after the two World Wars, the Humanist creed has been badly shaken. In fact, the inherent weakness of humanism was admitted in a symposium on Objections to Humanism by H.J. Blackham, director of the British Humanist Association. In Blackham's opinion, humanism is a religion without God. Therefore man is his own creator and has to create his own moral standards and goals, whether he likes it or not. The only sure thing in life is death. So what is the point of it all? However, Mr. Blackham says that although the world is ultimately pointless, we should make the best of a bad job. Life

has no other meaning than that which we ourselves give, and life has no other end but death. To him it may sound heroic. Nevertheless, there is a connotation of hopelessness.

Another philosopher, Nietzsche, believed that the will is the principle of existence. Starting from the premise that "God is dead", he held that man must use his own will to decide what is right and what is wrong and to overcome his own passions. His doctrine of will to power was reflected in his writings,

"Who can attain to anything great if he does not feel in himself the force and will to inflict great pain? Not to perish from internal distress and doubt when one inflicts great suffering and hears the cry of it --- that is great, that belongs to greatness."

However, he soon found that his will power was gradually succumbing to the illnesses which had been haunting him since his early life. In the midst of agony, he wrote to his good friend, Professor Overbeck,

"I am on the verge of despair. Suffering is crushing my life and my will. I hoped that yesterday would be my last day -- hoped in vain."

In 1879 he wrote to his publisher, "... there is hardly any hope left. My sufferings have been too great, too persistent." Early in 1889 Nietzsche became insane, and remained in mental darkness until his death.

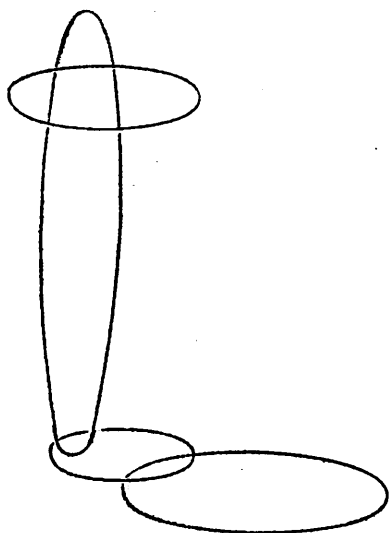
We all know that without hope, life is not worth living at all. However, the hope founded on a human being or an organization or a philosophy only proves to be an illusion. There is nothing wrong with the hope itself, but it has been placed on the wrong object. And man has his inherent sinful nature and weaknesses. Although his initial aspirations are justifiable and are meant to be good, they are bound to be subject to corruption, deterioration, and failure. This is where Christian hope is different. Christians

base their hope on a living and loving God who never changes. It is not a self-deception because God has proved Himself to us by what He has done in the past. The death of Jesus Christ on the cross had shown that Christ loved us and had paid the ransom for our sins, so that we can have the hope of salvation. By His resurrection, we can be sure that He is living and that one day when He comes again, we too will be resurrected to eternal glory. We do not have to fear death because Christ has conquered it for us. What is more, when we know God cares for us and has a plan for each of us, life will take on meaning. Therefore, Christian hope is both for now and eternity. It allows our perspectives to be set at a deeper level. It enables us to 'count everything as loss because of the surpassing worth of knowing Jesus Christ' (Phil. 3:8), and to seek the things above (for example, love, humility, patience), instead of making us plunge into hot pursuit of things in this world, with all their transient joys. Settling our hope on a loving God, we can endure sufferings and hardships cheerfully because we know that He will work everything together for good for those who love Him (Rom. 8:28). Counting on His faithfulness, we have the assurance that our hope will not disappoint us.

"May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope." (Rom. 15:13) ☐

OFFSET

Our budget for buying the offset printing machine for The Fountain is 8,000 Canadian dollars. Up to September 22, 1974, we have received offerings of about \$4,400 from brothers and sisters. We trust that God will provide for our need. We also need continued prayer support from brothers and sisters in this matter.



BECAUSE OF HIM

- Chris -

Many people question the intelligence of the ones who believe "there is a land that is fairer than day". They believe that life is but an accidental occurrence, an occurrence which happens and needs no further pursuit for its meanings. And life ends when a person dies. There is no such thing as life after death, let alone the question of being in Heaven or in Hell.

But Christians assert that there is the next life. It is a glorious and joyful existence for those who believe in Christ. The Apostle Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." The question boils down to what the basis of Christian hope is, or in another word, whether Christian hope is justified.

Christian hope is based on the promise of Jesus Christ. He says, "I go to prepare a place for you, ... I will come again, and receive you unto myself; that where I am, there ye may be also." If Christ is trustworthy, His promise is trustworthy, and the Christians are in their right mind. This

would then lead to what Christ's credential is and ultimately to who He is.

It is not difficult to establish that Jesus Christ as a person did exist in history. Various writings testify to this. The four Gospels of the New Testament collectively record the life of Jesus from His birth. Josephus, a Jewish historian who lived in the first century and whose writings are regarded as authoritative, made references to John the Baptist, to James the brother of Jesus, and to Jesus Himself. One may also find references to Jesus in the Mishna or oral law, compiled between 100 B.C. and A.D. 200, and in the Gemara or comments of the Rabbis, compiled between A.D. 200 and 500. Even the birthdate of Jesus could be traced. Most authorities put the date between 6 B.C. to 3 B.C. Indeed, no serious scholar can doubt the historicity of Jesus.

Even the non-Christians who have read about the character of Jesus Christ in the Bible would concede that Jesus was a man who led a noble life. He was a great moral teacher and He

One may point out that Jesus might not be in His right mind when He said He was God. He might have honestly believed He was God when in fact He was not. He was insane, in another word. But we could see He was a well balanced person with great poise and inner strength even under extreme pressures. When He was arrested and crucified, there was not a trace of sign or symptom indicative of a psychiatric problem in Him. He was strong till death. In His dying breath He cried out with great compassion, "Father, forgive them; for they know not what they do." It is hard to imagine that a lunatic could have acted as He had done. He was no lunatic.

The final and decisive proof of Jesus' deity was the fact that He res-

However, others approached the problem of resurrection with an open mind, and they discovered the deity of Jesus Christ. One well known example is Frank Morrison who was a British lawyer. He challenged the evidences for resurrection. He examined first-hand materials concerning the event and concentrated on the last seven days of Jesus' life. He came away convinced that Jesus had resurrected from the dead and that Jesus is God.

ine His words and act accordingly.

Date: December 23-28, 1974 Place: Banff Centre, Banff, Alberta
Theme: Vision Mission Speakers: Rev. Philip Teng, Rev. Moses Chow
Special Talks: Discipleship Free Will of Men
Apologetics Marriage
Harmony of Gospels Personal Evangelism
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Correspondence: Mr. William Wong, 9015-152 A Ave., Edmonton, Alberta, Can.

Date: December 30, 1974 - January 4, 1975
Place: Trinity College School, Port Hope, Ontario
Theme: "Once I heard, but now I see" (Job 42:5)
Speakers: Rev. Moses Chow, Rev. Thomas Wang
Contact: Planning Committee, P.O. Box 781, Waterloo, Ontario, Canada N2J.4C2



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