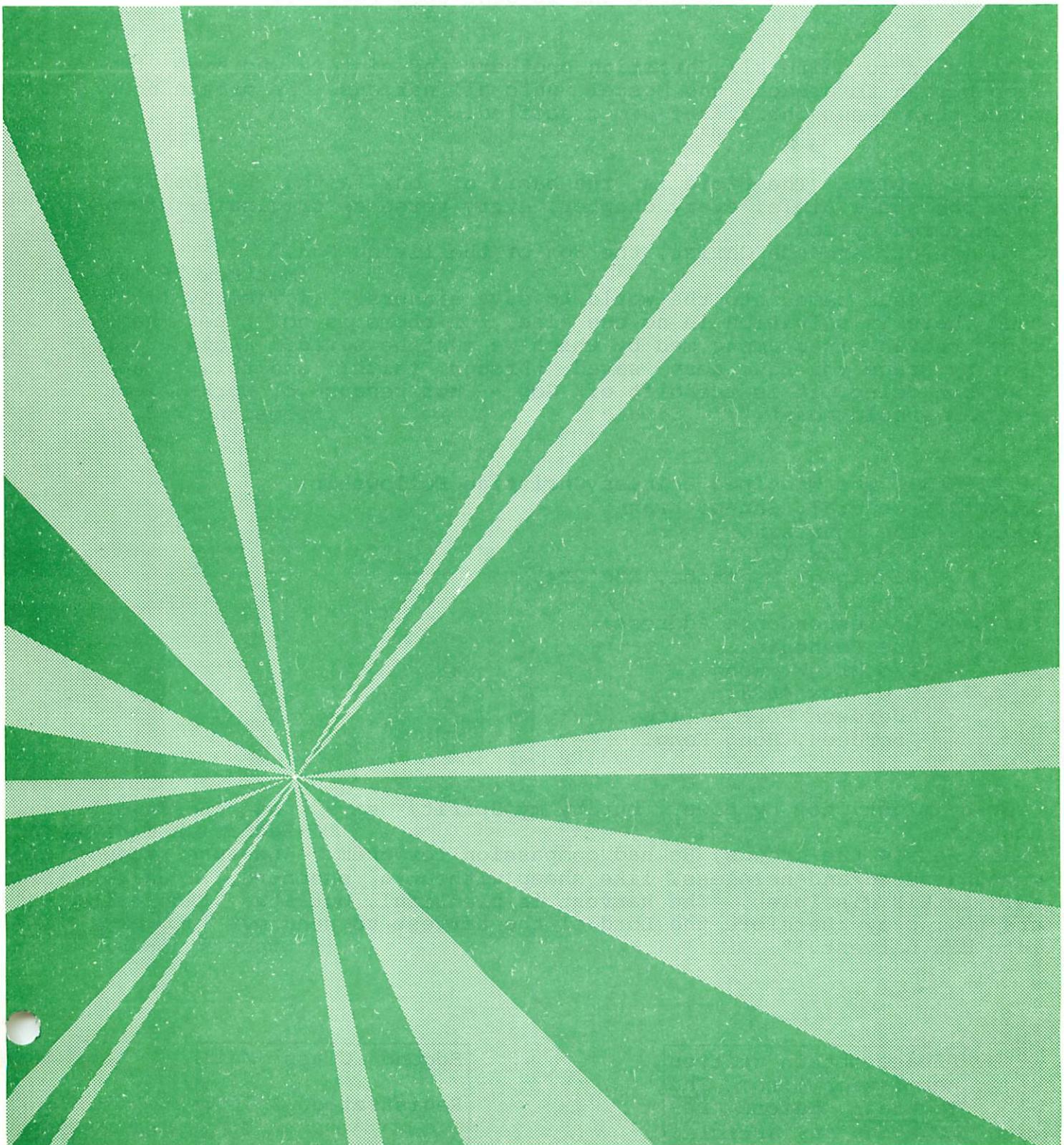


FOUNTAIN

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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"Thus says the Lord, 'Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; but let him who boasts boast of this, that he understands and knows Me, that I am the Lord who exercises loving-kindness, justice, and righteousness on earth; for I delight in these things,' declares the Lord."

- Jeremiah 9:23,24 -

NOVEMBER 17, 1974.

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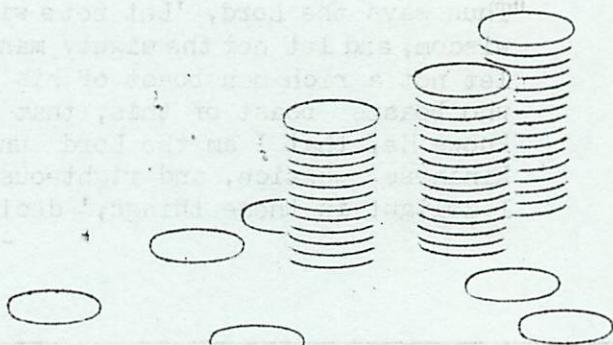
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NOT BY BREAD ALONE



- Matthew Lai -

To many economists, the search for materialistic gain by individuals as well as by society as a whole is the cornerstone for economic development. A text on economic history clearly states that "as time passed, it became more and more evident that this materialist system of ethics was a necessary condition for development and economic change...it was clear that the road to economic power lay in the achievement of material benefits". (Elias Tuma, European Economic History) The idea is not too difficult to understand. It is the motive to gain more material benefits that makes people work harder and invent new techniques of production.

Indeed it is this materialistic ethics, with everybody seeking to improve his wealth, that motivates the working of the economic system in which we are living. Adam Smith, the father of economics, bluntly said that "it is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. We address our-

selves, not to their humanity, but to their self-love...". (Adam Smith, The Wealth of Nations) Adam Smith firmly believed that the working of our economic system is based on the self-love, or self-interest of every individual in society. Everyone wants to enlarge his own materialistic gain.

While many people may not agree with Elias Tuma or Adam Smith that man's economic development and striving for economic welfare are solely due to the triumph of materialism and self-love, few can deny that the self-interest to increase one's own material gain is at least one of the most important elements of one's life.

But is the purpose of life simply making more wealth and enjoying the benefits? It is true that everyone wants to be better off and enjoy life more. But is that enough? Most economists will decline to answer these questions. Their rationale is: to maintain economics as a science, they have to avoid making value judgements or determining social goals. As economists, their role is only to analyze the problem and suggest the most efficient means by which the desired end is at-

tained, given the social objective, (see Ferguson, Microeconomic Theory)

Economists, as professionals, may be justified to avoid answering the aforementioned questions. But every thinking man will not be exempted from thinking about these questions which are so vital to mankind.

Plato criticized the idea that material betterment should be the sole important objective of man's life. He says in Eutidemos XI that "wealth is not a blessing in itself; if directed by ignorance, wealth is a greater evil than poverty because it can push things more strongly than poverty in the wrong direction; if directed by wisdom and knowledge, wealth is a blessing". But long before Plato, Moses had already made an even more clear-cut statement: "Man cannot live on bread alone, but lives by every word that comes from the mouth of the Lord." (Deuteronomy 8:3) Moses was addressing this statement to the Israelites whom he led out of slavery in Egypt. Moses said this, not as a mere philosophical argument, but out of his own rich experience with God. Moses knew what wealth was and how enjoyable material richness was, for he grew up in the Egyptian court. But he knew there was something in life more important than enjoying material gain. It was not that material betterment itself was bad. Actually, Moses was leading the Israelites to a place which was given to them by God and God told them that it was a land of "milk and honey". Evidently God wanted them to live a better life materially. But Moses knew that the most important thing in life was to follow God and live a life pleasing to Him. Only by so doing can one live without abusing his wealth and find real meaning in life. Moses knew before Plato that knowledge and wisdom were more important than wealth. But he also knew something about knowl-

edge and wisdom: to trust and reverence the Lord is the beginning of wisdom. Material things can perish, but the true knowledge of God can provide gains which are eternal.

Centuries later, Jesus Christ also quoted the statement of Moses from Deuteronomy. Jesus did not ignore man's material need. He fed the hungry, healed the sick and in no way did he condemn richness itself. But he told people clearly that man's true life was not made up of the things he owned on this earth. He told them the parable of a rich man who cared only about his wealth (Luke 12:16-20). The rich man tried to satisfy his insatiable passion by building new storehouses, thinking that by so doing he could be secure and could enjoy life. But that very night he had to meet death and all that he had gained became vain to him. People often think only of satisfying themselves by improving their own livelihood but neglect the vital problem of life. "Will a man gain anything if he wins the whole world but loses his life? Of course not! There is nothing a man can give to regain his life." (Matthew 16:26) While rebuking people for only seeking material things on earth but neglecting the problem of life, Jesus Christ frankly stated that he and only he could solve this problem. Indeed he claimed that he could give man eternal life. This eternal life is a gift of God for those who believe in Christ by faith. It is not merely an endless existence, but it also involves the importation of a new nature. And everyone who receives this eternal life will have a personal relationship with God and can have communion with Him.

Surely it is necessary to meet the material need. But this is only secondary to solving the primary problem of life. □

COMPUTER AND MAN

- Hung Kei Chan -

The author finished his graduate study in computer science at the University of Manitoba this year. The following is his short account, both academic and personal, on computer science.

Computers have become useful tools with more than two thousand applications in their first twenty-five years of history. They are widely used in governments, industries, business, education, medicine and many research areas. Nowadays, only a minority of people in the Western world have no contact with computers at all. There are still so many things being "computerized" that it is hard to name them all. Thus, a new discipline called computer science has been introduced recently to many universities.

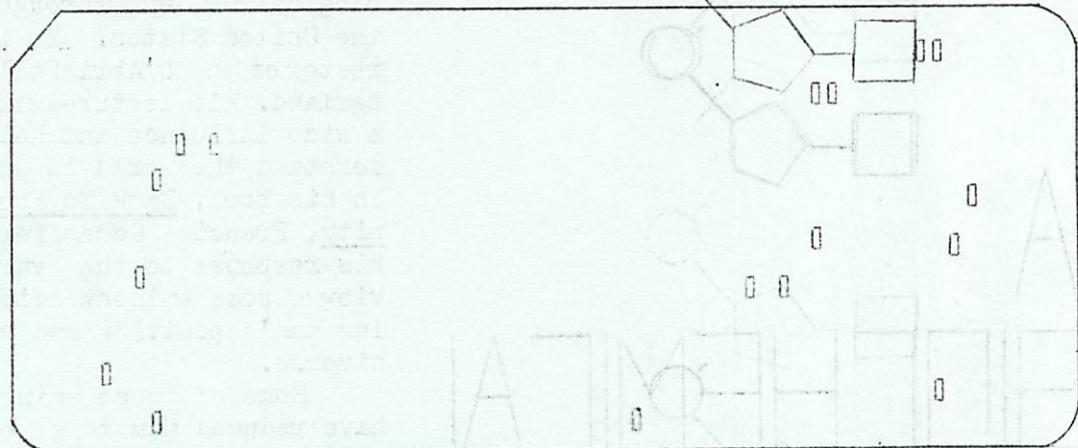
Many computer scientists describe computer science as a study of algorithms. An algorithm is a precisely defined sequence of rules governing the production of specified output information from the given input information in a finite number of steps. A computer programme is a special representation of an algorithm run on a computer.

A computer is not a mere calculator or data recorder. It can be designed to carry out somewhat mysterious tasks under the category called "arti-

ficial intelligence". In Stanford University, a television camera guided a mechanical arm through a computer -- the same way our eyes guide our arm movements -- as the arm picked up the pieces of a water pump and assembled them.

In a laboratory of the University of Utah, a computer re-created the voice of Enrico Caruso, a famous tenor fifty years ago, from a morass of distorted sound recordings. An old Caruso record was played to a microphone which was linked to a computer. The computer programme analyzed the sound signals and extracted from them such information as pitch intensity and vocal resonance, and removed the unwanted background noise. The computer was then able to synthesize an artificial voice signal based on what the information indicated Caruso would probably sound like. The computer then put it on a recording tape. What was played sounded as Caruso's lifelike singing.

A computer can pronounce a word by figuring it out much the same way as humans do, applying literally thousands of rules of pronunciation. A team of research engineers in the Massachusetts Institute of Technology are working on the experiment in which a computer is used to pronounce any word in English or any sentence which does not have to be encountered before. Presently there are 11,000 basic pro-



nouncing units called morphs which include commonly known prefixes, suffixes, Latin roots and many special cases of pronunciation. The computer is fed with these morphs and an artificial model of human vocal tract, and it becomes a machine which can read. It could become a useful tool for reading to the blind.

At the University of Alberta, a 20-hour computerized cardiology programme has been devised to teach second year medical students. The programme simulates the medical conditions of unconscious patients from car accidents. The students are trained to attend to the immediate problems, make the correct diagnoses and manage the patients accordingly. This is a good education programme because there are not many patients available for wrong decisions.

In future, the computer can be developed into performing more complex tasks such as operating a whole assembly line, communicating with people through human speech, making medical diagnoses and forecasting weather.

Computers can have an immense impact on society for several reasons. The electronic machine itself features inconceivably high speed and incredible memory. There are many arduous numerical problems which are impossible to

do manually. As nowadays computers are equipped with error detecting and recovery systems, they are virtually infallible. If a cautious man did arithmetic calculations unceasingly for fifty years and made only one mistake, the computer would still be much more accurate.

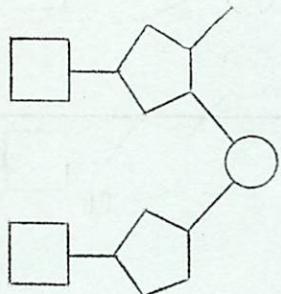
Can computers be more capable and outthink human beings? Although a computer can "speak" and "read" like man, it cannot work without a programme in which man impose the rules for functioning. It is controlled by the programme and the given data. Special efforts have been made to enable some high level computer languages such as RPG, PL/1, COBOL to write some portions of their own programmes. But a computer, without human aid, cannot write a complete programme of its own. No matter how many purposes a computer can serve, it is still a machine and needs human programming.

God has given man the intelligence to solve problems with the computer. Man first looks for a direction to the solution and then writes an algorithm to solve the problem. There is an important question which relates directly to our lives. Man is searching for the meaning of life. But he also needs a direction. □

A

BIOCHEMICAL MACHINE?

Porge



Dr. Francis A. Schaeffer was a guest lecturer at universities and theological colleges throughout Europe and the United States. He is also the director of the L'Abri Fellowship in Switzerland. His lectures and seminars have a wide influence and help people to understand the world in which they live. In his book, Back To Freedom And Dignity, Francis Schaeffer puts forward his response to the various points of view of some eminent scientists regarding man's position and value in the universe.

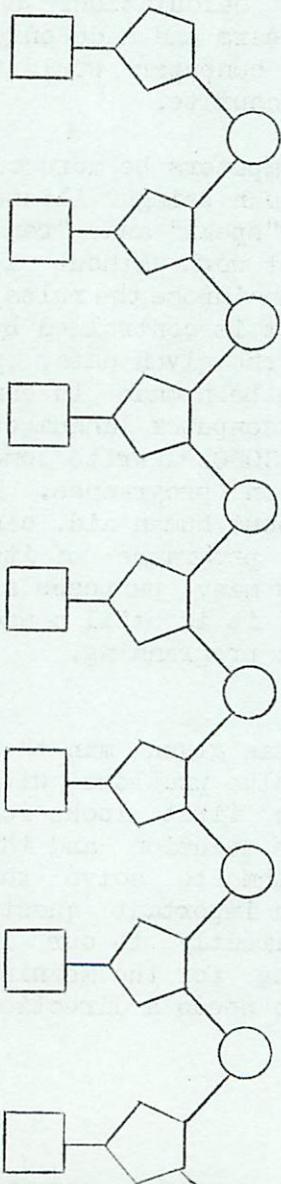
Some of those eminent scientists have reduced man to a biochemical machine that came, as a result of time and pure chance, from evolution. According to them, born by chance and dead by design are the beginning and end of man. Man has no intrinsic worth or value in the universe. There is nothing in the universe itself to which man can appeal with regard to values. All values are open to manipulation. But if this were the case, then the freedom, dignity, purpose and morality of man would be doomed.

Schaeffer cited Jacques Monod, the famous French molecular biologist and Nobel Prize winner,

".....Chances alone is at the source of every innovation, of all creation in the biosphere. Pure chance, absolutely free but blind, at the very root of the stupendous edifice of evolution... He (man) lives on the boundary of an alien world. A world that is deaf to his music, just as indifferent to his hopes as it is to his suffering or his crimes... His destiny is nowhere spelled out, nor is his duty. The kingdom above or the darkness below: it is for him to choose."

From Chance and Necessity,
by Jacques Monod

If Monod were right, there would be no hope and no values for man. Ethics would then be based on free choice and thus becomes totally man-centered, even one-man-centered. Anything could become a value and men would have no

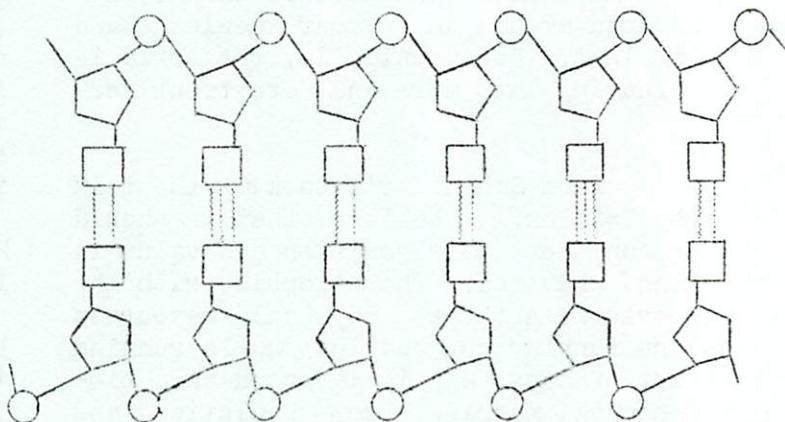


reason not to use the modern forms of manipulation in order to impose and implement their arbitrary values. If only to serve the purpose, man could even be disposed of as cheaply as a rat. After all, what was the difference between a man and a rat?

However, Francis Schaeffer did not believe in the gloomy picture of man painted by those scientists. He believed that the truth of man's existence was in the Christian view of man. God created man in His own image. Yet man turned away from God and His revelation to him. Made in God's image, man was meant to be great; he was made to be beautiful and he was made to be creative in life and art. But man's tragic rebellion had led him into reducing himself to nothing but a machine. Having turned away from his Creator, man gropes about seeking the truth but not finding it.

Also, in the book Francis Schaeffer brings out B.F. Skinner's popular concept of instrumental conditioning and its implications to our society. Essentially, Skinner believes that a person's behavior is the result of environmental conditioning. Conditioning occurs either prior to birth and resides in the genes, or subsequent to birth and resides in the external environment. In any case, there is nothing in man, no "ego" or central core of personality, which is not linked to the pre-determined causal chain of events. Pride, attitudes and sense of responsibility do not exist. According to Skinner, all is the result of conditioning. Skinner further suggests that man's behavior can almost be totally controlled by controlling the environment in our society.

The implication is that there is no place for anything personal or autonomous in man. There are no initiation and creativity in man. Ultimately, Skinner is reduced to saying that survival of man is the only value in the universe. All values are to be derived from survival value. The freedom and dignity of man are thus annihilated. Man's value is to survive only. Is that



the law of the jungle? As Francis Schaeffer presents the situation in the book:

"Man is junk, and man can be treated as junk. If the embryo is in the way, ditch it. If the old person is in the way, ditch him. If you're in the way... and that's what lies before us."

Recently, a symposium on the Dilemmas of Modern Man has been held in Winnipeg. Its keynote speaker, Alvin Toffler, the renowned author of the best-selling book Future Shock, gave a talk on the prospect of this fast changing world. He predicted that the world was on the brink of chaos and gloom. Economic chaos, political disorder, famine and pollution summed up the present world condition. He stated that all the old mechanisms that kept our industrial society going are beginning to wear down. The dangers facing the democratic form of government are rapidly increasing. He argued that the only solution by which modern man can survive is to change enormously and to redesign political institutions so that they could be more participatory.... Yet did we not have many, many changes since the turn of this century? Did all the changes not once promised us

bright hopes? But now once again all hopes are shattered. Our scientific and technological knowledge increase rapidly and so is our confidence that we can understand and explain all phenomena around us by our knowledge and insight. Yet ironically, the world is plunging into more and more troubles.

From Schaeffer's book and the talk by Toffler, I believe that we should reconsider man's position and value in the universe. The trouble with the world is not that physical resources are running out, but that man is running out of hope. Man is accepted as a biochemical machine from evolution and finds himself in an impersonal universe that came from pure chance and time. Born by chance and dead by design is the only fate of man. There is no absolute moral standard. All is a matter of environmental conditioning.... And the world is torn by chaos, disorder, violence, hatred, pride, indifference and deception. The desperate cry of the suffering of humanity becomes more and more intense, only to be echoed by man's hopelessness.

Yet there is hope in this era of perversion and disillusionment. Man is God's creation. Man owes his whole being, his physical vitality and his spiritual aspirations, to God his Creator. Man's existence is no chance or accident. He was made according to God's image and possesses a free will. But man turned away from God. Enticed and enslaved by selfishness, greed and all forms of corruption, man degrades his own mind, concept and values of life. Man can find his meaning only in God. If he tries to live apart from God, he discovers it to be meaningless. God has provided the means for the redemption of man from his ragged condition. Through Jesus Christ, the Son of Man, man can find truth and meaning in his fellowship with God.

"A man is only a man when he is like God and lives in fellowship with Him."

- Stephen Neill -



OFFSET

The Fountain is at the final stage in the preparation for printing future issues by offset. We have purchased the offset machine, and up to November 3rd, we have received a total offering of \$7,300. We still need another 1,000 Canadian dollars for buying the metal-plate maker. We trust that the Lord will continue to provide.

At present two of our brothers are undergoing special training to handle the printing work, and we hope we could print the next issue of The Fountain by offset.

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

WHAT IS REAL CHRISTIANITY?

Dr. Clement H. Wyke
is professor of English at the University of Winnipeg.

Clement H. Wyke

In twentieth-century terms, despite the revival of interest in extra-sensory perception and transcendental experience, reality is defined mainly according to criteria established by science and sensory perception. Something is therefore real if you subject it to a laboratory test or can see, hear, taste, smell or touch it. Is Christianity real in this sense or must we use a different basis to talk about "real Christianity"? If you like Handel's "Hallelujah Chorus" and derive a spiritual upliftment from listening to it sung, you will not deny the reality of this experience; nor can anyone truly accuse you of pursuing illusions if you said that this scientifically unanalysable, sense-transcending experience is as valid and real as hearing the shot from a gun. Christianity has the great advantage of being real in both senses -- (1) as an experience which corresponds to fact in the scientific world of time and sense and (2) as an experi-

ence which transcends the world of time and sense.

Jesus Christ, God manifested in the flesh, combines in Himself both kinds of reality. He entered the world of time and sense historically as a babe in a manger and became a man subject to suffering and death. He also transcended the realm of human limitation by being resurrected from the dead to become the supreme head over all things (Colossians 1:17,18; 2:20). We experience this dual reality by having Jesus Christ dwell in us and live that God-man life through us. Our lives are thus divinely and humanly inspired by Him. Christianity is "Christ in you the hope of glory" (Colossians 1:27). When a person becomes a Christian, Christ is "formed" in him (Galatians 4:19), that is, Christ's life begins to pulsate in his being just as an infant's life begins and develops in his mother's womb. With the Christian, the experience is supernatural and natural; it is real in both

senses. It begins with a simple act of faith in Jesus Christ as Son of God and as man dying to deliver us from sin and rising again from the dead.

The Christian life is therefore real in the sense that a new birth is real (John 3:5), as a growth is real (2 Peter 3:18), as sonship is real (John 1:12), as service is real (Romans 12:1), as warfare is real (Ephesians 6:10-12), as a race is real (I Corinthians 9:24), as fellowship is real (I John 1:7), as a new walk or way of life is real (Colossians 2:6).

Let us further examine in a practical way these two real aspects of Christianity -- that which is based on time and sense and that which transcends time and sense. We shall call the first aspect "Christianity 'A'" and the second "Christianity 'B'". Christianity 'A' is validated personally and socially, that is, I experience it in myself as a person and in my relationship with others. Personally, I become a new creature (2 Corinthians 5:17), a thoroughly changed person with new attitudes, goals, preferences, priorities and living habits. Socially, I do good works to help others, separate myself from worldliness (an attitude which puts self, pleasure, and all secular concerns before and against God); but I must not withdraw from the world to do this. I must also act as a fair-minded political subject towards rulers and men in authority (Romans 13:1). Above all I love my neighbour as myself. Normally, I try to make my values agree with those of Jesus Christ and act from a motive of love in trying to point others to Him and in helping them to mature as disciples (Matthew 28:19,20). In Christianity 'B' the relationship is essentially between God and me. I speak to Him in prayer; He speaks to me through His Word (the Bible). I worship Him in and through His Holy Spirit who dwells within me. I recognize my responsibility to fulfill Christ's commands, seeing any failure to do so as sin (not merely a moral weakness). I enjoy, through Christ, the privileges of forgiveness for confessed sin, I am encouraged by the blessed hope of Christ's

return to take me with Him. Above all I realize that the degree in which my love is real socially with men, both Christian and non-Christian, it will be real spiritually with God (1 John 4:20), for both manifestations of love must correspond since Jesus Christ is in fact behind the whole process. If I love Him, I will love my brothers and sisters in the church and seek their company and fellowship; I will also express a sincere love and compassion to all men with whom I associate in the world despite their religious, social or political persuasions.

Real Christianity, then, is as real as Jesus Christ is real, and as false as anyone is false who does not belong to Him and claim to be. It is a tragic mistake to misjudge and discard the real thing because the shadow proves to be unreal and disappointing. Which shadow is not?

TAPE MINISTRY

Gospel cassette tapes in Mandarin, Cantonese, Taisanese and English are available free of charge from The Mail Bible Study Press. They are suitable for personal evangelism, family and friend circles, hospital patients and Fellowship groups. Contents of the tapes include talks, Bible studies, testimonies and hymns. You can borrow at one time up to twenty cassette tapes (free) which you can then circulate. After you have finished using the tapes please return them and thereupon you may borrow new ones.

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the Truth that stands

It seems that Christians are putting forward an arbitrary solution to the problems of life.

Scientific achievement has offered man more threats than promises. Material comfort has not brought about a better world. Political, social and economic disorders are evidenced everywhere. Hopes in charismatic leaders, powerful institutions and fascinating philosophies are continually being shattered. Confidence in human nature is being withdrawn. Not peace and goodwill, but self-gratification, strifes and hatred prevail on this globe of man.

Yet it would be ridiculous to say that the world is doomed, man is hopeless, and so one should believe in Jesus. Whether the world is irredeemable is yet a controversial issue, and even if it is, still, to say the world is doomed is one thing, and to say one needs Jesus is another. Christians are committing the fallacy of irrelevant conclusion in asserting that because everything is so bad, therefore one should believe in Jesus. It sounds as if the need to believe in Jesus arises solely from the gloom of the present

global situation.

After all, it may be that the world is not doomed. It is true that the world is rife with problems. But perhaps the problems are not insurmountable, and difficulties can be overcome by persistent efforts. Love and reason may win over wickedness and insatiable appetites some day. So why not let man be courageous and make the best out of his only world, his best of all possible worlds? It would be foolish for a person to indulge himself in the thought of escaping reality by clinging to Jesus.

+ + + + +

Jesus said, "I am the way, the truth, and the life." This claim is being quoted so lavishly and casually by Christians nowadays that it has almost become a mere cliche or a trite religious saying.

But let us not lose sight of the real essence of the claim which is still there.

All men are sinners. They are es-

tranged from God and are to be condemned. But God is love and has made a provision for all men. Jesus Christ died on the cross to bear the punishment of sin for man. He is now waiting to save sinners. Everyone who acknowledges the universal and timeless significance of Jesus' death on the cross and who accepts Jesus as his personal Saviour will have his sins forgiven. He will have everlasting life. And even on this earth he can henceforth live with meaning and can face life's problems positively, for he has come to know God and thus obtained the correct perspective on life.

Jesus' claim that He is the way, the truth and the life is an absolute one. He Himself claims that He is the only hope for man. Man needs Him, for salvation is found in Him alone. The

claim of Jesus Christ, the Son of God, is not relative. It does not depend on whether the world looks good or bad, or whether man feels himself good or bad.

The chaos in the present world is but a manifestation of man's helplessness as a consequence of his estrangement from God. The claim of Jesus has endured for centuries, and the critical situation of the modern world is but a historical testimony to the authenticity of that claim. It is not that since the world is full of insoluble problems and we are disillusioned, we had better find something, or someone, say Jesus, to believe in.

And for those who hold an optimistic view of man and the world, Jesus is saying to them alike, "I am the way, the truth and the life."



14th CANADA CHINESE CHRISTIAN YOUTH WINTER CONFERENCE

Date: December 23-28, 1974
Theme: Vision Mission
Place: Banff Centre, Banff, Alberta
Speakers: Rev. Philip Teng, Rev. Moses Chow
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 Apologetics Marriage
 Harmony of Gospels Personal Evangelism
Registration: \$4.00
Room & Board: \$50.00 Scholarship fund available
Correspondence: Mr. William Wong, 9015-152 A Ave.,
 Edmonton, Alberta, Canada.

EASTERN CANADA CHINESE CHRISTIAN YOUTH WINTER CONFERENCE 1974 (ECCCYWC 74)

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 761,
 Waterloo, Ontario, Canada N2J 4C2

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AGE: 10-20 <input type="checkbox"/> 21+ <input type="checkbox"/>	Occupation:
年齡: 十至二十 <input type="checkbox"/> 廿一或以上 <input type="checkbox"/>	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。現將自己再次奉獻給主。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,
 I am a Christian, and would like to support this work of God.

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