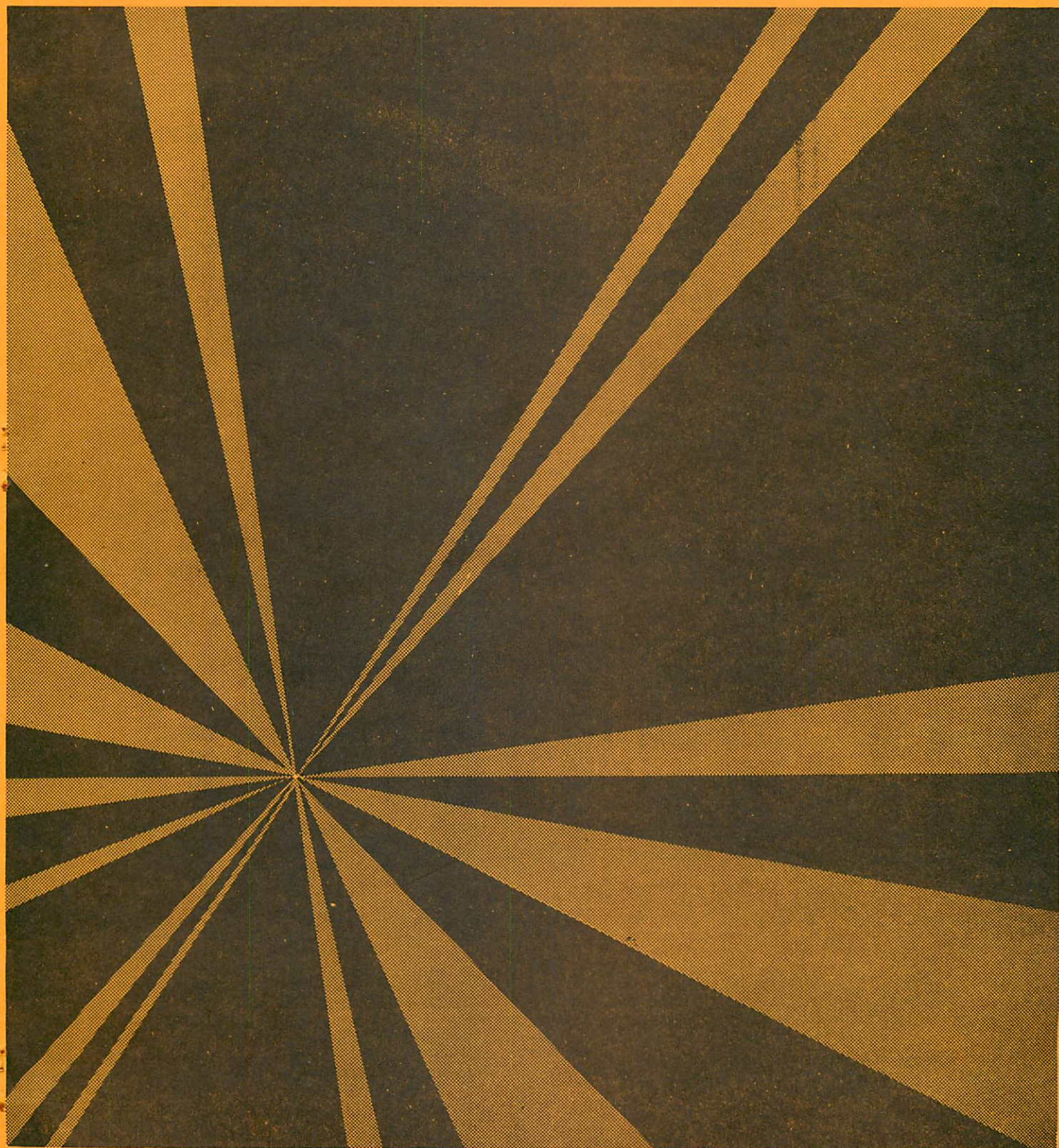


FOUNTAIN

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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JESU

O taste and see that the Lord
is good: blessed is the man that
trusteth in him.

- Psalm 34:8 -

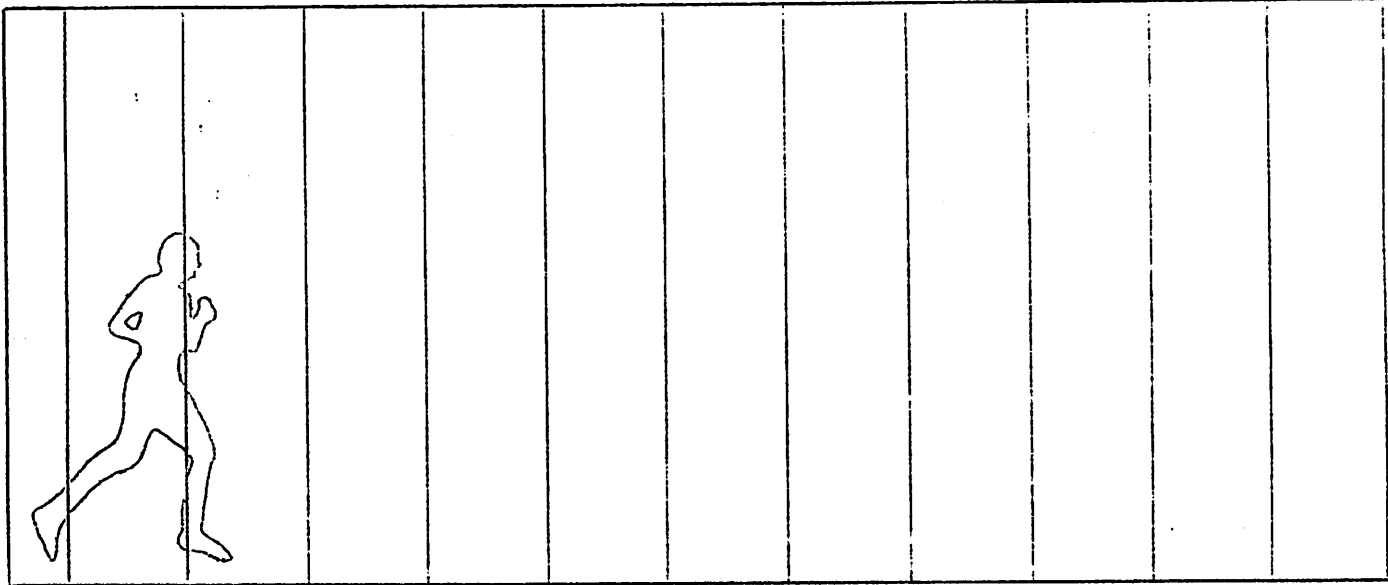
JANUARY 5, 1975

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ILLUSION AND TRUTH

Rie

Sigmund Freud, the father of psychoanalysis, makes a critique of religion in one of his works entitled The Future of An Illusion. The book contains Freud's major statement concerning the origin and nature of religion.

In the book, Freud first makes the observation that man feels lonely, helpless and frightened in facing the impersonal forces of life. Man cannot define his position in Nature. Moreover, his curiosity demands an intelligent explanation of the nature of the universe. And what religion offers is the humanization of Nature. Man makes the forces of Nature into gods, so that he can at least react and try to appease them. He gives them the character of a father because of the overpowering impressions which they make on him. And just as within the psychoanalytic framework the child dreads the father because of its sexual desires towards the mother, man's attitude towards the gods is also ambivalent. Man dreads the gods and seeks to propitiate them, while at the same time he entrusts them with his own protection. As to the monotheistic idea of God, Freud alleges that the relation of man to a single personal God enables man to "recover the intimacy and intensity of the child's relation to his father". Freud affirms that "longing for the father was the root of the need for religion".

After explaining the origin of religious belief, Freud proceeds with his critique of it. He asserts that religious ideas are illusions. They are not "precipitates of experience or end-results of thinking; they are illusions, fulfilments of the oldest, strongest and most urgent wishes of mankind. The secret of their strength lies in the strength of those wishes." All religious doctrines "are illusions and insusceptible of proof", and all those who believe in them are intellectually dishonest. Freud terms religion "the universal obsessional neurosis of humanity".

Freud goes on to call for the abandonment of religion. He states explicitly that the sole purpose of his book is to point out the necessity for "education to reality". Scientific work is the only way "which can lead us to a knowledge of reality outside ourselves". If more men are educated and scientifically trained, then more men will discard their illusory religious beliefs. We would be better off if we honestly "leave God out altogether". Religion leads to a disavowal of reality and should be thrown away.

If belief in God was really illusory, and if God did not exist, then we should listen to Freud and cast away our belief, not letting self-deception prevail. Psychological benefit is desirable. Yet if what we entertain was but an illusion, then for the sake of being honest in our search for truth, we should throw away our illusion.

However, if there is no illusion, and if God is real, then we should be equally honest and face the fact.

The Christian faith is based on history. Jesus Christ, the Son of God, did enter human history and became man.

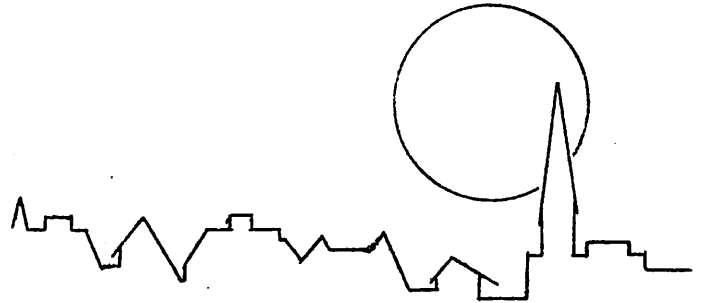
He died on the cross for man's sin and He resurrected to be man's living Saviour. If He had not come and died on the cross to show God's love for man in a concrete way, then we would not have been able to appreciate how God loves us. And if Christ had died but had not risen from death, then we would not have had a living Saviour but only a dead man, and our belief would have been an illusion indeed. It is as the Bible says, "if Christ has not been raised, then our preaching is in vain and your faith is in vain." (I Corinthians 15:14) But Christ has died and risen. Thus the Christian faith has its objective, historical basis.

Objective ground is important, but so is personal experience. Subjective experience by itself may be illusory, but subjective experience based on objective ground is not. On the contrary, subjective experience can confirm objective truth. Unless we ourselves experience the Christian faith personally, we will not be able to have the full conviction that it is true. Jesus Christ had died for us. He is able to forgive the sins of those who accept Him as Saviour. He will give them new life, a life which embraces the real capacity to love. Everyone who is willing to take the step of faith and believe in Jesus Christ will experience the truthfulness of this new life.

Our belief in God does not, as Freud argues, arise from the psychological need for a father figure. It is not something illusory. It is real. Its authenticity lies in its having a historical basis, and the full knowledge of that authenticity comes only when one is willing to receive Jesus Christ as one's personal Saviour and experience the new life which is in Him. ☐

NO LONGER REMOTE

- Edward Lee -



The Manitoba sun crept lazily behind the pinnacle of the church. The feeble rays set the sky aflame. I was dazzled. I could recall many evenings I spent gazing at the magnificent sight of sunset in my childhood.

When I was small, back in my home country, I lived close to a church. I was fascinated by the melodious hymns I heard at sunset from the church. The notes of the organ filled my heart with a new dimension of harmony that no masterpieces of any great composer could give. I also had a particular liking for Christmas carols which signified a time of holidays and gift exchanging. Paintings from the Renaissance era portraying the Last Supper and the Crucifixion of Jesus appealed to me. I liked the way the great painters painted the pictures. But I thought that Christianity was merely a product of Western culture. People went to church because they were used to going there or because they were indoctrinated in their school education to go there. Their god was created by their imagination. He was a gimmick they could turn to in times of need and sorrow. To believe

in such a god who was a by-product of culture was saddening. Yet, I could not deny the existence of God. The wonders of the universe, the constellation that lit the sky, and the rejuvenation of life at the dawn of spring had always thrilled me since my younger days. In school, I studied the complex biology of life and of the molecule. I knew that there must be a God behind those wonders. However, He seemed to be so far away.

One day, when I came home from school, I was told that one of my best friends had died of a car accident the night before. The news was very shocking to me. I had never thought of death before, but at that moment it seemed so distant yet so near. That made me wonder whether there is a soul apart from this corporeal body of ours. If there is, what would happen to it after death? Is there anything else besides living a comfortable life?

When I came to Canada, I met a

group of Christians. Their genuine concern for non-Christians struck me. They not only helped me in my accommodation in the strange city, but also helped me in my registration at the university. My encounter with them made me wonder why they took the trouble to help the new students. Why did they still have joy and peace in spite of the many inconveniences and difficulties they faced? Among them were some of my former classmates in high school. I was amazed by their change since we last met. One of them told me that he had believed in Jesus Christ since he came. Was it Jesus who had changed their lives?

I was introduced to the Christian Fellowship. In one of its meetings the speaker spoke about the Fall of man. As a result of Adam's sin, every man has become sinful and has to suffer death and separation from God. However, God still has a concern for man. He sent His Son Jesus Christ to live as man and to die for our sins so that those who believe in Jesus would no longer be separated from God. That thought sank into my heart. The God of the universe is not as remote as I thought Him to be. He had taken the initiative to love me and to reveal Himself to me. But soon I forgot about the love of God, as my attention was caught by other things.

Then snow came. The ground was carpeted with white. I loved to watch snowflakes rolling on my palm. The artistic patterns of snowflakes reminded me of the God who created them. At that time, a Christian friend and I studied the Bible together. One day, we read in John 14:6 Jesus' saying: "I am the way, and the truth, and the life, no one comes to the Father, but by me." The verse answered the questions that had been dwelling in my mind for a long time. God had seemed so far away from me because I was separated from Him by sin. The only way that my sins could be forgiven by the holy God was through Jesus who had died two thousand years ago for my sins. I realized that His death was significant because He is God

and is therefore sinless, yet for my sake He had lived thirty-three years on earth and was eventually crucified. That showed God cared for me personally. I had a misconception of God before. Jesus is not a creation of Western culture, but the Creator of the universe. He is not a God who does not care for us, but He is a personal God who is trying to reach everyone. He is not a human concept that fades with time but a living God who dwells in those who believe in Him. I was so overwhelmed by Jesus' love for me that I knelt and received Him as my Lord and Saviour.

It has been five years since I came to know Jesus. Though there were times when I did not feel a change in me, looking back I can see that God has really been living in me and changing me day by day. He is teaching me to give Him first priority in my life, so that I may live a life that is pleasing to Him. He tells me through His Word, the Bible, that He has given me a purpose in life which is to do His will. He gives me peace and joy that are not affected by circumstances. His own words uplift me whenever I am discouraged. There was a time when I was under the heavy load of studying and serving God in the student Fellowship. He encouraged me with the verses of Matthew 11:28-30: "Come to me, all who labour and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn from me; 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." He taught me to be willing to obey and serve Him and He in turn gave me the wisdom to allot my time properly so that I could manage my studies while serving Him. I then realized that Christians are not escapists, and they have the power from God to face their problems.

God is loving and personal. He desires that everyone who does not know His love would go and experience it for himself. He is knocking at the door of everyone's heart. Those who open their hearts and accept Jesus will experience the new life that is from Him.

So I Feasted

Love welcomed me. Yet I hesitated and drew back because I felt guilty of my sins. But Love quickly observed my hesitation, approached me and asked me sweetly: "What is it that you need?"

I said to Love, "Only an honorable person is worthy to be here."

"You are he," Love answered.

"I am not worthy even to look at you," I said, "I am so ungrateful and unkind."

Love smiled and said gently, "Who made the eyes but I?"

"Yes Lord, but I have abused even my eyes. Let me go where I deserve."

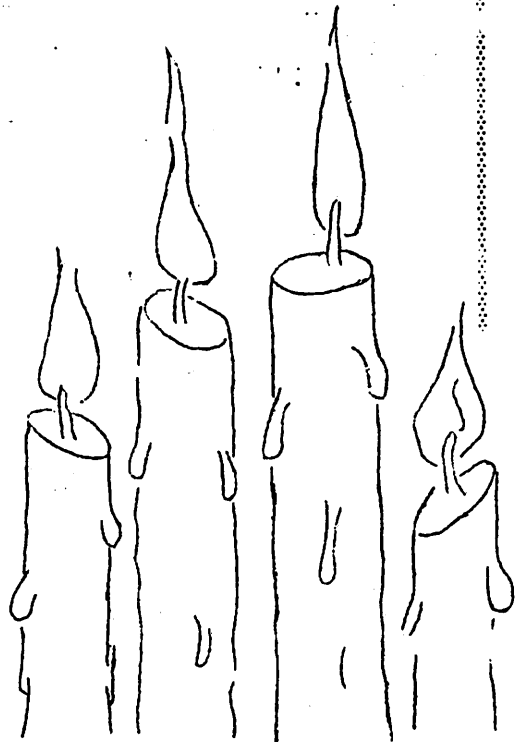
"Don't you know I have borne your shame?"

"Then I will stay here, and wait upon you at your dinner table."

"You must sit down and eat the meal I have prepared for you."

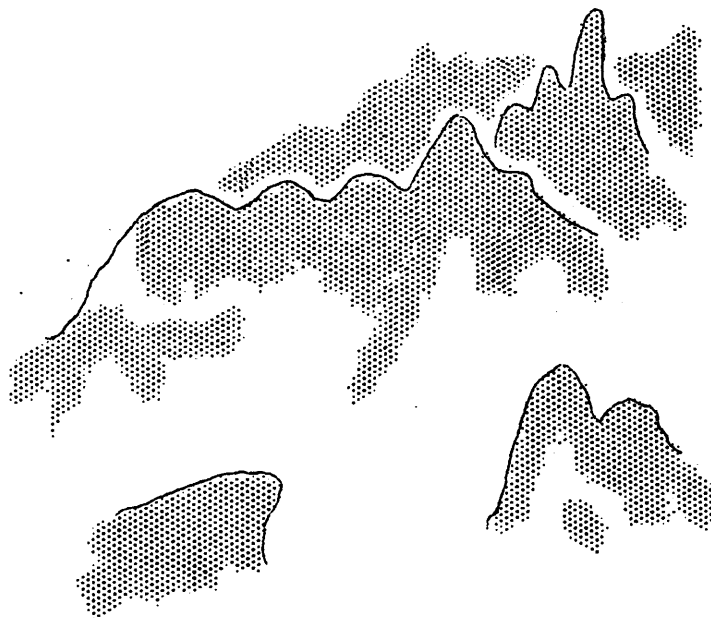
So I sat down and feasted.

- Based on the poem "Love" by George Herbert -



AS HE ALWAYS HAS BEEN

- Lai -



"The insane man jumped into their midst and transfixed them with his glances. 'Where is God gone?' he called out. 'I mean to tell you! We have killed him-- you and I! We are all his murderers!... Do we not hear the noise of the gravediggers who are burying God? Do we not smell the divine putrefaction? -- for even Gods putrefy! God is dead! God remains dead! And we have killed him!'"

The Madman,
-by F.W. Nietzsche-

So the god of Nietzsche was killed.
But the Christian God remains, as He always has been, a living spirit, eternal, holy and loving.

Our God is a living God. He is the Creator of life. He is not a human concept. The existence of God is a fact of which we have good and sufficient evidence in His creation. There has been much confusion regarding the analysis of God's existence by abstract logic. It is sufficient to say that abstract logic cannot establish the existence of any substantive entity.(1) The only necessity known to logic is given by the negative law of contradic-

tories. The law states that when two contradictory statements are given without other premises, we can only conclude that one of the statements is false but cannot say which one is false. To state that God does not exist is a falsehood but it is not a self-contradiction. Hence abstract logic has its limitation in proving the existence of God.

God has always existed and will always exist. He never began to be. He never will cease to be. In other words, He is eternal. Eternity is not timelessness. It is true that God, who created time, is not bound by time. But on the other hand, our eternal God does relate Himself to finite human beings who are bound by space and time. The Bible brings out this point very clearly. After the magnificent proclamation: "Thus speaks the high and exalted one, whose name is holy, who lives forever: I dwell in a high and holy place," God immediately adds, "(I dwell) with him who is broken and humble in spirit, to revive the spirit of the humble, to revive the courage of the broken."(2)

The Bible also states clearly that

God is a spirit. Jesus said to the Samaritan woman near the well at Sychar, "God is a spirit; and they that worship Him must worship Him in spirit and in truth." (3) This is usually taken to mean that God is not a physical being and hence should not be approached by the ordinary means of sensation. Yet to go a step further, a spirit in this context is to be understood as an incorporeal personal being. To be "personal" is being self-conscious and self-determining. The Christian God works all things after the counsel of His will. (4) This is in sharp contrast with the concept of God as fragments of human fiction, created out of man's psychological needs.

There are two attributes of God that need to be considered together, namely His holiness and His love. Without the revelation of His holy will, we will have no firm basis to say what is right and what is wrong. Biblical ethics is distinctive in that it has a clearcut and unambiguous standard in the revealed will of God. (5) It follows then, according to His holy nature, God must hate sin. The Bible tells us that tolerance to sin is hostility towards God and that we should be holy because God is holy.

It is commonly quoted that "God is love". But there are theologians who state that there is no feeling in God. Actually the Bible has many references about the compassionate feelings of God. (6) The most obvious act of divine love was God's sending Jesus Christ to die for us on the cross. This is well described in the Bible: "God demonstrated His own love towards us, in that while we were yet sinners, Christ died for us." (7) It is frequently asked, "If God is love, why then does He punish sinners?" The answer hinges on God's holiness. Being holy, God cannot regard sinners as sinless. The punishment for sin is death. When Christ was nailed on the cross, He died on our behalf. God's holiness was satisfied. So now if we are willing to claim the effect of Christ's death, we will no longer have to bear the consequences of sin. The only way to claim the ef-

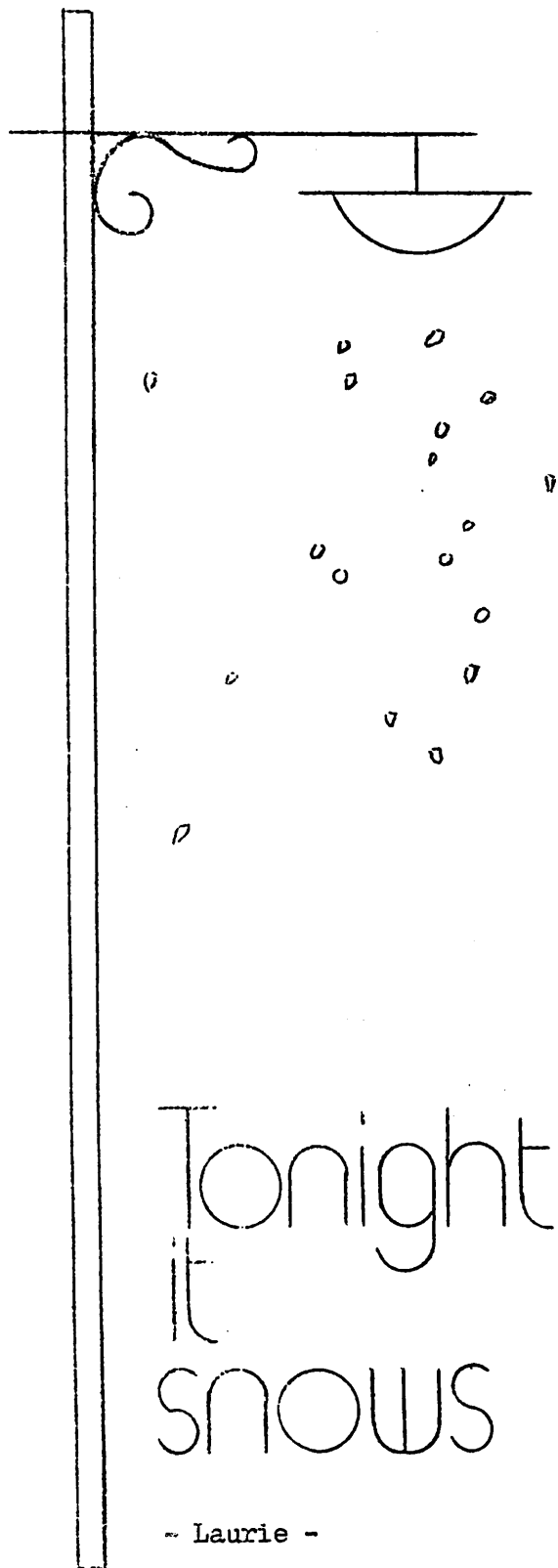
fect of Christ's death is to accept Him as our personal Saviour.

One of the greatest differences between the Christian concept of God and the concept of God in any purely philosophical analysis is the Christian belief of the visible and glorious return of Jesus Christ one day to judge the whole world. This was promised by Jesus Christ Himself before His crucifixion and later reiterated during His ascension by the angels who declared to those gazing intently into the sky while Christ was departing: "Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven." (8) On the day of judgment, those who have accepted Christ as their personal Saviour will reign with Him in the new heaven and new earth while the anger of God will be poured on those who have rejected the salvation made available by the death of Christ on the cross.

Do you think that the devils doubt the existence of God? They don't. The New Testament tells us: "You have faith enough to believe that there is one God. Excellent! The devils have faith like that and it makes them tremble." (9) Thus it is obvious that mere recognition of God's existence and even His eternal, spiritual, holy and loving character is not enough. We have to receive Him into our hearts by accepting Jesus Christ as our personal Saviour. Then and only then can we claim the eternal salvation through Christ. □

Footnotes:

- (1) James Buswell, A Systematic Theology of the Christian Religion, P.40
- (2) Isaiah 57:15.
- (3) John 4:24.
- (4) Ephesians 1:11.
- (5) Buswell, P.65.
- (6) e.g. Romans 12:1; II Corinthians 1:3,4.
- (7) Romans 5:8.
- (8) Acts 1:11.
- (9) James 2:19.



Tonight the snow is falling heavily, outside in the darkness.

This year's weather has been extraordinarily warm. The snow has fallen only two or three times, and there was no general whiteness over the scenery. Periodically there were even sporadic floods of warm sunshine. Last week, as I was walking among the grass whose greenness at this season made it the more treasurable, I wondered if winter would just pass us by this year without really calling.

But yesterday it began to snow. It has not stopped since then. This afternoon as I was sitting in my room, watching the snowflakes tapping upon the window pane, an inexplicable sadness grasped me, for I knew snow was going to be all over the place, and it would stay.

I wish there were no snow, Pat. The world needs some warmth.

Another year has elapsed, Pat. I can recall, even now, the days before I left for this side of the ocean, when we were together, chatting freely about everything. You once said to me that our outlooks on life differed, because I believed in Jesus Christ. But I would like to tell you, my friend, and I know you will agree too, that the greatness

of our friendship lies in that we respect each other even though we differ.

My study load is really heavy these days. And everybody in the dormitory is grumbling about his heavy work load. It seems that people are getting busier and busier. Do you know, Pat, sometimes I just pause and wonder whether a person should be so pushed about and controlled by the tides of tests and examinations? Once, I determined to transcend circumstances and not let my mind be troubled by academic work. But alas, as soon as my classmates told me that the examination results had been posted, instantaneously I rose and hurried with them to see the marks!

Perhaps, Pat, it is because my classmates and I are students in a foreign land that we care so much about our studies. After all, studying was the major reason why we all left our homes and came over here. My friends and I understand one another, for though we did not know one another while we were back in the same home town, we did all undergo the same experience in leaving our loved ones behind, and going abroad to study, tasting together what it is like to be strangers. Some of my friends have the conviction that academic success will bring about a good career and thus a brighter future.

Yet Pat, deep in my heart I am

not convinced that studying should be everything to me. Last April, when I finished my last examination of the year, I sat beside the river, facing the setting sun, and feeling exhausted. Looking at the dappled last lights off the west, hearing the silence of the river water, feeling the chilly evening wind, my eyes turned wet. I wanted to throw my pen and all of my study notes into the water.

Mother wrote to me last month, saying that my sister will get married in the States at Christmas. I was very happy. My sister and Robert were really made for each other. Then I had the second thought that my sister can henceforth enjoy a comfortable family life, for Robert is a rich man. But I was also enveloped by a peculiar kind of dread. I had a picture of a luxurious upper middle-class life before my eyes. Oh, but is that what years of studying and hard work will eventually lead to? Today am I just living for a tomorrow that encompasses nothing but a materialistically abundant life? The world is full of political and social turmoils, so it is better to be contented with a secluded comfortable life than to set our eyes farther, so someone may say. But there must be something more in life, Pat.

Forgive my referring to Jesus a-

gain, Pat, but I do want to let you know. In the last half year I began to think more and more about my faith in Jesus Christ. Pat, I had even re-considered my whole belief. You may be astonished; you may feel incredible that a person who had asked you to believe in Jesus Christ would himself re-think his conviction. But it was true, Pat. Pondering upon the real value of academic success and a good future career, and questioning the ultimate meaningfulness of life, I felt obliged to go through the process of asking myself how relevant my own faith is to my life. Is my God real? What is He to me?

Pat, I have to tell you that my process of soul-searching was an agonizing experience. It was like peeling an onion, stripping off the coats one by one. Any superfluity has to be got rid of, until you get to the very essence of the thing. Religion may be a good sanctuary for those who feel lonely and find life meaningless. It may give them impetus to go on. But to me, believing regardless of the truthfulness of the thing itself but out of some psychological need is not a true belief. It would be sheer escapism from the reality of life. So I said to myself that I would stop putting my faith in Jesus if my belief was built on such a basis. Then I moved on to another thought. If my belief was indeed real, how did

it make a difference to my life? It was then that the love of Jesus Christ once again dawned on me. Of course as a Christian I had long been aware of the fact that Jesus loved me, but never before had His love meant so much for me. He had died on the cross for my sin. He had redeemed me from eternal death and He had given me everlasting life. As a Christian, I could share His love with other people, so that others too might come to know Him. A life like that is meaningful indeed! I was then so overwhelmed by those awakening thoughts that I felt myself totally immersed in God's love.

Sometimes when the burden of academic work is too heavy, I do feel the pressure is on me; and when I look ahead, my future is uncertain. But Pat, these things will not beset me, for I can see afar.

Once again, Pat, I offer my invitation as a true friend. I know that as Jesus is real to me, He too will be real to you. Will you take my hand and walk the path with me?

Through the yellow lamplight, I can still see the snowflakes outside dancing in the darkness. Winter is dark and deep. Pat, I long for ever-returning spring. It will surely come.



WE KEEP GOING



ANNUAL REPORT

To the co-workers of The Fountain, the year 1974 had been a challenging year. It had been challenging because of the difficulties we had encountered, the decisions we had made and, above all, the blessings we had received.

Since the end of 1973, the price of paper has been rising constantly. In the past year, it increased over 60%. On top of that, the paper company informed us several times that there was a shortage of the paper we needed. Other than facing the possibility of not having suitable paper for printing, The Fountain also had the problem of finding what to print on the pages. Quite often, articles came in quite late and things had to be finished in the final minutes, and that often meant working late at night. Looking back at those straining days we have to thank God for giving us strength to serve, joy even when facing difficulties, and love to work with one another. Furthermore, seeing the coherency of the content of each issue in spite of the "last minute rush", we can only say that it was God who had provided for and guided us.

Despite the difficulties we faced, 1974 had been quite an encouraging year. From December 20, 1973 to December 20, 1974, we received in Winnipeg a total of 1519 letters from our readers. Among those responses, 20 readers accepted the Lord Jesus Christ as their Saviour; 56 indicated that they would like to know more about Jesus Christ and wanted to have further correspondence with us; 128 would like to dedicate themselves to the Lord and another 64 brothers and sisters were revived. We also received many letters at our Far East correspondence address in Hong Kong and the responses were equally encouraging. Among those, from December 10, 1973 to November 20, 1974, the number of readers saved, interested in the Gospel, moved by the love of God to dedicate and re-dedicate their lives to the Lord were 29, 23, 84, and 61 respectively. It amounts to a total of 49 readers saved, 79 interested to know the Saviour, 212 brothers and sisters dedicated their lives to the Lord and 125 others revived last year. When compared with 1973, the total response showed an increase of over 60%. Moreover, it is delightful to see that responses from non-Christians had increased many times.

On the one hand, we thank our Lord for the work of His mighty hand and, on the other hand, we stand with fear that we might fail in the follow-up work and fall short of His power and grace. It was again His love and care for us and for His work that we also received numerous letters from Christian groups and individual brothers and sisters in Christ with words of encouragement, promises of prayer support, and valuable criticisms and suggestions.

A couple of years ago, the co-workers of The Fountain began to feel that the work of the magazine would be limited if we continued to print the magazine by mimeograph. After more than a year of prayer and investigation, we were finally sure that we should purchase an offset printing machine. The motion was passed almost unanimously in the general meeting of the Winnipeg Chinese Christian Fellowship on April 27, 1974. At present, we have received a total of 7,900 Canadian dollars in offering, and we have bought the printing machine which costed \$7234.08. The metal-plate maker we intend to buy costs \$1,000 and we still

need another \$300. Two of our brothers have learned how to operate the offset machine and we are anticipating to print the next issue of The Fountain by offset. We must thank God for counting us worthy to carry on with the work of The Fountain to a greater dimension. We also thank Him for the time we have spent in prayer and discussion when we re-examined what we were doing, why we were doing it, and what was the way God wanted it to be done.

The year 1975 ahead of us may be a more challenging year and the co-workers of The Fountain are waiting with expectancy. We ask God to do greater things among us. At the same time we see that we would face even greater difficulties. It is only because we know that we are not fighting alone with our flesh and strength, but there are many brothers and sisters who are fighting with us in one array and, above all, we are marching on under the powerful and mighty hand of our loving God, that we are able to keep going forward. We know that the path we are taking is not an easy one but we are sure that it is a rewarding path.



Secretary General

頁二第

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I am not a Christian, but I want to know more about Jesus Christ. Please correspond with me. ☐

My heart is moved after reading this magazine and I would like to receive Jesus as my Lord and Saviour. Please pray for me. ☐

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AGE: 10-20 <input type="checkbox"/> 21+ <input type="checkbox"/> 年齡: 十至二十 廿一或以上	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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