



**fountain**

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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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"What is man that thou art mindful of him,  
and the son of man that thou dost care for him?"

- Psalm 8:4 -

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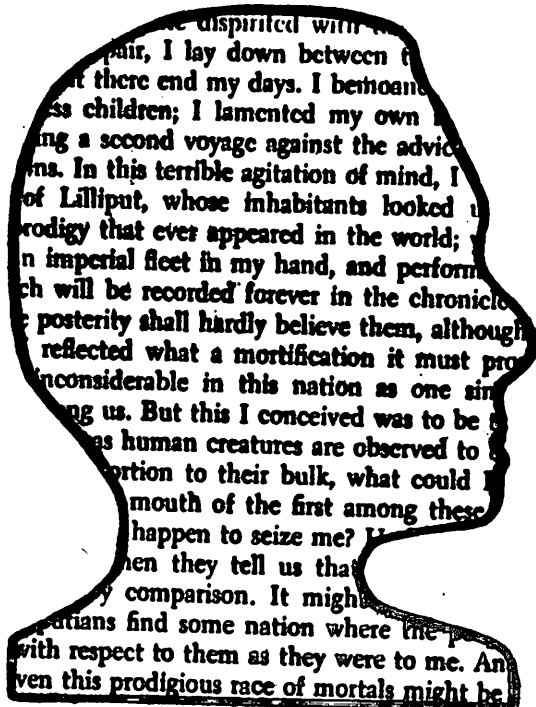
MID-YEAR FINANCIAL REPORT OF THE FOUNTAIN

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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 Pseudonyms may be used, but anonymous articles will not be published.

# Man in Literature



No matter what disciplines we study in university, and whether in academic courses or during leisure time, some time or other we will encounter literature -- novels, poetry, plays. Often we are fascinated by the themes and the human situations depicted in various works, and we wonder to what extent we should identify ourselves with those concepts of humanity presented through literary perspectives. Dr. Clement Wyke, a professor of English at the University of Winnipeg, had a talk with The Fountain on the issue of man as seen in literature. Perhaps Dr. Wyke's insights will stimulate our thinking. The following are excerpts of the interview.

Q: Many people seem to think that literature is irrelevant to our life and daily living. What do you think about this?

A: You are talking about the relevance of literature to living and to life itself. Aristotle, one of the greatest minds of Greek civilization, said that art is an imitation of life, and so in art, whether it be sculpture or painting or literature, the imagination of man is really taking life and giving a form to it. And so whatever is written in literature directly corresponds to life. And whether it be secular literature or the literature of the Bible, they are dealing with man's experience and we should never turn a deaf ear to what comes out of them. Literature has direct relevance to our life.

Q: From your study of the Western tradition of literature, can you tell us some of the views that are presented in various works concerning man or human nature?

A: Well, that is a very large question. I have to be very general and brief

enough to make sense. First of all there was the view of man in Greek literature in about 5 B.C. Aeschylus and Sophocles, the great tragedians, and other dramatists, were presenting man as a victim of his destiny. And in other works like Homer's Odyssey, there were super-heroes who were working for a political state or a country or proving themselves morally virtuous by their heroic actions in facing dangers, or by living according to certain codes set up by their society. But all these works did not see man as having a spiritual dimension to his life.

Then we move to the Greek philosophers, Socrates and Plato, whose view of man was that man is a good creature by nature and what he does is a matter of fulfilling himself and seeking his true end. The way to bring out the best in man is to give him the best kind of education, and the best political situation so that you can determine what a good state is, and the best ethical codes which man should follow.

When we go on to the Middle Ages, we come to the English tradition. There was a great impact produced by the Church, especially the teachings of the Apostle Paul who had had a close relationship with the Greeks. His teachings were less optimistic. He portrayed man as a fallen creature, somebody who has sinned against God and whose nature is thus sinful. We all know the verse of Romans 3:23: "All have sinned and fall short of the glory of God." This was preached by the Church and much of the literature in England was influenced by it. In Chaucer's Canterbury Tales, monks, friars and certain ecclesiastics were presented as fallible creatures, persons who fulfilled a role in the Church but who could be hypocrites because they had fallen from the ideals they stood for.

In the Renaissance period which was around the 16th century in England, man was presented as a combination of the Greek view which saw man as good, a creature of high intelligence who can fulfill himself well, and the view which saw man as a fallen creature who is subjected to sin. The best illustration was presented in Shakespeare's Hamlet:

"What a piece of work is man; how noble in reason, how infinite in faculties; in form and moving, how express and admirable in action; how like an angel in apprehension; how like a god! The beauty of the world; the paragon of animals. And yet to me, what is this quintessence of dust? Man delights not me."

Although Hamlet saw man as a noble creature, he was tormented by seeing the kind of person his uncle was, a person who murdered Hamlet's father and lived in an adulterous relationship with Hamlet's mother. So Hamlet was torn between the view of man as intellectual, angelic, and that of man as sinful. This view was traced by Shakespeare in many of his works.

HAMLET WAS TORN BETWEEN THE VIEW OF MAN AS INTELLECTUAL, ANGELIC, AND THAT OF MAN AS SINFUL.

As we move forward, there was a change in world view. Originally there was the system which saw the world as having man and the earth at the centre. All the planets revolved around the earth and everything was done for man and towards him. This view was presented by Ptolemy. Yet in the latter half of the 16th century and the early 17th century, a new view was put forward by Copernicus, the view which we accept today. This is the heliocentric view which sees the sun at the centre instead of man. In the

17th century, this made a big shift in literature. All was chaotic. Coherence and order had shifted away. Disturbance was felt among some of the authors, as illustrated by a poem of John Donne:

"'Tis all in pieces, all coherence gone,  
All just supply, and all relation.  
Prince, subject, father, son, are things forgot.  
For every man alone thinks he hath got  
To be a phoenix, and that then can be  
None of that kind of which he is but he."

Donne was saying that the world had lost its order; man was no longer at the centre.

Then we move to the Puritan writings of John Bunyan in which he presented man as turning away from the City of Destruction and had to dress in rags and turn away from his home and family. Man was presented as someone who is fallen, corrupted, depraved and without a sense of order.

The 18th century, which is called the Neoclassical Age, tended to change the view of man as a creature of sin and corruption. The 18th century view presented man as an individual who is enlightened by reason. Man in the Enlightenment in England was one who acted wittily, as in Congreve's play The Way of The World in which the thing to do was to be witty and intellectual, and also in the works of other writers like John Dryden and Alexander Pope. The great concern was to be imaginative, literate and be a person of propriety. But when man was intellectual and witty, he felt that he had all the answers. In the 18th century God was seen as an absentee landlord who had made the world but then sat at a distance, while the universe was running ac-

IN THE 20TH CENTURY, MAN SEES HIMSELF AS THE CREATOR OF HIS OWN GOD.

cording to mathematical laws. This view was known as Deism. Yet in spite of the high models as seen in most works, some other writers still saw man as a proud and depraved creature. There was an influx of satirists like Jonathan Swift. In Gulliver's Travels, Swift presented man as a Yahoo, a creature which had very nasty habits. It damaged and corrupted much that it touched. Meanwhile Swift presented horses called Houyhnhnms as being the perfection of nature and reason. So on the one hand we had the extreme Greek view of man as a creature of reason, and on the other hand we had the view of man as corrupted by pride.

As we move on to the Romantic period, man's emotional side was emphasized. The French Revolution took place and man who had been a subject under a strong rule of tyranny was set free and was seen as an individual gaining his own freedom by his own efforts. We read from poets like William Blake who was insisting that any god who restricted man's expression of his free spirit was a bad god. Man must be allowed to be himself. And the cult of individualism, which we still have today, developed.

In the 20th century, man sees himself as the creator of his own god; as Blake put it: "The image of God is the image which man has created for himself." And God is really the creature of man's brain. The result in literature is individualism. A hero acts according to his own spontaneous motives. He sets up his own ideals; his moral standards are determined by his own subjective feelings. To be individual-



istic is good. Accompanying this view of man is a very pessimistic outlook as seen in Samuel Beckett's Waiting For Godot. He presented the whole universe as very absurd because God has been put out of existence and man does not have any absolutes to which he can relate. He is like a clown in the circus waiting for Godot. All he can feel is by his senses; he cannot experience the metaphysical dimensions of his life. His existence is absurd. He is waiting for something to change the universe and that something is called Godot. Of course the relationship of Godot with God in name is quite clear. In Beckett's play, Godot is a very unfeeling God; he likes to take advantage and is tyrannical.

Another pessimistic view of man was portrayed in Lord Of The Flies by William Golding. Some English boys had been deserted on an island. They became completely carnivorous and they fought like wild savages. Golding was suggesting there was evil within them that grew and became destructive.

The last view which we come to now is the scientific view of man as portrayed in Michael Crichton's The Terminal Man. This view shows that man can be controlled scientifically. He is not seen as having a spirit, and a dimension that is ethical. This is very pessimistic.

This is a quick coverage of the views of man and it has not been too hopeful all along.

Q: From your personal standpoint, what are your evaluations and criticisms of those views you just talked about? As a Christian professor, how do you see man in relation to those views?

A: Beginning from the early Greeks man insisted in seeing himself in

a good light, but in spite of that, man has come back to a very poor view of himself after so many centuries. Many readers want to deny this and say that we are not like that at all. They criticize the Christian view of man which sees man as fallen. My own opinion is that the Christian view is the better view because it is more realistic. It does not deny that man has the potential for being better. It says that man is lost but man has a possibility of regeneration. This view is presented directly or indirectly by Shakespeare, by several Renaissance authors, and by later writers such as John Bunyan. If I have to present a view of man, I have to present him both as a creature who is fallen and as a creature who rises not so much by his own efforts as by the grace of God operating in his life. This does not mean that man has nothing to do with his redemption; what he has to do is to recognize the inadequacy in himself and to accept God's presentation of what he is like. First of all we have God creating man in His own image. This to me is a very beautiful view of man and is just like Hamlet's saying that man is so much like an angel. Then secondly, we have to recognize that this image had been tarnished, and as Jonathan Swift was telling us, we became proud, fallen and corrupt. However, there is a way for us. The Apostle Paul in Romans tells us that we can be made into a man creature. I think I should end my opinion here by supplementing it by the opinion of the Bible which I believe to be God's statement on the fact. We read in Hebrews 2:6-8:

"What is man that thou art mind-

IN THE LITERATURE OF OUR TIME THERE IS THE PICTURE OF MAN RECOGNIZING THE NEED FOR SOME KIND OF REGENERATION EXPERIENCE.

ful of him,  
or the son of man, that thou  
carest for him?  
Thou didst make him for a little  
while lower than the angels,  
thou hast crowned him with glory  
and honor,  
putting everything in subjection  
under his feet."

It seems to me that it is a bright  
and noble picture of man in con-  
trol and sharing a glory of God  
which has been given to him. It  
is like the Greek view of man. But  
if we go on to verses 9-10:

"But we see Jesus, who for a little  
while was made lower than the an-  
gels, crowned with glory and honor  
because of the suffering of death,  
so that by the grace of God he  
might taste death for every one.  
For it was fitting that he, for  
whom and by whom all things ex-  
ist, in bringing many sons to  
glory, should make the pioneer  
of their salvation perfect through  
suffering."

Man, a creature of glory, had fall-  
en to a position worthy of death.  
But Christ has made it possible for  
us to move back into a position of  
glory and grace. It seems to me  
that in the literature of our time  
there is the picture of man recog-  
nizing the need for some kind of  
regeneration experience. But re-  
generation has not happened because  
it has to do with man's own will  
and his own decision to perpetuate  
another view of himself. All his-  
tory points to the fact that man  
has made a real mistake about his  
life and the only way he can correct  
it is by recognizing the possibility  
for regeneration through the grace  
of God.

Q: What advice would you give to stu-  
dents who may have contact with lit-  
erature in the university, as they

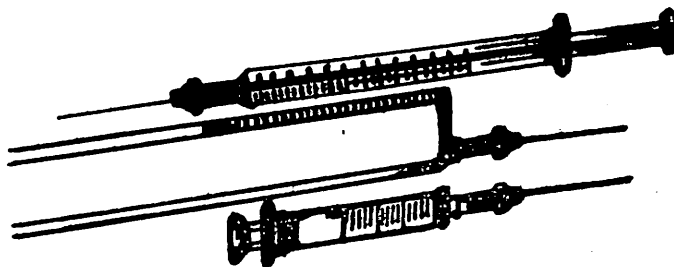
may encounter problems and be con-  
fused when they meet some of the  
views of man that are presented?

A: We have to be very cautious because  
literature does have a very great  
impact on our lives. One may read  
a book and get a view of man that  
makes him depressed, influences him  
or even confuses him. I think a  
person has to realize two things.  
Firstly, the way he sees things as  
a man is colored by the limitations  
of his faculties and by his own pre-  
judices, and so is the writer of  
the book. Take Beckett's view a-  
gain. He presented man as a clown-  
ish creature in an arena who does  
not have a god whom he can call up-  
on. Sartre, the French writer, also  
presented man in an absurd context.  
We have to realize that these writers  
have certain views of the universe  
which put God or any kind of meta-  
physical reality out of the picture  
and so the views of man that come  
out are pessimistic. Then the sec-  
ond thing a person should realize  
is how a certain view of man re-  
lates to himself. And he should be  
ready to move to a view that gives  
a more accurate picture of himself.  
The Christian view states that man  
was created in the image of God,  
that the image is tarnished but that  
he has a chance of allowing God to  
bring that image to what it should  
be. This is the most hopeful pres-  
entation of man one can expect. I  
think that every person should first  
evaluate the various views and then  
come to the one which best matches  
what he thinks is the more honest  
and accurate impression of himself.

Free assistance for new students coming  
to study in Canadian universities are  
available from 7 Chinese Christian Fel-  
lowships across Canada. Please refer  
to Chinese side p.14 for details.

Please see Chinese side p.12 for the  
mid-year financial report of The Foun-  
tain.





# In the hospital

Christopher Man

The author finished his medical degree at the University of Manitoba and was an intern in the past year. In this article, he describes to us some of his experiences in the hospital which are quite thought-provoking.

A siren grew louder and louder. An ambulance stopped abruptly at the entrance of the Emergency Department. I happened to be on duty that night with two other doctors. We were in the resuscitation room, already being tied up in resuscitating two persons who had been badly hurt in an automobile accident.

The doors of the resuscitation room swung open and in came not one but two persons on stretchers.

"From the same accident?"

"Yes, the same accident!"

We had to divide our attention. I walked to the nearest patient. At a glance, I knew life had gone out of him. He was pale; his youthful face was expressionless; the chest was motionless, the heart silent and the pupils were dilated and fixed. I went through the resuscitation procedure. I grabbed the lower jaw to open the mouth. The lower jaw! It almost came off from the face as I grabbed it. It was obviously broken at more than one place.

Oxygen! Face mask! Intubation! Cardiac monitoring! Cardiac massage!

"Hey! Start an I.V., would you?"

"I can't find any vein. All his veins have collapsed!" snapped back the nurse.

He did not respond to resuscitation. He had died before he was brought in.

Over the other side, his fiancée was having the same fate. Both had died before they were brought in.

Later that night, we were still talking about the tragedy.

"What happens to the first two patients?"

"One died in the operating room. He had ruptured his liver. That adds up to three deaths. The other one is doing all right. He is now on the ward."

Three deaths in one car accident! All were young, in their 20's. Two were engaged. How tragic it was! Even one sudden death would be sad enough.

It could easily have been you or me who was involved. There is no guarantee that we will live the next day. Modern technology does not assure us safety. An U.S. astronaut who had come back safely from a space mission ironically died in an ordinary car accident. Modern medicine does not assure us safety either. It can salvage the dying but it cannot resurrect the dead.

+ + +

I accompanied a surgeon in seeing a patient who had already been admitted

into the hospital by another doctor. The patient was an aged woman, lying flat in bed. Not much expression was on her face. As we walked into the room, I spotted a yellow tinge in her skin and eyes. Silent jaundice! Jaundice, the yellow tinge, could be caused by many diseases, but when it occurs insidiously in an old person with no other clinical signs and symptoms, cancer of the head of the pancreas is a strong possibility.

In the operating room, her abdomen was opened. Her liver was found to be filled with firm white patchy growths -- cancer. Everyone in the room became silent. I assisted the surgeon in removing a piece of cancer to confirm the diagnosis. Exploration of the other parts of the abdomen revealed a very suspicious area in the pancreas and no other finding.

Back on the ward, the family was anxiously waiting for the verdict. The surgeon went ahead to meet them. I dropped back, not wanting to be around when the bad news was broken to the family. At a distance, I could see the surgeon and the family sat down comfortably. Then the surgeon dropped the bombshell. I could see and actually hear the family bursting into tears. Impending death of a family member is heart-breaking to the rest of the family.

Three weeks after the diagnosis had been made, the patient became confused, talking nonsensically. Then she slipped into coma. Despite medical therapy, she progressively became worse and died. She had never been told she had cancer, or rather she had never been well enough to find out she had cancer. The whole family were mourning for her as she lay there, not knowing her dreadful fate. She had not known for whom the bell tolled. It tolled for her.

She had saved herself the emotional turmoil she would have gone through. Yet she had been deprived of the last chance of reflecting upon her life as a whole. A dying person is apt to think of God, either to affirm or to deny His existence once and for all. She had

lost the last moments of her life to make her final decision.

+ + +

Thursday was the easy day of the week. I did not have to see all the patients on the ward before 7:45 a.m. when I had to turn up in the operating room to assist surgical operations. It was 9 o'clock in the morning as I walked into the ward. A patient had already awoken.

"Good morning, Doc!" said he.

"Good morning!" I replied.

"....."

"....."

The patient had recently been demobilized from the army and had gone back to his farm. He was only 41 years old, still near the prime of his life. He had a big farm, a lump sum from the army as he left it, a wife and two young children.

As we were exchanging conversation, he suddenly stopped, stared at me and asked,

"Please tell me, Doc., how much longer can I live?"

I was slightly taken back, not expecting such a straightforward question. I was not prepared to give him an answer. He had been admitted to the hospital for a mass in the neck which then had been proved to be cancer. It was a cancer that had spread to the neck from a primary site. There was still no definite diagnosis as to where that site might be. However, the prognosis in most of such cases is very bleak. He could easily die within one year. Somehow he had sensed the gravity of the disease. He expressed that he accepted his fate well. He wanted to know the time so that he could be prepared for it. Being undecided whether I should tell him the truth, I insisted I was too junior to pass on an opinion which should be left to the surgeon to give, and left.

I admired the courage he showed in facing death. However, I wondered how he really felt in the depth of his heart in having to leave behind him his wife, his young children and all that

he had. He certainly had the right to know his time of death. He wanted to make sure that he would get the best of his remaining few days, and that his family and property would be well taken care of after he was gone. I surely hope he had taken care of his own soul or else he would lose the most precious thing he had.

+ + +

A middle-aged man was brought in by his daughter. He was tremulous, red in the face, breathing a little fast and smelled of alcohol. Experience told me that he was a candidate for the Detoxification Centre, a place where alcoholics were kept and treated. Before he went there, I had to give him a thorough physical checkup.

"How long have you been drinking?"

"Five years."

"Heavy?"

"Yea, a dozen beers a day, sometimes with a bottle of whisky."

"Have you tried to quit?"

"Yea, I had been treated in Detox. before and was dry for six months. I started drinking again last month."

"Why did you go back to drinking?"

"I am fed up with life!"

I walked out of the room slightly discouraged. His problem was too great for modern medicine to handle. Medicine tried to protect his life, but he did not know what to do with it. He was disgusted with it. He needed a right perspective for his life.

+ + +

A teenage girl was brought into the Emergency Department by the police. I was on duty that night.

"What's wrong with her?"

"Overdosed!"

I walked to the patient. She was young, blonde and good-looking. She was still alert.

"What have you taken?"

"Some pills."

"What kind?"

"Valium, and some others of which I don't know the name."

"How many of each?"

"About 10 valium and 15 others."

"Have you been drinking also?"

"Yea, I have."

"Why did you do this to yourself?"

"I am upset. My boyfriend has left me."

There was a standard procedure to follow in treating these cases: Ipecac, 10 cups of water.

"Hi! Kathy!" She greeted a nurse aide who walked by.

Revealing her medical history, I found she had been at the Emergency Department many times before with similar conditions. No wonder she knew the people there. Birthday was — 1958. She was hardly 17. A paper was found with her. A love poem was written on it. I have forgotten most of the lines except for a few.

"....."

If I am in Heaven,

And you are in Hell,

"....."

I will give back the angels  
the wings,

"....."

And leave Heaven to be with you  
in Hell."

Terribly romantic!

No matter we show it or not, there is in the heart of everyone the longing for something which can fill the emptiness within.

+ + +

Ever since the day we were born, we have been living under the shadow and terror of death. We could die suddenly and unexpectedly, regardless of our age. What man has achieved so far is to enable himself to live a little longer with a little more comfort and pleasure. He still has to accept the fact that he will certainly die one day. His existence on earth is void of meaning. No wonder some people in their frustration would think life is not worth living. Yet, we have no cause for despair. Jesus has come to redeem us from our dreadful fate and show us our destiny.





# On Being A PERSON

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This article is a summary of an assignment concerning issues of personality which the authoress wrote to her psychology professor. The authoress had written her assignment in the form of a personal letter.

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Dear Professor X,

I am so glad that I can have such an opportunity to write to you. For two months, I have been thinking of how to write this letter and it is only until today that I can finally gather my thoughts together and write to you. I have been thinking about some of the issues of personality which you have been discussing with us in class, and using them to analyze myself. In this letter, I am going to tell you my own point of view on these issues of personality.

Before I go on, I think it is better for me to give you some information about my background. I was born into a Chinese family and was brought up under the influence of the Chinese culture. Ever since my childhood, I had been taught to accept what I learnt, both at home and in school. Although my family was strongly under the influence of Buddhism and the practice of ancestors' worship, I had been sent to a Roman Catholic school ever since kindergarten (mainly because I could learn English there). Thus, I was taught to worship my ancestors at home and to pray to Virgin Mary in school. But I did not have any conflict since I decided that both religions were for my own good. It was in such an environment that I was brought up and apparently the experiences which I had gone through had a lot to do with the development of my personality in the early stages of my life. However,

when I take a deeper look into myself, I find I cannot say that whatever I do is caused entirely by my environment.

When I analyze myself, I find that I cannot agree with Skinner's behaviouristic psychology of conditioning and reinforcement. As I have mentioned above, I do not believe that whatever I do is totally caused by environmental factors. The question may be asked: "Why do you do what you want to do?" A behaviourist may answer: "You do what you want to do because you have been reinforced to do that which you want to do." However, I have to ask another question: "Why do some people do even what they do not want to do?" A behaviourist may give me the same old answer: "Because they have been reinforced to do what they do not want to do." This in fact leads me back to the question which you have been asking us in your lectures: "Do people do only what they are reinforced to do?" I have been thinking hard about this and I have finally come to the conclusion that "They don't".

In my own view, I believe that people do what they do because they themselves choose to do what they want to do. I disagree with Skinner's view that a person's behaviour is merely the result of environmental conditioning, whether that conditioning occurs prior to birth and resides in his genes or subsequent to birth and resides in his external environment. I do not think that we are just a collection of what we have been in the past. I think man



himself has the freedom to choose what he wants to do and what he does not want to do. In other words, I believe in the autonomous man. Man is autonomous in that he is not like a machine which is being controlled, and he has the right and the power to affect or even control his environment. Take myself for example. Although under the Chinese culture I have been taught that: "Good girls don't smoke; only those girls in the bars do," yet I have the autonomy to choose whether I should accept this kind of teaching or not. If I do accept it, I am just choosing to obey my parents and I do not think that I do this because I have been reinforced to do so. I can choose not to obey, and the choice is still in me. Of course, I am not saying here that I totally rule out the fact that there is chemical or psychological conditioning. But even though man has gone through a great deal of conditioning, he is not a product of it. He is not just a rat pressing the bar and reinforcement does not make him do everything.

Two years ago, when I came over to Canada and was confronted with a culture that was completely different from my own, I was at a total loss in choosing what I should do. I found that there was no absolute standard of behaviour. Everything was relative. There was no absolute right or wrong. Nothing was strictly bad or good. Something that was considered to be wrong in my own culture was con-

sidered to be right in this culture. An act of behaviour that was sanctioned by the society from which I came might not be acceptable to the society here. Thus, I was in a dilemma as to what to choose and how to decide. Yet my own meaning of life depended so much on the values which I chose to live by. It was in such a condition that I finally exerted my autonomy to reach out for the absolutes and the real meaning of life. That was how I became a Christian. The Gospel of Jesus Christ was presented to me by some Christians and with a simple faith, I took the step of accepting Christ as my Lord and Saviour. At that time, many things in Christianity were still beyond my comprehension, but something within me just gave me a desire to search for truth. For the past two years, I have experienced so much truth in what I believe that I never regret I took that step. I have found peace and joy and the real meaning of life. I have found the absolute standards to live by from the Bible and these standards are not just high-sounding ones but can be put into practice. My belief also gives me a new insight into the understanding not only of the behaviour of human beings but also of every individual as a total and fully-functioning being.

Man is said to be made up of different parts: the physiological, emotional and intellectual aspects. These three aspects are interdependent on one another. For example,

if the body is sick, it will influence the social functioning of a person. Since I am in the field of social work, I have learnt from some of my courses and my field practices how a person is affected when any one of these parts is not functioning or not functioning well enough to keep pace or in harmony with the other parts. However, even if these three aspects of man are fully-functioning and in harmony with one another, they still do not make up a total man. There is another aspect of man that we have to consider and that is his spiritual aspect. I believe that an individual can have a totally effective personality only when his spiritual aspect is fully functioning and taking control of the other three aspects. I think that the spiritual aspect of a man is necessary in keeping his intellectual, emotional and physical aspects in harmony. A Christian psychologist, Paul Tournier, illustrates this by saying that these aspects can be formed into a pyramid. The base of the pyramid is the natural picture of man with the physical, intellectual and emotional parts. The apex of the pyramid is the spiritual or supernatural aspect. Man is in his fullest state of health when the natural aspects of him are subordinated to his spirit.

In our lectures, you have discussed with us some of the qualities that make up what you call an effective personality. I agree with you in that some of those characteristics do help in the development of an effective personality. As a matter of fact, before I became a Christian, I had possessed these characteristics. I had accepted myself with a sense of personal worth. I had also perceived that I was unique as any other individual was. I had had a good relationship with my family. I had had no difficulty in relating to other people, and I had even got a few intimate friends. However, these did not result in me an effective personality since a major part was lacking. I could live from day to day apparent-

ly with full capability, but I did not know what I was living for. It was until I started my search for something beyond the natural aspects of me that I finally found that I could have an effective personality (at least I think I have now). Actually, the characteristics which you proposed in class are not in conflict with my belief. After becoming a Christian, I can see an even greater sense of personal worth in every individual since I know that man was created in the image of God and that each person is valuable in God's sight.

Finally, by becoming a Christian, I am not just believing in a religion but I am entering into a relationship. It is a relationship with God and it is personal. It is this personal experience which is based on an objective truth that leaves me with no doubts in what I am believing. I remember how some of my friends wrote me and tried to explain the reason for my believing in Christ. A friend interpreted my belief from a sociological point of view and stated that it was a result of social pressure. Another one interpreted it from a psychological perspective and said that the loneliness I felt when I came over to Canada drove me to find a crutch to which I could hang on. It was like Linus in the "Peanuts" cartoon hanging on to his security blanket. All these sounded quite reasonable. Yet they could not satisfy me. I still cannot see how something that is beyond human could be explained by the use of human resources alone.

I hope that I have expressed my thoughts clearly in this letter. I feel really happy as I come to the end of this letter because I have written down what I really want to say.

Thank you very much for reading my letter. I hope you will enjoy reading it and that it can stimulate you to think deeper into some of these issues.

Yours faithfully,  
Lydia Law





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# With Dignity

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R. Blanchard, M.D.

Our sociology, our economics, our philosophy, our politics, our ethics, and ultimately how we treat our neighbours depend upon our concept of the nature of man. If man were a product of chance in an accidental universe, rather than the creation of an omniscient and good God, virtually all self-preserving and self-serving actions are not only justifiable but also necessary. One cannot avoid the basic concept inherent in Darwinism that progress is to occur by elimination of the "weak". Some people have offered a totally unconvincing attempt to extract what amounts to be a Christian ethic from the principles of the evolutionary hypothesis. The problem here is that Christian ethics presupposes absolute standards inherent in the nature of God, while the evolutionary hypothesis demands chance development with no outside interference. The two concepts cannot produce similar ethical conclusions or demands. Kindness, for instance, is meaningless in the Darwinian scheme, and even if it could be accom-

modated, evolutionary dogma cannot demonstrate any need for kindness.

While there are many philosophies which propose a variety of definitions concerning the nature of man, most of the attitudes in the western world derive from Darwinism or Christianity.

What is the nature of man as portrayed in the Bible? First of all, man was created by God in a state of perfection and innocence. He was given a moral nature similar to God's and placed in a moral environment where he could choose to obey or disobey God. In a desire to be his own master, man disobeyed God and fell from perfection and innocence. This explains the conundrum of why man observes standards and wants to do what is right, but ends up going against his standards. There are many other crucial implications of the creation and the Fall of mankind: he is not evolving into a more and more perfect being, but remains under the sentence of rebellion against truth, the truth that God is the origin and centre of being, not man.

A second aspect of man as revealed in the Bible is that man has an essential spiritual nature which, unlike the body, is immortal. In this he is different from animals. Life on earth in a mortal body is not the ultimate of the existence of man.

These two essentials in the Biblical Doctrine of man must be understood before one can appreciate the doctrine of atonement and the salvation of man, both of which point to the ultimate value and dignity of man. God has not left us in a state of hopelessness but has, along with the just pronouncement of judgement, also declared His provision for a just pardon. There is hope for man! This is based, not on man's ability to merit forgiveness but on God's vicarious sacrifice which may freely be claimed by faith. "All have sinned and come short of the glory of God... The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord." The essential dignity of man lies in that God

still has not abrogated the free will He gave man in the beginning and yet He invites restoration and offers pardon. We may accept God's provision for forgiveness or we may reject it. Jesus said, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

Since man comes from God and is finally judged by God, he must be answerable to God for his behaviour on earth. This is the basis for the Christian ethic. Without the absolute standards laid down by God in the Bible, man would have great difficulty supporting any kind of moral behaviour which is not self-serving. For instance, who is to say that Hitler was wrong? He was doing his thing and to him it was right. If in the war he had succeeded in achieving the outcome he wanted, that in itself might have meant that he was "right". If he had been defeated by a stronger antagonist, then that would have been too bad for him but "good" for the new victor. To the Christian, Hitler was wrong because he violated God's law. The standard is not a shifting opinion based upon and varying with one's personal perspective. It is a standard based upon revealed truth.

Because God has declared standards for our moral and ethical guidance, we believe that strong and wise men are to support, aid, and protect weak and infirm humans even at the risk of the strong. This ethic makes no sense in an evolutionary context. God's love and the love He asks us to exercise in our personal relationships is a selfless and sacrificial motivating force. The Ten Commandments tell us that God does not want us to exploit one another in the physical, sexual, economic, or social realms but wants us rather to love Him because He first loved us, and to love our fellow men because He made them and loves them. Since God reveals aspects of His own personal nature (holiness, goodness, kindness, truth, justice) in His standards, therefore, as we begin to love God, this love creates a longing to be like Him. Thus the motivation

to Christian ethical behaviour is love for God. Pride, selfishness and greed are not only forbidden by God but become distasteful to us while kindness, patience, forbearance, and self-sacrifice become possible in our lives.

The problem we have with God's standards is seldom one of disagreement, but one of frustration at our lack of power to carry out what we believe to be right. The solution is not for God to alter His eternal standards to accommodate our weakness; it is that God, although passing judgement on our sin, provides the means of pardon and redemption in the sacrificial death of Jesus. What we need first of all is pardon and forgiveness. Having been forgiven, we could then ask God for spiritual and moral power to live according to His will, accepting His judgement and forgiveness for our failures. Not only does the motivation to live according to God's standard of love come from the Spirit of God in the life of the Christian, but the spiritual and moral power to carry out what God motivates comes also from God's Spirit.

While it is a little presumptuous to pretend especially in a brief article that the nature of man is understood, I have endeavoured, nevertheless, to express how such an understanding may affect individuals and society. The Christian believes in a personal Creator whose nature has been revealed to man. The nature of man therefore is understood in relation to his origin from and dependence upon God. God's standards for man are therefore absolutely good and right and hence the reference points for man's behaviour. The fact that man does not automatically follow God's or even his own principles is explained by the Fall of man. The remedy for the effects of this Fall is the divine act of pardon for any person wishing renewal of the relationship with God. This new relationship with God brings insight, motivation, and spiritual power for man to be what God intends him to be.



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# MY DECISION 我的決志

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My heart is moved after reading this magazine and I would like to receive Jesus Christ as my Lord and Saviour.
- ☐ 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。  
I am a Christian. I would like to dedicate my life to Jesus Christ and trust that He has a plan for my future.
- ☐ 我是基督徒, 但曾冷淡。現將自己重新奉獻給主。  
I am a Christian, but I have turned away from God. After reading this magazine I would like to rededicate myself to the Lord.

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