

ing the Bible etc. In view of the abundance of its sources and the wide range of its contents, *Tian Feng* can be compared with any substantial and professional religious periodical.

If a systematic analysis is made to the contents of *Tian Feng* no. 1, 1980, measuring the length of all articles in terms of column inches, we can compile the following table and have a solid statistical basis for our observations.

Content analysis of *Tian Feng* no. 1, 1980

Type of articles	Number of Articles	Column Inches
Total Number	36	405
A. Public Affairs and Three Self Movement		
1. Reproduction of articles from Renmin Ribao and Liaoning Ribao	2	27
2. Translation from foreign magazine	1	26
3. Document of meeting of Standing Committee of Three Self Movement Association	1	15
4. Report on the Meeting of Standing Committee of Association of Three Self Movement	1	23
5. Prayerful wishes and reactions to the meeting of Standing Committee of Association of Three Self Movement	8	60.5
6. News on Three Self Movement	1	16
7. Commemoration of the founder of Three Self Movement	4	40.5
8. Work on historical data	2	13
Total:	20	221.0

B. Religious		
1. On Bible studies	1	103
2. News on contacting church personnel abroad	3	13
3. Discussions on problems of life	2	23
4. On spirituality	1	15
5. Religious essay	3	17
6. Explanation of Biblical passages	1	4
7. Activities of Church in China	4	7
8. News on the school of divinity	1	2
Total:		184

From the statistics, we can perceive the relationship of *Tian Feng* and the government and her relationship with the Chinese Christian Three Self Movement and the China Christian Council. More than half of the total articles (20/36) are devoted to matters concerning Three Self Movement. If we apply column inches to measure the length of articles, we discover that those articles on Three Self Movement occupy more than half the total space (221 in. / 405 in.). Among the sixteen articles on religion, the article "How to Study the Bible" written by T.H. Ting, the Chairman of the China Christian Council is the longest, scoring 103 column inches, occupying one fourth of the whole magazine (103 in. / 405 in.). Much emphasis has been given to this article by those in China studies, and Tao Fong Shan Ecumenical Centre, Hong Kong in January 1981 translated the essay into English and published it in a separate booklet to circulate both in China and overseas.

Dating back to 1945, *Tian Feng* was founded by the father of the Chinese Christian Three Self Movement Mr. Wu Yaozong (吳耀宗) in Chengdu, Sichuan (四川成都). He himself became the chief editor, and the magazine was a weekly periodical. In March 1946, publication of *Tian Feng* had to come to a halt for a short while owing to the fact that the publication offices

moved from Chengdu to Shanghai (上海) after the Second World War. On 14th August, 1946, *Tian Feng* appeared again with a better style, broader outlook and fuller contents. It continued to be published by the Christian Joint Publication Bureau in Shanghai as a weekly Christian magazine. In the next twenty years, although it witnessed first the instability of China's political scene, then the coming of the new epoch, the change in editors, the switch from weekly to monthly, yet the magazine continuously appeared to the public and circulated among Chinese Christians without any interruption until the 1960s. In the full swing of "sweeping away the monsters and demons" during the Cultural Revolution, it had face the doom of being suppressed in 1966.

Fourteen years have passed, and to-day China is practising a "policy of religious freedom". Beginning from 1978, China saw the gradual re-opening of churches and the resurrection of *Tian Feng*, the religious periodical which had enjoyed high prestige during the previous thirty five years in Christian circles. In the long history of *Tian Feng*, the republication is like a wakening from a long winter sleep. The impression the readers gather from this issue is that; both its contents and tempo follow the same pattern as its predecessor, faintly sharing the same vision on public affairs, as if it is continuing the same mission as thirty five years before.

In reading the early issues of *Tian Feng* (Long before the Cultural Revolution), one can easily discover that its style was as fresh and limpid as the running brook of early Spring. It relentlessly passed crude but relevant criticism on the contemporary church, and unabashedly spoke out on sensitive issues. Even under the Nationalist regime, Mr. Wu Yaozong its editor, with his renowned farsightedness and sagacity, in the April 1948 issue of *Tian Feng*, wrote an article named "The Tragedy of Contemporary Christianity" (基督教的時代悲劇) in which he criticised the way the Christian Church supported capitalism.(1) This article aroused great annoyance among the Chinese Christians at the time. Mr. Wu also made the magazine a cradle to

nurse the Chinese Christian Three Self Movement. Quite a number of articles appeared in *Tian Feng* to promote this movement. He felt the Protestant Church had taken the correct path in breaking from the Roman Catholic Church at the time of the Reformation, and therefore, she should take a further step to evolve herself into vehicle of socialism. Aiming at this final destination, Mr. Wu said that the Christian Church should be separated from capitalism, and practise the principles of self-dependence, self-support and self-propagation.(2)

After the liberation, Mr. Wu further called upon the Christians not to be so conservative as to preserve outmoded superstitions and remain attached to an anti-revolutionary ideology, but they should read the signs of the time and accept the reality of a society with a socialistic ideology and approach. At this time in *Tian Feng*, the relationship between the state and Church was very much discussed in depth, and great efforts were made to interweave Christianity and Marxism. No wonder some one remarked that *Tian Feng* has to its credit teaching and guiding the Chinese Christians to mitigate their pain and anguish at the change of dynasty from the Nationalist Republic to the People's Republic of China.

The role of teaching and guiding in *Tian Feng* was very prominent in the sixties. For example, in issue no. 592 of January 1960, it reproduced the editorial of *the People's Daily*, the official newspaper of the Chinese Communist Party, titled "Propects for the 1960's". In the column, "The editor speaks" (編者的話), the writer pointed out: "This editorial is very important. It showed the destination and the means of the struggle of the Chinese people in the days to come. Wish every reader could read it carefully more than once".(3) If a survey of the contents of articles in *Tian Feng* is made from issues no. 592 to 603, January to December 1960, an interesting analysis can be made as follows:-

Content analysis of *Tian Feng* no. 592-603 (Jan. to Dec. 1960)

A. Articles

Total number of articles	181
I. Public Affairs	
1. Reproduction of editorials from <i>Renmin Ribao</i>	5
2. Discussion of <i>Renmin Ribao</i> editorials	12
3. Reproduction of articles from New China News Agents and other official publications	18
4. Excerpts from articles in official publications	3
5. Documents and speeches at official meetings	4
6. On political movements and criticism of current events	23
7. Discussion of current events	9
Total:	74
II. Religious	
1. On religion, spirituality, dogma, church activities and Christian life	107

B. Illustrations

Sources:	
1. Editorial Office	3
2. Reprinted from official publications and news agencies	96
Total:	99

The analysis illustrates that more than one third of the articles had close relationship with political affairs. After

the regime had changed the whole nation then entered into an era of constructing a socialist state. The Christian Church appears to have been asked to continue her mission of educating the masses by giving their support and cooperation from the government and the party. *Tian Feng* served as the extension of the Church to carry out the mission of counselling and leading the Chinese Christians to plunge into the new social system.

In the light of the analysis above, *Tian Feng* from the very beginning followed the guideline of Mao Zedong in "A talk on the Yanan Seminar on Literary work" 延安文藝座談會上的講話 "Proletarian literature and art are part of the whole proletarian revolutionary cause; they are, as Lenin said, cogs and wheels in the whole revolutionary machine".(4)

In the chaos of Cultural Revolution, and in its aftermath which emphasized political enthusiasm rather than intellectual expertise, religion was suppressed and religious activities disappeared. *Tian Feng* also could not escape the fate of being suppressed.

After more than ten years, when the "Four Modernizations" is the foremost issue in China, her leader Deng Xiaoping has emphasized that "the socialist state we are building will have high material standard and high degree of civilization which includes not only science, but also first and foremost the ideals of communism, conviction, morality and comradeship in human relationship".(5)

In *Renmin Ribao* and *Guangming Ribao*, on 14th June and 30th November 1980, there were two articles written by Special Commentators which expressed the attitudes of the officials on religion. These are "Correctly Understand and Implement the Party's Policy of Religious Freedom" (正確理解和貫徹黨的宗教信仰自由政策) and "Religious Freedom is the Party's Basic Policy in religious questions"s (信仰自由是黨在宗教問題上的一項根本政策). In these articles, on the one hand, the authors pointed out that basically religion is by nature

conservative, outmoded and opposed to science and Marxism, but, on other hand, it is pointed out that China maintains an open attitude towards religions, asking the "believers should be concerned for the welfare of the whole Chinese race and nation, to stand at their own posts to struggle hard for the Four Modernizations".(6) The mission of *Tian Feng* after its resumption of publication seems to focus on assisting the Christian Chinese to try harder to realize the goal of the Four Modernizations.

In future *Tian Feng* probably will join the other 1200 periodicals in China, to form a united front and continuously follow the direction of the Yanan Literary Line, as the civil and military fronts in the revolutionary struggle together with the rifles of the army which "occupies a definite and assigned position in Party revolutionary work as a whole and is subordinated to the revolutionary tasks set by the Party in a given revolutionary period".(7)

NOTE:

1. W.H. Tam: "The foster mother of the Chinese Christian Three Self Movement - the Biography of Wu Yaozong". China and The Church To-Day (no. 7 Nov. - Dec. 1979) P.8
2. E.P. Jones ed. *Documents of the Three Self Movement* (N.Y. National Council of the Church of Christ in the USA 1963) p.12
3. "The Editor speaks" (編者的話) (*Tian Feng* no. 592, 11st Jan. 1960, Chinese Christian Three Self Movement Association, Shanghai) p.1
4. Mao Zedong: "A Talk on the Yanan Seminar on Literary Work (延安文藝座談會上的講話) (People's Publication 1966, Beijing)p.22
5. Beijing correspondent "Deng's talk on China Current polices", *Ta Kung Pao* weekly supplement, January 29 - February 4, 1981.
6. "Religious Freedom is the Party's Basic Policy in Religious Questions", *Guangming Ribao*, 30th Nov. 1980, Beijing.
7. Ibid. (4) p.23.