

A model Church magazine - TIAN FENG

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**BY PETER BARRY**  
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Since its re-inauguration two years ago, Tian Feng, published jointly by the Chinese Christian Three-Self Movement and the Chinese Council, has proven to be an effective vehicle for communication both within and without the Chinese Christian Church. In this two year period ten issues have appeared.

Each issue is full of news about local churches, meetings of Three-Self committees (national and local), visits by foreign church groups, participation by Chinese Church delegates in international conferences (e.g., Montreal in October, 1981), the re-opening of churches (and Jinling Seminary in February, 1981), and the ordination and installation of new pastors. In fact, it can be said that its pages record the growth of the Chinese Protestant Church since the re-implementation of the policy of religious freedom in 1979.

However, one of the best features of Tian Feng, in this writer's opinion, is the explanations of texts of Scripture (and sometimes of a whole book of the Bible) contained in each issue. This feature enables Tian Feng to become a useful catechetical tool for instructing both new converts and old Christians in this period of church re-construction. From the very first issue, it seems, the editors were aware of this need in the Chinese Church. The first issue, dated October 20, 1980, published the complete work, "How To Study The Bible," by K.H. Ting. Later issues printed shorter expositions of certain Scripture passages.

Then in 1981, evidently to answer the pastoral needs of particular churches, where miracles of healing were recorded or sought, two articles on miracles appeared in successive issues. These were "Miracles Are Not the Center of the Bible," by Zhao Zhien (1981, #4) and "Miracles From a Biblical Point of View," by Wang Weifan (1981, #5).

These articles were followed by lengthier Biblical expositions which were serialized in successive issues of Tian Feng. Examples of these are Luo Zhenfang's "What is the Center of the Bible?" (1982, nos. 1

& 2), Zhao Zhien's three-part article on the book of Acts, under the titles: "The Church Community," "The Witness of the Resurrection," and "The Direction of the Holy Spirit" (1982, nos. 1, 2, & 3), and Ding Xin's paper about the Old Testament, "This Scripture Bears Witness To Me" (1982, nos. 3, 4 & cont.). Issue No. 3, 1982 also contains an article by Luo Zhenfang entitled "A Brief Introduction to the Origin and Contents of the Gospels." In all these articles, which incorporate the findings of modern scholarship, the authors explain in a clear and simple way the meaning and background of the Biblical books. I am certain that both old and new Christians (including Catholic Christians) would find these articles helpful in understanding Christianity's most important book. At the same time, such expositions would help deepen the Christians' faith.

However, not only is the Chinese Protestant Church involved in instructing its members in the fundamentals of their faith, but she has moved to a stage of manifesting a certain creativity in the expression of that faith itself. This creative spirit is evidenced by the publication of four new hymns in the latest issue of Tian Feng (1982, #4). At the head of the four new hymns, the editors print the following note:

Since the Chinese Christian Council printed the advertisement soliciting manuscripts of hymns in Tian Feng, 1981, #1, it has received the written works of fellow workers and believers from all over the country. Right now, the hymnal editorial board (i.e., "the hymn group") is conscientiously working to publish new hymns written by our Chinese Christians themselves. With the permission of the hymnal editorial board, we now present the following four hymns for our readers' appreciation.

The new hymns are completely Chinese productions (i.e., with Chinese music and texts), and are not merely adaptations of foreign church music. The first hymn is a paraphrase of the Canticle of Canticles, and is called "To Walk With the Lord." The second is entitled "God, the Compassionate Father." The pastor of Hangzhou's Drum Tower Church, Peter Cai Wenhao wrote the words of the third hymn called "Imitate the Saints." The hymn encourages Christians to imitate the virtues of Abraham, Moses, David, Peter and Paul. The fourth hymn, called "The Rest Which Comes," describes the security one experiences when one places all his trust in the Lord.

I think that the use of hymns of their own creation can help the faith of the Chinese Christians become more deeply rooted in Chinese soil, and Christianity itself become more indigenous to China. At the same time, there is a saying of one of the early Church Fathers, "He who sings,

prays twice." I am sure that the use of these new hymns in worship will make the prayers of the Chinese Christians doubly effective with God!

So, we congratulate the Chinese Church on this latest sign of its growth, the publication of the new hymnal. At the same time, we wish continued success to Tian Feng. May it continue to develop and become the best possible vehicle of communication and instruction in the Chinese Church.

1=C 2/4 慈父上帝歌 赵超云词 赵保亭曲

1. 上帝待我有洪恩，真是我慈爱父。
 2. 自有永生，有活上万千，在基督里都成。
 3. 上帝应许有万，在基督里都成。

5. 6 | 5 - | 1 7 6 5 | 6 . i | 6 5 3 2 | 3 - | i i 6 5 |
 来。 体贴我软弱，安慰我伤心，昼夜保佑
 神。 忧愁变喜乐，患难得安宁，疑是无路
 全。 祈求就得着，寻找就开见，叩门就开

3 5 3 2 | 1 . 2 | 1 - | 3 3 5 3 1 | 2 - | 6 5 3 1 |
 不离我的身， 常常引 领， 常常引
 自有光明门， 哈利路 亚！ 哈利路
 一点不迟延， 你若能 信， 你若能

2 - | 3 5 6 i | 2 7 6 i | 5 - | 6 3 | 2 6 | i - ||
 领， 步步上升 乐园 进， 至宝至 尊。
 亚！ 靠着慈爱 父 亲， 福乐来 临。
 信， 凡事都蒙 神 恩 眷， 意外平 安。

The four new hymns are printed here.

1=A 4/4 效法诸圣歌 蔡文浩词 杨旅复曲

6 6 1 6 5 3 | 3 2 3 5 6 - | 1 1 6 5 6 1 | 1 6 1 2 3 - |
 1. 亚伯拉罕 信心 父， 得子 献 子 听 神 话
 2. 神人摩西 蒙 选 召， 拯救 民 族 高 歌 压
 3. 牧人大卫 神 重 用， 爱神 爱 民 爱 国 家 夸
 4. 使徒彼得 主 呼 召， 承认 基 督 被 主 夸
 5. 忠仆保罗 主 光 照， 建立 教 会 传 十 架 大
 6. 历代诸 圣 见 证 多， 信心 行 为 威 力 大

2 2 3 5 5 3 | 2 3 2 1 6 - | 1 1 6 5 5 6 | 1 . 2 1 - ||
 因信 称义 神 赐 福， 我要 效法 他。
 传授 十诫 教 百 姓， 我要 效法 他。
 知罪 能悔 知 恩 报， 我要 效法 他。
 喂养 小羊 尽 职 守， 我要 效法 他。
 终身 事主 历 艰 辛， 我要 效法 他。
 主爱 诸圣 我 亦 爱， 诸圣 我效 法。

1=b 6/4 与主同去歌 汪维藩词 林声来曲
 (雅歌 2:10-14)

5 i 3 6 - 5 | 5 - 2 3 - - | 3 5 6 3 - i | i - 6 2 - - |
 1. 冬天已往，雨水已止，百花开放，百鸟鸣啼。
 2. 求你容我得见你面，求你容我得闻你语。
 3. 我的良人，我跟从你，离开巉岩隐密之地。

i 3 5 6 - 5 | 6 5 6 i - - | 5 i 3 6 - 5 | 5 - 2 3 - - |
 何必等待，何必迟疑，“我的佳偶，与我同去。”
 你声柔和，你貌秀美，“我的鸽子，与我同去。”
 百鸟声中，百花丛里，随你脚步，与你同去。

(副歌)
 5 5 5 3 - - | 2 i 5 6 - - | 6 6 6 2 - - | 3 2 6 2 - - |
 耶稣我主，我爱所归，我身我灵，永属于你。

3 3 3 i - - | 2 3 i 6 - - | 5 6 5 2 - 6 | 5 - 2 i - - ||
 幽谷之中，思你心切，与你同去，今又春回！

1=E 3/4 来得安息歌 唐宁临词曲 调据古曲改编

1 2 1 | 5 - 6 | 1 - - | 1 - - | 2 - 3 | 2 - - |
 1. 凡到主那里，总不丢弃。
 2. 他是好牧人，情高爱深。
 3. 神差独生子，来此尘世。
 4. 我一元所有，全是白受。

5 i 6 5 | 5 3 1 6 | 3 2 - | 5 i 6 5 | 5 3 1 | 6 2 - |
 他必拯救直到底，时刻眷顾护底你。
 十架惨刑痛万分，为救羊群宁舍身。
 虚己成为人样式，一身变罪众免死。
 主恩主爱何深厚，一岁首年终蒙保守。

1 - - | 6 - 5 | 7 - - ||
 来 得 安 息！
 来 得 主 恩！
 来 得 恩 慈！
 来 得 恩 佑！