

香港浸信會神學院

Hong Kong Baptist Theological Seminary



2020.11 Newsletter

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Wisdom

Calling at the Crossroads

Joshua Cho



We Are the Good Guys!

The Road, written by Cormac McCarthy, is a famous novel, the main characters of which are a father and his 10-year-old son. One day, they are walking on a road amidst a global catastrophe. Is it a nuclear war? Is it climatic change? Is it the outbreak of a virus? We have no idea. However, the consequences are crystal clear. The whole society is torn apart and in chaos. Many are dead and those who survive loot clothes and food.

The son asks his father, "Who are they? Do they eat people? Are they bad guys?" His father replies, "They are all bad guys!" The son asks his father, "Will we eat people?" His father replies, "No." The son says, "Because we are the good guys!" His father responds, "Yes, because we are the good guys!"

What does "being the good guy" mean? In a broken world like ours, can people be good guys? For most of those who flee from their homes, their answer is: "I don't want to be the good guy! The most important thing is to survive!" This has been on the mind of the father during their journey, but the simple remark made by his son has reminded him: "We are the good guys!"

Wisdom's Call

Throughout the past twelve months or so, not only is Hong Kong facing the novel coronavirus pandemic, just like the rest of the world, but it also has had to face uncertainties about its own future. **Standing at this crossroads — where should we head? Are we the good guys? How can we be good guys?**

To answer questions like these, the Bible has always been our best guide. The answer it provides is: listen to Wisdom's words carefully. Wisdom is *hokmah* (in Hebrew), *sophia* (in Greek) and Lady Wisdom, just like an intelligent woman. From Proverbs 8:22-31, we can see



that Wisdom has been with the Lord ever since the beginning of the Creation. She was there when God set the heavens and seas in place. When God created the heavens, set the boundaries of the seas and established the foundations of the earth, Wisdom was at God's side, like a master workman. She says, "[T]hen I was beside him, like a master workman, and I was daily his delight, rejoicing before him always, rejoicing in his inhabited world and delighting in the children of man" (vv. 30f.).

On the path, Wisdom desires to be known. She does not go into hiding as she is not a secret treasure to be discovered and kept by the big shots only. Wisdom towers in the bright sunlight. She calls out at the highest point, beside the gate and at the crossroads (vv. 2f.). She calls out to all lives (v. 4). She loves those who love her (v. 17). Wisdom wants to be known; she raises her voice so that those on the way can all hear her.

Wisdom cries aloud, "To you, O men, I call, and my cry is to the children of man" (v. 4). Both "men" and "the children of man" refer to the human race. Wisdom has assigned her

audience, which is everyone, including even the fools (1:22). Wisdom calls them all to step on the path of wisdom.

Understand Discernment

What advice does Wisdom give us? Proverbs chapter 8 has given us three tips.

First, Wisdom, standing at the crossroads, tells people to understand discernment. Verse 5: "You who are naive, discern wisdom! And you fools, *understand discernment!*" (NET; emphasis added). The "naive" are the simple ones who are uneducated or inexperienced people (1:4; 9:4). The "fools" are the foolish ones who are ignorant people and do not realize their own ignorance. Wisdom sends her invitation to everyone, including the simple and the foolish.

Regarding this point, Wisdom's words come in a forthright manner: "You simple ones and foolish ones, understand discernment!" In accordance with the explanation of Proverbs 1:7 ("Fearing the Lord is the beginning of discernment," NET), **discernment denotes how people use their reason to face all sorts of difficulties in life while revering and fearing God.** Those who understand discernment will make serious considerations before doing anything. They do not act on impulse; they are coolheaded. Discernment is a good prescription for simple-mindedness.

In recent years, a certain vein of anti-intellectualism has emerged from our society. We are opposed to expert advice; we refuse to listen to expert advice from sectors like medicine, politics, economics and meteorology; we do not like the conclusions those experts make. Very often, people put their own personal opinions first. We reject viewpoints that we do not like, and so we become simple-minded. On the contrary, discernment requires us to see clearly without being hypocritical or prejudiced. We have to listen to the opinions of those who consider things as they stand, i.e. people who are fact-oriented and will tell us honestly what they do and do not know.

Speak Noble Things

Second, Wisdom says noble things. Verse 6: "Hear, for I will *speaking noble things*; and from my lips will come what is right" (emphasis added). "Hear" implies that the listener has to be ready to respond to the teacher's words (1:5, 8; 4:1, 10; 5:7; 7:24). The teacher's words are noble and right. "Noble things" are morally good and admirable; "right" means perfectly straight, upright and standing (8:6, 9; 1:3; 2:9). Wisdom encourages people to pursue virtue-laden knowledge, instead of mere knowledge. Specifically, this implies that one has to avoid spreading rumors or telling lies. People should not waste their precious time making accusations or ridiculing others. Instead, we have to set greater targets so that we may use our reason with virtue and give free rein to our creativity; even if we encounter setbacks,

our focus should be on solving the problems. That is to say, if there are thistles and thorns on the way, remove them; if there are sand and stones, clear them all together.

Utter Truth

Third, Wisdom demands us to speak the truth and hate lies. Wisdom says, "for my mouth will *utter truth*; wickedness is an abomination to my lips" (v.7; emphasis added). Wisdom reminds us that our speech is important. Wisdom only speaks what is true. Her lips detest wickedness. This means: while we seek and speak the truth, we have to hate evil.

People's evil can be seen in the lies uttered by their lips. We cannot but admit that we are all liars. Anyone who claims that he/she never lies is lying. Humans are great liars who can lie as young as the age of two. We lie in our daily lives and we lie frequently, at church (or even at the seminary) and during chats. Some psychologists point out that an ordinary person lies on average twice or thrice a day. We lie to our family, friends and colleagues. We lie to strangers as well.

Why do we lie? Some try to rationalize lying. Some think that lying is inevitable. With lying being a trivial cost, things can proceed and we can get jobs done. Some others believe that they have to tell lies if they want to avoid anger and bitterness; they say lies are social lubricants.

Lying takes place not only in face-to-face interactions among people, but also on social media. The Internet was innocent at its inception, when people patiently explained to one another how they could act properly online. At that time, the Internet drew people together. However, things have changed now, partly because we have entered an era of social media where anyone can post whatever they want. We enjoy our freedom of speech, but we pay less and less regard to the responsibility for our speech and the authenticity of the information we pass on. What is more, news nowadays is more and more inclined to be like the presentation of opinions rather than objective facts. Worse still, we even create our own "facts." Some people simply ignore the difference between fact and opinion, regarding both as the same. Some even think that opinions are more important than facts; so, facts become secondary in terms of its importance.

Of course, some people do not confuse facts and opinions on purpose; they may just be expressing opinions to gain recognition from others. The problem is: **when everyone is just expressing one's own opinions without factual support, inadvertently, they will be creating their own "facts."** **Consequently, just like lying, it will end up further covering up the truth, ultimately tearing apart the relationships among people and doing extensive harm to society.** When the truth is ignored, there will no longer be unity within communities as the

foundation of mutual trust is lost. Haven't we experienced this in our own family? Haven't we witnessed this at church? Haven't we seen this in the Hong Kong society?

Isn't such behavior just what the "naive" and "fools" as mentioned in Proverbs will do? Let's ponder over this: are we also being naive and foolish most of the time, having spoken something, pouring out big words and repeating what others say without doing fact-checks?

Therefore, when someone says, "Everyone has his own truth and opinions," I become increasingly less interested. However, please don't get me wrong! You can have your own opinions, but just as in the case when someone says the durian is the most delicious food, you don't have to argue with him. Everyone has the right to express one's own opinions, but the speaker cannot say he owns the truth.

Detest Wickedness

While our mouths have to speak what is true, our lips have to detest wickedness. David fell in love with Bathsheba at the sight of her beauty and even slept with her. Bathsheba was the wife of Uriah, but as David wished to possess her exclusively, he ordered Joab to put Uriah in the frontline of the battlefield, where Joab suddenly withdrew the troops, leaving Uriah in a dangerous situation facing the enemy on his own. As a result, Uriah died in the battle. David was not regretful. Nor did he have a crisis of conscience. The Lord sent His prophet Nathan to see David. At this moment, standing at the crossroads, would Nathan opt for risking his life in rebuking David?

When Nathan went to see David, he told him a story about two men, one of whom was rich while the other was poor. The rich man owned a large number of sheep and cattle while the poor man owned one little ewe lamb only. One day a guest came to the rich man's place. To show his hospitality, the rich man seized the little ewe lamb from the poor man and cooked it for the guest. Hearing the story, David said to Nathan, "The rich man must die." Nathan said to David, "You are the man!"

From the dialogue, we can see that David's wickedness had become a hidden evil. He did not see his own evil because he had become part of it. Standing at the crossroads, Nathan the prophet opted not to act falsely. He directly pointed out David's sin of adultery, proclaiming that God would punish him for the evil he had done. At this moment, David was also standing at the crossroads. He could have accused Nathan of committing lese-majesty and killed him, but he opted for another path. He

felt great remorse and faced God sincerely. Just as described in Psalm 51:6-12, he begged God to treat him with His loving kindness and blot out his iniquity out of His great mercy. He desired to fill his inner self with God's truth. He desired to obtain wisdom.

Choices Made at the Crossroads

Likewise, **at the crossroads of your life, have you not come across bad guys? How did you respond? Which path did you choose?** Are you also a bad guy? Do you eat people? Would you like to be a good guy? Do you hear Wisdom calling out to you? Wisdom says, "Hear, for I will speak noble things, and from my lips will come what is right, for my mouth will utter truth; wickedness is an abomination to my lips" (Prv 8:6-7). Wisdom demands that we listen and respond — to say noble things, to have our mouth speak what is true, and to have our lips detest wickedness. **May we all hear, speak noble things, open our lips to speak what is right, have our mouth utter truth, and have our lips detest wickedness!**

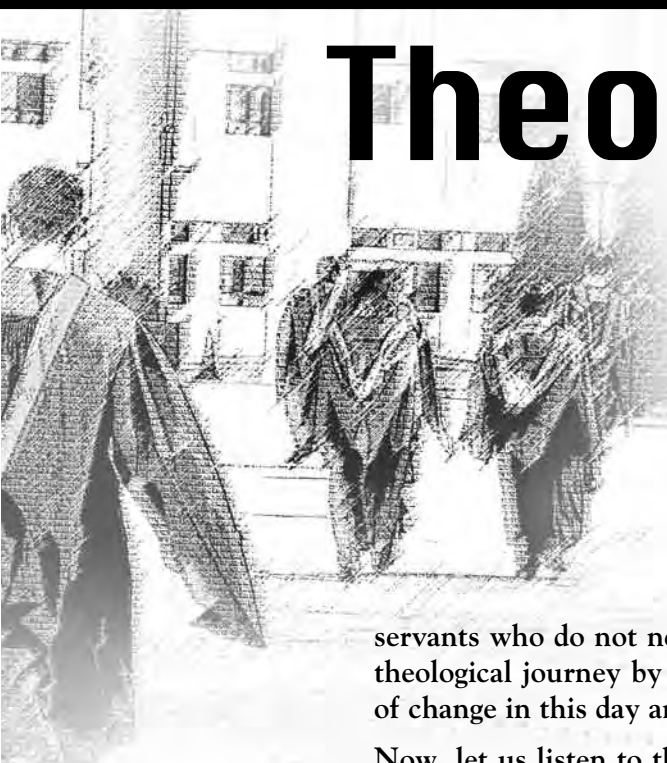
Conclusion

This year, the seminary is standing at the crossroads. In face of the numerous hurdles in teaching and learning and the various challenges in Hong Kong, I wish we could all pursue true knowledge, say noble things more, discuss what is right more. May our mouths speak what is true together and our lips detest wickedness together. More specifically, we have to pursue practical theology together; develop mission theology together; study the Bible and practice preaching together; practice *lectio divina* in the chapel services together; participate in theology salons together; ponder upon our ecclesiology and non-conformist ecclesiologies together. We have to discuss public theology together; understanding that the church is not only dealing with such an area as politics but also those of economics, culture and morality; we have to teach wholeheartedly so as to improve our teaching capabilities; we have to take care of the needy around us and nurture the youth, our next generation, particularly starting with the youngsters around us.

In short, we have to seek truth together; do more about true theology of life and practice it together; we have to move toward the wilderness, put out into deep water; climb up the high mountains and head for the plains, toward God's place. Amen!

* This article is adapted from the writer's speech delivered at our Opening Convocation Ceremony (August 25, 2020). All Scripture quotations, unless indicated, are taken from the ESV.

Our Graduates' Unfinished Theological Journeys



When brothers and sisters respond to God's calling and enter Hong Kong Baptist Theological Seminary (HKBTS), they embark on a theological journey filled with amazing grace. Besides receiving theological training in a community of disciples, they have to learn to keep watch over and walk with one another when they encounter challenges. They have to learn how to support each other by relying on God's grace which is always sufficient. The students also go through a process of having their lives reshaped by God so that they may become His faithful

servants who do not need to be ashamed, and go on with the next phase of the theological journey by putting their faith into practice amidst the strong winds of change in this day and age.

Now, let us listen to the sharing of the graduates of our Main Programs in the current year on their unfinished theological journeys.

Words from Our B.Th. Graduates

Wong Cheuk-lok

Thank HKBTS for giving me a wonderful educational journey, and thanks to my classmates for accompanying me through these various experiences. "But as for me and my household, we will serve the Lord" (Jo 24:15b).

Lee Ka-fai

Time flies and in the twinkling of an eye my four years of theological training has come to an end. I am incredibly grateful as I look back on these years from the time when I first entered the seminary up until today. It was especially true in the midst of social unrest and the pandemic during my graduation year. I hope I can keep on relying on God and become His faithful servant.

Lam Chun-yin

Looking back on these four years of study, I can only say that they were full of grace indeed! I would like to thank our teachers for their guidance and my classmates for their companionship, and most important of all, thanks to God for His guidance and providence. May we be His servants who do not need to be ashamed!

Lam-yin

I once thought that four years of study would be a long time, but it seems that all of a sudden it is the time for my graduation after some busy and chaotic times.

Graduation does not mean that we are now fully prepared after training, but that we are going to serve others and God and rely on God's grace even more. Knowing my ignorance is the biggest reward that I got from my four years of theological training. Glory to the Lord!

Lam Kam-chuen

It was a very special experience for this year's graduates. Due to the COVID-19 outbreak, our classes were conducted online for nearly the entire spring semester. It felt like we had already left the seminary. Now I graduated; though seemingly unreal, it is a *fait accompli*! I sincerely thank our teachers for their kind guidance and encouragement. May I remain faithful to what the Lord has entrusted to me!



May
5

June
6

Chan Pui-pan

I originally wanted to enroll at the Divinity School of Chung Chi College. However, by a series of coincidences, I was led by God to enroll at HKBTS, and so I have studied here for four years. In these years, I have come to know the God who is with us and His disciple community. Even though I experienced blood, sweat and tears, I am still grateful to God.

Wong Ming-ho

Four years ago, I pictured that my eldest daughter was studying in Primary Five and my younger daughter Primary One, while I would have completed my theological training by 2020. When I was recalling this, what came to my mind was “If the Lord is willing...” Thank God for His grace and leading that I am going to serve at the Ap Lei Chau Baptist Church in September this year. Glory to the Lord!

Yip Tong-kin

I have always thought that theology is about learning about God, but in fact, it is also about learning about people. I found that our teachers have set an example of what it means to live spiritually; they not only know God, but also understand people. Just like the motto of our seminary, “Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tm 2:15), I hope I can learn more about God and understand the people in the next phase of my journey!

Cheung Yat-chung

“[B]ut we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength” (1 Cor 1:23-25).

Hui Wing-fai

“Brothers and sisters think of what you were when you were called. ... But God chose the foolish things of the world to shame the wise. ... It is because of him that you are in Christ Jesus, who has become for us wisdom from God – that is, our righteousness, holiness and redemption” (1 Cor 1:26-30). With these words, God is sending me.

Chan Wing-hong

Now I’ve graduated! Being entangled in a state of “knowing” and “not knowing” is the best position that God grants us in His grace. I will continue to learn and to serve faithfully in my field; I must not disappoint our teachers who have taught us with all their hearts. Embarking on the path of pastoral ministry in this age, I will fix my eyes upon Jesus, and faithfully serve my God as being the light and salt of the world to the end.

Chan Chi-wang

Graduation should come with “a prospective future” and “hope,” but our graduating classes have gone through our theological journey in an exceptional year. Are we sailing against the wind? In the vast sea of theological knowledge, have we learned enough? May we all clarify and reflect on our faith, as well as be committed and faithful to our Lord. That will be our greatest force to resist the eternal darkness.

Chau Wai-kin

My graduation was not bound to happen but rests on the grace of the Lord. He not only provided me with tangible provisions, but also supported me through the fellowship of our teachers and classmates, as well as the prayers, encouragement, and offerings of my brothers and sisters in Christ. Thanks to the Lord and all of you! Finally, I would like to thank my wife for her patience, understanding and unlimited support.

Ho Wing-yiu

In these past few years, nothing had been more challenging than learning to know myself, others and God in an unfamiliar environment. If it were not for the initial calling from God and the mutual encouragement from fellow believers, I would have been lost in the midst of many unstable factors. Looking back, I found that all is possible out of His grace.

Li Xin

With grace beyond my expectation, I was able to come to study at HKBTS; and it was an even greater blessing for me to study in an open and inclusive community where we always talked with and listened to each other. I hope that I could pass on this vibrant spirit to the churches I serve in my future, which will become the driving force to build up the disciple community and nurture lives.

Hou Shengjie

I am now graduated, and my heart is full of gratitude and reminiscence. Thanks to God for leading me to study at HKBTS and be acquainted with the teachers, classmates, and staff here. From their examples, I have come to understand the meaning of "faithful service." I look forward to passing on their examples.



Words from Our M.Div. Graduates

Ma So-yuk

There were laughs and tears in the past three years of our seminary life, especially in the time when we were catching up on our homework even to the point of working late into the night and forgetting to eat meals. I will not forget the opportunity God has given me to learn, as well as the assistance and "grace" accorded by our teachers, so that I could complete the heavy and difficult assignments. Thanks to God for letting me witness the changes in this age and experience His long-lasting love! Thank President Cho, our teachers and staff for their loving service, and my classmates for their encouragement, which helped me to complete the theological training and be prepared to be God's servant who does not need to be ashamed.

Chui Wai-ching, Leo

At the lowest point in my life, I received condolences, support and understanding from my teachers and classmates. Their "being with" me has given me a deeper understanding of what solidarity means. Such solidarity comes from the attributes of our Lord as well as His grace. It is also what Jesus, who was sent by God, has called us to achieve. I really hope that in the midst of our hectic pastoral ministry after graduation, we could continue to walk with our friend the Lord Jesus, our fellow ministers, and the flock we pastor. Let's go through pains and hardship together, marching forward in the hope of eternal life.

Cheung Siu-lun

"Better a small serving of vegetables with love than a fattened calf with hatred" (Prv 15:17). In the past three years, I became acquainted with the friendly staff and our teachers who are in solidarity with the students, as well as our good classmates. I felt very loved here.

Kwok Yau-pan

My study experience at HKBTS is what I am most thankful for in my whole life. Here, I received an education and reflected on theology. Thanks to all our teachers for their kind cultivation, and all the staff for providing us with a good learning environment! What we learned here will be useful throughout our lives.

Chan Hon-kui

There are many memorable anecdotes at HKBTS. I can share one such experience. I injured my finger accidentally while playing basketball one afternoon. From being injured, sent to the hospital and up to recovery, the kindness shown by our classmates, teachers and staff moved me deeply. Thanks to God for leading me to this disciple community where we studied and lived together.

Chan Kam-wing, Joe

Looking back on the past three years of my life as a theology student, I am grateful not only to our teachers for teaching us with all their hearts, but also to my family for their support and understanding. I am most grateful for knowing a group of classmates who are full of love. They helped me to have a deep understanding that “study” is not just about acquiring knowledge by oneself, but also about building a disciple community together.

Tsang King-chung, Kings

I still remember that during the admission interview, a teacher glanced at my English test result and then looked at me and said, “Judging from the grade you get...are you really a returnee from overseas?” My response at the time is not important. The important thing is: after three years of study, HKBTS has taught me that the path of ministry was not about one’s qualifications but God’s grace.

Words from Our M.C.S. Graduates

Chan Wai

“...for it is God who works in you to will and to act in order to fulfill his good purpose. Do everything without grumbling or arguing, so that you may become blameless and pure, ‘children of God without fault in a warped and crooked generation.’ Then you will shine among them like stars in the sky...” (Phil 2:13-15).

Pang Zi-lun, Alan

For nine years at the seminary, I experienced ups and downs, and learned to uphold my faith. Thanks to all those who have helped me including my teachers, classmates, staff, pastors and family members. Every time when I was about to give up on upholding the Word of God,

Cheng Ka-lai

I am so grateful that my husband and I were able to receive theological training together at HKBTS, and that we could have our classmates from different churches as fellow travelers. How grateful it is to have the support from our family and church, and to reflect on and reconstruct our faith under our teachers’ guidance. May the Lord lead me, His child, to be His faithful servant in this turbulent age.

Lau Sze-wun, Josephine

“Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth” (2 Tm 2:15). This is the motto of our seminary and my pledge to God.

Lau Wai-keung

Thanks to the Lord for giving me wisdom and the ability to complete my theological training and for leading me to move on to a new stage of life. The people I met and the experiences I had during my study have reshaped my life. Thanks to the Lord, my teachers, classmates, and my beloved wife who have been walking with me all along!

your faith and love helped me to persevere and fulfill the mission God has given me. I love you all!

Graduation is not the end, but another starting point. I want to bring the persistence, faith and love I have learned over the years to every corner where God sends me.

Lai Hing-wah

My study path went from the Lay Theological Education Centre at Mong Kok to the HKBTS campus at Sai O. Though feeling unworthy, I at last was able to put on my graduation gown again. Every step was led by God and it was all in all God’s grace!

Poon Pui-sze

Time flies. It seems that I completed this three-year full-time program in the blink of an eye, and I am sad to leave the seminary so soon. Thanks to President Cho, our teachers and staff for their assistance and care! I wish you all to have good health and be the Lord’s conquerors through Him!

Lo Shuet-sum, Sally

Thanks to our teachers for their guidance and dedication. Their teaching by example and through their words have influenced and edified me. I believe it is what the teacher-student relationship really means. This relationship helped me to have a deeper understanding of calling and commitment. Besides, I came to know my classmates who are my fellow travelers on this heavenly journey. Though we will serve in different ministry fields, we will continue to learn from each other, and support and bless one another.

Words from Our Th.D. Graduate

Chan Chi-fu

On the day I submitted the dissertation, I finally laid down the burden I had been carrying for years. The feeling was mixed indeed, difficult to describe, something like having a mission completed. While Hong Kong was still struggling amid conflicts and the pandemic, I was burying myself in the world of research, feeling like I was standing aside from all worldly affairs. I was disturbed by this kind of feeling; however, reflections during the research calmed me down. Over the years, whenever I found the path difficult to tread, there were reminders from the Bible and the Holy Spirit that I should inch forward without giving up, and finally, I discovered the path God had prepared. The only thing I could say was that the completion of the work was entirely a gift from God.

Sharing
from Our Graduates

My Unfinished Theological Journey

Joe Chan (M.Div.)



Joe Chan with his wife Haze
and his child Jayden

Beginning a New Journey:

Answering God's Calling

In 2001, I was baptized and became a member of the church. The Holy Spirit led me to recognize how desperately people needed God, and I was determined to answer God's calling: I began to equip myself by pursuing a part-time bachelor degree in biblical studies since 2004. By the time of my graduation, I had started my own family. To provide comfort and stability for my wife, I worked hard every day to make money, gradually leaving behind the mission God had given me. Although my wife had reminded me not to forget my calling, I was reluctant to leave my comfort zone. Moreover, with the birth of our child in 2013, my top priority was all about parenting.

...life has never been in the hands of humans, and with our limited time on earth, we should never put aside the mission God has given us for the sake of secular matters.

However, when my wife was diagnosed with brain cancer in 2016, my soul was in extreme agony and I started examining my life. While my wife was hospitalized and receiving treatment, I decided to resign from my job which I had been working at for 17 years, so that I could take care of my wife around the clock. Having gone through surgery, radiotherapy and chemotherapy, my wife was gradually going into remission. I witnessed the power of God in our difficult time, and was especially touched by

seeing how God had moved the hearts of brothers and sisters around us to pray for and support us by all means, and not to mention the fact that my in-laws were moved by the love and healing of God that they decided to believe in Jesus. All these things that happened left me no choice but to reflect again on the meaning of life and my calling from God. I got a deeper understanding that life has never been in the hands of humans, and with our limited time on earth, we should never put aside the mission God has given us for the sake of secular matters. So, I decided to pursue a full time master of divinity program in preparation for my full-time ministry for the Lord.

On the Journey: Hardships and Grace

There are always ups and downs in every stage of life, and the life of a theology student is no exception. My major in university was engineering and I was comparatively weak in English. As I started studying at the seminary, I found it constantly stressful when reading academic books in English, especially the primary sources. In addition to coping with my studies, I also had to complete my practicum at churches as well as take care of my sick wife and my son who had just started kindergarten. I had a hard time doing a good job in each of these roles and very often I felt exhausted. Nevertheless, the grace of the Lord was sufficient; the obstacles I encountered were always opportunities for me to learn a lesson, and I always found comfort in the process.

I would like to take this opportunity to express my gratefulness to my teachers who were so patient in teaching and helping us understand how to become faithful servants of the Lord. I must also thank my family for their support and understanding; they helped me see how precious it was to love and be loved. What I was even more grateful for was knowing a group of loving classmates. We not only learned and grew together, but they were also not shy of showing me care, support and comfort when I was facing tough times (especially when dealing with my father's passing this year and stress from schoolwork). I now deeply realize that **"study" is not merely about an individual gaining knowledge, but also about building a disciple community together.**

The Unfinished Journey:

Beginning Theology in Practice

Three years of full-time study broadened my knowledge and imagination not only of God but also of myself. The deeper I studied about God, the more I knew Him and the more I discovered how tiny and limited I am. "Studying theology" is not about acquiring profound knowledge, but developing our own means to think through faith and put theological knowledge (including biblical hermeneutics, church traditions, history, and culture) into practice faithfully. "Doing theology" is not merely about thinking, researching, and discussing, but also about praxis, putting the theology we learned into practice at church and in society, just as Jesus was not only sharing the messages of Heavenly Kingdom with His disciples, but also Himself setting a good example for them regarding how to

put into practice the gospel of the Heavenly Kingdom on earth.

Therefore, **"graduation" is not just the end of our lives as theological students, but in fact it is the beginning of our putting theology into practice.** Nowadays, it is indeed challenging to do church ministries which have been enormously affected by the social unrest and the pandemic in Hong Kong. Nevertheless, this may also be an opportune moment for us to reflect on theology. With my theological knowledge as a starting point, my humbleness and fear of biblical truth as foundation, and pleasing the Lord as my goal, while taking joy in preaching and pastoring, I am hoping to be able to put theology into practice even further at churches and in society, and dedicate my life as living service to Him.

The Destruction and Rebuilding of Life

Karen Cheng (M.Div.)



Karen Cheng and her husband Andy

I remember a pastor reminding me when I started studying theology at the seminary: as a theological student, the greatest difficulty does not lie in the need to handle the assignments but to undergo the process of having his/her life destroyed and rebuilt by God. At that time, I did understand and agree to what she said in principle, but lacked the understanding of what that actually meant. It was not until I was hit by various blows that I deeply realized how true her saying was.

As a theological student, the greatest difficulty does not lie in the need to handle the assignments but to undergo the process of having his/her life destroyed and rebuilt by God.

Destroying the Old Self

Having been a Christian for years, I might well be counted as a submissive believer always willing to serve God. I would accept any invitation for any post at church and serve whenever a need arose. When I was still working as a teacher, I worked equally hard. Back then, I was responsible for the cooperation between the church and the school. I worked with the church to develop evangelical ministries at school. On my own initiative, I looked for every opportunity to let my students and colleagues understand my faith, through various kinds of activities. On the surface, everything seemed perfect, but time and again, I felt that I was just devoting myself to ministries of all sorts non-stop; deep inside, however, I found something missing – a spark that did have an impact on lives. Both my faith and my life seemed to be ebbing away. I had a strong urge to pursue God and a desire to experience Him more.

Then when I started my studies at Hong Kong Baptist Theological Seminary (HKBTS), the books I buried myself in for doing assignments and the sharing and insights given by the teachers in class prompted me to re-examine my

life and my journey of faith, and helped me to discover my own weaknesses. When I served at school in the past, I did not truly rely on God. I was just relying on my own abilities and what I was striving for was only a breakthrough – wishing that every ministry I took part in could be completed without flaws. Worse still, I kept challenging myself to do even better every time I served. As for faith, I just spent time listening to sermons, without seriously thinking from theological perspectives. Proud and inwardly poor as I was, I was called by God to enter HKBTS to equip myself in theology. I strongly experienced His mercy and grace while feeling ashamed of owing God so much.

Molding the New Self

While destroying my old self, God re-shaped my life through the learning and experiences in these few years. During these four years of studying theology, my family and the brothers and sisters in Christ around me have gone through a range of difficulties. Listening to them and walking with them through the valleys of their lives, I came to realize that sufferings, big or small, are inevitable in one's life: sometimes, they come because of our own weaknesses; sometimes they are due to external factors which are well beyond our control. If faith could not be connected to life, then to Christians who are suffering, it would become a mere religion unable to support life. Nevertheless, the Lord we believe in is faithful, merciful

and gracious, and loves us right to the end. He is not a god who ignores our sufferings; our faith is not a religion with empty promises, nor one which becomes powerless and indifferent when people experience suffering in their lives.

All such experiences reminded me strongly of the importance of shepherding – a pastor has to walk with believers, see the needs in their lives and guide them in reflecting upon faith; when they suffer, apart from listening to them and being there with them, a pastor has to take them to God, so they may experience the mighty power and faithfulness of our Lord as well as His healing, instead of trying to solve the problems for them relying merely on human wisdom. This was where I had to learn and receive training.

The four years of theological studies have vanished in an instant amidst the piles of assignments. Boring as the days seemed, I have had lots of profound experiences in that time. Not only has my education broadened my vision and opened up my mind, but it has also allowed me to see my own inadequacies and weaknesses. ***Everything God allowed me to experience, everyone and everything I came across each day and all the little grace that looked trivial yet meaningful indeed have worked together to shape my life and enabled me to rethink my faith in preparation for my ministry today.*** May God use me and continue to mold my life so that I will become a vessel that seems appropriate to Him!

Theology as a **Reshaping** of Life

Chan Chi-wang (B.Th.)



Chan Chi-wang
and his wife Elaine

Theology – Too High to Be Reached

When I look back on my life, from childhood to the present, I find myself having different feelings toward and

understanding of “theology” at different stages. ***At first, I found theology too high to be reached, that it could only be observed from afar and was full of mystery.*** I grew up in the church since childhood; as a teen, I perceived preachers and pastors as holy roles, and they were, to me, someone crowned with God's calling. To me, they worked full-time for God and dedicated their whole life to the role of a minister with utmost persistence. At that time, I noticed that those who dedicated themselves to the



study of theology were mostly rigorous Christians who were serious in their devotional time and were fellowship mentors full of spiritual wisdom. I admired them very much. Back then, without a clear calling from God, nor the willingness and readiness to sacrifice and suffer like them, I did not think I would become a theological student. At that time, the strong impression I had about theology was that it was a special right possessed by a minority who were specially called by God.

Exciting Theology

Later, I came to realize that the study of theology was exciting and could bring one to a higher level of wisdom. It was a journey of experiencing life anew. I remember the occasion when I joined the dedication camp organized by my church, in which I decided for the first time to serve God full-time, knowing that “the Gospel is not only to proclaim that people are sinners but that they are also honorable and valuable.” Understanding that I was a sinner saved by grace, I began to study at the seminary to become a preacher proclaiming God’s word and giving guidance to brothers and sisters with biblical truths. What we had to learn was the heart of Jesus Christ – “When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd” (Mt 9:36).

During the days when I received training at the seminary, the mysterious veil of theology was gradually removed. I realized that theology not only made me study the Bible in detail, but was also very practical, related to our lives and actions. Issues like liturgies, evangelism, environmental protection and poverty are also closely related to our faith. It was joyful indeed for me to be able to devote all my time to focus on studying the wide range of theological subjects. It was also a precious chance for us to have exchanges with students from all walks of life.

Theology That Reshapes Life

Now, I realize that theology is the reshaping of life and our life must be laid in God’s gracious hands so that He may destroy and rebuild it. It was by no means easy for me to go through the four years of studies at the Hong Kong Baptist Theological Seminary. During my second year of study, while I was eagerly awaiting the turning of a new leaf in my life with my fiancée, something unexpected happened in our lives, just like a bolt from the blue. Feeling exhausted and helpless amidst the tremendous changes

and challenges in the family, I was about to lag behind in my studies. Worst of all, I had to witness my fiancée suffering from extreme agony and distress. I said to God, “The Lord is close to the brokenhearted and saves those who are crushed in spirit. ’ O Lord, could you save us, please? ” That said, life had to go on day by day and I became even more burdened after marriage. Nevertheless, I was thankful that God’s mighty hands had never turned away from our family. The love we experienced every day was plentiful, be it from the ministers and brothers and sisters at the church where I served during the practicum or from the teachers and students at the seminary. They walked with us so that we might experience love, care and comfort.

...theology is the reshaping of life and our life must be laid in God’s gracious hands so that He may destroy and rebuild it.

Looking upon Christ through the sign of the cross, I submit myself to Him, longing to see the coming of His Kingdom. I am willing to respond to His love and grace on the cross by serving Him and sacrificing myself. I am ready “not to be served but to serve,” because “I no longer live, but Christ lives in me” (Gal 2:20). Faith must be accompanied by actions, but by no means do we believe that we can change the world simply by the actions of the faith community; instead, we believe: **when Christians are willing to let Christ change us constantly, He will then be present in this world through His Spirit and the persistent service and sacrifice of His followers. In this way, the world will be transformed and renewed by Christ’s Spirit continually.**

We were born in a great time with radical changes, but the Bible tells us that only when we return to God in tranquility can we see a clear vision beyond the superficial reality ahead of us. What Christians have is not any special power that can reverse the tide overnight but the ability to return from illusions to sobriety by relying on the teaching of the Lord. During my theological studies, I deeply understood that “God’s grace is surely sufficient for me.” **True theological education is ongoing and never-ending. Graduation is but the beginning of the authentication of theology.** Thank you, God, for Your grace and faithfulness! Glory and praise to the Triune God!

Prayer Requests for Our Graduates and New Students

Please pray for our graduates, that the Lord will bless these children of His, whom He deeply loves, so that they may become His faithful servants, who do not need to be ashamed, amidst the winds of great changes in this age. Please pray that God will help them preach and live out the gospel of peace and demonstrate the reality of our Lord Jesus with their love; and help them bring hope where there is desperation of souls, and to build up churches leading people into God's Kingdom with the truth and heart of Christ.

Please also pray for our new students, that the Lord will help them adapt to the life of a theological student and grow in *theologia*, love and integrity, so that they may be able to learn in the community how to be the Lord's disciples and servant-leaders.

Our New Students:

Master of Theology:	Che Sio-sim	Cheung Siu-lun	Ho Wing-yiu	Leong Ka-wai	Leong Wan-seng
Master of Divinity:	Chan Lai-fung	Chui Wing-fun	Lam Barney	Lee Chun-kwan	
	Leung Hymns	Mak Hing-keung, Titan		Ng Ka-chun	Ng Wai-lee
	Yuen Tin-man				
Bachelor of Theology:	Che Lan-hua	Ho Eterna	Kwok Tak-sum		
Master of Christian Studies:	Kong Wing-yiu	Lam Ying-wai	Lau Chi-shing	Lau Man-wai	Tang Sui-kuen
Non-Classified Student:	Chan Pak-ham	Cheung Yat-chung	Ho Chi-kin	Lam Chun-yin	
	Lam Yin	Yip Tong-kin			

Student Recruitment for Spring 2020-21

Daytime Programs

Master of Divinity (7-year Part-time)

Master of Divinity (Further Studies) (5-year Part-time)

Master of Christian Studies (5-year Part-time)

Master of Theology

Doctor of Theology

Deadline for Admission Application

November 30, 2020

First Day of Spring Term

January 14, 2021

Please log on to the seminary's website at www.hkbts.edu.hk/admissions for details.
For inquiries, please call 2768 5130.

The Quest for the Root: Which is the *Oldest* *Baptist Church* in Hong Kong History?



Alex To
Assistant Professor
of Christian Thought (Baptist History)

In 2019, I joined the faculty of the Hong Kong Baptist Theological Seminary, teaching the history of the Baptists in Hong Kong. To prepare the lessons, I started researching relevant historical sources two years ago, but found that there are many contradictions among the sources. For instance, various sources provide different dates in response to the question **“When was the first Baptist church founded in Hong Kong?”** Also, controversies still endure over the question **“Which is the oldest Baptist church in Hong Kong?”** I recall that thirty years ago when I was first introduced to the history of Christianity as a subject at Regent College in Canada, my professor emphasized that we need to take history seriously because how accurately we know history will influence how we respond to history; and our responses today in turn are shaping the history that our descendants will read. For this reason, with a rigorous attitude, I hope to clarify the early history of my own denomination in Hong Kong and thus also help Baptist ministers and believers in Hong Kong to learn accurately about **the origins of the Baptists in Hong Kong.**

The First Baptist Church in Hong Kong

According to Kenneth S. Latourette’s classical and authoritative work on Chinese church history, *A History of Christian Missions in China*, the first Baptist church in Hong Kong, named “Queen’s Road Baptist Church,” was established in May, 1843 on Queen’s Road. ¹ Latourette stated that his source is Lida S. Ashmore’s *The South China Mission of the American Baptist Foreign Mission Society: A Historical Sketch of the First Cycle of Sixty Years.* ² I fact-checked this piece of information and found that Latourette mistook a Swatow Baptist church founded on May 28, 1843 for the Queen’s

Road Baptist Church. Since then, this incorrect date has been quoted in different publications, including Lau Yuet-sing’s *History of Hong Kong Protestant Churches*, Princeton Hsu, ed., *A History of Chinese Baptist Churches* (vol. 2: *Hong Kong and Macao Area*), *The 55th Anniversary Commemorative Publication of Hong Kong Baptist Church, 1901-1956*, and the official webpage of the Baptist Convention of Hong Kong. Moreover, Lila Watson, an American Southern Baptist missionary and historian, mentioned in her *Brief Historical Sketches of Baptist Missions in China (1836-1936)* that the Queen’s Road Baptist Church was established on May 5, 1842. ³ As her work was published in 1936, the date she cited probably came from Thomas S. Dunaway’s *Pioneering for Jesus: The Story of Henrietta Hall Shuck* published in 1930. ⁴ The date Watson quoted was recited later in the works of Princeton Hsu, Christopher Tang and the Hong Kong Baptist Church. Furthermore, some historians like Lee Chee-kong and Huen Hoo-wing suggest that the Queen’s Road Baptist Church was founded in July 1842. ⁵

Comparison of the Establishment Dates for the Queen’s Road Baptist Church

Watson, <i>Brief Historical Sketches of Baptist Missions in China (1836-1936)</i> Dunaway, <i>Pioneering for Jesus: The Story of Henrietta Hall Shuck</i>	May 5, 1842
<i>Baptist Missionary Magazine, 1843</i>	May 15, 1842
Works of Lee Chee-kong and Huen Hoo-wing	July, 1842
Latourette, <i>A History of Christian Missions in China</i> Lau, <i>History of Hong Kong Protestant Churches</i> Hsu, ed., <i>A History of Chinese Baptist Churches</i> (Vol. 2: <i>Hong Kong and Macao Area</i>)	May, 1843

So, when was the Queen's Road Baptist Church founded? According to *Baptist Missionary Magazine, 1843*, the correct date should be May 15, 1842. This magazine was the American Baptist Missionary Union's annual report of 1842, announced in its 29th annual meeting on April 26, 1843 in New York. Among the extant primary sources, its date of announcement was the closest to the establishment date of the Queen's Road Baptist Church. It is impossible that the church was established as late as May, 1843, that is, after the publication of this annual report. Additionally, Dunaway said that the establishment date was May 5, 1842, which was Thursday, an unlikely day for a church to start its first meeting. ***The Queen's Road Baptist Church, therefore, should be founded on May 15, 1842 (Sunday).***

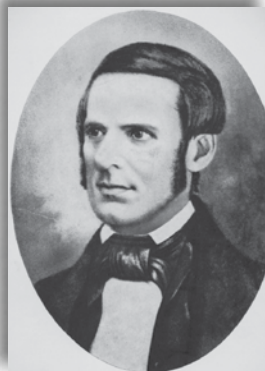
The argument for July 1842, cannot stand either. It is because the second Baptist church, the Bazaar Baptist Church, was founded on June 26, 1842; and the first Baptist church must be established earlier than the second one. Lee Chee-kong and Huen Hoo-wing probably mistook the completion date of the new premises of the Queen's Road Baptist Church for its establishment date. The Queen's Road Baptist Church, thus, was in fact the first Baptist church in Hong Kong.

Baptist Mission in Hong Kong

Jehu Lewis Shuck was the first Baptist missionary who came to China. In 1836, he and his wife **Henrietta Hall Shuck** arrived in Macau from America through Singapore and came to Hong Kong on March 19, 1842. In order to do missionary work via the school, they started the American Southern Baptist Missionary School at Circular Pathway in Sheung Wan. They also established a church on Queen's Road. **Issachar J. Roberts** arrived in Macau one year later than Shuck, but he moved to Hong Kong one month earlier than Shuck. Soon after his arrival, Roberts was assigned to serve in Stanley on the southern Hong Kong Island where he started a chapel and a school. In October of the same year, **William Dean** also moved to Hong Kong.



Henrietta Hall Shuck



Jehu Lewis Shuck

A part from serving English-speaking congregation, the primary evangelical target of Shuck and Roberts was Cantonese-speaking people. Dean, with several years of ministry experience with Swatow-Chinese in Bangkok, was familiar with Swatownese, the Chaozhou dialect; he, therefore, started the Swatownese ministry in Hong Kong promptly. He first started the Hong Kong Swatow Baptist Church within the Queen's Road Baptist Church on May 28, 1843. In addition to preaching the gospel on the British-ruled Hong Kong Island, Dean also traveled to places ruled by the Qing Dynasty in Kowloon peninsula such as To Kwa Wan, Sham Shui Po, Mong Kok and the island of Cheung Chau, and shared the gospel with the Swatownese there.

Roberts was the first western missionary who went to the island of Cheung Chau; he, with his Chinese assistant **Heng Hok**, first visited Cheung Chau on July 6, 1843. Soon, on July 18, Dean and Hok visited Cheung Chau. Dean was fluent in the Swatow dialect, and he soon shared the gospel with the Swatownese locals. Since July 22, 1843, Hok led services in Cheung Chau every week. Six months later, he rented a house in Cheung Chau and used it as a church. According to Watson, Dean moved to Cheung Chau in 1842 and established a church there in May 1843. But Watson may probably have mistaken this Cheung Chau church for the Swatow Baptist church established within the Queen's Road Baptist Church. Lau's record that the Cheung Chau Baptist Church was found in 1842 ⁶ is also incorrect.

Decline of Ministry

Shuck and Roberts left Hong Kong and moved to Guangzhou respectively in 1844 and 1845. Meanwhile, the Baptist congregations in the United States were divided into Northern Baptists and Southern Baptists because of their disagreement over the issue of slavery. Dean remained in the Northern Baptists while Shuck and Roberts joined the Southern Baptists. Started from 1845, the Hong Kong mission was left to the Northern Baptists. Since most Northern Baptist missionaries spoke Swatownese, they gradually stopped providing the Cantonese ministry. Moreover, after the departure of Shuck and Roberts from Hong Kong, the Cantonese ministry suffered a serious setback. The Bazaar Baptist Church was closed in 1848, and the Cantonese ministry in the Queen's Road Baptist Church



also ceased in 1857. Only the Swatownese ministry on Hong Kong Island and Cheung Chau island remained.

In 1848, **Rev. and Mrs. John W. Johnson** of the Northern Baptists arrived in Hong Kong. Unfortunately, Mrs. Johnson died soon after their arrival. In 1860, Johnson and his second wife, a Dutch woman, accompanied by four Chinese assistant workers, moved from Hong Kong to Double Island in Chaozhou. When Johnson left Hong Kong and moved to Chaozhou, the Northern Baptists decided to shift their missionary base from Hong Kong to Chaozhou as well, and thus sold all their properties in Hong Kong. Since then, Hong Kong became an outstation of the Swatow Missionary Station of the American Baptist Missionary Union.

After the western missionaries departed from Hong Kong in 1860, the ministry works left behind by them were to be continued by the Chinese assistants employed by the mission board. For a time, **A Tui** was the only person to minister to the Baptist congregation in Hong Kong. At the lowest point, there were only eight or nine church members in Hong Kong; the station in Stanley almost vanished, with only one member; the church in Cheung Chau had only two or three members, with one of them passed away, and **A Sun** thus had to sustain the ministries in both Stanley and Cheung Chau Baptist churches alone. There was a small chapel in Cheung Chau and A Sun led services there once he took up the ministry. After 1860, the station in Cheung Chau could only hold services occasionally. Dean revisited Hong Kong in 1864 and found that there was a dramatic decline in church membership after the missionary base was moved to Chaozhou; nevertheless, the Swatow church he established in May 28, 1843 was still operating. The 51st annual report of the American Baptist Missionary Union (which reports on its ministry in 1864) only mentioned the Swatow church on Hong Kong Island, and that the total number of church members in Hong Kong area was ten. As there was no mention of Cheung Chau and other stations, the church on Hong Kong Island was most likely the only church that still held regular meetings.

Tong Siu-yuen once mentioned in his article that there were still two churches in Hong Kong, one on Hong Kong Island and one in Cheung Chau, by the late 1860s.⁷ I believe that Tong may have misread the primary sources

and mistaken the two churches mentioned by the American Baptist Missionary Union in the whole South China area for the churches on Hong Kong Island and in Cheung Chau; in fact, the Union was referring to the churches in Tang Leng and Tie Chiu Hu. There was merely one *station* in Hong Kong at that time without any *church*. The American Baptist Missionary Union's annual report of 1873 (which reports on its ministry in 1872) mentioned Hong Kong again, and stated that the church established in 1843 still existed. However, the report did not mention any outstations or chapels which were related with Hong Kong; hence, it is likely that there only remained one church gathering venue in the entire Hong Kong area.

Signs of Revival

Johnson served in Chaozhou until he died in 1872; two years later, **Mrs. L. W. Johnson** left American Baptist Missionary Union and intended to return to the United States. When she passed through Hong Kong in 1875, she decided to stay and became a self-supported independent missionary. To resume the missionary work that Rev. Johnson started years ago, she rented a premise on Hollywood Road and started a girls' school. She employed **Tang Si-deng** from Swatow Ling Tung Baptist Church as the teacher of the Hollywood Road girls' school and as a preacher; and she also borrowed the premises of the London Missionary Society every Sunday to hold church activities. By then, the Baptist ministry in Hong Kong was showing signs of revival. According to the 66th annual report of 1880, Mrs. Johnson engaged in missionary work in Hong Kong after she left the missionary union, and achieved fruitful results. Since she returned to Hong Kong in 1875, seventy-three people joined the church.

Growth of Ministry

Mrs. Johnson retired and went back to the Netherlands in 1881. Initially, she wished that the Northern Baptists could take over her work in Hong Kong; however, they declined her request due to their lack of resources. At last, **Rosewell H. Graves** and **Ezekias Z. Simmons** of the Southern Baptists accepted the responsibility. After March 1881, the Hong Kong mission was transferred from the Northern Baptists to the Southern Baptists, and a place was rented as a gathering venue. One year later, when Graves visited Hong Kong, there were twenty-five people who attended the Lord's Supper service held by him and three people were baptized.

In 1884, there was a significant change in the Hong Kong Baptist congregation: the language used in services was switched from Swatownese only to Swatownese and Cantonese bilingually. This was because a lot of Cantonese from nearby provinces as well as overseas Chinese chose to live in British-ruled Hong Kong, and they





Rosewell H. Graves

gradually became a new segment within the church. Besides, the development of the churches in Hong Kong was assisted by the continuous support of individual missionaries and the monetary donations from overseas Chinese believers. In 1886, for the very first time, the Baptist congregation in Hong Kong hired their own pastor, **Rev. Fung Wood-chuen**, from America; after that, the Baptist ministry was developing rapidly.

Regarding Cheung Chau, after Tang Si-deng left Hong Kong and went back to Chaozhou, the records of the Foreign Mission Board of the Southern Baptist Convention rarely mentioned the church in Cheung Chau for the entire nineteenth century. Even if there were meetings in Cheung Chau, they were held occasionally at most, and not regularly. Moreover, regarding the dialect issue, the Baptist church in Cheung Chau was originally a Swatownese church; however, the 1891 annual report of the Southern Baptist Convention mentioned that "...at *Long Island* we have a good chapel, but no preacher who speaks the dialect of the people." This shows that the dialect the Cheung Chau Baptist church used at that time was not Cantonese which the Southern Baptist missionaries fluently mastered. As a matter of fact, the Southern Baptists focused on the Cantonese missionary ministries after they took over the Hong Kong mission field, and they were incapable of taking care of the Swatownese church in Cheung Chau.

Conclusion

To sum up, the Queen's Road Baptist Church, established on May 15, 1842, was the first Baptist church in Hong Kong. Then, the Bazaar Baptist Church, the How Wan Baptist Church, the Stanley Baptist Church and the Hong Kong Swatow Baptist Church were also founded, and the Swatownese ministry in Cheung Chau was started in July 1843. Of these churches, all have ceased to hold meetings. By 1860, there was only one Swatownese gathering venue remaining. Since the original premises of the Baptist churches in Hong Kong was sold, the congregation could only borrow the premises of the London Missionary Society or rent a place for church activities. Hence, we are not sure whether the Baptist churches continued to operate between 1873 (when A Tui left Hong Kong) and 1875 (when Mrs. Johnson came to Hong Kong). As for Cheung Chau, it is believed that after the withdrawal of the Northern Baptists (American Baptists Missionary Union), the church there stopped running for over a decade in the early 1860s until it resumed operating after the arrival of Tang Si-deng and Mrs. Johnson. Whether there was still meeting among the Baptist congregation

in Cheung Chau after Tang Si-deng's departure until the end of the nineteenth century (especially in the late 1890s) is still questionable. Therefore, a more reliable conclusion would be: **the origin of the present Hong Kong Baptist Church on Caine Road can be traced back to 1875 when Mrs. Johnson resumed the missionary work in Hong Kong and the Baptist congregation grew and developed ever since then.**

Unless we can find further historical evidence about the Cheung Chau Baptist Church, proving that she had never stopped operating, her reappearance would be in the early twentieth century. Maybe we still need to search for more historical sources before we can determine which one is the oldest Baptist church in Hong Kong history. However, we are certain that the Baptist churches in Hong Kong today are built upon the foundation of our many faithful predecessors.

- 1 Kenneth. S. Latourette, *A History of Christian Missions in China* (New York : Macmillan, 1929), 251.
- 2 Lida Ashmore, *The South China Mission of the American Baptist Foreign Mission Society: A Historical Sketch of the First Cycle of Sixty Years* (Shanghai: Methodist, 1920), 6.
- 3 Lila Watson, ed., *Brief Historical Sketches of Baptist Missions in China, 1836-1936* (Shanghai: Baptist Press, 1936; Hong Kong: Baptist Press, 1970), 6.
- 4 Thomas S. Dunaway, *Pioneering for Jesus: The Story of Henrietta Hall Shuck* (Nashville: Sunday School Board of the Southern Baptist Convention, 1930), 118.
- 5 Lee Chee-kong says that the Queen's Road Baptist Church was founded on July 21, 1842. Cf. Lee Chee-kong, *A Study of Hong Kong Christian Churches* (Hong Kong: Taosheng, 1987), 22. Moreover, Huen Hoo-wing mentions that Jehu Lewis Shuck has been preparing to start the first Baptist church in Hong Kong since May 15, 1842 and it was finally established in July of the same year; when both Chinese and English services were held. Cf. Huen Hoo-wing, *Chinese Christianity History in Pictures* (Hong Kong: Tien Dao, 2011), 305-306.
- 6 Lau Yuet-sing, *History of Hong Kong Protestant Churches*, 2nd ed. (Hong Kong: Hong Kong Baptist Church, 1996), 161.
- 7 Tong Siu-yuen, "The Origin of the Cheung Chau Baptist Church," in *160th Anniversary Memorial Booklet of Cheung Chau Baptist Church* (Hong Kong: Cheung Chau Baptist Church, 2004), 15.

Academic Affairs News

- **Opening Convocation for the New School Year**

The Opening Convocation Ceremony for 2020-21 was held on August 25, and President Joshua Cho preached a message titled “The Call of Wisdom.” He pointed out that according to Proverbs 8:1-7, 22-31, “Wisdom” was already there before God created the world and she calls out to all people, telling them to say noble things and speak what is right and true with their mouths, and that their lips should detest wickedness. In the new school year, President Cho encouraged all teachers and students to pursue true knowledge and put the truth into practice thoroughly, moving toward God together.

- **Opening Convocation Lecture**

The lecture was held on August 26. Dr. Sarah Shea, Assistant Professor of Christian Education, presented a lecture titled “‘Love Thy Neighbor’: Barth’s Theological Interpretation.”

- **Baptist Heritage Week**

Baptist Heritage Week was held from October 27 to 29 (10:00-11:00 am) on the Sai O Campus. Its main theme was “A Theologically Minded Passion for Pastors.” The three-day lectures are delivered by local veteran pastors. The topics are respectively “Social Concern” (Rev. Desmond Choi and Ms. Liu Lau Lai-king), “Church and State” (Rev. Sou Kai-fai and Rev. Chung Chi-kwong) and “Baptists’ Church Polity” (Rev. Leung Ming-choi and Rev. Stephen Lin).

- **Joint Graduation Ceremony**

The Joint Graduation Ceremony of HKBTS for Main Programs, Lay Theological Education Department and Distance Education Program was held on November 1 (Sunday).

- **Full-Time Ministry Exploration Day Camp**

The seminary will organize a Full-Time Ministry Exploration Day Camp from November 20 to 21 for Christians who want to explore the possibility of practicing ministry full-time. This camp will enable

participants to reflect more deeply on God’s calling, experience the life of a theology student, and learn more about the programs of study available at HKBTS.

- **Main Programs Admissions for Spring 2020-21**

The Main Programs are now calling for applications for admission in the 2020-21 spring semester. Programs available include Master of Divinity, Master of Divinity (Further Studies), Master of Christian Studies, Master of Theology and Doctor of Theology. The spring semester begins on January 14, 2021. The deadline for applications is November 30, 2020.

** Please stay tuned to our latest announcements in case there are any contingency measures or rescheduling of the above activities due to the pandemic.*

From the Chaplain

Rev. Brian Lam Chaplain

Life Together: How Should We Move On? — A Recounting of the Spiritual Formation Camp 2020

The new academic year of the seminary is marked annually with the Spiritual Formation Camp. Under the theme of “Life Together 2020: How Should We Move On?,” the Spiritual Formation Camp this year aimed at exploring how the teachers and students could continue to forge a community and move on with our lives together now that there was no question of having classes on the physical campus.

Originally, the theme of the camp was “Life Together 2020,” a concept obviously coming from the book *Life Together* written by Dietrich Bonhoeffer. During the first half of 2020, basically, all the activities of the seminary, be they class learning, chapel services or even the Commissioning Ceremony for the final year students which marked the ending of the spring semester, could only be conducted online, with on-site activities being carried out occasionally as supplementary sessions, owing to the impact of the novel coronavirus pandemic. During these six months, rarely could the teachers and students have face-to-face fellowship. For a long time, we had not sung hymns, prayed nor read the Bible together. Against this background, the organizing committee

members of the Spiritual Formation Camp unanimously came up with the preliminary idea of providing a chance for us to spend our lives together in the camp, singing hymns together, praying together and reading the Bible together.

However, with the outbreak of the third wave of COVID-19 in early July, staying together in a physical camp became out of the question. As a result, the organizing committee decided to hold the Spiritual Formation Camp online, with the theme being changed to “Life Together 2020: How Should We Move On?” and a new objective of exploring how the teachers and students could continue to forge a community and move on with their lives together under the circumstance that there is no question of having school life on the physical campus. In other words, we hoped that we could learn together what Samuel Wells meant when he said, “This is the time to find ways to overcome isolation that don’t involve touch.”

Taking into account the fact that online gatherings could be tiring, we shortened the camp from one lasting for three days and two nights to a two-day camp, with the number of gatherings reduced to four (which were singing hymns together, praying together, reading the Bible together and sharing among teachers and students respectively). The activities were held in the mornings and evenings, with breaks in the afternoons.

Although the organizing committee has yet to hold an evaluation meeting on the camping arrangements, according to the initial feedback from the students, they generally recognized and appreciated the committee’s thoughtful ideas and arrangements on various details, which allowed them to find out how to lead their lives together online, personally experiencing what is meant by being “distant but close.” It is hoped that this experience can also help the students learn how to carry out their practicum at churches under the impact of the pandemic.

Lay Theological Education Department

Toto Choi Associate Director

Laying a Sound Foundation for Embracing Challenges

Ever since the middle of last year, the livelihood and economy of Hong Kong has been hit hard by the political and social instability and repeated bouts of the pandemic. Understandably, people might not have their minds set on

further pursuit of study at this very moment. Besides, face-to-face teaching has been restricted during the pandemic. While the current circumstances have given rise to the new trend of online learning, the enrollment for our evening courses has dropped drastically amidst the abrupt changes and unstable situations. Some courses even have had to be canceled because of under-enrollment.

At the time of writing this, our Master of Arts in Christian Studies Program (M.A.C.S.) is still open for enrollment but so far, 9 applicants have already been assessed and offered a place. These students have all accepted the offers as well. So the situation is quite satisfactory in this respect. The program lasts from four to eight years. Students must be committed and the physical, mental and financial costs they have to pay are by no means trivial. The prospective students are all Christian leaders who actively serve the Lord; several of them have been working in Christian institutions. Despite the fact that they come from different churches and are facing different stages of life and faith journeys, they share a steadfast determination, a thirst for truth and a willingness to be humble and submissive so as to continue learning and growing in serving God. The following is the sharing of some of our new students:

“During my service at the Christian institution, God has broadened my view toward evangelism through my colleagues and the pastoral staff. ... Thank God for not looking down on a person as young as me and for preparing and training me up for my continued service to Him. I am not sure how God is going to guide me in the future but I am eager to equip myself in theology so that I will scale new heights in serving God and embracing future challenges.”

“I stopped studying ever since I completed the distance education diploma program ten years ago. With the abrupt changes in society, however, I reflected upon what I should do during the second half of my life. God inspired me to shoulder a greater responsibility – to help the church walk in God’s will. Called for a mission as great as this, I strongly felt my inadequacy again. I need a more solid foundation for my faith and a more accurate and deeper understanding of God’s Word. Having prayed for this and obtained the support of my family and my brothers and sisters in Christ, I decided to enroll in this program, hoping that God will build me up more so I can glorify Him and benefit others.”

“After my graduation from university, acting upon the

inspiration from God, I decided to dedicate my youth to the service at the Campus Crusade for Christ as an intern. Stepping into my fifth year of full-time service for God, I looked back on God's guidance throughout and was thankful to God for preparing my way to become a preacher in this great era. In the face of the capriciousness of these times, I came to understand more deeply that a servant of God must better equip himself, especially in theological construction and God's Word. Taking this comprehensive program, I expect to equip myself in theology and know more about the work of a pastor and about God's Word so that I may become a pastor faithful to the Holy Word and shepherd His sheep in this turbulent era."

"Through different services, my Father in Heaven has put me through the mill, broadening my narrow vision and revealing to me the importance of being members of His body. I have also come to understand that I am actually not serving others but being served by God; during the process, apart from enjoying the contentment from preaching the gospel, I have experienced God's healing time and again. Through the examples set by brothers and sisters, my Father in Heaven allows me to see how I can live and serve the church in the way of Jesus. I hope that I will understand God, whom I trust and serve, more deeply on the path of truth by equipping myself through the studies, and will continue to serve zealously in response to the love of my God."

I firmly believe that God is pleased with the students' determination to serve and to learn. What lies ahead in future may be full of challenges but God will surely bless them. He will definitely be with them and will walk with them. When they look back one day in the future, in no way will they regret their decision to study and equip themselves today; instead, they will only praise and thank more for what God has done for them.

Distance Education Program

Peggy Tam Executive Officer (Administration)

Being the Lord's Faithful Disciples under the New Normal

The extraordinary academic year 2019-20 has eventually ended amidst various challenges and innovations;

the forthcoming year is full of variables as well. May our Lord, the Creator of the universe, grant us all kinds of wisdom so that we can continue to be His faithful servants under the "new normal."

The 2020 fall term diploma programs commenced on September 1. There are 41 new students joining the Distance Education Program (DEP), enrolling in diploma or certificate programs. Nine of them are new students in the first Bible Studies Diploma Program of the Spiritual Light Project. Thanks to the Lord for His providence that the diploma program of the Spiritual Light Project which is jointly organized by DEP and the Christian Ministry to Visually Impaired Persons (CMVIP), after years of preparation, finally launched in this term. On August 22, we, together with CMVIP, held an online Student Orientation for all students. These new students come from Hong Kong, the United States and Canada. Please pray for them that they would support each other in the future six years of study, and that they would learn more about God's Word and experience God's faithfulness and presence. Moreover, thanks to the faithful preparations and selfless devotions of the teachers, all tutorials of the fall term can be conducted online; students can browse and listen to the tutorials by themselves. The 2021 spring term programs are now open for application, while the certificate programs are open for application all year round. Brothers and sisters interested are welcome to apply or make an inquiry.

To broaden the horizons of brothers and sisters in their faith, DEP organizes two topical lectures every year. The first lecture "Reflections on Violence in the Old Testament" was broadcasted online on May 9. Attendees commented that they learned a lot from it; thanks to the speaker Prof. Wong Fook-kong for his sharing and teaching. The second topical lecture will be held on November 14, on the 8th floor; Christian Centre, 56 Bute Street, Mong Kok. Dr. Vincent Lau, Assistant Professor of Practical Theology (Christian Ethics) will give a talk on "The Jeremiah Model: Christian (Social) Ethics." For details, please refer to our website. We hope that more students as well as brothers and sisters will join us and learn about this theological topic together, blessing one and another. (Please note that the lecture may switch to online due to the pandemic; please check our latest announcements.)

This year, our Joint Graduation Ceremony with the Main Programs and the Lay Theological Education Department was held on November 1 (Sunday). 30 students of DEP graduated this year. May God use them in

the community they serve, deepen their knowledge and experiences they have acquired and help them to apply what they have learned, so that they may reflect the glory of the Lord.

Lastly, I would like to borrow President Cho's message in the Opening Convocation Ceremony as an exhortation for all of us. President Cho encouraged us with Proverbs chapter 8: "Wisdom calls out to all mankind: '...gain prudence...set your hearts on it. Listen, for I have trustworthy things to say; I open my lips to speak what is right. My mouth speaks what is true, for my lips detest wickedness' (Prv 8:5-7)." In this challenging era, may we be God's faithful disciples who "discern the truth, listen to trustworthy words, speak what is right and detest wickedness"!

Student Union

Law Yuet-ho Chairperson

Thank God for Unsettling Our Lives

2020 is a special year. The year has become "abnormal" under the impact of the novel coronavirus. Many people feel as if the year had not started at all, but as if it had disappeared. Some people think they have lost a lot of (occasions for) good memories, such as a baby's 100th-day banquet, wedding ceremonies, beginning-of-school-year ceremonies and graduation ceremonies, and even the funeral of a beloved one in the family. As for the Student Union, the activities we had planned early this year, namely Noon-time Sharing Meetings of the Mission Department, the Spring Tea Gathering, Farewell Party for the Graduates, the Mission Trip and the re-organized Parents' Day, were canceled because of the pandemic. What is more, we have lost "freedom" as well. To avoid the spread of the virus, social distancing has to be observed and handshaking or hugging becomes impossible when we meet one another. We cannot go on trips outside the city and gatherings with friends are reduced. The once busy streets have become almost deserted. The picture we see seems to be that the pandemic has brought us nothing but "losses," which is really frustrating.

Despite all these, we give thanks to God. The on-line camp, "Life Together 2020: How Should We Move On?," organized by the organizing committee of the Spiritual Formation Camp for this year has guided us to reflect upon

the questions "How can we become one community under the current circumstances?" and "What have I 'gained' while 'losing' something?" Even though the camp could only be held online, we discovered that when the teachers and students were willing to get immersed in it and sing hymns, pray and practice *lectio divina* together, we still belonged to one community – a disciple community built up by the Triune God Himself. Despite the need for social distancing, the feeling of alienation was removed when our hearts were joined together by remembering one another.

Besides, we have learned to take better care of one another as a result of the COVID-19 outbreak. At first, when there was a lack of pandemic prevention materials and food, many churches and Christian organizations began collecting such materials to be given away to the needy in their neighborhoods. Lacking the chances to meet face-to-face, we have learned to show more care and concern for our relatives, friends and members of the church. Lacking the chances to have in-class learning, the chances to go back to the seminary for the lessons have become more treasured...

The theme proposed by the Student Union this year is "To Walk with God and Neighbors." I hope this will encourage us to stay connected, both with God and with people. This is exactly the issue that we badly need to learn at the moment. The pandemic has forced all of us to stop the work at hand and turn our eyes upon God instead; it has also made us see the needs of our neighbors and give a helping hand to them so that we may tide over together. Finally, I would like to conclude with a prayer of Stanley Hauerwas:

Almighty God, whose Mary-like beauty compels our attention, give us hearts that jump within us with the good news of your salvation. We confess that amidst the tedium of the everyday our worship of you sometimes feels like job — just "one more thing." Thank you for the unsettling of our lives, wherein we discover the splendor of the kingdom made possible by your Son, Jesus Christ. We pray that you will ever be here, unsettling our attempts to domesticate the wildness of your Spirit. Amen.*

Thank God for allowing the committee members of the Student Union to serve all of you and walk and grow with you!

* Stanley Hauerwas, *Prayers Plainly Spoken* (Downers Grove: IVP, 1990), 56.

Publication News



How do Baptist theologians do theology? What are their unique theological insights? What are the characteristics of Anabaptists? Why do Quakers emphasize the importance of silence?

The new book of Dr. Andres Tang, Professor of Christian Thought (Theology and Culture),

Be Not Conformed: Aspects

of Baptists, Anabaptists and Quakers, published in September, a collection of his twelve articles, examines the theologies and praxis of Baptists and Anabaptists, and briefly discusses some characteristics of Quakers. This book is divided into three sections, namely "How Baptists Do Theology," "Distinctiveness of Baptists and Quakers," and "The Non-conformist Anabaptists."



The seminary's biannual academic journal, *Hill Road* (issue 46) will be published in December with the theme "**Church and State**." There will be six thematic articles: "Imperial Cult and the Pauline Communities" (Bernard Chun-ho Leung), "Constantine and Constantinianism: A Revisit of Its Historical Arguments" (Nathan

K. Ng), "'Thy will be done on earth as it is in heaven' – The Lord's Prayer and Totalitarian Politics" (Pilgrim W. K. Lo), "Reformed Perspective on Church-State Relations: A Diachronic Review and Evaluation" (Cheng Yang-en), "Church and State Relationship of Hong Kong Baptists from a Historical Perspective" (Alex K. To), and "Church-state Perspective of John Howard Yoder: A Preliminary Exposition" (Vincent C. P. Lau). In addition, there will be miscellaneous articles and book reviews.

Hill Road is available at the seminary, its town centres and Christian book stores. For inquiries, please call the Publication Office at 2768 5168.

Pastoral Continuing Education Centre

Courses and talks offered from October to December 2020

Course / Talk	Lecturer	Date	Time
Life Renewal: From <i>Individual Pastor</i> to Faith Community	Rev. Stephen Lin	5/10	2:00 - 5:00 pm
Epidemic and Psychological and Mental Health	Dr. Daniel Mak	12/10, 19/10	9:30 am - 12:30 pm
Trauma Healing and Personal Growth	Ms. Esther Poon	16/11, 23/11, 30/11	2:00 pm - 5:00 pm
Reconstruction of Faith: Challenges and the Way Forward from the Perspective of Ezra-Nehemiah	Dr. Victoria Kwok	7/12	2:00 pm - 5:00 pm
Christian Reflection on Emotional Capitalism	Dr. Peter Lok	14/12	2:00 pm - 5:00 pm

Fee concessions

- (1) *Early Bird Reduction*: those who pay the full fee of the enrolled course may enjoy a reduction of HK\$20 (for 3-hour course) or HK\$30 (for 6-to-9 hour course).
- (2) A 10% discount for graduates from HKBTS degree programs, pastors of member churches of the Baptist Convention of Hong Kong and current part-time students of HKBTS.
- (3) A 20% discount for valid cardholders of HKBTS Alumni Association members.
- (4) A 50% discount for full-time seminary students from the 16 member seminaries of the Hong Kong Theological Education Association.

Teaching mode Online teaching with video conferencing

Registration Application forms can be downloaded from the seminary website, or you may enroll online at www.hkbts.edu.hk/pce/apply2.html

Inquiries Tel: 2768 5179
Email: pce@hkbts.edu.hk

* One cannot enjoy both the *Early Bird Reduction* and fee discounts.

Distance Education Program

Exploring Truth • Reflecting upon Faith • Equipping for Ministry

Student Recruitment: Diploma programs will begin in March 2021, while certificate programs can be joined at any time.

Correspondence Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Biblical Studies Program	Through an in-depth study of a specific book of the Bible, students can gain a better understanding of the Bible.	Secondary school graduates with their church pastor's recommendation	March and September	March semester : Hong Kong: February 10
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundations in the Christian faith and doctrine.			September semester : Hong Kong: August 10
Higher Diploma in Biblical Studies / Christian Studies Programs	Further studies for students having completed the diploma program.			Overseas: July 10
Certificate in N.T. / O.T. Studies Programs	Introductory programs in biblical studies, guiding students to study each book of the Bible systematically.	All are welcome	Register at any time	

Elective students: Students may choose subjects offered in the correspondence courses according to their own personal interests. For details, please log on to the Distance Education web page at www.hkbts.edu.hk/dist.

Online Program	Program Description	Date of Commencement
Online Version Online Certificate in Old Testament Studies Program Online Certificate in New Testament Studies Program	* Students can read and download learning materials and course work directly from the website. * Upon completion of the coursework, students may upload it for the tutor to mark and provide comments. * Time-saving, quick and efficient.	* Students may join the program at any time with fee concessions. * You may try the trial study of the online program: http://elearning.hkbts.edu.hk

For inquiries, please call 2768 5105, email deinfo@hkbts.edu.hk or log on to the Distance Education web page at www.hkbts.edu.hk/dist.

Faculty News

- **Dr. Eric Kwong**, Associate Professor of Practical Theology (World Religions), spoke on the topic "The Spiritual Quest of the New Age Movement and Our Christian Response" at a public lecture organized by Tao Fong Shan Christian Centre on July 14.

Alumni News

- Alumna **Lee Pui-sze** (class of 2011) was ordained as a pastor by the Kowloon Tong Church of the Chinese Christian and Missionary Alliance Yan Yau Church on August 2, 2020.
- Alumnus **Law Chi-hung** (class of 2012) was ordained as a pastor by the Mongkok Baptist Church on October 4, 2020.

Financial Report

General Fund, 1 June - 31 August, 2020

	HK\$
Income	8,015,598.40
Expenditure	<u>(9,002,053.56)</u>
Deficit	<u><u>(986,455.16)</u></u>



Reply Slip

I/We would like to support the Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
- contributing \$ _____ to the
- Educational Fund Campus Extension Project Other: _____
- Name: _____ (Mr. / Ms. / Rev. / Dr. / Mr. & Mrs. / Alumnus / Alumna)
- Church Affiliation: _____
- Address: _____
- Contact Phone No.: _____ E-mail: _____

- I/We do not wish to receive a hard copy of the Seminary's Newsletter
- I/We do not wish to receive any information from the Seminary by email

Donation Methods

- Crossed Cheque** payable to "Hong Kong Baptist Theological Seminary"
- Direct Transfer:** our Hang Seng Bank account: 787-471721-883
- Fast Payment System Identifier** (FPS ID): 166215137
- Monthly Autopay:** an autopay authorization form will be sent to you (You may terminate this monthly donation at any time)
- Credit Card:** VISA Master Card
- One-off Donation Monthly Donation (You may terminate this monthly donation at any time)
- Cardholder's Name: _____
- Cardholder's Signature: _____
- Card No.: --- Expiry date: _____ / _____ (MM/YY)
- Amount: HK\$ _____

- I/We do not wish my name and donation amount to be shown in the Seminary's Newsletter.

- Please send the crossed cheque or bank receipt along with this reply slip to the Seminary by post, email or fax.
- Official receipt will be issued and donation is tax-deductible in Hong Kong.
- Your personal data will only be used for issuing a receipt and the Seminary's administrative purposes.
- Please tick the appropriate box
- Inquiry: Tel: (852) 2715 9511 Fax: (852) 2761 0868 Email: inquiry@hkbtn.edu.hk
Address: 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong Website: <http://www.hkbtn.edu.hk>

Thank you for your support!

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香港浸信會神學院 Hong Kong Baptist Theological Seminary

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DONORS REPORT FOR JUNE 2020

Education Fund (Church / Organization)		吳國傑伉儷	1,000.00	Distance Education Program	
九龍國際浸信會	12,047.00	李錦霞	1,500.00	鄭鵬程	HK\$ <u>300.00</u>
大埔浸信會	12,000.00	殷振強伉儷	1,000.00		
大學浸信會	10,000.00	曹啟明伉儷	400.00	DE: Special Need Training Program	
屯門浸信教會	600.00	梁明財伉儷	500.00	無名氏	HK\$ <u>10,000.00</u>
以馬內利浸信會	4,300.00	梁珮琪	744.78		
永興浸信會	7,000.00	梁錦松、郭詠文	1,000.00	Lay Theological Education Program	
生命頌浸信會	2,000.00	梁麗嫦	5,000.00	岑麗嫻	2,000.00
尖沙嘴國語浸信會	10,000.00	許鋒威	1,000.00	孫福榮	20.00
沙田浸信會	8,000.00	陳偉倫	200.00	蔡艷桃	500.00
旺角浸信會	10,000.00	曾慶忠	500.00		HK\$ <u>2,520.00</u>
香港(西區)潮語浸信會	5,000.00	馮德華、鄧如玉	200.00		
香港浸信教會	125,000.00	黃少娟	2,000.00	Theological Education for	
香港堅尼地城浸信教會	1,200.00	黃念施	200.00	Filipino Leaders Program	
朗福浸信會	600.00	黃華娟	100.00	馬德明	1,000.00
粉嶺浸信會	50,000.00	葉煥章	300.00	陳麗英	200.00
將軍澳浸信會	500.00	劉永生、鍾梓萍	300.00	溫祥、黎琮珍	400.00
深荃浸信會	500.00	劉建紅	100.00		HK\$ <u>1,600.00</u>
第一城浸信會	8,000.00	劉逸璋	200.00		
新生命浸信會	4,000.00	蔡慧英	200.00	Campus Maintenance and Repairs	
新希望浸信會	1,500.00	鄧炳光伉儷	1,000.00	楊美玲	300.00
置富浸信教會	3,000.00	羅佩珊	100.00	蕭碧兒	500.00
銅鑼灣浸信會	3,500.00	羅凱慈	500.00	無名氏	200.00
樂滿浸信會	3,000.00	關志偉	100.00		HK\$ <u>1,000.00</u>
灣仔浸信會	7,100.00	關廣智、鄧慧然	500.00		
觀塘浸信會	1,348.00	馬德明	2,000.00	Campus Extension Project	
基督教宣道會大埔堂	500.00	陳麗英	500.00	黃雅志	10,000.00
基督教宣道會華基堂	2,000.00	溫祥、黎琮珍	500.00	蔡明德伉儷	10,000.00
基督教銘恩堂大埔堂	3,000.00	關永盛	20,000.00	關永盛	10,000.00
基督教銘恩堂葵涌堂	500.00	無名氏	4,000.00	無名氏	10,000.00
港九培靈研經會	20,000.00	無名氏	2,000.00	無名氏	3,000.00
Liangs' Ltd.	10,000.00	無名氏	2,000.00	無名氏	1,000.00
啟關基金	500.00	無名氏	1,900.00		HK\$ <u>44,000.00</u>
禧年行基金有限公司	28,000.00	無名氏	1,000.00		
	HK\$ <u>354,695.00</u>	無名氏	500.00	Pandemic Prevention Supplies	
		無名氏	500.00	西沙浸信會	HK\$ <u>7,653.91</u>
		無名氏	500.00		
Education Fund (Individual Donor)		無名氏	400.00		
方志強	200.00	無名氏	300.00	Scholarship and Bursary	
王紹良	700.00	無名氏	300.00	American Baptist Mission	3,287.00
王群	800.00	無名氏	200.00	大學浸信會	4,000.00
朱活平伉儷	300.00	無名氏	180.00		HK\$ <u>7,287.00</u>
何仲儀	1,000.00	無名氏	2.40		
何錦燕	1,000.00	無名氏			
吳炳榮伉儷	8,000.00				
			HK\$ <u>67,427.18</u>		

DONORS REPORT FOR JULY 2020

Education Fund (Church / Organization)

九龍國際浸信會	14,165.00
上環浸信會	5,600.00
大埔主恩浸信會	1,250.00
大埔浸信會	12,000.00
屯門浸信教會	600.00
牛池灣竹園潮語浸信會	6,000.00
以馬內利浸信會	4,300.00
竹園浸信會	8,000.00
香港(西區)潮語浸信會	5,000.00
香港仔浸信會	6,243.39
香港浸信教會	125,000.00
香港堅尼地城浸信教會	1,200.00
茶果嶺浸信會	12,000.00
將軍澳浸信會	500.00
彩明浸信會	2,000.00
深荃浸信會	500.00
愛群道浸信會	17,500.00
筲箕灣潮語浸信會	20,000.00
置富浸信教會	3,000.00
銅鑼灣浸信會	3,500.00
灣仔浸信會	2,000.00
觀塘浸信會	1,425.00
鑽石山浸信會	3,000.00
北角福音堂	9,000.00
基督教宣道會大埔堂	500.00
基督教宣道會華基堂	2,000.00
香港浸信會神學院校友會	3,000.00
啟關基金	500.00
	<u>HK\$ 269,783.39</u>

Education Fund (Individual Donor)

方志強	200.00
王紹良	700.00
王群	800.00
朱活平伉儷	300.00
何仲儀	1,000.00
何錦燕	1,000.00
吳炳榮伉儷	8,000.00
吳國傑伉儷	1,000.00
李新蘭	200.00
倪承恩	11,500.00
殷振強伉儷	1,000.00
馬德明	2,000.00

曹啟明伉儷	400.00
梁明財伉儷	500.00
梁錦松、郭詠文	1,000.00
許鋒威	1,000.00
陳偉倫	200.00
陳偉權	800.00
陳麗英	1,000.00
麥惠賢	1,000.00
曾慶忠	500.00
馮德華、鄧如玉	200.00
黃念施	200.00
黃國強、陳美英	20,000.00
黃華娟	100.00
楊謝金玉	3,200.00
溫祥、黎琮珍	610.00
葉煥章	300.00
劉永生、鍾梓萍	300.00
劉玉珍	1,000.00
劉建紅	100.00
蔡慧英	200.00
鄧炳光伉儷	1,000.00
鄭崗珍	1,000.00
鄭庭展	500.00
薛聲明	1,000.00
羅佩珊	100.00
關志偉	100.00
關廣智、鄧慧然	500.00
無名氏	4,000.00
無名氏	2,000.00
無名氏	2,000.00
無名氏	1,400.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	1,000.00
無名氏	800.00
無名氏	500.00
無名氏	500.00
無名氏	500.00
無名氏	400.00
無名氏	300.00
無名氏	200.00
無名氏	6.75
	<u>HK\$ 80,116.75</u>

Distance Education Program

鄭鵬程	300.00
無名氏	444.00
	<u>HK\$ 744.00</u>

Lay Theological Education Program

岑麗嫻	300.00
陳國權	1,000.00
蔡艷桃	800.00
無名氏	3,000.00
無名氏	500.00
	<u>HK\$ 5,600.00</u>

Theological Education for Filipino Leaders Program

馬德明	1,000.00
陳麗英	400.00
溫祥、黎琮珍	400.00
	<u>HK\$ 1,800.00</u>

Campus Maintenance and Repairs

楊美玲	1,300.00
鄒小寶	1,500.00
無名氏	1,000.00
	<u>HK\$ 3,800.00</u>

Campus Extension Project

陳國權	1,000.00
黃雅志	10,000.00
薛聲明	1,000.00
無名氏	3,500.00
無名氏	3,000.00
無名氏	2,000.00
	<u>HK\$ 20,500.00</u>

Pandemic Prevention Supplies

張智理伉儷	<u>HK\$ 10,000.00</u>
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Ming Yee Theological Fund

北角浸信會	<u>HK\$ 100,000.00</u>
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Dr. Ho Hin Hung Memorial Scholarship & Bursary Fund

Jonathan Chiu, Ip Sau Sheung, Philip Chiu Samuel Chiu, Samantha Chiu, Wendy Chiu	<u>HK\$ 100,000.00</u>
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DONORS REPORT FOR AUGUST 2020

Education Fund (Church / Organization)

九龍城浸信會	280,000.00	梁明財伉儷	500.00
九龍國際浸信會	12,628.00	梁錦松、郭詠文	1,000.00
大埔浸信會	12,000.00	許鋒威	1,000.00
屯門浸信教會	600.00	連輝華	1,000.00
以馬內利浸信會	4,300.00	陳偉倫	200.00
西沙浸信會	8,000.00	陳麗英	505.49
沙田浸信會	8,000.00	曾慶志	500.00
香港(西區)潮語浸信會	5,000.00	馮梁慧餘	10,000.00
香港仔浸信會	8,571.93	馮德華、鄧如玉	200.00
香港西區浸信會	15,000.00	黃念施	200.00
香港浸信教會	125,000.00	黃華娟	100.00
香港堅尼地城浸信教會	1,200.00	楊淑霞	1,000.00
恩典浸信會	10,000.00	溫祥、黎琮珍	512.07
紛嶺浸信會	50,000.00	葉煥章	300.00
將軍澳浸信會	500.00	劉永生、鍾梓萍	300.00
深荃浸信會	500.00	劉玉珍	1,000.00
置富浸信教會	3,000.00	劉佩華	1,000.00
銅鑼灣浸信會	3,500.00	劉建紅	100.00
錫安浸信會	15,967.00	蔡慧英	200.00
麗城浸信會	5,000.00	鄧炳光伉儷	2,000.00
觀塘浸信會	1,906.00	黎亮	500.00
馬利亞、馬大團契	1,000.00	蕭碧兒	500.00
中華基督教閩南三一堂	8,400.00	薛聲明	1,000.00
基督教宣道會大埔堂	500.00	羅佩珊	100.00
基督教宣道會華基堂	2,000.00	羅凱慈	1,000.00
啟聞基金	500.00	關志偉	100.00
	<u>HK\$ 583,072.93</u>	關廣智、鄧慧然	500.00
		無名氏	100,000.00
		無名氏	5,000.00
		無名氏	4,000.00
		無名氏	3,000.00
		無名氏	2,000.00
		無名氏	2,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	500.00
		無名氏	500.00
		無名氏	500.00
		無名氏	400.00
		無名氏	300.00
		無名氏	200.00
		無名氏	150.00
		無名氏	1.10
			<u>HK\$ 277,968.66</u>

Education Fund (Individual Donor)

Ho Ka Keung	4,000.00	梁明財伉儷	500.00
Walter Wong Wai Tak	1,000.00	梁錦松、郭詠文	1,000.00
方志強	200.00	許鋒威	1,000.00
王紹良	700.00	連輝華	1,000.00
王群	800.00	陳偉倫	200.00
朱活平伉儷	300.00	陳麗英	505.49
何仲儀	1,000.00	曾慶志	500.00
何錦燕	1,000.00	馮梁慧餘	10,000.00
吳炳榮伉儷	8,000.00	馮德華、鄧如玉	200.00
吳國傑伉儷	1,000.00	黃念施	200.00
李新蘭	200.00	黃華娟	100.00
李德祥	7,000.00	楊淑霞	1,000.00
殷振強伉儷	1,000.00	溫祥、黎琮珍	512.07
馬冠華	100,000.00	葉煥章	300.00
馬德明	2,000.00	劉永生、鍾梓萍	300.00
張敏兒	1,000.00	劉玉珍	1,000.00
曹啟明伉儷	400.00	劉佩華	1,000.00
		劉建紅	100.00
		蔡慧英	200.00
		鄧炳光伉儷	2,000.00
		黎亮	500.00
		蕭碧兒	500.00
		薛聲明	1,000.00
		羅佩珊	100.00
		羅凱慈	1,000.00
		關志偉	100.00
		關廣智、鄧慧然	500.00
		無名氏	100,000.00
		無名氏	5,000.00
		無名氏	4,000.00
		無名氏	3,000.00
		無名氏	2,000.00
		無名氏	2,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	1,000.00
		無名氏	500.00
		無名氏	500.00
		無名氏	500.00
		無名氏	400.00
		無名氏	300.00
		無名氏	200.00
		無名氏	150.00
		無名氏	1.10
			<u>HK\$ 277,968.66</u>

Distance Education Program

鄭鵬程	300.00
無名氏	500.00
無名氏	444.00
	<u>HK\$ 1,244.00</u>

Lay Theological Education Program

杜桂鵬	2,400.00
蔡艷桃	500.00
蕭桂娥	1,000.00
	<u>HK\$ 3,900.00</u>

Theological Education for

Filipino Leaders Program

馬德明	1,000.00
陳麗英	200.00
溫祥、黎琮珍	400.00
	<u>HK\$ 1,600.00</u>

Campus Maintenance and Repairs

楊美玲	300.00
鄒小寶	1,500.00
	<u>HK\$ 1,800.00</u>

Campus Extension Project

李德祥	5,000.00
張啟明伉儷	2,000.00
鄒小寶	1,500.00
鄧幸榴	500.00
鄧輝祥	500.00
黎亮	500.00
無名氏	500,000.00
無名氏	150,000.00
無名氏	5,000.00
無名氏	3,000.00
無名氏	3,000.00
無名氏	1,000.00
無名氏	100.00
	<u>HK\$ 672,100.00</u>

Pandemic Prevention Supplies

陳麗英	<u>HK\$ 1,000.00</u>
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Deacon & Mrs. Wan Yun Chee

Scholarship & Bursary

溫恩智伉儷	<u>HK\$ 20,000.00</u>
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Campus Extension News

New Academic Building: Start of Superstructure Construction

By God's grace, the Extension Project of the Sai O Campus (Phase 3) under the "Faith, Hope, and Love Project" is making good progress. With the completion of the new academic building's foundation works, the superstructure construction has started and is scheduled to be completed in one year.

The whole project is estimated to cost HK\$70 million (including HK\$60 million for the land premium and the construction costs as well as HK\$10 million for interior decoration, furniture, and central air-conditioning system replacement, etc.). Please pray for us.

We cordially invite you to join with the seminary in partnership to fulfill the mission of raising up the next generation of church leaders and pastors. Please support our Extension Project with your prayer and financial giving. Contributions from each donor are well appreciated and carefully recorded. What a privilege it is to have your partnership with the seminary!



On July 10, President Cho together with the Building Committee members and the colleagues gave thanks to the Lord and prayed at the beginning of the superstructure construction.



Construction works for the first story began on August 19 and was completed by the end of September.



August 4-5, 2020

Faculty Retreat

The retreat this year was held through video conferences on the theme "Spiritual Mentoring." Our teachers shared with one another their experiences regarding the spiritual mentoring of students, and also reflected on the way HKBTS practiced spiritual mentoring.

Precious Moments

August 18-19

Spiritual Formation Camp

Students and teachers joined the Spiritual Formation Camp through video conferences before the new school term began. The camp aimed at preparing them spiritually to step onto the path of theological training for the coming academic year. The theme for this year was "Life Together 2020: How Should We Move On," with the objective of exploring how the teachers and students could continue to forge a community and move on with their lives together under the circumstance that there is no question of having school life on the physical campus.



August 25

Opening Convocation Ceremony

During the opening convocation ceremony, President Joshua Cho preached a sermon titled "The Call of Wisdom." Based on Proverbs chapter 8, President Cho encouraged all teachers and students to pursue the truth and seek peace-making, moving toward God together in the new school year.

