



香港浸信會神學院



Hong Kong Baptist Theological Seminary

Today's Students, Tomorrow's Pastors.

Today's Seminary, Tomorrow's Churches.

# Newsletter

December 2007

Feature

**Walking on a New Path  
Voices from Our Graduates  
Prayers for Our New Students**

Faculty Sharing

**Two Early Baptist Women Missionaries:  
Mrs. Henrietta Shuck and Ms. Lottie Moon**

From the Vice President

**Character and Spirituality**



President Alfred Kong

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## Follow His Footsteps

Studying in the Seminary normally takes about three or four years, but learning to be a servant of God is a life-long pursuit. Jesus, our Lord, is the model for all God's servants, including all of the students at the Seminary who have been called by God should all follow his footsteps.

**The Footsteps of Humility** — We should model ourselves after Jesus who denied himself, otherwise, we couldn't be good servants. Our Lord Jesus, "being in very nature God," was willing to humble himself, "taking the very nature of a servant, being made in human likeness." (Philippians 2:6-7)

**The Footsteps of Submission** — We should all model ourselves after Jesus who was submissive. While Jesus went about teaching and doing good on earth, many who heard him disappointed him. However, Jesus "humbled himself and became obedient to death – even death on a cross!" (Philippians 2:8)

**The Footsteps of Patience** — "Patience" is "not for a moment but for a long time." In the face of an important mission or a difficult situation, we must model ourselves after Jesus who was patient, treating people with forbearance. We should approach our ministry with patience, seeking no quick success.

**The Footsteps of Suffering** — After Jesus had done so much to bless the world in life, there were many who broke his heart. Yet he continued to speak and act boldly, always willing to bear the consequences of sin and human weaknesses. When we are our master's faithful servants, we must be willing to suffer the consequences of sin for Jesus' sake, remembering our suffering is so little compared with his death on the cross.

**The Footsteps of Sacrifice** — We should model ourselves after Jesus, willing to pay even the highest price. The price may be an irreversible loss and involve great sacrifice. Yet we are always reminded that our Lord Jesus Christ sacrificed his life to fulfill his heavenly father's will. Likewise, as God's servants, we must continue to learn how to give and to make a great sacrifice.

\* This is an abstract from President Kong's sermon delivered in this year's opening convocation.



## Walking on a New Path — Graduates and New Students



### Graduates of the Fifty-Six Class

“Just as the Son of Man did not come to be served, but to serve ... ”

(Matthew 20:28a)

To serve God and men is their oath of life.

Pray that our Blessed Lord will continue to protect this group of his servants,  
helping them not to regress, not to go after the wrong things,  
but to walk on the road with our Lord, and solely to shepherd the Lord's sheep.

# Voices of Our Graduates

from the Ministerial  
Preparation Programs

## *Golden Era* —

In the first year, I was broken and then rebuilt; last year, I discovered and reflected; this year, I have organized and integrated.

## *Thanks for God's gifts* —

Co-walkers, teachers and fellow-students; people to walk side by side on life's road as good partners in ministry.

## *Experiencing growth* —

We need expanded horizons; growth in life, growth in our understanding of our calling.

## *Bidding an unwilling farewell* —

teachers: thank you so much; seminary staff: thank you so much; fellow-students: thank you so much.

## *Taking an oath before God:*

A minister who correctly handles the word of truth; a shepherd who loves his sheep; a workman who humbles himself does not need to be ashamed.

**Chan Ho-pang** (M.Div.)

To be able to be chosen and called by God like my husband; to be able to meet and walk with fellow-students and teachers shoulder to shoulder; to be equipped and inspired intellectually; to go through being broken only to be rebuilt – all this is grace that I totally do not deserve.

Lord, I truly thank you.

**Chan Hop-ying** (M.Div.)

Thank God for his grace allowing me to be born again —

Originally I was a sinner,

but I have been chosen by God to share the gospel, equipping myself to be a minister for three years, I was touched and grateful for being loved by all.

**Chau Yat-wah** (M.Div.)

I thank God for giving me the opportunity to study in the Seminary.

Now God has also given me a suitable field of ministry.

I have gone through the stage of anxiously waiting for a reply after my job interview.

That helped me realize: "Although life is ever changing and unpredictable,

God is ultimately in control and his plan is wonderful!"

In all these, I need to learn to trust and obey as I wait in peaceful silence.

**Cheung Yue-fung** (M.Div.)

Before studying in the Seminary, I must admit my faith in God was shallow. After these three years, I have come to realize all the more that my understanding of truth has been only "skin-deep." But thank God that he has blessed me with fellow-students and teachers to walk by my side.

I pray that he will continue to take pity on me and renew me so that I can be molded into his faithful servant.

**Fong Chi-keung** (M.Div.)

Teaching by life example and word of mouth, fellow-students' care, encouragement and prayer, seminary staff's non-verbal support and intercession, all have given witness to the fact that we are a community, redeemed and renewed by Jesus Christ.

**Fung Chi-wai** (M.Div.)

The few years of intense study have broadened my horizons, leading me to appreciate the precious tradition of God's church from generation to generation. I have come to understand human weaknesses and limitations. It is Jesus Christ who is the church's strong foundation. The church and every Christian must first learn to trust him before we can be his living witnesses.

**Lau Yuk-keung** (M.Div.)

For the love, teaching, support and encouragement of my teachers, fellow-students and family members, I give thanks to God.

Training in the Seminary has strengthened my understanding of the Bible, theology and the triune God and has broadened my horizons in the pastoral ministry, allowing me to have more experience and reflection, while deepening my understanding of the art of human communication. For all this I must give thanks to God.

**Leung Bing-yuk** (M.Div.)

In the transient three years of study, what has impressed me most is the words and deeds of our teachers. From my teachers I have learned these lessons: Sufficient sermon preparation means I need to summarize thirty pages material into three pages. In a wedding ceremony I should not only rejoice with the newly-wed couple but should also be concerned with those still single.

Before I say "I don't know," I should examine the issue carefully...

I want to say only one thing more: Thanks be to all the teachers who have allowed me to grow in life.

**Leung Pui-shan** (M.Div.)

Be grateful for the grace to go  
through all kinds of experiences.  
Be grateful for the grace to receive  
the support of family members and friends.  
Be grateful for the grace of having  
co-walkers on the same path with me.  
Be grateful for the opportunity  
to have my character tested.  
Be grateful for the opportunity to be trained.  
Be grateful for the opportunity to serve God.  
Be grateful for studying in HKBTS.

**Poon She-wang** (M.Div.)

I want to thank God for these blessings:  
God has given me a class of fellow-students  
who have been willing to share with me,  
pray for me and care about me.  
God has given me teachers who have loved me,  
shown me consideration and shared their lives with me.  
Without my classmates and teachers,  
I could have never survived.  
God's grace is sufficient.

**Shing Pui-king** (M.Div.)

When I compared my ministry now  
with my former days in the pastoral ministry,  
the biggest difference I find is this:  
Besides taking more time to do theological  
reflection, I need to take care of a child of just  
over a year old. Being a minister and a mother  
has really made me busy.  
Although life is tough under these circumstances,  
I have experienced God's presence  
and grace even more, so that my faith  
has taken root in God's Word and his love.

**Wong Ka-yi** (M.Div.)

Looking back over these three years,  
with a number of difficult situations,  
I am aware my Heavenly Father has bestowed  
upon me his strength to face them so that I can grow.  
I thank God for his blessings and grace,  
my family's support, my teachers' instruction  
and the testimony of their lives, and my  
fellow-students' mutual support and concern.

**Wong Sai-man** (M.Div.)

Through theological education,  
God has broadened my vision:  
In the university I learned to think while at  
seminary I have learned to see the world  
and have forbearance in dealing with people and  
difficult situations. The Seminary has changed  
my life as it has increased my knowledge and  
strengthened my passion  
to minister to people.

**So Ping-yan** (M.Div.)

I understand my intelligence, discipline to study,  
time and financial resources are all limited.  
Besides taking care of two young children,  
I have to support my wife's ministry.  
Through it all, God's grace is sufficient for me.  
Then too my teachers are devoted to their students  
and fellow-students committed to supporting,  
praying and blessing one another.  
Being used by God is the greatest blessing of all.

**Wong Siu-leung** (M.Div.)

In my first year, God made me let go  
of my former self-dependence and learned to  
fully count on him; learned to know God's  
hiddenness through brothers' and sisters' suffering.  
In my second year, when my disciple left the church because of  
some conflicting views, I was heart-broken and speechless...  
And yet I began to feel the genuineness of mutual  
care-providing in a faith community. Then in my third year,  
God allowed me to experience the suffering of cancer.  
Yet even then, I came to enjoy the concern and support of  
relatives and friends, teachers and fellow-students. From all this,  
I can more profoundly realize God's suffering, forbearance  
and presence. Now that I have graduated, how I pray that  
we can proclaim him to the world so that we may present  
everyone perfect before Christ. (Colossians 1:28)

**Choi Wai-ying** (M.Div.)

Having gone through four years of seminary study,  
I have discovered that besides the regular curriculum,  
there are many "hidden" curricular as well. Teachers,  
staff and fellow-students have become my mentors;  
people and events around me have brought me  
God's blessings and discipline. In the words of  
one of my teachers, I first need to "know how to live like  
a man" before I can "know how to do a man's job."

**Yu Fung-yi** (M.R.E.)

"We put no stumbling block in anyone's path,  
so that our ministry will not be discredited.  
Rather, as servants of God we commend  
ourselves in every way." (2 Corinthians 6:3-4a)  
I thank God that I can be built up in HKBTS,  
not only in intellectual study but in my spiritual formation.  
I am grateful to the teachers' nurture and instruction over  
the years and fellow-students' prayer support and concern.  
Pray that we will fight the good fight together as we go  
to our different ministry fields to serve our Lord.

**Chan Chui-ping** (M.R.E.)

I thank God for his guidance that I, a man  
of little faith, can graduate from HKBTS.  
I thank God with all my heart, that through  
the teaching and guidance of President Kong,  
professors and fellow-students, I have grown both in  
theological knowledge and spirituality.  
Thanks be to God!

**Chau Wai-keung** (M.R.E.)

"We proclaim him, admonishing and teaching everyone with all wisdom, so that we may present everyone perfect in Christ." (Colossians 1:28)

**Char Yiu-yip (M.P.C.)**

In the days of studying in the Master of Pastoral Counseling Program, my greatest gain has not been merely knowledge and techniques.

Rather I have come to see the richness and hope of life as I have shared with teachers and fellow-students. This has become an important source of strength of my ministry today.

**Cheung Bik-ling (M.P.C.)**

"If a man cleanses himself from doing ignoble things, he will be an instrument for noble purposes, made holy, useful to the Master and prepared to do any good work." (2 Timothy 2:21)

Thank you, Lord for renewing my life through my seminary study. I truly pray with all my heart that I can be an instrument useful to my Master.

**Kwok Yin-seung (M.P.C.)**

Thank you, God that you have allowed me, a man who knows so little about caring for others, to study counseling. In the course of my study, not only have I learned counseling technique and theories, but most importantly, I have grown personally. The more I come to know my own weaknesses, the more deeply I experience God's grace. Here I must thank Rev. Kevin Mok, Rev. Eric Kwong, Rev. and Mrs. Desmond Choi for your teaching and friendship. You have given me strength and joy. May our Lord bless you and your families.

**Leung Kwok-wai (M.P.C.)**

Studying in the M.P.C. program has deepened my understanding of myself and others. It reminds me not to be self-centered but to see things from another person's perspective. I also realize that my sermons should not be too theoretical, but simple and concrete, and that I must be down to earth with blood and tears. I must continue to strive forward. I want to thank all my professors and seminary staff for your teaching, nurture and patience.

**Lee Yun-hung (M.P.C.)**

The curriculum has broadened my vision and stretched the boundaries of my Christian mission. It has enabled me to realize that "mission" is a solemn, theological yet practical issue. This program has equipped me to promote missions in my church and in the Baptist Convention of Hong Kong.

**Sung King-cheong (Advanced Diploma in Inter-Cultural Studies)**

Time certainly flies so quickly so that I have now completed my four years of seminary study. What has touched me most is to realize that God's grace is so great and that everything is part of his grace. I thank God that at the beginning of the second half of my life, God has prepared me for ministry. I understand the path ahead is not easy to tread, and yet I am convinced that the Lord will continue to look after me and protect me.

**Chan Chor-fai (B.A.P.S.)**

A minister once said,

"What you shepherd will be this flock of sheep."

Another minister said, "Be not a wolf to a flock of sheep."

Then a third minister said, "Be the disciple whom Jesus loved."

What Paul, the great shepherd, teaches us in the book *Titus* has become my reminder today. The seminary activities, teachers' instruction, messages preached in the morning chapels, the daily life in the seminary, fellow-students' encouragement and everyone's life, thoughts and deeds have not only become indelible chop imprints but also the foundations for a lifetime of learning.

**Chu Fung-sin (B.A.P.S.)**

My Heavenly Father,

your grace is more than what I can ever imagine.

Your acceptance is deeper than what I can ever understand.

Your love is richer than what I can ever appreciate.

What you have done for me in these four years caused me to offer up my hearty thanksgiving to you.

**Chu Kwai-ying (B.A.P.S.)**

God is the vine and I am the branches. (John 15:5)

Thank God that in these days to be equipped for ministry, he has made me appreciate the importance of this relationship.

Had it not been for his gracious feeding,

I would not have known how to tackle all my challenges.

My fellow-students and I are branches of the vine, providing one another mutual support.

We have been nurtured by all our teachers.

For all these blessings, I must offer my thanks to God.

**Ho Fung-ling (B.A.P.S.)**

Looking back over my past four years of study,

I must say life has been tough, never easy.

This was especially true when I faced the threat of cancer and the pain inflicted upon me from the infiltration virus after treatment. Sometimes I did not know what to do. But God has always been gracious, bringing me safely through all the difficult times. Through it all, I came to understand that God was teaching me through my ordeals. Therefore, I have to thank God.

**Lam Mei-yin (B.A.P.S.)**



In my heart there are countless things to be thankful for.  
Seminary life has enabled me to grow both in knowledge and spirituality.  
My four years of study are over, and although I miss my seminary life, it is time for me to set off on my new journey.  
It is time for me to welcome a new beginning as I face greater challenges ahead.  
Pray that I can fit well the role of co-walker as I begin my new ministry.

**Lau Man-fong** (B.A.P.S.)

I am thankful that four years of seminary training have finally come to an end.  
The days were full of grace. Although my life as a student was not always exciting, at least I could "concentrate on my study" as I had never done before.  
This is something I never dreamed of doing.

**Lau Sau-ying** (B.A.P.S.)

Be fruitful and increase in number; fill the earth.  
HKBTS has not only produced seminary students, several of our students have new babies.  
In the past four years, I have rejoiced as many fellow-students became proud parents.  
In fact, I am one of these blessed new parents.  
Thank God for bestowing upon us a heritage for the future of his kingdom on earth.

**Leung Chi-kwong** (B.A.P.S.)

My dear Lord Jesus,  
I am truly thankful for your care in these four years.  
When I was physically exhausted, you allowed me sleep soundly throughout the night;  
When my soul was weary, you personally watered my dry heart with living water;  
When I was too weak physically and spiritually, you sent your angels to comfort me and pray for me;  
When I became arrogant and self-conceited, you reminded me that I am a sinner;  
When I considered myself unlovable, and unable to face my real self, you reassured me of your love.

**Li Kar-kee** (B.A.P.S.)

This is what I have pondered:  
Why did God arrange for me to study together with this group of students for four years?  
Now when I look at myself four years later, I have my answer: This group of students have accepted me, shown me concern and consideration and prayed for me all these years. The sound of your laughter, the sight of your friendly faces, and the delicious cuisine we have shared together have strengthened me, preparing me to go on the ministry path.

**Lo Oi-ling** (B.A.P.S.)

These four years of seminary study have been my ladder of growth, God has molded me at each different level of my development.  
In retrospect, I see God's grace in it all. I am grateful for HKBTS's professors who have nurtured me.  
The seminary staff's concern, my fellow-students' presence close by my side. May we all be God's workmen without shame.

**Tsang Chi-pang** (B.A.P.S.)

*Calling:* Had it not been for God's calling, how could I ever experience the grace of these four years of study?  
*Thanksgiving:* Only through action can I repay God's gracious calling.  
*Mission:* Trying my best to testify to the power of the Gospel and the cross so as to lead more souls to receive God's grace.  
*Responsibility:* Act justly, love mercy and walk humbly with God — and to love others for Christ's sake.

**Tsui Kwok-leung** (B.A.P.S.)

O Lord my God, I will praise you.  
For you are a God full of compassion and grace, slow to anger, abounding in love and faithfulness, maintaining love to thousands, and forgiving wickedness and sin.  
Therefore, I will exalt God's name all my life and declare his marvelous deeds.

**Wong Fung-kuen** (B.A.P.S.)

In my past ministry, when I came across different kinds of people, their stories always remind me of this: this world really needs a savior.  
But in these four years, I have changed my focus from other people to myself.  
I know that God would have me first re-organize my own life before embarking on the next part of my journey. Now I wait expectantly to enter the field of ministry and experience more of God's grace along the road of ministry.

**Wong Man-yin** (B.A.P.S.)

All is God's grace: The whole-hearted, loving concern of gracious teachers; walking with other students as my fellow travelers, we have faced life's ups and downs together; the friendship of roommates developing after being together from morning till night; the unseen, helping support of seminary staff from behind the scenes; the sharing of experienced pastors and ministers from all corners of society in morning chapels. I thank God that I can be equipped to be God's servant after receiving so much grace.

**Yip Pui-man** (B.A.P.S.)

Just when God has led a group of graduates into the ministry fields, he has also led a group of new students into our campus to receive theological training and to experience our Lord who had called them along the road of full time ministry.

## Please Pray for Our New Students, Our Future Shepherds

### Master of Divinity Program:

Chan Hoi-yi, Chung So-han, Hui Nga-yan, Kong Hoi-mei, Law Ka-yeung, Lim Chu-poh, Lok Chi-hang, Ng Lung-fei, Shum Lai-man, Tang Oi-wah, Wong Kwan, Wong Pak-ming, Yip Pak-kwong, You Fung-yin

### Master of Pastoral Counseling Program:

Chan Chi-keung, Cheng Kwan-yip, Chui Sau-lan, Kole Nastassja

### Bachelor of Arts in Pastoral Studies Program:

Chan Lai-wa, Chan Yee-wah, Lau Chun-ngai, Ng Hang-kwan, Shum Wai-hung, Sin Wai-yeung, Wong Kam-hing

### Non-Classified Students:

Chan Lai-har, Law Tai-ho

“Lord Jesus, I have promised to serve my Lord forever...”



*The faculty and new students are pictured after the Opening Convocation Ceremony*



# An Interview with President Kong — Introducing the “Christian Leaders Management Program”

This October, the Seminary joined hands with Hong Kong Peter F. Drucker Academy to conduct a new and unique program for church ministers and leaders of Christian organizations. We interviewed President Alfred Kong who explained the reasons for setting up this program, its characteristic features and his hopes for this program.

- **Why is it necessary for the Christian Leaders Management (C.L.M.) Program to be set up?**

The CLM Program is one of the pastoral continuing education programs. This program aims to provide a management program to help church ministers and leaders of Christian organizations meet the needs of the times and through which participants' leadership skills and management techniques can be upgraded.

- **Why does the Seminary co-organize the program with Hong Kong Peter F. Drucker Academy?**

The Seminary always seeks to make an effective use of our limited resources. Traditional seminary education emphasizes Bible knowledge, theological training and church or para-church organization practicum, while only the most basic training is covered in specialized areas. Since management is such a specialized, professional field of study, we need to invite outside experts to lend a helping hand. The Hong Kong Peter F. Drucker Academy is able to be one of our ideal partners.

- **Can you briefly introduce who Peter F. Drucker is? Why has his management program been taught in Mainland China?**

Peter F. Drucker is known throughout the world as the “father of management,” and “the contemporary, immortal master of management thought.” His ideas have made a worldwide impact on the management sector, the intellectual world and even the world of Christian leadership. For example, Rick Warren, Bob Buford and John Maxwell have been strongly

influenced by him and his philosophy. Drucker is a serious Christian and his management thought is immersed in Christian truth and spirit. Drucker considers management to be a humanity subject so that he takes the value of people seriously, advocating humanistic management and emphasizing making the most of employees' strengths and talents. He holds the idea that while an enterprise needs to make good use of its resources, it should also shoulder its social and moral responsibilities. In the remaining years of his life, he wanted to improve the social impact of the church and non-profit organizations, such as the Young Women's Christian Association. He had visited China and displayed a genuine concern for the country. He had helped the founding of the Peter F. Drucker Advanced Management Certificate Program in China. Over the years, more than 6,000 people in senior management level have been trained in this program. It is a pleasure for the Seminary to join hands with the Hong Kong Peter F. Drucker Academy to provide this management program to our Christian leaders in Hong Kong.

- **What are the characteristic features of the program?**

In the program, the teaching centers around three units: Self-management, managing others, and managing an organization. The program takes about six months to complete, with a total of 16 study days (seven hours a day for 112 hours). There will be lectures, case studies and workshops, motivating students and encouraging teacher-student interaction. All the teaching staff is devoted Christians with abundant administrative and management experience. Students who complete the program will be awarded an advanced management certificate.

- **How is the student enrolment going?**

The response has been enthusiastic and the enrolment quota has been met. Now we have already begun planning

to offer the program again next year.

- **What are your expectations for the program?**

My expectations are that this program can help (1) upgrade the management level in the church or in para-church organizations; (2) foster the growth and

development in Chinese churches by providing dynamic leadership and effective management strategies; (3) train more outstanding servant-leaders for the kingdom of God.

**Course schedule of “Christian Leaders Management Program” :**

Unit	Course Name	Lecturer
Unit 1: <b>Self-Management: Excelling One’s Individual Achievement</b>	To be an Effective Manager	Dr. Liu Chau-kei
	Personality, Temperament and Leadership	Dr. Alfred Kong
Unit 2: <b>Managing Others: Upgrading One’s Leadership</b>	Leadership and Stimulation	Mr. To Siu-kei
	Leading Professionals and Intellectuals	Mr. To Siu-kei
	Transforming Human Resources Management	Mr. Tsin Yan-pui
	Moral Wisdom of the Decision-Maker	Dr. Joshua Cho
Unit 3: <b>Managing an Organization: Upgrading One’s Transforming Power</b>	Policy Thinking	Mr. Cheung Kam-shing
	Innovation and Entrepreneurial Spirit	Mr. Lee Chi-kong
	Self-Assessment Tools for Non-Profit Organizations	Ms. Chi Lai-wah



Two Early Baptist Women Missionaries to China and Hong Kong:

## Mrs. Henrietta Hall Shuck and Ms. Lottie Moon\*



*Prof. Jerry E. Moyer*  
(Emeritus Professor)

### I. Mrs. Henrietta Hall Shuck, 1817-1844

#### Becoming a Woman Missionary at Seventeen

We are fortunate to have a memoir of the life of Mrs. Shuck, composed by her pastor from Richmond, Virginia. He had been her pastor since her youth and maintained close relationship with her missionary life through correspondence. Much of the following material is from *A Memoir of Mrs. Henrietta Hall Shuck, the First American Female Missionary to China* by Rev. J. B. Jeter, pastor of First Baptist Church, Richmond, Virginia. It was published in 1846.



Mrs. Shuck was born into a very pious Baptist family in 1817.

At the age of 13 she was converted and baptized, results of a fervent Revival period. The year 1835 was a momentous year. She was 17 years of age and many important decisions were made during this time. She and her family moved to Richmond, Virginia and joined the First Baptist Church. She married Rev. J. Lewis Shuck. They felt a calling for missionary service and were set aside by the Richmond First Baptist Church in a special dedication service. Soon after this, they left for China. We have an interesting letter of admonition from her father who advised her to be an obedient dutiful wife.

In a letter from 1836, we are told of the long sea voyage and of much seasickness. She described a stop in Burma to visit the grave of Mrs. Judson and baby. The Judsons were the first American missionaries in Burma. It is interesting that Mrs.

Shuck would have a life similar to Mrs. Judson. Both women became famous heroines for Christians back home determined to strengthen the missionary vision.

In her letter, she described stopping in Penang. It was a place of great delight, pleasant climate and surroundings. She then described stopping in Singapore. They planned to stay in this city until they would be able to go into China. During this time, a Chinese helper was employed. He was named Ah Loo. There was much hope that he would become Christian and help in the work. They began study of Malay and Chinese.

Mrs. Shuck described fellowship with five female missionaries. She was very uncomfortable with the worldly social life of many Westerners in that colonial society. The couple moved on to Macao. Rev. Shuck made frequent visits into Canton, always hopeful for opportunity to be a missionary in China. During this time, Mrs. Shuck adopted an orphaned Chinese boy.

#### Setting up a School: A Move in Mission Ministry

In a letter from 1837, Mrs. Shuck described her little school in Macao. She would begin her missionary work by teaching. She reported that their helper Ah Loo had been converted. The test of his being a sincere good Christian was that he refused to do shopping on Sundays, the Christian Sabbath Day. He also rejected worship of all idols.

She mentioned receiving letters from her family and replied. She wrote intense letters to sisters that they should not postpone repentance and having assurance of eternal salvation. She belonged to an intense evangelical tradition in which everyone was warned that each needed a personal

\* This was originally a manuscript of a talk delivered in the Baptist Heritage Week held in March 6 –8 in the Seminary. It has now been revised and expanded by Professor Moyer.

experience of grace; being part of a Christian family was no substitute for conversion and personal experience of grace.

She reported adopting a young Chinese girl that had been sold several times. She now had two adopted Chinese children. She also reported that she had given lodging to Brother Roberts, a fellow missionary in the city. The missionaries were studying the local language. All of her missionary colleagues were deeply evangelical, but not all were Baptists. It is interesting that she was upset that some of her fellow missionaries did not have a proper understanding of baptism. Being a strong Baptist, she believed baptism should be only for believers who made a personal decision of faith and it should be by immersion. She did not like the Chinese term, *sai lai*, which meant a washing but did not mean total immersion.

She reported that her husband had been sick with dysentery for 9 weeks. Her baby had the same problem and she was pregnant again. She felt it was miraculous that her family recovered from dysentery, since many died of the disease.

In a letter from 1838, when she was 20 years of age, she mentioned her family's connection with the Rev. Deane family. They had come from Bangkok to visit Macao. They had come for reasons of health and stayed with the Shucks. In later years, the Northern Baptists of the US regarded the Deanes as their famous Baptist missionary pioneers. Southern Baptists regarded the Shucks as their famous Baptist missionary pioneers. Of course, in 1838, there was no division yet between the Northern and Southern Baptists. The Southern Baptist Convention was born in 1845. At that time Baptists had established themselves in Macao and Hong Kong and traced their beginnings back to the Shucks who came from the southern state of Virginia.

The Deanes and Shucks were close friends, fellow Baptists. But already there was a division of labor. Rev. Deane was studying Chiu Chau so he could minister to Chinese who spoke that dialect. Rev. Shuck was studying Cantonese so he could minister to Chinese who spoke that dialect. It is interesting that the Shucks lent the services of their servant Ah Loo to help the Deanes, for Ah Loo was from a Chiu Chau family. Rev. Deane and Ah Loo returned to Bangkok to minister to Chiu Chau speaking people.

The letter from that year had grave news. Mrs. Shuck spoke of the apostasy of Ah Loo. He had been expelled from church. There was great disappointment in his moral failure.

Also her son infant Lucius had died. Indeed, Mrs. Shuck was at the point of death. Mrs. Shuck did recover and she adopted another orphaned Chinese youth. He was a bright youth and she hoped to send him to the US for training.

### **Demystifying the Glamour of Missions**

In a letter from 1838, when she was 21 years of age, we find that the young Mrs. Shuck had acquired much wisdom in her short life. She described the missionary life for people back home who had romantic or exalted notions about being a missionary. She tried to demystify the glamour of missions. Missionary life was full of problems and anxiety, danger and uncertainty. Many missionary wives died early in childbirth.

We have an informative fascinating letter about the running of her school. She wanted to educate girls as well as boys, but Chinese give preference to boys. So, she stated there must be one girl student for each boy student accepted. Chinese would only send their children if missionary teacher provided food and clothing. She needed US\$1 per month for each student for food and \$2 per year for clothing. For 20 students, she needed at least US\$280. She reported a rich Chinese merchant in Canton had sent some money to help. She reported that Rev. Shuck preaches every Sunday in Cantonese; usually to a group of 15 people or so.

She reported rumors of war that seemed imminent between China and England. While the situation was dangerous, they hoped that the strong presence of England might open a door to missionaries to go to China. They made a contingency plan to go to Manila in the Philippines, if necessary. They were having financial difficulties. Mrs. Shuck helped family finances by taking in a Presbyterian missionary as boarder.

### **Building a Chapel on Queen's Road**

In 1841, when she was 24 years of age, Mrs. Shuck and family moved to Hong Kong, just taken by the English. Rev. Shuck asked friends for money to buy a place for lodging and a chapel in Hong Kong. Sir Henry Pottinger, acting government head, arranged for him to have a free grant of land. A gentleman in Hong Kong offered Shucks travel expense to Hong Kong and a house plus US\$50 monthly if he would be joint editor of a newspaper. This was seen as a God-sent gift. A chapel was built on Queen's Road.

She reported that their old friend, Rev. Deane who had been in Bangkok in the Chiu Chau mission field, planned to come to Hong Kong. His wife would come later. Mrs. Shuck

welcomed having a female colleague. She reported, "I was the first female who came to reside here. One other, Mrs. Ramsay, has come since." She misses the company of other missionaries she knew in Macao.

She reported the hot steamy weather of Hong Kong is very hard to bear. She kept tubs of water in the house for her boys to "swim" about. She coped with a new baby who cried from teething. She had an earnest conversation with an atheistic Englishman. She feared for his soul's damnation.

In a letter of 1843, she reported on the growth of the work. Their church began with 5 members and now has 20. Two chapels were completed. Rev. Shuck and Rev. Deane and other brothers help in preaching at Queen's Road Chapel three times a week. Chinese and English attended. Some English soldiers were being reached.

She reported working among soldiers' wives and children. She visited them frequently, giving books to read, and praying with the sick. She shared what clothes she could and sewed, noting how many were so poor, quite destitute.

#### **Rest in God in the Prime of Life**

In a letter of 1844, she reported a typical day. She woke to manage her family until school began. She taught from 10:00 am to 12:00 am, having 10 Chinese boys, 2 of her own boys, 2 of her own girls, 3 European children, soldiers' daughters. After lunch, she rocked her infant Netty to sleep. She read, wrote, sewed and mended clothes, teaching girls needlework. At 4:00 pm they dined. After dinner, she visited missionary friends usually taking children with her. Returning home, they had tea. At 8:00 pm she heard children read the Bible and prayed with them. At the same time Rev. Shuck was praying with the Chinese servants.

In March 1844 letter, she says she has 20 boys in school who speak no English, so she functions in Chinese. In a letter written on March 31, 1844, she says her school has 32 children including 6 girls. A cultivated Chinese gentleman decided he wanted his girls to be educated by the missionary. In most cases, she had trouble keeping girl students for they were often taken out of school to be married or put to work. She spoke of her dream of having a female school. She had received money from a New York lady for such a project. She planned to invite a British Baptist lady to come and help her teach in a female school.

Her last letter written was on November 26, 1844. She

was age 27. She wrote to her dear pastor supporter in the US, to Dear Brother Jeter, pastor of Richmond First Baptist Church. She recalled that he had baptized her as a young lady. She stated she cares for 30 children and has too little help.

She was buried in the Hong Kong Colonial Cemetery. On her tombstone—

*Henrietta / First American Female Missionary to China / Daughter of The Rev. Addison Hall of Virginia, United States / Consort of The Rev. J. Lewis Shuck Missionary to China / From the American Baptist Board for Foreign Missions. / She was born October 28, 1817. / Married September 8, 1835. / Arrived in China September 1836. / In the prime of life, in the midst of her labors, and in / the meridian of her usefulness, suddenly, but / peacefully, / She died at Hong Kong, November 27, 1844 / aged 27 years. / Hallowed and blessed is the memory of the good.*

## **II. Ms. Lottie Moon, 1840-1912**



### **A Graduate from Prestigious Schools**

Lottie Moon, beloved missionary of Baptists, was born Charlotte Digges Moon in 1840 in Virginia. She was from a very devout family. The mother took Bible study, daily prayer, and Sabbath observance with the greatest seriousness. The family had a favorite memory or story of the young mischievous Lottie. One Sunday Lottie pretended she was ill and stayed home from church. While the family was at church, Lottie prepared a large hot Sunday dinner. She thought it would be a good joke and a welcomed act.

Her mother was not pleased. Pious families did not cook hot meals on Sundays; it was seen as breaking the Sabbath law not to work on Sundays. Missionaries in China remembered that Lottie in her missionary life carefully kept the Sabbath. It was totally devoted to God, a day of the week markedly different from all other days. It made a deep impression on many Chinese observers.

While the presence of the patriarchal grandfather was strong as he established the family with wealth and respectability, women were given unusual opportunities for the

day. Lottie's older sister Oriana became one of the first women in the American South to be a medical doctor.

Lottie like other women in her family had an excellent education, given the circumstances of her culture. She attended Virginia Female Seminary, later to be named Hollins College, a prestigious school. She distinguished herself in languages, particularly French. She then attended Albermarle Female Institute in Charlottesville, the university town. Again, she distinguished herself in languages, ancient and modern. Two famous teachers influenced her profoundly. Dr. John Broadus, pastor of First Baptist Church, preached a revival which she attended. She went to scoff but came away moved to repentance and faith; this was in 1858 when she was 18 years old. She was soon moved to become a missionary and prepared herself by gaining some teaching experience in the US before applying to go to China.

### **Missionary to Shantung Peninsula for 39 Years**

Lottie was a missionary to Shantung Peninsula, North China for 39 years. Her life centered on two areas: in the prefectural city of Tengchow and in Pingtu and its outlying villages. In Tengchow she was located in a port city with an established Christian work. T. P. Crawford had built the Monument Street Baptist Church in 1872. It was a large Western looking church that certainly signaled to the Chinese a Western Christian presence. Though membership was not large, there was a base. Nearby was a house that became Lottie's famous Little Cross Road residence. Many missionaries, including Presbyterians who sometimes needed a place, found hospitality there.

She spent years in Tengchow doing evangelistic visiting and teaching in small boarding schools. At one point she felt the need to give up on the schools and do direct evangelism. She knew herself to be doing first stage mission work. Later the field would need more kinds of work. It is interesting that a missionary doctor would arrive towards the end of her career. He had heard of Lottie Moon through the report of his Atlanta pastor. She had become a legend in her own lifetime. This particular doctor would be of great help to Lottie in her last days when she became ill and disoriented.

### **Chinese Dress that Brought Her Warmth and Respect**

Lottie was the pioneer for work developed in Pingtu. Though it was only 120 miles from Tengchow, it took four grueling days and three miserable nights in limited Chinese inns for her to get there. There was much openness to the

gospel in Pingtu for Lottie. It did not have the aloof aristocrats of Tengchow who were slow to respond. Pingtu had several different religious sects and the women were quite open to Lottie.

Lottie had two providential blessings. She was welcomed to stay with the mother of a convert who worked for the Crawfords in Tengchow. And an opium addict who needed money was willing to rent his place, even to a foreigner. Lottie quickly became respected by most. She adopted the Chinese style of dress, wearing the padded overcoat to give her warmth and Chinese respectability. She baked Virginia cookies, distributing them to children. She taught countless children the song "Jesus loves me! This I know for the Bible tells me so." She told Bible stories and used a basic catechism prepared years ago by Mrs. Crawford.

### **Paving the Way for Women in Ministry**

It is to be remembered that Lottie Moon was born before the birth of the Southern Baptist Convention (SBC). The convention born in 1845 found that through a common commitment to missions many fractious Baptist churches would cooperate. Her letters were often quoted in leading churches and then facilitated the forming of many women missionary societies. Eventually the Woman's Missionary Union was formed. Always Lottie Moon was referred to as an exemplary missionary.

She paved the way for women to have some power and means to be of Christian service. She was careful to observe propriety of form, never usurping the role of male leadership. Today it seems comical to think of many Baptist male ministers "eavesdropping" when she spoke. If a man appeared in a gathering of women, a lady speaker would have to sit down. If a woman had a report to give to a public gathering, a man would read the report for her. Many ministers, however, wanted to hear of her adventures. They would stand outside doors and windows trying to hear her speak.

Lottie once suggested the idea of an annual special Christmas offering for missions. This eventually became the Lottie Moon Christmas offering. It generated millions and millions of dollars through the years as Southern Baptists felt the challenge to support missionaries and the mission cause. The success of Southern Baptists in establishing churches and schools owed much to the women of the denomination. Always in the background was the story of legendary Lottie





Moon. She was a role model for many.

### The Mediator in the Mission Field

Lottie was more than a promoter of the mission cause. She was also a peacemaker in her mission. Theological controversy became a wound in the mission cause. A theology arose based on Landmarkism. Such thought only recognized the validity of local Baptist churches. It was believed that organizations that moved beyond single local churches were not valid. To have a national organization pooling resources from many different churches and subject to decisions of a small governing body was resisted. Among some of the missionaries in China, some were reluctant to provide any funds for local Chinese churches that came from national organizations. Officers of the Foreign Mission Board relied on Lottie to use her diplomatic skills to prevent schism in the mission. Eventually there was a split among the missionaries, but Lottie was able to help preserve connections between the original work and the ongoing support of the Foreign Mission Board.

Fundamentalism, struggle for recognition of gifted and called women to ministry, theology and strategies for mission work—these problems plagued Lottie Moon and her denomination. It is hard to think of anyone better suited to face such challenges. We can learn much from her, emulating her tolerant, informed irenic spirit.

### Bibliography

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- Branyon, Beth. *Miss Henrietta: Lady of Many Firsts* (Franklin: Providence House Publishers, 1996). This book acknowledges the encouragement of the Virginia Baptist Historical Society to share the Miss Henrietta story. It is a promotional kind of book suitable for children's or group's missionary education. It was lent to me by the Hong Kong Baptist Church which has always paid tribute to Henrietta Hall Shuck.
- Jeter, J. B. *A Memoir of Mrs. Henrietta Hall Shuck, The First American Female Missionary to China* (Boston: Gould, Kendall, and Lincoln, 1846). I found this book the most helpful, since it gives the personal correspondence of Mrs. Shuck.

## From the Vice President and Dean of Academic Affairs

Joshua Cho



# Character and Spirituality

Before the school term began, we had had two retreat camps: the faculty retreat camp and the students' spiritual formation camp. Each too lasted three days with the common aims: to allow the faculty and students to set aside a time to focus on God, to come into his presence, to listen to his words and to be bathed and nourished by his truth.

### The Faculty Retreat (August 14 – 16)

In the faculty retreat, besides the morning and evening prayer meetings, there were two thematic speeches followed by a discussion session on the topic: "Character Formation in Theological Education." All the Seminary teachers gathered together to examine the issue in depth, pointing out our present weaknesses and difficulties and considering our future direction.

Character formation is a complicated subject. We talked about the thoughts of James Lapsley, Aristotle, Thomas Aquinas, David Tracy, George Lindbeck and Stanley Hauerwas. We agreed that in character formation we must deal with the flaws of our psychological makeup, which are hard to heal and tackle. Yet, on the other hand, character is a combination of *habitus*, meaning the possibilities of certain "consolidated" modes of action; this "consolidated" habitual character is not incapable of self-reflection and conscious thinking. The building up of our action aptitude best takes place in a group setting. This kind of development requires that we learn a new kind of language and that the individual becomes socialized within a community. Therefore, if seminary students

focus on the Word of God and allow their lives to be bathed and nourished by it, this kind of learning can then produce a combination of *habitus*, which can then mold a minister's character.

"Character formation" must include "a nurturing of spirituality." The practice of "spirituality" means the nourishing and deepening of the *habitus* of the God-man relationship. This relationship must not be a short span of transient, intense experience but rather a long-lasting, steady behavior pattern. In this relationship, all the events in life focus on God so that life is lived out from this firm foothold. In other words, everything points to God. The "formation" required in theological education is this kind of solid "spiritual formation."

We are grateful to God for not only allowing us to have an in-depth exchange of thoughts and ideas and also allowing us to come to a consensus. We all agreed that the Bible is the foundation of our Seminary. What we are constructing is a practical theology with a biblical vision allowing the Word of God to mold our students' character and spirituality, preparing them to be ministers preaching and speaking God's Word and truth. Having come to this consensus, the entire faculty is determined to support one another in setting up a good life model showing forth the truth and testifying to Christ our Lord.

### **Spiritual Formation Camp (August 20-22)**

The fruit of the Faculty Retreat exceeded even my wildest expectation, causing me to return to campus with a heart filled with thanksgiving. Soon, I joined another camp, the spiritual formation camp so wholeheartedly planned for our students.

The students came to the camp bringing their "various feelings and emotions": some brought their heavy burdens; some were worried about their studies in the new school semester; some came exhausted from their hard two months' practicum; some came bringing their contagious joy and vibrant expectations for the new school term; some felt frustrated by the discipline of silence in the retreat. The result was that God's spirit moved among such different emotions causing us to feel his power and presence.

First, God used the "silence" period to prepare the hearts and souls of teachers and students to enter his presence, to wait expectantly and to hear his still small voice. Some students walked on the rocky beach, pondering changes in their lives, seeking the voice of God amid the roar of the waves; some stood on hilltops, reflecting upon their journey so far. In these

places of solitude, students renewed their call to commitment.

Then, during the sermon sessions God revealed himself. Our teachers Fook-kong, Kwok-bun, Po-ling, Siu-kwong spoke God's truth with power and passion. God greatly used them to stir our hearts and souls, manifesting his Word. Even now, my heart leaps with joy as I remember their words.

We were challenged to answer certain questions: "Are we really clear about the ideas behind each word we say?" "Do our words and deeds really live up to the will of God?" "Are we really sensitive to the Word of God that instructs us how to live?" "Those who do not practise solitude will spoil the life of fellowship." "We have to face our lives of solitude but must not do so alone. We must examine and tackle our true selves with the Lord Jesus, that is with the Word of God together."

Students were told: "The crux of the matter is not what you have forsaken upon entering the seminary but what you have decided to do." "Forget about the past, do not be imprisoned by it. Let us be open to the present and the future and adopt a new perspective so that we can see the will of God!"

Both students and teachers heard this: "Many a time we only see our own deficiency and see that there are many needs around. What we need to see is this: The many vs. the few." "Jesus leads us to decide this: How many loaves of bread do we have? Just two fish and five loaves of bread can be good enough. What we need to ask about ourselves is this: What do we have, what do we lack?" "What did Jesus see? He saw many people who were like sheep without a shepherd. Not only did he see many people, he also saw what they did not have. Clearly, Jesus wants to know what there is and what there is not."

We also heard this: "To peel off is to get rid of the shadow of the older generation, to part from it." "To peel off something means not to be obsessed by it, to take off, to let go, especially the mode of living upon which one's livelihood depends." "To peel off is to peel open one's outward appearance, to reveal the real self in order to see things from God's perspective."

We all heard this with the same spirit: "Staring at the fire of burning charcoal, Peter kept meeting himself. ... He was an outstanding follower, at least he had once been one ... When Jesus was arrested, he went so far as to deny himself as being Jesus' disciple." "Looking at the heap of burning fire, Peter was obsessed with the question: After all, did he himself deserve to

be called a disciple of Jesus? To Peter, what was left was guilt and shame.” “In Peter’s mind, he heard Jesus ask, ‘Do you truly love me more than these?’ ... Three times Jesus reaffirmed his love, acceptance and commission of Peter ... From then on, Jesus’ followers can no longer be bound by guilt and shame.” “Isn’t this the heart of the Gospel? Pardon and grace have been poured out... What Jesus wanted was the response of his followers: ‘Yes, Lord, you know that I love you.’ ‘And because of this, you need to put your love for me into practice by pouring it onto those I love: Feed my lambs and take care of my sheep. To share the gospel and your life with them.’”

We were at last commissioned: “What comes after being peeled off is to offer up to God. After peeling off the real self, what do we have to offer up to God?” We need to peel off and continue to be peeled off.” ... Leading one’s life involves socializing with people and managing our daily routine. In our daily life, are we gentle and humble in heart? Do we care about the needs of others, and do we build people up with words of encouragement? Or quite the contrary, are we too often arrogant, self-absorbed and even verbally abusive? Can we present our daily lives to God as worthy offerings? If we cannot, is it simply because we have not given parts of our lives entirely to God? Certainly, when we have not given our lives fully to God, we cannot offer it up before God. What is reluctantly offered up may be a handicapped bodily part or a blind eye.” We can see this: “Jesus’ body was the whole of his life, he loved with his whole body.” “He presented his whole body to the weary Peter who was by the fireside to reassure the faltering Peter of his unfailing love.” “The whole of his body was love... Jesus offered up his body, his whole person to God. This is his spiritual life. Spiritual life means our whole body that belongs to God.” “Our daily life must be a sacrifice, an offering dedicated to God.”

In the retreat camp, our students were all attentive to hear God’s Word. During the meditation and sharing sessions, they heartily shared what were in their hearts and minds. They were amazed at how they experienced the wonderful transformation and healing of the Holy Spirit. To be sure, the lame could walk and the blind could see. All was offered up to God, with no handicapped bodily parts, no blind eyes.

As we left the camp, we were happy to observe the transformation that had taken place in our students. At first, they came into the retreat in various kinds of feelings and emotions. Now when the time came for us to leave the camp,

their feelings became united. Holding hands, they experienced the unity in Christ with one heart. This renewal of the whole community, this kind of spiritual atmosphere was what I have not seen in years in our Seminary.

### **Morning Chapels (August 23 – September 5)**

After the retreat high on the hill in Cheung Chau, we returned to the Seminary where we continue to study and serve the Lord. Inside the campus, the fire of revival kept on spreading. For two weeks, God continued to use our teachers’ preaching at the morning chapel, stimulating us to reconsider the source of our strength in life. For example, the message in Mark 9:14-29, drove us to think about the relationship between these opposites: “What we can do vs. what we cannot,” “What we believe vs. what we do not believe”; “When we pray to God vs. when we do not pray.” “When we ‘cannot’ or ‘do not believe’ is directly influenced by whether we keep praying to God or not.” We have also heard the message from John 9:1-12 which taught us “not to dread the powerful and the influential, not to be greedy for a sense of security and privileges, also not to cheat or tell lies, dare not stand up to testify to what is good and beautiful, but to stare into the face of Christ, witness the truth in life, bear testimony to God’s truth and speak about his truth!”

These all reflect God’s work and guidance. We thank God who led us continually to have new experiences with his words over and over again at the beginning of the school term. What joy it is to listen to the word of truth; what freedom it is to be able to speak out the word of truth.

### **Prospect for the New School Year**

As we look to the future, a new teacher of biblical subjects will soon join our rank. I also expectantly hope that our students will continue to open their hearts and souls to let God’s word take root in their hearts and then blossom and yield good fruit. I pray that our lives will grow as we fix our eyes on God’s word, that is God’s truth and from this foothold we live out our lives. I pray for our Seminary that it continues to be his seminary which will be overwhelmed with truth. I also ask God to allow our teachers’ and students’ character and spirituality to be bathed and nourished by his truth so that each one of us can see God’s truth, experience it, testify to it and proclaim it. I earnestly pray that this is the direction in which our Seminary sets forth.

## Academic Affairs News

### 1. Convocation Lecture

To foster academic exchange between teachers and students, a convocation lecture was held at the beginning of each school term. On August 28 Dr. Desmond Choi, Assistant Professor of Practical Theology (Pastoral Ministry), spoke on the topic, "When Pastoral Care Meets with Psychological Counseling: From Getting Lost to Getting Integrated."

### 2. Topical Seminar

The first topical seminar was held on September 20. The speaker, Mr. Chen Yu, Chief Secretary of Graduate Christian Fellowship (Hong Kong), spoke on the topic "The Challenge of Pastoral Care in the Marketplace."

### 3. Baptist Heritage Week

This year's Baptist Heritage Week took place from October 9 through 11 in the morning chapel. The theme was "Snapshots of Early Baptist Leaders in China and Hong Kong (II)." The speakers were two of our emeritus professors: Professor Jerry E. Moye and Professor Jerry E. Juergens, and Rev. Lau

Siu-hong, senior pastor of Hong Kong Baptist Church, who spoke about the contributions of Dr. James Belote, Miss Jaxie Short and Rev. Lau Yuet-sing respectively.

### 4. Graduation Ceremony

The Seminary's Fifty-Sixth Graduation Ceremony was held at 3:30 p.m. on November 25 at the Sai O campus. Pastors and ministers, church leaders and Christian brothers and sisters enthusiastically joined the occasion.

### 5. Church Ethics Series

The third volume of the Seminary's Church Ethics series is Dr. Wong Fook Kong's *Old Testament Ethics* which was published in August. The series seeks to explore the implication and the biblical basis of church ethics from the biblical and theological perspectives. This is one academic direction that our faculty has undertaken to foster our readers' horizons to be broadened and their understanding deepened. It is then hoped that this will lead to the living out of a deeper Christian humanity radiating a vibrant personal and social ethics.

## Lay Theological Education Department

*Anna Tam (Director)*

The aim of the Lay Theological Education Department is to equip lay Christians to serve the church better and empowering the church ministers to build up the body of Christ. I must thank God for his grace as there are currently an average of more than 800 individual students taking various courses each quarter with the total number of registered students up to over 2,500. There are approximately 300 students graduating each year.

The Lay Theological Education Department is currently offering various programs catering to the different needs of the churches as well as holding different topical seminars from time to time. More of our students are female while male students constitute about 30 percent of our enrolment. As most of the woman Christians are edified and nurtured as they study, they always exclaim, "How we wish our Christian brothers could also receive such kind of training!"

As far as pastoral care is concerned, Christian brothers are a neglected group. From the daily news, it is perceivable that men

have to live with great stress in the family, in the workplace and in society. With this in mind, we organized in early August a topical seminar "When a Man Is out of Temper: Challenged? Agitated? Annoyed?" in which Rev. Chan Yan-ming, honorary pastor of Abundant Life Christian Church, spoke on the topic, "When Mars is high emotionally ... " and Ms. Shirley Loo, Director of Family Heartware spoke on the topic "Where is Venus?" respectively. Each of the two speakers spoke from the male or female perspectives, analyzing how a man faces challenges, agitation and anger and how to turn stress into the dynamic of growth. Even though the seminar was held on a Friday evening, there were still over 350 people in attendance. This reveals the relevance and need of this kind of teaching for brothers and sisters.

May our God continue to use us in lay theological education ministry so that more lay Christians can be edified. May the Lord who began a good work in men continue to preserve each of our students in his / her study so that they continue growing in the Lord. Please also pray for the needs of lay Christians and the LTED ministry.

## Admissions and Registration Office

*Mandy Chung (Registrar)*

Time past by without knowing that, I have served the Lord in HKBTS for eight years. Every year I thank God for the new students who greet the beginning of theological training with partly excited and partly anxious feeling. Soon, my staff and I have to get ready for the Graduation Ceremony, bidding farewell to a group of students whom I got to know for a few years. This feeling of coming together and parting is quite an experience.

Serving here for eight years has enabled me to “see” a lot. I have seen how applicants let go of their struggles and take the step to “apply to study in the seminary.” I have seen how students study hard while they do their church practicum and care for the needs of family members. I have seen students’ family members being afflicted with a serious illness and they face a tough situation. On the other hand, I have seen how students help one another out and have heard many such touching stories. I have seen how teachers and students treasure their time together and the friendship developed. I have seen how a group of seminary staff with the same heart and mind who weekly come together to pray for the needs of the Seminary, and those of individual students, alumni, professors and staff members, showing their concern and action in a practical way. All these have made me “see” the fact that our Seminary has become a place of love as the love of God manifests in our midst and has also

become the dynamic of growth for brothers and sisters in the Seminary.

On page 8 of this *Newsletter*, you can see a group photo of our new students. This year we have 27 new students, including 14 in M.Div. program, 7 in B.A.P.S. program, 4 in M.P.C. program and 2 non-classified students. Hoping that they can adapt to the new study environment as soon as possible, “grow up” fast in the HKBTS family and find some co-walkers to mutually support one another in their study and ministry.

The theme for this year’s student recruitment is “Take My Life,” a term seems simple enough but its implication can be far-reaching. I know not whether you, who are reading this *Newsletter*, have been touched by God and so have started exploring the possibility of getting seminary training. This year we have prepared for you two meetings that can help you ponder more about serving God full time. The first one will be a seminar on “Full Time Ministry” held on November 17. You can also log on to our website at [www.hkbts.edu.hk](http://www.hkbts.edu.hk). Next year, from February 27 to 28 there will be an “Experiencing Seminary Life Camp” in which you can talk to professors and students and explore God’s will together with other participants. Your queries and struggles can be shared and others can pray for you and we all can give thanks to God together. This is a most important decision in your life and may God reveal his will to you.

## Distance Education Program

*Anna Tam (Director)*

The Distance Education Program has been set up for nearly ten years! Over the past ten years, the number of students from Hong Kong and all over the world has exceeded 800 and there have been over 200 graduates. At present there are about 370 students enrolled in our various programs and the number of instructors has increased to 22.

Besides training lay Christians in general, D.E.P. has also organized “special training” ministries caring for communities which are either socially or economically disadvantaged. These include the “Spiritual Light Project” (for the visually impaired Christians) and the “Onesimus Project” (for prison inmates who have come to Christ in the correctional institutions). Fifty students have enrolled in this kind of “special training” and over 20 of them have already graduated.

Over 80 percent of those who are taking our program

are local Christians, but they can hardly come together. Similarly, instructors and students are also hardly able to meet with our program staff. These have been our limitations and deficiencies. As this year is the tenth anniversary of D.E.P., we will hold a thanksgiving meeting in November and gather together everyone related to our program including instructors, students and their family, graduates, working partners and our program staff. It is hoped that through this meeting, we can get to know more about one another; to find encouragement, to count God’s many blessings together and to let everyone present know more about the work and future plans of our program so that they can better pray for us.

D.E.P. gladly serves each one of the lay Christians who would want to receive lay theological training. In the mean time, we truly need the participation and support of brothers and sisters who will always pray for our ministry and the commitment of students receiving our training.

## From the Chaplain

### Spiritual Formation Camp and Thereafter

*Rev. Lam Kwok-bun (Chaplain)*

As it is our custom, the Seminary began a new school term with the Spiritual Formation Camp. This year there was something different as it was extended for the first time from two days to three days. The extension is to allow students a better preparation for the new term.

The theme of this year's camp was "Be Prepared." It is understandable that seminary students are to prepare to study in the seminary, to face a new term of study, to enter into the ministry field (for the graduating students), or more importantly, to prepare themselves for God's use.

Owing to the longer time span of three days and two nights, students had ample time and space to come to total silence before God, facing God and facing themselves. Throughout the camp, there were five preaching sessions threaded together with the following themes: "Be Prepared," "Be Examined," "Peeling Off," "Be Renewed," and "Offering Up."

The purpose was that the faculty and our students could be renewed by God in these few days in August on the small island Cheung Chau.

Spiritual formation should take place not only within the boundary of the retreat camp but in our everyday life. Classroom learning, church practicum, practicing solitude,

communal worship, living in the dormitory, and

living together with family members are all potential opportunities for spiritual formation.

In the camp, a teacher's message touched upon the theme "Let go": Let go of successes and failures of the past; let go of the life pattern on which one's livelihood had to depend. After the retreat, in early September in the morning chapel a teacher did a follow up message on the retreat theme "Let go": Let go of your children, let go of your parents, let go of old support systems. What a coincidence! May the words of our Lord continue to mold us.

In the camp, another teacher urged us as those who serve God to "peel off" the heavy burden of guilty feelings. Then, from Cheung Chau back to Sai O, the same teacher led us to ponder "What life is?" in the morning chapel. He went on to challenge us all to keep looking straight into the eyes of Jesus. May the words of our Lord continue to mold us as we behold the face of our Savior who bids us to accept his forgiveness.

May all our students and the faculty get renewed by God in the new school term.





## Student Union

Wong Mui-ling (Chairperson)

Ever since the new school term began in late August, our Sai O campus has become lively and is bustling with students who have quickly immersed themselves into classroom study and the many activities organized by the Student Union.

The annual spiritual formation camp, organized by the Chaplain's Office and the Student Union, was held from August 20 to 22 in Cheung Chau. This year the camp changed to three days and two nights so as to allow sufficient private space and time for our students. The feedback received after the camp has all been positive causing us all to agree that the spiritual atmosphere created for the whole camp has been rich and remarkable, allowing all of our faculty and students to be spiritually revived. Apart from that, the Student Union's Spiritual Department has begun leading the morning and afternoon silent prayer meetings so that students can have renewed strength to face their busy study life through prayer and silence. According to the Missions Department, the "Short Term Mission Trip to the Three-Rivers Zone" has been successfully completed and a sharing meeting was held in the morning chapel of September 6 to share the experiences. Then on September 7, the Secretary and Daily Living Department jointly organized a "Teachers-Students Tea Gathering" in which Professor Joshua Cho, the



Prof. Cho and Prof. Tang shared their life experiences with students

Vice President and Dean of Academic Affairs, and Professor Andres Tang shared various stages of their life experiences. Moreover, the Daily Living Department organized a Mid-Autumn Evening Gathering in which the faculty and students enjoyed a barbecue evening together on campus to celebrate this traditional festival on September 19.

The Annual Teachers-Students Outing, organized by the Daily Living Department, was held on September 28 at the Hong Kong Baptist Assembly to enable teachers and students to have fellowship outside the classroom and to provide an opportunity to build further friendship.

A rich series of activities organized by the Student Union will be held and we pray for God's presence in these activities as we put into practice our slogan this year: "Advancing One Step Further in Our Relationship, Co-walking Together on the Path of God's Grace."



## Faculty News

- **Dr. Andres Tang**, Professor of Christian Thought (Theology and Culture) spoke on the topic "To Believe Intelligently: Spreading the Gospel Is Talking about Theology" at the First Theology Camp for Secondary School Students organized by the Academy of Young Christians on June 22. He gave two lectures: "A Spirituality of Non-Comfort: The Public Aspect of Dietrich Bonhoeffer's Theology" and "An Introduction to a Christian Classic in Theology: D. Bonhoeffer's *Sanctorum Communio*" organized by the Center of Faith and Cultural Study in Malaysia held from August 17 to 18. Then on September 20, Dr. Tang presented a paper entitled "Bonhoeffer's View on Pastoral Ministry" at the First Seminar on Pastoral Ministry organized by the Pastoral Program of the Divinity School of Chung Chi College, the Chinese University of Hong Kong.
- **Dr. Nathan Ng**, Associate Professor of Christian Thought (Church History) presented a paper entitled "The Struggle and Example of Christian Saints: Exploring Pastoral Ministry of Chinese Churches from a Historical Perspective" at the First Seminar on Pastoral Ministry organized by the Pastoral Program of the Divinity School of Chung Chi College, the Chinese University of Hong Kong.

## Lay Theological Education Department

### Student Recruitment into Diploma / Certificate Programs in Christian Women Theological Training (auditing is also welcome)

The following courses are offered in the October to December quarter:

Course Name	Lecturer	Venue	Date / Time
Christ is the Lord of our Family	Mrs. Tong Ng Wai-sze	Hong Kong Grace Baptist Church	Oct. 9 – Nov. 13 (Tue) 6 lessons 9:30-11:30 am
Self-Understanding and Growth	Mrs. Ho Loo Nei-huen	Mongkok Education Center	Oct. 23 – Dec. 4 (Tue) 6 lessons 9:30 – 11:30 am
Bible Book Study: John's Epistles (I, II, III John)	Rev. Tse Yam-sang	Mongkok Education Center	Oct. 16 – Dec. 4 (Tue) 8 lessons 9:30 am – 12:00 pm
Bible Book Study: James	Ms. Lam Oi-yee	Hong Kong Grace Baptist Church	Nov. 1 – Dec. 6 (Thu) 6 lessons 9:30 – 11:30 am
Hymns and I	Mrs. Chan Chau Sau-fong	Mongkok Education Center	Oct. 4 – Nov. 1 (Thu) 5 lessons 9:30 am – 12:00 pm
The Church of Glory and A Life of Joy: <i>Philippians</i>	Ms. Chan Wai-suet	Mongkok Education Center	Nov. 8 – Dec. 13 (Thu) 6 lessons 9:30 – 11:30 am
Skills in Group Leading	Mrs. Wong Ng Shuk-yin	Mongkok Education Center	Oct. 11 – Nov. 29 (Thu) 8 lessons 9:30 am – 12:00 pm
Solid Rock Foundation: The Essence of Systematic Theology	Ms. Yeung Tung-ying	Mongkok Education Center	Oct. 5 – Dec. 14 (Fri) 10 lessons 9:30 – 11:30 am

### Student Recruitment into Lay Theological Education Training Program

Courses offered in the October to December quarter:

Course Name	Lecturer	Venue	Date / Time
Personality, Temperament and Ministry	President Alfred Kong	Mongkok Education Center	Oct. 22 – Dec. 10 (Mon) 8 lessons 7:15 – 9:45 pm
Word Becomes Flesh: The Study of Gospel Situations	Rev. Lau Shu-shum Guest Lecturer: Dr. Chan Nim-chung	Mongkok Education Center	Oct. 29 – Dec. 17 (Mon) 8 lessons 7:00 – 10:00 pm
Creative, Communication Skills in Public Speaking	Mr. Cheng Kai-chi	Mongkok Education Center	Oct. 19, 2007 – Jan. 28, 2008 (Mon) 8 lessons 7:00 – 10:00 pm
Celebration of Spiritual Discipline	Ms. Lai Ka-yin	Mongkok Education Center	Oct. 9 – Nov. 27 (Tue) 8 lessons 7:15 – 9:45 pm
The Study of I & II Chronicles	Ms. Lee Chun	Mongkok Education Center	Oct. 9 – Nov. 27 (Tue) 8 lessons 7:15 – 9:45 pm
Health and Sports Ministry for the Elderly	Dr. Cheung Siu-yin Guest Lecturers: Dr. Chan Lung-tat, Mr. Cheng Kai-chi	Mongkok Education Center	Oct. 16 – Dec. 4 (Tue) 8 lessons 7:15 – 9:45 pm
New Testament Survey	Mrs. Anna Tam	Applied Theological Education Center	Oct. 10 – Nov. 28 (Wed) 8 lessons 7:15 – 9:45 pm
Christian Ethics	Rev. Chu Chai-sei	Mongkok Education Center	Oct. 11 – Nov. 29 (Thu) 8 lessons 7:15 – 9:45 pm
The Many Faces of Death	Rev. William Lam	Applied Theological Education Center	Oct. 4 – Nov. 22 (Thu) 7 lessons 7:00- 10:00 pm
Self-Understanding and Development of One's Potential	Ms. Lui Fung-yee	Mongkok Education Center	Nov. 1 – Dec. 20 (Thu) 8 lessons 7:00 – 10:00 pm

Tuition locations:

Hong Kong Grace Baptist Church (1A, Kin Bong Mansion, 27B Shu Kuk Street, North Point)

Mongkok Education Center (10/F., Chung Kiu Commercial Building, 47-51 Shang Tung Street, Mong Kok)

Applied Theological Education Center (7/F., Christian Building, 56 Bute Street, Mong Kok)

For inquiry: call 2711 2552 or log on our website [www.hkbt.d.edu.hk/ited](http://www.hkbt.d.edu.hk/ited).

## Distance Education Program

The new diploma programs will begin in March 2008 while the certificate programs can begin at any time.

Correspondence and On-line Programs:

Name of Program	Program Description	Admission Requirements	Date of Commencement	Registration Deadline
Diploma in Bible Studies Program	Through an in-depth study of a specific book of the Bible, students are trained to do systematic hermeneutics and Bible study.	Secondary school leavers with a church pastor's recommendation	March and September	March semester: Hong Kong: Feb. 10 Overseas: Jan. 25  September semester: Hong Kong: Aug. 10 Overseas: July 25
Diploma in Christian Studies Program	Designed for equipping students for ministry, the program helps students strengthen their foundation in the Christian faith, doctrine and theology.			
Higher Diploma in Bible Studies / Christian Studies Programs	Further study for students completing the certificate program	Completion of the Certificate Program and with a church pastor's recommendation		
Certificate in N.T. / O.T. Studies Program	Introductory programs in Bible book study, leading students to systematically doing a Bible book study.	All are welcome	Register at any time. Concessions in fees are available. Enquiries are welcome.	
On-line Certificate in New Testament Studies Program				

**Elective students:** Students can choose correspondence courses according to their own interest. For details, please log on the "Distance Education" website.

Trial study of the on-line program is welcome: <http://distance.hkbts.edu.hk>.

## Pastoral Continuing Education Center

Courses and talks offered from September to December

Course / Talk	Lecturer	Date / Time
<b>T-JTA Personality Analysis Training Series</b>		
"Observation" Training	Rev. Lam Wing-shu	Nov. 5 (Mon) 10:00am – 1:00 pm
"Interpretation" Training	Rev. Lam Wing-shu	Nov. 19 (Mon) 10:00am – 1:00 pm
"Application" Training	Rev. Lam Wing-shu	Dec. 10 (Mon) 10:00am – 1:00 pm
<b>Pastoral Continuing Studies Lecture / Program</b>		
What Is a Christian Church? What Is It for?	Dr. Andres Tang	Oct. 8, 22, 28 (Mon) 10:00 am – 1:00 pm
The Book of <i>Jeremiah</i> : Exposition and Preaching	Dr. Samuel Tang	Oct. 10 & 11 (wed & Thu) 9:30 am – 12:30 pm; 2:00 – 5:00 pm
<b>Personality and Temperament Series</b>		
Personality, Temperament and Pastoral Ministry (Advanced Course)	President Alfred Kong	Oct. 29 – Nov. 26 (Mon) 5 sessions 2:30 – 5:30 pm
Personality, Temperament and Family Relationship	President Alfred Kong	Dec. 3 (Mon) 10:00 am – 1:00 pm
1st Talk : Introduction to Basic Characteristics of Personality*		Dec. 3 (Mon) 2:30 – 5:30 pm
2nd Talk: Personality and Husband-Wife Relationship		Dec. 10 (Mon) 2:30 – 5:30 pm
3rd Talk : Personality and Parent-Child Relationship		
<b>Programs jointly organized with Edna Wong Christian Worship and Arts Education Center</b>		
A Study on Worship Space	Dr. Philip Chan Ms. Kwong Sum-ye	Nov 12 (Mon) 10:00 am – 5:00 pm

A program pamphlet has been published, readers can also log on our website [www.hkbts.edu.hk](http://www.hkbts.edu.hk).

For application and enquiries, please contact us by phone at 2782 9787, by fax at 2630 1373 or by e-mail at [pce@hkbts.edu.hk](mailto:pce@hkbts.edu.hk). An application form can be downloaded from the Seminary's website: [www.hkbts.edu.hk](http://www.hkbts.edu.hk).

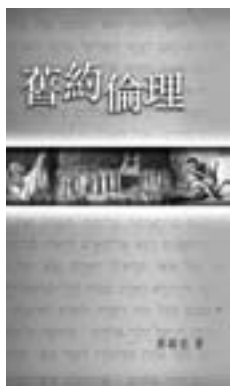
\* Those ministers who have not yet taken the basic or advanced course of "Personality, Temperament and Pastoral Ministry" must first take the course "Introduction to Basic Characteristics of Personality" before applying for the courses, "Personality and Husband-Wife Relationship" and "Personality and Parent-Child Relationship".

# Members of the Alumni Association of the Seminary, graduates of the Seminary, ministers and theological students of Baptist churches (including practicum students and students taking degree courses in the Lay Theological Education Department, full-time students in the 13 member seminaries of the Hong Kong Theological Education Association) can have tuition fee concessions. For details, please refer to the application form in the program pamphlet.

## Publication News

Dr. Wong Fook Kong's new book, *Old Testament Ethics* (the third volume in the Seminary's Church Ethics series) has been published. The book is intended to help lay Christians know more about Old Testament ethics, taking ethics as a tool in the study of the Old Testament. Dr. Wong introduces Old Testament ethics using a new approach through which he chapter by chapter explores ethics in relationship to the following topics: hermeneutics, Old Testament laws, Old Testament narratives, wisdom literature, prophetic literature, biotechnology, divorce and remarriage, and legal moralism. Each of the topics is discussed from the perspectives of utilitarianism, deontology and virtue ethics respectively.

The Seminary's bi-annual academic journal, the *Hill Road* (issue 20), will be published in December. The theme for this issue is "Theology and Art." There are five theme articles: "The Theological Aesthetics of Hans Urs von Balthasar" (Samuel Ho), "Telling God about his Own Disbelief — The Honest Praise to the Lord by R. S. Thomas" (Wu Yin-ching), "The Christianness and Penetration of Christianity into Modern Chinese Literature: An Alternative Perspective of Re-reading *Thunderstorm*" (Ng Mei-kwan), "On the Art of Translating Apologetics: Translating the Argumentative Rhetoric of G. K. Chesterton's *Orthodoxy* into Chinese" (Chong Yau-yuk), "Relationship of Theology and Cinema: Means of Mutual Enrichment" (Jerry E. Moyer). This issue also includes three miscellaneous articles and several book reviews. For inquiry and subscription to *Hill Road*, please call 2768 5168 or email at [bts-inquiry@hkbts.edu.hk](mailto:bts-inquiry@hkbts.edu.hk).



## Alumni News



- Alumna **Lam Mai-yuk** (class of 1960) went to be with the Lord in August. May God's consolation and guidance be with her family.
- Alumnus **Lo Hing-choi** (class of 1977) and Ms. Lau Yuk-fung were married in a ceremony at the Tsim Sha Tsui Cultural Center on September 9.
- Alumna **Lam Yim-fong** (class of 1986), alumna **Chan Shun-kam** (1995) and alumnus **Chung Chi-kwong** (2002) were ordained pastors by Mongkok Baptist Church on September 9.
- Alumna **Chan Lai-fun** (class of 2000) was ordained pastor by Christian Alliance North Point Church on September 9.
- Alumnus **Ng Chun-ning** (class of 2000) was ordained pastor by Ma On Shan Baptist Church on October 7.
- **Committee of HKBTS Alumni Association 2007-09**

President : Wu Lau Lin-fung

Vice President : Tang Wan Pong-kiu

Secretary : Ho Ka-lun

Treasurer : Ng Lee Kam-lai

Academic Studies / Devotional : Leung chi-keung

Convenors : Wu Man-chun, Cheung Ya-kin,  
Ip Wai-hung

Advisor : President Alfred Kong

Honorary Auditor : Cheung Shu-kai

## Financial Report General Fund, 1 June - 31 July 2007

	HK\$
Income	3,801,429.08
Expenditure	4,563,827.08
Deficit	(762,398.00)

### DONORS REPORT FOR JUNE 2007

#### Education Fund (Church)

九龍城浸信會	165,000.00
上水浸信會	7,000.00
上環浸信會	2,000.00
元朗浸信會	32,000.00
牛池灣竹園潮語浸信會	1,000.00
尖沙嘴國語浸信會	800.00
沙田浸信會	7,000.00
紅磡浸信會	3,500.00
香港仔浸信會	22,270.10
香港浸信教會	83,300.00
香港堅尼地城浸信教會	1,200.00
恩典浸信會	10,000.00
粉嶺浸信會	4,000.00
基磐浸信會	3,000.00
愛群道浸信會	6,000.00
置富浸信教會	1,000.00
銅鑼灣浸信會	3,000.00
廣林浸信會	1,000.00
興華浸信會	4,000.00
觀塘浸信會	2,005.00
基督教宣道會華基堂	500.00
基督教豐盛生命堂	4,500.00
HK\$	364,075.10

#### Education Fund (Donor/Organization)

白智信伉儷	300.00
伍玉嫻	100.00
江耀全伉儷	3,000.00
何譚惠如	2,000.00
吳國傑伉儷	500.00
呂志華	1,000.00
林威烈	1,000.00
胡文恩	300.00
徐玉英	2,000.00
徐詩雅	300.00
校友(#06021)	1,000.00
張啓明伉儷	500.00

許鋒威	400.00
陳麗英	500.00
黃華娟	100.00
葉煥章	300.00
劉永生	300.00
劉建紅	600.00
蔡志強伉儷	500.00
鄭非兒	300.00
薛聲明	2,000.00
龐凌玉珍	500.00
羅佩珊	100.00
羅美華	500.00
關德華	140.00
溫祥、黎琮珍	500.00
無名氏	300.00
無名氏	1,000.00
無名氏	400.00
無名氏	300.00
無名氏	1,000.00
無名氏	500.00
無名氏	500.00
無名氏	1,000.00
無名氏	140.00
無名氏	20.00
HK\$	23,900.00
USD	100.00

#### President Council

黎大華	26,000.00
譚日旭	2,000.00
HK\$	28,000.00

#### Theological Education for the Hearing Impaired

溫祥、黎琮珍	2,000.00
無名氏	5,000.00
HK\$	7,000.00

#### Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
愛子	200.00
溫恩智伉儷	10,000.00
HK\$	15,200.00

#### Lay Theological Education Program

白智信伉儷	300.00
逢守本伉儷	200.00
張少琮	500.00
張啓明伉儷	1,500.00
HK\$	2,500.00

#### LTED Busary Fund

何譚惠如	1,000.00
杜桂鵬	500.00
無名氏	500.00
HK\$	2,000.00

#### Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡焯伉儷	3,000.00
鄒小寶	500.00
無名氏	180.00
HK\$	5,680.00

#### Local Filipino Program

第一城浸信會	1,155.00
MY Y	300.00
白中興	5,000.00
張智理伉儷	5,500.00
溫祥、黎琮珍	300.00
HK\$	12,255.00

## DONORS REPORT FOR JULY 2007

### Education Fund (Church)

九龍國際浸信會	28,288.00	呂志華	1,000.00
上環浸信會	2,000.00	周榮輝	150.00
人埔浸信會	10,000.00	胡文恩	300.00
人埔國際浸信會	1,500.00	徐詩雅	300.00
牛池灣竹園潮語浸信會	1,000.00	許鋒威	400.00
以馬內利浸信會	7,000.00	陳麗英	500.00
尖沙嘴國語浸信會	800.00	馮德華	300.00
佐敦道浸信會	1,500.00	黃勝芬	500.00
沙田浸信會	7,000.00	黃華娟	100.00
旺角浸信會	25,000.00	葉煥章	300.00
紅磡浸信會	3,500.00	劉永生	300.00
香港仔浸信會	22,798.50	劉建紅	600.00
香港浸信教會	83,300.00	蔡志強伉儷	500.00
香港堅尼地城浸信教會	1,200.00	鄭非兒	300.00
海怡浸信教會	5,000.00	鄧炳光伉儷	11,000.00
粉嶺浸信會	4,000.00	謝金玉	600.00
基磐浸信會	3,000.00	龐凌玉珍	500.00
深荃浸信會	500.00	羅佩珊	100.00
第一城浸信會	6,250.00	羅美華	500.00
博愛潮語浸信會	5,677.50	羅凱慈	500.00
富亨浸信會	1,000.00	關德華	140.00
銅鑼灣浸信會	3,000.00	溫祥、黎琮珍	500.00
觀塘浸信會	2,522.00	主知名	10,000.00
東方基督教會美光堂	2,052.00	無名氏	300.00
基督教立道會華基堂	500.00	無名氏	1,000.00
	HK\$ 228,388.00	無名氏	400.00
Chinese Indep. Baptist Church-S.F.	USD 540.00	無名氏	300.00
		無名氏	1,000.00
		無名氏	500.00
		無名氏	500.00
		無名氏	6.00

### Education Fund (Donor/Organization)

Mr. & Mrs. John Dockerill	6,000.00	無名氏	500.00
丘艷冰	500.00	無名氏	6.00
白智信伉儷	300.00		HK\$ 45,796.00
伍玉嬋	100.00	馬志遠	USD 250.00
江耀全伉儷	3,000.00		
何譚惠如	2,000.00		
吳國傑伉儷	500.00		
		<b>President Council</b>	
		譚口旭	HK\$ 2,000.00

### Theological Education for the Hearing Impaired

馮峰慶	HK\$ 1,000.00
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### Scholarship and Bursaries

香港(西區)潮語浸信會	5,000.00
香港浸信會女傳道會聯會	8,000.00
愛子	200.00
無名氏	14,220.00
	HK\$ 27,420.00

### Music Camp

鍾瑛	HK\$ 1,403.20
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### Lay Theological Education Program

香港浸信會幼稚園教育協會	5,000.00
婦女神學訓練證書畢業同學	2,015.60
白智信伉儷	300.00
陳國權	500.00
蕭桂娥	1,500.00
	HK\$ 9,315.60

### LTED Bursary Fund

何譚惠如	1,000.00
無名氏	500.00
	HK\$ 1,500.00

### Distance Education Program

Ernest & Sylvia Ho	2,000.00
何鏡煒伉儷	3,000.00
鄒小寶	500.00
	HK\$ 5,500.00

### Local Filipino Program

張智理伉儷	5,500.00
陳麗英	400.00
溫祥、黎琮珍	400.00
	HK\$ 6,300.00



# Reply

I will support The Hong Kong Baptist Theological Seminary by

- praying for the Seminary's theological education ministry
  - contributing \$\_\_\_\_\_ for
    - Educational Fund
    - Others: \_\_\_\_\_
- Name: \_\_\_\_\_  
( Mr / Ms / Rev / Dr / Mr & Mrs )
- Address: \_\_\_\_\_  
\_\_\_\_\_
- Tel: \_\_\_\_\_ Fax: \_\_\_\_\_
- E-mail: \_\_\_\_\_

Donation Methods:

- Crossed cheque** payable to  
**"Hong Kong Baptist Theological Seminary"**
- Cash** either deliver to the Seminary or direct pay-in to our  
Hang Seng Bank Account No. "242-026144-003"

- Credit card:**  VISA  MASTERCARD  
Cardholder's Name: \_\_\_\_\_  
Cardholder's Signature: \_\_\_\_\_  
Card No.: \_\_\_\_\_ Expiry date: \_\_\_\_\_  
Amount: HK\$ \_\_\_\_\_  
(Credit card charges are denominated in HK\$)
- Monthly Autopay** by Bank Account or Credit Card —  
autopay form will be forwarded to you
  - Please send cheque or bank deposit slip with this reply to the Seminary at 1 Nin Ming Road, Sai O, Sai Kung North, N.T., Hong Kong.
  - Receipt will be issued and donation is tax-deductible.
  - Your name and donation amount will appear in the Seminary's *Newsletter*. If you do not wish them to appear in the *Newsletter*, please tick the right box.
  - Your personal data will only be used for issuing receipt and Seminary's administration purposes.
  - For donation inquiry: Tel : (852) 2768 5113 or (852) 2715 9511  
Fax: (852) 2768 5102

*Thank you for your support !*



## Precious Moments



### July 6 Staff Outing Retreat

*All the staff treasured such a time of worship, prayer, listening to God's word, having fun and being together.*

### July 22-25 Church Music Camp 2007

*This year's theme was "Spiritual Experience and Adventure in Church Music Ministry" and we were glad to see so many brothers and sisters in the church music ministry from different churches come together in our Sai O campus to study, share and stimulate one another.*



**August 14-16 Faculty Retreat Camp**

Before the new school term began, our faculty held a retreat camp to be silent, to pray, to explore "Character Formation in Theological Education" and to look to the future direction the Seminary is heading toward.



**August 20-22 Spiritual Formation Camp**

God blessed our camp by allowing the faculty and students to wait and be silent before him, and to experience his presence as they prepared themselves for the new school term and to be renewed by him.



**August 23 Opening Convocation**

At the Convocation Ceremony, President Alfred Kong spoke on the topic "Follow His Footsteps" to exhort students to follow Christ's example to be a faithful servant from 1 Peter 2:18-25.



**August 28 Convocation Lecture**

Dr. Desmond Choi, Assistant Professor of Practical Theology (Pastoral Theology), delivered the Convocation Lecture entitled "When Pastoral Care Meets with Psychological Counseling: From Getting Lost to Getting Integrated."