

# CGST Bulletin

2014 JUL-SEP

Vision for China  
Mission to the World



## In memory of CGST Honorary President Rev. Philip Teng His contributions to CGST

**Wilson Chow**

President (1989 – 2007)  
President Emeritus

### I. Doing what others could not do

Rev. and Mrs. Teng were among the guests at the farewell dinner CGST held for me upon my retirement in 2007. During the dinner, Rev. Teng gave a speech in which he shared that he felt bad because although he was CGST's Honorary President he had not contributed much to the School. Rev. Teng was, of course, being modest, because that was far from the truth. The CGST Board of Directors appointed Rev. Teng President in 1974, and he held the office for 15 years, from the time the School was established in 1975 until 1989. When he retired, he continued to be the School's Honorary President. During his presidency Rev. Teng was not a full-time president, and perhaps for this reason people had the wrong impression that he was president in name only. In fact, Rev. Teng's contributions cannot be measured by how much he had done, but by what he had done – he had done for CGST what neither we nor any other person could have done, and this was his greatest contribution.

### II. Affirming CGST's vision

In the early years when CGST was communicating its vision to the Christian community, Rev. Teng was quick to affirm it. He believed that Chinese churches needed a graduate level seminary to train college graduates for full-time ministry. He agreed with the pursuit of academic excellence, and was convinced that academic skills and spirituality could be integrated. The birth of CGST was precisely to prove this point. In his exhortation to the staff and students, Rev. Teng emphasized that CGST must be determined to succeed in realizing the theological education ideal of achieving both academic and spiritual excellence.

### III. Gaining Chinese churches' trust and support for CGST

Not only did Rev. Teng agree with CGST's vision, he also personally got

involved with the CGST teamwork. In the 1970s, Rev. Teng was already a highly respected leader among the Chinese churches. His influences went beyond North Point Alliance Church, beyond the Christian & Missionary Alliance Church Union of Hong Kong, and even beyond Hong Kong to reach the US, Canada, the UK, Australia and South East Asia. There was no need for him to seek another title. He agreed to be President purely to help a few young teachers who were at the time unknown to the Chinese churches, so that this new theological school might have acceptance and support. The Chinese churches trusted Rev. Teng, and so they trusted CGST that was led by him.

### IV. Protecting and caring for CGST

In the early years, there had been mistakes and ill-considered assessments in CGST's promotion work, and these had led to doubts and misunderstanding and even criticisms and attacks. Not afraid to put his reputation on the line, Rev. Teng defended us and made clarifications on our behalf. An article he wrote at that time called for church leaders to lend support to CGST out of their love for their churches and concern for theological education. Taking the fledgling School under his wing, he was able to help CGST gain acceptance because of his high standing.

### V. Helping in the setting up of CGST

Rev. Teng actively took part in setting up the School. He travelled to places such as the Philippines, Singapore and Australia to establish contacts with local pastors and lay leaders, set up Boards of Directors in these places and build support networks for CGST. He took part in curriculum structure development and followed the enrollment situation closely, at the same time taking pains to search for a suitable campus site for the School.

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## VI. Playing a key role in CGST's operation and development


Rev. Teng had his own office at CGST. Although he did not come in every day, he took time from his busy schedule to hold staff meetings, to teach and to preach at our chapel every week. He also wrote the 'From the President' column in the monthly CGST Bulletin, delivering messages on theological education, as well as networking for CGST and promoting the School's ministries.

## VII. Demonstrating great leadership

In 1982, Fuller Theological Seminary and CGST collaborated in setting up a 'Chinese Missions' department at Fuller's School of World Mission. Rev. Teng led the CGST representatives to meet with the Fuller representatives (including Provost Dr. Glen Barker and Dr. Paul Pierson, Dean of the School of World Mission) who came to Hong Kong. A generous man with great foresight, Rev. Teng fully supported the project, agreeing to send Dr. Che-Bin Tan as the Head of Chinese Missions at

Fuller. CGST requested that Fuller lecturers come to teach at CGST, but Fuller said that there was a shortage of staff and so no promise could be made. At one point there was an impasse but in the end Rev. Teng yielded graciously. He said that CGST understood Fuller's constraints and therefore would not insist so as not to cause them further difficulty. The way that Rev. Teng handled the situation showed CGST's accommodating generosity. He had displayed qualities of great leadership for us to remember always.

## Conclusion

In his life Rev. Teng accomplished many things for God. He was involved in numerous ministries and he had built relationships with various churches, groups and organizations. Indeed, Rev. Teng belonged to the Chinese churches as a whole. Yet I know for certain that Rev. Teng set great store by CGST, and the School had a special place in his heart. Likewise, Rev. Teng has a special place in my heart, and in the heart of the CGST community. 

# What my mentor Rev. Philip Teng taught me

### Gail Law

Director of Administration and Director of Development (1975 – 1979)  
Lecturer (1985 – 1995)



I am very grateful to God and to CGST for this opportunity to remember Rev. Philip Teng.

The first time I heard Rev. Teng's preaching was at the Urbana Student Missions Conference in the US in 1973. Listening to Rev. Teng address the participants in fluent English, I said joyfully to myself that here at last was a Chinese pastor who could share the Christian international stage with leaders from the West. In my eyes, Rev. Teng was a giant.

In mid-July 1975, two months before the School commenced operation, I left my job in the laboratory of a Canadian university, returning to Hong Kong with the grand vision to serve in CGST. I felt so undeserving of the honor and privilege to be working alongside Rev. Teng, the giant. I spent the most time with him while serving as the Director of Administration and Director of Development. The precious lessons I learned from him in our weekly meetings will be with me for the rest of my life. Let me share with you seven of them that I keep learning:

### I. Show a high degree of dedication

I returned with a splendid vision of CGST, but when I first saw the campus it was a letdown. Students in Canadian educational institutions usually numbered in tens of thousands, but here there were fewer than two dozen. In spite of the small number of students, however, Rev. Teng handled every detail related to the School in the most meticulous and careful manner. From him I learned that dedication is vital if a beautiful vision is to be realized from scratch. In Canada it was as if I had caught a glimpse of the mountain peak from afar, but back in Hong Kong when my feet were on the ground I needed to overcome mountains of challenges. I learned that while God is in sovereign control and will accomplish what He has started to do, we who do His work must always reflect a dedication every step of the way.

### II. Have God's kingdom in the heart

Many say that Rev. Teng had an unparalleled kingdom heart. I hope that many who come after him will have the same passion for God's kingdom. Not only did Rev. Teng rally support for CGST, he also gave help to Alliance Bible Seminary. At that time the China Evangelical Seminary in Taiwan also suggested a merger with CGST, and Rev. Teng did not make any objection to

it. I was puzzled – did Rev. Teng really want to help CGST? With the passage of time, however, I have come to realize that a single seminary could not possibly train a new generation of intellectuals to become pastors in a new era. God's kingdom is vast and wide. His sovereign will is that seminaries should collaborate to accomplish His work.

### III. Let your ability speak for itself

At first, CGST lecturers were often criticized for being unspiritual, too young and inexperienced in pastoral ministry, and for putting too much emphasis on scholarly pursuits. I felt that the criticisms were unfair to the Faculty but what could we say? In his wisdom, Rev. Teng knew that the best response was to show people the collective capabilities of these young lecturers to serve the churches. So we hosted a large conference in which Rev. Teng gave the first plenary lecture, followed by members of the Faculty speaking on their specialized topics. We held the first ever 'Christian Ethics Conference' at the Kowloon City Baptist Church which at the time seated 1,800. Amazingly, over 2,300 turned up. So packed were the stairwells and corridors that a few people even fainted for lack of ventilation, and over 100 were still waiting to get in. For the first time the Faculty team displayed its collective strength. After that our confidence grew, outside criticisms diminished, more love gifts came in and enrollment to our extension courses increased. Our strength to serve the churches spoke for itself.

### IV. Build up coworkers

Because I had been away from Hong Kong for ten years and was not a pastor, there were a number of tasks that I did not take on for fear of not doing well. But Rev. Teng often said, "When you are entrusted with a task, just rest assured and do it because God's grace will be with you." However, he never left me to struggle on my own. He frequently took the staff out for lunch and on such occasions arranged for us to meet with people from different sectors to share matters of our School. I later noticed that love gifts would often come after these luncheons, and I came to understand that networking and vision sharing facilitated fundraising. Rev. Teng took us to these gatherings to build up CGST's fundraising network, so that we could do our job well. The older I get, the more I realize that teamwork is vital in doing our work well.



### V. Seize the moment

In 1977 when CGST was still in its early stage of development, Rev. Teng decided to go on a one-year mission to Indonesia with his wife. At that time I wondered whether the move was wise since CGST was still very much in its infancy. Further, Rev. Teng was so genteel that he might not be able to cope with the harshness of overseas missions, not to mention the fact that Indonesia was hot and humid and infested with mosquitoes. Later I was better able to understand his intention. In 1976, CCCOWE launched a world evangelism movement, and if he did not set an example in 1977 then the Chinese churches would not step out. Therefore he made the bold decision to go. In the end CGST did not fall apart, and Rev. Teng's mission bore much fruit. I learned that it is important to do the right thing at the right time.


### VI. Pray with a pure heart

The prayers of Rev. Teng were straightforward and succinct. Getting up at five in the morning every day, he would go to his office to pray. Apart from pastoring a big church, Rev. Teng also attended to many matters. I believe that

consistency in his prayer life was the key to his great faith in God, his insightful self-discernment and his superb management of his responsibilities. He set us an example of "praying always".

### VII. Laugh heartily

Close encounters with Rev. Teng revealed that he was a happy person who enjoyed laughing. I imagine he liked nothing more than sharing a meal with Rev. Wu Ming-chieh, who had a good sense of humor and loved to crack jokes and recount anecdotes. It was truly a pleasure to see these two great pastors laughing heartily together. I believe that laughter was Rev. Teng's secret to bring balance to his busy life.

Just as Rev. Teng liked to give his message in seven points, on this occasion today I reflected on seven lessons I have learned from him. Not that I have already learned these lessons well, but rather I need to continue learning them. I am forever grateful for having had the opportunity to co-work with Rev. Teng, my mentor. 

## Looking at all things through the return of the Lord

**Carver Yu**  
President (2007 – 2013)  
President Emeritus

Of the many sermons given by Rev. Teng that I have listened to, the one that has made the most impact on me remains the one he preached on the parable of the ten virgins. In the sermon, he reminded us of the importance of watching and waiting for the second coming of the Lord. Rev. Teng concluded the message with a poem: "Look at all things through the second coming of the Lord / Look at oneself through the second coming of the Lord / Is my lamp burning bright? / Is my vessel filled with oil? / Can I say with gladness / 'O Lord, come'?" The sermon gave me a clear perspective and life view of the end times. I have kept the message in my heart and followed the lesson. As a salute to Rev. Teng, let me give a short message here on the same topic but with a different passage.

*But this I say, brethren, the time is short, so that from now on even those who have wives should be as though they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who use this world as not misusing it. For the form of this world is passing away. But I want you to be without care. (1 Cor. 7:29-32a)*

In 1 Corinthians 7, Paul gives clear guidance on marriage in response to the questions raised by, and the confusion over this issue in, the Corinthian church. However, in order to grasp the true meaning of Paul's teaching, the Corinthians must focus on one fact – that the Lord will return anytime. When the Lord

returns, the form of this world will pass away. Paul is trying to help the Corinthians see things from a higher perspective. Here, the admonition, "Brethren, the time is short" is the same as "The Lord is at hand" in Philippians 4. The Lord will return anytime, the form of this world will pass away anytime, our days in this world will also end anytime, and so we can no longer assume that we can live on as usual. All of a sudden, the true nature of things in this life and the proper priority of values become crystal clear. Things of this world are not the ultimate, to use Bonhoeffer's terms; they are, at the most, merely the penultimate.

"...those who have wives should be as though they had none..." Paul is not at all devaluing marriage. Far from it. In Ephesians 5 he uses the Christ-church relationship as a pattern for the husband-wife relationship. God esteems and blesses marriage but it is not the be-all and end-all. We hold marriage in high esteem but let us not care about it so much that it entangles us. Of course we can continue to enjoy the pleasures of this world, but we must do so in moderation ("those who rejoice as though they did not rejoice"), not allowing it to possess or entice our hearts. Likewise, we may be sad or grieved but not allow our emotions to overcome us. We can continue doing trade and business, but these activities must not be the center of our life, and further we must not regard so highly those gains and losses that they direct our course in life: "those who buy as though they did not possess".

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We can continue to enjoy all the good things that God has given us, but we must not focus on and care too much about them. All these will pass away; everything is transient. Thus we can face any circumstances with composure and sound judgment. A motto my wife and I often quote is, "everything passes like clouds and vapors," to remind ourselves not to care too much about achievements, honors and setbacks, not only because everything will pass away, but more importantly because the Lord of glory will come back and we are to live for Him, in light of His second coming. Our life goal is to glorify Him and to have His victory as our focus of attention. Many Christians today embrace secularism, living in the here and now, forgetting about the reality of the end times, and caring little about the Lord's return. Consequently they are caught up in the successes and failures of this life, and become burdened by many cares and worries.

Now I understand why Rev. Teng always looked so serene and carefree. I believe it had a lot to do with his eschatological perspective. May his words serve as a reminder to us:

*Look at all things through the second coming of the Lord;  
Look at oneself through the second coming of the Lord.  
Is my lamp burning bright?  
Is my vessel filled with oil?  
Can I say with gladness,  
'O Lord, come'?* 🙏



## My good pastor and mentor – Rev. Philip Teng

**Yu Miu-wan**

Alumnus (MCS 1980)

Director of CGST Board (2000 – 2006, 2008 – 2014)

Rev. Teng both greatly impressed and inspired me by how he set an example of edifying others and giving mentoring and support to young ministers.

I knew Rev. Teng as far back as the 1960s when I was studying in True Light Middle School of Hong Kong. Having become a Christian in high school through student ministry, and I went to Wanchai Alliance Church with my classmates after school to study and have fellowship. Later the church merged with North Point Alliance Church and I had many opportunities to listen to Rev. Teng's preaching and teaching. I was baptized by Rev. Teng in August 1970 and my spiritual life took root.

A few years afterwards, I received theological education at CGST, where Rev. Teng was President and my teacher. Although he did not teach extensively at the School, I had the opportunity to attend his classes. He often

spoke in the chapel and his messages were pithy, but packed with exegesis and application. One of the most memorable sermons was preached at the Graduation Ceremony in 1980 when I was one of the graduates. In his address Rev. Teng not only provided clear guideposts to the graduands, but also a direction for my ministry. Using the example of our Lord Jesus who identified with the multitudes, Rev. Teng exhorted us to foster:

A **'sense of mission,'** striving to accomplish what God has given us to do in our lives; a **'sense of empathy,'** sharing and empathizing with fellow human beings in their pains and sufferings; a **'sense of sanctification,'** setting ourselves apart for God's use; a **'sense of satisfaction,'** finding fulfilment in the midst of our busy ministry; a **'sense of urgency,'** working earnestly and persistently; a **'sense of presence,'** knowing that the Lord is with us even in our difficult moments; a **'sense of dedication,'** offering ourselves totally to

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God; a **'sense of assurance,'** believing firmly that Father God will Himself draw people to Him; a **'sense of obedience,'** surrendering to the will of Father God, and a **'sense of loyalty,'** seeking glory to Father God alone.

At the Graduation Dinner, Rev. Teng lighted the candle each graduate was holding, to signify the light we were to be in our respective communities. Looking back on my past decades of ministry, I can say that the Lord Jesus' identification with His people has indeed become my role model. I imitate Him in walking closely with those I serve, being with them, listening to them and encouraging them. I learn to treat others with compassion and work earnestly. Whenever I encounter adversity, anxiety or setbacks, I turn to look upon Jesus so that I will not be tired out, discouraged or afraid.

Since my graduation from CGST and joining the ministry of serving the grassroots, Rev. Teng had given me much encouragement and support. He was consultant to Industrial Evangelistic Fellowship (IEF) from the time of its establishment in 1973. He cared about the much-neglected labor groups, and advanced the set-up of IEF. Rev. Teng supported us in action as well as in words, reminding us that "it is never easy to evangelize blue-collar workers and its results are not apparent. But in the Lord's time you will see the fruit of your labor."

Though a graduate school, CGST started a theological training course in 1983 to equip grassroots believers to serve their own community. Much credit was due to President Rev. Teng, who told us, "Evangelizing the grassroots level is an 'incarnated ministry.' We do not only preach but also preach in the incarnated way, so that people will get to know God our Heavenly Father." In 2000, Rev. Teng wrote the Preface to my book *Industrial Mission Movement of Hong Kong*. In it he said, "When I see many coworkers in the lonely path of grassroots ministry, their unswerving commitment to serve God resulting in turning many working-class laborers to the Lord, my eyes would well up with tears and I would feel so touched that I want to cry." Such was Rev. Teng's love for the grassroots people.

Rev. Teng was my good mentor in my IEF ministry. Every time I saw him, he would warmly shake my hand and ask about IEF, and then he would encourage me and give me his blessings. He often said he liked my laughter because it showed that I was serving with joy.

Rev. Teng, my beloved and respected pastor, I really miss you. We will remember your teaching: "to prosper the gospel with one accord – the gospel is not mere talk or a bloodless ideal, but an authentic testimony of God." 📖



## Rev. Teng and theological education

**Philemon Choi**  
Chairman of CGST Board of Directors  
(1985 – 1990, 1992 – 1997)

Ephesians 3:14-21 contains the prayer of Paul. Through the lens of this prayer we can have a good glimpse of the source of strength and love with which Rev. Teng served God all his life. I would like to use this prayer, in Rev. Teng's seven-point preaching style, to remember Rev. Teng's life example and his passion for theological education.

### I. Exalting the sovereign grace of God

Paul, appointed as the apostle to the Gentiles, says in his prayer in Ephesians 3, "I can but give thanks, You have chosen me and given me this precious ministry." Paul served by the sovereign grace of God. In all the fifty years I have known Rev. Teng, he had been exalting this grace, submitting wholeheartedly, surrendering completely. Rev. Teng's autobiography was also entitled "All is Grace".

### II. Kneeling before God

Paul starts Ephesians 3 with a prayer: "For this reason I bow my knees to the Father."

Rev. Teng was a man of prayer; his habit was to rise early in the morning to start his day with prayer. When he prayed for his translation work, he would be deeply moved by God and as he knelt and prayed he would shed tears for a long while. He lived a life of kneeling before God.

### III. Taking strength from the Holy Spirit

I often wondered how Rev. Teng, being such a gentle and humble person, got so much strength to handle his various ministries. I once spent a few days with him in Taiwan. For one full day till 10pm he had to preach five sessions on the faith of Abraham. The following day, I asked him curiously, "From where did you get your strength?" Rev. Teng replied, "When I preach, that's the time

when I rest." I was puzzled then, and five years later at Rev. Teng's birthday celebration, I asked him the same question again. He said, "It's the wind of the Holy Spirit; it's the work of the Holy Spirit." This was also Paul's prayer: "that the Holy Spirit may dwell in my heart, and grant the inner man to be strengthened with might."

Indeed Rev. Teng continually bowed his knees to the Father (Eph. 3:14), was strengthened with might through the Holy Spirit (v.16) and comprehended the width and length and depth and height of His love (vv. 17-19) by Christ who dwelt in his heart. For many years I worked closely with Rev. Teng on the CGST Board, and observed the width and length and depth and height of his love for theological education.

### IV. 'Length' of affiliation

During his college years Rev. Teng committed himself to serving God, and studied theology in the University of Edinburgh in the late 1940s. Upon his return, Rev. Teng taught in several seminaries in Hong Kong, and served as the President of Alliance Bible Seminary and of China Graduate School of Theology. His ministry in theological education was longer than that in church pastoring.

Rev. Teng was the first President of CGST. As early as its inception, he had known the four founders of the School and become their mentor. Rev. Teng expressed his full support of CGST at its first vision sharing meeting. Rev. Teng was not a president in name only; he cared and was involved in all aspects of the School, including the School's finances, campus construction, curriculum design, teaching, as well as external support networks and partnerships. Even long after retiring from the presidency, he still had CGST's best interest at heart. In working with Rev. Teng over the years, I could not help but feel his long-lasting and supportive love for the School.



### V. 'Width' of embracement

Rev. Teng's ministry at CGST often revealed an all-embracing love. On the one hand, he was dedicated to raising the quality of theological education, believing that it would be one way to improve the quality of church ministry. On the other hand, he was concerned about the pastoring of the grassroots. Because of this concern of his, at one stage CGST provided theological education for those who had the vision to pastor the grassroots people.

CGST as led by Rev. Teng offered theological education with a wide range of contents, not only emphasizing spiritual formation and missions education, but also starting curriculums that encompassed pastoral counseling, and youth and family counseling. Rev. Teng was also conducive to the step-by-step development of the Theological Education in Extension (TEE) program.

Furthermore, Rev. Teng participated actively in the Lausanne Movement and CCCOWE Movement. Under his leadership, CGST had from the very beginning a heart for Chinese and world evangelical movements. Rev. Teng put much effort into raising the churches' awareness of theological education in the global networking platform.

At one stage conflicts and disputes were frequent between the Evangelicals and Pentecostals of the Chinese churches. Facing these tensions, Rev. Teng always returned to the Bible as the final authority. With a wide, embracing love he strived to keep the unity of the churches.

### VI. 'Height' of enhancement

God's mind is higher than ours. Rev. Teng's vision for theological education had itself reached a considerable height. CGST being a 'Graduate School of Theology', Rev. Teng was very particular about the School's

standards. He emphasized that every aspect, whether it be the curriculum, research issues, academic qualifications of the lecturers or the quality of the students, should be of a high standard to respond to the needs of the changing times. This was certainly a breakthrough in Chinese theological education in the early days.

The School has the word 'China' in its name. Hong Kong was still a British colony at the time when CGST was set up, but Rev. Teng and the School's founding members all saw the need to equip quality pastors and theological educators for China – and China encompasses both the people on the mainland and those overseas, all of whom are our "kinsmen according to the flesh". The 'height' of CGST's theological education exceeds any political or regional boundaries.

### VII. 'Depth' of impact

Rev. Teng was indeed a greatly beloved pastor. His life touched us, not only because of his expository preaching and the rich collection of his spiritual writings, but also because of his deep love for God and men. When he taught at CGST, he emphasized the importance of expository preaching, spiritual discipline and prayer. He practiced what he preached, setting a living example to all of us. Rev. Teng was always delighted to mentor CGST students and lecturers, and many, including directors on the Board, gratefully regarded Rev. Teng as their teacher and spiritual father. I was one of the beneficiaries.

Rev. Teng was my great mentor for fifty years. From the first day I put my faith in God up to the time he pastored the North Point Alliance Church when I was a member there, Rev. Teng had guided me through my spiritual growth. Even as we co-worked at CGST, I experienced the length, width, height and depth of Christ's incomparable love through him. 🙏



## Pioneered – Developed – Devoted – Imparted

**Stephen Lee**  
President

In the Old Testament, the name of the Books of Chronicles came from Jerome's (c. 347-420) Latin Vulgate Bible in the fifth century A.D. The Greek Septuagint put these Books after the four Books of Samuel and Kings and called it "*Paraleipomenōn*," meaning 'of things omitted'. This evening, I speak after some of my elders-in-Christ and at the most I am merely doing my best to put in a few anecdotes in memory of our beloved and respected Rev. Teng. However, in the Hebrew canon the name of the Books of Chronicles is "*Divre Hayyamim*," meaning 'the events of the days'. The past is not just vapor. Rev. Teng left behind examples of servant leadership and his rich kindness is worthy of our imitation, for which we render our heartfelt gratitude and praise to God our Father.

I grew up listening to Rev. Teng's preaching. In 1966, Alliance Bible Seminary's 'Sacred Music Worship Service' was held at Hong Kong City Hall and for the first time and in the capacity of Acting President of ABS, Rev. Teng

gave a public sermon in fluent Cantonese, stunning the whole audience. I was aged ten at the time. Thirteen years later, on May 27, 1979, I stood in close proximity to Rev. Teng as he preached in Tsim Sha Tsui Baptist Church: he was behind the pulpit and Dr. Philemon Choi was translating beside him. I stood facing the pulpit with my bride Margaret next to me. It was our wedding day. In September 1983, Rev. Teng preached in the Thanksgiving Service celebrating the dedication of Shatin Alliance Church. On June 27, 1999, Rev. Teng preached at CGST's 22nd Graduation Ceremony cum Jifu (theological training for the grassroots) 11th Graduation Ceremony. I recall we also invited him to preach at CGST's chapel at 10am. Rev. Teng telephoned at 9:50am apologizing for not being able to come. He did not say much but I could hear that he was unwell so I did not inquire further. I knew he would have wanted to come even at the last minute if he could. I put down the phone, said a silent prayer, and took a deep breath before walking onto the pulpit of the old Dorset Campus chapel.



To me, the most unforgettable message, even to this day, was the one Rev. Teng gave at the Opening Ceremony of the first Chinese Congress on World Evangelization on August 18, 1976. That evening Kowloon City Baptist Church was packed, and for the first time in history, 1,500 Chinese church leaders from 27 regions worldwide gathered in one place. I was in my senior year at university. Wearing a volunteer badge, I looked down from the left side of the balcony and saw excitement and expectation on all the participants' faces. The Lausanne Congress had been held two years ago, and now, with the successful launching of the CCCOWE Congress, the vision of which is 'Chinese churches in one accord, proclaiming the gospel until Christ's return,' there was a deep yearning to find out how Father God would raise up and use the Chinese church as the final runner in the relay to take the baton of the gospel.

At this epochal historical moment, Rev. Teng slowly read the passage from Genesis 32:22-30, and through the account of Jacob's wrestling with the Angel, Rev. Teng, in his usual firm and gentle tone, called on the Chinese churches to repent and come together before God. We detected no signs of self-assurance or satisfaction on his part, but only humble obedience and compliance to the Holy Spirit's promptings and guidance, much in the same vein as the noble examples of prophets in the Old and New Testaments.

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In 1947, Rev. Teng went to study theology in Scotland. As he confirmed, he was the first Chinese student who studied theology at the University of Edinburgh. Rev. Teng once mentioned that two students in his class became world-renowned professors: James Bruce Torrance (1923-2003) and James Barr (1924-2006). We all know very well that there was a third one: Teng Huai-Chih (1922-2013)<sup>1</sup>, known to us as Rev. Philip Teng, who graduated with a Bachelor of Divinity on July 7, 1950.

When I applied to study at the University of Edinburgh in early 1979, Rev. Teng agreed to be my referee for my student visa application. Needing his signature, I visited Rev. Teng at his home. Unable to recall his identity card number at that moment, Rev. Teng was about to fetch his ID card when Mrs. Teng called out from the kitchen, "Your ID card number? It's A135xxx(x)." I stood there, amazed at the mutual understanding, attention and care between them.

After signing the document, Rev. Teng gave me some solemn advice. He told me that at the University of Edinburgh, I was to humbly learn from the works of three persons:

The first one was George Campbell Morgan (1863-1945), pastor of Westminster Chapel of London in the 20th century. He gave his first sermon at the age of thirteen and his ministry in expository preaching spanned the Atlantic.

The second one was James Stuart Stewart (1896-1990). Professor of New Testament at the University of Edinburgh and mentor to Rev. Teng, he was selected by the US *Preaching Magazine* as the greatest preacher of the twentieth century. His works had impacted tens of thousands of American and British pastors, inspiring them to be ever faithful in preaching God's word.

The third one was William Barclay (1907-1978), Professor of Divinity and Biblical Criticism at the University of Glasgow. A prolific writer, his popular '*Daily Study Bible*' (a series of seventeen volumes on the New Testament) is well known to the public through BBC's religious program. He provided insights from modern Western biblical studies that can be appreciated by scholars and laymen alike.

At the time Rev. Teng did not give me any detailed introduction but only clearly stated their names: Campbell Morgan, James Stewart and William Barclay. I recognized the name Morgan a little, knew nothing about Stewart, but Barclay? Was that the William Barclay who denied the virgin birth and did not believe the loaves and fish miracle? Rev. Teng probably noticed my doubts and confusion but he did not argue with me, only adding, "These three have worked all their lives to explain the Bible to believers."

Over the past 34 years, Rev. Teng's words remained in my heart. If expository preaching to the Chinese churches is my life calling then I must admit that it was through Rev. Teng's words and examples that God had planted this ministry in my life. Rev. Teng planted the seed, Edinburgh watered, but God Himself made it grow. Later I realized the path I was to take: not New Testament, but Old Testament expository preaching.

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Teachers, staff, alumni and students of CGST, this evening we come together to remember Rev. Teng, not only because he was our Honorary President, but also because he was CGST's founding and first President.

On April 23-26, 1974, thirteen directors of the CGST Board held the first meeting. Led by the Chairman Prof. S. Y. King, the Board received and passed the joint nomination by the Personnel and Faculty Team and appointed Rev. Teng as the School's first President. Rev. Teng held the office for fifteen years. Retiring in 1989, he became CGST's Honorary President until the day he returned to the Lord on December 19, 2013.

At the School's Inauguration Service on September 28, 1975, Rev. Teng, as President, represented the whole School and "offered up our full commitment to the theological education of churches in China". After he retired, Rev. Teng wrote for the School the following exhortation:

**'Holding onto our belief, faithful to our vision  
The pulse of our time beats within our hearts  
With forethought and anticipation let us watch and be sober –  
– and keep the holy fire on the altar burning bright'**

Apart from printing these words on bookmarks to honor Rev. Teng, the original writing, together with two photographs of Rev. Teng taken 30 years apart, will be placed inside the School to show our remembrance and respect for Rev. Teng.

May the Holy Spirit, the Spirit that moved Rev. Teng, doubly move us today. 🙏

1. *Edinburgh University Calendar 1950-1951* (Edinburgh: James Thin, 1950); page 638 lists, among the graduates, "Teng Huai-Chih, B. A. (N. W. Univ., China)".





## Faculty Movements

- May 15 – 18: Vice President Dr. Kang Phee Seng visited the School of Divinity, The University of Edinburgh. Between May 18 and 22, Dr. Kang attended the International Conference in Amsterdam, Netherlands, with the theme “God in the Public Domain,” and presented paper entitled “The Gaggling of God in the Public Forum.”
- May 22 – 25: President Emeritus Rev. Dr. Carver Yu accepted invitation from Association of Christian Publishers Ltd. to be the speaker of the 2014 Christian Literature Appreciation Camp. Dr. Yu shared about “The Poetry of Su Shi.”

- June 9 – 12: President Emeritus Dr. Yu taught “Systematic Theology” at Zhejiang Theological Seminary.
- July 23 – August 6: President Dr. Stephen Lee accepted invitation from Chinese Theological College Australia in Sydney to be the keynote speaker of the 2014 Dr. Hing Yiu Mok Theological Lecture. The topic is “Evangelical Faith and the Old Testament.” President Lee also visited local Regional Council members, alumni and supporters during his visit. Afterwards, Dr. Lee visited Canberra, Melbourne and Brisbane to conduct revival meetings, preach in Sunday services and theological symposium.

## Appointment & Retirement

- The School is deeply grateful to Mrs. Helen Cheung, Associate Chaplain, and Mrs. Bess Choi, Associate Professor of Counseling Studies, who retired at the end of June and at the end of July respectively.
- As from July, we welcome our alumnus Rev. Dr. Song Jun joining us as Director of Chinese Culture Research Center. Rev. Song is currently Senior Pastor of Beijing Bible Church and our PhD candidate.

## Theological Training Programs (Putonghua)

- July 14 – 25: Over 100 students from China Mainland attended the

Summer intensive Theological Training Programs (Putonghua). Three taught courses were offered: (1) “Global Mission” co-taught by Rev. Zephaniah Yu, Rev. Lawrence Fung and Rev. Stephen Ho; (2) “Doctrinal Theology (II)” lectured by Rev. Dr. Jason Yeung; (3) “Spiritual Formation for Leaders” lectured by Rev. Dr. Brian & Lily Lam. In addition, two tutorial classes were offered: (1) “The Book of Exodus” tutored by President Emeritus Rev. Dr. Wilson Chow; (2) “Chinese Protestant Theologians & their Thoughts” tutored by Dr. Kevin Yao.

## General Fund Financial Report

### May to Jun., 2014 General Fund

US\$

Donations	419,961
Tuition & other income	592,046
	1,012,007
<b>Expenditure</b>	<b>(1,058,579)</b>
Deficit	(46,572)
Surplus from Jan to Apr., 2014	49,956
Accumulated Surplus	3,384

Outstanding mortgage loan as at June, 2014 : US\$ 2,695,002

## Prayer Requests

1. Pray for the 108 graduates that wherever God places them, they will have a humble heart to serve Him faithfully.
2. As the new academic year begins, pray for God's blessing upon the School's ministries and the faculty's teaching according to His grace and faithfulness.
3. Pray for the new 132 students. May God strengthen their hearts for service, and help them focus on preparing for their study starting in September.

## Response

- Please send me the CGST Chinese Bulletin  
 Please send me the CGST Quarterly English Bulletin  
 I would like to donate to CGST \$ \_\_\_\_\_ (specify currency)  
 Please use it for

### General Fund

- Graduate Programs  
 Word of Life Ministry  
 Faculty Support  
 Others \_\_\_\_\_

### Restricted Fund

- China Mainland Theological Education Development Fund  
 Student Scholarships

Rev./Dr./Mr./Mrs./Ms. \_\_\_\_\_  
 Address: \_\_\_\_\_  
 \_\_\_\_\_  
 zip/postal code \_\_\_\_\_ Tel: \_\_\_\_\_  
 E-mail: \_\_\_\_\_

### 1. Donation by cheque

Cheque No. \_\_\_\_\_  
 Bank \_\_\_\_\_  
 Please make cheque payable to:  
 – “China Graduate School of Theology” (for Hong Kong)  
 – “CGST” (for USA – please send to our US office)  
 – “CACGST” (for Canada – please send to our Canada address)

### 2. Donation by Credit Card\*

Visa  MasterCard  
 Credit card No. \_\_\_\_\_  
 Expiry date: \_\_\_\_\_ (MM/YY)  
 Signature \_\_\_\_\_

\* Note: 1. Tax deductible receipts issued to Hong Kong and Canada credit card donations.  
 2. For US credit card donation and receipts issued by US, please go to <http://www.cgstus.org/donation.php>

Please direct your response to one of the followings:

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