

**N445**

**新界長洲新興後街97號長洲浸信會禮堂**

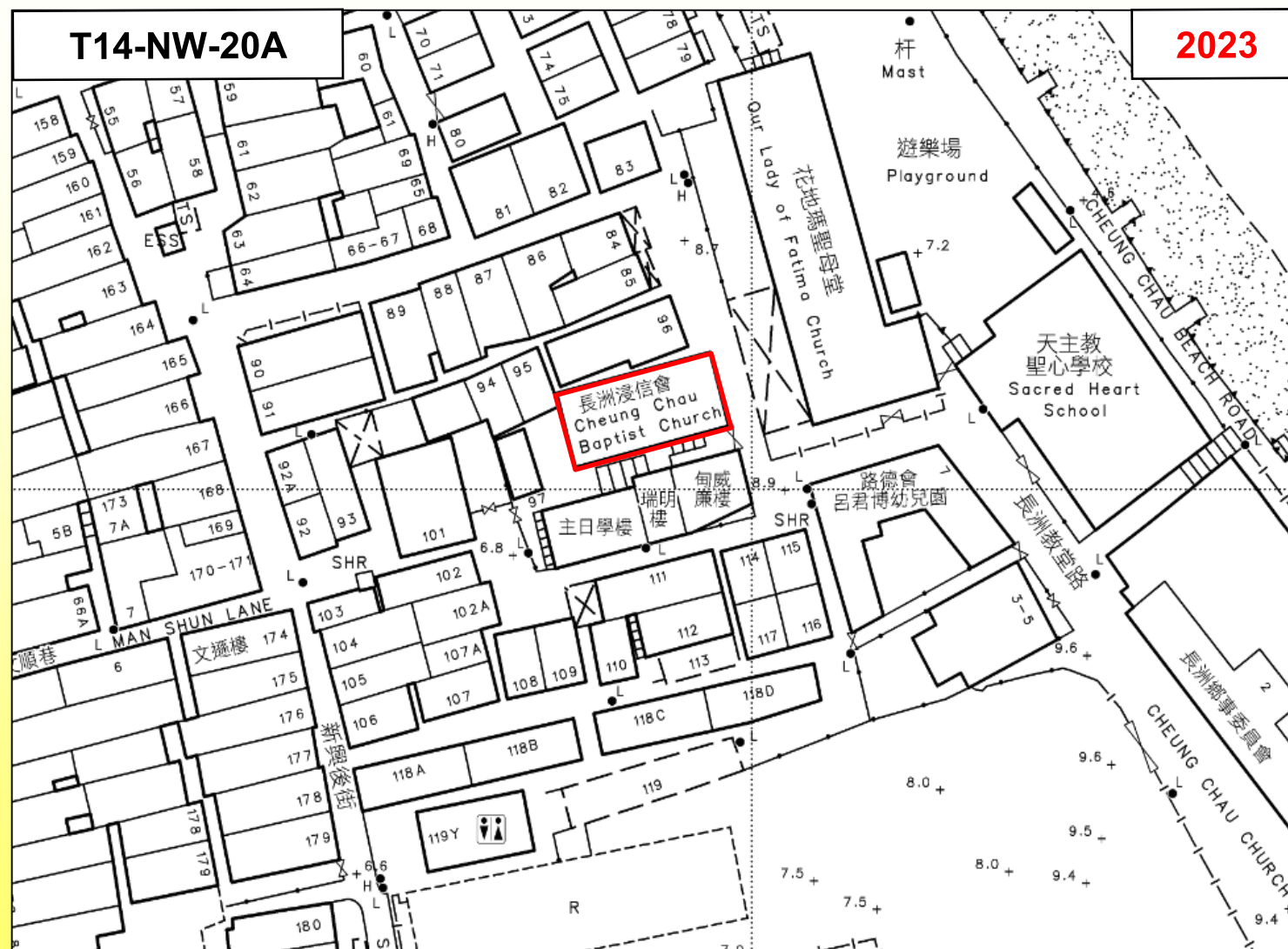
**Chapel of Cheung Chau Baptist Church,  
No. 97 San Hing Back Street, Cheung Chau, New Territories**

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擬議三級歷史建築  
Proposed Grade 3

建於1952年  
Built in 1952



擬議評級範圍  
Proposed grading  
boundary

只用於識別位置，並非確實範圍 For identification of location only, not exact boundary

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正立面和側立面 (向南)  
Front elevation and side elevation (facing south)



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背立面  
Rear elevation



位於上層的聖堂  
Sanctuary at upper level

## Historic Building Appraisal

### Chapel of Cheung Chau Baptist Church, No. 97 San Hing Back Street, Cheung Chau, New Territories

Completed in 1952,<sup>1</sup> the chapel of Cheung Chau Baptist Church (長洲浸信會) is located at No. 97 San Hing Back Street, nestled in a warren of narrow alleyways. **Historical Interest**

The history of Cheung Chau Baptist Church dates back to 1843, when Rev. William Dean (蔣為仁 or 甸威廉), a Baptist missionary from North America,<sup>2</sup> passed through Cheung Chau on his way to the Chinese Mainland and decided to remain there to carry out missionary work.<sup>3</sup> In the mid-19th century, approximately one quarter to one third of Cheung Chau's residents spoke the Chiu Chow dialect. Having spent several years working with Chiu Chow-speaking Chinese in Bangkok, Dean was fluent in the dialect and recognised that Cheung Chau was an ideal place for preaching the gospel.<sup>4</sup> In 1844, he established an outstation on the island to facilitate his evangelism.<sup>5</sup>

<sup>1</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁10、16。

<sup>2</sup> Rev. William Dean (蔣為仁) was appointed to work abroad by the Baptist Board for Foreign Missions, a committee set up by the General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions (also known as the “Triennial Convention”), which had been founded in 1814. Disputes over the issue of slavery in 1845 resulted in a schism in the “Triennial Convention”, with the Southern Baptists forming their own organisation, the American Southern Baptist Mission, which is known today as the Southern Baptist Convention (美南浸信會). Dean remained affiliated with the Northern Baptists. See Gerald H. Anderson, *Biographical Dictionary of Christian Missions* (Wm. B. Eerdmans Publishing, 1999), p. 173; Leonard, J. Bill. *Baptists in America* (New York: Columbia University Press, 2005), p. 92; “Our History”, *American Baptist Churches USA*, <https://www.abc-usa.org/what-we-believe/our-history/> (29 September 2025 accessed); Atwood, Craig D. *Handbook of Denominations in the United States* (The United States: Abingdon Press, 2010); “History”, *International Ministries*, <https://internationalministries.org/history/> (2 October 2025 accessed).

<sup>3</sup> 〈長洲浸信會慶六八週年〉，《華僑日報》，1986年5月6日；“Extracts from Letters of Mr. Dean”, *The Baptist Missionary Magazine*, Vol. 24, No. 5 (1844), pp. 100–102.

<sup>4</sup> Massachusetts Baptist Convention, American Baptist Foreign Mission Society. *The Baptist Missionary Magazine (Vol. LXXIII)* (United States: American Baptist Missionary Union, 1893), pp. 452–453; Herve, George Winfred. *The Story of Baptist Missions in Foreign Lands: From the Time of Carey to the Present Date* (The United States: C. R. Barns, 1884), pp. 465 & 473; 區伯平：〈福傳香港先長洲〉，《基督教週報》，第3012期，2022年5月15日，<https://christianweekly.net/2022/ta2041592.htm>（2025年9月25日瀏覽）；徐松石：《華人浸信會史錄（第四輯：海外地區）》（香港：浸信會出版社（國際）有限公司，1972年），頁6–7；劉紹麟：《香港華人教會之開基：1842至1866年的香港基督教會史》（香港：中國神學研究院，2003年），頁79。

<sup>5</sup> 長洲浸信會：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁56；“Letter of Mr. Shuck”, *The Baptist Missionary Magazine*, Vol. 24, No. 12 (1844), 348–349.

In 1851, the church's first chapel was built on the current site, situated in an area largely inhabited by Chiu Chow-speaking migrants from Shantou (汕頭), Shanwei (汕尾), Haifeng (海豐) and Lufeng (陸豐).<sup>6</sup> Due to declining health, Dean returned to North America in 1854, leaving the chapel under the care of other pastors.<sup>7</sup> In January 1880, the plot of land on which the chapel stood was officially subleased to the church by the Wong Wai Tsak Tong (黃維則堂).<sup>8</sup> By 1881, management of the chapel was transferred to the Southern Baptist Convention (美南浸信會), which had established a base in Guangzhou.<sup>9</sup>

The church grew steadily over time, and its congregation had surpassed 200 members by 1940, prompting a proposal to build a new chapel. However, the plan was suspended when the Japanese troops invaded Hong Kong in December 1941. The chapel was temporarily closed after the war had begun, but it soon reopened thanks to the tireless efforts of Pastor Zhang Yunru (張雲如), who courageously negotiated with the occupying forces.<sup>10</sup> During the Japanese occupation, a large-scale secret rescue operation was organised by the Hong Kong Independent Battalion (港九獨立大隊), established under the command of the Guangdong People's Anti-Japanese Guerrillas Force (廣東人民抗日游擊隊), to help cultural

<sup>6</sup> 長洲浸信會：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁56；Lee, T. H. Joseph. *The Bible and the Gun: Christianity in South China, 1860-1900* (Britain: Routledge, 2003), p. 27; 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁14；Siu, E. Helen. *Down to Earth: The Territorial Bond in South China* (The United States: Stanford University Press, 1995), p. 108.

<sup>7</sup> 長洲浸信會：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁92。

<sup>8</sup> The sublease, signed with the Wong Wai Tsak Tong (黃維則堂) in 1880, indicates that three buildings had already been erected there, one of which is believed to be the first chapel. The Wong Wai Tsai Tong is the management council of a Wong lineage that received an imperial grant from the Qing government and later British government to collect land tax on Cheung Chau and the neighbouring islands. It subleased most of its land on Cheung Chau using a simple form of sublease until the Block Crown Lease (集體官契) that had been granted to it was terminated by the enactment of the Block Crown Lease (Cheung Chau) Ordinance (《集體官契(長洲)條例》) on 8 September 1995. See 〈長洲浸信會所在地土地租約〉，1880年1月20日，[https://julac-hkbu.primo.exlibrisgroup.com/view/delivery/852JULAC\\_HKBU/12467798870003409](https://julac-hkbu.primo.exlibrisgroup.com/view/delivery/852JULAC_HKBU/12467798870003409) (2025年9月25日瀏覽)；Strickland, John. *Southern District Officer Reports: Islands and Villages in Rural Hong Kong, 1910-60* (Hong Kong: Hong Kong University Press, 2010), p. 187；蕭國健：《新安舊境：南頭古城簡史》（香港：三聯書店（香港）有限公司，2024年），頁117；黃銓楨編：《東粵寶安南頭黃氏族譜》（香港：北頭維則堂家祠，1874年）。

<sup>9</sup> 區伯平：〈福傳香港先長洲〉，《基督教週報》，第3012期，2022年5月15日，<https://christianweekly.net/2022/ta2041592.htm> (2025年9月25日瀏覽)；To, Alex. "The Quest for the Root: Which is the Oldest Baptist Church in Hong Kong History?", *Newsletter of Hong Kong Baptist Theological Seminary*, November 2020, pp. 14-17.

<sup>10</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁6、9-10。

figures and patriotic democrats escape the threat of capture by the Japanese.<sup>11</sup> On 15 January 1942, prominent politician He Xiangning (何香凝) and renowned poet Liu Yazhi (柳亞子) were escorted by Xie Yichao (謝一超),<sup>12</sup> a staff member of the Hong Kong Office of the Eighth Route Army (八路軍駐香港辦事處), to Cheung Chau, where they spent the night at a chapel before departing for Haifeng (海豐) by sea.<sup>13</sup> According to oral history interview, it is believed that the place where He and Liu stayed overnight was the first chapel of Cheung Chau Baptist Church at No. 97 San Hing Back Street.<sup>14</sup>

After the war, many people who had sought refuge in the Chinese Mainland returned to Hong Kong, leading to a dramatic increase in the church's membership, which numbered around 300 by 1950.<sup>15</sup> The original chapel could no longer accommodate the growing congregation, prompting renewed discussions about building a new chapel.<sup>16</sup> Although the construction costs were far beyond the financial capability of the church,<sup>17</sup> the project was eventually made possible through financial support from the Southern Baptist Convention along with donations from Rev. Ronald Fuller (傅倫德), members of the Cheung Chau Baptist Church and other Baptist churches and schools in Hong Kong.<sup>18</sup> The demolition of the first chapel began in late 1950,<sup>19</sup> and a foundation stone was laid on 15 May 1951. The new chapel, with a seating capacity of approximately 250, was completed in 1952 based on Fuller's design and under his planning supervision.<sup>20</sup> A dedication ceremony was

<sup>11</sup> 楊奇、余非：《香港淪陷大營救》（香港：三聯書店（香港）有限公司，2014年），頁38。

<sup>12</sup> A native of Haifeng (海豐), Xie Yichao (謝一超) was a teacher who had worked throughout Southeast Asia. After returning to Guangdong, he performed covert missions for the Eighth Route Army Hong Kong Office (八路軍駐香港辦事處) under the guise of conducting business. See 舒健：《中國革命戰爭紀實 抗日戰爭 華南抗日縱隊卷》（北京：人民出版社，2007年），頁155-156。

<sup>13</sup> 〈秘密營救篇〉，載於劉智鵬、劉蜀永：《港九大隊志（增訂版）》（香港：商務印書館（香港）有限公司，2025年），頁37-38。

<sup>14</sup> 〈長洲浸信會堂〉，〈遺址志〉，載於劉智鵬、劉蜀永：《港九大隊志（增訂版）》（香港：商務印書館（香港）有限公司，2025年），頁223-224；柳亞子：《柳亞子文集：自傳·年譜·日記》（上海：上海人民出版社，1986年），頁235-236。

<sup>15</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁10。

<sup>16</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁6、10。

<sup>17</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁16-17。

<sup>18</sup> The largest portion of funding, amounting to HK\$35,000, was provided by the Southern Baptist Convention. See 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁16-17。

<sup>19</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁6。

<sup>20</sup> 長洲浸信會：《長洲浸信會一七〇周年紀念特刊》（香港：長洲浸信會，2013年），頁11；〈長洲浸信會辦平民識字班〉，《華僑日報》，1953年11月16日；莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁13、16；長洲浸信會：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁35。

held later that year.<sup>21</sup> In 1986, the Southern Baptist Convention gifted the chapel to the Cheung Chau Baptist Church,<sup>22</sup> which has owned and managed it independently ever since. The chapel of Cheung Chau Baptist Church, one of the earliest missionary institutions established on Cheung Chau, stands as a significant testament to the early missionary work conducted on the island.

The chapel of Cheung Chau Baptist Church is a modestly designed two-storey building with a rectangular layout. Its exterior walls are constructed of granite that was quarried locally on Cheung Chau, while its pitched roof is supported by triangular timber trusses and covered with roof tiles. A small bell tower rising from the roof ridge above the front gable wall features scalloped parapets, a pointed arched opening on each side and a red cross at its summit. The front elevation is symmetrically arranged with a large pointed arch doorway at its centre that serves as the main entrance. Above the doorway is the chapel's Chinese name "浸信會堂". Flanking the entrance on each side are two rectangular windows framed by white window surrounds; the lower windows are smaller and topped with shallow sunshades. A foundation stone, laid on 15 May 1951, is embedded in the wall at the corner of the front façade.

*Architectural  
Merit*

The symmetry of the south-facing side elevation is visually interrupted by a staircase erected near its centre, with a deck connecting to the upper level of this elevation. Echoing the design of the main entrance, this elevation features a large pointed arch doorway. Flanking the doorway are pointed arch windows with white surrounds, fitted with coloured glass and muntins arranged in a cross pattern. Rectangular windows are also present on both the upper and lower levels, again mirroring the front façade. On the north-facing side elevation, three pointed arch windows are centrally arranged and flanked by two rectangular windows. The rear façade is more restrained in its design; at its centre is a prominent pointed arch niche featuring a stained-glass cross that filters light into the chancel behind. Above the niche, a rectangular white sign with a red terrazzo border displays the chapel's name "浸信會堂" in black Chinese characters.

The chapel has a distinctive internal spatial arrangement, with a sunken lower level set two steps below ground. Originally serving as the pastor's residence, this space is utilitarian in design with no notable architectural features. The sanctuary occupies the upper level, accessible either by a long internal staircase finished in

<sup>21</sup> 莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁10、16。

<sup>22</sup> Memorial No. IS125837, 18 April 1986.



terrazzo, from the main entrance or by external steps from the side entrance. Inside, the main staircase is flanked by two large pointed archways that provide structural support. Behind these archways are two auxiliary spaces: one has been enclosed to form a cry room, while the other now serves as the audio-visual control room. The sanctuary itself is a flexible, open space without any fixed pews. While the layout is adaptable, the flooring subtly reinforces the ceremonial arrangement: a central aisle marked by reddish-brown tiles leads to the chancel, while the seating areas are paved with white tiles. This contrast helps distinguish the sacred and communal zones within the worship area. The chancel is framed by a large pointed archway, with its lower part finished in red terrazzo. Despite its modest size, the chancel contains all the necessary liturgical furnishings,<sup>23</sup> along with a baptismal pool concealed beneath wooden planks and carpeting. The end wall behind the chancel features a new cross-shaped stained-glass window installed in 2003,<sup>24</sup> serving as a prominent symbol of faith for the congregation. Flanking the chancel, rooms for changing clothes during a baptism can be accessed through pointed arch doors. These, together with the central archway framing the chancel, create a visual connection with the archways at the opposite end of the sanctuary.

The chapel has undergone several alterations over the years, with the major changes occurring externally. For example, a glass canopy has been added to the front yard to provide shelter from the sun and rain, but also obstructing the full view of the front façade. Besides, a concrete staircase has been installed midway along the south elevation, with its deck attached to the upper part of the pointed arch doorway. Such an addition partially obscures the façade and visually divides the doorway into two sections. *Authenticity & Rarity*

Internally, the rear façade originally featured a large cross-shaped window that was later concealed by timber panelling. This was restored with a new stained-glass cross window in 2003 that reaffirms its role as a focal point at the centre of the sanctuary. In 1995, one of the large archways at the back was enclosed to create a cry room,<sup>25</sup> allowing parents to care for their young children during worship. This conversion can be reversed, as the archway is still visible from within the cry room. The chapel's interior has also been modernised to meet practical needs. For

<sup>23</sup> A communion table stands in front of the chancel, which is slightly elevated and can be accessed via steps on either side. A lectern occupies the centre of the chancel.

<sup>24</sup> 陸志明、馮安琪：〈充充足足，超出所想所求〉，載於關育建編：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁36。

<sup>25</sup> 陸志明、馮安琪：〈充充足足，超出所想所求〉，載於關育建編：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁36。

example, a false ceiling now conceals the original timber trusses supporting the roof, while air conditioning has been installed, with the new ducts visible throughout the sanctuary. Despite these changes, the overall appearance, core spatial layout, major architectural features and liturgical character of the chapel have been preserved, while some of the modifications have been designed and carried out in a reversible manner. Constructed from locally quarried granite from Cheung Chau, the chapel provides a notable example of the use of indigenous materials in post-war ecclesiastical architecture.

The chapel has served the Cheung Chau community since its completion. In addition to providing religious services, it has actively contributed to education by hosting literacy classes starting in November 1953. The classes only cost a nominal fee of fifty cents per month. This has offered valuable learning opportunities to underprivileged children on the island.<sup>26</sup> The church has also demonstrated its commitment to the community through its consistent support for Cheung Chau residents, for example by actively distributing essentials to underprivileged families on the island since the 1960s.<sup>27</sup> To this day, the church remains steadfast in its mission, continuing to provide necessities to those in need and regularly hosting a variety of activities, including health talks, music shows, parent-child activities and training for the Boys' Brigade, Hong Kong (香港基督少年軍) to serve the community.<sup>28</sup> Additionally, although surrounded by residential buildings, the chapel remains a landmark on Cheung Chau, with locals still referring to the lane behind it as "Church Road" (教堂路).

***Social Value  
& Local  
Interest***

The chapel of Cheung Chau Baptist Church is geographically close to a number of historic buildings on Cheung Chau, including Cheung Chau Police Station (Grade 2), Nos. 91-93 Lai Chi Yuen (Grade 2) and Cheung Chau Theatre (Grade 3). Architecturally, the chapel also has group value with the Church Building of St. Joseph's Church in Fanling (Grade 3), as both are notable examples of post-war churches constructed with granite blocks.

***Group Value***

<sup>26</sup> 〈長洲浸信會辦平民識字班〉，《華僑日報》，1953年11月16日；長洲浸信會：《長洲浸信會壹佰陸拾周年紀念特刊》（香港：長洲浸信會，2004年），頁92；莫若夢編：《長洲浸信會史略》（香港：長洲浸信會文安部，1972年），頁12。

<sup>27</sup> 長洲浸信會：《長洲浸信會一七〇周年紀念特刊》（香港：長洲浸信會，2013年），頁25。

<sup>28</sup> 長洲浸信會：《長洲浸信會一七〇周年紀念特刊》（香港：長洲浸信會，2013年），頁25；"Project Details of Love Your Neighbours", *Community Investment and Inclusion Fund*, [https://www.ciif.gov.hk/download/en/27\\_projsum\\_0043.pdf](https://www.ciif.gov.hk/download/en/27_projsum_0043.pdf) (29 September 2025 accessed).

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