

我們的名字是 宣道浸信會



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引言

圖1是宣道浸信會1960年代初的名片。名片上的地址是黃大仙V座，黃大仙徙置區起初是以英文字母排序，後來改用阿拉伯數目字，V座改為第24座。名片上的教會英文名是移花接木自宣道浸信會的信紙。

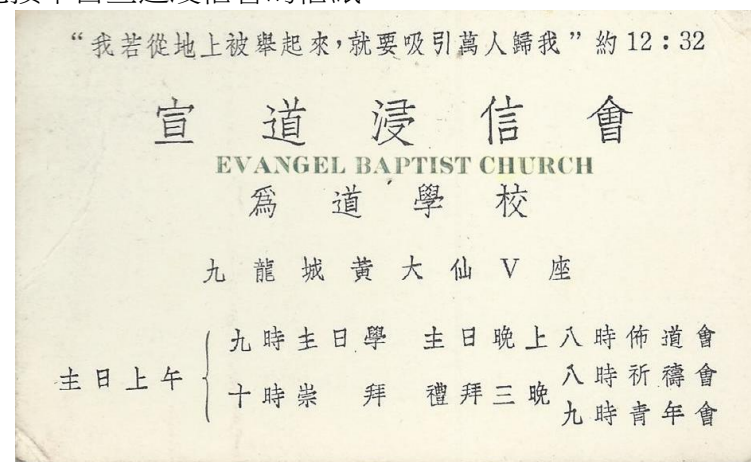


圖1. 宣道浸信會名片

我們的教會何時開始稱為宣道浸信會，大概是在1959年尾，因為在搬上黃大仙前教會的招牌一直都是寫著東頭村浸信會，至1959年9、10月毛瑾牧師稱教會為“Wong Tai Sin Baptist Church”。及後，毛牧師才稱教會為“Suen Dao Baptist Church”，這也反影教會是先有中文名，後有英文名。

宣道浸信會的中文名由“宣道”與“浸信會”組成，“Evangel”是宣道的英譯。借名發揮，以“浸信會”、“Evangel”、“宣道”三詞的內涵彼此勉勵，作名副其實的宣浸人。

一、浸信會

如圖 2 所示，因應地緣、文化、信仰詮釋，古教會已有不同的屬靈傳統，如敘利亞教會、埃及教會。浸信會於 1612 年在英國興起。浸信會承接清教徒傳統，著重查考神的話語，務實地跟從聖經行事，拒絕繁複的禮儀。1630 年代，他們從英國移居到美國，與部份早期到美國的基督徒組成美國浸信會。浸信會的教會施行水禮必須要全身浸入，只是浸信會十分重視遵行聖經教訓的一種表達。

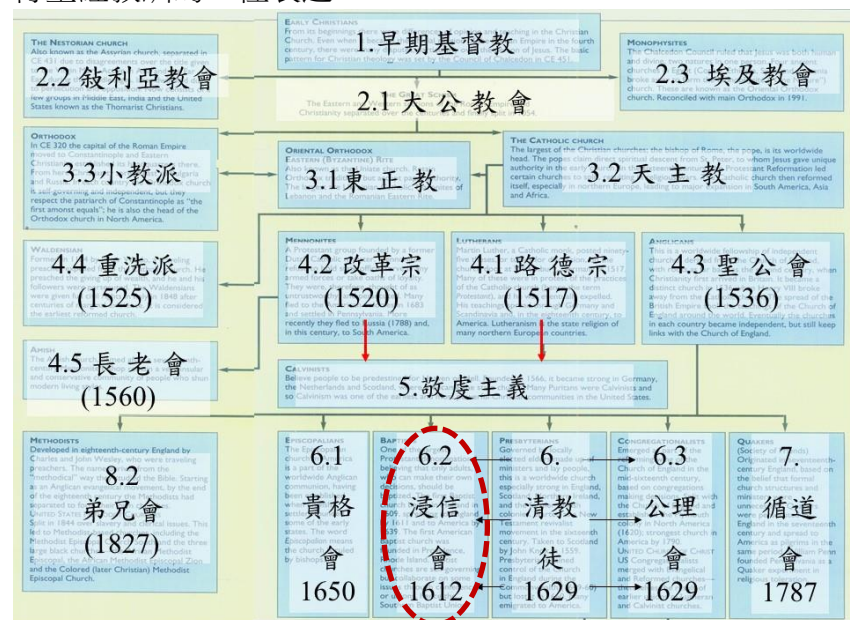


圖 2. 基督教教會傳統的源流，出處待查，筆者在原著上作出若干編修。

為著透徹實踐真理——浸禮，宣浸弟兄姊妹不辭勞苦，星期日清早到海灘受浸。在 1950 年代，教會通常在星期日清早

舉行浸禮。那時，弟兄姊妹每週工作七日，由朝做到晚。主日崇拜是在晚上舉行，浸禮則在清早返工前。要在清早借教會舉行浸禮比較困難，故多在沙灘舉行。尚未發展的荔枝角海灘是多屆浸禮的場地。



毛瑾牧師為宣浸弟兄姊妹施浸，約 1960 年。

認識真理、持守真理是宣浸人應有屬靈質素。站在宣教角度，在宣教工場傳講合乎真理的信仰是第一要緊的，若傳講錯誤的信息，福音就變成禍音。

願我們都一同努力學習真道，實踐真理，作個名副其實的宣浸人。

二、Evangel

Evangel 是宣道的英譯。在今天 Evaguel 並不是常見的名字，在 1960 年代 Evangel 是香港教會普及用語，如播道醫院的英文名是 Evangel Hospital。此外，Evangel 也許是取自萬國宣浸信會西差會的英文名 Association of Baptists for World Evangelism 中的 Evangelism(宣道)。若這說法對，宣道浸信會的英文名就把宣浸緊扣於宣浸的根源——萬國宣道浸信會西差會，更緊扣其宣教心志。



湯湯醫生夫婦與兒子

萬宣的宣教心志可從萬宣的成立說明。如圖 3 所示，萬宣屬於北方浸信會聯會分裂出來的正常浸禮派大會。1927 年，在菲律賓宣教的湯瑪士(Thomas)醫生不能接受北方信會聯會要求宣教士先做好醫療才可以傳福音，他與太太毅然離開北方浸信會聯會，與志同道合的弟兄姊妹組成東方宣道浸信會聯會，繼續在菲律賓宣教。1934 年改名為萬國宣道浸信會西差會。又早於 1932 年與 4 個宣教組織組成正常浸禮信派大會。

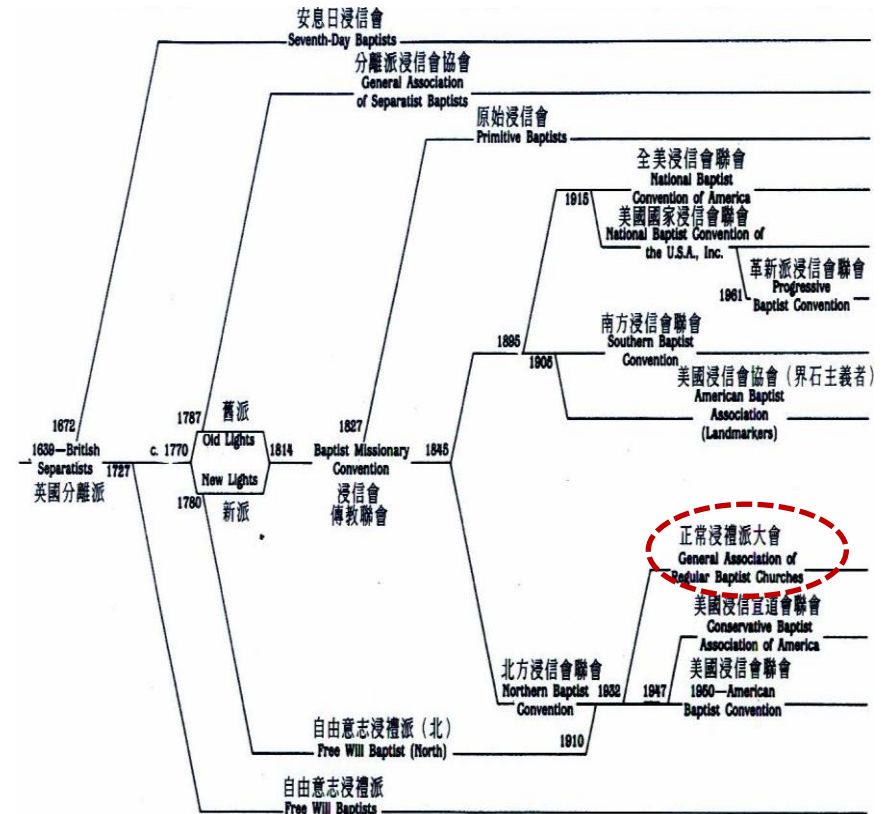


圖 3. 從英國傳入美國的浸信會的演變。羅伯·華爾頓(Robert C. Walton)著，潘鳳娟譯：《教會歷史背景與年代表》(Chronological and Background Charts of Church History)(台北：中華福音神學院，2001)，表 69。

1946 年，中國成為萬宣工場。1951 年，差派白得勝牧師夫婦來港服事。至今萬宣先後差派了 50 位宣教士來港宣教。

萬宣從 1927 年成立至今，無懼困難，在世界各地傳講福音。雖然，今天美國的屬靈氣氛低落，但萬宣仍然努力回應宣教的需要。至於我們宣道浸信會，一直以來都承傳萬宣的宣教

精神，支持宣教事工，差派宣教士。按我所知，宣浸是萬宣在香港的教會中最早差派宣教士的教會，也是差派最多宣教士的教會。若你走訪佐敦堂、石蔭、光道就知道所言非虛。

當然，要作為名副其實的 **Evangel**，除了支持宣教事工，差派宣教士，教會本身也要以拯救失喪的人為本。教會有不少看似與宣教沒有關係的聚會，但其最終目標總是朝向失喪的世人。



萬宣在港服事宣教士，相片按來港年日編排，又左至右，又上至下。左上角是最早(1951年)來港的宣教士白得勝牧師夫婦，右下角是最後(1996)來港的宣教士夏俊傑牧師夫婦。

三、宣道

這部分是十分”借名發揮”的。也許你曾被人問過宣道浸信會究竟是屬於宣道會還是浸信會。你會怎樣答？我會答宣浸是擁有宣道會火熱、開荒、吃苦精神的浸信會。

1. 火熱、開荒、吃苦的創辦人



白牧師夫婦結婚照，1931年。

白得勝牧師夫婦於1951年來港開荒佈道。白師母的名字是 **Margaret Church** 徐美德。她於1900年在美國出生。1924年12月到達廣西梧州。這時廣西正是兵荒馬亂，盜賊如毛。憑著火熱的心，叫白師母和眾多宣教士，來到廣西服事。因著非基督教運動，廣西教會受到暴力衝擊，1925年中，白師母與其他宣教士來到長洲暫避。及後她返回廣西服事，其間曾在柳州和梧州學習中文和服事。白師母的語言能力很強，她同時能講普通話、白話。在梧州時曾在建道女院服事，教授英言和管理財政，與羅聖愛院長共事。

1928年，白師母到香港退修和參加培靈研經會，認識了白得勝牧師(當時尚未按立)。白牧師於1900年在英國出世，是皇家空軍的後勤士兵，1927年初來港駐守。退役後留港，跟從喜樂福音堂創辦人美(Meadow)姑娘在喜樂福音堂服事。

1931年，白牧師夫婦在美國結婚。婚後，白師母脫離宣道會，與丈夫一同回來香港服事，夫婦也成為沒有差會支援的信心宣教士。也許是溝通問題，美姑娘認為喜樂福音堂人手充足，介紹他們到雷州城傳福音。



雷州城位於中國南方邊陲，貧窮、多賊，遲至1924年才有美南浸信會時樂士(Snuggs)牧師師母和女兒時俊英在此開荒，成效不大。白牧師夫婦於1932年初開始在雷州城服事，開墾福音禾田，以教育醫療傳福音，其間有陳雨亭牧師(黃陳愛芳父親，當時尚未按立)協助。1936年12月女兒白美珠出世。至1938年回國述職。

白牧師與時樂士牧師

1939年1月白牧師一家從美國回到香港，因雷州城被日軍炸成廢墟，他們便改往湛江(當時稱廣洲灣，法國租借地)宣教。

他們來到赤坎的雞嶺開教會。雞嶺屬城市的邊緣地帶，有不少的墳地，貧民聚居。至1944年，日本全面佔領湛江，白牧師夫婦得與毛瑾牧師一家逃離湛江。毛瑾牧師早於1938年來到湛江西營，跟從時俊英服事。毛牧師更有一年時間在湛江的離島礮州島開荒佈道。



白牧師、毛牧師兩家人，湛江。

1940年代中，白牧師夫婦和毛牧師夫婦加入萬宣。他們回到湛江，白牧師繼續在雞嶺服事。毛牧師則與白牧師配合，在赤坎市中心開教會，向市內的居民傳福音。他們互相配搭服事，教會人數日增。這時，本會梁仕堃弟兄在湛江居住，跟從牧師師母學習。至於我們曾去探訪則的湛江教會則是時樂士牧師創立的。

1949年，中國政權易轉，他們又要無奈地逃離湛江。

B. 火熱、開荒、吃苦建宣浸

白牧師夫婦無懼香港政治不穩，當年美國政府擔心中共會隨時攻佔香港，不准美國人來港，然而白牧師是英國人不受限制。他們於 1951 年 4 月來到香港，在東頭村向衛初先生租得可容納四五十人聚會的石屋，在這區和山邊寮屋區傳福音。



圖 4. 1960 年代初九龍城、黃大仙街道圖，取自《香港年鑑》。

在福音堂第一次聚會前四天，11 月 21 日，星期三晚，白牧師在祈禱會後才得悉東頭村發生大火，3 千 6 百多間房屋燒燬，8 千災民。可能福音堂是石屋，更重要是神的額外保守，四週房屋燒燬，福音堂卻完好無缺。福音堂如期聚會。不少人

因為好奇福音堂完好無缺來參加聚會。那時，福音堂只有主日學，主日崇拜在白牧師家中舉行。平晚有識字班服事居民。



宣浸第一個會址

1952 年 4 月有 8 位弟兄姊妹受浸，這可算是宣浸第一屆浸禮。

1952 年春，政府計劃在東頭村災場建造平房徙置區，教會獲調遷至政府在東頭村新建的平房。教會於 6 月 1 日搬入新的房屋，房子可以容納七八十人聚會。從 8 月起教會也在這新地方舉行主日崇拜。

起初，白牧師夫婦有湛江的舊同工黃吳佩靈傳道協助教會的服事，1954 年又有陳保羅(日後晨曦島的創辦人)作同工。



東頭村新會址前合照

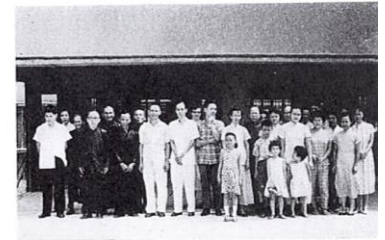


左至右，後排：白牧師、陳保羅牧師；前排：白師母、黃吳佩靈傳道、陳師母。約 1954 年。

1959 年 4 月，政府收地興建東頭村徙置區，教會以辦天台小學形式，獲分配教會黃大仙 V 座天台。然而，在 1959 年初白牧師夫婦因為女兒病危，要緊急回國，未能未能帶領教會踏上新里程。回國後，差會安排他們在美國推動宣教，並邀請毛瑾牧師夫婦來香港接棒。在毛瑾牧師夫婦和 4 位執事帶領下，1959 年 8 月，教會遷入黃大仙，並於翌年正式開辦為道小學。



The building upon which the Rooftop project is built. This one building shelters over 3,000 persons. It is one of 22 such buildings in the Wong Tai Sin Resettlement Estate. The penthouse on each end of the building is 70 feet long by 30 feet wide.



The Wong Tai Sin Baptist Church congregation (formerly the Tung Tau congregation) at the first service on the Rooftop. This congregation, composed entirely of refugees, gave more than US \$500.00 for the construction of the Rooftop premises even though the entire group is extremely poor.



The Thanksgiving-Dedication Service given by the Wong Tai Sin Baptist Church in their new Rooftop quarters. Representatives from the other three congregations of the ABWE work in Hong Kong joined in the celebrations.



The Primary Choir expressed the sentiments of all those who attended the Thanksgiving-Dedication Service by singing "Wide, wide as the ocean . . . is my Saviour's love."

萬宣會刊(1960 年 1 月)報導宣浸搬入黃大仙

C. 火熱、開荒、吃苦為主的基層

1977 年宣浸憑信心搬到華寶大廈。這是很有智慧的決定。隨著教育的普及，天台小學已完成時代任務，此外，黃大仙徙置區也在 1977 年開始拆卸重建，遷出第 24 座天台是遲早的事。

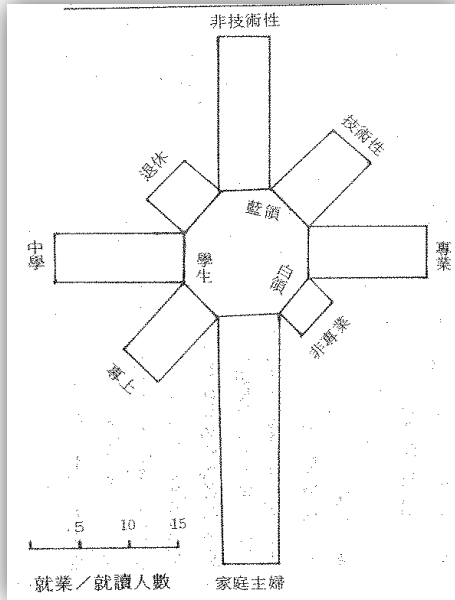


圖 5. 宣道浸信會成員職業統計，
取自宣浸二十五週年特刊。



彭偉光師母於宣浸聚會用葵扇消暑，1966年。

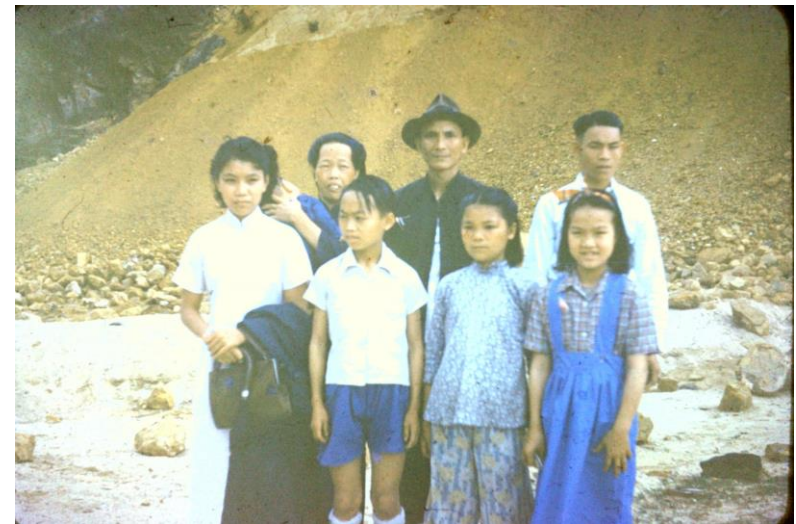
然而，如圖5所示，宣浸成員是以基層為主，家庭主婦也多，購堂實在不容易，經歷很多的信心功課，但記下似乎不多，值得我們去發掘，流傳神的恩典。

說回以基層為主的宣浸，翻查宣浸幾十年前的檔案，發現購買葵扇，好像是4把，竟然是執事會的商議事項。

此外，宣浸頭七屆的浸禮成員資料也許有助我們體會宣浸的基層面貌。

第一屆1952年4月

姓名	性別	婚姻	年齡	職業	信主途徑
1. Ue	男	已婚	44	收賣	福音堂
2. Ue太	女	已婚	40	主婦	已信主
3. Ue Y T	女	未婚	13	?	已信主
4. Chan C C	男	未婚	29	雜工	福音堂
5. 衛婉蓮	女	未婚	11	?	已信主
6. Chan L L	女	已婚	18	主婦	?
7. Fung K W	男	未婚	14	賣報紙	福音堂
8. Rowland	男	已婚	成青	輪船稽查	已信主



第一屆浸禮受浸者合照，除了第8位。

第二屆1952年10月

姓名	性別	婚姻	年齡	職業	信主途徑
9. Wai太	女	已婚	37	主婦	?
10. 鄭婉玲	女	未婚	14	?	福音堂
11. Tsang T	男	未婚	32	三行	福音堂

第三屆1953年3月

姓名	性別	婚姻	年齡	職業	信主途徑
12. Ng太太	女	已婚	50	主婦	福音堂
13. Ng K M	女	未婚	13	?	福音堂
14. Poon	男	?	43	紡織工人	已信主
15. Ha太太	女	已婚	37	主婦	已信主

第四屆1953年11月

姓名	性別	婚姻	年齡	職業	信主途徑
16. Ng太	女	已婚	43	主婦	?
17. Lau太	女	已婚	50	主婦	福音堂
18. Chan太	女	已婚	24	主婦	福音堂
19. Chan S L	女	未婚	14	?	福音堂
20. Chan S C	女	未婚	12	?	福音堂
21. Lok	男	已婚	37	洗衣工人	?

第五屆1954年4月

姓名	性別	婚姻	年齡	職業	信主途徑
22. Lau	男	已婚	30	造牛骨疏	福音堂
23. Tang	男		26	造牛骨疏	福音堂
24. Lai K	男	已婚	33	搬運工人	福音堂
25. Ng S H	男	已婚	47	廚司	福音堂
26. Ng太太	女	已婚	24	主婦	福音堂
27. Wu Y Y	女	未婚	23	?	已信主
28. Kwok S Y	女	未婚	14	?	福音堂
29. Chan S L	女	未婚	18	?	福音堂



受浸者與白牧師，第五屆浸禮，

第六屆1955年1月24(年初一)

姓名	性別	婚姻	年齡	職業	途徑
30. Lau C C	男	已婚	37	教師	福音堂
31. Wong K P	男	未婚	39	工人	福音堂
32. Chu Gramma	女	已婚	57	打石工人	福音堂
33. Kwok 太	女	已婚	37	主婦	福音堂
34. Tsui 太	女	寡婦	38	教師(待業)	福音堂

第七屆1956年11月

姓名	性別	婚姻	年齡	職業	信主途徑
35. Kwok H C	男	已婚	38	?	福音堂
36. Ha T L	男	已婚	59	文員	福音堂
37. Lam 太	女	已婚	52	主婦	福音堂
38. Wong C S	女	離婚	42	文員	福音堂
39. Wong U M	女	寡婦	35	工人	福音堂
40. Sham 太	女	已婚	42	主婦	福音堂
41. Foo 太	女	已婚	42	教師	已信主
42. Wong K L	男	?	30	農夫	已信主

至 1956 年 11 月宣浸共有 43 位弟兄姊妹受浸加入教會，第 43 位是黃吳佩靈傳道，她原屬於聖公會，1956 年受浸加入宣浸。

我們見到宣浸是基層為主的教會，在人看來人力與財力都不多，但神使用宣浸弟兄姊妹火熱為主的心。1963 年萬宣在東頭村第 4 座開辦為真小學。事緣，黃大仙天台只有兩個班房，就算一房兩級(你想像到兩個班級如何同時上課嗎?)也只能開到四個年級。為真小學就成為為道小學的銜接。每個主日，宣浸弟兄姊妹在崇拜後，便穿過摩士公園來到東頭村教主日學，讓小朋友自小認識神，直至教會搬去華寶大廈。



東頭村天台的主日學學生

1970 年或更早的年日，宣浸弟兄姊妹每個主日晚上又會去到橫頭磡為恩診療所佈道。為恩診療所是蒲秀靈姑娘於 1963 年開辦，由個別宣教士協助，引領了不少人信主。1970 年，蒲姑娘因為藥物敏感離港，由毛牧師夫婦接棒。1976 年毛瑾牧師夫婦退休回國，宣浸敢於承擔福音的工作，為恩的佈道工作也訂名為宣道浸信會佈道所，日後更發展成光道浸信會。



站在最右的是蒲秀靈姑娘。為恩診療所全體同工。

白牧師夫婦以火熱、開荒、吃苦的精神建立起宣道浸信會，宣道浸信會的弟兄姊妹也以火熱、開荒、吃苦的精神去領人歸主，購買堂址，建立起一間一間分堂。

結語

宣道浸信會這名字是由宣道加上浸信會組成，浸信會是強調遵守聖經教導的教會，願我們都每天讀經，追求真理，實行真理。宣道按英文名 **Evangel** 來說是緊扣萬國宣道浸信會西差會，願我們承接萬宣的宣教願景，支持宣教工作。宣道的中文名與宣道會相近，正好道出宣浸不論其創辦人與教會本身都擁有宣道會火熱、開荒、吃苦的心志。願我們宣浸人都抱著這份精神回應時代的挑戰。

願我們都作名副其實的宣浸人。

附錄：白牧師於萬宣會刊(1955年3月)介紹宣浸近況



Mrs. Barnett may be seen at the rear left with the students at the Sunday School on the mainland near Hongkong.

Introducing New Christians in Hong Kong

By VICTOR D. BARNETT

Eight new members were baptized into the Tung Tau Church. We introduce them below, hoping that some of you may be led to pray for their spiritual growth and development.

1. Mr. K. S. Lau, will, I suppose, always be known in the church as "Lai lan's husband," since she prayed for him in almost every Wednesday night prayer meeting for two years. It says in Gen. 5:22 that "Enoch walked with God after he begat Methuselah," and the same thing could be said of Lau and his son Jacob. He made his decision for Christ at the time of his birth, after which his bad habits fell off, and he began to pay up his debts. Since then he has worked like a slave at the comb factory, taking an occasional Sunday off (at the risk of losing his job) in order to come to church. One day lately Mrs. Wong said to him, "Lau, if you would give the 10th of your earnings back to the Lord, according to Mal. 3:10 you wouldn't have to work so hard in order to support your family and meet your payments." "I know it perfectly well," he replied. "But I haven't the faith for that yet."

2. Mr. Tung was one of Lau's fellow-workers at the comb factory. One day as they sat sawing away at the buffalo hoofs and horns from which combs are made, Lau told him that he decided to become a Christian, and was entering a baptism class that night at Tung Tau Chapel. "I want to be a Christian, too," said Tang. "And I'm coming with you." He had been hearing the Gospel from Christian relatives and understood the plan of salvation; it seems that he needed only Lau's example to bring him to a decision.

3. Mr. K. Lai (pronounced lye) was formerly a captain in the Nationalist army. Along with many other officers and enlisted men, he fled to Hongkong when the last of China fell to the communists. He managed to bring some of his assets with him, and for a while was able to maintain his wife on the scale she had been accustomed to before, but when money having failed, and no other work being in view, he took a job as harbor coolie, she left him and went her own way. Each morning at daylight he went to his back-breaking job in the hold of some ship, dragging himself home at night to a tiny room he had rented on the outskirts of Tung Tau Village. One day on the street a "Navigator" handed him a tract. Inside was a postcard with which to send for a Gospel of John and some simple lessons to work out from it. He sent for it, and began pouring over it at night after work. He had come to a dead-end in his

life, and this seemed to offer a ray of hope. He thought if he could attend a church it would also help, and one night, by supreme effort, he managed to get home and dressed and back downtown again in time for part of the service in a church he had noticed on the bus-line. But that was too much to attempt often—he would keep on reading the Gospel by himself. About this time he came home from work and found a notice waiting for him (the same one which had been left in every home in Tung Tau Village) inviting him to attend special meetings at our chapel. We shall not soon forget his face as he walked into the chapel that night. He looked like a man coming home—and he has been one of the family ever since.

4. Mr. S. H. Ng is the husband of the one-legged lady baptized in November. He is cook to an English family on Hongkong Peak, has no time off on Sundays, but always manages once a month to make the journey, down by cable car, across by ferry and out to Kowloon City by bus, to bring the tithe of his month's wages for the church, and to stay for a time of Bible study and prayer with Mr. Chen or one of us. His present employers are going on furlough this month, and he is now praying for a job on this side of the harbor, and a little time off on Sunday.

5. Mrs. K. L. Ng is the daughter of Mrs. Lau, baptized in November. ("Pistol-packing Mamma") She had hoped that her husband would be baptized along with her. He was ill and she and her mother prayed for him, and he got so stirred up that he asked to be enrolled in the class. Then one of his cronies said to him, "You still smoke

like a chimney, and love majong as we do—what are you doing in company?" after which he quietly drew.

6. Wu Ying Yau is the adopted daughter of an old friend of Mrs. Wong's. She and Chan Cheung were married in May, and, it being the first wedding to be solemnized at Tung Tau Chapel, was quite an occasion for us. The bride wore a long red silk gown embroidered with yellow, blue and green flowers which pleased the old-fashioned taste of her husband. (A bride looks sweet anything.) The young couple had rented a room a few doors from the chapel and Ying Yau is studying for a term in Mrs. Wong's night school.

7. Kwok Suet Yau comes from a Swatow refugee family in the village and is the only member of her family who speaks any Cantonese. She was introduced through contact with our Christian teachers in Sunday School, etc.

8. Chan Suet Lan is the older sister of Suet Lin and Suet Chan ("Third Generation"). We have recently discovered that their father, though always insisting that he is "second generation," has himself never been baptized. Recently the family have been going through some testings (had their baptism blown down in the typhoon), and the mother is now coming regularly to church. She supports the four young children herself, with a little business of collecting and re-selling eggs. The father works as a baker in a town in the New Territory, but his habits are such that the family gets no benefit from his earnings. Paul Chan has put much effort into trying to help him. We long to see him soundly converted.

Reaching the Children in Hong Kong

By
DORTHA & RUTH WARNER

Tuesday night is always an exciting time for the children living near the Tung Tau Chapel, located among many refugee people. The children feel quite important as they realize this is the evening set aside in the Chapel for their meeting.

Shortly after we drive into the narrow roads of the refugee area with our little red Hillman car, we see children running from their homes and leaving their play to follow after us, calling to us using our Chinese name. When we go into the chapel we almost have to plug our ears as the already assembled children call out our name.

We begin our service by teaching the children some songs and a chorus. The songs are written out on large sheets of paper displayed in front. Mr. Chan our Evangelist points to the words as the children sing.

Following prayer we have the lesson. We teach as Mr. Chan interprets. So far the lessons taught have been Daily Vacation Bible School series brought from America and series of Sunday School lessons. After each series of lessons the children are anxious to know what the next group of lessons will be about. The lessons have contained good instruction for Christians as well as the clear message of salvation for the unsaved.

After the story the children love to say their memory verses. The ones that know it line up in front and say it so all can hear. Some very small children have learned their verses well each week. Hand work suggested by the lesson material is then distributed as awards. Also written verses are handed out to be learned for the following week.

As the children leave the meeting we put a colorful tract into the hand of each one. This way parents are also reached with the Gospel. Some parents are very worldly and spend much of the night gambling. Some of the children come from Catholic homes. Often during the meeting parents come to call the children to eat their rice or to wait in line near the public well for the day's ration of water. Many children baby-sit during the meeting. They don't have to stay home for this for the baby is strapped to their backs.

Recently after the meeting Mr. Chan was outside the Chapel and heard two small children having a conversation together. The one little girl was very frightened and would not come in to the meeting. The other girl persuaded her to come near the door and look in. We



Group of children attending the children's meeting.



Two boys who sing together and always learn their verses.



The Bible Woman's grandson putting his name in box for learning memory verse. Mr. Chan holding the box.



Receiving Scripture awards for faithful memory work.

were seated beside each other in the Chapel and were dressed alike. The frightened little girl looked very surprised and said to her friend, "Did you say only one Jesus? I see two." We laughed and yet our hearts were sad as we realized many children still have not heard the story of Jesus and His love. Pray for the Word as it is given out to these little ones. Jesus said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God."

Colombian Government Closes Churches

(Continued from page 2)

that in Mission Territories, which include the Amazonas Province, only Catholic missions can function. For this reason evangelical work is today paralyzed in all the Province of Amazonas. Since 1948, that is during the last eight years, the Colombian Protestants

have suffered the following:

- 46 church buildings destroyed by fire or dynamite
- 75 believers killed because of their religious faith
- More than 200 schools closed by the government.

The above report has been received by the CCLA from reliable sources in Colombia. It presents a critical situation faced by fellow-Protestants in a nearby Latin American Republic whose Constitution provides:

"Chapter IV, Article 53. Religion and the Relation between Church and State. The State guarantees the liberty of conscience. . . . No one will be disturbed because of his religious opinions, nor compelled to profess beliefs nor observe practices contrary to his conscience."

Congratulations!

To Virginia LeSner and Fred McClanahan who were united in marriage on June 15 1956

宣道浸信會的正式成立年份

“一九五七年，會友人數為四十三人。東頭村教會正式成立，自此，執事會主席主領主日崇拜”¹

按宣道浸信會創辦人白得勝牧師的說法，宣浸是在 1957 年正式成立。筆者估計，白牧師乎似是按宣浸正式有執事會，或教會能夠自治來訂定教會的成立日期。遲至 1957 年 1 月教會才選到 5 位弟兄姊妹作執事。²這也是一些教會的做法，當教會未能自治就稱作福音堂，如在深水埗的尖沙咀浸信會福音堂。

至於一直以來宣浸是以 1953 年 11 月為教會正式成立日期，筆者估計是以教會委員會成立於 1953 年 11 月計算。委員會“成員為二男二女，他們負責預備施聖餐和負責探訪工作”。然而按白牧師的分享，似乎那年只是訂好章程，並未找到合適弟兄姊妹擔任，或只成組成了很短日子。

此外，按宗教改革傳統和宣教實踐教會成立日期多數按第一屆浸禮日期。宗教改革時期，當信徒脫離了羅馬天主教，他們要面對那間教會才是教會的問題。馬丁路得等改革教者的答案是，當一個信仰群體能夠忠心傳講神的話、施行聖餐和水禮就算作教會³。一直以來在宣教工場還未有人信主或信而受洗，只稱為佈道所，不會稱為教會。⁴

¹白得勝：〈宣道浸信會初期歷史〉，朱瑞華等編：《宣道浸信會銀禧紀念特刊》(香港：宣道浸信會，1978)，頁 3。

² Victor Barnett, "9 Members Added to New Tung Tau Church in H K," *The Message*, June 1957, p. 8

³古德恩(Wayne Grudem)著、張麟至譯：《系統神學》(*Systematic Theology*)(East Brunswick: 更新傳道會，2011)，頁 875)

⁴ (湯清：《中國基督教百年史》(香港：道聲，1987)頁 554~5)。