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梧州扶輪社員華理士博士--美國醫療宣教士在中國共產黨監獄殉難

Wuchow Rotarian -- Dr. William Lindsay Wallace
American medical missionary martyred in a Communist prison in China
By Herbert K. Lau (劉敬恒) (Rotary China Historian)
22 May 2016



Dr. William Lindsay Wallace (華理士醫學博士), FICS, MD (*Tennessee*), (1908-1951) was an American medical missionary surgeon at the Southern Baptist-run Stout Memorial Hospital (思達公醫院) in Wuchow (*Wuzhou*) (梧州), Kwangsi (*Guangxi*) Province (廣西省), Republic of China (中華民國), from 1935 until he was killed in a Communist Chinese prison on 10 February 1951. Wallace was appointed by the Southern Baptist Foreign Mission Board in 1935 and served as administrator and surgeon at the Stout Memorial Hospital. He faced obstacles such as Japanese bombing raids during World War II and his own serious case of typhoid fever, but he persisted in his ministry.

Wuchow is situated at the gateway to Kwangsi Province up the West River (西江). It is the leading business center of that province. After the Tsingtao Intercity Meeting, the Canton Rotary Club (廣州扶輪社) undertook to sponsor a new Club there. B. B. Anthony was selected Special Representative to 81st District Governor Dr. Chengting T. Wang (王正廷博士). With full support of the officers and members of Canton Club, he succeeded in getting together the leaders of that city. After several provisional meetings, the Rotary Club of Wuchow (梧州扶輪社) was regularly organized on 3 April 1936 and provisional officers duly elected. The Club, of 17 charter members, was admitted to Rotary International on 22 May 1936 with Charter #3977.



The Hospital superintendent, Dr. Robert Earl Beddoe (畢濟時醫生), was a charter member and Vice-President, and then President in 1937-1938. Wallace was invited to join the Rotary Club as an Active Member holding the Classification “Medicine – Surgery”. Affectionately his nickname in the Club, both English and Chinese, was “Bachelor 寡佬”.

In the 1948 《Wuchow Rotary Club Bulletin》, Wallace has written a short message to describe his vocational and the Club’s community service:

Medical Aid Work

The Rotary Club of Wuchow in endeavoring to carry out its motto of “Service Above Self” wished to find some way in which it could be of help to the many people in Wuchow who are sick but cannot afford to pay for hospitalization. It was felt that there were many people in Wuchow who ordinarily could make ends meet in a financial way under ordinary circumstances but when they became sick and required hospitalization they were unable to meet this aided expense.

The Rotary Club of Wuchow desirous in its effort to help these needy sick made arrangements with the Stout Memorial Hospital of Wuchow whereby they would pay the complete hospital expense of a limited number of those cases. Ten medical and surgical beds and two obstetrical beds are reserved in the hospital by the Rotary Club of Wuchow. This plan was put in effect in October 1947 and up to the present time 32 patients have been hospitalized under this plan. Not only Rotarians but any citizen of Wuchow may recommend that a needy patient be admitted under this plan and the Rotary Club will pay for his hospitalization.

The Stout Memorial Hospital is glad to co-operate with the Rotary Club of Wuchow in order that this worthy service may be rendered to the community.



Born in Knoxville, Tennessee, U.S.A., on 17 January 1908, William Lindsay Wallace was the son of a doctor and as a boy tagged along with his father on patient rounds. At age 17---while working on a car in the family garage---Wallace heard God’s call to medical missions. He answered “Yes”, recorded the commitment on the back leaf of his New Testament, and never turned back.

After college, the University of Tennessee Medical School, and a surgical residency at Knoxville’s General Hospital, Wallace turned down a lucrative offer to become a partner with an outstanding surgeon. He was appointed in 1935 as a missionary to the Republic of China by the Southern Baptist Foreign Mission Board---10 years to the month after he made his garage commitment.

Wallace went to Wuchow in southern China, where missionaries at the Baptist-run Stout Memorial Hospital were desperately praying for a surgeon. Wallace immediately gained a

reputation as a kind man of few words (and a tone-deaf Chinese speaker when he did talk), a gifted surgeon, a tireless worker---and an absolutely committed servant of Christ, the gentle healer he emulated. A colleague once advised that anyone looking for Wallace should seek out the sickest patient in the Hospital---Wallace would be there.

He worked through Japanese bombing raids as the stretchers of the wounded lined the halls---once finishing an operation after the Hospital took a direct hit. After his first furlough back home, he returned in 1940 to a China on fire but refused to leave Wuchow as the invading Japanese closed in. To urgent appeals that he flee Wuchow, he responded, "I will stay as long as I am able to serve."

Fellow missionary doctor Robert Beddoe wrote of one harrowing episode:

"At the time of the second severe bombing of the hospital, there was a desperately sick patient on the top floor. He could not possibly be moved without almost certain death. Wallace stayed by the bed, comforting and reassuring the patient. A bomb hit not more than 50 feet from the bed, tearing a gaping hole in the concrete roof. In the providence of God neither the patient nor Wallace was injured. One of the staff, who was four floors below at the time, told me he was lifted several inches by the concussion."

Finally, in one of the great exploits of China-mission's history, Wallace evacuated the entire Hospital in 1944, only a few days ahead of Japanese forces---transporting patients, staff and equipment by boat hundreds of miles upriver. There they tended the sick and suffering of the surrounding countryside until the advancing Japanese forced them to move again. Wallace and his band of healers endured incredible hardships, but came back to Wuchow in 1945 when the tide of war turned. His description of their return in a letter home to his sister was characteristically brief: "Dear Sis: Wuchow. Love, Bill"

Wallace repaired the badly damaged Stout Hospital and got back to work. He nearly died from typhoid fever in 1948. After recovering, he kept right on working in Wuchow after the Communist defeat of the Nationalist Chinese in 1949---earning even the grudging respect of communist soldiers as he treated their wounds.

But missionaries were no longer welcome in the Communist China, and the start of the Korean War in 1950 sparked an intense anti-American propaganda campaign. Wallace's arrest came in December of that year after local authorities "found" a gun under his mattress during a search and accused him of being a spy. He died in jail less than two months later on 10 February 1951.

But it wasn't his lonely death that defined Wallace's heroism. It was his love-filled life. Wallace "was a martyr," acknowledged Everley Hayes, the missionary nurse who worked with him in his last years and identified his body. "Many think of martyrs as those long-faced people. But I knew a Dr. Wallace who was very much interested in everything around him. He was a martyr not because he died in service but because he so identified with the Chinese people that they considered him one of them. And they loved him."

After Wallace’s arrest, a commissar summoned many Wuchow citizens to a public meeting and demanded that they step forward to denounce the missionary. Not a single person did. The only charge they could make stick, reflected a Roman Catholic missionary who knew Wallace, was that “he went about doing good.”

[Life and Work – a sketch](#)

- Service in Wuchow: Wallace was a tireless worker and gifted surgeon who became “the heart” of Stout Memorial Hospital. He trained Chinese doctors and nurses and was known for his dedication to his patients, often staying with the sickest individuals.
- Wartime Efforts: Wallace worked through repeated Japanese bombing raids on Wuchow during World War II, at one point finishing an operation while bombs were dropping nearby. In 1944, as Japanese forces advanced, he led a heroic evacuation of the entire hospital staff and equipment upriver by barge, returning to rebuild the hospital after the War ended in 1945.
- Arrest and Death: Despite urgent appeals to leave when the Communists took control of China, Wallace refused to abandon his post, stating he would stay “as long as I am able to serve”. He was arrested in December 1950 on false charges of being an American spy. He was interrogated, tortured, and died in prison on 10 February 1951.

Missionary physician Rotarian Dr. William Lindsay Wallace exemplified his Vocational Service in China throughout 16 years and led the staff of Stout Memorial Hospital in Wuchow in a heroic evacuation when the Japanese military forces attacked. After his selfless service in China from 1935 to 1951, he died in a Communist prison cell but not guilty. Wallace is remembered as a martyr for his faith and service. A hospital in Busan, Republic of Korea, was later named the “Wallace Memorial Baptist Hospital” in his honor, and a church in his hometown of Knoxville, Tennessee, was also named after him on 6 July 1953. The Southern Baptist Historical Library & Archives holds a research collection dedicated to his life and work, the Jesse Fletcher-Bill Wallace Research Collection.

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[The below excerpted article is an extract from Paul Hattaway's epic 656-page 《China's Book of Martyrs》 :](#)

Bill Wallace is remembered as one of the greatest martyrs of America’s largest Protestant denomination—the Southern Baptists. Few would have believed it when he was born in Knoxville, Tennessee, in 1908. The son of a doctor, Bill paid more attention to fixing cars until the age of 17, when he dramatically heard God’s call to become a medical missionary while working on a car in his father’s garage. The teenager answered “Yes” to God, and recorded his commitment on the inside cover of his Bible.

After graduating from medical college in 1935, Wallace was appointed to join the Baptist-run Stout Memorial Hospital in the south China province of Guangxi. He arrived exactly ten years after receiving his calling to missionary work. His colleagues in Wuzhou, who for years had been praying God would send a surgeon to their midst, were immediately impressed by the young man's fervency and godliness. Wallace rebuffed all marriage prospects. One girl who had hoped for his affection finally gave up, saying, "Marriage to Bill would be bigamy. He's married to his work."

For more than 15 years Bill Wallace remained in Wuzhou, doing good to others and sharing the aroma of Christ wherever he went. No sacrifice was too great for him to make, as his fellow missionary-doctor Robert Beddoe wrote of one incident during World War II: "At the time of the second severe bombing of the hospital, there was a desperately sick patient on the top floor. He could not possibly be moved without almost certain death. Wallace stayed by the bed, comforting and reassuring the patient. A bomb hit not more than 50 feet [15 metres] from the bed, tearing a gaping hole in the concrete roof. In the providence of God neither the patient nor Wallace was injured. One of the staff, who was four floors below at the time, told me he was lifted several inches by the concussion."

The Catholic missionaries working in Wuzhou became close friends of Wallace. They could not fail to be impressed by the godliness and selflessness of his life. One wrote: "Dr. Wallace was famed for his surgery and medical work, but most of all for his kindness and devotion to the sick and poor. His whole life was medicine and charity.... [He] would be called a strange fellow by the hustlers, bustlers and seekers of wealth who people the world today. They would call him stupid and impractical, for when people asked him the charge for services he would usually answer, 'Forget about it.' His cancelling of charges drove the treasurer's staff to despair, for he was all charity; a sort of mystic walking on clouds and looking for the stars."

Nothing could seemingly move Wallace from his calling in Christ. When bandits raided Wuzhou the other missionaries fled, but Bill Wallace remain behind and continued treating the sick. An American ship anchored in the river to rescue the missionary. Wallace refused to board. When an officer from the ship came on shore to warn Wallace that his safety could not be guaranteed unless he boarded the ship immediately, the intrepid doctor replied, "Tell your captain that he was not responsible for my coming here in the first place and he does not need to be responsible for my staying here."

When heavy Japanese bombing raids regularly threatened to destroy the city, Wallace transferred his staff, patients and equipment onto a barge. Whenever air raid sirens sounded, he would instruct the tugboat captain to pull the floating hospital under the shelter of one of the many large caves located along the riverbank.

As Christmas of 1950 approached Wallace's mind wandered to the wonderful memories he had as a young man back in Tennessee, the excitement of opening presents and the

enticing aromas of the Christmas feast lovingly prepared by his mother. Now he was in Wuzhou, far away China, attending to the needs of the sick and dying. He was often so busy in the work that he didn't have time to contemplate what others were whispering. At the time rumours abounded that the Communists would not tolerate the Christian hospital in the midst of their newly won territory.

The People's Republic of China angrily declared war on the entire United Nations during the Korean War, and the United States was intensely hated. It seems everybody knew that Bill Wallace was in great peril except the man himself. Perhaps he believed he had won some favour with the Communists as a result of treating many of their wounded soldiers during the war against Japan.

On the night of December 18, 1950, Wallace was so exhausted after a full day's work at the hospital that he slumped into bed after a snack of six slices of buttered bread and a glass of milk. At three o'clock the next morning a squad of a dozen young Communist soldiers arrived at the gates of the Stout Memorial Hospital, intent on arresting the American doctor, whom they called "President Truman's chief spy in Wuzhou." The soldiers forced Wallace into the main part of hospital, where the Chinese staff had gathered. The officer in charge shouted, "We know this is a den of spies. The People's Republic is aware that some of you are counter-revolutionaries. This will not be tolerated.... You have been found out; you will no longer be able to carry on your clandestine activities."

The staff looked on aghast, and Wallace spoke in a measured tone, "We are what we seem to be. We are doctors and nurses and hospital staff engaged in healing the suffering and sick in the name of Jesus Christ. We are here for no other reason." Unimpressed, the soldiers started a search of Wallace's room, emerging triumphantly a few minutes later with a brown package containing a small pistol, which they claimed to have found under the missionary's bed. "That is not my gun. I do not own a gun, and I do not know where it came from," Wallace protested.

For weeks Wallace was held in solitary confinement as the Communists gathered "evidence" that he was a spy. Neither the American Consulate nor the Southern Baptist Foreign Mission Board could do anything to help him, and permission to visit the prisoner was denied. The hospital staff, directionless without their leader, tried to secure his release. Wallace told them, "Go on and take care of the hospital. I am ready to give my life if necessary." One night a few weeks after his arrest a public meeting was called at the Wuzhou town hall where charges of espionage were levelled at the missionary. The Communist officials "asked for those who had any accusation against Dr. Wallace to come forward with their charges. None came. When the planted Communist denouncers began to yell vindictive statements against the doctor, they were surprised that the crowd did not join them. No one was deceived. The doctor was being railroaded and everyone knew it."

A Catholic source gives an insight into the reason the Communists hated Bill Wallace so

intensely: “The Communists were smarting under the popularity Dr. Wallace enjoyed. Their propaganda got nowhere in ruining him. He was running the most modern and best equipped hospital in South China, and the city of Wuzhou was still his domain of loyal admirers. The Communists were jealous of both these assets and planned new measures to crush him. Yet these shameless fellows had been using the hospital and demanding the services of Dr. Wallace for most of a year. In their life of contradictions and savagery, they saw nothing indecent in using a man for all he was worth and at the same time hating him and trying to destroy him.”

The Communists presented Wallace with a typed statement listing his name, age, length of service in China, and other facts. He signed it, only to discover later that a sentence was added into a blank space on the statement saying he was a secret serviceman sent to China by the U.S. government. Wallace was subjected to long and gruelling brainwashing sessions, with his hands tied painfully behind his back. Wallace was a sensitive and gentle man, and the non-stop filthy accusations and intense degradation wore his mind and emotions down. Two Catholic missionaries in the same prison said that Wallace was “shaken and strained” by the interrogations. One of them managed to ask Wallace how he was holding out. He grinned weakly, and said, “All right. Trusting in the Lord.”

Only those who have been subjected to a Communist brainwashing can fully understand the ordeal that Bill Wallace went through. The accusations and methods of application come from a spiritual intensity born of Satan. Wallace’s biographer explained, “The battle was not whether he could out-argue his accusers. He was not even equipped to begin. It was not a battle of physical endurance, though that soon became involved. It was a battle for sanity. From his cell in the night, Bill sometimes cried out in agony after the battle was over.... Delirium, crying, and blank periods came, but he fought on—clinging to his faith.”

The aim of the psychological torture seems to have been to break Wallace so that he made a full “confession” of his “crimes.” On the night of February 10, 1951, the guards came to his cell and jabbed the Christian doctor with long poles until he fell unconscious. This final attack was the “straw that broke the camel’s back.” Quietly, “his soul slipped from his torn body and his exhausted mind and went to be with the One he had so faithfully and unstintingly served. Bill Wallace was dead to the world, but alive forever with God.” He was 43-years-old.

The next morning the guards raced to the cell of the two Catholic missionaries, claiming Wallace had hanged himself during the night. The Catholics saw his lifeless corpse suspended by a strip of sheet that had been strung from a beam in the cell. The guards tried to get the priests to sign a statement that Wallace had committed suicide, but they refused to. It was clear to them that the façade was a staged show. The prison notified the hospital staff to come and take the doctor’s body. A nurse came and said, “The facial characteristics of

hanging were missing – bulging eyes, discoloured face, swollen tongue. Instead, the upper torso was horribly bruised. The Communists had tried to cover up one botch with another.”

The body was taken to the Believers’ Cemetery overlooking the West River. Communist soldiers watched as Wallace was laid to rest in an unmarked grave. The local Christians refused to allow the man of God to be dishonoured in such a way, and funds were raised to secretly erect a monument over the grave with the simple inscription:

Dr. William L. Wallace
“For to Me, to Live is Christ.”

After news of Wallace’s death reached America numerous tributes were offered to the martyred doctor. One of his colleagues said that he used to “advise anyone looking for Wallace to seek out the sickest patient; Wallace would be there.” A Chinese doctor who had studied under the martyr said, “Dr. Wallace was a master in surgery, we shall never see his equal again.” M. Theron Rankin, the head of the Southern Baptist mission at the time, wrote: “The irrefutable quality of Dr. Wallace’s love made it imperative that the Communists get rid of him. His life refuted everything the Communists said. They have tried to get rid of the witness of Bill’s life. But that is precisely where they will fail. Bill Wallace’s witness of God’s love in Christ has been made immortal.”

Everley Hayes, a missionary nurse who had worked with Wallace for years, said, “Many think of martyrs as those long-faced people. But I knew a Dr. Wallace who was very much interested in everything around him. He was a martyr not because he died in service but because he so identified with the Chinese that they considered him one of them. And they loved him”

Perhaps Jesse Fletcher summed up Bill Wallace’s life the best: “The Chinese had heard sermons before, but in Bill Wallace they began to see one, and that made the difference.”

50 years after: Bill Wallace and the meaning of heroism

By Erich Bridges 《Baptist Press》 22 February 2001

RICHMOND, Va. (BP)—A dedicated American surgeon, beloved by nearly all who knew him, died 50 years ago — alone, in a cold jail cell far from home.

He was arrested in China on false charges based on planted evidence. He was beaten, ridiculed, jabbed with bamboo sticks by prison guards. Driven to distraction by brutal interrogations, he was despondent to the point of insanity in his final days, according to witnesses jailed with him.

But few believed the official story that the 43-year-old doctor had committed suicide

after he was found hanging from a beam in his cell the morning of Feb. 10, 1951. A colleague allowed to view his body saw little evidence of a hanging — but plenty of marks of physical abuse.

He was quickly buried by a few friends under the close watch of an armed escort; no religious service was allowed. His remains were not returned to the United States until 1985. What an injustice, many said at the time — and in the decades since. What a tragedy. What a waste.

Injustice, yes. Waste? Far from it.

Southern Baptist missionary Bill Wallace may have suffered keenly in his last weeks on earth, but he had long been prepared for it.

“Go on back and take care of the hospital,” he told co-workers when he was first arrested. “I am ready to give my life if necessary.”

Wallace was not the only foreign missionary martyred in China during the tumultuous years of a Japanese invasion, civil war and the beginnings of communist rule — which ended the missionary era. But his life story became as familiar to Southern Baptists of several generations as that of Lottie Moon, the missionary heroine who died serving China several decades before Wallace arrived.





Stout Memorial Hospital 思達公醫院



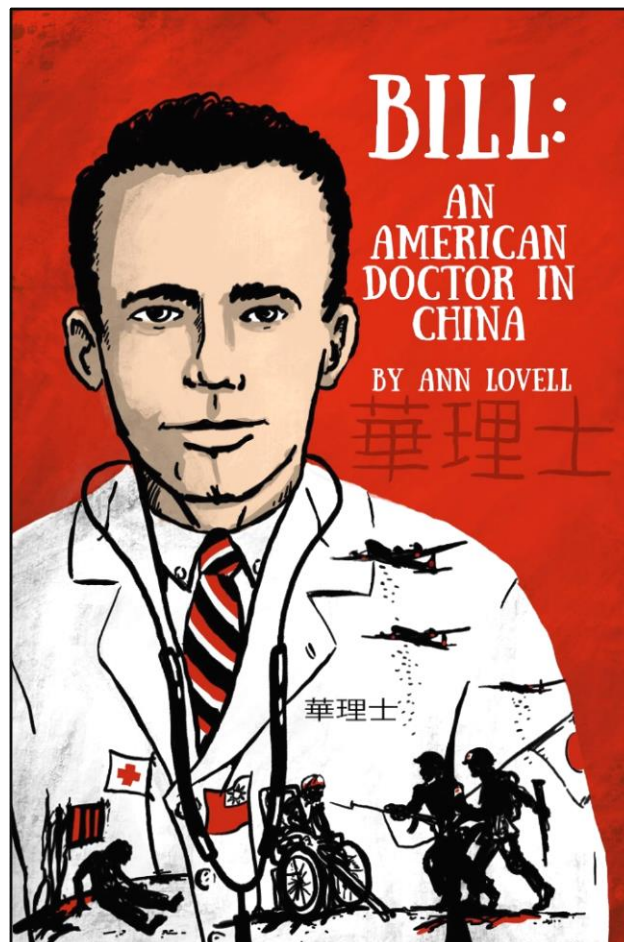




1953年7月6日命名－浸信會華理士紀念禮拜堂 -- 美國田納西州諾克斯維爾市
Named on 6 July 1953 -- Wallace Memorial Baptist Church, Knoxville, Tennessee, U.S.A.

Dr. William Lindsey Wallace dateline

- 1908 Born January 17
- 1929 Enrolled at The University of Tennessee Medical School in Memphis
- 1934 Applied to the Foreign Mission Board, Southern Baptist Convention
- 1935 In July appointed as Medical Missionary by Foreign Mission Board to Stout Memorial Hospital, Wuchow, China
- 1935 September 6, left for China
- 1939-1940 Hospital Administrator
- 1940-41 Returned to United States on furlow
- 1941 August 12, returned to Wuchow
- 1944 In September staff packed on barges to flee from Japanese
- 1945 Japanese surrendered. Dr. Wallace returned to Wuchow
- 1946-47 Dr. Wallace furloughed to United States
- 1947 In September, Dr. Wallace returned to Wuchow
- 1950 December 19, Dr. Wallace was arrested, jailed and tortured
- 1951 February 10, Dr. Wallace died in prison
- 1985 January, Dr. Wallace's remains returned to Knoxville by Cornelia Leavell



梧州扶輪社員--華理士博士

美國醫療宣教士在中國共產黨監獄殉難



華理士醫學博士(Dr. William Lindsay Wallace, FICS, MD (Tennessee)) (1908-1951)，是美國醫療宣教士，自1935年起在中華民國廣西省梧州的思達公醫院(Stout Memorial Hospital) (由美南浸信會運營)工作，直至1951年2月在共產黨監獄中遇害。1935年，華理士接受美國南方浸信會海外傳道總部委派，擔任思達公醫院的行政主管和外科醫生。他曾面臨許多挑戰，例如日本帝國侵華期間的空軍轟炸，以及自身患有重病傷寒，始終堅持弘揚基督教使命。

梧州古稱蒼梧，位於廣西省東部。北界賀州、桂林，西鄰來賓、貴港、玉林，南連廣東省茂名，東臨廣東省肇慶、雲浮。潯江自西向東橫貫梧州中部，與其支流桂江交匯。梧州鄰近廣東，扼西江航道之咽喉，被稱為廣西的「東大門」，也是該省的主要商業中心。青島城際扶輪會議後，廣州扶輪社(Canton Rotary Club)承諾在當地扶持成立新的扶輪社。在該社全體理事和社員的全力支持下，成功地召集了梧州的工業、商業和專業翹楚。經過幾次籌備會議，梧州扶輪社(Wuchow Rotary Club)於1936年4月3日正式成立，並選舉產生了臨時理事。該社擁有17位創始社員，於1936年5月22日正式加入國際扶輪，證書編號為#3977。

思達公醫院院長畢濟時醫生(Dr. Robert Earl Beddoe)是梧州扶輪社的創始社員和副社長，並於1937-1938年度擔任社長。華理士受邀加入扶輪社成為現職社員，職業分類「醫學-外科」，他在社內的英文和中文暱稱是「Bachelor 寡佬」。

華理士在思達公醫院以其高超的醫術，服務當地人民16年。國共內戰期間，他也平等地對待和治療傷病的共產黨軍人，不帶任何偏見。1950年6月25日朝鮮戰爭爆發，美國成為敵對國家。華理士在年底即被中華人民共和國解放軍以「所謂的」間諜特務罪，逮捕入獄。在獄中受盡酷刑兩個月後，於1951年2月被迫害致死在獄中，年僅43歲。



一、早年生活與神的呼召

華理士於 1908 年 1 月 17 日生於美國田納西州諾斯威爾城(Knoxville, Tennessee)，父親是一名內科醫生。在他 11 歲時，一場流感奪去了他美麗賢淑的母親，剩下父親和外祖母照顧他和妹妹。他具有機械方面的天賦，當其他同齡人開始醉心於體育、學業或社交之際，他卻埋頭鑽研機械，而且小有成就。因此親朋和家人都認為，他將來必定會成為一個出色的工程師。然而，在華理士 17 歲時的一個下午，一向沉默寡言的他，卻怎麼也定不下心來做他喜愛的機械活計。彷彿內心有一股力量在不停地催迫他，讓他停下手上的工作，靜下心來認真思考生命的意義。一個問題不斷在他腦海中浮現：「神在我身上的旨意是什麼？」就在那一瞬間，華理士似乎清楚地聽到了神對他的呼召——「準備當一名宣教醫生，將來到我差遣的地方去傳福音！」他隨即拿起打開的聖經，在頁邊的空白處寫下了自己對神呼召的回應。當時，他並不知道日後上帝將會差遣他到哪裡去。但從那一天起，他就決志奉獻自己為上帝所用。定意要做一名醫療宣教士，並開始努力裝備自己。

高中畢業後，華理士進入田納西大學(Tennessee University)醫學預科，後在大學健康科學中心醫學院獲得醫學博士學位。在諾克斯維爾總醫院(Knoxville General Hospital)實習期滿後，留在該院擔任外科住院醫師。但就在畢業時，父親去世了，家中只剩下他和妹妹路德兩人。

華理士生性靦腆，自己認為口才不好，不適合當教師。但他對宣教事業充滿熱忱，確信上帝將使用他作為一名醫療宣教士。他是一位和藹、誠懇的青年，常常是在幕後默默工作。但在他柔和謙卑的表現背後，卻有著一股很強的內在吸引力。1934 年，華理士 26 歲，在諾克斯維爾總醫院作外科醫師時，他寫信給美國南方浸信會海外傳道總部(Southern Baptist Foreign Mission Board)，要求成為一名醫療宣教士，到有需要的地方去弘揚基督教。奇妙的是，就在同一時刻，另一封來自中國廣西梧州的求助信也寄到了總部。由美南浸信會創立的思達醫院院長畢濟時醫生向總部呼求，急需一名傳教醫生，而且一定要是外科醫生。因他罹患眼疾多年，已無法做外科手術，希望一位醫生能來接替他。畢濟時在信中代表那些在梧州所有飽受痛苦煎熬的病人呼求，請差派一名外科醫生來思達醫院。

就在華理士開始準備去中國醫療宣教之時，卻出乎意料地收到了另一個頗有吸引力的邀請。他父親的老朋友，美國外科醫師學會一位資深會員邀請他來合作，成為行醫的合夥人。華理士很清楚這個邀請，對自己將意味著優厚的高薪、醫學界「最前沿領域」的地位，以及前途廣闊的職業生涯等，這些都是一個年輕醫生夢寐以求的。這突如其來的大好機遇，對華理士來說是一個大誘惑。在其後的幾天裡，他一直為此事禱告。畢濟時醫生從廣西梧州給他寄來的那封信，一直在他腦海中：「我一直懇求總部派一名年輕外科醫生來，看來你可能就是擔當這個崗位的人選了。我盼求並祈禱這一願望得以實現。你的牧師極其熱情地寫信推薦你。如果你就是主所選定的那一位，我祈禱你能儘快到來。時間不多了，我們當趁著白晝，趕快作工。關於這裡的現狀，我可以足足寫上幾個小時，相信這樣或許更容易激勵你作出決定。但我的時間有限，而且我也不願意過於勉強你。我只能說，對於一個願意點燃自己生命去榮耀神的人，這實在是一個最不尋常的開端。我盼望你就是那一位。」幾天之後，華理士再次來到老前輩的辦公室，把自己準備當宣教士的想法，一五一十地和盤托出。作為晚輩的華理士帶著他那為人所熟悉的靦腆神情，婉轉地謝絕了父親老朋友的盛情好意。

二、在梧州思達醫院的歲月

1935年，27歲的華理士辭別家鄉，坐上「柯立芝總統號」(SS President Coolidge)遠洋郵輪，踏上了去中國的征程。到達中國後，華理士先在廣州學習一年語言，之後立刻開始在梧州思達醫院的醫療工作。雖然他在語言方面還存在一些困難，但他總是盡最大的努力學習。在行醫、諮詢患者時，盡力用粵語與人溝通，並以極大的熱心和真誠從事醫療事業。在很短時間內，便給醫務同仁和中國病人留下了很好的印象。他毫不造作的微笑，以及對他人真誠的關心，迅速贏得了大家對他的尊敬。

華理士的日常工作，非常忙碌。每天一早起床，他便開始早晨的靈修。翻開聖經，選讀其中的幾頁，在心中默記經上的內容，最後低頭做一個簡短的禱告。之後他就去病房查房，察看夜班記錄，指導助手的工作。在吃早餐之前，通常先安排一個手術。如果是一般的小手術，就連做幾個。與在家鄉不同的是，現在他必須獨當一面。經常會遇到以前從未見過的病例，需要處理許多以前他未曾處理過的難題。他給病人摘除過體積龐大的腫瘤，做過極其精細的眼科手術，縫合兔唇、齶裂等手術更是家常便飯；還有闌尾切除、截肢、婦科難產手術等等。華理士用他的手術刀救治了無數的病患，在醫治患者身體的同時，也關心他們的心靈。雖然他的粵語還不流利，但關懷體貼不一定非要靠語言來表達。華理士常常向病人和他們的家屬，講述耶穌基督的救恩。他懷著同情和憐憫的心，告訴他們，主耶穌愛世上每一個人。

「華醫生」的名聲迅即在廣西當地傳開，許多病人慕名遠道來思達醫院專門找他求診。許多在梧州的人說：「我們在他以前聽過很多講道，但是通過華醫生和他所做的，是將其活了出來，我們看見了信仰的真諦。」自從華理士到來後，思達醫院的病人增加了百分之五十。

醫院員工的靈修，也得到復興。許多人信仰了基督教，一些醫生也加入了教會。當時有兩位華人醫生公開接受浸禮儀式，認信耶穌基督為救主，這在當地並非易事。因為他們必須要打破本地千百年來拜偶像的傳統，承受來自家庭和社會各方的巨大壓力，但這也體現出上帝的權能。宣教士在梧州佈道多年，基督教會在當地也已經建立多年。許多與宣教士一起工作的華人，不是沒有機會聽聞福音，但他們從華醫生的身上，真切地看到了基督徒應有的樣式。華理士雖然訥於言辭，粵語也說得很蹩腳，不能滔滔不絕地當眾講道。但他的行為卻起到了耶穌基督所說的「光與鹽」的作用，無愧於他作為一名宣教醫生的神聖職責。忙碌的工作對於華理士來說，是一件令他興奮的事。每當看到病人痊癒，他就感受到上帝恩賜的喜樂，享受到聖經所說的「福杯滿溢」的感覺。

華理士在梧州的時期，正是日本帝國侵略中國之時。梧州城經常遭到日本飛機的轟炸，很多時候華理士的手術是在轟炸中完成的。一次手術進行到尾聲時，突然遇到轟炸，轉移病人已經來不及了。華理士果斷命令所有人立刻離開去防空洞避難，由他一人結束手術。中國醫生和護士離開後，華理士獨自完成手術後的所有收尾工作，隨即把病人推到一間沒有玻璃窗的大房間。這時病人清醒過來，被身邊震耳欲聾的爆炸聲嚇得魂飛魄散。華理士伏下身把他按在床上，用自己不太流利的粵語盡力安慰他。日本軍機飛走後，醫護人員立即從地下室衝出來，飛跑到剛剛落下炸彈的頂樓。他們驚喜地看到，華醫生和剛剛做完手術的病人，正在房間裡一起禱告。

在畢濟時院長去支援桂林的浸信會醫院時，華理士擔負起思達醫院院長的職務。1944年，搶在梧州被日本部隊佔領前，醫院趕緊疏散。醫院55位醫護人員停工，將醫院所有物資都轉

移到駁船上，成為了一間「走動的醫院」。在華理士領導下的思達醫院，在戰火中先後輾轉藤縣、桂平、百色、南寧等地。經受了無數難以想像的困苦艱險和生死試煉，歷時長達一年之久。一位信徒對華理士說：「我們就像當年摩西率領以色列民出埃及，過紅海後在曠野跋涉一樣。白天有雲柱，夜間有火柱。」在疏散途中，他們面對嚴重的食物短缺。華理士反復鼓勵大家要沉著鎮定，藉著禱告安穩眾人軟弱的心。同時，他也費盡心思四處尋找糧食，按各人所需進行定量配給，並對患病的同工給予特別照顧。一位護士後來憶述：「有一天華醫生又把自己的那份米飯，讓給了生病發燒的護士吃。飯後我走出來，沒想到無意中發現他躲在帳篷後面，正偷偷地把燒糊扔掉的飯焦撿回來，塞進嘴裡。他看見我後，頓時顯得很不自然。我相信，平常習慣吃牛奶麵包的華醫生，並不是因為吃飯焦而難為情。他是不想讓人知道，他其實餓得有多厲害。他瘦得像根禾杆，看上去一陣大風都可以將他刮跑。」奇妙的是，華理士沒有因長期饑餓和日夜操勞而倒下，反而時刻展現出一種令人佩服的非凡毅力和堅定信心。他千方百計地想辦法給大家補充營養，例如找來一些禽鳥的骨頭搗爛煮著吃，說這有利於增加維生素。思達醫院的許多醫護人員，就靠這樣的方法維持生命，度過疏散轉移過程中最危險的難關。

三、為愛失去良伴

1940年華理士第一次回美國休假期間，在一次浸信會例會上遇見了一位秀外慧中的年輕女子，她是浸信會差會總部的一名職員。早在1935年華理士來總部接受差遣時，她就見過他了，並且對這個藍眼睛的瘦高靦腆的小夥子留下了很深的印象。更巧的是，女孩的父母曾經在中國宣教，她本人就是在中國出生的。一下子，這因緣就把兩人的距離拉近了。會上他們常常坐在一起，親切愉快地互相攀談。華理士一反平常寡言少語的態度，把她視若知己。將自己在中國幾年的所歷所聞，以及在宣教事工中遇到的種種困惑和苦惱，都向她一一傾吐。華理士登門拜訪了這位年輕姑娘和她的父母，大家一起在家裡吃了幾頓飯。暢談各自在中國侍奉的經歷，彼此的瞭解和友情都更加深了。華理士離開後，兩人開始頻繁地互通書信。華理士的休假結束前，他再次專程看望女友。他們一起漫步攀談，大部分時間是華理士一個人在說，姑娘在身旁靜靜地聽。年輕醫生所談的，依然是他在宣教侍奉中的種種感受。但直到最後在火車站揮手告別的那一刻，華理士都沒有對女友說出半句求婚的話。他只是請對方給他寫信，並承諾在幾年之內會再來看她。當妹妹路德問起時，華理士說：「我喜歡她，也許真的應該娶她，但我不知道為什麼沒能這麼做。我想過，現在這個時候，怎麼能帶一個女孩到中國去？很不安全，那裡正在打仗啊。」

四、不斷進取，輕看榮譽

作為一名外科醫生，華理士抓緊一切時機學習科學知識。他利用短暫回國休假的時間裝備自己，進修與外科有關的課程。除了聽課、做實驗和臨床診病之外，每天晚上他都到醫學圖書館閱讀專業刊物，直到閉館的時間。他這樣做，是為了更好地服侍在中國的病人。他經常告誡手下的醫護人員，醫學發展永無止境。無論哪一個醫生，都不可以自滿而停止學習。1947年5月，即將結束第二次休假的華理士正在家中收拾行裝，準備兩天後前往三藩市(San Francisco)搭乘開往中國的郵輪，忽然接到一位好友的電話：「威廉，告訴你一個好消息。你已經獲選為國際外科學院院士(Fellow of International College of Surgeons)。」華理士聽了大感詫異。

他在中國行醫了十二年，一直在梧州思達醫院默默無聞地埋頭工作。雖然親手醫治過數以萬計的病人，但從來沒有參加過什麼國際學術會議。也沒有發表過什麼醫學論著，怎麼會有機會獲得這麼高的學術榮譽呢？想當年，他謝絕父親的老朋友誠意邀請，放棄加入醫務所的難得機會。義無反顧地奔赴萬里之外的中國，就已經沒有在學術界出人頭地的任何念頭和打算了。正因為華理士用自己的方法做出成功的臨床手術的數量，是許多美國的同行無法相比的，他完全配得上這份榮譽。但華理士並沒有太多的歡喜，相反，他更加謙卑在上帝的面前，在滿懷感恩的同時，更加迫切地意識到上帝呼召他的使命尚未完成，要「趁著白晝，趕快作工」。他從沒向任何人提起這件事，直到梧州的某位同工有一天偶然意外地發現此事。大家才驚喜地知道，身處中國西南一隅、還不到 40 歲的華醫生，其精湛的醫術已經獲得國際醫學界的公認，達到了國際級的高水準。雖然他的醫術廣受讚譽，但他從沒有忘記自己是一名擔負大使命的宣教醫生。他的職責不僅僅是治療人們身體的疾病，更要傳揚耶穌基督的救恩，讓人認識這位救贖萬民的全能者。回到中國後，他把診症、開藥、做手術，都看作是傳福音的機會。除了醫療治病，他也常常組織宣教隊伍，到周圍鄉村去進行醫療旅行佈道。

五、深得民眾喜愛

1945 年抗日戰爭後的思達醫院，是一片頹敗荒廢的景象。華理士院長看到周圍都是病人，需要醫院。在他身先士卒的帶領下，思達醫院的修復和重建工作逐步恢復。短短一星期後，在醫院五樓彈痕累累的小禮拜堂內，全體同工舉行了莊嚴隆重的崇拜，眾人在上帝面前再次堅定自己奉獻的心志。禮拜結束後，大家一起下樓，來到前院，打開醫院的大鐵門。被迫關閉整整一年的浸信會梧州思達公醫院，正式宣告重開。

1948 年夏天，梧州爆發流行性副傷寒，日夜接觸病人的華理士也不幸感染了病菌。開始時，他還能向其他醫生發出醫囑。但後來病情逐漸惡化，持續高燒導致他神志不清。思達醫院的華人醫生們心急如焚，竭盡全力搶救。陷入昏睡中的華理士不時發出囁語，如果高燒一直這樣持續，後果不堪設想，但該用的藥物都已經用上了。傷寒是致命的傳染病，此時，醫生們似乎已經束手無策了。醫院樓下的院子裡聚集著一大群人，靜靜地站在醫院大樓前面。他們當中有做買賣的、幹苦力的、討飯的、當小職員的；有基督徒、也有未信上帝的，全都通宵達旦一直守候在那裡。自從華醫生病倒的消息傳開後，每天都有大批梧州民眾來到思達醫院探望。由於華理士被隔離在傳染病房，他們無法親眼見到敬愛的華醫生。便日夜守候在住院部的大門前，焦急地等候著院方報告華醫生的最新病情。各地教會的信徒都在牧師和傳道人的帶領下，和思達醫院的全體同工一起，同心合意地為他們所愛的華醫生懇切祈禱。兩位美國醫生專程從廣州乘汽船趕到梧州參加會診，但除了給病人輸血和輸液之外，他們也沒有其他辦法可想。守候在醫院大樓前的群眾，越來越多。雖然沒有聽到華醫生病情好轉的報告，但只要華醫生還有一口氣，大家就仍然堅持守候著，仍然抱著希望。終於幾天後，他的體溫開始下降。當醫生過來仔細探過華理士的前額和雙手後，高興地證實他的燒退了，挺過來了。喜訊立刻傳到樓下等候的民眾，人群中頓時響起了一片熱烈的歡呼聲——華醫生有救了！



六、為基督殉道

1945年抗日戰爭結束後，平靜安穩的日子並沒有持續多久，國共內戰便全面爆發。到1949年開春，時局日漸緊張。梧州的宣教士們接到在廣州的美國領事館發出的通知，建議所有美國人儘快離開華南地區。華理士和女傳道員古姑娘（Miss Jessie Green）、護士長希姑娘（Sister Everley Hayes），決定留下來。他們深信，在戰亂的苦難當中，民眾更需要來自耶穌基督的平安資訊，也需要教會開設的醫療救助服務。隨著共產黨新政權對教會事工的限制越來越嚴，許多福音佈道工作已經無法繼續，古姑娘在中國信徒的勸說下決定離開。這樣，只剩下華理士和希姑娘兩人留在梧州。1950年12月19日子夜時分，一群解放軍士兵闖進思達醫院，將包括華理士在內的全體醫護人員和職工，驅趕到醫院的一個大房間裡。聲稱思達醫院是一個特務窩點，而華理士就是美國總統杜魯門派遣到華南地區的間諜頭目。華理士面對指控平靜地開口說：「我們沒有偽裝什麼。我們本來就是醫生、護士、職員，奉耶穌基督的名在這裡救治病人，並沒有其他的目的。」但解放軍聲稱有證據，誣陷他藏有槍支，以間諜罪逮捕了華理士。

華理士27歲來到中國，十多年來一直以宣教醫生的身份，在梧州思達醫院服務當地的百姓。雖然多次經歷戰亂和災荒中的各種危難險境，但被當局作為囚犯監禁，卻是他平生第一次。他的中國同工們也沒有想到，這竟是一場生死試煉。除了審訊者，沒有人清楚華理士近兩個月來在獄中的真實處境，因為當局不准任何人去監獄探望他。據曾經與華理士一起被囚禁而後來獲釋的天主教傳教士事後透露——在關押期間，他們見到華理士每天從早到晚所面對的，就是不停的審問、指控、逼供、和批鬥，受盡無休止的威嚇、謾罵和侮辱。他被洗腦，被要求認罪。他嘗試為每一次的審問準備自己，但審問卻一次比一次更加嚴苛，他有時甚至痛苦萬分到大哭。肉體和精神的雙重折磨，令華理士的身心飽受摧殘，只剩下他的信仰可以堅守著。毫無疑問，他的內心經歷著極大的痛苦爭戰。同監的人有時聽到華理士在深夜高聲呼喊，有時又聽到他不斷地用力捶打牢房的牆壁。每當這個時候，就見到看守怒氣衝衝地跑過來，隔著牢房的鐵欄拿木棍猛捅華理士的身軀，直到他失去知覺。華理士在牢獄中被迫害51天後身亡，當局硬說華理士是自殺。讓同監牢的兩位外國神父看華理士吊在房梁上僵硬的遺體，並要求這兩位外國神父在證明華理士自縊身亡的文件上簽名。但他們不肯寫這樣的證詞，因為並沒有親眼目睹華理士自殺。經過一番爭執，最後他們只同意在一份說明在現場所見情況的檔上簽了字。當局也不准思達醫院的醫護人員進入死者「自殺」的現場，更不允許驗屍。當華理士的遺體被抬出來時，工友沒有看到任何自縊致死的表面徵狀，也無法看出是否有繩索的勒痕。在更衣時，卻發現華理士的上身滿佈瘀傷。看守們把華理士的遺體放進一個簡陋的木棺，隨即用鐵釘把棺蓋釘嚴封死。在幾個士兵的嚴密看管下，思達醫院的幾名同工把棺擲抬上一艘小船，順流而下到達西江邊一座小山崗上的墓園內。一個墓穴已經挖好，由於不准舉行教會的安息告別禮，同工們只能在心中默默祈禱，送別他們親愛的華醫生。沒過多久，梧州的基督徒冒著極大的風險，自發為他們所敬重的華醫生修建了一塊石碑，碑身上莊重地刻著腓立比書第一章第二十一節的一句經文：「我活著就是基督。」（For to me, to live is Christ.）《Philippians 1:21》

華理士自從奉差遣到梧州思達醫院擔任宣教醫生後，16年間僅回過家鄉兩次。他沒有結婚，沒有兒女。但他的事蹟傳遍美國各地和各教會，各種紀念活動持續不斷。華理士的精神，激勵了無數後人去承繼他為之獻身的福音事工。

華理士是誰？

裴斐 (Faye Pearson) 著 / 蔡鄭賜珍翻譯

編按：華理士有時亦用華為仁此一名字，蓋因當時 William 譯為「為仁」之故。William 在英文的別名是 Bill，故大家常以 Bill Wallace 稱呼他。

「是什麼樣的影響力讓一位優秀的醫學博士放棄優渥的行醫生涯樂意奉獻一生從事國外的宣教？」這裡有許多答案是醫療的宣教士的，但是華理士醫生(Dr. William Wallace, 1908-1951)所給的答案是，「每個人的理由是一種感覺，獨特無與倫比的，而我的則是再簡單不過了。當我嘗試決定在我一生中到底要做什麼時，神使我確信祂要我成為一名醫療的宣教士。這個決定讓我到了中國。事實上，我非常非常快樂可以回到中國，我不回去因為我是英勇的。實際上，我是膽怯的。但是，我回來了，因為我屬於這裡。

華理士生長在美國田納西州諾斯威爾(Knoxville)，一個內科醫生的家中，他的母親在他十一歲時就過世了。他和妹妹路得是諾斯威爾浸信會(Knoxville Broadway Baptist Church)教會中活躍的會友。Bill 是一個有趣、淘氣的小孩，現在長成害羞的青年。他常常陪伴父親；當他把房子叫成病房時。汽車令他為之著迷，所以他成為一位很有技術的機械師。他被一所貿易學校綁住研究機械。他的幾個親近朋友和家人，都知道他會成為一名優秀的機械師。

然而，在一個炎熱的七月午後，工作進行到分解一輛車子，華理士，十七歲的年紀，發現一個極為需要的問題抓住他的思想，「神要我做什麼？在我一生的生涯規劃中。」他擦拭骯髒的手，坐在工作的長凳子上翻開新約聖經「神要我成為一名醫療的宣教士(醫生)在某個地方，有一天神會啟示。」那時是一九七五年的七月五日。

華理士設定自己成為一名外科醫生。他在田納西州立大學肄業，從孟菲斯醫學院獲得 M.D. 和成為醫師公會會員以及在諾斯威爾(Knoxville)公立醫院擔任外科住院醫師。為神所計畫的使命感他裝備自己。

距離中國西邊兩百海哩以上的的河流倘佯其上的遠古城市是廣西轄區的梧州。一九三四年的秋季，人民受苦的哀泣和痛苦被聽見，而且被浸信會思達醫院(Stout Baptist Hospital)回應。醫院行政部的負責人畢濟時醫生(Dr. Robert E. Beddoe) 在那裡工作了許多年。後來他失去視力而且情況很壞需要助手。在一九三四年他寫信給國外傳道部，「我們正在失去地位，陷在危機中，很難贏得醫療品質，而且我們正在粗糙的怠忽職責，這就是我們在痛苦和黑暗的沙漠中，沒有一位外科醫生，這家醫院的功能落入受限制的光景中而它的潛能，原來如同一所教學機構，一所在中國有影響力的燈塔。」後來畢濟時醫生(Dr. Beddoe)每日的禱告是「噢！神賜給我們一位外科醫生。」

在幾萬哩外，一位年輕的外科醫生正接受呼召進入諾斯威爾(Knoxville)公立醫院，而且有幾分鐘休息時間。他用一張紙和鉛筆寫著，「自從我在高中時就感覺神要我成為一名醫療的宣教士(醫生)，最後我裝備好自己。我不是一個好的演說家，我也不是位偉大的教師，但我感覺神可以使用我訓練我成為一名外科醫生。我有想過去非洲，不過任何地方我都可以去。」

一九三四年秋，國外宣教部主席收到兩封信，各來自不同地方。一封信是中國寄來的，央求一位外科醫生。另一封來自田納西州的諾斯威爾(Knoxville)—也是外科醫生。神的工作何等奇妙！

華理士在不同的醫學合作機構上都有貢獻，他對金錢沒有什麼興趣。至於名聲，這是唯一會困惑他的。他熱愛學習的機會、並且尋求在他個人醫學領域中的未開發之地。就是神呼召他、訓練他，成就不同的生涯。他現在全心的參與中國南方的思達(Stout)醫院。

一九三五年九月六日，華理士醫生，像其他宣教士一樣，坐船從三藩市到達南中國。一股思鄉潮向他襲來，緊緊將他擒住，他想起他的童年、他的朋友、他的教會、他的妹妹、和醫學院。記憶敲醒了他的心，但是他不再花時間回到過去。他的心是為東方—中國而跳動。他已經手扶著犁頭，就義無反顧。

船在一九三五年十月駛進雄偉的香港港口—寓言中的、神秘的、有著炫彩奪目裝飾門的古老中國。華理士不是第一個或最後一個宣教士抵達—人、人到處都是人—在他面前的大地就是他的新家。

畢濟時醫生(Dr. Beddoe)在香港遇到華理士醫生，他們花二十四小時乘船到西邊的梧州。二百二十哩的旅程中充斥著—洪水、強盜(海盜)和掠奪。然而，Bill發現每件呼吸—被取去的案例與其陰謀。他看見貧窮、戰爭、疾病，更看到了人心。他的心溫暖的對待他們，他們馬上成為他的人。

第一件事對這位年輕的外科醫生來說是學中文。無音樂的外科是無法接觸許多聲音的，或甚至更多的掙扎，來認同他們。他發現自己語言的錯誤常常讓老師啼笑皆非。他盡最大的努力學習行醫、拜訪病人、用廣東話傳道與教學，可是他還是不曾說流利的廣東話。他的目標是溝通，用他的誠心和他的語音從事他的醫業。

華理士開始熟悉一項聲望。他移除甲狀腺腫瘤(goiters)和腫瘤(tumors)、展現複雜的眼睛手術、修補兔唇(harelip)和裂顎(cleft palates)、做截肢術(amputations)和闌尾切除術(appendectomies)、重塑畸形足(club feet)、助產上百的嬰兒、和展現其他成打的複雜的外科案例。他長時間待在醫院工作。他最關心他的病人的身體和心靈。許多在梧州的人說：「我們在他以前聽過很多講道，但是我們看到一位是華理士醫生。他做了不同的。」

幾個月過去快到一年，華理士逐漸了解到在中國沒有一件事是「常態的」。他在梧州正值日本轟炸這個城市。事實上，他正在為病人動手術。醫院在危險中人仍然運作。後來，他們將醫院設備打包載運送至河的下流地區。思達醫院(The Stout Memorial Hospital)可以搬遷但沒有終止。醫院的醫護人員和服務精神是在復活的基督裡。五十五位醫護人員停工，在所設的醫院，看過病患，然後打包，再度搬遷。他們的目標是在前頭爭戰待命。幾個月前，他們返回梧州，但是這幾個月，這間「走動的醫院」(traveling hospital)在人們生活印象中，有了一個不同的名稱。

後來他們回到梧州，有一位中國護士對宣教士說，「我們中國人知道宣教士愛我們，可是有很多地方不同。他們有他們的方式而我們有我們的生活方式，但是華為仁醫生不知道有何不同。他是我們之中的一位，他接納我們的成分—是全部的成分。」

不久，他將第二個回國述職的休假花在再進修上，他在 Tulane 大學和哈佛醫學院對於一些科目像 X 光射線學(roentgenology)、一般外科、胸腔外科(thoracic surgery)、和熱帶藥

理學 (tropical medicine)，做進一步的研究。他被推選為國際外科學院 (International College of Surgeons) 的傑出院士。華理士已經放棄名聲、威望的想法，卻計畫將自己放在一個在世間默默無聞、鮮少人知的小鎮中。雖然埋沒於眾人眼光的陰影下，他的光彩依然閃耀難於忽視。他的專業被肯定，而且很引以為傲的是他在醫界的成就。

他接受國際外科學院 (International College of Surgeons) 的傑出院士。他所接受的這項頭銜的肯定，使他產生動機更加全心回到工作上，這工作是神呼召他、支撐他、使他成為獨一無二的。他謙卑的覺悟到那是他做任何犧牲都未想過的，自己有這樣豐富的祝福臨到他身上，只因他順服神的結果。這種狀況雖然很難感受到是崇高的任務，不過他決定了；在你夠忙碌時就會感覺很偉大。

他第三階段的事奉是不斷的鼓勵，在一九四七年他寫著，「把所有的努力都放在前面；讓宣教充滿整間醫院。使瞎眼者得看見、跛者和癱腿的可以行走、使聾子聽見、窮人有福音報給他們。它是我們的心願和禱告：在這機構中，醫療的服事應有崇高的計畫與榮耀的福音相稱，那就是在醫院的牆內每天傳揚祂。」

華理士醫生他知道要趁白晝工作，因為暴風雨即將來臨。這種暴風雨是以前不曾面對過的。地方官員加班的工作，散佈不實謠言，就是為了準備無可避免地接管城市、省、鄉村。當中國最黑暗時刻來臨，宣教士們就需要做他們個人的決定，就是評估一下是否長期留下來不走。華理為仁在他的方向是肯定的，無任何感情上的牽絆，簡單扼要地，他說：「我會盡量留到我不能做的時候。」[8]他不知道這段時間是如此短暫。

一九五〇年十二月十八日傍晚，華理士他巡完醫院時，看了一位年輕的共黨士兵，他的闌尾破裂，在前一天已經被移除；和另一位老婦人也是一樣的手術。他精疲力竭回到他小小的公寓去休息片刻。過了不久在清晨時分，他就被捕下到監裡。

過了幾年後，醫療宣教士(護士)仍然在思達醫院工作，當地信徒述說他被捕後所發生的事蹟。他被洗腦認同眼前的世界。他嘗試準備自己為每一次的質問。而一次比一次更嚴苛直到最後一次。在許多次質問後，他有時甚至痛苦萬分到大哭。其他國外被囚的人和中國基督徒設法與他連絡都無望。他只剩他的信仰可以堅守著。洗腦持續了數個星期。守衛在夜間來到監獄的密室。用長棒猛刺他們，在兩個密室橫槓間猛戳這位醫療宣教士，直到他失去意識。有一晚，他被他們戳刺的更利害些，不久華理士的靈魂便安靜地從他被折磨的身軀，悄悄地離開了；而他耗盡的心智回到他忠心事奉的那一位那裡去了。

醫療宣教士(護士)和一位醫院的職員被准許從監獄認領他的屍體。但是他沒有被准許有葬禮或墓碑。然而，當地基督徒冒了很大的危險在昏暗的夜間立了一個簡單的記號。「華理士——對於我來說，活著就是基督。」在一九八三年，國外傳道部與中國政府取得聯繫，要求獲准到梧州接受華理士的骨灰。一九八四年三位香港的宣教士到梧州而且認領我們所敬愛的梧州醫生 (Doctor of Wuchow) 的骨灰。他死後約三十五年，他的骨灰返抵他的「第一」家鄉(出生地)。一九八五年秋，這骨灰重新埋葬在田納西州諾斯威爾 (Knoxville) 的 Greenwood Cemetery，華理士雙親和其他家人附近的一小塊土地上。

華理士死在共產黨的鐵幕 (Bamboo Curtain) 後面，許多人以為他生命就這樣結束了。然而，神繼續使用華理士的生命。近五十年，世世代代都有華理士的生命挑戰與獻身，許多青年宣教士站出來成為候選人，願意簡單的說：「今晚我在這裡，因為神使用華為仁的生命與事奉，

幫助我認識在我生命中追隨神的旨意。」華理士紀念教會和田納西州 Knoxville Broadway 浸信會都是成長中的教會，一直受其(華理士)和他的生命所影響。

在阿肯薩大學的醫學院禮堂被命名為華理士教堂。青年男生與女生被挑戰以醫療服事他們的主。在加州 Indio 小鎮，一間小教會被列名為醫療宣教士(醫生)繼續追隨一種無私的見證。在醫學院的圖書館為紀念他，特地標示出他曾讀過書的角落，對於「未來的醫生」—他成為他們珍貴的遺產的一部分。以前和他一起服事的醫療宣教士(醫生)和(護士)們現在都到—香港、日本、韓國、泰國、印尼—設立醫院。神國的好消息在這些地方一直分享給世人，直到如今。

還有，其中最具策略性的機構是在南韓釜山港市的華理士紀念醫院(Wallace Memorial Hospital)。在這兒，韓國醫生是以和華理士所做同樣精神的愛來服務他們的病人。本文作者在擔任東亞地區行政主管時，在中國基督徒會議中，她讓思達紀念醫院與華理士紀念醫院建立起關係。今天，在兩間醫院設備上提供交換個人的醫療技術。醫生從梧州醫院到釜山裝備她們的現代化醫學科技。然後他們回梧州磨練臨床醫療技能和信心以增進她們繼續服務醫院達成目標。

誰是華理士？他是凡夫俗子，神所庇佑的，然而卻活出璀璨的生命。受苦與逼迫是跟隨耶穌者的一部分。每一個世代的信徒都有他們自己的十字架。就好像本文作者在完成這篇文章時，在阿富汗兩位韓國醫療成員已經被殺害。他們像華為仁一樣，是回應神的呼召，在他們生命中跟隨主的人。他們也是凡夫俗子、神所庇佑的、活出了璀璨的生命，卻是如此短暫。

今天，在我們許多的教會、醫學院、神學院、大學和家庭中還有許多平凡的男男女女，他們之中有誰也像五十年前的華理士一樣，尋求同樣的問題？「神在我生命中的計畫是什麼？」也許有十歲的、二十歲的年輕人願意站出來回應這樣大使命的服事，而且願意誠心的說：「神阿，求祢旨意向我顯明，當我看到新聞報導，韓國青年—醫療宣教士在阿富汗遇害身亡，我願簡短的回應：主阿！我在這裡，請差遣我。」

