

Elizabeth Saunders and her steadfast God

伊莉莎白·桑德斯和她堅定的上帝

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When Steve asked me to speak about a woman from history who was steadfast in faith, I immediately thought of Elizabeth Saunders. She was a relatively unknown person from the early history of the NSW Baptists.

當主任牧師史蒂夫要我談談歷史上一位信心堅定仰的女仕時，我立刻想到了伊莉莎白桑德斯。在新南威爾斯浸信會的早期歷史中，她是一個相對不為人知的人物。

The reason I chose her was not because of my connections with Baptist churches (although I do think Baptist history is interesting!) it was because her life reflected the idea of “steadfast faith” in multiple ways. In part because of the various ways in which she showed her steadfast faith in God in her actions but also because of the ways in which she, herself, and her family, experienced God’s steadfast love in their own lives.

我選擇她的原因不是因為我與浸信會教會的聯繫（儘管我確實認為浸信會的歷史很有趣！），而是因為她的生命以多種方式體現了「堅定的信」的理念。部分原因是她在行動中以各種方式表現出對上帝堅定不移的信心，但也因為她、她自己和她的家人在自己的生命經歷了上帝堅定不移的愛。

The Greek word for “steadfast” in the New Testament is *Hesed* and is used to describe God’s *steadfast love*. In some translations, like the *NIV*, it is translated as *kindness*. So for much of this talk, I am going to be using the word “kindness” as we think about Elizabeth Saunders’s life.

新約聖經中「堅定」的希臘文是 *Hesed*，用來形容神堅定不移的愛。在一些翻譯中，例如新國際版，它被翻譯為恩慈。因此，在本次講道的大部分内容中，當我們思考伊麗莎白桑德斯的一生時，我將使用「恩慈」這個詞。

Twice exiled, vulnerable, widowed, living out the kindness of God in ways that were costly and controversial at times—her life reminds me in multiple ways of the biblical story of Naomi and Ruth. And that should not really be a surprise because the same kind and gracious God that they worshipped was her God, too.

兩次被流放、脆弱、喪偶，有時以代價高昂且充滿爭議的方式活出了上帝的恩慈——她的一生在許多方面讓我想起了聖經中拿俄米和路得的故事。這並不奇怪，因為他們所崇拜的那位恩慈滿有恩典的上帝也是她的上帝。

Compelled by Kindness 被恩慈所驅使

Elizabeth Saunders was born in England in 1801. She grew up in Aberdeen, in the north of Scotland, where her father was stationed as a Lieutenant with the navy. She married her husband John in May 1834 after meeting him when he was in Edinburgh, training to be a Baptist missionary.

伊麗莎白桑德斯於 1801 年出生於英格蘭。她在蘇格蘭北部的亞伯丁長大，她的父親在那裡擔任海軍中尉。1834 年 5 月，她與當時正在愛丁堡接受浸信會傳教士培訓的約翰相識之後，與他結婚。

Both had become strongly evangelical in their convictions during their formative years. John had decided to follow Christ in the aftermath of his mother's death when he was still a teenager. He left his family's Congregational church and was baptised at Cold Harbour Lane Baptist Church (or Denmark Place) in Camberwell, London.

兩人在成長過程中都堅定了他們的福音派信仰。約翰在母親過世後，當他還是個青少年的時候就決定跟隨基督。他離開了家人的公理會教會，在倫敦坎伯韋爾的冷港巷浸信會教堂（或丹麥廣場）接受了洗禮。

His family had set their hearts on him entering Parliament, and he trained as a solicitor before leaving, becoming a Baptist pastor and starting to pursue the idea of overseas missionary work.

他的家人一心想讓他進入議會，他在離開議會之前接受了律師培訓，成為浸信會牧師，並開始追求海外傳教的想法。

Elizabeth's faith was also strongly evangelical, and she was probably influenced by the evangelical revival in Scotland led by Robert and James Haldane in the early 19th century. She was attending one of the Congregational churches they had planted in Edinburgh and that's where she and John married.

伊莉莎白的信也是強烈的福音派，她可能受到 19 世紀初羅伯特和詹姆斯·霍爾丹在蘇格蘭領導的福音派復興的影響。她當時正在參加他們在愛丁堡建立的一所公理會教會，她和約翰就是在那裡結婚的。

This was a time when evangelicals were deeply concerned about the spread of the gospel into the world and were involved in a whole host of charitable causes aimed at promoting justice and mercy. This was true for John and Elizabeth as well.

在那個時代，福音派人士非常關心將福音傳播到世界各地，並參與了一系列旨在促進公義和仁慈的慈善事業。對於約翰和伊麗莎白也是如此。

Elizabeth had been involved in various acts of service. She was an active member of a philanthropic group called the British Ladies' Society for Promoting the Reformation of Female Prisoners. This was a group organised by Elizabeth Fry, a Quaker who is famous for her philanthropy and concern for prison reform.

伊麗莎白參與了各種服務活動。她是英國婦女促進女囚改革協會慈善團體的活躍成員。這是一個由貴格會成員伊麗莎白·弗萊組織的團體，她以慈善事業和對監獄改革的關注而聞名。

As a volunteer with this Society, Elizabeth Saunders regularly visited Newgate Prison in London, which had notoriously bad living conditions for women and children. Volunteers like Elizabeth would bring in provisions like food and clothes and teach the women basic skills like needlework.

作為該協會的志願者，伊麗莎白·桑德斯定期探訪倫敦的紐蓋特監獄，該監獄的婦女和兒童的生活條件非常惡劣。像伊莉莎白這樣的志工會帶來食物和衣服等物資，並教導婦女們做針線等基本技能。

They established a school for the children living in prison with their mothers. They lobbied the Government for an improvement in the conditions for women in prisons throughout the country. They also visited the convict women who were being held on the prison hulks of the Thames, waiting to be transported to Australia.

他們為與母親一起生活在監獄中的孩子們建立了一所學校。她們遊說政府改善全國監獄中婦女的條件。他們也探望了被關在泰晤士河監獄船艙上、等待被送往澳洲的女囚犯。

For the first few months of their marriage, John served as the pastor of the Baptist church in Shaklewell in London, but he was deep in conversation with the Baptist Missionary Society. He had originally wanted to be sent to India, but it was not long before they came to him with the suggestion that he consider going to NSW to pastor the Baptist congregation that had recently been planted there but had now been left pastorless.

在他們結婚的頭幾個月，約翰擔任倫敦沙克萊韋爾浸信會教堂的牧師，但他一直與浸信會宣教協會進行深入的交談。他本來想被派往印度，但不久之後，他們來找他，建議他考慮去新南威爾斯牧養剛剛在那裡建立的浸信會但現在已經無人牧養的會眾。

So, just a few months into the marriage, Elizabeth and John boarded a female convict ship, the George Hibbert. They did this without financial support since NSW was not technically a missionary destination.

因此，結婚幾個月後，伊莉莎白和約翰登上了一艘女性囚犯船「喬治·希伯特號」。他們在沒有財政支持的情況下做到了這一點，因為從技術上講，新南威爾斯州並不是傳教士目的地。

Elizabeth Fry had 'pleaded earnestly' with the Home Secretary, Lord Melbourne, to send Elizabeth Saunders as matron to the convicts. This was the first time such a request had been granted, and it allowed Elizabeth to have free passage. The journey was arduous. Elizabeth battled severe seasickness for most of the journey and lost a worrying amount of weight. Many others succumbed to diseases like dysentery and died on their way out.

伊莉莎白·弗萊曾「懇求」內政大臣墨爾本勳爵派伊莉莎白·桑德斯擔任囚犯的女護士。這是第一次這樣的請求被批准，這讓伊莉莎白可以自由通行。旅途是艱辛的。伊莉莎白在旅程的大部分時間都在與嚴重的暈船作鬥爭，體重也下降到令人擔憂的程度。還有許多人死於痢疾等疾病，在旅途中死亡。

John painted a vivid picture of the voyage in a letter home to his sister: "The rolling and pitching of the ship, the delay and heat during calms, the perilous position during gales, the cluck of the women during the day, the howling of the wind over a waste of waters during the night; now, added to those, then we may mention sea sickness and cockroaches. And to these, the pleasure of often having part of your dinner in your lap before you got it to your mouth."

約翰在給妹妹的一封信中生動地描繪了這次航行：「船的搖晃和顛簸，風平浪靜時的延誤和炎熱，大風時的危險處境，白天婦女們的咯咯聲，夜間風在荒蕪的水域上呼嘯；現在，除此之外，我們還可以提到暈船和蟑螂。對於這些，還有在將晚餐送到嘴邊之前，經常將其中一部分掉在腿上，是一種樂趣。」

When Elizabeth became ill with sea sickness, John ‘performed the duties of chaplain and school-master’. He started school lessons for the women and children on deck every morning, formed two Bible classes for the women and conducted two church services on Sundays.

當伊莉莎白暈船時，約翰「履行了牧師和校長的職責」。他每天早上為甲板上的婦女和兒童上課，為婦女們組織了兩個聖經班，並在周日主持兩次崇拜。

The Ship’s captain remembered that many of the convict women were not able to read and write when they boarded the ship, but by the end of the journey, after being taught by John, they could do both. Elizabeth, he recalled, was very attentive and kind to them.

船長記得，很多女囚犯在上船時都不會讀書寫字，但到了旅程結束時，在約翰的教導下，她們都可以了。他回憶說，伊麗莎白對他們非常細心和友善。

The Saunders’s work, even on their journey to the colony, was rated a success by Elizabeth Fry, who looked back on her efforts with pleasure, saying, ‘Surely, the result of our labours has hitherto been beyond our most sanguine expectations, as to the improved state of our prisons, female convict-ships, and the convicts in New South Wales’.

伊莉莎白·弗萊評論桑德斯夫婦的工作，包括在前往殖民地的旅途中，是成功的。她高興地回顧了她們的努力，說：「當然，我們迄今為止的勞動成果超出了我們最樂觀的預期，我們的監獄、女性囚犯船以及新南威爾斯州囚犯的狀況都得到改善。」

When they arrived in Australia, things were even harder. Elizabeth described the colony as a “wilderness,” like being in “complete Exile.” She struggled with the climate and the vast array of bugs and vermin. She particularly hated the mosquitoes.

當他們到達澳洲時情況變得更加困難。伊莉莎白將這個殖民地描述為「荒野」，像處於「徹底的流放」之中。她與氣候和大量的蟲子和害蟲作鬥爭。她特別討厭蚊子。

In another letter home, John described their comical bedtime routine, which involved Elizabeth hopping into bed with the mosquito curtains drawn with John on the outside with the candle and Elizabeth “smashing as many as were visible.” Her fear of mosquitoes was so great that she would supplement the mosquito nets by sleeping in gloves and with her head covered.

在另一封信中，約翰描述了他們滑稽的就寢習慣，伊麗莎白會拉上蚊帳跳上床，而約翰在外面拿著蠟燭，伊麗莎白會「拍打所有可見到的」。她非常害怕蚊子，所以睡覺時會戴著手套、蒙頭，以此來補充蚊帳。

Arriving at the beginning of the Australian summer, the heat was a shock to her as well. She continued to struggle with her health, telling her sister that her limbs were extremely weak and that she didn’t expect to gain much strength while the weather remained so hot.

到達澳洲正值初夏，炎熱的天氣也讓她感到震驚。她繼續與自己的健康作鬥爭，告訴姐姐她的四肢極其虛弱，在天氣如此炎熱的情況下，她預計不會獲得多少力量。

On arriving in Sydney, Elizabeth was shocked by the realities of living in a penal colony. At this stage, convicts and ex-convicts made up over a third of the population. They had a female convict living with them as a servant, a woman they had met on the ship on the way out. Elizabeth and John maintained contact with the Society for Female Prisoners, sending back reports about various female convicts that the women back home in England were concerned for – particularly those who had come to faith.

抵達悉尼後，伊莉莎白對在流放地生活的現實感到震驚。在此階段，罪犯和刑滿釋放人員佔人口的三分之一以上。他們有一個女囚犯作為僕人與他們住在一起，這是他們在船上遇到的一個女人。伊莉莎白和約翰與女囚犯協會保持聯繫，發回有關英格蘭家鄉婦女所關心的各種女囚犯的報告，特別是關於那些成為了基督徒的女囚犯。

But as much as Elizabeth had become accustomed to poverty and the plight of prisoners and their families, she still found the constant presence of convicts in chains unsettling and disturbing. She could hear prisoners passing by on the street, clanking their chains, and she found the sound awful and heartrending. She would wonder if they were bushrangers or whether they would soon be executed. She commented that the conditions of the female convicts in Sydney were worse than she had seen in Newgate Prison during her visits there. “You never beheld a woman so degraded as she appears in Sydney streets,” she wrote home to her sister-in-law.

儘管伊莉莎白已經習慣了貧窮以及囚犯及其家人的困境，但她仍然對經常戴著鐵鍊的囚犯的出現感到不安。她能聽到囚犯在街上經過，鎖鏈叮噠作響，她覺得這聲音可怕又令人心碎。她想知道他們是否是叢林匪徒，或者他們是否很快就會被處決。她評論說，悉尼的女囚犯的狀況比她訪問紐蓋特監獄期間看到的還要糟糕。她在寫給她的嫂子的信中說，「你從來沒有見過一個女人像出現在悉尼街頭那樣被侮辱」。

Nothing about their lives in Sydney during those early months seemed comfortable, easy or familiar compared to the life that they had left behind in suburban London. This was not a choice they would have made if they were looking for their happiness in the comfort and the safety of their familiar world, or in the possessions that they could amass. But they knew deep down that this was a choice they were compelled to make, and they were clear about why they had made it.

與他們離開倫敦郊區的生活相比，他們最初幾個月在悉尼的生活一點也不舒服、輕鬆或熟悉。如果他們是在熟悉的世界的舒適和安全中，或者在他們可以累積的財產中尋找幸福，他們就不會做出這樣的選擇。但他們內心深處知道，這是他們被驅使去做出的選擇，他們也清楚自己為什麼要做出這樣的選擇。

Reflecting on some of the daily difficulties they were encountering just a few months after their arrival, John reassured his brother in a letter home that “I am happy and so is Elizabeth for we came out for an object and God favours us, but we put up with some things we should have no occasion to contend with at home.”

回想起他們抵達後短短幾個月每天遇到的一些困難，約翰在一封回家的信中安慰他的弟弟，「我很高興，伊麗莎白也很高興，因為我們是為了一個目標而出來的，上帝眷顧我們，我們只是要處理一些我們在家裡沒有必要處理的事情。」

“I write not to complain,” he said in another letter written a few weeks later “for a kind God has made us & still keeps us happy, but to convince you how much his support and consolations can make every situation comfortable.”

「我寫這封信不是為了抱怨，」他在幾週後寫的另一封信中說道，「因為仁慈的上帝創造了我們並仍然讓我們快樂，而是為了讓你相信，他的支持和安慰可以讓一切情況變得舒適。」

Controversial Kindness 有爭議的恩慈

But the way in which Elizabeth Saunders and her husband lived out the kindness of God went far beyond the discomforts and inconveniences that they endured. There was also frequently a sharp and risky edge of controversy to the kindness that they showed and numerous occasions when they made choices that put their reputation and respectability at risk. At a time in which reputation was everything, this was no small thing.

但伊莉莎白·桑德斯和她的丈夫活出上帝的恩慈的方式遠遠超出了他們所忍受的不適和不便。他們所表現出的恩慈也經常引發尖銳而危險的爭議，並且很多時候他們所做的選擇會危及他們的聲譽和尊嚴。在聲譽決定一切的時代，這可不是一件小事。

The risk to reputation was there at the very beginning. The original Baptist pastor in Sydney, John McKaeg, was a figure of public ridicule and scorn. When he baptised his first converts in Woolloomooloo Bay, a crowd of jeering onlookers gathered around to hoot and laugh, throw stones, and steal his shoes. Things only got worse from there, as his ministry unravelled and his life spiralled down into miserable drunkenness, gambling addiction, debtor's prison and attempted suicide. Throwing in your lot with the Baptists in 1830s Sydney was not a decision to join yourself with the beautiful people.

聲譽風險從一開始就存在。悉尼最初的浸信會牧師約翰·麥凱格是個受到大眾嘲笑和輕視的人物。當他在烏魯莫魯灣為第一批歸信的人施洗時，一群嘲笑的旁觀者聚集在周圍，大聲叫喊、大笑、扔石頭，並偷走他的鞋子。從那時起，事情變得更糟，他的事工瓦解，他的生活陷入悲慘的酗酒、賭博成癮、債務人監獄和自殺未遂之中。在1830年代的悉尼，加入浸信會並不是加入一個美麗的人群的決定。

The causes that her husband John threw himself into, alongside the work of pastoring the Bathurst Street Baptist Church and helping to plant a string of other ones, were frequently controversial and disreputable as well. The cause that John was best known for in his own time was his involvement in the temperance movement. This movement sprang up in the 1830s and 1840s in response to growing concern at the social harm caused by excessive consumption of alcohol, particularly drinks like gin and rum.

她的丈夫約翰全心投入的事業，以及牧養巴瑟斯特街浸信會教堂和幫助建立一系列其他教堂的工作，也經常引起爭議和聲名狼藉。約翰在他那個時代最出名的原因是

他參與了禁酒運動。這場運動興起於 1830 年代和 1840 年代，是為了回應人們對過量飲酒（尤其是杜松子酒和朗姆酒等飲料）造成的社會危害的日益關注。

Elizabeth shared John's opinions about the effects of the rum trade on the colony. She was shocked at the level of street violence and public drunkenness in Sydney, writing home about it on multiple occasions. The temperance campaign was a joint effort that John and Elizabeth were involved in together from the outset.

伊莉莎白同意約翰關於朗姆酒貿易對殖民地影響的看法。她對悉尼街頭暴力和在公共場合醉酒的嚴重程度感到震驚，並多次寫信回家講述此事。禁酒運動是約翰和伊莉莎白從一開始就共同參與的一項努力。

She travelled with him, for example, when he made his first trip out of Sydney in 1835, establishing temperance societies in country outposts like Campbell Town and Liverpool. This was at a time when temperance campaigners were finding it desperately hard to persuade the women of the colony to give their support to the cause because it was seen as being not a respectable issue for ladies to involve themselves in.

例如，1835 年，當他第一次離開悉尼時，她就和他一起旅行，在坎貝爾鎮和利物浦等鄉村前哨建立了禁酒協會。當時，禁酒人士發現很難說服殖民地的婦女支持這項事業，因為這被認為是婦女參與的不值得尊敬的問題。

Over time, the work of Saunders as a leader in the temperance movement ended up winning him enormous respect and recognition. Public figures like Governor Gipps and Attorney General John Plunkett were full of praise for him, even if other powerful people were less impressed. But he was also outspoken on issues that were less popular at the time. The most famous of these was the way he responded to the Myall Creek Massacre in 1838 when 28 Indigenous people were rounded up and slaughtered by stockmen at a property near Myall Creek in North Western New South Wales.

隨著時間的推移，桑德斯夫婦作為禁酒運動領袖的工作最終為他贏得了巨大的尊重和認可。吉普斯州長和司法部長約翰·普朗克特等公眾人物對他讚不絕口，儘管其他有權勢的人並不那麼認同。但他也對當時不太受歡迎的問題直言不諱。其中最著名的是他對 1838 年邁奧爾溪大屠殺的反應，當時 28 名原住民在新南威爾斯州西北部邁奧爾溪附近的一處房產中被飼養員圍捕並屠殺。

This was not the first time that large-scale killings of Indigenous people had taken place in NSW, but it was the first time that the perpetrators were held to account and charged with murder. In October, as the men were being tried, Saunders preached a sermon that caused a massive backlash in the press.

這並不是新南威爾斯州第一次發生大規模屠殺原住民的事件，但卻是第一次肇事者被追究責任並被指控謀殺。十月份，當這些人受到審判時，桑德斯的講道引起了媒體的強烈反對。

The text of the sermon was Isaiah 26:21: "***Behold the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth shall disclose her blood,***

and shall no more cover her slain,” and its climax was on the collective guilt of the whole colony for the shedding of innocent blood.

講道的內容是《以賽亞書》26:21：「因為，看哪，耶和華從他的居所出來，要懲罰地上居民的罪孽。地必露出其中的血，不再掩蓋被殺的人。」其高潮是整個殖民地對無辜者流血負有集體罪責。

More than that, he went on to set the massacre in the even larger context of the wrongs that had been done by invading the continent, stealing the land, and destroying communities by introducing a whole new set of European vices and addictions. This went far beyond what almost anyone else was prepared to say at a time when even the decision to prosecute the perpetrators of the massacre was viewed as a controversial one.

不僅如此，他繼續將大屠殺置於更大的背景下，即透過引入一套全新的歐洲惡習和嗜好，入侵澳洲大陸、竊取土地和摧毀社區所犯下的錯誤。這遠遠超出了當時幾乎任何其他人士準備說的話，甚至連起訴大屠殺肇事者的決定都被視為有爭議的。

This sermon and a follow-up speech that he gave a few days later led to enormous controversy. There were threats of legal action and vicious public criticisms, particularly from the editor of the *Sydney Morning Herald*. He attacked Saunders in a series of furious editorials, accusing him of “malicious falsehood” and “maniacal fury,” before going on to say: “Let him keep to his pulpit, and attend to the narrow circle of his own congregation; for should he persist in assuming such airs of importance as he has lately assumed, in denouncing and libelling the Colonists, he may rest assured that we will drive him back to his proper position in society.”

這次講道以及他幾天後發表的後續演講引起了巨大爭議。有採取法律行動的威脅和惡意的公眾批評，尤其是來自《悉尼晨鋒報》編輯的批評。他在一系列憤怒的社論中攻擊桑德斯，指責他「惡意的謊言」和「瘋狂的憤怒」，然後接著說：「讓他留在講壇上，關注他自己會眾的狹小圈子；因為如果他堅持像最近那樣表現出重要的姿態，譴責和誹謗殖民者，他可以放心，我們將把他趕回他在社會中應有的地位。」

This could hardly have been an easy or comfortable time for Elizabeth as she watched her husband stick his neck out repeatedly for a cause that he believed in, knowing that he would find himself attacked so violently and relentlessly in response. John and Elizabeth’s marriage was clearly the kind of relationship in which they travelled side by side and talked things through together.

對伊莉莎白來說，這絕不是一個輕鬆或舒適的時刻，因為她看著她的丈夫為了他所信的事業而不斷地伸出脖子，知道他會發現自己會受到如此猛烈和無情的攻擊作為回應。約翰和伊莉莎白的婚姻顯然是一種並肩旅行、一起商量的關係。

In the letters that they wrote back home, they frequently echo one another’s thoughts, and John repeatedly mentions ways in which his “prudent wife” had advised him on various issues. On this issue, however, it seems that prudence, as they understood it, did not stand in the way of doing what was right and just, motivated by compassion and kindness and driven by convictions that were formed in them by the word of God.

在他們寫回家的信中，他們經常呼應彼此的想法，約翰多次提到他的「謹慎的妻子」在各種問題上給他的建議。然而，在這個問題上，他們所理解的審慎似乎並不妨礙他們做正確和公正的事情，這是出於同情心和恩慈，並受到上帝話語在他們心中形成的信念的驅動。

Costly Kindness 昂貴的恩慈

The kindness that Elizabeth and John showed to others in Sydney was deeply costly. It affected them emotionally and it affected them physically as well. Elizabeth married relatively late, at the age of 34, and struggled to have children. They waited a long time before they welcomed a baby into their family.

伊莉莎白和約翰在悉尼向其他人表現出的恩慈要付出慘痛的代價。它在情感上影響了他們，也影響了他們的身體。伊莉莎白結婚相對較晚，34歲，很難生孩子。他們等了很長時間才迎來一個嬰兒加入他們的家庭。

Finally, when the time came, in 1840, their baby boy Edmund was stillborn; who knows how things would have worked out had they stayed back home with the safety and the medical care that was available to them in London. Her sister came out to join them the following year, just in time to help Elizabeth through labour the second time. This time, the baby was a healthy little girl whom they named Elizabeth (or Bessie). By this time, Elizabeth Saunders was in her 40s and this would be her only living child.

最終，1840年，時機成熟時，他們的男嬰埃德蒙死產了。誰知道如果他們留在家裡並享受倫敦提供的安全和醫療服務，事情會如何發展。第二年，她的妹妹到來加入他們，正好幫助伊莉莎白第二次分娩。這次，嬰兒是個健康的小女孩，他們給她取名叫伊莉莎白（或貝西）。此時，伊莉莎白桑德斯已經40多歲了，這將是她唯一在世的孩子。

Their time in Sydney also affected John's health. John worked hard. The sheer number of societies he was involved in running would have added up to a heavy workload, especially his role in the Temperance Society. If you add to this the burden of pastoring a church that was in the initial stages of being established and overseeing a major building project, he must have been constantly on the edge of exhaustion. His letters home from his first year indicate that he always struggled with his health, even from the beginning.

他們在悉尼的時光也影響了約翰的健康。約翰努力工作。他參與管理的社團數量之多，加上他的工作量就很繁重，尤其是他在禁酒協會中的角色。如果再加上牧養一個剛建立的教會和監督一個重大建築工程的負擔，他一定一直處於精疲力竭的邊緣。他第一年的家信表明，他從一開始就一直在與自己的健康作鬥爭。

Over his thirteen years in Sydney, it became even worse. It seems that no diagnosis was ever made, but most people who knew him seemed to agree that whatever the complaint was, the “excessive zeal in his labours of usefulness” in Sydney certainly exacerbated it. By 1847, it was decided he would need to go back home to England. After a large farewell, the family (Elizabeth, John, Bessie and Elizabeth's sister Sarah) sailed out in January 1848.

在悉尼的十三年裡，情況變得更糟。似乎從未做出過診斷，但大多數認識他的人似乎都同意，無論抱怨是什麼，在悉尼「對有用的勞動的過度熱情」肯定加劇了他的情況。1847年，人們決定他需要返回英國。在一次盛大的告別之後，一家人（伊麗莎白、約翰、貝西和伊麗莎白的妹妹莎拉）於1848年1月乘船出發。

Cast upon the Kindness of others 寄託於他人的恩慈

After returning to England, they settled back in London. John worked for some time as a solicitor and officiated as the pastor of a congregation in the suburbs. His health continued to decline, and while he tried to conduct occasional religious services, he ended up unable to do anything. Elizabeth described him as being incapacitated by utter prostration. He died in 1857. Up until his last weeks, he was still hoping to return to Australia, wanting to be at least put to rest in what he called “that bright land.”

返回英國後，他們又定居倫敦。約翰曾擔任過一段時間的律師，並擔任郊區教會的牧師。他的健康狀況持續惡化，雖然他偶爾嘗試主持崇拜，但最終什麼也不能做了。伊莉莎白形容他因徹底虛脫而喪失行動能力。他於1857年去世。直到最後幾周，他仍然希望能回到澳大利亞，希望至少能在他所說的「那片光明的土地」上安息。

The knowledge he would never return was, as Elizabeth described it, his death blow. His gravestone in England expressed the extent to which his time in Australia was the most significant of his life. It said:

正如伊莉莎白所描述的，他知道自己永遠不會回來，這對他來說是致命一擊。他在英國的墓碑表明了他在澳洲度過的時光是他一生中最重要的的一段時光。它說：

This memorial is erected by his widow, sister and child. And may perhaps guide some old Australian friend to the last resting place Of one whose energies were devoted To the best interests of that bright land.

這座紀念碑是由他的遺孀、妹妹和孩子建立的。也許可以引導一些澳洲老朋友到他的最後安息之地，他的精力都奉獻給了這片光明土地的最大利益。

John's death left Elizabeth destitute. The evening before the funeral, John's law firm partner informed her there were no funds left, not even enough to pay the funeral expenses. She lamented that “kind and generous as he was to others, he had not been able to save anything for his family” and said, “I felt stupefied and horror-stricken, and what to do I knew not, nor do I know.”

約翰的死使伊莉莎白一貧如洗。葬禮前一天晚上，約翰的律師事務所合夥人告訴她，沒有剩下任何資金，甚至不足以支付葬禮費用。她感嘆「儘管他對別人恩慈、慷慨，卻沒能為家人存留任何東西」，並說，「我感到驚愕和驚恐，我不知道該怎麼辦。」

The poor law in Victorian England was a fragile and rickety safety net, and there was a very real possibility she would end up with no home and no means of support. Her only option was to cast herself on the kindness of others. She asked some influential friends in Sydney if they would consider raising a small “subscription” for her. “May the Lord direct

our kind friends in Sydney?” she said. “I put my cause in their hands—the cause of the fatherless and the widow.”

維多利亞時代英國的濟貧法律是一張脆弱且搖搖欲墜的安全網，她很可能最終會無家可歸，也沒有任何經濟來源。她唯一的選擇就是把自己寄託在別人的恩慈上。她請求在悉尼一些有影響力的朋友是否會考慮為她籌集一小筆「捐款」。「願主指引我們在悉尼的恩慈朋友們嗎？」她說。「我把我的事情—孤兒寡婦—託付給他們。」

There was an overwhelming response. Her letter was published in multiple Sydney newspapers, and an enormous amount was raised in response to the appeal. Even though they had been absent for over 11 years, the Saunders family had not been forgotten. Over 200 donations were made, adding up to over 650 pounds in total. This was a lot of money in a time when a loaf of bread was 7d, and a housemaid earned £21 a year.

反響十分熱烈。她的信在悉尼多家報紙上發表，為響應呼籲籌集了巨額善款。儘管桑德斯一家已經離開了超過 11 年，但人們並沒有忘記他們。共收到 200 多筆捐款，總計超過 650 英鎊。在當時一條麵包要 7 分、女傭一年能賺 21 英鎊的時代來說是一筆巨款。

Overwhelmed by this kindness, Elizabeth returned to Australia the following year with her daughter Bessie and her sister Sarah, and together, they started a small school in Pitt Street, Redfern.

伊莉莎白被這份恩慈感動，第二年帶著女兒貝西和妹妹莎拉回到澳大利亞，她們一起在雷德芬的皮特街創辦了一所小學校。

Elizabeth’s daughter, Bessie, ended up a good deal wealthier than her mother. In 1868, she married Arthur Renwick, whom she met through the Redfern Congregational Church. Arthur went on to become a doctor and member of Parliament. He was knighted and so she would later become known as Lady Elizabeth Renwick.

伊莉莎白的女兒貝西最終比她的母親富裕得多。1868 年，她與阿瑟·倫威克結婚，兩人是在雷德芬公理會認識的。亞瑟後來成為醫生和國會議員。他被封為爵士，因此她後來被稱為伊麗莎白·倫威克夫人。

But even in their wealth and respectability, the Renwick’s carried with them something of the kindness that Bessie had seen modelled by her parents and the lessons that they had taught her about the God who cares for widows and orphans.

但即使在他們的財富和體面方面，倫威克家族也一些貝茜看到的她父母所示範的恩慈，以及他們教給她的有關上帝照顧寡婦和孤兒的教訓。

Arthur, her husband, was responsible for introducing the old age pension in NSW; he also introduced legislation that outlawed commercial baby farming and protected the right of women to keep their children if they were widowed or deserted. They were both prominent supporters of the Benevolent Society and a host of other charitable institutions, particularly those that helped women and children.

她的丈夫亞瑟負責在新南威爾斯州引入退休金制度；他也提出立法，禁止商業嬰兒養殖，並保護喪偶或被遺棄的婦女撫養子女的權利。他們都是慈善協會和許多其他慈善機構的傑出支持者，特別是那些幫助婦女和兒童的慈善機構。

Bessie continued to care for her mother, Elizabeth, and her aunt, Sarah, until their deaths. Elizabeth died in 1878 in their home near Hyde Park in Sydney. Sarah continued to live with them and died ten years later, in 1888. All three women are buried in the same plot at Rookwood Cemetery. A few months after he arrived in the colony, John Saunders wrote home to his sister.

貝西繼續照顧她的母親伊麗莎白和阿姨莎拉，直到她們去世。1878年，伊莉莎白在悉尼海德公園附近的家中去世。莎拉繼續與她們住在一起，並於十年後的1888年去世。到達殖民地幾個月後，約翰·桑德斯寫信給他的妹妹。

“You may think religion a hard service when it calls a man to leave his home, his country & his friends: so far from it, I can truly say my joys have been more regular, tranquil & intense than in a secular occupation & that with some little trials, I have had greater consolations. ... Our family is much tried, but God will, out of this I trust, educe some excellence of character; may his glorious hand transmute our sordid metal to lustrous goldware. Happy here, and under the kind guardianship of our heavenly Father, I trust you will be blest at home. Pray the Spirit of truth be with you.”

「當你的信要求一個人離開他的家、他的國家和他的朋友時，你可能會認為它是一種艱苦的服務：事實遠非如此，我可以真誠地說，我的喜樂比世俗的職業更加規律、平靜和強烈。而且通過一些小的考驗，我得到了更大的安慰。……我們的家庭經歷了許多考驗，但我相信上帝會從中培養出一些優秀的品格；願他光榮的手將我們骯髒的金屬變成有光澤的金器。在這裡很快樂，在我們天父的仁慈監護下，我相信你在家會受到祝福。祈求真理的聖靈與你們同在。」

May the same Spirit of truth be with us, and the same kind guardianship of our heavenly Father watches over our ways, and may we know the same joy in his service.

願同一真理的聖靈與我們同在，願我們的天父以同樣的仁慈守護我們的道路，願我們在服事祂時也能體會到同樣的喜樂。