

# Courage for the Cause of Christ: the life of John G Paton

## 為基督的事工鼓起勇氣：約翰·巴頓的生平

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A chain of islands in the Pacific was discovered in 1606 by Spain. They were named New Hebrides in 1773 by Captain James Cook.

1606 年，西班牙發現了太平洋上的一系列島嶼。1773 年，詹姆斯·庫克船長將它們命名為新赫布里底群島。

In 1980, the New Hebrides gained its independence from Britain and France and was named Vanuatu.

1980 年，新赫布里底群島脫離英法獨立，改名為瓦努阿圖。

John Williams and James Harris from the London Missionary Society landed in 1839 as the first Christian missionaries.

來自倫敦傳道會的約翰·威廉姆斯和詹姆斯·哈里斯於 1839 年作為第一批基督教傳教士登陸。

*Within a few minutes of their touching land, both were clubbed to death, cooked, and eaten.*  
在他們登陸後的幾分鐘內，兩人都被棍棒打死，被煮熟並被吃掉。

The London Missionary Society sent another team to the Island of Tanna in 1842, and these missionaries were driven off within seven months.

1842 年，倫敦傳道會派出另一支隊伍前往塔納島，這些傳教士在七個月內就被趕走了。

This is the remarkable missionary context for the life and ministry of John G. Paton, a missionary to the New Hebrides some 16 years later.

這是大約 16 年後前往新赫布里底群島宣教的約翰·巴頓的生平和事工的非凡宣教背景。

### **THE LIFE OF JOHN G PATON 約翰·巴頓的生平**

He was born in Scotland in 1824. He sailed for the New Hebrides (via Australia) with his wife, Mary, in April 1858.

他於 1824 年出生於蘇格蘭。1858 年 4 月，他與妻子瑪麗一起航行至新赫布里底群島（途經澳大利亞）。

They reached the island of Tanna on 5th November; four months later, his wife and his newborn son died.

他們於 11 月 5 日抵達塔納島，四個月後，他的妻子和剛出生的兒子雙雙去世。

He served alone on the island for the next four years in constant danger until he was driven off the island in February 1862.

接下來的四年裡，他獨自在島上事奉，一直處於危險之中，直到 1862 年 2 月被趕出該島。

For the next four years, he travelled around Australia and Great Britain, raising awareness of the work of the Presbyterian mission to the New Hebrides.

在接下來的四年裡，他周遊澳大利亞和英國，提高人們對新赫布里底群島長老會傳教工作的認識。

He married again in 1864 and took his wife, Margaret, back to the smaller island of Aniwa. They laboured together for 41 years.

他於 1864 年再次結婚。帶著妻子瑪格麗特回到較小的阿尼瓦島。他們一起工作了 41 年。

When they came to Aniwa in November 1866, the islanders were destitute. They were cannibals who occasionally ate their enemies.

當他們於 1866 年 11 月來到阿尼瓦時，島上的居民貧寒。他們是偶爾吃掉敵人的食人族。

They practised infanticide and widow sacrifice, killing the widows of deceased men so that they could serve their husbands in the next world (pp. 69, 334).

他們會舉行殺嬰寡婦的祭祀，殺寡婦是以便她們可以繼續服侍死了丈夫（第 69、334 頁）。

He and Margaret laboured hard. In the next fifteen years, the entire island of Aniwa turns to Christ.

他和瑪格麗特努力工作。在接下來的十五年裡，整個阿尼瓦島都轉向了基督。

Margaret died in 1905 in Kew, Victoria. Paton outlived her by two years and died in Canterbury, Victoria, on 28th January 1907. Both are buried in Kew, Melbourne.

瑪格麗特於 1905 年在維多利亞州基尤去世。巴頓比她多活了兩年，於 1907 年 1 月 28 日在維多利亞州坎特伯雷去世。兩人都葬在墨爾本的基尤。

This coming Saturday will be 116 years since his death, and his legacy is remarkable.

即將到來的這個星期六將是他逝世 116 週年，他留下的影響令人矚目。

Vanuatu now has a population of around 250 000. Approximately 94% confessed to the Christian faith. 73% claimed a protestant faith, with the largest group being the Presbyterian Church, with 550 congregations and 70 000 affiliated. A large part due to the courageous work of John Paton. 瓦努阿圖現在有大約 25 萬人口。大約 94% 的人承認基督教信仰。73% 的人聲稱信仰新教，其中最大的團體是長老會，有 550 個教會和 70 000 個附屬教會。很大程度上要歸功於巴頓的勇敢工作。

### **THE COURAGE OF JOHN PATON 約翰·巴頓的勇氣**

One of the things that stand out in reading about his life is that he was a man of incredible courage for the cause of the gospel.

其中一件在閱讀他的生平時突出的事情是，他是一個為福音事工而具有不可思議勇氣的人。

**He dared to make the advancement of the gospel his greatest priority...even at a young age.**

In his teens, he had an opportunity to further his career prospects as a surveyor.

即使是在年輕的時候他已有勇氣將福音的進步作為他的首要任務。在他十幾歲的時候，他有機會進一步發展他作為測量師的職業前景。

He was called into the boss's office and was promised promotion and special training at the government's expense - a big thing for a peasant boy.

他被叫進了老闆辦公室，並得到了由政府出資的晉升和特殊培訓的承諾，這對一個農家男孩來說是一件大事。

The only condition was that he sign a seven-year engagement contract.  
唯一的條件是他必須簽下一份為期七年的合同。

*Thanking him most gratefully for his kind offer, I agreed to bind myself for three years or four, but not for seven. Excitedly he said, 'Why? Will you refuse an offer that many gentlemen's sons would be proud of?'*

非常感謝他的好意，我同意約束自己三年或四年，而不是七年。他興奮地說：「為什麼？你會拒絕許多紳士的兒子會引以為豪的職位嗎？」

*I said, 'My life is given to another Master, so I cannot engage for seven years.' He asked sharply, 'To whom?' I replied, 'To the Lord Jesus, and I want to prepare as soon as possible for his service in the proclaiming of the gospel.'*

我說：「我的命已給了另一個主人，所以我不能承諾七年。」他尖銳地問，「給了誰？」我回答說：「給了主耶穌，我想盡快準備好為他傳福音事奉。」

*In great anger, he sprang across the room, called the paymaster, and exclaimed, 'Accept my offer, or you are dismissed on the spot!'*

他怒不可遏地衝過房間，叫來出納員，大聲說道：「接受我的提議，否則你將被當場解僱！」

*His anger made him unwilling or unable to comprehend my difficulty; the drawing instruments were delivered up, I received my pay, and departed without further parley. (p23).*

他的憤怒使他不願意或無法理解我的困難；當支票已寫好後，我收到了我的薪水，沒有再商量就離開了。（第 23 頁）。

**He had courage to overcome the criticism he received from respected elders for going to the New Hebrides.**

他有勇氣克服受人尊敬的長者對他前往新赫布里底群島的批評。

A Mr. Dickson, who he described as a *dear old Christian gentleman*, tried to deter him from the New Hebrides, "The cannibals! You will be eaten by cannibals!" Williams and Harris were killed there 19 years before.

一位被他描述為親愛的老基督教紳士的迪克森先生試圖阻止他前往新赫布里底群島，「食人族！你會被食人族的人吃掉！」威廉姆斯和哈里斯也是 19 年前在那裡被吃掉。

Paton responded:

巴頓回應：

*Mr. Dickson, you are advanced in years now, and your own prospect is soon to be laid in the grave, there to be eaten by worms; I confess to you, that if I can but live and die serving and honouring the Lord Jesus, it will make no difference to me whether I am eaten by Cannibals or by worms; and in the Great Day my Resurrection body will rise as fair as yours in the likeness of our risen Redeemer. (p. 56)*

迪克森先生，您現在年事已高，您自己的前途也快將會是被埋葬在墳墓裡，被蟲子吃掉；我向你承認，如果我能夠為事奉和榮耀主耶穌活著和死去，我是被食人族吃掉，還是被蟲子吃掉對我來說都沒有關係；在主再來的偉大日子裡，我復活的身體將像我們復活的救世主一樣美麗。（第 56 頁）

He writes another objection that came up was: *There are heathen at home; let us seek and save, first of all, the lost ones perishing at our doors. This I felt to be most true, and an appalling fact. But I unfailing observed that those who made this retort neglected these home heathens themselves; and so, the objection, as from them, lost all its power.*

他向另一個反對的意見的回應是：家鄉裡也有未信的人；讓我們首先尋找並拯救在我們家門口將會滅亡的迷失者。我覺得這是最真實的，也是一個令人震驚的事實。但我一直觀察到，做出這種反駁的人本身一直忽視這些家鄉的非信徒；因此，他們的反對意見失去了所有的力量。

*They would ungrudgingly spend more on a fashionable party at dinner or tea, on concert or balls or theatres, or on some ostentatious display, or worldly and selfish indulgence, ten times more, perhaps in a single day, than they would give in a year, or in half a lifetime, for the conversion of the heathen world, either at home or abroad...I do, and always did, only pity them, as God's stewards, making such miserable use of time and money entrusted to their care. (p56-57).*

他們會毫不吝惜地花更多的錢在時髦的晚宴或茶會上，在音樂會、舞會或劇院上，或在一些炫耀的展示上，或世俗的和自私的放縱上，也許一天之內，比他們在一年內或半輩子，不論是為了在國內還是在國外未信的世界的歸依付出的多十倍，……我確實，而且一直只是，為他們作為上帝的管家，如此悲慘地利用委託給他們照顧的時間和金錢而同情他們。（第 56-57 頁）。

**He had courage to risk losing his loved ones for the cause of the gospel.**

他有勇氣為福音的事工冒著失去親人的風險。

He and his wife arrived on the island of Tanna November 1858, and their baby was born February 1859.

他和妻子於 1858 年 11 月抵達塔納島，他們的孩子於 1859 年 2 月出生。

Mary then died a few weeks later 3rd March. The baby boy died less than 3 weeks later 20th March. Paton dug the two graves with his own hands and buried them by the house he had built. 幾週後，瑪麗於 3 月 3 日去世。男嬰也在不到 3 週後的 3 月 20 日離世。巴頓親手挖了兩個墳墓，把他們埋在了他建造的房子旁邊。

The courage to risk the loss was one thing. But the courage to experience the loss and press on alone was remarkable.

冒損失風險的勇氣是一回事。但是，經歷損失並獨自堅持下去的勇氣是非凡的。

*"I felt her loss beyond all conception or description, in that dark land...but feeling immovably assured that my God and Father was too wise and loving to err in anything that he does or permits, I looked up to the Lord for help, and struggled on in His work" (p. 85).*

「在那片黑暗的土地上，我對失去了她的感覺超出了所有的概念或描述……但我堅定地確信我的天父上帝是多麼的聰明和慈愛，不會在他所做或允許的任何事情上犯錯，我仰望上帝尋求幫助，並且在他的工作中繼續奮鬥」（第 85 頁）。

**He had courage in the face of constant threat to his life from the islanders.**

他有勇氣面對他的生命不斷受島民的威脅。

This is what makes this book read like a thriller. In his first four years on Tanna, he moved from one crisis to the next.

這就是使這本書讀起來像驚悚片的原因。在塔納島的頭四年裡，他從一個危機轉移到另一個危機。

*My enemies seldom slackened their hateful designs against my life, however calmed or baffled for the moment. ... A wild chief followed me around for four hours with his loaded musket, and, though often directed towards me, God restrained his hand.*

我的敵人很少放鬆他們對我的生命的仇恨計劃，無論此刻是平靜或困惑。... 一個野蠻的首長帶著他裝滿子彈的火槍跟著我走了四個小時，雖然他經常把槍指向我，但上帝還是克制了他的手。

*I spoke kindly to him and attended to my work as if he had not been there, fully persuaded that my God had placed me there, and would protect me till my allotted task was finished.*

我親切地對他說話，並專注於我的工作，就好像他不在那裡一樣，完全相信我的上帝把我放在那裡，並且會保護我直到我完成分配的任務。

*Looking up in unceasing prayer to our dear Lord Jesus, I left all in his hands, and felt immortal till my work was done. (p. 117)*

在不斷地向我們親愛的主耶穌祈禱中仰望，我將一切交託在他的手中，並在我的工作完成之前感到不朽。（第 117 頁）

One of the most remarkable things about Paton's dealing with danger is he often rebuked his enemies to their faces for their bad behaviour even as they held the axe over his head.

巴頓處理危險的最值得注意的事情之一是，他經常當面斥責敵人的不良行為，即使他們正在他的頭上舉著斧頭。

*One morning at daybreak I found my house surrounded by armed men, and a chief intimated that they had assembled to take my life. Seeing that I was entirely in their hands, I knelt down and gave myself away body and soul to the Lord Jesus, for what seemed the last time on earth.*

一天黎明時分，我發現我的房子被武裝份子包圍，一位首領暗示他們聚集在一起要殺我。看到我完全落入他們的手中，我跪下，似乎是在地上最後一次的將自己的身體和靈魂獻給主耶穌。

*Rising, I went out to them, and began calmly talking about their unkind treatment of me and contrasting it with all my conduct towards them. At last, some of the Chiefs rose and said, "Our conduct has been bad; but now we will fight for you and kill all those who hate you." (p. 115)*

站起來，我走到他們身邊，開始平靜地談論他們對我的不友善態度，並將其與我對他們的所有行為進行對比。最後，其中一些首領站起來說：「我們的行為很糟糕；從現在起我們將為你而戰，殺死所有恨你的人。」（第 115 頁）

**He had the courage to face the criticism that he did not have courage to die.**

他勇於面對指他是沒有勇氣去死的批評。

After four years, the entire island population rose against Paton, and finally a wonderful answer to prayer as a ship arrived just in time to take him off the island.

四年後，整個島上的居民都起來反對巴頓，最後，一艘船及時趕到，將他帶離了那島嶼，這是對祈禱的美妙回應。

In response to this, after four years of risking his life hundreds of times and losing his wife and child, he recounts this incident:

對此，四年間冒著生命危險數百次，失去妻兒的他，講述了這件事：

One dear friend said, “You should not have left. You should have stood at the post of duty till you fell. It would have been to your honour, and better for the cause of the Mission, had you been killed at the post.” (p. 223)

一位親愛的朋友說：「你不應該離開。你應該站在崗位上直到倒下。如果你在崗位上被殺，那將是你的榮譽，也對傳教士的事有工更好的成就。」（第 223 頁）

How easy it would have been for him to respond by walking away from the mission at a moment like that. But courage pressed on for another four decades of fruitful ministry on the island of Aniwa and around the world.

在那樣的時刻離開任務對他來說是多麼容易的回應。但他的勇氣繼續在阿尼瓦島和世界各地進行了另外四個十年富有成果的事工。

### **SOURCE OF JOHN PATON’S COURAGE 約翰·巴頓的勇氣之源**

Where did John Paton’s remarkable courage for the cause of Christ come from? There are a number.

約翰巴頓為基督的事業所表現出的非凡勇氣從何而來？有不同的來源。

I’ve already referred to his trust in God’s sovereign control over ever circumstance...including the ability of an individual to pull a trigger on a gun.

我已經提到他相信上帝對任何情況都有主權控制……包括有能力控制一個人扣動扳機與否。

He also had a very strong sense of his call by God to be a missionary in the south seas.

他也強烈感受到上帝呼召他去南太平洋傳教。

But I’m mention two more. **Firstly**, his courage came from his father, James Paton.

但我還要提到兩個。**首先**，他的勇氣是來自他的父親詹姆斯巴頓。

Even if you don’t read anything else in his autobiography, the tribute Paton pays to his godly father is worth the read.

即使您沒有閱讀他的自傳中的任何其他內容，巴頓對其敬虔父親的致敬也值得一讀。

His Father's **prayer** life stands out as being extraordinary...and it had an impact on his children.  
他父親的**禱告**生活與眾不同……這對他的孩子們產生了影響。

There was a small room, that Paton called "the closet" where his father would go to pray after each meal. The impact on John Paton was immense.

有一個小房間，巴頓稱之為「壁櫥」，是他父親每次飯後都會去那裡祈禱。對約翰巴頓的影響是巨大的。

*How much my father's prayers at this time impressed me I can never explain. When, on his knees and all of us kneeling around him in Family Worship, he poured out his whole soul with tears for the conversion of the Heathen world to the service of Jesus, and for every personal and domestic need, we all felt as if in the presence of the living Saviour and learned to know and love him as our Divine friend. (p. 21)*

父親此時的祈禱給我留下了多麼深刻的印象，我無法解釋。當他跪下，在家庭敬拜中，我們所有人都跪在他身邊時，他流著淚傾出他整個的靈魂去為異教世界歸依耶穌的服務，及為了每一個個人和家庭的需要禱告時，我們都覺得好像在活著的救主面前，學會認識和愛他，把他當作我們神聖的朋友。（第 21 頁）

Prayer covered his disciplining of his children. If anything, really serious required us to be punished, he retired first to his 'closet' for prayer, and we boys got to understand that he was laying the whole matter before God...We loved him all the more, when we saw how much it cost him to punish us...we were ruled by love far more than fear.

禱告涵蓋了他對孩子的管教。如果有任何事情，真的很嚴重需要我們受到懲罰，他首先退回到他的「壁櫥」裡去祈禱，我們男孩們開始明白他正在將整個事情擺在上帝面前……我們更加愛他，當我們看到他為了懲罰我們付出了多少代價……我們被愛統治的程度遠勝於恐懼。

*And there is this quote: no hurry for market, no rush to business, no arrival of friends or guests, no trouble or sorrow, no joy or excitement, ever prevented us at least kneeling around while our father led our prayers to God and offered himself and his children there. (p.14)*

有這樣一句話：不急著去市場，不急著做生意，沒有朋友或客人的到來，沒有煩惱或悲傷，沒有喜悅或興奮，會曾經阻止我們跪在一起在我們的父親帶領我們向上帝祈禱，在那裡獻上他自己和他的孩子們。（第 14 頁）

His father's commitment to his local church had a big impact on John. He was an elder in a Presbyterian church 4 miles from the family home. In 40 years, he missed church **3 times**.

他父親對當地教會的承諾對約翰產生了重大影響。他是離家 4 英里的長老會教堂的長老。40 年間，他只 **3 次**錯過了教會聚會

Once when the snow was so deep it was impassable. Once when the ice was so bad, he was forced to crawl back home on his hands and knees having fallen over so many times in attempting to get to church. Once when there was an outbreak of cholera and all commuting between villages was band.

有一次積雪很深，無法通行。有一次，結冰的情況非常嚴重，在嘗試去教堂的路上他摔倒了很多次，不得不用手和膝蓋爬回家。有一次霍亂爆發，村莊之間的所有通勤都被禁止。

Even then the farmers and villages in his area didn't think that cholera would keep him from church, so they sent a group to his house to ask him to 'restrain his devotion for once'.

即使在那時，他所在地區的農民和村民也不認為霍亂會阻止他去教堂，所以他們派了一個小組到他家，要求他「暫時克制一次他對神的追求」。

This commitment to a public devotional life had a profound impact on John and his brothers and sisters. He wrote:

這種對公開敬拜的不放棄對約翰和他的兄弟姐妹產生了深遠的影響。他寫了：

*Each of us, from very early days, considered it no penalty, but a great joy, to go with our father to church; the four miles were a great treat to our young spirits. (p.15-16)*

從很小的時候起，我們每個人都認為和父親一起去教堂不是懲罰，而是一種極大的快樂；那四英里對我們年輕的靈來說是一種極大的享受。（第 15-16 頁）

One scene best captures the depth of love between John and his father and the power of the impact on John's life of uncompromising courage and purity.

一個場景最能捕捉到約翰和他父親之間深沉的愛，以及不妥協的勇氣和純潔對約翰的生命的影響力。

The time came for young John to leave home and go to Glasgow to attend divinity school. From his home to the train station was a forty-mile walk. He wrote these 40 years after leaving home to take the journey:

小約翰是時候離開家去格拉斯哥上神學院時。從他家到火車站有四十英里的步行路程。他在離鄉背井 40 年後寫下了這些：

*My dear father walked with me the first six miles of the way. His counsels and tears and heavenly conversation on that parting journey are fresh in my heart as if it had been but yesterday; and tears are on my cheeks as freely now as then, whenever memory steals me away to the scene.*

我親愛的父親和我一起走了最初六英里的路程。在那次離別的旅程中，他的忠告、眼淚和天堂般的談話在我心中歷歷在目，彷彿就在昨天；每當記憶將我帶離現場時，眼淚現在和那時一樣自由地流在我的臉頰上

*For the last half mile or so we walked on together in almost unbroken silence. His lips kept moving in silent prayers for me; and his tears fell fast when our eyes met each other in looks for which all speech was vain!*

在最後半英里左右裡，我們幾乎一直保持沉默，並肩前行。他的嘴唇不停地動著，為我默默地祈禱；當我們四目相對時，他的眼淚很快就掉了下來，所有的言語都無濟於事！

*We halted on reaching the appointed parting place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said: "God bless you, my son! Your father's God prosper you and keep you from all evil!"*

到了約定的分手地點，我們停了下來；他緊緊地握住我的手，沉默了一會兒，然後莊嚴而深情地說：「上帝保佑你，我的孩子！你父親的上帝保佑你，使你遠離一切邪惡！」

*In tears we embraced and parted. ...vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonour such a father and mother as he had given me. (pp. 25-26)*

我們在淚水中擁抱然後分開。……深深地、經常地發誓要在上帝的幫助下生活和行動，永遠不要讓他給我的父親和母親感到悲傷或羞辱。（第 25-26 頁）

James Paton's greatest desire was for his children to live lives for the glory of God. Right from the very beginning that was his prayer.

詹姆斯巴頓最大的願望是讓他的孩子們為上帝的榮耀而活。從一開始就是他的祈禱。

John Paton didn't just spring up from nowhere, James Paton courageously and sacrificially laboured hard to produce such a son.

約翰·巴頓並不是憑空冒出來的，詹姆斯·巴頓勇敢地付出了犧牲，付出了艱辛的勞動才生出這樣一個兒子。

The impact of his father's faith and prayer and love and discipline was immeasurable. It was a pattern of communing with God with became the pattern of John's life.

他父親的信心、祈禱、愛和管教的影響是無法估量的。這是一種與神相交的模式，後來成為約翰生活的模式。

**Secondly**, and this is the main source of his courage for the cause of Jesus Christ, his courage came from his own deep personal fellowship with Jesus.

其次，這是他為耶穌基督的事工而鼓起勇氣的主要來源，他的勇氣來自於他與耶穌的深入個人團契。

*I pity from the depth of my heart every human being, who, from whatever cause, is a stranger to the most ennobling, uplifting, and consoling experience that can come to the soul of man — blessed communion with the Father of our Spirits, through gracious union with the Lord Jesus Christ. (p. 359)*

我從內心深處憐憫每一個，無論出於何種原因，對人類靈魂中最崇高、最振奮人心、最令人欣慰的經歷，就是在通過與主耶穌基督的恩典聯合，與我們聖靈的父有福的交通上，是陌生的人。（第 359 頁）

The promise of Jesus in Matthew 28 to always be with his disciples was particularly precious to John. The context of this promise of Jesus is the Great Commission to go and make disciples of all nations.

耶穌在《馬太福音》28 章中應許要永遠與他的門徒同在，這對約翰來說尤為寶貴。耶穌這個應許的背景是去使萬民作門徒的大使命。

More than any other promise, this one brought Jesus close and real to John Paton in all his dangers. After the measles epidemic that killed thousands on the islands, and for which the missionaries were blamed, he wrote:

與其他任何應許相比，這個應許更能使耶穌在約翰巴頓的所有危險中更加親近和真實。麻疹流行病在島上造成數千人死亡，傳教士為此受到指責，他寫道：

*“During the crisis, I felt generally calm, and firm of soul, standing erect and with my whole weight on the promise, ‘Lo! I am with you always.’ Precious promise! How often I adore Jesus for it and rejoice in it! Blessed be his name” (p. 154).*

「在危機期間，我總體上感到平靜，靈魂堅定，挺直身體，全身心投入到承諾中，“看哪，我天天與你們同在！”多寶貴的承諾！我多少次為此而崇拜耶穌並為此歡欣鼓舞！他的名字是有福的。」（第 154 頁）。

One of the most powerful paragraphs in his Autobiography describes his experience of hiding in a tree, at the suggestion of an unreliable chief, as hundreds of angry natives hunted him to kill him. He didn't know whether he was being set up.

自傳中最有力的段落之一描述了他在一位不可靠的首長的建議下躲在樹上的經歷，因為數百名憤怒的當地人追捕他要殺死他。他不知道自己是否被陷害了。

*Being entirely at the mercy of such doubtful and vacillating friends, I, though perplexed, felt it best to obey. I climbed into the tree and was left there alone in the bush. The hours I spent there live all before me as if it were but of yesterday. I heard the frequent discharging of muskets, and the yells of the Savages. Yet I sat there among the branches, as safe as in the arms of Jesus. Never, in all my sorrows, did my Lord draw nearer to me, and speak more soothingly in my soul, than when the moonlight flickered among those chestnut leaves, and the night air played on my throbbing brow, as I told all my heart to Jesus. Alone, yet not alone! If it be to glorify my God, I will not grudge to spend many nights alone in such a tree, to feel again my Saviour's spiritual presence, to enjoy His consoling fellowship.*

我完全受制於這些多疑和優柔寡斷的朋友的擺佈，雖然感到困惑，但覺得最好服從。我爬上樹，獨自留在灌木叢中。我在那裡度過的時光都活在我面前，彷彿只是昨天。我聽到了火槍的頻繁發射的聲音，以及野蠻人的吼叫聲。然而，我坐在樹枝之間，像在耶穌的懷抱裡一樣安全。在我所有的悲傷中，從來沒有像當月光在栗葉間閃爍，夜風吹拂在我抽動的額頭上時，我的主更靠近我，在我的靈魂里說得更舒緩，因為我把我的心都告訴了耶穌。孤身一人，卻並不孤單！如果是為了榮耀我的上帝，我會毫不猶豫地獨自在這樣的樹上度過許多夜晚，再次感受到我救主的屬靈同在，享受他安慰的團契。

Paton finishes his recounting of this experience of close fellowship with Jesus with a question for his readers. It's a good question.

巴頓在結束對這段與耶穌親密相交的經歷的敘述時，向他的讀者提出了一個問題。這是個好問題。

*If thus thrown back upon your own soul, alone, all alone, in the midnight, in the bush, in the very embrace of death itself, have you a Friend that will not fail you then? (p. 200)*

如果就這樣把你自己的靈魂扔回去，獨自一人，獨自一人，在午夜，在灌木叢中，在死亡本身的懷抱中，你有一個不會讓你失望的朋友嗎？（第 200 頁）

Hebrews 12 calls us to look to Jesus, the friend of sinners, and run the race of faith with him. John Paton is one who did it with increasing joy in Jesus, as he communed with Jesus, in all the circumstances of life.

《希伯來書》12 章呼籲我們仰望罪人的朋友耶穌，並與他一起奔跑信心的路程。約翰·巴頓是這樣一個在耶穌裡越來越喜樂的人，因為他在生活的所有環境中都與耶穌交流。