

EPISTLE OF PAUL THE APOSTLE TO TITUS.

The Greeting.

1 **PAUL**, a servant of God, but an
apostle of Jesus Christ, for the
furtherance of the faith of the
elect of God, and a full knowledge
of truth, of that coming from a
religion founded upon a hope of
eternal life, which was pro-
claimed by God, Who cannot
lie, before everlasting times, but
manifested in our own days—His
Message—for the preaching of
which I have been appointed by
a command of God our Saviour ;
to Titus, a true son in a common
faith : Blessing and peace from
God, Father, and Christ Jesus
our Saviour.

Church Government.

5 I left you in Crete for this purpose,
that you might set affairs right upon a
permanent basis ; and appoint elders
6 in every town, as I directed you—if
any one is blameless, a man of one
wife, having believing children, and
not under accusation for profligacy or
7 vice. For an overseer ought to be
irreproachable as a Divine steward ;
neither brutish, nor passionate, nor a
drunkard, nor a rioter, nor avaricious :
8 but, on the contrary, hospitable, be-
neficent, grave, just, godly, temper-
9 ate ; and capable to teach the reason
of the faith, so that he may be able
both to advise in the healthy doctrine
and to convince its opponents.
10 For there are many insubordinate
silly talkers and deceivers, especially
11 from among the circumcision, whom
he ought to bridle. Such men overturn
whole families, teaching—for the sake
of dirty profit—what they ought not.
12 Some one of their own poets says of
them, "The Cretans always lie, evil
13 beasts, lazy gluttons." This statement
is a truth. For this reason reprove
them sharply, so that they may become
14 healthy in the faith ; not following after
Jewish fictions, and led by human or-
dinances to pervert the truth.
15 Everything is pure with the pure ;
but with the corrupted and unfaithful
nothing is pure ; on the contrary, both

their mind and conscience are corrupt.
They profess to know God ; but they
deny Him by their actions, being dis-
gusting, and apathetic, and careless
about any good work.

Christian Deportment.

But you must speak what accords
with the healthy teaching ; that the
elder men should be sober, grave,
sensible, sound in faith, love, endur-
ance. The elder women similarly
should be priest-like in deportment ;
neither slanderous nor addicted to
much wine ; teachers of good : so that
they may sober down the young women
to be lovers of their husbands, lovers
of children, quiet, pure, housewifely,
innocent, obedient to their own hus-
bands ; so that the message of God
may not be blasphemed. In the same
way, advise the young men to self-con-
trol, making themselves models of a
noble life in everything ; instructing
with pure, grave, healthy, incontest-
able reason, so that the opposition
may be ashamed when they have
nothing vile to say about us.

Slaves should be obedient to their
own masters, trying to give satisfaction
in everything ; neither contradicting
nor robbing ; but, on the contrary,
showing goodness with fidelity ; so
that they may adorn the teaching of
God our Saviour in everything.

For the gift of God revealed salvation
to all men ; having disciplined us so
that we may reject impiety and the
lusts of the world, and that by living
soberly, and righteously, and rever-
ently in the present age, we must wait
patiently the blessed hope and mani-
festation of rectification from the
great God, and our Saviour Jesus
Christ ; Who gave Himself for us, so
that He might redeem us from all
lawlessness, and purify for Himself
a select people, zealous for beautiful
works. Inculcate these matters, and
exhort and reprove impartially, letting
none treat you with contempt.

Remind them to be submissive to
governors and authorities ; to be ready

2 to obey in every good work; to speak
 evil of no man; not to vituperate, but
 to be peaceable, well behaved; show-
 3 ing courtesy to all men. For we
 ourselves also were once thoughtless,
 disobedient, unsettled, slaving for lusts
 and various pleasures, passing our lives
 in vice and depravity, hateful and
 4 hating each other. But when the
 kindness and philanthropy of God our
 5 Saviour appeared—not as the result
 of what we had accomplished in works
 of righteousness, but as the effect of
 His own mercy—He saved us, by a
 laver of regeneration and restoration
 6 of a spirit of holiness, which He richly
 poured out upon us through our
 7 Saviour Jesus Christ; so that being
 made righteous by that gift we might
 become by hope inheritors of eternal
 life.

8 This matter is true; and I desire you
 to constantly insist upon these things,
 so that the believers in God may stand
 forth as being anxious for a noble life—
 that is noble and profitable to men.

But prohibit foolish discussions, and
 9 genealogies, and quarrels, and legal
 contentions; for they are profitless and
 vain. Depose a pretentious man after
 10 advising him once or twice; perceiving
 11 that such men dodge and sin although
 self-convicted.

When I send Artemas to you, or
 12 Tychicus, make haste to come to me
 in Nicopolis; for I have decided to
 winter there.

Provide at once for Zenas the lawyer,
 13 and Apollos, so that nothing may be
 wanting to them; and, further, let our
 14 people learn to advance in noble
 habits, so that they may not be indif-
 ferent towards those who are in want.

All my companions send regards to
 15 you.

Regards to all who love us in faith.
 May blessing be with you all!

*(The Epistle to Titus, the first appointed
 overseer of Crete, was written from Nico-
 polis of Macedonia, about the year 67
 A.D.)*

EPISTLE OF PAUL THE APOSTLE TO PHILEMON.

1 **PAUL**, a prisoner for Christ Jesus,
 and the brother Timothy, to our
 friend and fellow-worker Phile-
 mon, and to the dear Apphia, and
 to our fellow-soldier Archippus,
 2 and to the congregation in your
 3 house: Blessing and peace to you
 from our Father God, and Lord
 Jesus Christ.

4 When I give thanks to my God, I
 always make mention of you in my
 5 prayers; for I hear of your love, and
 the faith which you have to the Lord
 6 Jesus and to all the holy, so that your
 energetic unity in the Faith may ad-
 vance into a recognition of every benefit
 7 there is for us in Christ. For I had
 pleasure and consolation from your
 friendship; and, brother, the feelings
 of the holy are comforted by you.

8 Although I might have complete
 freedom in Christ to demand an un-
 9 usual thing of you, I would rather
 beg it for love—I am your old Paul,
 now also a prisoner for Christ Jesus.

I beg of you for my son Onesimus,
 10 whom I have begotten in my captivity
 —he who was once useless to you,
 11 but now useful both to you and me—
 whom I have sent back. And now
 12 receive him, for he is my darling;
 whom I would like to have retained
 13 with me, so that instead of you, he
 might serve me in the bondage of the
 gospel. But without your consent I
 14 wished to do nothing; so that your
 benevolence might not be from
 necessity, but out of free will.
 Perhaps, for this reason indeed, he
 15 was removed from you for a short
 time, so that you might have him
 back for ever; no longer as a slave,
 16 but more than a slave, a dear brother—
 especially so to me—but how much
 more to you, both in body and in the
 Lord! If, therefore, you have any
 17 sympathy with me, receive him as
 myself.

But if he has wronged or owes you
 18 anything, charge that to me. I, Paul,
 19