EPISODE 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 proclaimed 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;

2 to Titus, a true son in a common faith: Blessing and peace from God, Father, and Christ Jesus our Saviour.

Church Government.

3 I left you in Crete for this purpose, that you might set affairs right upon a permanent basis; and appoint elders 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 profanity or vice. For an overseer ought to be irreproachable as a Divine steward; neither brutish, nor passionate, nor a drunkard, nor a riper, nor avaricious:

4 but, on the contrary, hospitable, benevolent, grave, just, godly, temperate; 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.

5 For there are many insubordinate silly talkers and deceivers, especially 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.

6 Some one of their own poets says of them, "The Cretans always lie, evil beasts, lazy gluttons." This statement is a truth. For this reason reprove them sharply, so that they may become healthy in the faith; not following after Jewish fictions, and led by human ordinances to pervert the truth.

7 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 disgusting, and apathetic, and careless about any good work.

Christian Reproval.

8 But you must speak what accords with the healthy teaching: that the elder men should be sober, grave, sensible, sound in faith, love, endurance. 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 husbands; so that the message of God may not be blasphemed. In the same way, advise the young men to self-control, making themselves models of a noble life in everything; instructing with pure, grave, healthy, uncontestable reason, so that the opposition may be ashamed when they have nothing vile to say about us.

9 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.

10 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 righteous, and reverently in the present age, we must wait patiently the blessed hope and manifestation 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.

11 Remind them to be submissive to governors and authorities; to be ready
PHILEMON.

1 to obey in every good work; to speak evil of no man; not to vituperate, but to be peaceable, well behaved; showing 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 hating each other. But when the kindness and philanthropy of God our 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 of a spirit of holiness, which He richly poured out upon us through our 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 genealogies, and quarrels, and legal contentions: for they are profitable and vain. Depose a pretentious man after advising him once or twice; perceiving that such men dodge and sin although self-convicted.

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

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

All my companions send regards to 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 Nicopolis 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 Philemon, and to the dear Apphia, and to our fellow-soldier Archippus, and to the congregation in your house: Blessing and peace to you from our Father God, and Lord Jesus Christ.

2 When I give thanks to my God, I always make mention of you in my prayers; for I hear of your love, and the faith which you have to the Lord Jesus and to all the holy, so that your energetic unity in the Faith may advance into recognition of every benefit 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.

3 Although I might have complete freedom in Christ to demand an unusual 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, whom I have begotten in my captivity—he who was once useless to you, but now useful both to you and me—whom I have sent back. And now receive him, for he is my darling; whom I would like to have retained with me, so that instead of you, he might serve me in the bondage of the gospel. But without your consent I wished to do nothing; so that your benevolence might not be from necessity, but out of free will. Perhaps, for this reason indeed, he was removed from you for a short time, so that you might have him back for ever; no longer as a slave, 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 sympathy with me, receive him as myself.

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