

PAUL'S LETTER TO TITUS

IMPORTANCE OF GOOD WORKS

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AN ODE TO TITUS

PAUL TO TITUS ONCE HAS WRITTEN.
FROM HIS HEART THE TRUTH FLOWED OUT;
FOR LEGALITY HAD BITTEN
MANY SAINTS, THUS TOSSED ABOUT.

LIKE A BROTHER TO A BROTHER,
THO' IN CHRIST HIS SON INDEED;
FOR HE SCARCE COULD FIND ANOTHER,
WHO SO TENDERLY WOULD FEED

HUNGRY HEARTS, AND GUIDE THEM RIGHTLY
TO THE OVERCOMERS' GOAL.
PAUL GAVE CHARGE, THAT DAILY, NIGHTLY,
SOME TO WARN AND SOME CONSOLE.

GOODLY DEEDS WERE MADE EMPHATIC.
SOUND IN DOCTRINE LED THE VAN.
ONE WHO READS IT, GROWS ECSTATIC
AND WOULD TELL IT EV'RY MAN.

NO AMBITION TO BE GREATEST.
ONE AMBITION—TO BE TRUE.
DESPITE CONFLICTS, HOTTEST, STRAIGHTEST,
HEAVEN'S PLAN HE MUST PURSUE.

ONWARD TILL THE LORD'S APPEARING,
FAITHFUL BE TO GOD AND MAN,
PAUL HIS SON WAS ALWAYS CHEERING
FROM BEER-SHEBA UNTO DAN.

PREFACE

REFERENCES USED IN THIS PUBLICATION

- **American Standard Version** (ASV or AV) is a version of the Bible that was released in 1901. It soon came to have other names, such as the American Revised Version, the American Standard Revision, the American Standard Revised Bible, and the American Standard Edition. By the time its copyright was renewed in 1929, it had come to be known by its present name, the American Standard Version.
- **Diaglott** is a two-language polyglot translation, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column.
- **King James Version** (KJV) references are used throughout this publication unless otherwise noted.
- **Revised Version** (RV) (or English Revised Version) of the Bible is a late 19th-century British revision of the King James Version of 1611. It was the first and remains the only officially authorized and recognized revision of the King James Bible.
- **Wuest**: Kenneth Samuel Wuest (1893–1962) was a noted New Testament Greek (Κοινή) scholar of the mid-20th century...produced his own English translation of the New Testament (the Wuest Expanded Translation – abbreviated WET) based on Nestle's critical text.

Note: *Definitions of references pulled from WikipediA, The Free Encyclopedia, January 2013.*

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INTRODUCTION

The Gospel was taken to Crete by persons who from there attended the Jewish feast on the day of Pentecost [Act.2:11]. Titus was a Greek by birth. He was present at the great apostolic conference in Jerusalem (compare Gal.2:1 with Act.15:2).

The word **messengers** [2Co.8:23] is “*apostles*,” which proves that Titus was one of the 7 Church Apostles. He was an evangelist and an overseer, having charge over the assemblies in Crete, which he had planted on that island.

The word **good** occurs 10 times in this Letter; hence, “*good works*” is the keynote. It reads like a heart talk of a father to his son. We quote especially from the Revised Version, which is clearer on some points.

INSTRUCTIONS TO ELDERS [Tiu. 1]

“Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God’s elect and the knowledge of the Truth which is according to godliness, in hope of eternal life which God, who cannot lie, promised before times eternal.” [Tiu.1:1-2 RV]

“**Eternal life**” was a great theme with the Apostle Paul. He mentions it twice in this epistle with special emphasis (note Tiu.1:2 and Tiu.3:7). God had promised eternal life before times eternal or before the ages of time, or before the world began. Therefore, from Adam to Christ, people were looking for life everlasting. According to 2 Timothy 1:1-9, the promise of eternal life was in Christ Jesus according to God’s own purpose and grace, which were given us in Christ Jesus. Romans 1:2 indicates that the Gospel, of which eternal life is the quintessence, was foretold by the prophets in the Holy Scriptures; that is, the Old Testament. These words to Titus agree perfectly with Ephesians 1:4, “**According as he (God) hath chosen us in him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love.**” Since eternal life is in God’s Son [1Jo.5:11-12], eternal life was revealed to mankind in the birth of Christ. The hope, of which Paul wrote to Titus, took form in the lowly Nazarene.

Now, when we receive the Spirit of Christ in the new birth, we possess eternal life.

“**That being justified by his grace, we should be made heirs** (heirs of God [Rom.8:17]) **according to the hope of eternal life**” [Tiu.3:7]; that is, the hope entertained from the beginning till Jesus came. Very wisely did Peter exclaim, when some disciples went away from Jesus, “**Lord, to whom shall we go? Thou hast the words of eternal life**” [Joh.6:68]. For these gracious words, we have been looking and longing all our days. Shall we now turn from them? Nay! **NEVER!** People who fight the glorious doctrine of eternal life do so for one of 2 reasons: Either they do not understand what eternal life means or they do not want God’s grace, but say, “**This is an hard saying; who can hear it?**” [Joh.6:60]. To reject eternal life, in some measure, is to reject Jesus Christ, the purchaser, the author, the possessor and the first preacher of eternal life.

“**The faith of God’s elect and the knowledge of the truth**” [Tiu.1:1], according to which Paul was a servant of God and an apostle of Christ, were in hope of eternal life. The proclamation of life everlasting was entrusted to Paul as its chief advocate after Christ’s ascension (see again 2Ti.1:1). Here he passes the publishing of it on to his son Titus. Though he pronounces the Cretans, “**liars, evil beasts, idle bellies** (unfruitful)” [Tiu.1:12]; yet he does not once say that they are on the way to hell. But he sends Titus to teach them and lift them out of their carnality and

worldliness. Therefore, sound doctrine, sound speech, and good works are dwelt upon in this Epistle. The phrase “*the faith of God’s elect*” means the faith of Abraham and of the prophets who looked for the Messiah to come. The hope of eternal life was wrapped up in Him. That faith came by the Word of God, spoken to them [Rom.10:17]. Paul said, “I live by the faith of the Son of God” [Gal.2:20].

The 3 Persons of the Godhead are held distinct in this epistle, as in all Paul’s writings. “**God the Father and Christ Jesus our Savior**” complete the introductory words, even as “God” and “Jesus Christ” begin them. Jesus is never termed the Father; neither are they ever mentioned as one and the same person. It is exceedingly sad that would-be Bible teachers are hurling confusion amidst God’s people by attempting to destroy the Trinity and Tri-unity of Deity.

In Titus 3:4-6, the 3 persons of the Godhead are distinctly named. Having copiously poured out the Spirit upon them (Act.2:4 and Act.10:14) through Jesus Christ, God saves by the washing of regeneration and the renewing of the Holy Spirit (compare Joh.7:39 with Act.2:33). Had Jesus not redeemed humanity by His death and resurrection, the Holy Spirit could not have been poured out upon them. Everywhere, as clear and distinct as words can make it; the 3 persons of Deity are named. Only men blinded by their own conceit and by Satan jumble the 3 together and rob them of their respective and distinctive honors and glories. In this Epistle, God is mentioned several times as “*our Savior*” [Tiu.1:3, Tiu.2:10, Tiu.3:4], for He is the Originator of our salvation. Jesus is also called “*our Savior*” [Tiu.1:4, Tiu.2:13, Tiu.3:6] because he is the channel through whom salvation has been provided. This does not mean that Jesus is the Father and God is Jesus, as some nonsensically teach.

ELDERS AND BISHOPS

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting and ordain elders in every city, as I gave thee charge.” [Tiu.1:5 RV]

Titus 1:5-9 names the necessary qualifications of elders, or bishops. We need not dwell upon these 16 marks of ministerial character. They are all very simple and plain. Every honest person will take them deeply to heart. If anyone is too dishonest or self-willed to observe them, he has no business with the office of elder, or bishop. The title **elder** is derived from the custom of giving older men places of responsibility under the Old Covenant. For example, see 1Sa.16:4-6. The offices of **elder** and **bishop** were, in some sense, interchangeable in Paul’s day, as these verses indicate. In 1 Timothy 5:17 it appears, because of their age and experience, that some were termed **RULING ELDERS** while others were called **ADVISORY ELDERS**; some elders also ministered the Word. A **RULING ELDER** was called a **bishop** which means “*an overseer*.” A **bishop** always knew and gave forth the Word. All elders and bishops should have a shepherd’s heart, or spirit [1Pe.5:1-5]. Those officers were not elected by a vote of the people but appointed by an overseer [compare Act.14:23 with Tiu.1:5]. The 7 letters to the 7 churches, in Revelation 2-3, indicate that in these closing days the offices of **elder**, **bishop**, and **deacon** are not emphasized. The Lord, the Head of The Church, is dealing with individual assemblies through “*the angel of the church*,” that is, through the pastor (or shepherd) of each congregation. (The word **angel** means “*messenger*”). He holds the angel in His hand and expects him to feed and lead the flock and keep out all error, even as an angel (or bishop). Jesus is dealing with individual believers also.

“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.” [Tiu.1:9]

Note several traits of an accepted bishop (or pastor). The bishop **MUST** be blameless, as God's steward; not self-willed, etc. Let young ministers take this deeply to heart; hold the faithful Word; exhort with sound doctrine, and convict the gainsayers. Paul always emphasized the Word of God, and especially in the Gospel committed to him. Men travel around and say, "I do not preach doctrine." Of course such fellows disobey the Apostle's injunctions. How can anyone preach prophecy, lead sinners to Christ, or build up the saint without doctrine? What is doctrine, but teaching. "**Sound doctrine**" is called "*healthful teaching*" in the margin. If ever healthful teaching was needed it is greatly needed today. The following 12 marks of unfaithful teachers are cited as proofs of the absolute need of sound doctrine.

EMPTY, HARMFUL VESSELS

In Titus 1:10-16, Brother Paul names these 12 traits; describing them as:

- | | | | |
|----------------|--------------------|-----------------------------------|---------------|
| 1. unruly | 2. vain talkers | 3. deceivers | 4. liars |
| 5. evil beasts | 6. idle gluttons | 7. turning away
from the truth | 8. defiled |
| 9. unbelieving | 10. Christ-deniers | 11. abominable | 12. reprobate |

What a catalogue of evil garments for a Gospel minister to wear. The Apostle says that their "**mouths must be stopped**" [Tiu.1:11]; therefore, "*reprove them sharply.*" Do you censure us then, for speaking out against such Christian (?) workers? Do you insist that we should show love? We do show love to the Truth and to those who proclaim it; but we have no pity for those who deliberately, with their eyes open, go against God's Word and destroy His people. Note the Lord's rebuke of the angel (pastor) of the Pergamos assembly [Rev.2:14-16]. Men may get by today without feeding the lambs and sheep, as Jesus instructed [Joh.21], and fleece them instead; but oh, the shame and rebuke that awaits them. Remember, judgment begins at the house of God, and primarily with the shepherds, the stewards.

WHEN WE THINK NOT

THE TIME IS DRAWING NEAR.
MAY BE THIS PRESENT YEAR,
THAT CHRIST MAY CALL HIS CHOSEN HOME.
PERHAPS WHEN WE THINK NOT,
BUT CUMBERED WITH OUR LOT,
WE'RE APT IN FIELDS OF GLOOM TO ROAM.

THE THOUGHT BRINGS JOY AND CHEER
THAT JESUS MIGHT APPEAR
BEFORE THE END OF FORTY-ONE.
OH, I THINK NOT SO SOON,
SAY SOME, BUT AT HIGH NOON
OF TRIBULATION DAYS HALF RUN.

O BRIDE OF CHRIST, WHY FEAR?
YOU ARE TO HIM MOST DEAR.
HE'S SHUFFLING FURNITURE ON HIGH
FOR YOUR SUPREME DELIGHT.
HE'S YOUR MOST AUGUST KNIGHT.
WHEN WE THINK NOT, HE MAY DRAW NIGH.

PURPOSE AND POWER OF GRACE [Tiu.2]

“But speak thou the things which become (befit) sound doctrine.” [Tiu.2:1]

Again, teaching is made prominent; also sound (healthful) things are emphasized. He speaks of being “**sound in the faith**,” “**sound doctrine**,” “**sound speech**,” that the whole assembly may be scripturally healthy and growing and fruitful. The Word of His grace builds up the saints; and nothing else does. Eloquent speakers and glib talkers may entertain the people and get their money; but the hearers are left empty...empty hearts, empty minds, and empty purses. Healthful teaching will be crowned with a blessed future also. “**An inheritance**” will reward the preaching of the Word of grace [Act.20:32]. Oh, brother, feed the flock on the pure Gospel. Give babies “**the sincere milk of the Word**” and “**strong meat**” to adults in faith [1Pe.2:2, Heb.5:12 respectively]. Let others gather and hold the crowd by giving them froth and foam, flattery and fables; be thou satisfied with feeding the few hungry ones. These will be your crown in the glory, when the deceived will arraign the flatterers for fooling and fleecing them.

- Sound doctrine begets sound faith,
- sound faith begets sound speech, and
- sound speech begets good works.

WHO TO TEACH

The aged men, the aged women, the young women, the young men and servants are properly named as subjects of instruction [Tiu.2:2-10]. The purpose of teaching them is that they may love “**the good**.” Ten times the word **good** occurs in the Epistle [Tiu.1:8, 16; Tiu.2:3, 5, 7, 10, 14; Tiu.3:1, 8, 14]. Four times “**good works**” are mentioned [Tiu.2:7, 14; Tiu.3:8, 14]; not as a means of salvation, but as the supernatural and logical result of being saved. God has ordained good works for all His people, in which He expects them to walk by the power of the Holy Spirit [Eph.2:10].

By nature, the Cretans were such loose and reckless characters, both old and young, that they needed special teaching concerning the practical, everyday life. “**Sober-mindedness**” is emphasized again and again. Then, the apostle supplements his instructions to Titus by exhorting him to show himself as an example of “**good works**.” He had to treat them as children. His clear example would have great weight in confirming his instruction. Paul also gave Timothy similar advice to be an example to believers [1Ti.4:12]. Nothing turns people against a minister quicker than for him to teach beyond his experience, or exhort them to do what he himself fails to do. The supreme object of a godly walk and of good works is “**that the Word of God be not blasphemed**,” and that we “**may adorn the doctrine of God our Savior in all things**” [Tiu.2:5, 10]. Let the reader, old and young, therefore meditate upon the instructions that Paul gave to Titus for the Cretans. Are we blaspheming God’s holy Word by bad conduct or fruitless works? Do we make the doctrine of God appear hideous and repulsive by our unchastity, lightness, carnality, or untempered zeal? Oh, let us compel people to come along the full Gospel way by our upright, victorious, loyal, faithful, and unselfish conduct and service. He that “**winneth souls is wise**” [Pro.11:30]. Jesus said, “**Compel them to come in**” [Luk.14:12] not by argument, not by force and awkwardness, not by over-persuasion, but by love and holy living.

“For the grace of God hath appeared to all men, bringing salvation, instructing us to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present age.” [Tiu.2:11-12 RV]

We, who teach Divine Grace, are accused frequently of offering a do-as-you please message to sinners. We deny such a charge. We agree with Paul's doctrine and practice. Such accusers misunderstand the meaning of grace, which is a wise teacher. Grace shows us our need, our weaknesses, and our dependence upon the mighty God. It instructs us both negatively and positively, what **NOT TO DO** and what actually **TO DO**. Ungodliness and worldly lusts, the former life of sin, must be ignored and abandoned. Grace came to deliver us from the career of the old creation.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Tiu.2:11-14]

Grace instructs us to "**live soberly**," not melancholily or affectedly pious; not flippantly or effusively; but sanely, seriously. It teaches us to live "**righteously**," to do right to others, pay our debts—debts of finance, of love, of pity, of brotherly kindness. It teaches us to live "**godly**," that is, as God lives; and, to love as He loves. He is unselfish, always seeking to bless humanity. He shows grace. So He means for us to do so. If we live godly, we will live righteously and soberly.

Now, let no one think that he can do these things by stamping his feet and biting his lips and resolving to do them. No. Take Christ to live this life in you. Settle it as Paul did, "*It is no longer I that live; but Christ that liveth in me*" [Gal.2:20 RV]. With your eyes fixed on Him, you will live to God's glory and the good of your fellows. Grace teaches us how to live and furnishes the wisdom and power to do it.

Here is another important item of this victorious life:

"Looking for that blessed hope and appearing of the glory of our great God and Savior Jesus Christ." [Tiu.2:13 RV]

Notice the word **appearing**. Before, we saw that the grace of God "**had appeared**." The Greek verb is EPIPHAINO, which means "*to appear as stars*" [Act.27:20]. It means to give light, or shine upon, as in Luke 1:70 and Ephesians 5:14. It refers to Christ's 1st Advent in 2 Timothy 1:10 and in Titus 3:4, which see. Elsewhere, it refers to Christ's advent in behalf of The Church and must be kept distinct from His "coming" or presence (Greek: **PAROUSIA**), which occurs especially in the Gospel records, because it refers chiefly to His revelation from heaven to the Jews (see **Mat.24**).

The "*blessed hope*" means the catching away of the Bride. "*The appearing of the glory*" may include His revelation. In 2 Thessalonians 2:8 is a very peculiar statement: "*the brightness of His coming*." The Greek reads, EPIPHAENEIA TES PAROUSIAS, or "*the appearing of his coming, or presence*." In 2 Timothy 4:1, it is distinct from the Kingdom, and agrees with Verse 8, which speaks of those who "*love His appearing*." But the space between His appearing for the Bride, called **The Rapture**, and His revelation to Israel, is so brief, that the one implies the other. The Greek word for **appear** in Hebrews 9:28 is another word, which means "*to see, to behold, to observe*," and refers to the Jews, who will be looking for their Messiah and King. "*Looking for the blessed hope*" is the same as "*loving His appearing*" [2Ti.4:8]. This is the qualification for the catching away. Real overcomers love the soon coming of Jesus and steadfastly look for Him.

"Who gave Himself for us, that he might redeem us from all iniquity and purify unto himself a people for His own possession, zealous of good works."
[Tiu.2:14 RV]

Christ gave Himself for those good-for-nothing Cretans, but in hope of making something glorious out of them. Thank God, He redeemed us from *"all iniquity."* And now He undertakes to *"purify unto Himself"* every one that believes on Him. The saving and purifying are His tasks, not ours. He does it as we yield to His workmanship. The phrase, *"peculiar people"* (KJV), or *"people of His possession,"* occurs also in 1 Peter 2:9. The Greek for **peculiar** means *"made to remain, over and above, protected, preserved, purchased, acquired for oneself."* Such a Gospel appeals to the weak and helpless and the poor and needy. It appealed to the ragtag Cretans. The God of abounding grace ventured to make of such hopeless material, a people protected, preserved (not consigned to hell), because they were purchased by blood, acquired for Himself at infinite cost; hence a people over and above man's expectations, a people built to remain.

Let us preach Paul's Gospel of unmeasured resources and unthinkable possibilities. Many hearts are starving for this Gospel, not knowing where to find it, or how to get it. Paul's Gospel of grace is fitted to bring down the self-righteous pharisaical egotist and make a lowly saint of him, or to lift up the beggar from the dunghill and the vagabond and unruly from his immoral filth and set them among princes. Nothing is *"too hard for the Lord"* [Gen.18:14, Jer.32:27]. Mark the Apostle's stern charge in conclusion: *"These things speak and EXHORT and REPROVE with all authority. Let no man despise thee."* [Tiu.2:15 RV].

SCRIPTURAL HUMILITY [TIU.3]

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." [Tiu.3:1-2]

The Scripture throughout teaches us to obey the powers that be, as the servants of God. We are not to sling mud at them, even though they do not rule to suit us. Obedience to superiors is a rare grace. Saints should not forget their relations to others, and to one another. And, we should not forget that we were no better than other sinners when we were unsaved [Tiu.3:3].

"All have sinned" [Rom.3:23]. See how adroitly Paul again brings in the Gospel of wondrous grace. He magnifies the kindness and love of God, and exclaims, *"Not by works of righteousness, which we did ourselves; but according to His mercy He saved us."* Oh that every one would deeply acknowledge that salvation is absolutely of mercy and grace. By what means? *"Thru the washing (laver) of regeneration and renewing of the Holy Ghost"* [Tiu.3:4-6].

- In John 1:12-13, Jesus Christ announced our right (privilege) to become children of God through the new birth, if we received Him.
- In John 3, He taught the nature and necessity of the new birth. *"Except a man be born of water (the Word) and of the Spirit, he cannot enter into the kingdom of God."*
- In John 13:10, He taught the new birth by symbol, saying to Peter, *"He that is bathed (laved) needeth not save to wash his feet."* The priests' washing their hands and feet at the laver was symbolical of the new birth [Exo.30:21].

- Jesus did not teach saved one day and lost the next, or the possibility of being born again more than once. The same Greek word **LOUO**, rendered “*wash*” or “*bathe*” in John 13:10, is used in Ephesians 5:26 and Titus 3:5; all 3 refer to the new birth.

The double statement, “*the washing (or laver) of regeneration and renewing of the Holy Ghost*” is simply another way of saying, “*Born of water and of the Spirit*” [Joh.3:5]. The Word of God is the sufficient means [1Pe.1:23] and the Holy Spirit is the efficient Agent of the new birth. Hence, human effort availeth nothing. We are not saved by the catechism, by water baptism, by speaking in tongues, by doing penance, nor by weeping; but by believing on Jesus the Saviour [Eph.2:8]. Therefore, the conclusion is:

“Being justified by His grace, we should be made heirs according to the hope of eternal life.” [Tiu.3:7 RV]

That is, the hope entertained by the patriarchs and prophets, which was realized by the first advent of Christ. It does not mean that we, who are born of the Spirit, are hoping for eternal life, which we shall have if we hold out faithful. Nay, the new birth is eternal life.

“Shun foolish questionings, genealogies and strifes and fightings about the law; for they are unprofitable and vain.” [Tiu.3:9]

We are to be occupied with matters of great importance. “*Maintain good works*” is mentioned twice [Tiu.3:8, 14] and is of paramount importance. After exhorting a heretic twice, avoid him. We saw that sound doctrine, sound faith, and sound speech are to be emphasized in view of glorifying God by noble deeds.

CONCLUDING WORDS

The Apostle desired Titus to meet him in Nicopolis, north from Philippi, where he hoped to winter. He wished Artemas (or Tychicus) to take his place in Crete for a time. **Artemas** means “*safe and sound*.” He is mentioned here only. Evidently he was living up to the meaning of his name, or he could not have been a successor of Titus. He compared favorably with **Tychicus**, which means “*fortunate*.” Tychicus is mentioned in 4 other places. He was one of the faithful 7 with Paul when he wrote to the Galatians [Act.20:4, Gal.1:2]. Possibly Paul wrote to Titus before leaving Ephesus [Act.19:21-22] and spent the winter thereabouts. If so, this was his second Epistle, as the Letter to the Thessalonians was his first. Doubtless the same companions were with him then as when he wrote to Galatia (compare Tiu.3:15 with Gal.1:2 and Act.20:4). He was also deeply interested in Zenas, who was an able teacher of the Mosaic Law before he accepted Christ. Paul loved Apollos, who was known for his eloquence and fervor in preaching the Word of God [Act.19:24-28].

This unique Epistle closes with the Apostle’s usual benediction:

“Grace be with you all. Amen.” [Tiu.3:15]

SO BE MY GOING

IF SOME TIME YOU SHOULD HEAR ACROSS THE NIGHT
A HAL-LE-LU-JAH CHORUS WINGING THRU THE AIR,
RISE NOT UP FROM THY REST TO MARK ITS FLIGHT,
BUT LISTEN TO THE CHALLENGE IT DOTH BEAR
AGAINST THE HOSTS OF DARKNESS DENSE AND DREAR,
WHO EVER SEEK TO KEEP THE SOUL IN FEAR.

AND AFTER THE LAST, LINGERING SOUND HAS GONE,
YOU MAY NOT KNOW IT BORE ME FORTH, NOR EVER GUESS
THAT IN ITS FLYING, MY SOUL OUTREACHED THE DAWN
AND WENT BEYOND THE NIGHT AND LONELINESS.

YOU MAY NOT E'EN REMEMBER ME AT ALL
UNTIL MANY LATER YEARS, SOME DEAR FRIEND MAY SAY,
AS CHANCE BRINGS UP MY NAME, DO YOU RECALL
HER CLOSING WORDS BEFORE SHE WENT AWAY?

SHE SAID, "IN JESUS' NAME THERE'S VICTORY."
LET THIS BE EVER THY KIND THOUGHT OF ME.

MARY M. BODIE

