iNTRopuction.] THE EPISTLE-TO TITUS. (cu. x11.   
   
 to lay any stress on this, in a matter so well admitting of charitable   
 doubt: and we may be well permitted, with Mr. Conybeare, to “hope   
 that his journey to the neighbouring Dalmatia was undertaken by desire   
 of St. Paul.”   
 7. The traditionary notices of the after life of Titus are too evidently   
 grounded on a misunderstanding of our Epistle, to be worth much.   
 Eusebius, H. E. iii. 4, says, “Timothy is related first to have been   
 chosen to the bishopric of the Church (Parecia, parish) in Ephesus (seo   
 on this above, Introd. to 1 Tim. § i. 7), as was also Titus of the Churches   
 in Crete.” And so Theodoret assumes, on 1 Tim. iii. 1.   
 8. Butler informs us (Lives of the Saints, Jan. 4) that Titus is   
 honoured in Dalmatia as its principal Apostle: that he again returned   
 from Dalmatia to Crete, and finished a laborions and holy life by a happy   
 death in Crete, in a very advanced old age, some say in his 94th year:   
 that he is looked on in Crete as the first Archbishop of Gortyna, which   
 metropolitical seo is now fixed at Candia, the new capital, built by the   
 Saracens after the destruction of Gortyna. But all this fabric too mani-   
 festly bears the appearance of having been raised on the above misap-   
 prehension, to possess any traditional worth.   
   
   
   
   
   
   
   
   
 SECTION II.   
 THE CHURCHES OF CRETE.   
   
   
 1, When, and by whom, these Churches were founded, is quite uncer-   
 tain. Crete abounded with Jews of wealth and influence. We find   
 proof of this in Josephus and Philo. In Acts ii. 11, Cretans are named   
 among those who heard the utterante of the Spirit on the day of Pente-   
 cost. It is probable therefore, that these Churches owed their origin to   
 the return of individuals from contact with the preaching of the Gospel,   
 and had therefore as yet been unvisited by an Apostle, when they first   
 come before us towards the end of St. Paul’s ministry.   
 2. It is plain that no certain evidence can be deduced, as to the   
 existence of these Churches, from no mention being made of them when   
 St. Paul passed by Crete on his voyage to Malta in Acts xxvii. We   
 have no reason to suppose that he was at liberty to go where he pleased   
 while remaining in port, nor can we reason, from the analogy of Julius’s   
 permission at Sidon, that similar leave would be given him where per-   
 haps no personal relation subsisted between him and the inhabitants.   
 Besides which, the ship was detained by a contrary wind, and probably   
 expecting, during a good part of the time, to sail every day.   
 3. The next point requiring our attention is, the state of those   
 Churches at the date of our Epistle. If it appear, on comparison, that   
 128