§u.] ITS AUTHOR. [nrropuction   
   
 Lamb of God (John i, 35—43). It was on this occasion that Jesus,   
 looking on him and foresceing his disposition and worth in the work of   
 Ilis Kingdom, gave him the name Cephas, in Greck Petros, a stone or   
 Rock (John i. 43 &e. Mark iii. Ie docs not however appear to   
 have attached himself finally to our Lord till after two, or perhaps more,   
 summons to do so (compare Jobn, as before : Matt. iv. and parallel   
 in Mark: Luke v. 1 ff. and notes), and to have carried on his fishing   
 trade at intervals,   
 3. It would be beside the present purpose to follow St. Peter ‘through   
 the well-known incidents of his apostolic life. His forwardness in reply   
 and profession of warm affcetion, his thorough appreciation of our Lord’s   
 high Office and Person, the glorious promise made to him as the Rock   
 of the Church on that account (Matt. xvi. 16 and note), his rashness,   
 and over-confidence in himself, issuing in his triple denial of Christ and   
 his bitter repentance, his reassurance by the gentle but searching words   
 of his risen Master (Johu xxi. 15 #f),—these are familiar to every   
 Christian child: nor is there any one of the leading characters in the   
 Gospel history which makes so deep an impression on the heart and   
 affections of the young and susceptible. ‘The weakness, and the strength,   
 of our human love for Christ, are both mercifully provided for in the   
 charaeter of the greatest of the Twelve.   
 4, After the Ascension, we find St. Peter at once taking the lead in   
 the Christian body (Acts i. 15 ff.), and on the descent of the Holy Spirit,   
 he, to whom were given the keys of Christ’s kingdom,—who was to be   
 the stone on which the church was to be built, first receives into the   
 door of the chureh, and builds up on his own holy faith, three thousand   
 of Israel (Acts ii, 14—41): and on another occasion soon following,   
 some thousands more (Acts iv. 4).   
 5. This prominence of St. Peter in the church continues, till by his   
 specially directed ministry the door into the privileges of the gospel   
 covenant is opened also to the Gentiles, by the baptism of Cornelius   
 and his party (Acts x.). But he was not to be the Apostle of the   
 Gentiles: and by this very procedure, the way was being made plain   
 for the ministry of another, who was now ripening for the work in the   
 retirement of his home at Tarsus.   
 6. From this time onward, the prominence of St. Peter wanes behind   
 that of St. Paul. The “first to the Jew” was rapidly coming to its   
 conclusion: and the great spreading of the feast to the Gentile world   
 was heneeforward to occupy the earnest attention of the apostolic mis-   
 sionaries, as it has done the pages of the inspired record. Only onee or   
 twice, besides the notices to be gathered from this Epistle itself, do we   
 gain a glimpse of St. Peter after this time. In the apostolic council in   
 Acts xv. we find him consistently carrying out the part which had been   
 divinely assigned him in the admission of the Gcutiles into tho church;   
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