INTRODUCTION. ] 1 PETER. (cu. xvi.   
   
 ch. ver.   
 Who is to the faithful precious, but to the disobe-   
 dient a stone of stumbling . . - » 610,   
 The duty of pure conversation among the heathen   
 . .. . of obedience to authorities . . - 18—17;   
 eee eeeeee ss tomasters, even when inno-   
 cently suffering at their hands ; . -18—20   
 [for such is the calling of those, for whom Christ   
 suffered innocently] 9. 9. see D185.   
 . . . to husbands . . . iii, 1-6   
 [reeiproeal duty of iam : . . : 7   
 . .. all, to one another, being kind and gentle;   
 and even to enemies 2 . . . 8—17;   
 for Christ so suffered and so lives, Fa the   
 living and the dead re . «1820:   
 and through His resurrection and conitifiom saves   
 us by Baptism ° « lil, 20—22.   
 Thus then die to sin and live to Goa, for is is   
 ready to judge all. . 5 . 5 -iv, 1-7:   
 . . . watching, edifying one another, and glorly-   
 ing God . . . 8—l1:   
 wee \* eubmitting to trial as the amet? of your par-   
 ticipation in Christ's sufferings 2 s . 12-19.   
   
   
   
   
   
 Elders, tend His flock, for His sake. . ~v. 1—4:   
 younger, be subject: all, be humble. ss 3   
 full of trust: watchful: resisting the devil . .   
 and may He who has graciously called you, after   
 short suffering, strengthen and bless you . 10, 11.   
 The bearer and aim of the Epistle: salutations ;   
 concluding blessing - oe 3 - 12-14.   
   
   
   
 SECTION VI.   
 CHARACTER AND STYLE.   
   
   
 1. Some Commentators who have impugned the genuineness of our   
 Epistle, have ohjected to it a want of distinctive character, and have   
 alleged that it is less the work of an individual mind than a series of   
 compilations from the works of others, mainly St. Paul and St. James.   
 2. This however has been distinctly, and as it seems to me successfully   
 denied by others, and especially by Weiss in his work on the Epistle. It   
 is hardly possible for an unprejudiced person to help tracing in the   
 character of it.marks of individuality, and a peculiar type of apprehen-   
 sion of Christian doctrine. That St. Peter was well acquainted with St.   
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