

one entire stone." It may well, therefore, have been styled "Beautiful" on account of its massive magnificence. Only it is not quite clear whether it is not the gate Nicanor that is thus described; and, indeed, the assertion that it is, is the main argument offered in support of the third view. An obstacle, however, in the way of accepting this opinion is that a beggar would hardly have been allowed to penetrate so far into the interior of the sacred enclosure as the court of the Israelites, though this, on the other hand, cannot be regarded as conclusive, since, according to Wetstein, lepers were permitted to stand at Nicanor gate. The fourth suggestion is by no means improbable, that the gate in question led to the bridge which spanned the Tyropœon valley,⁷ and of which a fragment has been recovered in the so-called Robinson's arch in the south-west angle of the Haram.⁸ This gate was certainly nearer the city than the gate Shushan, and as the bridge, at the end of which it was, conducted to the King's porch, the *Stoa Basilica*, on the south wall, it was likely to be highly ornamented, as well as constructed of costly material. The fifth proposal, to find the Gate Beautiful in a door about the middle of the west wall, does not appear possessed of any special recommendations in its favour. It is possible that future excavations may result in an exact identification; but in the meantime, the first or second of the above solutions may be provisionally adopted as that at which Peter's miracle was performed.

Repairing to the temple at the ninth hour, or three o'clock in the afternoon, the hour of evening prayer—for the disciples of Jesus had not yet broken with the outward forms of Jewish worship—Peter, accompanied by John, entered its precincts, it may be supposed by the Shushan gate, and passed in succession, or would have passed had he not been interrupted, through the Corinthian and Nicanor doors as above described. The interruption proceeded from a mendicant, a man of over forty years, a cripple from birth, whom

⁷ Josephus, *Antiquities*, xv. 11, 5.

⁸ Warren, *Underground Jerusalem*, p. 69; *The Recovery of Jerusalem*, pp. 94, 110; King, *Recent Discoveries*, &c., p. 87; Wilson, *Picturesque Palestine*, vol. i., p. 75.