

Reimarus and Renan, have held ; or what is least objectionable, by the involuntary and voluntary transference of healthy nervous force to the sick, as Gutsmuths taught in the beginning of the present century, and as Weisse has recently maintained in his theory of magnetic forces. All these views are refuted by the fact that Jesus ordinarily wrought His works of healing simply and with surprising suddenness by His word, without means or instruments, without water or oil, herbs or stones, names or formulæ, incubation or even contact, without ceremonies or complicated processes of any kind ; and that moreover we have nowhere any evidence, certain or even probable, either of a medical training of Jesus, or of His possession of a superior nervous force." With the substitution of Peter for Jesus, every word of the above quotation, with two slight exceptions, will apply to this and other "cures" of the Apostle. Peter certainly in this case made use of a formula and of contact ; but not even the Sanhedrists suggested that Peter had effected the cure by natural forces resident in himself. Rather they felt themselves obliged, however reluctantly, to admit that "a notable miracle had been wrought," that it was "manifest to all that dwell at Jerusalem," and that they "could not deny it." Moreover, the close resemblance which this work of healing had to two similar works of Jesus of which as a court they had earlier taken cognizance—the healing of the lame man at the adjoining Pool of Bethesda (the modern Birket Israel in the north east of the Haram), and the curing of the blind man (perhaps at this very temple gate)—must have inwardly convinced them that the real author of the miracle was not the men before them, but the Man of Nazareth whom they had crucified. At any rate, that was the claim put forth by Peter. The miracle had been done by Jesus. To Jesus had he appealed for the power requisite to perform it. In Jesus' name had he commanded the cripple to walk. If all that was true, the inference was irresistible that Jesus of Nazareth was not in His grave, as perhaps some amongst the rulers hoped, but was risen as He had said, and as the Apostles then witnessed.

In the second place, the *sermons* of Peter conjoined with his