

MEN OF IRON NERVE.

THE CALIFORNIA RANGERS OF LONG AGO.

How an Organization Vested with Finery Powers Rides a State of Outlaws—The Killing of Joaquin Murrietta, Leader of Mexican Bandits.

Concerning the lives and exploits of the bandits who flourished in California during the formative period of the state's history, a great deal has been published calculated to throw a glamour of romantic sympathy about the persons of desperate scoundrels whose only real virtue was physical courage. Fable and fancy have been particularly kind to the memory of that picturesque cut-throat, Joaquin Murrietta, who has been painted as a sort of modern Claude Lorraine—with the manner of a Chesterfield, the form of Adonis and the heart of a pirate. The real story of his life, in its entirety, may never be written, but here is the true story of how Joaquin Murrietta, the most noted, feared and hated of all the desperadoes who figure in the annals of the state, came to his death. It is the first authentic account ever published of the killing of the famous bandit, as related by the only man now living who was an eye-witness of and a participant in the tragedy.

The facts are given by Capt. William J. Howard, the last survivor of the celebrated California Rangers, who followed the bandits for hundreds of miles, and roamed them in the San Joaquin valley, where Joaquin and his lieutenant, "Three-Fingered Jack," were killed, and the former's head hacked off with a bowie knife. Capt. Howard is a native of Virginia, served in the Mexican war, was a member of the Walker filibustering expedition in Nicaragua, and went to California, where he still resides, with the earliest goldseekers.

Murrietta, a Mexican, was the leader of a gang of his fellow-countrymen as bad as and worse than he himself. Robbery, arson, murder, marked their trail. Affairs grew so desperate that some of the most prominent and influential men in the state drew up a bill providing for the organization of a company of twenty men, to be known as California Rangers. The governor was given authority to appoint a chief or captain, the latter to select nineteen others to complete the organization. As the measure was passed and approved, the rangers were

a ranger, who knew Joaquin, pointed to a tall, athletic young Mexican who was leading his horse preparatory to taking him, and exclaimed, "Captain, there's your man."

Murrietta was not aware yet of the rangers' arrival. Capt. Love, with his eyes fixed on the bandit chief, motioned toward a man who was bending over the fire, and, in low tones, said to a comrade, George Chase, "That's 'Three-Fingered Jack'; if he makes a move, shoot him!" Love then moved quietly toward Joaquin. The man by the fire had thrown himself down on a saddle cover. As Capt. Love started to walk away, "Three-Fingered Jack" inserted his "good" hand under the leather blanket and, suddenly snatching a pistol previously concealed, fired pointblank at the captain of the rangers. Noticing the move, Ranger Hayes had leveled his rifle at the robber, but the latter was too quick, and Hayes' gun exploded harmlessly in the



CAPT. WILLIAM J. HOWARD.

air. But it was "Three-Fingered Jack" last shot, for half a dozen of the rangers were pumping lead into his body before he could pull the trigger a second time.

At the first fire Murrietta wheeled, took in the situation at a glance, jumped on his horse and plunged down the bank of the arroyo, followed by a volley from the rangers. By this time all the bandits were on their feet, firing. Their bullets went wide, however, and after a small show of fighting, the entire band scattered in a wild dash to escape. They were followed and given no quarter by the rangers. John White, another ranger, who was leading one of Howard's thorough-



"I SURRENDER!"

bred, seeing the flight of the man they had sworn to capture, leaped on his horse and dashed after Murrietta. The chase continued for three-fourths of a mile. White's animal was greatly superior in speed to the mustang bearing Joaquin, and the ranger was soon within shooting distance. He fired twice at the robber, the second time at close range. Murrietta half jumped, half fell from his horse, and, raising a torn and bleeding hand, said in Spanish, "I surrender."

White noted that the bandit was unarmed. He had left his belt of pistols lying on the ground near the fire, unconscious of danger. White kept his man covered, and had just ordered him to move toward the camping place, when a party of the rangers, hot from the pursuit and extermination of the bandits, came galloping onto the scene. They were excited, angry, reckless. Under the impression that the robber chief was resisting White, and not stopping for inquiry, the men fired at the wounded bandit. He sank to the ground, riddled with balls.

In the pursuit of the Mexicans only two prisoners were taken. As to the fate of the other robbers, Capt. Howard

remarked, dryly: "None got away; and we didn't take any wounded prisoners." After a consultation, it was decided to cut off the head of Joaquin and the "game hand" of "Three-Fingered Jack" as proof that these noted desperadoes had been sent to their long accounts. Jim Norton took a bowie knife and hacked off the head of the bandit chief, which was placed in a sack with Jack's hand. The rangers started for Millerton, the nearest settlement, where Dr. Leach picked the head of Murrietta.

When it became generally known that the great bandit, Joaquin Murrietta, had been killed and that his hand had been dispersed, the salutary effect on the lawless element was at once apparent. The great majority of the tough characters, warned by the fate of Murrietta, left central California and sought other spheres of usefulness. And so the California Rangers were disbanded three months after having organized. But the terror of their name had the effect of discouraging the co-operative robbery business for a number of years.

KNIFE BLADE IN HIS EYE.

Had Been There, Unnoticed, for Over Thirty Years.

For thirty-two years Mr. A. Dearth, a barber of Camden, Ohio, carried a knife blade in the orbit of his left eye without being aware of the fact and without experiencing any inconvenience. Incredible as this statement may appear, the truth of it was demonstrated a few days ago at the meeting of the Academy of Medicine at Cincinnati, where over 100 leading physicians were assembled, and before whom Dearth appeared with his physician. At the age of 12 Dearth was running along the main street of his native town with an open knife of the "dog" pattern, such as boys usually carry, in his hand. Suddenly he stumbled and fell, striking his face against a stone. The result was a deep wound under the lower lid, caused, as the lad supposed, by the contact with the stone, since he had forgotten all about the knife he carried in the excitement of the moment. For a long time the wound refused to heal, but nature and youth finally came to the rescue, and it began to close without damage to the eyeball except that the lid curled inward and left it exposed. His vision remained as clear as ever, and but for the slight disfigurement he suffered no other annoyance. Dearth is now 44 years old, and four weeks ago he felt an irritation in the inverted lid, which finally became sore, swollen, and began to fester. When the pain grew unbearable he went to Cincinnati to consult an oculist. Knowing nothing of the past history of the case, the doctor proceeded to make a plastic operation, and in so doing he was obliged to go into the orbit. Suddenly his instrument came in contact with a hard substance, which he at first supposed was bone. A second exploration, and he found that the obstruction was metal, and when he finally introduced the forceps his astonishment may be imagined when he drew forth a knife blade one and a half inches long.

SWORD OF THE FINEST STEEL.

One of the Marvels of Smith Work Recently Seen in Madrid.

From the New York Tribune: "Of all the cities I have visited in Europe," said R. A. Stinson of Boston recently, "I found Madrid one of the most interesting. It has a number of out-of-the-way features that appeal to one. While I was in Madrid I tried to purchase one of the famous Toledo blades. The old-fashioned two-handed sword was what I wanted to get, one of those that were built to cut through armor and which fulfilled their mission completely, as many a bloody battlefield in ye ancient days bore witness. I had to give it up on account of the expense. They cost from \$150 up, but while I was looking for one a shopkeeper showed me a most scientific trick. His store was very lofty, running up two or three stories, and he was descending on the beauties of this particular sword when, in order to prove the perfect temper of the metal, he drove the point into the floor and bent the blade until point and hilt met. He then suddenly released the hilt and that six feet of gleaming sword sprang up into the air like a thing alive. Up and up it went, all the way to the ceiling itself, when it lost its impetus and began its descent hilt first. It returned almost to the place where it started, the shopkeeper catching it by the hilt with practiced ease and returning it to its case. I was crazy to try it myself, but the owner refused to allow me, as he said I would probably not only wreck the store, but perhaps injure myself as well. He told me that if I wanted to learn the trick I had better practice it in a large open lot and that a suit of armor wouldn't be a bad thing to wear until I got the hang of it."

Malevolent Hindoo Idols.

Mystics will be interested in the discovery that Mme. Carnot, the widow of the assassinated president of France, in her will has left a request to her children to rid themselves of a certain Hindoo idol which was in her possession. This idol—a little one, of stone curiously carved, as are most of these objects—was presented to Carnot by a learned friend on his return from India. Carnot then was merely minister of finance, and did not expect to attain the presidency. The friend warned Carnot that the legend connected with the idol was that it assured supreme power to its owner, and also that the owner would die a violent death by the knife. It had belonged to the dynasty of the kings of Khadjura, and the last rajah, having arrived at power by its means, and fearing the danger sought to conjure death by giving it away. Interested by this story, Mme. Carnot accepted the little fetish with pleasure. M. Carnot attained the presidency, and Mme. Carnot wrote at the time to the friend in India that it was "all due to the fetish." Carnot died by the knife.

Linked Rhyme.

Askit—What's Harpudpe doing now?
Hawkins—Writing poetry for sausage manufactory advertisements. Askit—Dear me! I never thought he would get down to doggerel.—New York Press.

THE CHICAGO "LEVEE"

BLACK PLAGUE SPOT WHERE CRIMINALS REIGN.

Wretched "Hypos" Who Herd Like Swine in Abandoned Structures, and Beg the Pittance That Sustains Them—To Be Purified.

Upon the heart of Chicago a festering sore has been fastened for more than forty years. It has fed upon the city and has waxed strong. For more than a generation it has been looked upon with complacency and toleration as a thing which must be, and now the official surgeons of Chicago declare they are about to cut it off, root it out and destroy it, and leave the spot it has so long infested strong, healthy and fair to look upon. This cancer, which feeble efforts extended over many years have failed to cure or to restrain in its development, is the "levee." It is that black plague spot,



Curious Ceremony Practiced in China to Heal a Sick Woman.

A gentleman writes from Wuhu, China, under a recent date: "An old woman here had been ill for some time and the priests were called in to decide what was the matter. Their decision was that she should be shut up for three days, as the devil was around. They also decided that the devil must be caught and destroyed. So they sent over the river and secured the services of the noted idol, Si-Lunguang, the second dragon king. He reached here safely in the regulation Chinese chair with four bearers, and they began first of all to find out where the medicine was to heal the old woman. This was done by going round and round until they were too dizzy to stand, and the way the idol fell showed the direction in which they were to hunt. They searched half a day. At last, nearing a dirty pool of water, the idol took a lurch, and away the whole lot went head first into the pool. They came to the conclusion that the elixir of life was in heaven, for they waded around that pool for half an hour or more and time after time fell in. Once they lost the idol for a time in the water. They put him in a tub, but oh! sad to relate, the idol was too heavy, and down went tub, idol and all. After some time they rescued him and brought him to land. After this they asked the idol for further instructions and he told them by nods that they must search for the devil. The idol added that he was in the pond. So they got a broom and swept him out, and he ran for a graveyard near by. They soon located him on the top of a grave, and then they drove pitchforks into the ground and poured a circle of lime around. Then a fisherman's net was spread out over the grave and the net was rolled up with the forks, and Mr. Devil was safely tied up inside. He was led off in triumph to a neighboring field, in which the idol had pointed out, and in which there was a strawstack. This they quickly ignited and threw the net, devil and all in, and with great shoutings and burnings of firecrackers he went up in smoke."

GARROTING A VICTIM.

more than a mile long and more than half a mile wide, which Chicago has turned over to the outcast, the scarlet woman and all the army of thieves and satellites which come in her train. Now it has been placed under the ban. The demands of commerce are imperative that the valuable ground occupied by these dives and bagnios and the motley crew of outcasts, male and female, who have made the place a stench in the nostrils of Chicago must go elsewhere.

The "levee" is almost as old as Chicago. Gray-haired men of today, who went to Chicago as striplings in eager quest of fortune in the days before the very heart of the ramshackle wooden town, which was wiped out by the great fire of '71. It was not where it is now, along Clark street and what was once called Fourth avenue, but over to the west, on what is now Fifth avenue, but was then called Wells street, south as well as north of the bridge, they found the resort of vice, misery and crime.

Then came the great fire, which swept the whole outfit away in a night. In the ruins of some of those dens many a lost soul shrieked in vain for mercy, roused from a drunken slumber by the rushing flames. Many an outcast was incinerated on that fateful night on the "levee" drunk and hopelessly carried away only the dens and brothels. When the fiery breath had passed away the denizens who were awake that night and had fled in terror to places of safety, crept back to the ruins of their old haunts and again took possession of them. The old red curtains, the old painted faces, the vice and crime which are as old as the human family, came back again.

Probably nowhere else in the world are so many characters of divers kinds gathered together as in the foul, ill-smelling, unclean district of the "levee." There are hundreds of people the way lotts and dens who make their living by their wits in other parts of the city and flock there under cover of darkness to revel in the cheap delights of bad whisky, cocaine or morphine. Beggars, confidence men, mendicants, thieves of every grade from the porch climber to the pickpocket spend their leisure hours sitting around the "levee" saloons. When the police of the Harrison street station "want" a certain crook they go to the "levee" and get him. If he is not there to-night, he is up to some crooked work,

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How Did He Know the Other Fellow Would Do It?

A former member of the Gordon highlanders, the regiment which has distinguished itself so highly in the present war in South Africa, relates the following anecdote in connection with one of the Gordons who fought in the Anglo-Boer war of 1881, says the New York Commercial Advertiser. Just before the battle of Laing's Nek the highlanders and a force of the Boers were lying under cover, opposite each other. The highlanders had been ordered to remain still and hold their fire. Presumably the Boers had received similar commands, for, with the exception of one burgher and one Gordon, who could not refrain from taking pot shots at so much of each other as they could decry, the men on both sides were silent. For some time the Boer and the highlander referred to conducted a duel. First the Boer would bob up from behind his shelter, fire at the highlander's cover and drop out of sight. The highlander would jump up, reply, and then hurriedly hide himself. About twenty shots had been exchanged in that way when exclamation of pain burst from the lips of the highlander. His left hand had been shattered by one of the Boer's bullets. "That serves ye richt, MacKenzie," said his sergeant. "Ye waur tell'd ta be quiet." "Hoot, mon," replied the highlander; "hoo did I ken he was ga' ta shoot oot o' his turn?"

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12. "Then cometh Jesus." Probably in January, A. D. 27, after John had been preaching six months; from Nazareth, his home in "Galilee," being about 30 years old (Luke 3: 23). "To Jordan." Probably at the ford near Jericho and not far from Bethabara (John 1: 28). "To be baptized (of by) him." Why did Jesus wish to be baptized? It showed where Jesus stood in relation to the preaching of John.

13. "John forbade him." The imperfect tense in the original implies that John was about to forbid him, as R. V., "would have hindered him." "I have need." I am the sinful but repentant one. I am the inferior, only the doer, the preparer of the way.

14. "Suffer ye." "Thus it becometh us to fulfill righteousness." For the reasons given above (v. 13). It was the right thing to do.

15. "Went up straightway out of the water" and up the bank of the river. He was praying as he went (Luke 3: 21). This it was when he was transfigured. "The heavens were opened." In Mark R. V., "rent asunder his heaven," had hidden from him the view of his heavenly home and his Father above was rent asunder, and he saw into the very heaven of heavens.

16. "Lo, a voice from heaven." Three times during our Lord's earthly ministry was heard a voice from the heaven: (1) at his baptism; (2) at his transfiguration (Mark 9: 7); in the course of the temple during Passion Week (John 12: 29). "This is my beloved Son, in whom I am well pleased." Thus God endorsed him and his mission, and showed to the Jewish nation that he was the Messiah. It must also have strengthened and confirmed the human Jesus as to his nature and his work.

17. "Then was Jesus led up of the Spirit." It was just after his baptism and he was full of the Holy Spirit (Luke 4: 1). It was some impulse of this Spirit that impelled him to go on (Mark 1: 12). "Into the wilderness." Where in solitude he could be absorbed in intense meditation, and fight for himself the great battle with temptation. "The tempter," the "devil," the "evil beast" (i. e., without human companionship or help). "To be tempted of the devil." For the whole forty days, according to Luke, it was not merely a sudden assault. The three temptations were either a summary of the whole forty days' experience, or the final assaults at the close.

18. "Fasted forty days and forty nights." Being tempted all the time (Mark, Luke). He was probably thinking, praying, planning. "He was afterward an hungered." When the reaction had begun, hunger, sets its claims with a force so terrible that (as has been shown again and again in human experience) such moments are fraught with the extremest peril to the soul.—Cam. Bible.

19. "The tempter came to him." In this hour, when his desire for food was strongest, and his powers of resistance weakest. "If thou be (art) the Son of God," if you really are God's Son, and hence are possessed of miraculous powers, "command these stones," probably pointing to one of the small round, flat stones lying near him, which looked like their leaves, "to be made bread," and thus satisfy your hunger, and at the same time prove that you have the powers of the true Son of God.

20. "It is written." In Deut. 8: 3, quoted from the Greek translation, "Man shall not live by bread alone." By food for the body.

21. "Takesh him up into the holy city." Jerusalem, literally, or in spirit. "On a (the) pinnacle," or rather, "of the temple." Herod's temple had two wings, the northern and southern, of which the southern was higher and grander, hence probably the wing.

22. "If thou be the Son of God." Thus planting a doubt in his mind. "Cast thyself down." Not into the valley of Hinnom, but into the court of the temple among the crowds. "For it is written," in Psa. 91: 11, Septuagint (Greek) version, then in common use, "The devil can cite Scripture for his purpose." "He shall give his angels charge," etc. Satan's meaning is, You can do this act in perfect safety, for you rest on God's promise, which cannot be broken, and you honor God by your perfect confidence in his Word.

23. "It is written (Deut. 6: 16) again." On the other hand, as explaining the words you quote. "Thou shalt not tempt the Lord thy God." That is, "disturb God, or test his power, presumptuously." A case is described, Ex. 17: 1-7.—Lutheran Com. It is to demand that God should fulfill his promises to those to whom they are not made, and in circumstances in which they do not apply or else appear to have dishonored his Word.

24. "The devil taketh him up," probably in vision or imagination, as there is no mention from which can be seen with the natural eye "all the kingdoms of the world, and the glory of them." Not only the splendid courts and cities like Rome, but the kingdoms of literature, art and culture in Greece, the "pearls and rubies and gold" of the Orient; and possibly a vision of the future.

25. "All these things will I give thee." In a measure Satan has these things. Christ later called him the "prince of this world." On everything he had stamped his seal. "If thou wilt fall down and worship me." Satan does not mean a bald act of worship, a bending in outward reverence to the grim king of darkness.

26. "Get thee hence, Satan." It was by this proposal that Satan revealed himself. This was the Ithuriel's spear that made everything it touched appear in its true nature, as Milton represents it in the temptation in Eden. "For it is written (Deut. 6: 13). Thou shalt worship the Lord thy God." The first and great commandment. There is none other worthy of worship, and there is no other way of gaining the true kingdom of God.

27. "Then the devil leaveth him." "For a season" (Luke 4: 13). He was tempted again and again, as in the Gethsemane and on the cross. "And, behold, angels." Spiritual beings; probably in visible form on this occasion. "Ministered" most naturally means "supplied him with food," as in the case of Elijah (2 Kings 4: 5); and with all spiritual support, comfort and companionship.

ing the work, but several of them have recently been indicted and sentenced, and that has had a quieting effect on the others, at least for a time. It is extremely difficult to convict the women who operate the thieving places, as they move around so constantly that the victim is seldom able to point out the one who fleeced him after he discovers he has been robbed. When a pocketbook is taken, the proprietors of the panel-house and the woman who got the money disappear and a new set take their place, so that the stranger is dumfounded when he leads the police to the house, and discovers a number of indignant women, who vow they never saw him before and threaten to arrest him for slander. When he goes home the robbers return, and business goes on as before.

Such is Chicago's "levee," without parallel in the world from many standpoints. A grimy, festering place of evil, without a redeeming quality, it now looks as though it would be wiped out at last, after its thirty-five years of triumph over law and order and decency. And when it is gone, Chicago will wonder why it was so long tolerated.

AN IDOL DEVIL-HUNTING.

Curious Ceremony Practiced in China to Heal a Sick Woman.

A gentleman writes from Wuhu, China, under a recent date: "An old woman here had been ill for some time and the priests were called in to decide what was the matter. Their decision was that she should be shut up for three days, as the devil was around. They also decided that the devil must be caught and destroyed. So they sent over the river and secured the services of the noted idol, Si-Lunguang, the second dragon king. He reached here safely in the regulation Chinese chair with four bearers, and they began first of all to find out where the medicine was to heal the old woman. This was done by going round and round until they were too dizzy to stand, and the way the idol fell showed the direction in which they were to hunt. They searched half a day. At last, nearing a dirty pool of water, the idol took a lurch, and away the whole lot went head first into the pool. They came to the conclusion that the elixir of life was in heaven, for they waded around that pool for half an hour or more and time after time fell in. Once they lost the idol for a time in the water. They put him in a tub, but oh! sad to relate, the idol was too heavy, and down went tub, idol and all. After some time they rescued him and brought him to land. After this they asked the idol for further instructions and he told them by nods that they must search for the devil. The idol added that he was in the pond. So they got a broom and swept him out, and he ran for a graveyard near by. They soon located him on the top of a grave, and then they drove pitchforks into the ground and poured a circle of lime around. Then a fisherman's net was spread out over the grave and the net was rolled up with the forks, and Mr. Devil was safely tied up inside. He was led off in triumph to a neighboring field, in which the idol had pointed out, and in which there was a strawstack. This they quickly ignited and threw the net, devil and all in, and with great shoutings and burnings of firecrackers he went up in smoke."

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17. "Then was Jesus led up of the Spirit." It was just after his baptism and he was full of the Holy Spirit (Luke 4: 1). It was some impulse of this Spirit that impelled him to go on (Mark 1: 12). "Into the wilderness." Where in solitude he could be absorbed in intense meditation, and fight for himself the great battle with temptation. "The tempter," the "devil," the "evil beast" (i. e., without human companionship or help). "To be tempted of the devil." For the whole forty days, according to Luke, it was not merely a sudden assault. The three temptations were either a summary of the whole forty days' experience, or the final assaults at the close.

18. "Fasted forty days and forty nights." Being tempted all the time (Mark, Luke). He was probably thinking, praying, planning. "He was afterward an hungered." When the reaction had begun, hunger, sets its claims with a force so terrible that (as has been shown again and again in human experience) such moments are fraught with the extremest peril to the soul.—Cam. Bible.

19. "The tempter came to him." In this hour, when his desire for food was strongest, and his powers of resistance weakest. "If thou be (art) the Son of God," if you really are God's Son, and hence are possessed of miraculous powers, "command these stones," probably pointing to one of the small round, flat stones lying near him, which looked like their leaves, "to be made bread," and thus satisfy your hunger, and at the same time prove that you have the powers of the true Son of God.

20. "It is written." In Deut. 8: 3, quoted from the Greek translation, "Man shall not live by bread alone." By food for the body.

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22. "If thou be the Son of God." Thus planting a doubt in his mind. "Cast thyself down." Not into the valley of Hinnom, but into the court of the temple among the crowds. "For it is written," in Psa. 91: 11, Septuagint (Greek) version, then in common use, "The devil can cite Scripture for his purpose." "He shall give his angels charge," etc. Satan's meaning is, You can do this act in perfect safety, for you rest on God's promise, which cannot be broken, and you honor God by your perfect confidence in his Word.

23. "It is written (Deut. 6: 16) again." On the other hand, as explaining the words you quote. "Thou shalt not tempt the Lord thy God." That is, "disturb God, or test his power, presumptuously." A case is described, Ex. 17: 1-7.—Lutheran Com. It is to demand that God should fulfill his promises to those to whom they are not made, and in circumstances in which they do not apply or else appear to have dishonored his Word.

24. "The devil taketh him up," probably in vision or imagination, as there is no mention from which can be seen with the natural eye "all the kingdoms of the world, and the glory of them." Not only the splendid courts and cities like Rome, but the kingdoms of literature, art and culture in Greece, the "pearls and rubies and gold" of the Orient; and possibly a vision of the future.

25. "All these things will I give thee." In a measure Satan has these things. Christ later called him the "prince of this world." On everything he had stamped his seal. "If thou wilt fall down and worship me." Satan does not mean a bald act of worship, a bending in outward reverence to the grim king of darkness.

26. "Get thee hence, Satan." It was by this proposal that Satan revealed himself. This was the Ithuriel's spear that made everything it touched appear in its true nature, as Milton represents it in the temptation in Eden. "For it is written (Deut. 6: 13). Thou shalt worship the Lord thy God." The first and great commandment. There is none other worthy of worship, and there is no other way of gaining the true kingdom of God.

27. "Then the devil leaveth him." "For a season" (Luke 4: 13). He was tempted again and again, as in the Gethsemane and on the cross. "And, behold, angels." Spiritual beings; probably in visible form on this occasion. "Ministered" most naturally means "supplied him with food," as in the case of Elijah (2 Kings 4: 5); and with all spiritual support, comfort and companionship.

THE SUNDAY SCHOOL.

LESSON IV, JANUARY 28.

MATT. 3: 13, 4: 11.

12. "Then cometh Jesus." Probably in January, A. D. 27, after John had been preaching six months; from Nazareth, his home in "Galilee," being about 30 years old (Luke 3: 23). "To Jordan." Probably at the ford near Jericho and not far from Bethabara (John 1: 28). "To be baptized (of by) him." Why did Jesus wish to be baptized? It showed where Jesus stood in relation to the preaching of John.

13. "John forbade him." The imperfect tense in the original implies that John was about to forbid him, as R. V., "would have hindered him." "I have need." I am the sinful but repentant one. I am the inferior, only the doer, the preparer of the way.

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