

## *Preface*

*You know the story of the Three Wise Men of the East, and how they traveled from far away to offer their gifts at the manger-cradle in Bethlehem. But have you ever heard the story of the Other Wise Man, who also saw the star in its rising, and set out to follow it, yet did not arrive with his brethren in the presence of the young child Jesus? I would tell the tale as I have heard fragments of it in the Hall of Dreams, in the palace of the Heart of Man.*

Henry Van Dyke

## *The story of the other wise man*

*Who seeks for heaven alone to save his soul  
May keep the path, but will not reach the goal;  
While he who walks in love may wander far,  
Yet God will bring him where the blessed are.*

*by Henry van dyke*



### *the sign in the sky*

**I**n the days when Augustus Caesar was master of many kings and Herod reigned in Jerusalem, there lived in the city of Ecbatana, among the mountains of Persia, a certain man named Artaban, the Median<sup>1</sup>.

Around the dwelling of Artaban spread a fair garden, a tangle of flowers and fruit trees, watered by a score of streams descending from the slopes of Mount Orontes, and made musical by innumerable birds. But all color was lost in the soft and odorous darkness of the late September night, and all sounds were hushed in the deep charm of its silence, save the splashing of the water. High above the trees a dim glow of light shone through the curtained arches of the upper chamber, where the master of the house was holding council with his friends.

He stood by the doorway to greet his guests—a tall, dark man of about forty years, with brilliant eyes set near together under his broad brow, and firm lines graven around his fine, thin lips; the brow of a dreamer and the mouth of a soldier, a man of sensitive feeling but inflexible will—one of those who, in whatever age they may live, are born for inward conflict and a life of quest.

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<sup>1</sup> One from the ancient Asian country of Media, corresponding to the NW Iranian plateau

His robe was of pure white wool, thrown over a tunic of silk; and a white, pointed cap, with long lapels at the sides, rested on his flowing black hair. It was the dress of the ancient priesthood of the Magi, called the fire-worshippers.

"Welcome!" he said, in his low, pleasant voice, as one after another entered the room—"welcome, Abdus; peace be with you, Rhodaspes and Tigranes, and with you my father, Abgarus. You are all welcome. This house grows bright with the joy of your presence."

There were nine of the men, differing widely in age, but alike in the richness of their dress of many-colored silks, and in the massive golden collars around their necks, marking them as Parthian nobles, and in the winged circles of gold resting upon their breasts, the sign of the followers of Zoroaster<sup>2</sup>.

They took their places around a small black altar at the end of the room, where a tiny flame was burning. Artaban, standing beside it, and waving a barsom<sup>3</sup> of thin tamarisk branches above the fire, fed it with dry sticks of pine and fragrant oils.

"You have come tonight," said he, looking around the circle, "at my call, as the faithful scholars of Zoroaster, to renew your worship and rekindle your faith in the God of Purity, even as this fire has been rekindled on the altar. Hear me, then, my father and my friends," said Artaban, "while I tell you of the new light and truth that have come to me through the most ancient of all signs. I have kept this prophecy in the secret place of my soul. Religion without a great hope would be like an altar without a living fire."

He drew from the breast of his tunic two small rolls of fine linen with writing upon them, and unfolded them carefully upon his knee.

"In the years that are lost in the past, long before our fathers came into the land of Babylon, there were wise men in Chaldea, from whom the first of the Magi learned the secret of the heavens. And of these Balaam the son of Beor was one of the mightiest. Hear the words of his prophecy: 'There shall come a star out of Jacob, and a scepter shall arise out of Israel.'"

Artaban continued: "It has been shown to me and to my three companions among the Magi—Caspar, Melchior, and Balthazar. We have searched the ancient tablets of Chaldea and computed the time. It falls in this year. We have studied the sky, and in the spring of the year we saw two of the greatest planets draw near together in the sign of the Fish, which is the house of the Hebrews. We also saw a new star there, which shone for one night and then vanished. Now again the two great planets are meeting. This night is their conjunction. My three brothers are watching by the ancient Temple of the Seven

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<sup>2</sup> Founder of an ancient Persian religion, believed to have lived about 600 BC; also called Zarathustra

<sup>3</sup> Broom or fan

Spheres, at Borsippa, in Babylonia, and I am watching here. If the star shines again, they will wait ten days for me at the temple, and then we will set out together for Jerusalem, to see and worship the promised one who shall be born King of Israel. I believe the sign will come. I have made ready for the journey. I have sold my possessions, and bought these three jewels—a sapphire, a ruby, and a pearl—to carry them as tribute to the King. And I ask you to go with me on the pilgrimage that we may have joy together in finding the Prince who is worthy to be served.”

While he was speaking he thrust his hand into the inmost fold of his girdle<sup>4</sup> and drew out three great gems—one blue as a fragment of the night sky, one redder than a ray of sunrise, and one as pure as the peak of a snow mountain at twilight—and laid them on the outspread linen scrolls.

But his friends looked on with strange and alien eyes. A veil of doubt and mistrust came over their faces, like a fog creeping up from the marshes to hide the hills. They glanced at each other with looks of wonder and pity, as those who have listened to incredible sayings, the story of a wild vision, or the proposal of an impossible enterprise.

At last one said: "Artaban, this is a vain dream. It comes from too much looking upon the stars and the cherishing of lofty thoughts. It would be wiser to spend the time in gathering money for the new fire-temple at Chala. No king will ever rise from the broken race of Israel, and no end will ever come to the eternal strife of light and darkness. He who looks for it is a chaser of shadows. Farewell."

And another said: "Artaban, I have no knowledge of these things, and my office as guardian of the royal treasure binds me here. The quest is not for me. But if thou must follow it, fare thee well."

Another said: "In my house there sleeps a new bride, and I cannot leave her nor take her with me on this strange journey. But may thy steps be prospered. Farewell."

And another said: "I am ill and unfit for hardship, but there is a man among my servants whom I will send with thee when thou goest, to bring me word how thou farest."

So, one by one, they left his house. But Abgarus, the oldest and the one who loved Artaban the best, lingered after the others had gone, and said gravely: "My son, it may be that the light of truth is in this sign that has appeared in the skies, and then it will surely lead to the Prince and the mighty brightness. Or it may be, as was said, that it is only a shadow of the light; and then he who follows it will have a long pilgrimage and a fruitless search. I am too old for this journey,

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<sup>4</sup> Belt or sash

but my heart shall be a companion of thy pilgrimage day and night, and I shall know the end of thy quest. Go in peace."

Abgarus went out of the azure chamber with its silver stars, and Artaban was left in solitude.

He gathered up the jewels and replaced them in his girdle. For a long time, he stood and watched the flame that flickered and sank upon the altar. Then he crossed the hall, lifted the heavy curtain, and passed out between the pillars of porphyry<sup>5</sup> to the terrace on the roof.

The shiver that runs through the earth ere she rouses from her night's sleep had already begun; the cool wind that heralds the daybreak was drawing downward from the lofty snow-traced ravines of Mount Orontes. Birds, half awakened, crept and chirped among the rustling leaves, and the smell of ripened grapes came in brief wafts from the arbors.

Far over the eastern plain a white mist stretched like a lake. But where the distant peaks of Zagros serrated the western horizon, the sky was clear. Jupiter and Saturn rolled together like drops of lambent flame about to blend in one.

As Artaban watched them, a steel-blue spark was born out of the darkness beneath, rounding itself with purple splendors to a crimson sphere, and spiraling upward through rays of saffron and orange into a point of white radiance. Tiny and infinitely remote, yet perfect in every part, it pulsed in the enormous vault as if the three jewels in the Magian's girdle had mingled and been transformed into a living heart of light.

He bowed his head. He covered his brow with his hands.

"It is the sign," he said. "The King is coming, and I will go to meet him.



*by the waters of babylon*

**All** night long Vasda, the swiftest of Artaban's horses, had been waiting, saddled and bridled, in her stall, pawing the ground impatiently and shaking her bit as if she shared the eagerness of her master's purpose, though she knew not its meaning.

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<sup>5</sup> Igneous rock that holds crystals of feldspar or quartz

Before the birds had fully roused to their strong, high, joyful chant of morning song, before the white mist had begun to lift lazily from the plain, the Other Wise Man was in the saddle, riding swiftly and alone along the high-road which skirted the base of Mount Orontes, westward.

How close, how intimate is the comradeship between a man and his favorite horse on a long journey. They drink at the same wayside springs, and sleep under the same guardian stars. They are conscious together of the subduing spell of nightfall and the quickening joy of daybreak. The master shares his evening meal with his hungry companion, and feels the soft, moist lips caressing the palm of his hand as they close over the morsel of bread. Swift hoofs beat their tattoo along the road, keeping time to the pulsing of two hearts that are moved with the same eager desire—to conquer space, to devour distance, to attain the goal of the journey.

Artaban must indeed ride wisely and well if he would keep the appointed hour with the other Magi; for the route was a hundred and fifty parasangs<sup>6</sup>, and fifteen was the utmost that he could travel in a day. But he knew Vasda's strength, and pushed forward without anxiety, making the fixed distance every day, though he must travel late into the night, and in the morning long before sunrise.

He passed along the brown slopes of Mount Orontes, furrowed by the rocky courses of a hundred torrents.

He rode over many a cold and desolate pass, crawling painfully across the windswept shoulders of hills; down many a black mountain gorge, where the river roared and raced before him like a savage guide; across many a smiling vale, with terraces of yellow limestone full of vines and fruit trees; across the swirling floods of Tigris and the many channels of Euphrates, flowing yellow through the corn-lands—Artaban pressed onward until he arrived, at nightfall on the tenth day, beneath the shattered walls of populous Babylon.

Vasda was almost spent, and he would gladly have turned into the city to find rest and refreshment for himself and for her. But Artaban knew that it was three hours' journey yet to the Temple of the Seven Spheres, and he must reach that place by midnight if he would find his comrades waiting. So he did not halt, but rode steadily across the stubble-fields.

A grove of date palms made an island of gloom in the pale yellow sea of stubble. As she passed into the shadow Vasda slackened her pace, and began to pick her way more carefully.

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<sup>6</sup> An ancient Persian measure of length, varying from 2 to 4 miles

Near the farther end of the darkness an access<sup>7</sup> of caution seemed to fall upon her. She scented some danger or difficulty. It was not in her heart to fly from it—only to be prepared for it, and to meet it wisely, as a good horse should do. The grove was close and silent as the tomb; not a leaf rustled, not a bird sang.

She felt her steps before her delicately, carrying her head low, and sighing now and then with apprehension. At last she gave a quick breath of anxiety and dismay, and stood stock-still, quivering in every muscle, before a dark object in the shadow of the last palm tree.

Artaban dismounted. The dim starlight revealed the form of a man lying across the road. His humble dress and the outline of his haggard face showed that he was probably one of the Hebrews who still dwelt in great numbers in the vicinity. His pallid skin, dry and yellow as parchment, bore the mark of the deadly fever that ravaged the marsh-lands in autumn. The chill of death was in his lean hand, and as Artaban released it, the arm fell back inertly upon the motionless breast.

He turned away with a thought of pity, consigning the body to that strange burial which the Magians deemed most fitting—the funeral of the desert, from which the kites<sup>8</sup> and vultures rise on dark wings, and the beasts of prey slink furtively away, leaving only a heap of white bones on the sand.

But as he turned, a long, faint, ghostly sigh came from the man's lips. The brown, bony fingers gripped the hem of the Magian's robe and held him fast.

Artaban's heart leaped to his throat, not with fear, but with a dumb resentment at the importunity of this blind delay. How could he stay here in the darkness to minister to a dying stranger? What claim had this unknown fragment of human life upon his compassion or his service? If he lingered but for an hour he could hardly reach Borsippa at the appointed time. His companions would think he had given up the journey. They would go without him. He would lose his quest.

But if he went on now, the man would surely die. If he stayed, there was the chance that life might be restored. His spirit throbbed and fluttered with the urgency of the crisis. Should he risk the great reward of his faith for the sake of a single deed of charity? Should he turn aside, if only for a moment, from the following of the star, to give a cup of cold water to a poor, perishing Hebrew?

"God of truth and purity," he prayed, "direct me in the holy path, the way of wisdom which only Thou knowest."

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<sup>7</sup> Increase

<sup>8</sup> Hawklike birds of prey

Then he turned back to the sick man. Loosening the grasp of his hand, he carried him to a little mound at the foot of the palm tree.

He unbound the thick folds of the turban and opened the garment above the sunken breast. He brought water from one of the small canals near by, and moistened the sufferer's brow and mouth. He mingled a draught of one of those simple but potent remedies which he carried always in his girdle—for the Magians were physicians as well as astrologers—and poured it slowly between the colorless lips. Hour after hour he labored as only a skilful healer of disease can do. And at last the man's strength returned; he sat up and looked about him.

"Who art thou?" he said, in the rude dialect of the country, "and why hast thou sought me here to bring back my life?"

"I am Artaban the Magian, of the city of Ecbatana, and I am going to Jerusalem in search of one who is to be born King of the Jews, a great Prince and Deliverer of all men. I dare not delay any longer upon my journey, for the caravan that has waited for me may depart without me. But see, here is all that I have left of bread and wine, and here is a potion of healing herbs. When thy strength is restored thou canst find the dwellings of the Hebrews among the houses of Babylon."

The Jew raised his trembling hand solemnly to heaven: "Now may the God of Abraham and Isaac and Jacob bless and prosper the journey of the merciful, and bring him in peace to his desired haven." He smiled. "I have nothing to give thee in return—only this: that I can tell thee where the Messiah must be sought. For our prophets have said that he should be born not in Jerusalem, but in Bethlehem of Judah. May the Lord bring thee in safety to that place, because thou hast had pity upon the sick."

It was already long past midnight. Artaban rode in haste, and Vasda, restored by the brief rest, ran eagerly through the silent plain and swam the channels of the river. She put forth the remnant of her strength, and fled over the ground like a gazelle.

But the first beam of the rising sun sent her shadow before her as she entered upon the final stadium of the journey, and the eyes of Artaban, anxiously scanning the great mound of Nimrod and the Temple of the Seven Spheres, could discern no trace of his friends.

Artaban rode swiftly around the hill. He dismounted and climbed to the highest terrace, looking out toward the west. The huge desolation of the marshes stretched away to the horizon and the border of the desert. Bitterns<sup>9</sup> stood by the stagnant pools and jackals skulked through the low bushes; but there was no sign of the caravan of the Wise Men, far or near.

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<sup>9</sup> Small wading birds



At the edge of the terrace he saw a little cairn<sup>10</sup> of broken bricks, and under them, a piece of papyrus<sup>11</sup>. He caught it up and read: "We have waited past the midnight, and can delay no longer. We go to find the King. Follow us across the desert."

Artaban sat down upon the ground and covered his head in despair.

"How can I cross the desert," said he, "with no food and with a spent horse? I must return to Babylon, sell my sapphire, and buy a train of camels, and provision for the journey. I may never overtake my friends. Only God the merciful knows whether I shall not lose the sight of the King because I tarried to show mercy."



*for the sake of a little child*

**There** was a silence in the Hall of Dreams, where I was listening to the story of the Other Wise Man. And through this silence I saw, but very dimly, his figure passing over the dreary undulations of the desert, high upon the back of his camel, rocking steadily onward like a ship over the waves.

The land of death spread its cruel net around him. The stony waste bore no fruit but briars and thorns. The dark ledges of rock thrust themselves above the surface here and there, like the bones of perished monsters. Arid and inhospitable mountain ranges rose before him, furrowed with dry channels of ancient torrents, white and ghastly as scars on the face of nature. Shifting hills of treacherous sand were heaped like tombs along the horizon. By day, the fierce heat pressed its intolerable burden on the quivering air. No living creature moved on the dumb, swooning earth, but tiny jerboas<sup>12</sup> scuttling through the parched bushes, or lizards vanishing in the clefts of the rock. By night the jackals<sup>13</sup> prowled and barked in the distance, and the lion made the black ravines echo with his hollow roaring, while a bitter, blighting chill followed the fever of the day. Through heat and cold, the Magian moved steadily onward.

Then I saw the gardens and orchards of Damascus, and thickets of myrrh and roses. I saw the long, snowy ridge of Hermon, and the dark groves of cedars, and the valley of the Jordan, and the blue waters of the Lake of Galilee,

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<sup>10</sup> A mound or heap of stones, for a memorial or marker

<sup>11</sup> Writing paper made from the papyrus plant

<sup>12</sup> Old World nocturnal rodents

<sup>13</sup> Doglike wild animals, smaller than the wolf

the fertile plain of Esdraelon, the hills of Ephraim, and the highlands of Judah. Through all these I followed the figure of Artaban moving steadily onward, until he arrived at Bethlehem.

And it was the third day after the three Wise Men had come to that place and had found Mary and Joseph, with the young child, Jesus, and had laid their gifts of gold and frankincense and myrrh at his feet.

Then the Other Wise Man drew near, weary, but full of hope, bearing his ruby and his pearl to offer to the King. "For now at last," he said, "I shall surely find him, though I be alone, and later than my brethren."

The streets of the village seemed to be deserted, and Artaban wondered whether the men had all gone up to the hill-pastures to bring down their sheep.

From the open door of a cottage he heard the sound of a woman's voice singing softly. He entered and found a young mother hushing her baby to rest. She told him of the strangers from the far East who had appeared in the village three days ago, and how they said that a star had guided them to the place where Joseph of Nazareth was lodging with his wife and her newborn child, and how they had paid reverence to the child and given him many rich gifts.

"But the travelers disappeared again," she continued, "as suddenly as they had come. We were afraid at the strangeness of their visit. We could not understand it. The man of Nazareth took the child and his mother, and fled away that same night secretly, and it was whispered that they were going to Egypt. Ever since, there has been a spell upon the village; something evil hangs over it. They say that the Roman soldiers are coming from Jerusalem to force a new tax from us, and the men have driven the flocks and herds far back among the hills, and hidden themselves to escape it."

Artaban listened to her gentle, timid speech, and the child in her arms looked up in his face and smiled, stretching out its rosy hands to grasp at the winged circle of gold on his breast. His heart warmed to the touch. It seemed like a greeting of love and trust to one who had journeyed long in loneliness and perplexity, fighting with his own doubts and fears, and following a light that was veiled in clouds.

"Why might not this child have been the promised Prince?" he asked within himself, as he touched its soft cheek. "Kings have been born ere now in lowlier houses than this, and the favorite of the stars may rise even from a cottage. But it has not seemed good to the God of wisdom to reward my search so soon and so easily. The one whom I seek has gone before me; and now I must follow the King to Egypt."

The young mother laid the baby in its cradle, and rose to minister to the wants of the strange guest that fate had brought into her house. She set food

before him, the plain fare of peasants, but willingly offered, and therefore full of refreshment for the soul as well as for the body. Artaban accepted it gratefully; and as he ate, watching the child fall into a happy slumber and murmur sweetly in his dreams, a great peace filled the room.

But suddenly there came the noise of a wild confusion in the streets of the village, a shrieking and wailing of women's voices, a clangor of brazen trumpets and a clashing of swords, and a desperate cry: "The soldiers! The soldiers of Herod! They are killing our children."

The young mother's face grew white with terror. She clasped her child to her bosom, and crouched motionless in the darkest corner of the room, covering him with the folds of her robe, lest he should wake and cry.

Artaban went quickly and stood in the doorway of the house. His broad shoulders filled the portal from side to side, and the peak of his white cap all but touched the lintel.

The soldiers came hurrying down the street with bloody hands and dripping swords. At the sight of the stranger in his imposing dress they hesitated with surprise. The captain of the band approached the threshold to thrust him aside. But Artaban did not stir. His face was as calm as though he were watching the stars, and in his eyes there burned that steady radiance before which even the half-tamed hunting leopard shrinks, and the bloodhound pauses in his leap. He held the soldier silently for an instant, and then said in a low voice:

"I am all alone in this place, and I am waiting to give this jewel to the prudent captain who will leave me in peace."

He showed the ruby, glistening in the hollow of his hand like a great drop of blood.

The captain was amazed at the splendor of the gem. The pupils of his eyes expanded with desire, and the hard lines of greed wrinkled around his lips. He stretched out his hand and took the ruby.

"March on!" he cried to his men, "there is no child here. The house is empty."

The clamor and the clang of arms passed down the street, much as the headlong fury of the chase sweeps by the secret covert where the trembling deer is hidden.

Artaban re-entered the cottage. He turned his face to the east and prayed:

"God of truth, forgive my sin! I have said the thing that is not, to save the life of a child. And two of my gifts are gone. I have spent for man that which was meant for God. Shall I ever be worthy to see the face of the King?"

But the voice of the woman, weeping for joy in the shadow behind him, said very gently:

"Because thou hast saved the life of my little one, may the Lord bless thee and keep thee; the Lord make His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."



*a pearl of great price*

**Again** there was a silence in the Hall of Dreams, deeper and more mysterious than the first interval, and I understood that the years of Artaban were flowing very swiftly under the stillness. I caught only a glimpse, here and there, of the river of his life shining through the mist that concealed its course.

I saw him moving among the throngs of men in populous Egypt, seeking everywhere for traces of the household that had come down from Bethlehem.

I saw him at the foot of the pyramids, changeless monuments of the perishable glory and the imperishable hope of man. I saw him look up into the face of the crouching Sphinx and vainly try to read the meaning of the calm eyes and smiling mouth.

I saw him again in an obscure house of Alexandria, taking counsel with a Hebrew rabbi. The venerable man, bending over the rolls of parchment on which the prophecies of Israel were written, read aloud the pathetic words which foretold the sufferings of the promised Messiah—the despised and rejected of men, a man of sorrows, well acquainted with grief.

"And remember, my son," said he, fixing his eyes upon the face of Artaban, "the King whom thou seekest is not to be found in a palace, nor among the rich and powerful. This I know. Those who seek him will do well to look among the poor and the lowly, the sorrowful and the oppressed."

So I saw the Other Wise Man again and again, traveling from place to place, searching for the little family from Bethlehem. He passed through

countries where famine lay heavy upon the land, and the poor were crying for bread. He made his dwelling in plague-stricken cities where the sick languished in helpless misery. He visited the oppressed and the afflicted in the gloom of subterranean prisons, and the crowded wretchedness of slave-markets, and the weary toil of galley-ships. In all this populous and intricate world of anguish, though he found none to worship, he found many to help. He fed the hungry, and clothed the naked, and healed the sick, and comforted the captive. And the years passed.

It seemed almost as if he had forgotten his quest. But once I saw him for a moment as he stood alone at sunrise, waiting at the gate of a Roman prison. He had taken from a secret resting-place in his bosom the pearl, the last of his jewels. As he looked at it, a mellower luster, a soft and iridescent light, full of shifting gleams of azure and rose, trembled upon its surface. It seemed to have absorbed some reflection of the lost sapphire and ruby. Just so, the secret purpose of a noble life draws into itself the memories of past joy and past sorrow. All that has helped it, all that has hindered it, is transfused by a subtle magic into its very essence. It becomes more luminous and precious the longer it is carried close to the warmth of the beating heart.

Then, at last, while I was thinking of this pearl, and of its meaning, I heard the end of the story of the Other Wise Man.



### *journey's end*

**Three-and-thirty** years of the life of Artaban had passed away, and he was still a pilgrim and a seeker after light. His hair, once darker than the cliffs of Zagros, was now white as the wintry snow that covered them. His eyes, that once flashed like flames of fire, were dull as embers smoldering among the ashes.

Worn and weary and ready to die, but still looking for the King, he had come for the last time to Jerusalem. He had often visited the holy city before, and had searched all its crowded lanes and black prisons without finding any trace of the family of Nazarenes who had fled from Bethlehem so long ago. But now it seemed as if he must make one more effort. Something whispered in his heart that, at last, he might succeed.

It was the season of the Passover. The city was thronged with strangers. The children of Israel, scattered in far lands, had returned to the Temple for the

great feast, and there had been a confusion of tongues in the narrow streets for many days.

But on this day a singular agitation was visible in the multitude. The sky was veiled with a portentous gloom. Currents of excitement seemed to flash through the crowd, and a secret tide was sweeping them all one way. The clatter of sandals and the soft, thick sound of thousands of bare feet shuffling over the stones, flowed unceasingly along the street that leads to the Damascus gate.

Artaban joined a group of people from his own country, Parthian Jews who had come up to keep the Passover, and inquired of them the cause of the tumult, and where they were going.

"We are going," they answered, "to the place called Golgotha, outside the city walls, where there is to be an execution. Have you not heard what has happened? Two famous robbers are to be crucified, and with them another, called Jesus of Nazareth, a man who has done many wonderful works among the people, so that they love him greatly. But the priests and elders have said that he must die, because he gave himself out to be the Son of God. And Pilate has sent him to the cross because he said that he was the `King of the Jews.'"

How strangely these familiar words fell upon the tired heart of Artaban! They had led him for a lifetime over land and sea. And now they came to him mysteriously, like a message of despair. The King had arisen, but he had been denied and cast out. He was about to perish. Perhaps he was already dying. Could it be the same who had been born in Bethlehem thirty-three years ago, at whose birth the star had appeared in heaven, and of whose coming the prophets had spoken?

Artaban's heart beat unsteadily with that troubled, doubtful apprehension which is the excitement of old age. But he said within himself: "The ways of God are stranger than the thoughts of men, and it may be that I shall find the King, at last, in the hands of his enemies, and shall come in time to offer my pearl for his ransom before he dies."

So the old man followed the multitude with slow and painful steps toward the Damascus gate of the city. Just beyond the entrance of the guardhouse a troop of Macedonian soldiers came down the street, dragging a young girl with torn dress and disheveled hair. As the Magian paused to look at her with compassion, she broke suddenly from the hands of her tormentors, and threw herself at his feet, clasping him around the knees. She had seen his white cap and the winged circle on his breast.

"Have pity on me," she cried, "and save me, for the sake of the god of purity! I also am a daughter of the true religion taught by the Magi. My father

was a merchant of Parthia, but he is dead, and I am seized for his debts to be sold as a slave. Save me from worse than death!"

Artaban trembled.

It was the old conflict in his soul, which had come to him in the palm grove of Babylon and in the cottage at Bethlehem—the conflict between the expectation of faith and the impulse of love. Twice the gift he had consecrated to the worship of religion had been drawn to the service of humanity. This was the third trial, the ultimate probation, the final and irrevocable choice.

Was it his great opportunity, or his last temptation? He could not tell. One thing only was clear in the darkness of his mind—it was inevitable. And does not the inevitable come from God? One thing only was sure to his divided heart—that to rescue this helpless girl would be a true deed of love. And is not love the light of the soul?

He took the pearl from his bosom. Never had it seemed so luminous, so radiant, so full of tender, living luster. He laid it in the hand of the slave.

"This is thy ransom, daughter! It is the last of my treasures which I kept for the King."

While he spoke, the darkness of the sky deepened, and shuddering tremors ran through the earth, heaving convulsively like the breast of one who struggles with mighty grief. The walls of the houses rocked to and fro. Stones were loosened and crashed into the street. Dust clouds filled the air. The soldiers fled in terror, reeling like drunken men. But Artaban and the girl whom he had ransomed crouched helpless beneath the wall of the Praetorium<sup>14</sup>.

What had he to fear? What had he to live for? He had given away the last remnant of his tribute for the King. He had parted with the last hope of finding him. The quest was over, and it had failed. Even so, he knew that if he could live his earthly life over again, it could not be otherwise than it had been.

One more lingering pulsation of the earthquake quivered through the ground. A heavy tile, shaken from the roof, fell and struck the old man on the temple. He lay breathless and pale, with his gray head resting on the young girl's shoulder, and the blood trickling from the wound. As she bent over him, fearing he was dead, there came a voice through the twilight, very small and still, like music sounding from a distance, in which the notes are clear but the words are lost. The girl turned to see if someone had spoken from the window above them, but she saw no one.

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<sup>14</sup> Building housing the Roman magistrate, and hall of justice

Then the old man's lips began to move, as if in answer, and she heard him say in the Parthian tongue:

"Not so, my Lord! For when saw I thee hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger, and took thee in? Or naked, and clothed thee? When saw I thee sick or in prison, and came unto thee? Three-and-thirty years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King."

He ceased, and the sweet voice came again. And again the maid heard it, very faint and far away. But now it seemed as though she understood the words:

*"Verily I say unto thee, inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."*

A calm radiance of wonder and joy lighted the pale face of Artaban, like the first ray of dawn on a snowy mountain-peak. A long breath of relief exhaled gently from his lips.

His journey was ended. His treasures were accepted. The Other Wise Man had found the King.

