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TALMAGE'S SERMON.

(Continued from Page Ten.)

value the apples for their intrinsic worth. I valued the affection which was the incentive of the couple who gave those apples to me. And I valued those two big apples so highly that I carried them home to Brooklyn to show them to my father and mother, when I told them the simple story of that countryman's love. So it is that the risen and glorified Christ, who once lay a helpless babe in that manger, values the gifts you bring to him. Below and beyond the gift itself he sees the motive that prompts it.

Where did the wise men go after they had seen the infant Christ and rendered their homage at the manger? Why, the Bible tells us explicity they went back home. God spoke to them, as he has spoken to the hearts of many who have bowed at the manger, and they went back to their own country. History is silent about their later lives, but we cannot think that they would ever forget that strange experience. No man comes in contact with Christ without results. They probably thought of him as a world conqueror and bade their disciples expect to hear of his victories. Little could they have imagined the extent of his Empire or understand how, through the cross, he would attain his crown.

What is the simple deduction of this thought and lesson? Is it not this: After you and I have worshiped at the manger, in the fuller light of our later day, then we should everywhere, but first among our own people, tell the news, the glorious news, that Jesus, the Son of God, has been born. We must tell it to our children. We must tell it to our brothers and sisters. We must tell it to our parents and to all our friends and neighbors. "Behold, Jesus has been born! Jesus, our Saviour has been born! He lives! He lives! Jesus, the Son of Mary, lives! Jesus, the Son of God, lives!"

Thus our mission on this Christmas Day is to seek the manger and while we study its lessons and meditate on its humiliation to practice the sweet teachings of Jesus Christ, which cannot better be summed up than by briefly repeating one of the most beautiful of all Christmas stories. It is that written by Henry Van Dyke. It is appropriately called "The Other Wise Man." Dr. Van Dyke wrote the story in great pain.

It was the year his father died and a year of much physical suffering. One night while lying awake, unable to sleep and tossing upon his bed, he began to think of the legends clustering about the "three wise men." Then there came to him a vision of a "fourth wise man," who had the gentle name of Artaban. The abbreviation of the whole story is this: When the star appeared in the east, four magi felt that they must put their household goods in order before they took their journey. They decided to meet at a certain place at a certain time upon the edge of the great desert. Artaban made ready for his journey by selling his house and worldly goods and buying three beautiful gems which he could carry—namely, a sapphire, a ruby and a pearl. On his way to meet his appointment Artaban came across a poor beggar who was dying, a beggar who had no friends, a beggar who was dying alone. After nursing the poor beggar until he died Artaban hurried on to meet his appointment, but the three magi had already gone. The other wise man had to retrace his steps, sell one of his gems, his sapphire, and buy a train of camels to make the journey alone.

The next scene in the story of "The Other Wise Man" is found in the village of Bethlehem. Jesus had been born, and the three magi had disappeared. As Artaban entered the village he heard the tramp of bloody Herod's troops, who had come to massacre all the male children in Judaea, with the hope of slaying the infant Christ. A poor woman rushes out, pleading for the rescue of her child. The young mother's face grew white with terror at the cry: "The soldiers! The soldiers of Herod! They are killing our children!" When a captain of Herod's troops wanted to enter this woman's house to slay her child Artaban stood in the doorway and offered to the murderous soldiers his second gem, the beautiful ruby, if he would save the child. Now two-thirds of Artaban's fortune was gone, and still he had not found Christ.

Then Artaban started on a journey to Egypt to find Jesus. He hunted for him everywhere until he was a very old man. One day, in his wanderings to find the Saviour, he headed back to the city of Jerusalem. The capital of David was in great excitement. There was to be a public crucifixion of three criminals—two thieves and one a political prisoner, Jesus by name. As Artaban entered the city he saw a young girl in great distress. She was to be sold as a slave for debt. She broke loose from her captors and flung herself at his feet, begging for deliverance. Artaban gave his last gem, the beautiful pearl, for her rescue. And now all his money was gone. He was now an old man, and still he had not found Christ.

Just then the darkness of crucifixion began to gather around the cross and to settle over the temple. When the awful earthquake came, a heavy tile slipped from one of the houses' roof and fell upon the old man's head. But as he was dying a strange spirit appeared before Artaban and practically said: "Thou, O noble man, thou hast seen me all these years. 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."

If the Christian living to-day cannot belong to the first group that started for the manger, if he cannot be Melchior, Caspar or Balthazar, perhaps he may belong to the second caravan. He may be Artaban. He may be the "other wise man." He may be the "fourth man." He may soon—aye, very soon—see his Christ face to face. He may see him before even another Christmas Day rolls around. He may see him to part from him again never through all eternity.

THE SUNDAY SCHOOL.

LESSON XIII, FOURTH QUARTER, INTERNATIONAL SERIES, DEC. 27.

Text of the Lesson, a Comprehensive Review of the Quarter's Lessons. Golden Text, Ps. ciii. 17—Commentary by Rev. D. M. Stearns.

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LESSON I.—David brings up the ark (II Sam. vi, 1-12). Golden Text, Ps. lxxxiv, 4, "Blessed are they that dwell in Thy house." The strange thing in this lesson is that a man of God should attempt to do God's service after the example of the Philistines, and not in God's own appointed way, although he knew well what the way was (I Chron. xv, 2, 13). The ark of God is the topic of the lesson, being mentioned fourteen times in the chapter, and it represents the presence of God and His righteousness.

LESSON II.—God's covenant with David (II Sam. vii, 4-16). Golden Text, II Sam. vii, 16, "Thy throne shall be established forever." God's purposes stand, but man's purposes, however seemingly good, if not of God, fall to the ground. It is not what we do, or want to do, for God that stands, but only what He does for or in or through us.

LESSON III.—David's confession (Ps. li, 1-17). Golden Text, Ps. li, 10, "Create in me a clean heart, O God." It is a great thing to be occupied wholly with God, and for God, lest Satan gain any advantage over us. The eyes that see Jesus will not see vanity, and the mind that is stayed on Him will not have any vain thoughts.

LESSON VI.—David's joy over forgiveness (Ps. xxxii). Golden Text, Ps. xxxii, 1, "Blessed is he whose transgression is forgiven, whose sin is covered." Sin unconfessed brings great darkness and sorrow to a child of God, but if we confess and forsake our sins there are forgiveness and restoration (Prov. xxviii, 13; I John i, 8, 10). The Lord will prove Himself to be a deliverer, restorer and guide to all who truly turn to Him.

LESSON V.—David and Absalom (II Sam. xv, 1-12). Golden Text, Ex. xx, 12, "Honor thy father and thy mother." * * * This lesson sets forth just the opposite of the Golden Text, for while pretending to honor his father he had in his heart deceit and hatred and murder. He was outwardly the most beautiful man in all Israel (chapter xiv, 25), but in his heart perhaps the most wicked.

LESSON VI.—David's grief over Absalom (II Sam, xviii, 24-33). Golden Text, Prov. xvii, 25, "A foolish son is a grief to his father." So good a father and so wicked a son cannot but suggest the love of God and the rebellion and sin of many of His children (Isa. i, 2; lxiii, 10; Jer. iii, 12-14); it also suggests the story of Luke xv; but while in these records we see a phase of the love of God it is only on Golgotha that we see fully that love as set forth in John iii, 16; I John iii, 16; Rom. v, 8.

LESSON VII.—David's trust in God (Ps. xxiii). Golden Text, Ps. xxiii, 1, "The Lord is my Shepherd; I shall not want." The lesson title does not begin to set forth the significance of this psalm, for its fulfillment will only be seen in Israel in millennial days; but let us not lose the present comfort that is in it for believers now. Make each assurance your own as far as possible. Say "I do not want," however much I may think I do, for my Shepherd loves me too much to let me want any good thing (Ps. lxxxiv, 11).

LESSON VIII.—The curse of strong drink (Prov. xx, 1; xxiii, 20, 21, 29-35). Golden Text, Prov. xx, 1, "Wine is a mocker." This lesson is not such a departure from the line of thought of previous lessons as might at first appear, for the selfishness of the drunkard has been seen in Absalom and even in David himself. The devil is a mocker and a deceiver, and whether he uses strong drink or other means to strengthen and develop the self life he does all in his power to turn us away from God.

LESSON IX.—David's charge to Solomon (I Chron. xxviii, 1-10). Golden Text, Prov. iii, 5, "Trust in the Lord with all thine heart." Israel sets forth the Lord's choice and purpose in the working out of His eternal purpose which He has purposed in Christ concerning Israel, the church and the kingdom. "The kingdom shall be the Lord's" (Obad. 21), and if we who are the Lord's would be used in bringing it we must be obedient to the instruction of verse 9.

LESSON X.—Solomon's wise choice (I Kings iii, 4-15). Golden Text, Prov. ix, 10, "The fear of the Lord is the beginning of wisdom." When we see that which so pleased God in Solomon, and remember that it is written, "Wisdom is the principal thing—more precious than rubies and all that can be desired" (Prov. iv, 1; iii, 15), how foolish not to receive Him who is the wisdom and the power of God (I Cor. i, 24; John i, 12). When He is preeminent all else shall be added.

LESSON XI.—The dedication of the temple (I Kings viii, 1-11, 62, 63). Golden Text, Ps. cxxii, 1, "I was glad when they said unto me, Let us go into the house of the Lord." The house that was built for the Lord was solemnly handed over to the Lord and He accepted it by filling it with His glory. He is not unwilling to do the same now with temples that are honestly handed over to Him, but the gift must be undivided.

LESSON XII.—The birth of Christ (Matt. ii, 1-12). Golden Text, Matt. i, 21, "Thou shalt call His name Jesus, for He shall save His people from their sins." Whether we take this or the Queen of Sheba lesson (I Kings x, 1-10), the main thought is the gentiles worshiping the King of the Jews, and we who are redeemed by His own blood should surely not do less.

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—OF THE—

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The annual general meeting of the shareholders of the Merchant Bank of P. E. Island, will be held at the Banking House, Great George Street, Charlottetown, on Tuesday the 12th day of January next, A. D. 1904, at the hour of 11 o'clock a. m.

Proxies must be left with the cashier at least one day previous to the meeting.

J. M. DAWSON,
Cashier
2 wed Fri & w

Dividend Notice

Merchant's Bank of P.E.I

Charlottetown, December 1, 1903

Notice is hereby given that a half-yearly dividend of 8 per cent per annum on the capital stock of this bank has been declared payable at its Banking House on and after the 2nd January, 1904. Transfer books closed from December 19th, 1903, to January 2nd, 1904, both days inclusive.

By order of the Board.

J. M. DAVISON,
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