

WOULDN'T BE A KING.
The Real Heir to the Throne at Jerusalem Is a Newspaper Man.

ONCE HIS PEOPLE SENT FOR HIM,
But He Couldn't See Anything in It for Him and Let the Crown Go.

HIS PROMISING SON MAY TAKE IT UP
(FROM A STAFF CORRESPONDENT.)

WASHINGTON, May 30.—It has been well known to me for years that we have several members of foreign nobility engaged in the newspaper business in this city, but only very recently did it come to my knowledge that we have a real king, or, at least, the legitimate heir to a throne, and that throne that of the most ancient and remarkable people of the world. Messrs. Wolff, of the *New York State Zeitung*, and Seckendorff, of the *Tribune*, are both of them members of noble families in Prussia, and there are others of the gentle craft of making newspapers who have about them the anomalous charm of ancient family and hereditary titles.

I, myself, boast descent from a Dutch lord of some thousands of acres of swamp land in North Holland before the day of the dykes, populous with frogs and mosquitoes, the blue fluid of my honorable ancestor's arteries being no less blue on account of the chills and fever that beset him, and from which he was too poor to run away.

But all of these elements of our lives which conduce to a vanity that cannot be avoided, if we would, fade into insignificance before the Prince of the Royal House of David, or, rather, the actual and absolute King of the Hebrews, for no one except himself stands between him and the throne.

Democratic Yet Dignified.

Jacob Noah has been for long years than he cares to admit, on the lower years of his life, a democrat in the sense that his intimate friends cannot avoid calling him "Jake," though he is a gentleman of the dignity, culture and vast information, and would permit such familiarity only from the many friends who, in the abundance of his goodness and affection, he cannot avoid regarding around him. Those not so close to him give him his title of "Judge," well earned by an honorable career on a Territorial bench.

No figure is more familiar on the Bow. Two years he has been the correspondent of the *Denver Post* and the *Kansas City Times*, two of the five Western papers that demand a large living. He is about 50, but in spirit and activity is not half of it. He is tall and commanding in person, with clear, piercing eye, a finely chiseled, aquiline nose, such as is found only in the most extensive strains of Hebrew grand ancestry. His voice is deep and melodious, and he is eloquent in speech and story as few men are. He is full of anecdote and reminiscence, and in his narrations he has the fine art of adding that ornament which is demanded of the skilled raconteur, and of concealing in the most consummate manner his own embellishments.

Charming Stories of the Great.

His reminiscences of men high in public life, now passed into history, are of the most absorbing character, and when he sits in the midst of a chosen party with his legs crossed the mahogany of the *Press* Club and rambles through the romances, tragedies and varied episodes of the lives of the host of distinguished men and women with whom he has had familiar association, the day is forgotten and the night is too short and time itself ceases to flow into the illimitable reservoir of the past.

The judge's father, a Mordecai Noah, a distinguished Hebrew of his day, famed especially among his own people in philosophy, race and religious history, and in the charming legends of his life, told the complete story of his ancestry to his son, but that he knew of his royal lineage there is absolute proof. However the matter is, it is certain the son never attached importance to the overpowering fact of his heritage, he, like thousands of others of the distinguished Hebrews of the present, the wonderful coherences of the past and the mysterious possibilities of the future by the necessity of looking in the liveliest manner after the demands of the present. It is not probably that the Judge ever lay awake at night worrying about his lineage, as he often said he did wondering where the decree he was going to get a good bit of news for the next day.

A Man With a Message.

At least one night in his existence, however, his kingly heritage was called to his attention in a way which aroused his curiosity if not his indignation. One day, in the No. 5 street car, he was surrounded by a crowd of men, some of whom he knew as his own household party, and he lay upon his couch in his quiet abode that night. No clasp of steel more threatening than the clinking of his spouse's knitting needles disturbed the chirping of the cricket on the hearth. The King had retired and lay mooring with a view to the day he had done credit to the ancient giants of his race. A loud ring at the door bell did disturb his repose. He opened the door and Noah responded and ushered into the room a foreign-looking Hebrew, of evidently great dignity and breeding, calm, distinguished, clean-shaven, dressed in a great manner, speaking with an air of authority. The strange visitor inquired for Judge Noah, and Mrs. Noah carried the news to the chamber of her lord, and, despite the snore, succeeded in impressing upon him that some one of distinction awaited his visit below.

"Who is it, fellow with a bill?" said his royal majesty.

"No, he is evidently some one of more than ordinary character," said the observant Noah.

"Oh, well, let him call in the morning; I shan't get up," growled the King.

The Good Lady Was Persistent.

"I really think you ought to," said Mrs. Noah, apparently feeling that the visitor bore no common name. She had been at it for some time, and she was, before I do," said the lord of the mansion, as he turned over for another snore.

Returning to the chamber after a journey down the stairs, Mrs. Noah said that the visitor refused to tell his name or his business except to say that the latter was exceedingly urgent, and the lady added, as she returned to her room, that the stranger intimated there was money in it.

"Money in it? Well, I guess I'd better go down."

The stranger greeted the Judge with solemnity, and the latter noted that he had a priestly air.

"I come," said the mysterious visitor, "as the envoy of the Sanhedrin and of the Hebrews of Palestine and of the world, to inform you of the divine descent of the House of David, and to urge upon you to come to Jerusalem and take your place upon the throne. Perhaps you have heard that you are the legitimate heir to the throne?"

Noah Didn't Get Excited.

The Judge modestly admitted that he had heard a rumor to that effect; and the stranger proceeded to show his credentials, and to describe at length the terms of his mission. It should have been a glowing prospect for a poor newspaper correspondent, but the Judge was not going to give up even an ordinary good thing for an uncertainty. He listened with the utmost patience, for a possible king, to the magnificent narration for the glories in store for Jerusalem and of the race, now scattered, their strength dissipated, their power to impress themselves on the history of the world dormant, and then calmly asked the simple and natural and decidedly modern question: "What is there in it for me?"

The envoy of the Sanhedrin was confused for a moment, and then answered with enthusiasm: "The rebuilding of Jerusalem, of the Temple, the regeneration of the capi-

tal and the race in all their grandeur and power."

Couldn't See the Way Out.

"Yes," said the King, "you say you have about four millions now in the treasury to be devoted to this purpose. That will be more than dissipated in the rebuilding of the Temple, and I would have to scratch for a living in the barren soil of Jerusalem without a hope of working even syndicate stuff, as there would be nothing to write about in the dead old town, and you know very well I could not hoof it back to the States. If you can show me how I will have a sure hold on a good thing I will go at once and walk right up on the throne as big as any of the other kings. I don't see any glory in starvation, and I suppose I'd want to live at least as well as a king as I do now, but I don't see how I could in Jerusalem."

The priestly stranger urged his cause with persistence and eloquence such as had rarely lighted even the sophisticated ears of the King, but to no avail. The King was obdurate. He utterly and finally refused to mount the throne, quoting in conclusion the famous remark of Baron Rothschild, that he "would rather be the Jew of the kings than the king of the Jews," and the envoy was forced to turn tearfully away, crushed at the lack of patriotism found in the only man in the world who could rightfully sit on the throne of Jerusalem.

Records to Show It.

This is no idle story of the imagination. It is a fact that might well have been more extensively elaborated. The visitor was a real personage with a real mission, fraught with the enlightenment of the legitimate heir to a kingship. The Judge was profound and earnest in his regrets that he could not "see anything in it for him."

I do not think there is the least doubt of the truth. It is a thing that seems to be established by the most reliable history of the race of Hebrew kings has been carefully preserved in the annals of the Sanhedrin, and from the limited library at my command at this time it appears to be admitted that Mordecai Noah was recognized as the heir to the throne, and when he died and was gathered to his fathers years ago the heritage, of course, fell to his son.

I may add for the comfort of our friends at Jerusalem that the present King has a son who is a genius in many ways, a youth of infinite possibilities, fond of adventure. Possibly the present heir might be induced to abdicate in favor of this son, who will in the course of years, after many years, he may hope, become by heritage the legitimate King of the Jews.

E. W. LIGHTS.

THE GOOD OF HERESY.
Welcome Scholar and Heretic if They Honestly Seek the Truth.
FALSE CREEDS WILL HAVE TO GO.

The World Must Know if Paste Diamonds Are Among Its Jewels.

RECENT TROUBLES OF THE CHURCH
(WRITTEN FOR THE DISPATCH.)

"He shall guide you into all truth." The work of the Holy Spirit is to guide us into all truth. Other definitions are given of the relation between the Spirit and man. But this would seem to include them all. What purpose and mission can possibly be wider than this guidance into all truth?

The best distinction which we can make between the three persons of the Trinity is a distinction of work. The doctrine of the Holy Trinity is not, of course, an adequate definition of God. It does not even approach to adequateness. It is only our blundering way of putting into speech our recognition of something higher in God than mere names. First, God was thought of as many; every object of nature concealed and revealed a god. Then an advance was made when a god was thought of as one; one of all nature, and all life, one only God. That was a sublimity: revelation. But absolute oneness excludes relationship, for love, sits solitary and misses perfection. God is one, but the unity of God is a unity which includes variety. There is fatherhood and sonship in God; there is that in Him which reaches out to us, takes us in, is in us as well as in Him and makes us like Him.

Best Language for the Doctrine.

Now, how shall we get this into language? Christ put it into speech for us when He gave us that sentence which has ever stood in the center of our religion: "In the name of the Father, and of the Son, and of the Holy Ghost." This, set in the technical and scientific phrases of theology become the doctrine of the Trinity. And this doctrine we understand best when we think of it as the Father as being this, and the Son that, and the Holy Ghost the other; but when we think of the Father as doing this, and of the Son and of the Holy Ghost as doing that; that is, when we think of God as working in one sort of way we are thinking of God as the Father. When we think of God as working in other ways we are thinking of Him as the Son or as the Holy Spirit.

Now, our Lord is telling us what the Holy Spirit does. And He says that the Holy Spirit is our guide into all truth. I believe that the word truth is wide here as it can possibly be, and that it is God Himself who leads us into all sorts of truth, sends us His messengers to teach us truth of every kind, truth in art, truth in government, truth in mathematics, truth in science, truth in religion.

All Truth Centered in God.

All discovery is but an ascertainment of the mind of God, a thinking of God's thoughts after Him. And I read with pleasure such sentences as these of Dr. Huntington's chapter on the Bible in his book, "The Peace of the Church," of such men as Galileo and Newton, the most natural and most useful to me that they were sent into the world so marvelously endowed for the express purpose of communicating a message and bestowing a blessing. If the universe had a conscious designer, and all things, whether Christian or not, must so come to us as to be of use to us, then God, as He is common to his mind and to ours. That one after another of these truths should have come to light among us, we are accustomed to explain by saying that Euclid lived, that Kepler lived, but why not farther and on? God lives, who by the lips of his servant Euclid has taught us the proportion of angles, and the truth of his geometry. Kepler has revealed to us the principles of curves?"

"Into all truth." Who will set bounds to that blessed promise? God's spirit is at work forever in the world. Men are inspired in all departments of thought. Men come to us with messages which God has given them upon all the great subjects which interest and uplift us, with genuine revelations, with sublime truths which God himself, the Holy Spirit, has whispered to their hearts. All the truth of our life has its source in God.

Particular Aim of the Statement.

Our Lord was thinking chiefly, however, of that highest range of truth which we call religion, the great truths of mathematics and knowledge of God. Here He promised guidance. The promise implies the gradualness of human understanding. In one sense there is no such thing as new truth. The truth which we learn to-day, or may learn to-morrow, was just as true yesterday. Truth does not begin with discovery. The law of gravitation was not enacted the days of Isaac Newton. This is true in a somewhat different way in religion from what it is in science.

In science, truth lies hid in nature, and is brought to light by discovery. And the formulation of truth, the creed of science, keeps pace with the discovery of truth. But in religion truth has been discovered in its fullness, so far as we are able to receive it, in the teachings of Jesus Christ. The whole truth about God, and duty, and destiny is contained between the two covers of one book. We will never learn any more about it than is written there, until we go outside into the other country and see with new eyes. The creed of the Church, accordingly, is an unchanging creed. The faith was once for all delivered to the saints. Just as science starts with the discovery of a new fact, and the articles are given to her; the housekeeper, knowing the menu for each meal, understands if the cook is making proper arrangements for her. No work of any kind is allowed; the very scullery maid knows this, and dares not leave her soap in the water, etc. There is no better school for training servants than for her to be taken into a rich household of this sort.

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W.S.U.

CAREFULLY read the article, "A Word About Carpets," second page.

J. H. KUNDEL & BRO.

Isn't that what we want? Character and consolation, duty and destiny, help for the present and hope for the future, what great tracts of human life these words cover. The World Demands the Truth.

When we say Holy Spirit we mean God in his world. Every day God helps us, partly by His messengers, partly by the experiences of life. God speaks to us in books, and by the lips of our friends, and touches us in trials and troubles of our lives, teaching us helpfulness, patience, tenderness; making us strong by laying heavy burdens on our shoulders. God brings to our minds, when sorrow comes, the blessed messages of peace and consolation, tells us that our dear ones shall live again, and we with them, in His holy presence. And all this is the loving ministrations of God the Holy Spirit. The Bible sets down under that head all names of gifts and graces of Christian character. Into these the Holy Spirit guides us.

"Into all truth." And so into the truth about God, into truth theological.

What we want, above all else, in theology, is truth. Tell us the truth, show us the truth. Pilate's question heads the catechism which everybody wants to learn to-day—what is truth? And men and women are asking it, not in jest, not in half earnest, but with all the emphasis and solemnity of the heart. The supreme test of all things old and new has come to the test of truth. Is it true?

Not Caring for Consequences.

The ideal scholar comes to his task to-day absolutely careless of consequences. What he wants is the plain, straightforward, unadorned truth. As for the consequences of truth-telling, he is content to leave them in the hands of the God of truth. Here, for example, is what one of these fearless scholars says: "With the effect of any of these statements or re-statements upon current or popular theology, I am no more concerned than a special correspondent at the seat of war is concerned with the effect of his narration upon the opinions or policy of the Government at home. The reporter simply goes out to look on and to write down. He only wants to know the truth, and he is content to know the truth. Nothing which God has permitted to be true in history can possibly be out of harmony with any other kind of truth, religious or scientific."

They used to believe, a good while ago, that there was a fatal secret wrapped up in the real name of a person or of a thing. That name was a revelation of the absolute reality. To know it was to get perfect power; and he who knew the name, as doing that; that is, when we think of God, for example, had two names, one for common use, the other secret, mysterious, unspoken, and, except to the initiated, unknown. If an enemy could discover the real name of a city or of a god, fearful things would follow. If he could discover that real name and pronounce it, the walls even of great Babylon would tumble like the walls of Jericho, and the mightiest god of all heaven would become the slave of the discoverer.

Must Have Truth First.

The scholar to-day is a search for the real name of things. He is content to stop nowhere short of the foundations of reality. And if you tell him that walls will fall, or creeds will fall, or gods will fall as the result of his discovery of truth, he will not heed you. First, the truth; and then—anything.

These truthseekers are leaving no institution unquestioned. Nothing is too old, too great, too venerable, to escape their impartial investigation. What is the truth about the Church, its origin, its claims, the position and establishment of its ministry? What is the truth about the creed; is there anywhere a smallest flaw in it? And if you say, "Why, if this should turn out thus and so, what will become of us?" the answer is, "See that to that." Suppose it should be found that the Church is not of divine origin, and that there are errors in the Bible, and mistakes in the creed, what will become of our religion?

Want to Know if It's a Lie.

The answer of the clear-sighted scholar is simple: "My dear friend, if you religiously insist on a lie, don't you want to know if it? You don't want to believe a lie, do you? You don't want to count any paste diamonds among the family jewels, do you?"

Now let us see the absolute truth. Who ever is honestly seeking after truth, and trying to discover and teach the actual truth, whether about Bible, Church or creed, him we account on our side. The real "defender of the faith" is not the man who would keep the faith from being questioned, but he who brings it out with absolute fearlessness in the face of all possible questioning, sure of the result.

All hail to all investigation! Welcome all scholars, all questioners, all heretics, with all their criticisms and all their tests! What are they but the messengers of God the Holy Spirit to guide us into truth!

GEORGE HODGES.

AN ENEMY OF COFFEE PLANTS.
How It Will be Sought out and Destroyed
in the Agricultural Department.

Prof. Galloway, chief of the division of vegetable pathology in the Department of Agriculture, expects shortly to receive from India an assortment of coffee plants affected by what is known in that country as the "coffee disease." This trouble causes a loss of \$10,000,000 yearly. The specimens will be shipped in boxes with glass covers, and as an enemy could do mischief with provision for maintaining a condition of moisture inside.

Upon receiving them Prof. Galloway will set aside a ward, or therein in the hospital for plants which he conducts. The first thing necessary will be to find out precisely what enemy is attacking the coffee plants and causing their disease. To do this Prof. Galloway will take a scrap of one of the rotted leaves and chop it up in a saucer of distilled water. Then he will take a drop of the water which has thus become full with the germs of the complaint and will let it fall into a tube containing a small quantity of gelatine that has been sterilized by boiling.

The germs will feed upon the gelatine and rapidly multiply, so that he will have quite a good-sized patch of them within 24 hours. Meanwhile the will have grown in a section by themselves a number of healthy coffee plants, and these he will inoculate by rubbing upon their leaves some of the germs thus propagated. If thereupon the coffee disease is reproduced he will have discovered the foe sought, and it will only remain to find out the life history of the destroyer, with a view to learning what means had best be taken for combating it.

A CHANCE FOR OUR REFORMERS.

Woman's Rights Women Are Needed to
Lecture the German Citizens.

In the departure for Europe we will soon chronicle not only that of Mrs. Merrivether, but of Mrs. Minor, Miss Cousins and the other exponents of woman's rights. The presence of energetic apostles in this line is needed in Germany.

The *St. Louis Post-Dispatch*, for Miss Herr of the happy Fatherland objects to the modern enlargement of women's sphere, and will have none of the sweet girl M. D. diagnose and cure his little beam. Gretchen has all ways been the haus frau there, and he determined she shall be nothing else. The recent largely signed petition, requesting that the women be admitted to the study of medicine in German universities and duty qualified to practice the profession, has not met with respectful consideration in the Reichstag.

"Women should keep house and not meddle with science," and "women who study no objectionable" pronounced that everbody. "At any rate, the women are forbidden to contest with the men over there. What do the suffragists think of this decree?"

Just Sit Down and Think
Of the inducements offered you below. Don't glance over them and cast them aside, but cut out this advertisement, keep it in your pocketbook until you are down town, and then call at Thompson's New York Grocery:

2 cans pie peaches.....	\$ 25
24 lbs Carolina rice (broken).....	1 00
3 dozen parlor matches.....	25
15 lbs dried lima beans.....	1 00
25 pounds white sugar.....	1 00
Sugar-cured shoulders per lb.....	7
12 lbs large prunes.....	1 00
10 lbs California silver prunes.....	1 00
7 lbs evaporated apples.....	1 00
8 lbs evaporated apricots (choice).....	1 00
7 lbs evaporated apricots (best).....	1 00
8 lbs evaporated peaches.....	1 00
50 bars good scrubbing soap.....	1 00
30 bars white floating soap.....	1 00
24 bars large soap.....	1 00
28 lb bars German mottled soap.....	1 00
8 lbs prepared coconut.....	1 00
12 cans white string beans.....	1 00
10 cans Columbia river salmon.....	1 00
6 cans California apricots.....	1 00
12 cans good peas.....	70
12 cans good sugar corn.....	75
5 lbs 25-cent tea.....	1 00
4 lbs 30-cent tea.....	1 00
3 lbs 40-cent tea.....	1 00
2 lbs English breakfast tea in fancy basket.....	50

Goods delivered free to all parts of both cities. To those living out of the city we will prepay freight on all orders of \$10 and upward to any station or landing within 100 miles of Pittsburgh. Send for price list.

At J. THOMPSON'S,
301 Market street, and 40 Third avenue, opposite Gusk's.

TUXEDO GRATING at Brown & Co.'s,
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All discovery is but an ascertainment of the mind of God, a thinking of God's thoughts after Him. And I read with pleasure such sentences as these of Dr. Huntington's chapter on the Bible in his book, "The Peace of the Church," of such men as Galileo and Newton, the most natural and most useful to me that they were sent into the world so marvelously endowed for the express purpose of communicating a message and bestowing a blessing. If the universe had a conscious designer, and all things, whether Christian or not, must so come to us as to be of use to us, then God, as He is common to his mind and to ours. That one after another of these truths should have come to light among us, we are accustomed to explain by saying that Euclid lived, that Kepler lived, but why not farther and on? God lives, who by the lips of his servant Euclid has taught us the proportion of angles, and the truth of his geometry. Kepler has revealed to us the principles of curves?"

"Into all truth." Who will set bounds to that blessed promise? God's spirit is at work forever in the world. Men are inspired in all departments of thought. Men come to us with messages which God has given them upon all the great subjects which interest and uplift us, with genuine revelations, with sublime truths which God himself, the Holy Spirit, has whispered to their hearts. All the truth of our life has its source in God.

Particular Aim of the Statement.

Our Lord was thinking chiefly, however, of that highest range of truth which we call religion, the great truths of mathematics and knowledge of God. Here He promised guidance. The promise implies the gradualness of human understanding. In one sense there is no such thing as new truth. The truth which we learn to-day, or may learn to-morrow, was just as true yesterday. Truth does not begin with discovery. The law of gravitation was not enacted the days of Isaac Newton. This is true in a somewhat different way in religion from what it is in science.

In science, truth lies hid in nature, and is brought to light by discovery. And the formulation of truth, the creed of science, keeps pace with the discovery of truth. But in religion truth has been discovered in its fullness, so far as we are able to receive it, in the teachings of Jesus Christ. The whole truth about God, and duty, and destiny is contained between the two covers of one book. We will never learn any more about it than is written there, until we go outside into the other country and see with new eyes. The creed of the Church, accordingly, is an unchanging creed. The faith was once for all delivered to the saints. Just as science starts with the discovery of a new fact, and the articles are given to her; the housekeeper, knowing the menu for each meal, understands if the cook is making proper arrangements for her. No work of any kind is allowed; the very scullery maid knows this, and dares not leave her soap in the water, etc. There is no better school for training servants than for her to be taken into a rich household of this sort.

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"He shall guide you into all truth." The work of the Holy Spirit is to guide us into all truth. Other definitions are given of the relation between the Spirit and man. But this would seem to include them all. What purpose and mission can possibly be wider than this guidance into all truth?

The best distinction which we can make between the three persons of the Trinity is a distinction of work. The doctrine of the Holy Trinity is not, of course, an adequate definition of God. It does not even approach to adequateness. It is only our blundering way of putting into speech our recognition of something higher in God than mere names. First, God was thought of as many; every object of nature concealed and revealed a god. Then an advance was made when a god was thought of as one; one of all nature, and all life, one only God. That was a sublimity: revelation. But absolute oneness excludes relationship, for love, sits solitary and misses perfection. God is one, but the unity of God is a unity which includes variety. There is fatherhood and sonship in God; there is that in Him which reaches out to us, takes us in, is in us as well as in Him and makes us like Him.

Best Language for the Doctrine.

Now, how shall we get this into language? Christ put it into speech for us when He gave us that sentence which has ever stood in the center of our religion: "In the name of the Father, and of the Son, and of the Holy Ghost." This, set in the technical and scientific phrases of theology become the doctrine of the Trinity. And this doctrine we understand best when we think of it as the Father as being this, and the Son that, and the Holy Ghost the other; but when we think of the Father as doing this, and of the Son and of the Holy Ghost as doing that; that is, when we think of God as working in one sort of way we are thinking of God as the Father. When we think of God as working in other ways we are thinking of Him as the Son or as the Holy Spirit.

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