Butter in the United States.

The convention of butter makers that was lately in session at Lincoln, Neb., represents one of the most important classes of men in the United States. The extent of their interests was shown by the attendance of 4,000 delegates. Each year the convention has grown in size and influence, largely through the belief that united effort on the part of the butter makers is necessary to check the increased production of oleomargarine. It may be considered doubtful whether the efforts against the imitation of butter products have had effect. Certainly, it is true that the production of oleomargarine is increasing largely. At the same time, the dairy interests gain in prosperity. In 1840 the dairy products of the United States had an annual value of $70,000,000; last year the production was not far from $500,000,000. The farmers in 1899 owned 15,990,115 milch cows, and, although this is less than during some previous years, their value was $474,233,925, which is much greater than ever before in the history of the United States. In fact, the last ten years has seen a steady annual increase in value, in spite of the competition of imitation dairy products. The dairy interests of the rest of the world do not compare with those of the United States. Mulhall estimates that the American production is about one-fourth that of the world. The American cows produce 20,000,000 tons of milk annually, which is used in the creameries and butter factories that nowadays do most of their work by machinery, the old-fashioned churn being nearly as archaic as the spinning wheel.

The Boston Transcript grows eloquent as it discusses the future, and prophesies that the next century will be an age of peace and rest. The one significant, ubiquitous thing now in evidence everywhere, except the tomb, is useless, brain-wearying, nerve-distracting noise. God intended this to be a world of rhythm, instead it is a world of dissonance. Noise is discord, and it tells on the nerves. It belongs to the dark ages, and to boyhood and Fourth of July. The pneumatic tire was not the invention of a philanthropist, it was brought into use to enable the rider of a wheel to cling to the sides of a hill. But what at first was seen as a necessity is now recognized as an indispensable virtue—a necessity of our being. Planets bigger than houses and moving more rapidly make no noise. The wild duck moving a mile per minute darkens the sun in passing, but makes no noise. Fish dart through the seas, but make no noise. Man alone is the noise inventor; but he is coming, though it be but slowly, from the dark ages. Let us now enter upon a crusade against ear-splitting, nerve-destroying noises. The automobile is a prophecy.

Not long ago a report was printed that Prof. Sumner, of Yale, had said in an address to students that nine marriages in ten are unhappy. So much comment was excited by this proposition that Prof. Sumner states his position anew: "In the strictest sense, marriage is an ideal thing that has never been realized. Vicissitudes act on the couple and change them, and not more than ten per cent. realize their ideals." The professor fails to say how many ideals are realized in other respects than matrimony, and whether they would have proved superior to actual results. He has backed off into the region of the imaginative and knows that he cannot be surrounded there.

A New York exchange tells about a man employed on the street cars in that city walking into a station house and inquiring if a lost child had been brought there. He was shown into a back room, where three waifs had been collected from the streets. After inspecting them in a perplexed way, he asked one: "Are you Johnny?" The child was too sleepy to answer. "I must send for my wife," said the puzzled applicant. The woman came and picked out another child as her own. "You must excuse me," said the man to the police officials. "I work on the surface road and never see the children except when in bed."

The following notice appeared recently in the Gardiner (Me.) Independent: "To Those Whom It May Interest: Mr. and Mrs. William H. Kenniston, of Chelsea, wish that the people of Chelsea and vicinity would look after their own affairs and leave ours alone, as we can take care of them ourselves.—Mr. and Mrs. William Kenniston.

Belmont, Mass., which supports a well-organized fire department, went through last year without even an alarm. The citizens are so well pleased that they have bought a new hook and ladder truck and built a new hose house. They appreciate a good thing and understand real economy.

Tennyson Jones and Byron Brown are two worthy citizens of a Georgia settlement. Recently, on a wager, Tennyson devoured two baked 'possums at a sitting. Byron is distinguished by having consumed seven boxes of sardines in as many minutes.

The value of the egg crop of the state of Missouri exceeds in amount the value of the cereal crops of that state sold on the market

THE SUNDAY SCHOOL.

Lesson in the International Series for May 13, 1900—Jesus at the Pharisee's House.

[Prepared by H. C. Lenington.]
THE LESSON TEXT.
(Luke 7:36-50.)

36. And one of the Pharisees desired Him that He would eat with him. And He went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at His feet behind Him weeping and began to wash His feet with tears and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden Him saw it, he spake within himself, saying: This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him; for she is a sinner.

40. And Jesus answering said unto him: Simon, I have somewhat to say unto thee. And he saith: Master, say on.

41. There was a certain creditor which had two debtors; the one owed 500 pence, and the other 50.

42. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?

43. Simon answered and said: I suppose that he to whom he forgave most. And He said unto him: Thou hast rightly judged.

44. And He turned to the woman, and said unto Simon: Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head.

45. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint; but this woman hath annointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little.

48. And He said unto her: Thy sins are forgiven.

49. And they that sat at meat with Him began to say within themselves: Who is this that forgiveth sins also?

50. And He said to the woman: Thy faith hath saved thee; go in peace.

GOLDEN TEXT.—Thy faith hath saved thee.—Luke 7:50.

Jesus at Pharisee's House.—It was against the pharisees that Jesus hurled His bitterest denunciations. As a class they stood for strict and punctilious observance of the Mosaic law. But this observance had become largely outward and formal. Christ called them hypocrites. But the love of the Master was for the whole world just as He found it, and however bitter His public denunciations seemed, He was always kindly and courteous in bearing. We have no reason to believe the pharisee of the lesson other than one of that type often denounced by Jesus. His attitude toward the woman with the alabaster box of ointment shows that his religion had but little affected his heart and life. It was with this kind of a man that Jesus went to dinner. Surely He is no respecter of persons!

Woman with Box of Ointment.—The name of this woman is not given, but we have in the text enough to tell us considerable concerning her character. What the pharisee said within himself shows us that she was outwardly bad, an outcast and disreputable sinner. But, evidently, the pharisee did not see in the woman what Jesus saw. The picture of this sinful woman attracted to Jesus, and weeping as she breaks on His feet a box of precious ointment indicates a soft spot in her heart and something within her to which the divine could appeal.

Parable of the Debtors.—Jesus perceived what was going on in the mind of the pharisee. So He spoke the parable of the debtors. One of the debtors owed just ten times the amount which the other owed. That the one to whom most was forgiven should love most is perhaps the general rule. There are exceptions. Ingratitude is a burning sin, and it so happens sometimes that one to whom little is forgiven should love more than the one to whom much more has been forgiven. But the general rule is probably otherwise.

Application of Parable. — However all this may be, the application of the parable is clear and pointed. The pharisee may have been as great a sinner as the woman. Outward and seeming righteousness avails a man or woman little. Sin is sin, and poison in small does will eventually kill as well as one greater dose. The pharisee was a sinner as well as the woman. The degree of sinfulness is of little consequence. The point is that the pharisee did not view the matter in this light. The woman he knew was a great sinner, and he could not himself but admit that he was gravely at fault when Jesus pointed out his discourteousness and lack of respect in failing to give his guest a friendly kiss and to provide water for that guest's dusty feet.

The woman knew that she had much to be forgiven, and in the faith that the Master would forgive all her sin she loved Him much. The pharisee in his self-righteousness thought he had little to be forgiven, consequently he could not be forgiven, and his love was correspondingly small.

In connection with the parable it is interesting to note however discourtesy or lack of respect for another reveals the barrenness of one's character.

Troubles.

The troubles under which we struggle are oftentimes only a refining process through which we are made more valuable to God.—Rev. Dr. Landrum.

Christlike Character.

The Bible exhorts us to that patient continuance in well-doing that is necessary to the building of Christlike character.—Rev. John R. Shannon.

Practical Christian Religion.

Practical Christian religion means pity to the poor, sympathy for the sufferer. It means a splendid philanthropy.—Rev. Dr. Northrop.

Reduced Rates to North Manchester, Ind., via Pennsylvania Railroad

For the meeting of German Baptist Brethren, at North Manchester, Ind., May 29 to June 8, 1990, the Pennsylvania Railroad Company will place special excursion tickets on sale May 29 to June 8, 1900, from stations west of Baltimore (not inclusive), and Lancaster and Reading (inlusive), and south of and including Sunbury, at rate of one first-class limited fare for the round trip. Tickets will be good returning until July 1, inclusive. 5-10-2t.

Reduced Rates to Camden., Ind., via Pennsylvania Railroad.

For the meeting of Old Order of German Baptist Brethren at Camden, Ind., June 3 to 5, 1900, the Pennsylvania Railroad Company will sell, from May 31 to June 3, inclusive, excursion tickets to Camden, Ind., from stations on its line west of Baltimore, Md. (not inclusive), west of and including Lancaster and Reading, and from stations south of and including Sunbury, at rate of one first-class limited fare for the round trip. Tickets will be good returning until July 5, inclusive. 5-10-2t.

Redued Rates to Washington, D. C., Via Pennsylvania Railroad.

Account Imperial Council, Order of Mystic Shrine.

For the Imperial Council, Order of the Mystic Shrine, at Washington, D. C., May 22-24, the Pennsylvania Railroad will sell tickets to the general public, from all stations on its line, to Washington and return, at rate of one fare for the round trip. Tickets to be sold and good going May 19-21, returning to May 28, inclusive. 5-10-2t.

Sheriff's Sale of

REAL ESTATE!

By virtue of a certain writ of Fieri Facias issued out of the Court of Common Pleas of Snyder county, Pa. and to me directed I will expose to public sale at the Court House in Middleburg, Pa., on

THURSDAY, MAY 10th, 1900.

The following described Real Estate to wit:

All that certain lot of ground situate in the Borough of Middleburg, county and state aforesaid, bounded and described as follows to wit: Bounded on the north by a Public Road, on the east by a lot of H. R. Reigel, on the south and west by land of John Moyer, containing ONE-FOURTH ACRE, more or less, on which are erected a BEER BOTTLING ESTABLISHMENT containing an engine and other machinery necessary for bottling beer and an Ice House.

Also a certain Farm or messuage of land situate in Washington township, Snyder county, Pa., adjoining lands of Peter Kratzer on the north, east by lands of Peter Kratzer, and Philip Amig, on the south by lands of John Weller and E. C. Graybill, and west by lands of Peter Kratzer, Jackson Weller and Nathaniel Arbogast, containing ONE HUNDRED AND NINE (109) ACRES, more or less, whereon are erected a new Dwelling House, known as the SUMMIT HOTEL, a good BARN and a new shed and all other outbuildings. Also between nine and ten hundred young peach and other trees on the premises. About sixty (60) acres of the above land is clear and in a fair state of cultivation, the balance is young timber.

Seized taken into execution and to be sold as the property of Rachal J. Bowen.

Sale to commence at 1 o'clock P. M.

G. W. KOW, Sheriff.

Sheriff's Office, Middleburg, Pa., April 17, 1900.