

SOME LESSONS FROM THE SAVIOR'S MIRACLE AT CANA

The Sympathetic Christ Always Does Things in Abundance and Will Never Fail in Direst Extremity.

Washington report: A remarkable illustration of the ubiquity of English speaking people is furnished by the requests that have reached Dr. Talmage in Northern Europe for a sermon in out of the way places where he did not expect to find a single person who could understand him. There, as here, he presents religion as a festivity and invites all the world to come as guests and join in its holy merriment; text, John ii, 10: "Thou hast kept the good wine until now."

This chapter invites us to a marriage celebration. It is a wedding in common life, two plain people having pledged each other, hand and heart, and their friends having come in for congratulation. The joy is not the less because there is no pretension. In each other they find all the future they want. The daisy in the cup on the table may mean as much as a score of artistic garlands fresh from the hot house. When a daughter goes off from home with nothing but a plain father's blessing and a plain mother's love, she is missed as much as though she were a princess. It seems hard, after the parents have sheltered her for eighteen years, that in a few short months her affections should have been carried off by another, but mother remembers how it was in her own case when she was young, and so she braces up until the wedding has passed and the banqueters are gone, and she has a cry all alone.

Well, we are here to-day at the wedding of Cana of Galilee. Jesus and his mother have been invited. It is evident that there are more people there than were expected. Either some people have come who were not invited or more invitations have been sent out than it was supposed would be accepted. Of course there is not a sufficient supply of wine. You know that there is nothing more embarrassing to a housewife than a scanty supply. Jesus sees the embarrassment, and he comes up immediately to relieve it. He sees standing six water pots. He orders the servants to fill them with water, then he waves his hand over the water and immediately it is wine—real wine. Taste it and see for yourselves. No logwood in it, no strychnine in it, but first rate wine. I will not now be diverted to the question so often discussed in my own country whether it is right to drink wine. I am describing the scene as it was. When God makes wine, he makes the very best wine, and 120 gallons of it standing around in these water pots—wine that was the best of the feast—taste it and say: "Why, this is really better than anything we have had. Thou hast kept the good wine until now." Beautiful miracle! A prize was offered to the person who should give the best of say about the miracle in Cana. Long manuscripts were presented to the competition, but the poet won the prize by just one line descriptive of the miracle: The conscious water saw its God and blushed.

We learn from this miracle, in the first place, that Christ has sympathy with housekeepers. You might have thought that Jesus would have said: "I cannot be bothered with this household deficiency of wine. It is not for me, Lord of heaven and of earth, to become caterer to this feast. I have vaster things than this to attend to." Not so said Jesus. The wine gave came, and Jesus by miraculous power came to the rescue. Does there ever come a scant supply in your household? Have you to make a very close calculation? Is it hard work for you to carry on things decently and respectfully? If so, have a microscope. Don't go out and fret, but go to him who stood in the house in Cana of Galilee. Pray in the parlor. Pray in the kitchen. Let there be no room in all your house unoccupied by the voice of prayer. If you have a microscope, put under it one drop of water and see the insects floating about, and when you see that God makes them and cares for them and feeds them come to the conclusion that he will take care of you and feed you.

A boy asked if he might sweep the snow from the steps of a house. The lady of the household said, "Yes; you seem very poor." He says, "I am very poor," she says, "Don't you sometimes get discouraged over some thing that God is going to do for you?" The lad looked up in the woman's face and said, "Do you think God will let the starve when I trust him and then the best I can?" Enough theology for older people. Trust in God and do the best you can. Amid all the worries of housekeeping go to him; he will help you control your temper and oversee your domestics and enter into your guests and manage your home economies.

chapel, enough with beauty to cover up the ghastliness of all the grave. Does he go forth to create water? He pours it out, not by the cupful, but by a river full, a lake full, an ocean full; pouring it out until all the earth has enough to drink, and enough with which to wash.

Does Jesus provide redemption? It is not a little salvation for this one, a little for that and a little for the other, but enough for all. "Whosoever will, let him come." Each man an ocean full for himself. Promises for the young, promises for the old, promises for the lowly, promises for the blind, for the halt, for the outcast, for the abandoned. Pardon for all, comfort for all. Not merely for all, comfort for all, merely for all, heaven for all. Not merely a cupful all, comfort for all, mercy for all, gathered up into God's bottle, and some day, standing before the throne, we will lift our cup of delight and say that it is filled with the wine of heaven. Tears, will begin to pour in the cup, and we will cry: "Stop, Jesus! We do not want to drink our own tears!" And Jesus will say, "Know ye not the tears of earth are the wine of heaven?"

I remark, further, Jesus does not shadow the joys of others with his own griefs. He might have sat down and wept and said: "I have so much trouble, so much poverty, so much persecution, and the cross is coming. I shall not rejoice, and the gloom of my face and of my sorrows shall be cast over all this group." So said not Jesus. He said to himself: "Here are two persons starting out in married life. Let it be a joyful occasion. I will hide my own griefs. I will kindle their joy. There are many not so wise as that. I know a household where there are many little children, where for two years the musical instrument has been kept shut because there has been trouble in the house. Alas for the folly! Parents free this coming holiday because there has been trouble in the house. Hush that laughing up stairs! How can there be any joy when there has been so much trouble?" And so they make everything constantly doleful and send their sons and daughters to ruin with the gloom they throw around them.

Oh, my dear friends, do you not think these children will have trouble enough of their own and will be glad they cannot appreciate all you do? Keep back the cup of bitterness from your daughter's lips. When your head is down in the grass of the tomb, poverty come to her, betrayal to her, bereavement to her. Keep back the sorrows as long as you can. Do you not know that that son may after awhile have his heart broken? Stand between him and all harm. You may not fight his battles long. Fight them while you may. Throw not the child of your own dependency over his soul. Rather be like Jesus, who came to the wedding hiding his own grief and kindling the joys of others.

I learn from this miracle that Christ is not impatient with the luxuries of life. It was not necessary that they should have that wine. Hundreds of people have been married without any wine. We do not read that any of the other provisions fell short. When Christ made the wine, it was not a necessity, but a positive luxury. I do not believe that He wants us to eat hard bread and sleep on hard mattresses unless we like them the best. I think, if circled, a man should have a fine dinner, and when he has accepted the invitation to that wedding. He certainly would not have done that which increased the hilarity. There may have been many other things that were not necessary, but there was not one of them that did so much for the joy of the wedding party as Christ himself. He was the chief of the banqueters. When the time came to eat, he supplied it, and so, I take it, He will not deny us the joys that are positively festive.

has a right to the joys of earth; he shall have a right to the joys of heaven. Through tribulations and hardships may come unto him, let him rejoice. "Rejoice in the Lord, ye righteous, and again I say rejoice."

I remark again, that Christ comes to us in the hour of our extremity. He knew the wine was giving out before there was any embarrassment or mortification. Why did he not perform the miracle sooner? Why wait until it was all gone, and no help could come from any source, and then come in and perform the miracle? This is Christ's way, and when he did come in, at the hour of extremity, he made first-rate wine, so that they cried out, "Thou hast kept the good wine until now!"

He was in the hour of extremity! He seems to prefer that hour. In a Christian home in Poland great poverty had come, and on the week day the man was obliged to move out of the house with his whole family. That night he knelt with his family and prayed to God. While they were kneeling in prayer there was a tap on the window pane. They opened the window, and there was a raven that the family had fed and trained, and it had in its bill a ring all set with precious stones, which was found out to be a ring belonging to the royal family. It was taken up to the king's residence, and for the honesty of the man in bringing it back he had a house given to him and a garden and a farm.

Trouble came. You were almost torn to pieces by that trouble. You braced yourself up against it. You said, "I will be stoic and will not care." But before you had got through making the resolution it broke down under you. You felt that all your resources were gone. And then Jesus came. "In the fourth watch of the night," the Bible says, "Jesus came walking on the sea." Why did he not come in the first watch or in the second watch or in the third watch? I do not know. He came in the fourth and gave deliverance to his disciples. Jesus in the last extremity!

I wonder if he will be so in our very last extremity. We shall fall suddenly sick, and doctors will come, but in vain. We will try the anodynes and the stimulants and the balm, and all in vain. Something will say, "You must go." No one to hold us back, but the hands of eternity stretched out to pull us on. What then? Jesus will come to us, as we say, "Lord Jesus, I am afraid of the water." I cannot wade through to the other side," he will say, "Take hold of my arm, and we will take hold of his arm, and then he will put his foot in the surf of the way, taking us down deeper, deeper, deeper, and our souls will cry, 'All thy waves and billows have gone over me.'"

The wedding scene is gone now. The wedding ring has been lost, the tankards have been broken, the feast is down, but Jesus invites us to a grander wedding. You know the Bible says that the church is the Lamb's wife, and the Lord will after awhile come to fetch her home. There will be gleaming torches in the sky, and the trumpets of God will ravish the air with music, and Jesus will stretch out his hand, and the church, robed in white, will put aside her veil and look up to the face of her Lord, the King, and the bridegroom will say to the bride: "Thou hast been faithful through all these years! The mansion is ready! Come home! Thou art fair, my love." And then he will put upon her brow the crown of dominion, and the table will be spread, and it will reach across the skies, and the mighty ones of heaven will come in, and the church, with beauty and striking robes, will stand at the head of the table, and the banqueters, looking up, will wonder and admire and say: "That is Jesus, the Bridegroom! But the bride, his bride, is covered with the coronet, and the star in the side is covered with a robe." And "That is the bride! The weariness of her earthly way was lost in the flush of this wedding triumph!"

There will be wine enough at this wedding; not coming up from the poisoned vats of earth, but the vineyards of God will press their ripest clusters, and the cups and the tankards will blush to the brim with the heavenly vintage, and the banqueters will drink standing. Esther, having come up from the banqueting hall of Ahasuerus, where a thousand lords feasted, will be there. And the queen of Sheba, from the banquet of Solomon, will be there. And the mother of Jesus, from the wedding in Cana, will be there. And they will agree that the earthly feasting was poor compared with that. Then, lifting their chalice in the light, they shall cry to the Lord of the feast, "Thou hast kept the good wine until now!"

THEIR GREAT MARCH.
A South African Paper on Canadians With Col. Plumer.

The special correspondent of the Cape Times, with Col. Plumer, in the issue of June 6th, says, under the heading, "The Canadians Great March!"

The Canadians are represented with the relief column by C Battery, Royal Canadian Field Artillery, commanded by Major Hudson, with Major Hudson and Captain Panet and Lieutenants King and Leslie. Together with the Queenslanders, the Canadians covered an immense stretch of country to be in at the relief, Marandee, in the bushland, was left on the 5th May. The 300 miles by coach to Bulawayo was completed by the 8th. Twenty-four hours stay in Bulawayo was followed by three days' railway travelling to Ootelo. Thence during the three following days the men were marched across country seventy miles, via Plumer's Camp to Molo, where the southern column were met. On the banks of the Molo river they had their second rest of twenty-four hours duration. The next day, two hours, including four hours' fighting, were spent in travelling twenty-five miles into Mafeking.

SUNDAY SCHOOL INTERNATIONAL LESSON NO. IV. JULY 22, 1900.

Peter's Confession and Christ's Rebuke—Matt. 16:13-28.

Sup.—What is the Golden Text? School.—If any man will come after me, let him deny himself, and take up his cross, and follow me, Matt. xvi, 24. What is the Central Truth? Christ is the foundation of His church. What is the Topic? The Christ. What is the Outline? I. The great confession. II. The sure foundation. III. Divine authority given. IV. Christ's death foretold. V. Conditions of discipleship.

When was the Time? July, A. D. 29. Where was the Place? Caesarea Philippi.

Who were the Persons? Jesus and His disciples.

What are the Parallel Accounts? Mark viii, 27-30; Luke ix, 18-21.

Commentary.—Connecting Links. Leaving the "borders" of Phoenicia, Jesus made a circuit to the southeast. He crossed the Jordan and sought seclusion in Decapolis, southeast of the sea of Galilee. Here He healed a deaf man (Mark vii, 31-37), and fed four thousand with seven loaves and a few fishes (Mark viii, 32-38). From there He crossed the sea to Dalmanutha, supposed to be a few miles south of Capernaum. Almost immediately His enemies met Him again (Mark viii, 31-33). And He left them, crossing the sea to the north and landing at Bethsaida, where he had fed the five thousand. On the journey He warned them of the doctrine of the cross (Mark ix, 31). At Bethsaida he healed a blind man, Mark viii, 22-26. He then journeyed north to Caesarea Philippi, near which city the disciples were walking on the sea.

13. Caesarea Philippi.—A city three or four miles east of Dan, near the eastern source of the Jordan River. Whom do men say—Christ did not raise this question (2) for information, or (3) because He desired the applause of men, or (4) because He intended to form His course according to the reply, but (4) because He desired to ground His disciples in the deepest faith. The Son of Man—This was a title He frequently applied to himself, but it was never applied to Him as the Messiah. He pressed His human, visible side—Polubolus.

14. Some say, etc.—People held different opinions concerning Christ. Some said John the Baptist returned to life. Some Elias, who was to be the forerunner of the Messiah; others, Jeremiah, "in accordance with the tradition that Jeremiah was to come and reveal the place where the sacred vessels were concealed," and others, one of the prophets.

15. Whom say ye—This was the decisive moment in which the separation of the New Testament from the Old Testament theocracy was to be made. The hour had come for the utterance of a distinct Christian confession. Lame.

16. Simon answered—He spoke for all of the apostles. Thou art the Christ—The Messiah. The Anointed One. Messiah is the Hebrew and Christ is the Greek name for the same. Jesus was the one who was anointed by the Father as Prophet, Priest and King. Son of the living God—God is here styled the living God, because He is the author of all life and existence; hence, self-existent, eternal.

17. Blessed art thou—Peter and the apostles were blessed because they had broken away from Jewish prejudices and had really accepted Jesus as the Christ. Bar-Jona (R. V.)—The son of Jonah. Bar means son. "Flesh and blood—No human being hath revealed it unto thee. Such knowledge does not originate in the human mind. But my Father—God only can reveal His secrets."

18. Thou art Peter—"Petros," the Greek word for stone or a piece of rock. This name had been given him by Jesus. When Jesus first met him, John 1:42, and upon this rock—in the Greek this "petra," or rock in mass.

19. The keys of the Kingdom of heaven—Keys are a symbol of power and authority. Peter and the other apostles were to be the representatives of Christ's church on earth, and they were given power and authority to organize and establish His Church after His death. Peter actually unlocked the kingdom of Heaven to the Jews on the day of Pentecost, when three thousand were converted, and a little later to the Gentiles. Shalt bind—This is an explanation of the gift of the keys. "To bind meant to forbid, or to declare forbidden, to loose meant to allow, or to declare allowable."—Morley. Bound in Heaven—Shall receive the authority and sanction and approbation of God. They were to be guided in the organization of the Church by Christ and the Holy Spirit.

20. Tell no man—The time had not come yet to declare Him publicly. 21. Before Jesus to sinners—Heretofore He had spoken obscurely, but He now speaks plainly. Of the elders—"The detailed enumeration of these names is not necessary, as it was a general conspiracy on the part of all the Jewish authorities." 22. Peter took Him—Aside, apart from the rest. Rebuke Him—"He only began; He was soon interrupted. This shows Peter's boldness, and his liability to be in the wrong. This shall never be unto thee (R. V.)—This was so contrary to the commonly accepted idea of the Messiah, and the coming kingdom, that Peter was not ready to accept it.

23. Get thee behind Me, Satan—Satan, the tempter. "Jesus did not call him an apostle's devil," but He said in this suggestion a repetition of the old temptation by which He was offered the glory of the kingdoms of the world without His coming to the cross.

24. Will come after Me—Will follow My directions and be My disciple. Deny Himself—Shows the apostles the nature of His kingdom. They must "abstain from all indulgences which stand in the way of duty." Take up His cross—Whoever would follow Christ must be ready to endure affliction and even death for His sake.

25. What is a man profited—The question implies that there is no profit in obtaining the kingdoms of the world. The whole world—Its honor, wealth, and the enjoyment of all its pleasures. PRACTICAL SURVEY. The time is near the close of Christ's mission. In his early ministry many were ready to follow him as the Christ. Now, however, it appears (v. 14) there were few who believed in him. There were two reasons for this. (1) His own teaching. (2) The unbelief of the chief priests, scribes and Pharisees.

1. The great confession, Vs. 16, 20. 1. Its source, "My Father in heaven." From the preceding verses we may learn that sensible evidences were not sufficient to convince men that Jesus was the Christ.

2. Christ's acknowledgment of the confession, "Blessed art thou." True blessedness (happiness) consists in knowing Christ within. Thou art Peter—petros, a stone. Jesus acknowledged him as one of the "living stones" of the church.

3. The security of the church. "The gates of hell shall not prevail." "Hell" (Hades)—"the unseen." The invisible powers against which the church and the believer contend.

4. The cross revealed, Vs. 21-28. There had been foreshadowings of the cross before. Mark ix, 9, 10; John ii, 19-21. But now He plainly declares His passion. They had looked and were still looking for a temporal kingdom. Matt. xx, 20, 21; Acts i, 6. This talk of humiliation and death they could not understand. Peter, with his usual impulsiveness, rebels and cries out, "Be it far from Thee, Lord."

Death in life and life in death, V. 25. Jesus has a distorted moral sense that "things are not what they seem." Only he who chooses death to self now will know spiritual life here and eternal life hereafter. John xii, 24-26.—J. S. McGeary.

MARKET REPORTS
—OF—
The Week.

Following are the closing prices at important wheat centres to-day:

	Cash.	Sept.
Chicago	80 3/4	80 3/4
St. Louis	80 1/2	80 1/2
Minneapolis	80 1/2	80 1/2
Wheat	80 1/2	80 1/2
Barley	80 1/2	80 1/2
Oats	80 1/2	80 1/2
Rye	80 1/2	80 1/2
Coronilla	80 1/2	80 1/2
Flour	80 1/2	80 1/2
Wheat	80 1/2	80 1/2
Barley	80 1/2	80 1/2
Oats	80 1/2	80 1/2
Rye	80 1/2	80 1/2
Coronilla	80 1/2	80 1/2
Flour	80 1/2	80 1/2

Wheat—Two loads of red fall wheat sold 1-2c higher at 72 1/2 to 73 1/2c, two loads of spring at 72 1/2 to 73 1/2c, and one load of goose at 72c. Hay—Two loads of old hay sold firmer at \$12.50 to \$13 a ton. No straw offered.

Potatoes—N. W. potatoes are offering more freely. White ones sold to-day at 50c a bushel, good stock fetches 60 to 80c a bushel. Old stock is in poor demand and peddles at 30 to 40c a bag. Butter—Small receipts to-day sold at a fair demand at 17 to 18c. Eggs—Light offerings to-day sold to a moderate demand only at 14 to 15c. Poultry—Chickens sold at 50 to 75c, ducks at 40 to 50c, and turkeys at 9 to 11c. Offerings were light and demand rather weak.

Wool. The market is very quiet and a number of buyers state that they put aside their pens for a few days. Collections are steady at 16c for washed and 10c for unwashed.

Toronto Fruit Market. Receipts amounted to 3,500 packages, all told. Trade good, with prices steady. Apples, 5c to 6c; strawberries, 5c to 8c; raspberries, 6c to 8c; blueberries, 90c per basket; gooseberries, 30c to 40c for small and 50c to 80c per basket for large; cherries, 90c per basket for common, and \$1 to \$1.40 for sweet; red currants, 35c to 50c; beans, 15c to 25c; potatoes, 75c per bushel.

Cheese Markets. Utica, N. Y., July 9.—Utica Dairy Board of Trade. Cheese, 87 lots of 7,325 boxes sold; large cheese, 8-14 to 8-17c, a gain of 1-2c. Over last week. Small cheese sold at 9-18 to 9-14c. Butter, 33 packages at 19-14c, 130 packages at 20c. Lindsay, July 9.—Victoria County Cheese Board met this morning; 1,775 boxes of June and July make were sold. Highest price paid was 9-14c; 473 boxes sold at that figure, balance at 9-14c.

Manitoba Crops. Winnipeg, Man., July 9.—Manitoba farmers are now wearing happy smiles owing to the heavy rains of to-day, following the general downpour of Friday last and scattered showers of Saturday. Every portion of the province has been thoroughly saturated, and crop prospects have improved 100 per cent. in consequence.

With the exception of places where the grain had been blown down by high winds before it germinated, it took root, and is now coming finely. The straw is short, but is heading out, and the moisture and strength of the soil will now go into making heads instead of straw.

Visible and Afloat. As compared with a week ago, the visible supply of wheat in Canada and the United States has increased 435,000 bushels; that of corn has increased 2,160,000 bushels, and that of oats has increased 270,000 bushels.

Government Crop Report. The United States Government crop report, issued yesterday, is bullish in character. It shows condition of winter wheat on July 1st, 1900, as 80.8, against 82.7 a month ago, and 65.6 on July 1st, 1899, and 87.7 on July 1st, 1898. Spring wheat condition on July 1st, 1900, 55.2, against 87.3 a month ago, 91.7 on July 1st, 1899, and 93 on July 1st, 1898.

Corn condition July 1st, 1900 was 89.5, against 86.5 a year ago, and 90.5 two years ago. Statistielan Brown, of the New York Produce Exchange, according to indications reported by Agricultural Department July 1st, estimates crops as follows: Winter wheat, 333,769,000 bushels, against 326,679,000 in 1899. Spring wheat, 176,559,000 bushels, against 250,624,000 bushels. Total wheat, 510,358,000 bushels, against 547,308,000.

The Government report on oats indicates about 725,000,000 of bushels, or 50,000,000 less than indicated in June.

Hay Crops of 1900. In view of the crop prospects in Canada, the United States, England, France and Holland, prices are not likely to be any lower than they have been for several months past. It is now apparent that the crop in On-

tario and Quebec will be below average, and the same may be said of the United States. The English crop is known to be short of an average, while France and Holland will have a reduced yield. The London Corn Circular says: "Now that a low average hay crop is pretty well assured for the United Kingdom—not a downright short one, but calculated to yield only very moderately—there is a disposition on the market to hold with increasing firmness. Already signs are not wanting, that as soon as present stocks and current contracts arrive near exhaustion point a smart rise may be established, for it is found quite impossible to secure further shipments from either France or Holland, except on a basis of value which would necessitate something like 5s to 10s a ton added to our spot figures to show the necessary margin for importers. This stringency is especially noticeable in respect of foreign clover and straw, which are both held with extraordinary tenacity, partly because stocks are now more reduced, but also because crop prospects might almost be regarded as bad. Clovers are being cut, and fall to bulk at all satisfactorily, while the phenomenal backwardness of the wheat plant remains in spite of some very rapid progress during the past fortnight."

Rain in Manitoba. Manitoba has had a good rain. All wheat that had life in it will revive, and where it is not too far advanced will probably be saved. Until a few days pass it will be impossible to estimate the crop prospects under the new conditions, but it is certain that the situation is no longer improved that the hard times looked for are probably far away.

Bradstreet's on Trade. General trade is quiet at Montreal now that the holiday season is at hand. The movement is moderate in wholesale circles. The improvement in crop conditions has had a somewhat reassuring effect in business circles. Fall trade has been good so far. Values show some change this week, especially in hardware, which is lower for some lines.

Trade at Toronto this week has been fair. The sorting trade has kept up better than usual this year, and the amount of fall trade so far has been large. Payments on 4th of July paper were satisfactory. Values of staple goods are generally firm.

In London this week there has been a fair amount of business done. Payments on July paper was good, and the outlook for fall trade continues bright. Prices are being well maintained. There is much complaint among the old-established retailers at coast cities, especially in Vancouver, over competition. Business has picked up a little the past three or four weeks. The salmon season is now on, the lumber industry active. Collections are rather slow.

Crop damage reports are still having a rather depressing effect on wholesale trade at Winnipeg. Orders are being cancelled by country storekeepers. It is hoped, however, that the first rains will pass off. Collections are only fair.

Hamilton jobbers appear to be getting the share of the staple trade. Values are still firmly maintained, and there is no appearance of any weakness in staple goods. Country remittances have been very fair this week.

THE WHEAT CROP. Manitoba has had some rain—enough to justify the Superintendent of the Canadian Pacific at Winnipeg in saying that the late rain had done incalculable good to wheat and other cereals. Sir William Van Horne was very optimistic in his remarks to the Gazette before leaving Montreal the other day.

"I think there is a good prospect for a fair crop," began the Chairman of the C. P. R. Board, notwithstanding the doleful reports that are coming down from the west. The wheat crop in the Northwest always looks worse in dry time than it really is, the wheat crops being short, and the scarcity of the blades making it look thin and light, but short straws usually give long heads, and some of the best crops we have ever had came from straw which had a discouraging look at the end of June. Now that sufficient rains have come, I am very confident that we will have quite a different report from the Northwest after a week or two."

"What effect would a short wheat crop have upon the Canadian Pacific?" Sir William was asked. "The C. P. R.," he replied, "is no longer very much dependent on any one crop, especially wheat. I think the increase in the mining business in British Columbia will quite make up any possible loss in the Northwest. During the last half of last year, and in fact, up to within a month or two, mining in that Province has been almost at a standstill, owing to the labor troubles. Nearly all the important mines have now started up activity, and many new ones are coming in as shippers. Consequently, I am pretty sure that the Canadian Pacific will make as good showing during the next twelve months as it did in the past. Even if the worst fears for the Manitoba crops should be realized, that the road will earn its full dividend and more, I have no doubt at all."

That the Canadian Pacific is not dependent upon the wheat crop to earn a dividend is an astonishing bit of news. It goes to show what a good effect the construction of the branch road through the Crow's Nest Pass has had upon the fortunes of that company. But the prospect of the wheat crop is very important to the country at large. The moving of the grain to market employs many railway, steamboat and elevator laborers, whose wages keep up the demand for farm, garden and factory products. The farmers of the Northwest spend the price of the wheat on clothing, furniture, groceries and hardware. Best of all, the wheat of the Northwest is an exportable product, which goes to Great Britain to help pay for imports from that country and to settle the interest on our national debt. We all hope that Sir William Van Horne's anticipations of a good crop may be more than realized, and, incidentally, we could stand about twenty-four hours' rain in this part of the country.

France's Minister of public instruction encourages art by an annual expenditure of \$3,600,000. This includes support of the Ecole des Beaux-Arts and ten other schools of art.