

Religious.

GOOD INFLUENCES.

We were forcibly impressed with a remark in one of those excellent Mothers' Letters:—"Where is the sense in trying to stop the flood? Many whose pens were eloquent, and voices persuasive, have tried in vain." It is true the flood is not stopped; but who can imagine what or where *we* would have been, had all who earnestly and conscientiously were trying to use their influence for good, ceased from their efforts because they could not see the results. What sort of men and women would our children become, if we were to be discouraged because they seemed regardless of our teachings, and withhold our constant, patient, loving and constraining care from them. Where would our schools be if the teachers, who could not discover at once the advancement of their scholars, should say, "There is no use of my trying to teach, my pupils learn nothing?" What if each of our ministers should say, "My preaching does no good; my congregation listen to my sermons with apparent interest, but they go away and it all seems to be forgotten," and, becoming discouraged, leave all our pulpits vacant? But this is not the case. Many have learned, and many more must learn, that to be successful in teaching, anything requires much patience. "Line upon line, and precept upon precept," is the principle of all learning.

We can see how Christ understood and sympathized with human weakness when on this earth. He did not show his disciples the true way once, in a plain, simple manner, and then leave them, expecting that once telling would accomplish all; but he remained with them years, patiently teaching and illustrating in a thousand different ways the great truths He wished them to learn and practice—for the disciples were, like us, slow to learn and understand, and slow to practice the good learned. We must judge others by ourselves, and look back at our own experience and see how much good advice we have read and heard—how many good resolutions we have made and broken, and how evil has always been ready to counteract the good; but we can also see that good influences have had, and will have, their effect, slowly but surely—gradual as the influence of rain and sunshine upon the growth of the vegetable kingdom. It may be as hard for us to realize individual influence as it is to attach due importance to one drop of rain or one ray of sunlight.

Every conscientious woman, earnestly seeking to do rightly, has much with which to contend. It is so hard, and requires so much firmness and independence, to get out of the grooves into which customs and habits have placed her. It is so hard, when the light gradually comes in her mind and she sees clearly that what she has always thought to be right is wrong, to face about and do as she knows she ought. Every woman especially should be earnest in precept and example in trying to change the current that is leading women to neglect their minds and the highest comfort of their homes and bodies. Let us learn to appreciate and cultivate the beautiful, but let it be principally for the benefit of our own home circle, and not for mere outside show.

RELIGIOUS TRAINING.

Permit me to say a few words to the mother who wished advice in regard to the religious education of her children, and the propriety of allowing recreations on the Sabbath. I am aware that this is a difficult subject to

handle, on account of differences of opinion among truly Christian people.

For my part I cannot see that we are commanded to keep the first day of the week as the Jews were their "Sabbath," which means "day of rest" but there are evidences enough that it should be devoted to the Lord. Care must be taken that children do not learn to *hate* the day for its restrictions, instead of loving and reverencing it as the day in which the Lord arose. There are families who are bringing up their children to infidelity by observing the Sabbath too strictly—in their way. No secular books or papers must be touched—no one must laugh or scarcely smile—but cross words are allowed. The little ones are scolded and there is a hurry and bustle about getting ready for church, which leaves no opportunity for the holy thoughts which should prevail.

In regard to recreations, if little Willie wants to ride his rocking-horse, or Annie to play with her doll, I cannot see that it is wrong; but it seems that we could devote our spare time to them in a better way than by popping corn or cracking nuts, although that might not be a sin *in itself*. Let us sit down with them and tell them of Jesus and his love for us; read to them something that we can make plain to them; tell them some Bible story, and let those who are old enough find what book and chapter it is in by the next Sunday. If they attend Sunday-school talk to them of their lesson.

If the children get tired of being in the house, go out with them and show them the beauties of nature. They will enjoy the walk with "mother" (and "father" too, if he can be induced to accompany them, instead of calling on a neighbor to talk politics,) much better than they would a romp with their playmates. I know many people are inclined to be reserved, and think they cannot talk with children on such subjects, but a little effort will break this reserve.—*Car. Rural New Yorker.*

CHRISTIAN INDIGNATION.

It behooves us to bear patiently with much that we could wish corrected, but much else demands righteous indignation on our part, and if it be not manifest we are recreant to our duty as Christians.

Certain forms of sin are becoming popularized, which should not be conceded the courtesy of silence. Things of little moment in themselves, but far-reaching in their influence and wide-expanding in their development, are constantly coming up, against which we should declare emphatic protest. Christian duty, more often than we seem to think, requires of us Christian speech—speech earnest with hearty indignation.

The great agent against evil is, and will be, public opinion. How is public opinion to be what it should be, if the best part of the public make no effort to purify it? If as Christians we fear possible allegations of cant, and so refrain from saying what we believe in regard to certain social phases, have we any right to cry out against popular sentiment in secret? Society is sadly tolerant of abuses and tendencies that disgrace and shame our enlightenment; has our individual Christianity done all it can to reform these?

Reformative work is individual work. It must begin with individual declarations, proceed individually, and end in the betterment of individual life. This process purifies the mass. Every Christian, then, should be a reformer. That which we believe unworthy, degrading, we should indignantly rebuke. Against that which tends to work evil we should earnestly declare. We should, in

fact, cultivate such a loathing for all sin that we cannot keep silence before it. Christian indignation has its special duty to perform, and if the performance be not frequently met there is something vitally wrong.

THE WORLD'S HOPE.

Well and truly says the Rev. John Kerr:—"Take away our hope in God, and history becomes a sea of tumbling billows, dark and shoreless; nations rising only to fall; great souls shooting across the horizon like dying meteors; and all the spiritual longings of the past written down but to tell us of the vanity of our own efforts. We could bear to study history only as we forget all the higher ends it might serve as a school of training for immortal souls, and as the steps of a Divine Architect through the broken scaffolding and scattered stone wreck upward to a great finished structure. The very glimpse of this is reviving, but to give up at once Architect and end, and see human lives shattered and strewn across weary ages, and human hearts torn and bleeding, with no abiding result, this surely would fill a thoughtful mind with pain. The more of such history, the more of sorrow.

SUFFERING.

It is a groundless assertion that suffering works out a moral purification by a natural law. Sometimes temporal afflictions lead men to consider their spiritual wants, and to seek the good of their higher nature. And when once the heart has been renewed by grace, and has entered into filial relations with God, the discipline of suffering has a tendency to purify its affections from earthly dross, and to bring it into a fuller participation of the divine holiness. But this is not strictly the tendency of suffering as such, but of that gracious disposition which leads the humble and believing soul to use suffering for its own profit. How often, alas, does suffering not only fail to purify the soul from sin, but aggravate and intensify its selfish and malignant passions, and make it a very fiend.—*Dr. S. P. Thompson.*

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Markets.

REVIEW OF THE BOSTON PRODUCE MARKET.

REPORTED FOR THE VERMONT FARMER.

Boston, August 15, 1871.

Beans and Peas. White beans are steady. Common to choice mediums have been selling at \$2.50 @ 2.62; extra Pea beans are selling at \$3.50 @ 3.75 per bush.

Butter. Choice New York and Vermont dairies 27 @ 30c; and common to good from 15 @ 25c per lb.

Cheese. Farmers' dairies 5 @ 9c; factory 9 @ 10c.

Eggs. Eastern and Western 21 @ 22c per dozen.

Flour. Western superfine at \$4.75 @ \$5.00; common extra 5.25 @ \$5.75; Milwaukee and Minnesota extras \$5.75 @ \$6.75. White wheats \$6.75 @ 7.50 for Ohio, Indiana and Michigan; Southern flour \$6.00 @ 8.00 per bbl for common extra and choice family. Corn meal \$3.75 @ \$4.00 per bbl. Rye flour 4.75 @ 5.75 per bbl.

Grain. Northern yellow corn at 74 @ 75c per bu. Northern mixed at 71 @ 72c. Oats at 50 @ 56c per bushel for dark mixed to white No. 1 Western.

Hay. \$25.00 @ \$35.00 per ton as to quality.

Hops. Sales have been at 11 @ 15c as to quality.

Pork. Sales at \$12.00 @ 12.50 for prime, 14.00 @ 14.50 for mess, \$15.00 @ 17.00 for clear and extra clear. Lard is in moderate demand, and has been selling at 9 1/2 @ 11 cents per lb for steam and kettle rendered. Smoked hams 12 @ 16.

Potatoes. Common \$1.50 @ 1.60 per bbl.

NEW YORK MARKETS.

Apples. Fine, \$3.00 @ \$4.00 per bbl.; Common quarters, 4 to 50c per lb.; State quarters, 7 1/2 @ 8 1/2c; choice sliced 9 @ 9 1/2c.

Beans and Peas. Medium beans, prime, \$2.65 @ 2.75 per bushel; marrow, \$3.75 @ \$3.85; ordinary \$1.50 @ \$2.00. Southern black-eyed peas \$2.75 @ 3.25 per two-bushel bag. Canada peas, \$1.25 @ \$1.30.

Butter. Prime yellow, 29 @ 30c; common to fair, 20 @ 26c; good western, 18 @ 19c; ordinary to fair, 12 @ 16c; old at 10 @ 10 1/2c.

Cheese. Fair to fine new factory, 9 1/2 @ 10 1/2 cents; ordinary to medium 6 @ 9c; good farm dairies at 8 @ 9 1/2 cents; skim cheese, 2 1/2 @ 4c.

Eggs. Fresh western, 10c @ 20c; state and Pennsylvania 21 @ 22 cents per doz.

Fruits, Green. Apples, fine, 10 @ 11c; 20.00 @ \$4.00; common \$1.50 @ \$2.50.

Flour. We quote superfine \$4.65 @ \$4.95; extra to fancy state, \$5.10 @ \$6.30. Ohio and Michigan white wheat, \$5.80 @ \$6.20; St. Louis, double to triple extra, \$6.00 @ \$8.20; Rye flour, state and Pennsylvania, \$4.50 @ \$5.50 western, \$4.30 @ \$4.60. Corn meal \$3.40 @ \$3.90.

Hops. Prime state of 1870, 20 @ 22; common to medium 12 @ 15c; old, 5 @ 10c per lb.

Potatoes. New potatoes \$1.25 @ \$ 1.75 per bbl.

Wool. We quote state and Michigan mixed fleece at 58 @ 62c; Ohio and Pennsylvania mixed and extra, 58 @ 64c; Illinois and Iowa, 52 @ 58c. California, fine to medium, 58 @ 45c; extra to superfine pulled, 50 @ 58c.

MISCELLANEOUS. Beeswax, 10 @ 11c; 30c @ 30c; goose feathers, 65 @ 75c; milk, \$2.25 @ \$2.75 per quart can; Vinegar 12 @ 25c per gal.

Bees. Ordinary cattle 8 1/2 @ 10c; fair to good Illinois steers 11 @ 11 1/2c, with prime at 12c @ 12 1/2c. The market averages 11 1/2 @ 12c, net weight.

Milk Cows. Common cows are selling at \$40 @ \$50; fair to good at \$60 @ \$70, and prime to extra \$70 @ \$75.

Veal Calves. We quote 4 1/2 @ 7 1/2c for common to medium, and 8 @ 9c for fair to good milk veals.

Sheep and Lambs. Fair to good shorned sheep, 5 1/2 @ 6c; extra 6 1/2 @ 7c; common lambs, 6 1/2 @ 7c; good to prime, 7 @ 7 1/2c.

Swine. We quote live at 5 1/2 @ 5 3/4c; city dressed western at 6 1/2 @ 7 1/2c.

BRIGHTON CATTLE MARKET.

At market for the present week—Cattle 3200; Sheep and Lambs 8,475; Swine 6100; number of Western cattle 2100; Eastern cattle 950; Northern cattle 150; cattle left over from last week —

Prices of beef cattle, 100 lbs., the total weight of hides, tallow, and dressed beef—extra quality \$7.00 @ \$7.50; first quality \$6.50 @ \$6.75; second quality \$6.00 @ \$6.25; third quality \$5.25 @ \$5.75, poorest grade of coarse oxen, bulls, &c., \$4.50 @ \$5.00.

Brighton hides 8c. Country tallow 6 @ 6 1/2c. Country hides 7 @ 7 1/2c. Country tallow 5 @ 5 1/2c per lb. Sheep skins, \$1.00, lamb skins \$1.00 each. Calf skins 16 @ 18c per lb.

The trade for beef cattle has been very fair, especially for the best grades of beefs. There were but a few nice lots of cattle in market this week; prices upon the best grades were a trifle higher, a few of the best ones selling at 7 1/2 @ 7 3/4c per lb. From Maine the supply was the largest of any week this season, most of which were working oxen and small steers and cows suitable for stores, for which there has been a fair demand. The Maine cattle were mostly landed at Watertown and the larger portion of them driven to Brighton to be disposed of. There were several hundred Texas cattle in market this week.

Working Oxen—Extra \$200 @ \$250; ordinary \$140 @ \$175; poor \$45 @ \$95 per pair.

Milk Cows—Extra \$45 @ \$70; ordinary \$25 @ \$50; Store Cows \$25 @ \$55 per head. Most of the Cows offered for sale are of a common grade.

Swine—Store pigs wholesale 6 @ 7c per lb.; Fat Hogs 5 @ 5 1/2c per lb.

Store Cattle—Yearlings \$9 @ \$20; two year olds \$15 @ \$28; three year olds \$25 @ \$45 per head.

Sheep and Lambs—Extra and select lots \$1.50 @ \$6. Ordinary \$1.50 @ \$2.75 per head, or from 4 @ 7c per lb.

The St. Albans, Vt., butter active and prices advanced fully 2c on all grades—extra 28c, fair to prime, 20 @ 26c; cheese firm at 12 @ 15c.