

**Saturday Night Talks**  
By Rev. F. E. DAVISON  
Rutland, Vt.

**RELIGION AND CHRISTIANITY**

International Bible Lesson for  
May 16, '09—(Acts 14: 1-28).

Religion and Christianity are not synonymous terms. People can have religion without being Christians. There is any amount of religion in heathen lands. It is only in so-called Christian lands that people can be found who are neither religious nor Christian. The missionary who goes to heathen lands to preach the gospel, does not have to teach those darkened minds the idea of worship. In that particular they are all ready for him. The objects of religious adoration are among the most conspicuous things.

**Heathen Worship.**

Those lands are full of temples, altars, sacrifices, priests, devotees. One of the first things a heathen mother teaches her child is to pray. Every home has its idol god, every trade and profession its patron divinity. They have religion enough in all conscience, but their religion is the product of superstition, of fear, of lust, of murder, earthly, sensual, devilish. Natural religion everywhere teaches men that they are sinners and that some rite, sacrifice or service is needed to propitiate an outraged divinity.

**More Gods Than Men.**

Greek and Roman mythology, the Epic of Homer, which was the Greek's Bible, reveals to us the heathen misinterpretation. As we read these pages we see gods and men, not quite in equal numbers, mingling in the fray, and sweeping in bloody combat about the walls of fated Troy. In that ancient world each fountain had its nymph; each brook its naiad; each wood its dryad; each wind had its presiding god, and a deity was at the beginning and end of diversified human experience. The sea was heaved by them, the earth teemed with them, the air swarmed with them. The universe, as they knew it, was believed to be filled with deities, inferior and superior; and every natural occurrence which they could not explain was supposed to be a direct interference of the gods. Vast amount of religion, but no Christianity.

When the apostle Paul was on his first missionary journey he came into contact with this phase of natural religion at the city of Lystra. Having performed a miracle in the healing of a cripple there the priests and the people straightway jumped at the conclusion that he was a divine being in the guise of a man. They surmised that Barnabas, on account of his personal appearance was Jupiter himself, and that Paul was Mercury, because he was the chief speaker. And therefore, before the apostles knew what was on foot the altar of sacrifice was prepared, the garlands were woven and the oxen were being led out to sacrifice. They said, "The gods have come down to us in the likeness of men."

**Become Like Their Gods.**

But the character of their religion was speedily shown up. For the moment they discovered their ludicrous mistake they turned upon the men they were just about to worship, and permitted their Jewish enemies to stone Paul to death. The extremely pious worshippers of Jupiter one moment, became a riotous, murderous lynching party the next. It was garlands of roses at first; it was the stones of the highway, maledictions and curses the next. Religion, natural religion stretches out its hands in the darkness, feeling after God, but it has no answer for the soul's cry for help, it has no transforming power over the soul. They become like the gods they worship.

But Paul was not the first, nor the last man, to realize the shifting nature of public opinion. Many a preacher knows what it is to be fawned upon at first and scratched later on. Nothing is too good for him at his coming; nothing is too harsh for him at his going. In one sermon he can make life-long enemies. In one transaction he can accumulate a stock of animosity that is exhaustless. Men who refuse to wear the world's garlands, must expect to feel the world's enmities.

**Public Opinion Weathervane.**

Public opinion is like a weathervane which whirrs about whichever way the wind blows, and has no other property than to point out its direction. Such considerations should cause us to properly estimate its value. No man should be puffed up when garlands are woven for his brow, and no man should complain when he is made the target of abuse. Paul had not the least idea that he had any godlike qualities when they said he was certainly Mercury, the spokesman of Jupiter and he had no words of harsh vituperation when they said he was a fraud, an imposter, and dragged his mangled body through the streets.

We shall all get along better in this life, if we put the world in its proper place, neither puffed up with its flattery, nor depressed with its power. If we keep on good terms with the Creator and our own hearts, we need not fear the effect either of adulation or condemnation. Let the wind blow high or low, let it be a warm, south summer zephyr, or a midwinter blizzard, it is all the same. There are none of us yet who are either gods or demons.

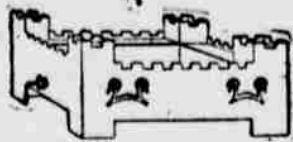
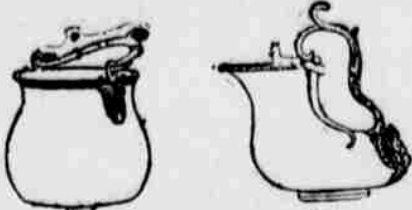
**Notes and Comment**

Of Interest to Women Readers

**A ROMAN WOMAN'S KITCHEN.**

What the Housewives of Ancient Days Cooked With.

No. 1. Kitchen Stove in the house of Pansa, at Pompeii, much like those now used in rural France, Spain and Spanish America; a knife, a strainer, and a kind of frying-pan with four cavities, probably intended to cook eggs. No. 2. Bronze Stock-Pot, to hang over the fire. No. 3. Similar Stock-Pot of another shape, for boiling. No. 4. Ladles of various forms, for dipping liquors from larger vessels. No. 5. An ancient Brazier. The



side walls are hollow, and intended to contain water; the four turrets are provided with movable lids; at the side is a cock to draw off the water. The center was filled with lighted charcoal. By placing a tripod, or trivet, above it, many processes of cooking, such as boiling, stewing, or frying, were performed.

**CONFLICTING RULES FOR INFANCY**

Treat the baby as a tropical plant, advises one authority, and do not try to toughen him by taking him out every day. Thirty-five degrees is cold enough for a child under two years. Never take him out when the atmosphere is dark and rainy, and keep him in the sunshine and out of the wind as much as possible. Protect the eyes from the sun always with a dark umbrella.

Take him out every day, says another highly qualified expert. Never mind how hard it rains or blows or snows. Get as quiet a street as you can find; or use a sheltered piazza, if you have it,—but give the baby eight hours of out-door air every day.

Tie a veil over his face, says one. Don't tie a veil over his face, says another.

It is lucky that we do not have to obey every direction that we see.

**VOTES FOR WOMEN.**



The Spirit of 1909.

**Women As Farmers.**

In 1870 there were 373,332 women agricultural laborers in this country. In 1900 there were 663,209. Women still do some hard work. But the gain in the number of women agricultural laborers, after all, was only seventy-seven per cent.

Compare it with the gain in the number of women "Farmers, Planters and Overseers." In 1870 there were 22,681. In 1900 there were 307,706. It was a gain of 1,256 per cent. In other words, while the women laborers, the subordinates, failed to double their numbers during the period from 1870 to 1900, the women "Farmers, Planters and Overseers," the persons in authority, doubled their numbers more than six times over.

**Cleaning Gloves.**

In cleaning gloves in naphtha it is better to immerse them instead of dabbing them with a cloth. Rinse them thoroughly in clean naphtha, hang in the air to dry and they will look quite as well as though they had just come from the cleaners and with less trouble than sending them there.

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