

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

"THAT GOD

IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor,

Vol. IX.—No. 8.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, FEBRUARY 21. 1873.

Whole No. 996.

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Fredericton, Nov. 1, 1872.

Albion House.

The Intelligencer.

(From the New York Observer.)

THE MILLERITE SCARE.

The year 1842 was marked by the sudden rise, and 1843 by the fall of the Millerites, a sect who had been deluded with the notion that the Lord Jesus Christ would come in visible person on a certain day in the latter year to receive his saints, to destroy his enemies, and establish his throne on earth. They took their name from William Miller, a Baptist minister in the northern part of this State, who had studied the prophecies until he knew nothing about them, and by a process in arithmetic peculiar to himself had hit upon the year when the final catastrophe was to occur to the confusion of the wicked and the glorification of all who were found waiting for the coming of the Lord. It was wonderful with what avidity this delusion was received. His dupes numbered thousands. They were not of the more intelligent classes; indeed very few educated people were led astray; but of serious-minded and unlettered multitudes who composed the great mass of the community at that time. The sudden converts to Millerism were many. One reason that operated rapidly upon this sort of people was the shortness of time allowed them to make up their minds. They were told that the end was at hand. First the year was fixed; then the month and the day. And to make a sure thing of it, they thought the safest course was to believe, and if the crash came at the appointed time they would be all right, and if it did not they would be no worse off than before on account of their faith in the figures of Miller. And I am inclined to think that Miller's name being an apparent ally to the Millenarianism helped to faith in his calculations. Thousands of excellent Christian men, scholars, divines—some of them men of wide reputation for learning and religion—were Millerites; believing in the future personal reign of Jesus Christ upon the earth and in his speedy coming to set up his throne. But they did not set the time. Some writers of this school have found in the figures of the Prophet Daniel a starting point and a period, and have, therefore, ventured to fix the year when the king might be expected to appear in his glory; but in all such cases the march of time has compelled them to find errors in their calculations by which the great event was necessarily postponed.

But in the Millerite year the delusion took the form of an epidemic or panic. The leaders of the sect perambulated the country with immense tents in which to hold public meetings, and these were crowded for days and nights in succession by excited congregations whose prayers and songs and cries bordered on the delirious. Many did become deranged. Lunatic asylums reported this delusion as the cause of insanity in many cases.

One night, very late, a man came to me with a message from God that I must believe in the speedy Advent, and teach it to the people. He would not be put off with the excuse that it was nearly midnight, and I could not listen to his discourse at such an unseasonable hour. He said that nothing was so important as the revelation he had come to make, and that it was high time I heard it. Then he began with his figures. He added, subtracted and divided, piled up dates from history and prophecy, told of the "abomination of desolation" that was to be set up and that was set up, and started off from that date and calculated the downfall of the Roman empire and the death of Napoleon, and brought out 1843 as nearly as the most accurate mathematician could desire. Out of breath at the end of his computation and triumphing in the result, he demanded my assent to his conclusion.

I looked up at him and quietly asked, "And what do you make of the two sticks?" "Sticks, what sticks?" he said. "Well, sir," I replied, "if you are an exponent of the prophecies, and do not know the two sticks of which the prophet speaks, you must excuse me from receiving any messages from you as coming from heaven." He soon left me to my fate.

Some of the societies were so sure the end was at hand, that they put their individual possessions, which were usually very slender, into joint stock, in imitation of the early Christians, who had "all things common." In Oneida County, N. Y., a well-to-do farmer being converted to their doctrine came to join the church and, on being told of this rule, said he would think of it awhile, and pray over it. He went away sorrowful, for he was very rich. At the next meeting he appeared, and upon being called upon for his answer, he said he had received a message from heaven and was prepared to obey. "While engaged in prayer for divine direction," said he, "I have had one passage of the Bible so powerfully impressed upon my mind that I know it is from God, and I shall do as I am commanded."

The brethren and sisters were in breathless expectation of the tremendous sacrifice he was about to make. The elder bade him be of good courage, and declare the message. And the rich man said:

"The passage that came to my mind, and which I am resolved to obey, was in these words, 'OCCUPY TILL I COME.'"

And when the appointed time arrived, thousands of them were ready as far as their white raiment could be regarded as readiness for such an event. So purely came he was earthly were all their views of this great spiritual change, that they made linen garments called "Ascension robes," with which they arrayed themselves. Some of them, in cities, took their seats upon the edge of the housetops. Others, in the country, ascended hills, or climbed into trees and sat as patiently as possible, while their locks were wet with the dew of the night. They thought they would see the Lord descending from the sky, and that they would rise to meet him in the air. It was easy to believe that a mistake of a day, or even of a month had been made in reckoning thousands of years, and many, therefore, thought the advent was still at hand, though

they had not hit upon the identical day. Others gave up to wild despair. Many were made faithless in Scripture, when they found they had been duped by false teachers. I never heard that any were made more charitable, more patient, humble Christians. The prominent trait of character in the Millerites was their censorious and denunciatory spirit toward those who would not adopt their arithmetic. But their end came when they thought the world was coming to an end. The awful day came. The sun rose, shone as usual, and just as it was in the habit of doing. And then the moon made its quiet tour among the stars, and died away in the light of another day. And all things went on as from the beginning. Two or three other dates were fixed upon, and previous errors of calculation were explained, but the end would not come any way they could fix it. Miller subsided into his farm, which it was reported he had vastly enlarged by cheap purchases of those who did not set a high price on lands they were soon to leave. Elder Himes, who had been the fidus Achates of Miller, and had blown the trumpets in advance of the coming King, blew on, but, as before, it was all wind, sound, and fury signifying nothing. And now, after the lapse of a quarter of a century, there is not a vestige remaining of a faith that took possession of thousands, and had its disciples in almost every city and village, and rural parish of the Northern, Eastern and Middle States.

In the month of January, 1854, I found a miserable, half-starved colony of this sect in the Holy Land. Their delusion had received the additional article of faith that the Lord would set up his kingdom in Palestine, and reign again in the city of the Great King. They had gathered what earthly possessions they had, and finding their way across the ocean, and through the Mediterranean sea, had landed at the ancient Joppa, where, dwelling, once on a time, that Simon the Tanner, to whom Cornelius was sent. Near this city they had bought a little land, which cost them but a trifle, they had reared little cottages, and were there waiting. Poverty came, but the Lord did not. Loneliness, homesickness, disease, but no signs of the Healer and Saviour. Some of them lived to be brought away by the hand of charity, and some of them died there, and their bodies do rest in the grave until the resurrection, when they shall be raised up, let us hope, in glory. But the Son of Man has not come, and is not likely to come soon. To each one of us he comes when our work is done, and it is the part of wisdom to be always ready.

But this Millerite scare is one of the most instructive chapters in modern religious history.

PRAYING MOTHERS.

Napoleon, being asked, "What is the great want of the French nation," replied, "Mothers." The great want of this world is praying mothers.

Very largely children are what their mothers are. "She it is who stamps the coin of character."

"No fondest father's care,
Can fashion so the infant's heart,
As those creative beams that start,
With all their hopes and fears, upon
The cradle of a sleeping son."

Any mother's hand is wonderfully plastic. That of a pious, Christian mother is such most emphatically. See what Philip Doddridge's unlettered mother did for him. Nero's mother was a murderer, and Byron's mother was proud, ill-tempered and violent. Sir Walter Scott, Napoleon Bonaparte, Lord Bacon, George Washington, Patrick Henry and John Wesley inherited each prominent traits of his mother.

Maternal influence at home, in the nursery, and by the fireside—the little daily deeds of the Christian wife and mother, the silent, steady influence of her life and lips and labors without noise or ostentation or public parade tell upon the minds and destiny of her household.

As in the material, so it is, oftentimes, in the moral world, the noiseless, or even the invisible agencies are frequently the most effective. How noiseless, yet how potent, are gravitation, electricity, and sun-power. How silent, and even invisible is the process of evaporation, by means of which millions of tons of vapor-drops are thrown up daily from the sea, and deposited in the sky. All this, too, without the noise that comes from the beating of the heart, or the ticking of a watch, or the rustling of a leaf. The thunder-clap startles and stuns us, while electricity, with noiseless, invisible foot-steps, travels over the wires as "our post-boy," and carries the mail for us across the continent, and under the sea, from the old world to the new, and from the new back again to the old.

The thunder, the tornado, and the roar of the sea, make much ado; and were we to judge by outward appearances, we should put sun-power, so silent and so serene, far below these in the scale of might. But the wind, the sea, the thunder, vociferous though they may be, must, like Joseph's brethren make their obedience to the night and majesty of the king of day.

So it is, oftentimes, in the moral world. The still frequently accomplishes more than the noisy—the modest than the showy—the obscure than the prominent.

The silent, unseen and prevailing power and influence of praying mothers is the household gravitation needed to hold the family together, and bind the hearts of the children to the parents, to one another, and to God. This noiseless maternal influence is the moral sun-power which, under God, helps to ripen our childhood into the maturity and mellowness of a moral and Christian manhood and womanhood.

This it is, very largely, which makes our "children like olive plants round about our tables." Give us more praying mothers; then, more largely than now, will "our sons be as plants grown up in their youth, and our daughters as corner pillars, sculptured after the structure of a palace."

The heart of every pious mother is a moral battery, sending into her household evermore,

electric power for good. Nor is her influence confined within the narrow limits of home. From these maternal heart-batteries, currents of influence traverse and thrill and throw about the myriad social wires, which, in the marts of trade and in the manifold relations of life, bring the human race into continual contact. Put a praying mother into every household in the land, and how much need would there be of jails, prisons and houses of correction? We want more praying mothers.—*Eva.*

TEN LAWS OF LIFE.

1. Temperance in all things, whether physical, mental, moral, affectional or religious.
2. Justice to all creatures that be—justice being the exercise of precisely the same rules of life, conduct, thought or speech that we would desire to receive from others.
3. Gentleness in speech and act—never needlessly wounding the feelings of others by harsh words or deeds; never hurting or destroying aught that breathes, save for the purpose of sustenance and self-defense.

4. Truth in every word or thought, spoken or acted; but reservation of harsh or unpleasant truths, where they would needlessly wound the feelings of others.
5. Charity—charity in thought, striving to excuse the failings of others; charity in speech, veiling the failings of others; charity in deeds, wherever, whenever and to whomsoever the opportunity offers.

6. Almsgiving—visiting the sick and comforting the afflicted in every shape that our means admit of and the necessity of our fellow-creatures demands.

7. Self-sacrifice, wherever the interests of others are to be benefited by our endurance.

8. Temperate yet firm defence of our views of right, and protest against wrong, whether for ourselves or others.

9. Industry in following any calling we may be engaged in, or in devoting some portion of our time, when otherwise not obliged to do so, to the service and benefit of others.

10. Love—above and beyond all, seeking to cultivate in our own families, kindred, friends, and among all mankind generally, the spirit of that true and tender love which can think, speak and act no wrong to any creature living; remembering always that where love is all the other principles of right are fulfilled beneath its influence, and embodied in its motions.—*Herald of Health.*

SPIRITUALITY.

This is a gracious endowment. "Born of the Spirit," and "live in the Spirit," describe a precious experience. We are exhorted to "desire spiritual gifts;" the apostolic prayer is, "that ye might be filled with all spiritual understanding;" thanks are given to him "who hath blessed us with all spiritual blessings," and "built us up a spiritual house." The gospel is a spiritual system, and those who preach it "compare spiritual things with spiritual." "We know that the law is spiritual," and "to be spiritually minded is life and peace." Blessed are they who are spiritual, and sad the condition of those who "have the form of godliness without the power," "a name to live while they are dead." There are many such.

Then there is a spurious spirituality, an imitation which often deceives the possessor. Mere emotion, feeling and enthusiasm are mistaken for this heavenly grace, because the Spirit begets warmth and tenderness. The spiritual are earnest, full of feeling, inspired with enthusiasm, and tender emotions, yet not all who manifest these characteristics are spiritual. There are other and surer tests than these even. All experiences depend upon their source; we must trace them to their root, and discover their origin. If they spring from faith in Christ, intense loyalty to him, love of the truth, and devotion to its tenets and shouts are significant and in order; feelings are a good sign of the presence of the Spirit. But if the root is human passion, love of self, desire of happiness, religious excitement more than Christian purity, the whole thing is spurious, "a sounding brass," a delusion. There is much of this, even among those who boast of spirituality, and verily believe they enjoy the genuine blessing. They are carnal, and more carnal than those whom they charge with "cold formality." Theirs is a formality, but none the better for that. With all their demonstrative piety they are self-willed, unstable, narrow, unforgiving, deficient in conscience, generosity, love of duty, and loyalty to the truth. They differ from other sinners in this only, that their selfishness has taken a religious turn.

But we must discriminate. What is spirituality? Apprehension and profound love of spiritual things. We are spiritual when we "seek first the kingdom of God" for it is a spiritual kingdom; when we "set our affections on things above;" when we deny ourselves and take the cross and follow Christ; when we present our "bodies a living sacrifice to God," when we "seek not our own," live not to self, are ready to suffer the loss of all things that we may win Christ, and make him known to the lost, when we keep our souls and bodies pure, and subject all to the law of his precepts, careful to keep our word, are you conscientious, and trust its promises? Are you conscientious, forward in pious devotion, regular and punctual in devotions, fervent in spirit, and diligent in business, eager to do good, generous and cheerful in using money for Christian purposes, cleanly in person, chaste in language, and able to govern your passions? These are signs of spirituality. Are you selfish, slow to give money to advance the gospel, addicted to filthy habits, slaves to appetite, liable to become angry, tellers of allusions, forward to make promises and slow to perform, unstable in pious devotion, neglectful of the church, and more in love with a sect than with the gospel? Then you are yet carnal. He that hath the Christian "hope in him purifieth himself even as he is pure."

There is a class of professors who claim un-

usual spirituality, but they are not cleansed from the filthiness of the flesh. We desire to exhort, entreat, and rebuke them, and lead them to the high way of holiness. Yet we almost despair of reaching their case. Few of them take a religious paper; they "cannot afford it." They have money for tobacco, beer, whiskey, but none for a religious paper. And if they do take one, they read but little and think less; their consciences are blunted, and they recoil from a grapple with passion and a real earnest struggle to become purer and better. They prefer a low, vulgar, coarse type of religion, and fancy that it is humility to be slack and slatternly, and pride to aim at improvement. They delight in emotion, good feelings, but shirk burden-bearing, money-giving sacrifices. Our hopes of doing them good are faint, yet we must attempt it, and warn them not to persist in self-deception. Their spirituality is from beneath and not from above; it is the spirit of the flesh and not the Spirit of God that moves them. They scarcely discern the first principles of the gospel, and are in danger of total failure to obtain salvation. Deliverance is possible if they turn earnestly to the Word of God, and make it their chief concern to grow in grace and the knowledge of Christ. When they become grounded and rooted in truth they will possess a spirituality which has a foundation, character, solid, substantial worth. B. MORRIS.

LITTLE SINS.

A merchant of San Francisco, during the infant days of the State of California, having escaped disastrous fires, grew rich and prosperous. He built a fine warehouse, partly upon solid rock, and partly upon piles, as it was convenient to have a portion of his establishment extend over the water of the harbor.

One night, a messenger came to him with the intelligence that the whole concern had fallen to the ground, and that bales and boxes of merchandise were thrown into the water.

What was the cause? A worm, a mere mite when young, but nearly as large as one's finger when grown, and growing most rapidly, and multiplying in almost incredible numbers, had entered the piles. They had completely honeycombed the interior, rendering them incapable of sustaining any weight.

Is not this like little sins? Does not one beget another, and another, multiplying to an alarming extent? A child does not become utterly faithless to his parents all at once. One small act of disobedience at first has led many a step by step in the course of crime, even unto the State's prison.

Another begins to deceive in little things. He does not become a notorious liar all at once, but commences by withholding the truth; then prevaricates; then utters small falsehoods; next larger ones, till his moral sense becomes sadly corrupt, if not entirely destroyed.

And thus, like the mite in the timber, these little sins eat into the very life of the soul, destroying its soundness, its health, and making it a mass of uncleanness, whose end is to be burned. Beware, then, of little sins.

The above incident is also capable of illustrating another important truth. The merchant builds his house partly upon rock and partly upon piles, and stores his precious merchandise upon this seemingly secure foundation. But behold the disastrous result! So some souls build their hopes of future happiness partly upon Christ, and partly upon good works; but as these cannot possibly be pure and perfect, they fail in the day of trial, and cause a loss irreparable and never-ending to those who have so foolishly trusted therein.

Other foundations can no man lay than that is laid, which is Jesus Christ. But let every man take heed how he buildeth thereupon.—*Observer.*

RANDOM READINGS.

THE LOVE OF CHRIST brings us to the Bible. The love of the Bible brings us to Christ.

"A GOOD SIGN FOR IRELAND" is the fact that the public Commissioners for Education reported, at the close of the year ending December 1, 1871, that there were 6,914 schools, with 1,021,700 registered scholars, and an average daily attendance of 363,850. This was an advance over the previous year of 22,701 on the roll, and of 4,651 in average daily attendance.

THE GOSPEL has no conditions which a child cannot fulfill.

The death of Jesus is the child's plea.

The grace of Jesus is the child's strength.

Pleasing Jesus is the child's earnest rule of right.

And going to be with Jesus is the child's best thought of heaven.

SAYING AND DOING.—A London merchant having been embarrassed in his circumstances, and his misfortunes having been one day the subject of conversation in the Royal Exchange, several persons expressed great sorrow; when a foreigner who was present said, "I feel five hundred pounds for him; what do you feel?"

REMEMBER that He watches for you while you sleep; that he labors for you while you are idle; that he intercedes for you, even while you are sinning against him. Will you, law of sin? Will you be unfaithful, or slothful in laboring for him, while he is ever active and faithful in promoting your interests?—*Payson.*

A FRIEND of the writer just dead, would never tolerate evil-speaking in his presence, always saying, "Don't take the judge's chair." Another, when evil is spoken against another, says, "Go on. I'm ready to hear. Only remember I shall go at once to the person and tell him all you say of him." Another used to exclaim, "Stop the trial till we send for the accused, and hear what he has to say for himself."—*Neuman Hall.*

IF I BELIEVE in the name of Jesus Christ, I must acknowledge his precepts as my rule of life; I must be poor in spirit; I must be pure in heart; I must be meek and forgiving; I must be temperate and self-denying. A different society must be lived in; new habits formed; old habits abandoned. There is one

proof that must be evident in every man who has a Christian hope in him, namely, that the flesh is subdued to the spirit. It is a sure mark of a Christian that he walks "not after the flesh."—*Archbishop Sumner.*

A GENTLEMAN, well-known for his large benevolence, was asked what part of his income he was in the habit of contributing to the Lord's treasury. "I do not know," said he; "I do very much as the woman did who was famous for the excellence of her rhubarb pies. She put in as much sugar as her conscience would allow, and then shut her eyes and put in a handful more. I give all my conscience approves, and then add a handful without counting it."

MAKING ONE'S WILL.—The Journal and Messenger remarks:

This matter of making one's will is one of very great importance, and receives from scarcely anybody the consideration it deserves. Due attention to this matter would save a deal of trouble; would prevent and render impossible many family alienations and feuds; would make secure a good wife's deserved and well-earned dues; would cause "the good that men would do to live after them;" would prevent no little waste of the Lord's property on the gay, the worldly, the wicked, and the worthless; and restore to its proper use and design very much of the Lord's own—not only the Lord's own by creation and sovereign proprietary right, in fee simple, but also his own by men's voluntary gift and acts of consecration.

THE RIGHT SPIRIT.—After the great fire which swept away the wealth of many in New York in 1845, the pastor of a venerable suffering, who used to give one hundred dollars a year to foreign missions, omitted to ask him for a contribution. But the good man asked his minister if it was not time for the collection.

"Yes," said he, "I have made it already; but knowing that you had been a great loser this year, I did not think it proper to call upon you for your usual donation."

"My dear sir," replied the gentleman, "it is very true that I have suffered great losses, and must be prudent in my expenditures; but retrenchment must not begin at the house of God."

That very day he sent to his pastor a check for two hundred dollars, and the same for every succeeding year to the time of his death.—*Christian Intelligencer.*

WHAT AM I DOING?—Be Faithful. Be thou faithful unto death, and I will give thee a crown of life.

Be Prayerful. Ask, and it shall be given you.

Be Watchful. Watch, therefore, for ye know not what hour your Lord doth come.

Be Joyful. For ye, I am with you always, even unto the end of the world.

Be Humble. For by grace are ye saved, through faith; and that not of yourselves—it is the gift of God.

Be Earnest. Behold he cometh with clouds and every eye shall see him.

And whosoever was not found written in the book of life was cast into the lake of fire.

HINTS FOR YOUNG CHRISTIANS.—1. Never neglect daily private prayer; and remember that God hears your prayers.

2. Never neglect daily private Bible reading, and remember that God is speaking to you, and that you are to believe and act upon what he says.

3. Never let a day pass without doing something for Jesus; every morning reflecting on what Jesus had done for you.

4. If you are even in doubt as to a thing right or wrong, consider whether you can do it in the name of Jesus and ask God's blessing upon it.

5. Never take your Christianity from Christians, but ask yourself, "How would the Lord have me act?" and follow him.

6. Never trust your feelings, or the opinions of men, if they contradict God's word.

7. In deciding questions of truth and duty, remember that the wrong side has a crafty and powerful advocate in your own heart.

THE RELIGION FOR INDIA.—In one of the mission schools of which I have knowledge, in far off India, a dark-browed woman who had yielded five precious babes to the Ganges, came to her teacher with the query—"What does the Christian's Bible say becomes of the dead children?"

She had long been on the verge of Christianity, and needed, but the answer, "Suffer the little children to come unto me," to bring her into the full liberty of the gospel.

When told of the glorious provision made for babes, through redeeming love, she cried out, "That's just what we poor mothers want. That is the religion for India," and begging her teachers to follow her, returned to her house, when kneeling among her idols she broke one and cast another to the ground, and with extended arms cried out, "O God of the Christians, living and true, be Thou my God!"

What a witness this, to the power and adaptation of the religion of the Bible, to meet the wants of the great human heart! Surely it must prevail against the stony walls of Shintoism and Buddhism.

Yes, dark-eyed India! there is room not only for the but, thy little ones, in the bosom of God!

THE INFIDEL PHILOSOPHER Voltaire was entertaining in his house at Ferney a number of the most learned unbelievers of the last century. Conversation turned on the Christian religion, and Voltaire's guests began to throw out all sorts of scoffs and taunts on the subject of our holy faith, and to say all they could to bring it into discredit. But to the great surprise of his friends, their host sent away all the servants, whose work sat at table, and looked the door to prevent their coming in again. "If these fellows," he said, "are obedient and honest, it is entirely the result of their religious prejudices. One must respect these prejudices if we do not want to change a set of lambs into fierce wild beasts."