

up some of their follies, and the Catholics should laugh at them. One of these Jesuit priests came to me; he was a well educated man. In speaking on those discussions, says he, when they ask about the character of your founders, just examine into theirs, and I will furnish you all the testimony you want. I told him I was much obliged to him, but I could attend to my own business. I thought if I could not get along, and defend "Mormonism" without the help of a Jesuit priest, it was a poor case.

I was speaking, awhile ago, about the people there being divided into three classes. One of them you may call infidel, under the head of Socialism, Fourierism, and several other isms. Communism is a specimen of the same thing, and they call it religion! These are generally known under the head of what is called Rouges, or Red Republicans. There is one class that think it is necessary to sustain religions as a national policy, to subdue the minds of the people, and make them easier to govern. The third class is in the minority a long way; it is those who are actually sincere in their religion.

I will give you a specimen of Protestantism as I witnessed it in a grand anniversary Bible Society meeting in Paris. There were some of the most notable men in Paris going to preach there and that attracted the attention of the public. The meeting was held in one of the principal Protestant churches. The late Prime Minister of Louis Philippe, Monsieur Guizot, presided, and many other eminent men were present. M. Guizot is a man of great ability, and quite an orator, so that all parties respected him on account of his talent. As he was going to be there, and deliver a speech, it attracted quite an audience. I went to hear them, in company with a French minister that was baptized there. The place was pretty well crowded, not so

full as this hall is this morning; but in that country it was considered a first rate congregation. When M. Guizot finished his discourse, about one-third of the congregation left. I thought this a curious proceeding; they don't act so in Protestant countries. Another got up to speak, and when he had made a speech, another third of what was left, left the house and went away; and when four or five of them had made speeches, there were about as many left in the house as you would see at a Catholic chapel at mass. I was really surprised at the indifference and carelessness manifested.

This was at the anniversary of a Bible Society in the city of Paris, where some of the most notable men gathered together. I speak of this to represent to you the position of things there, and the spirit of the people in relation to these matters. In a theater, or in any public spectacle, all would have stayed till the last.

It is among this people we have got to introduce the Gospel. When they come to see it, they rejoice in it, but we do not preach religion much to them, for a great many of them are philosophers, and, of course, we must be philosophers too, and make it appear that our philosophy is better than theirs, and then show them that religion is at the bottom of it. It would be nonsense to talk about justification by faith: they would say it was moonshine, or something else. You have got to talk common sense, you have got to affect their bodies as well as their souls, for they believe they are possessed of both. When they once get interested in the work of God, and get the Spirit of God, they rejoice exceedingly in the blessings of the Gospel. I have seen Saints in that country who rejoiced and thanked God, for the blessings of the new and everlasting covenant, as much as ever I saw Saints in any country.