

country, yea, it may be offending not a few by their faithfulness in dealing with their souls—men who tasted what was good and pleasant and to be desired in the cup of worldly bliss, and yet with a holy loathing have turned from it that they might drink out of the wells of salvation. These are the martyrs with which the Lord hath vouchsafed to favor the men of this generation; and he who says, O that I had lived in the days of the apostles, when I would have seen such ample evidence for the truth of the gospel that I would have been a Christian indeed, has something of what he desires at the sick bed of a dying believer, and should he refuse to attend to the manifest truthfulness of the dying believer's testimony, as well as the credentials of that book from which it is taken, there is reason to fear that he would have witnessed unmoved the martyrdom of a Stephen or a Paul.

The above narrative of the conversion and death of J. A. Cadot we have reason to believe is in few hands, as it has been given forth in a more expensive form than books of this kind usually are, and we shall therefore make a few extracts from it without much selection. The history of M. Cadot is soon told. He was a Frenchman, and was educated for the Romish church. He possessed good natural parts, a lively imagination and understanding above the ordinary level. He had been ordained a priest, and appointed to a parish. By studying the scriptures he was enabled to see the errors of popery, which he renounced, and attached himself to the reformed church. He had a strong desire to preach the gospel, but the Lord saw meet to take him away from the sorrows of the world.

"In the course of his theological studies," we are told, "he became dissatisfied with the doctrines and observances of the Romish church, for obtaining peace with God, and the salvation of the soul; and becoming more enlightened by the scriptures on so important a point, he could no longer continue, nor suffer his parishioners, without warning them, to continue, in a way which was not pointed out by Jesus Christ or his Apostles.

"Having, in his public preaching and private instructions, honoured the Christian truths which the Lord by his word had enabled him to see, he was desirous that his form of worship should be likewise in conformity with the Gospel. But he was not suffered to proceed further in the work of reformation; nor was that which he had already effected, and which met with the approbation of his parishioners, permitted to become permanent. He was shortly deprived of his cure, and expelled from that church whose doctrines he was obliged to reject, and which he could no longer preach after he perceived that they were opposed to the Holy Scriptures. He therefore sought some place of retreat; and, being already acquainted with the doctrines of the Reformed Churches, which

he believed to be in accordance with the word of God, he hoped to find there an asylum where he could serve the Lord in spirit and in truth.

"His first intention was to go to England, or to Jersey or Guernsey, to receive, if necessary, new ordination, according to the rites of the Reformed communion. Thence he intended to have returned to France, or to have preached the Gospel in some distant country. His health, however, which had for some time declined, was not sufficiently strong to allow him to prosecute so long a journey, or to enter on his clerical labours. He wished, therefore, to reside on some spot where the worship of the Reformed Church was regularly conducted; but, in renouncing the errors of the Romish Church, he had also renounced all the temporal advantages which he enjoyed in that church; and being deprived of whatever worldly emoluments he might have expected from his own family, he was forced to seek some means of subsistence, wherever he might find a place of security.

"Providence directed him to such a retreat; for, at the very time when he was deprived of his emoluments, which he sacrificed voluntarily rather than act contrary to his conscience and belief; and when he was looking out for some residence, where he might give instructions to the children of some Protestant; a family of this description, in the interior of France, were in want of a tutor, and, having heard of him, they invited him to their house, which was at Andusa, a small town in the department of Gard, being satisfied with the report which they had received of his character.

"By the special direction of Providence, in the house where he was tutor, and where he was treated as a brother and friend in Christ, he met with another minister of the Lord, who was one of the pastors of the church in that place. Their joy was very great, in finding themselves under the same roof, united together by the same doctrinal views, the same love of God, the Saviour of souls; and having the same desire to win men to the faith, and to beseech them, by the love of Christ, to be reconciled to God.

"Oh! what a servant of Christ was the subject of this narrative, the account of whose death will at once excite our admiration and sorrow! What blessed and spiritual days were those which were passed in his company! What love had he for the Saviour, and for the souls which Jesus has redeemed! What love he displayed for Divine truth, with the knowledge of which the eternal interests and salvation of man are interwoven—the truth of the Gospel; for which he had forsaken all, and for a witness to which he was ready, like the faithful martyrs, to sacrifice his life! Oh, with what zeal would he have laboured in the work of the Lord for the conversion of souls, and advancement of the kingdom of Jesus! Had his health permitted, he would have traversed seas and braved dangers without fear: he would have gone to the extremity of the earth, to preach the gospel to every creature; to search in all lands for those lost sheep which the good Shepherd would seek out, and gather in his arms. Even two or three days before his last illness, which confined him to his bed, and three weeks after hurried him to the grave, he expressed his desire to go and preach the glad tidings of salvation in the Isle of France.

"Before he went to Andusa, he addressed a pastoral letter to his parishioners, who bore the same affection for him which he bore for them. In bidding them farewell, and explaining to them his motives and reasons for retiring from them, he expressed to them his tender solicitude for the welfare of their immortal souls; repeated the advice which he had given them; and apprised them, with the most heartfelt