

Glasgow, Greenock, and Gourock, numerous letters of this description were sent. They were addressed to his father, mother, sister and brothers. They are truly pious and earnest breathings of a sanctified spirit. There is no "speaking unto them smooth things;" there is no untimely "closing nor binding them up, nor mollifying with ointment," the wounds which may have been made in the conscience. But there is faithful dealing, direct and personal appeals, plain and homely truths, and striking arguments, which it must have required a stout heart to resist. In no part of his life, does Mr Mitchell appear to better advantage than during these fourteen years. Away from home, toiling all day as a common workman, we behold him sitting down at night to pen these warm admonitions to a loved brother or respected father. How often have we thought that much might be gained to the world, if many of our intelligent or pious workmen, would like Mr M., accustom themselves to commit their thoughts to writing, and give us their views on some subjects, on which they are best qualified to speak. Examining things from a different stand from those who most frequently wield the pen, they might pour in a flood of light on themes and topics, which even to the self-wise appear mysterious.

From the above extract we are led to conclude that fourteen years had elapsed from the time of Mr M.'s conversion till he applied for admission to Hoxton Academy; and that it must have been about the year 1797 or 1798, when he would have been about 30 years of age. He states the reasons why he considers himself called by God to his work. They are such as the following. (1.) God at first thwarted his wishes in the choice of a trade. He applied to two or three gentlemen about Newcastle to learn a trade different from that which he ultimately followed, but none at the time required apprentices. (2.) When he did select a trade, God overruled his motives for good. The trade which he selected was a rope maker. The reason why he made this choice, he says, was, that "he would have plenty of time to carry on his ways of wickedness." He would always be at "liberty in the summer time at one o'clock, and in the winter at four." But the very time which he intended to devote to the Devil and the Devil's work, God had resolved should be devoted to the work of Jesus. Accordingly it was spent in studying the scriptures, instructing the ignorant, and visiting the sick. (3.) From the time of his conversion, or a little after it, the desire of becoming a preacher of the gospel "had perpetually haunted him." He had often endeavoured to banish this desire from his mind, but it continually recurred. At one time, he would view it as "a delusion of the devil;" at another, "as arising from pride of heart." Sometimes he thought himself "unworthy of such an honour;" sometimes that if he were to become a minister of Christ, "he would kill himself with study and be guilty of self-murder;" sometimes that "he might be more useful to his fellow-men by writing than by preaching;" and sometimes that "it was vain for him to think of such a work, for he never would have fortitude to speak before a congregation." But still the desire returned. He could not possibly get rid of it. It was always becoming stronger. "*Go preach*"—still as it were sounded an alarm in my ears. (4.) Since his conversion, God has made him instrumental in winning souls to Jesus. Nothing afforded him greater pleasure than to teach the ignorant and to talk about the matchless excellencies of a precious Saviour." Nor had these efforts to serve his Redeemer proved abortive. Through his instrumentality one of his former companions in vice was converted, while he opened up unto him that passage of scripture—"O taste and see that the Lord is good." (5.) The frequency with which he was urged by the Spirit of God