

A faithful relation of the wonderful and extraordinary abstinence of Ann Moore, of Tutbury, Staffordshire : who for nearly three years has, and still continues, to live without any kind of food, to which are added, moral reflections and observations / published by her request.

Contributors

Allen, John.
Moore, Ann, 1761-1825.
Taylor, Robert.
University of Glasgow. Library

Publication/Creation

Derby : Printed by G. Wilkins, 1810.

Persistent URL

<https://wellcomecollection.org/works/u8mbgn23>

Provider

University of Glasgow

License and attribution

This material has been provided by This material has been provided by The University of Glasgow Library. The original may be consulted at The University of Glasgow Library. where the originals may be consulted. This work has been identified as being free of known restrictions under copyright law, including all related and neighbouring rights and is being made available under the Creative Commons, Public Domain Mark.

You can copy, modify, distribute and perform the work, even for commercial purposes, without asking permission.

**wellcome
collection**

Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
<https://wellcomecollection.org>

A

FAITHFUL RELATION

OF THE

Wonderful and Extraordinary

ABSTINENCE

OF

ANN MOORE,

OF TUTBURY, STAFFORDSHIRE;

WHO,

FOR MORE THAN TWO YEARS,

HAS, AND STILL CONTINUES,

TO LIVE,

WITHOUT ANY KIND OF FOOD.

TO WHICH ARE ADDED,

Moral Reflections and Observations.

PUBLISHED BY PERMISSION.

BIRMINGHAM:

PRINTED BY MARTIN, HUNTER, AND CO. 10, HAY-MARKET.

Entered at Stationers' Hall.

FAITHFUL NARRATION
OF THE
Wonderful and Extraordinary
ABSTINENCE
OF
ANN MOORE.

ON TUESDAY, 21ST SEPTEMBER,
WHO
FOR MORE THAN TWO YEARS
HAS AND STILL CONTINUES
TO LIVE
WITHOUT ANY KIND OF FOOD,
TO WHICH ARE ADDED
Moral Reflections and Observations.

PUBLISHED BY PERMISSION.

BIRMINGHAM:
PRINTED BY MARTIN HURTER, AND CO. IN NAY-MARKET.
Care of Stationers' Hall.

ABSTINENCE

OF

ANN MOORE, &c.

IT is every wise man's care to guard against two extremes, a determined incredulity on the one hand, and an overhasty belief on the other. Both may be injurious, though perhaps not equally so: The first has a tendency to obscure, if not to obliterate the evident marks of a Divine Agency; the latter may expose him, perhaps, to occasional delusions. But in this age of doubting and disputing almost every thing of a supernatural kind, the greater danger appears to be from the former. Therefore it behoves the prudent man to beware, lest he should lean too much to the errors of the times; a weakness, of which in general we may expect to see some marks.—But to men of a Christian spirit, all the paths of the Lord are mercy and truth to such as keep his covenant and his testimonies, Psalm xxv. 10. Thus the pure in heart see God in all things, and from all

things reap benefit without hazard or loss; whilst the perverse and ungodly, "Change even the truth of God into a lie."—Rom. i. 25.

Besides, the more general dispensations made by the Omnipotent God, for the instruction and correction of his people, He has also been graciously pleased, at sundry times, and in divers manners, as occasions and the needs of his creatures may require, to vouchsafe peculiar manifestations to answer various ends of his wisdom, power, and goodness: and, indeed, were it so, that all things proceeded according to one invariable rule of government in his administrations, in grace, in providence, and also in the natural world, without his interposing any particular acts of his divine authority and power, God's government of the world would be less attended to and believed in, his cognizance of human affairs be questioned by many, and such a settled sameness in the course of things be construed to a blind fatality. Nor is it easy to be conceived, how one unchangeable mode of proceedings could be adapted to the present condition of mankind, as free agents, under their continual fluctuations and deviations, from the rule of obedience, their backslidings, rebellions, and apostacy: and accordingly the Scripture informs us, how the Lord

varied his particular dealings in former ages according to the states of mankind; and this is so far from arguing any variableness in God, that it evidences his unchangeableness in mercy and goodness, by accommodating his dealings and dispensations to the needs and requirements of his poor frail creatures.

When the time was fully come, as foretold by the prophets, for the Sun of righteousness to arise with healing in his wings; for God *to manifest himself in the flesh*, to destroy the works of the Devil, and to supply what was lacking in all preceding dispensations; and when all was finished relating to our adorable Redeemer's ministry, sufferings, and life in the flesh, and that the dispensation of the Holy Ghost took place according to this promise, were all extraordinary dispensations then to cease? By no means: For this very public solemnity on the day of Pentecost, was attended with a gracious promise of their continuance to future generations, as declared to all present by Peter, who, on quoting the prophecy of Joel, Joel iii. 28-29, says, "For the promise is to you and to your children, and to them that are afar off," Acts ii. 39.

The Apostolic fathers, Barnabas, Clement, and Hermas, and to pass over many other venerable names, as Tertulian, Origen, Eusebius,

Cyprian, and Lætantius, testify, that extraordinary manifestations were not uncommon in their days, and have left on record many such peculiar gifts: Cyprian is very express on this subject, Epist. 16; and it was the settled belief of the early fathers of the Church, that extraordinary dispensations for correction, direction, edification and comfort, would never cease.

The pernicious doctrines, however, of Epicurus, and other materialists at, and since that time, even to the present period, have endeavoured to turn every thing supernatural and spiritual, into mockery and contempt.

We shall therefore endeavour to present the Reader with a few causes, why the belief of all supernatural dispensations is at this day at a very low ebb with us.

And 1st. From an *undue exaltation* of man's natural rational faculties and powers, that a general disbelief of all things supernatural has prevailed, more among men of human learning for the last century, than perhaps ever before.

2dly. From an excessive attachment to worldly interest and the love of money, whereby the affections and pursuits of such

great numbers have been so engaged on the side of lucre, as to turn an employment, in itself innocent and useful, into the occasion of sin.

Another great reason is a life of pleasure, which the Apostle calls a state of death, 1 Tim. v. 6. as it chains down the mind to the object of the senses, and things of outward observation, and totally indisposes it for the consideration of things of a supernatural or extraordinary kind.

Were an Angel from Heaven permitted to dwell incarnate amongst us, may we not suppose that his conversation, discoveries, and conduct of life, would in many things, be so contrary to the errors and prejudices, the ways and fashions of this world, that many would say, he is beside himself. In like manner, the wise in every city and country are the smaller part, and therefore must be content to suffer the reproachful name that in truth belongs to the majority. This has been the case of all extraordinary vouchsafements to mankind, and the world is not altered in this respect concerning the miraculous power of the Lord, in sustaining the life of the person of whom more particularly we shall give a narration.

But it may be said, that though it be thus with the ignorant and profane, yet men of education and learning will form a more righteous judgment of the matter; and it would be well if this were so; but in general it is far otherwise.

Would mankind (and particularly those whose province it is to instruct the ignorant) only peruse the Sacred Scriptures, they would there behold innumerable and particular vouchsafements, which the Lord in mercy has in all ages given for various purposes, we shall here notice only a few, viz:—“Noah’s
 “ Ark, Rainbow, The Plagues in Egypt, Red
 “ Sea dried up, Fulfillment of Jacob’s dreams,
 “ Israelites’ supported by Manna 40 years in
 “ the Wilderness, Water springs forth from
 “ a flinty Rock, Gideon’s fleece, Sampson’s
 “ strength, Daniel and his Companions re-
 “ scued in the Lion’s den and in a Furnace
 “ of fire, Nebuchadnezzar’s eating grass like
 “ an Ox, Jonah’s preservation in the Whale’s
 “ belly, The Lord feeding five thousand with
 “ five loaves and two small fishes, Peter’s
 “ walking on the Sea, The Prison doors
 “ opened by an Angel and the Apostles re-
 “ scued,” &c. &c.

Surely then, from the wonderful and extraordinary interpositions and manifestations

of the unlimited power and permission of the one Omnipotent and only God, whose name is Jesus Christ, who for us men, and for our salvation, in the fulness of time, assumed the human nature, and thus was God manifested in the flesh, or according to the Apostle Paul, "That in him dwelleth all the fullness of the God-head bodily."— Shall we, frail mortals, presume to set limits to his divine power, or dare doubt his powerful interference, "when darkness covers the earth, and gross darkness the people?" Rather may it not be presumed, that the peculiar power of the Lord in thus sustaining the life of this Woman so long without food,—is the forerunner of some extraordinary and peculiar vouchsafements to Man?—Look back for thirty years, and see the wonderful crash of nations—the struggle which the Americans have had—the dreadful wars in Asia—the Afric's fetters broken—and the tumbling of Monarchs in Europe from their Thrones, and, above all, reflect on the dreadful judgments still awfully hovering over our heads. These, and such like extraordinary interpositions of the Divine favour*, for the reclaiming, correcting, and chastizing a wicked and adulterous ge-

* See Bromley on *Extraordinary Dispensations*, at the end of his *Way to the Sabbath of Rest*.

neration. Is it presumption to suppose, that some wonderful discoveries of his kingdom and power may not be expected in these days of darkness and disputation, when the Sacred Scriptures are wrested to frame systems repugnant to common sense? viz. Placing salvation in faith alone;—That a limited number by an eternal decree were elected for Heaven;—Some even doubting, and others denying, that man has any thing to do in respect to his salvation, in or by obeying of the Lord's commandments; these, and numerous other heresies, are at this day propagated throughout Christendom.

When these things are become so very prevalent, may it not be inferred, that the last days are fast approaching, if not already at our doors? and that the Lord in mercy will yet visit his people? Therefore, should it again be the case, as in former times, that extraordinary communications may be permitted with Spirits or Angels*, although some have asserted, that such privileges ceased after the Apostolic age; it is rather singular, how and where they gained such information, as Peter peculiarly exhorts us, "not to be forgetful to entertain strangers, for thereby many have entertained Angels unawares."

* The Apostolic advice will, in this case, be also useful—
 "Prove all things—Hold fast that which is good."

Having, perhaps, dwelt as long upon the foregoing subjects as may be agreeable to some, I shall now present the Reader with a brief account of the Birth, Parentage, &c. of this wonderful person, ANN MOORE, who was born at Roston, *alias* Roslington, near Ashbourn, in the County of Derby, in the Year of our Lord 1761.

Her parents were poor, but industrious: her father's name was Pegg, and worked as a labouring man: and her mother is yet alive.

At the age of 27, she was married to James Moore, who followed the like employment of her father, and the natural son of a woman named Laikin—this circumstance has occasioned some disputation in regard to her real name, but she is known by the name of Moore. From circumstances best known to themselves, they soon after marriage separated: after which, Nanny had two children by her Master, with whom she lived at service, in the neighbourhood of Tutbury, one of which children, viz. the girl, now lives with her.

Nanny never had the advantage of a Boarding-school education, nevertheless, there are but few in her sphere of life, that possess such strength of mind and clear ideas—the former part of her life was spent at servitude

about the neighbourhood of her nativity—the latter part, before this affliction beset her, was usually employed in beating cotton, &c.

The cause of her first loathing of food arose from her attending on, and washing the linen of Samuel Orange, who was afflicted with scrophulous ulcers. The offensiveness of the smell was so disgusting, that no other person but Nanny would undertake it: in that state he continued ten months, and on the 30th October, 1806, he died.

The smell which she had been so accustomed to on attending this person, whenever she took any food, brought always to her imagination the same disgust; and she presumed it had disordered her stomach, which had the effect of causing her to vomit up a kind of slimy matter, resembling that proceeding from the wounds of the young man, Samuel Orange.

On the 4th November, 1806, she was necessitated, through illness, to cease from her usual employment; at which period, she had neither any desire for food, nor ability to take it. The amount of solid food which she took from that time until the 17th March following, was about a penny loaf in a fortnight—her drink was generally tea,

with sugar only—it seems that roasted potatoes was the last article that she seemed to relish. She first took to her bed a fortnight after Easter Tuesday, 1807; in fourteen days after this she sucked a bit of orange, and endeavoured to eat a queen-cake, but could not. From the last period, until Wednesday the 20th May following, she took nothing but tea, and not very strong—and soon afterwards she omitted sweetening her tea, sugar not agreeing. She once changed her common tea for onion tea, but soon discontinued it. On the 20th May she attempted to swallow a small piece of biscuit, which caused excruciating pain and vomiting up blood*.

In March 1807, she was subject to hysteric fits, which often were accompanied with the cramp at her stomach, when the fits left: to remedy which she drank gruel boiling hot, and felt no pain in her stomach arising therefrom, although it scalded her lips—any thing she took of less heat, occasioned a chillness.

The last food which she ever took, was a few black currants which had lasted several days—and the last time of taking them, was

* No person, she says, possessed of the least humanity, from the excessive pain she has experienced in attempting to take any thing, would ever wish her to attempt it.

on the 17th day of July, 1807. On the 3d of August she had a stool, which was the last she ever had. After which period, she gradually diminished her liquids, two or three days omitting to take any. Her evacuations by urine were generally at this time like people in health, which gradually decreased: sometimes it did not take place for more than a fortnight, and then involuntary, and scarce perceptible, and the last time was in March, 1809.

She has discontinued moistening her mouth with water since October, 1808, and has always sufficient saliva, but insufficient to cause her to swallow. The long continuance of people who pay her visits, is unpleasant, if they have taken but a very small quantity of malt liquor or spirits, as it causes giddiness in her head, accompanied by violent sickness.

She takes common snuff moderately, and does not dislike the fumes arising from tobacco. But fresh air seems very agreeable, as the casements of her windows are continually open, thereby her room is ventilated.

When she made known that she subsisted without food, it was discredited by most of her neighbours—nay, even (it is said) by

Medical men. She still persisted it was so : and the Reverend Mr. Hutchenson, for her pious behaviour, seemed to be the best friend she had remaining, unto whom Nanny often expressed a wish an investigation might take place that would satisfy every one, beyond the shadow of doubt, and to confute the numerous scandals and falsehoods circulated from every quarter : the young women who lived with her were not exempt from the same calumnies, as aiding an impostor, &c. &c.

On Monday, the 12th September, 1808, she was visited by Mr. Taylor, from Lane-end, and interrogated as to the fact, when she still persisted in the truth of her former assertions; and expressed a desire, that an investigation might take place, at the same time she should consider herself perfectly safe under his hands. The young women at first hesitated, fearing her removal to another house, which was then intended, might cause her death, but readily consented to retrieve their characters.

The house fixed upon for her being removed to was Mr. Jackson's, who himself inclined to the opinion of the majority* of

* The various and numerous reports at that time in circulation are really not worth noticing,

the inhabitants, and who used all caution in selecting people proper to keep watch over her, viz. Two of one family were never permitted to constitute a watch, nor any that seemed to credit her assertions—her watch consisted of, and she was surrounded on every side by enemies: At the expiration of forty hours, placards were pasted up in most parts of Tutbury, announcing, “ That Ann Moore had taken no nourishment since Tuesday afternoon, at three o’clock, and is faithfully and constantly watched. All persons are hereby challenged to disprove the fact, and may watch for themselves, during the further time that shall by medical consultation be determined to establish the same.”

By this method, there was no difficulty whatever in procuring a sufficient number for the purpose: the watch was usually changed every four hours.

The first watch commenced to sit (after her removal to the house of Mr. Jackson) on Tuesday, the 13th September, 1808, at three o’clock in the afternoon:—Her pulse were weak, and her spirits rather depressed. The first day after her removal she appeared to have a slight fever, originating no doubt by her removal. The first three days she swallowed about an ounce and a half of water,—

Mr. Taylor coming at that time into the room, and seeing the misery she experienced, and the violent raising of the wind*, from drinking so very small a portion of water; persuaded her to take no more, but to wipe her mouth with a moistened rag: this water was the last thing she ever swallowed.

During the time that the watch continued; she discharged by urine about a pint in two days, which had a strong disagreeable smell.

Micturition took place the latter part of the watch, and only once in a few days, less in quantity, attended with violent pain.

On Thursday, Mr. Birch, Surgeon, of Barton-under-Needwood, visited her, who, with Mr. Taylor, on inspection of her body, affirm her the most emaciated human being they ever saw.

The 27th September, 1808, was the sixteenth day, which her adversaries (or disbelievers of her living without food) gave up the point. Her own innocence, and that of

* This complaint, at times, is so very violent, as though it would suffocate her; on its dispersion she finds instantaneous relief. She also at times has gatherings in her head, which she presumes caused it to ache: these gatherings are announced by a coldness of her feet, which indicate their approach.

the young women who were suspected of aiding her as an impostor, were thus established: and on Thursday, the 29th September, continuing both as to abstinence and state of health, near the same, she was removed to her own house*.

This report rapidly spreading, has drawn the attention of numerous people of all ranks and classes, from various parts of the country; and no doubt, this publication may incline others to see this wonderful and miraculous phenomena.

It appears as though she has no entrails in the lower belly, seeming to be drawn up under the breast and ribs—the pulsation of the heart may be easily felt—but it would be well if people persisted from such mere idle curiosity (but she seems willing): for my own part, I cannot be inclined to think, there is any necessity of satisfying such credulous people (in that kind of way), as it must assuredly cause her some pain.

Her appearance seems to be like a lying-in-woman, about a fortnight after child-

* The Anatomist may find some curious, and perhaps edifying information concerning Ann Moore, in the Medical Journal for November, 1808—See page 24.

birth, and no ways similar to people wasted by consumption*. She is rather above the common size, and has a lively and humble countenance, and appears to have been a very handsome woman: She answers to questions proposed, freely and without reserve.

Her behaviour and deportment is modest, her hopes of immortality stedfast, and sincerely believes that sin is the cause of all affliction. Burkitt, on the New Testament, and other valuable books, are her study, pleasure, and amusement. How natural life is thus supported without food, remains yet to herself and to the world a mystery—conjectures would be useless. She freely forgives those that were her most violent persecutors, and is content, that some of the violent expressions used against her, were merited by her former misconduct.

To relate the manner of her conviction (for she acknowledges before that period she had no religion implanted) is really remarkably astonishing. During her illness a man, who lived a near neighbour to her, a few days before his death, foretold that it would happen on a certain day. On that day

* As she continues to decrease in strength, her body decreases in proportion: to ascertain which, at any period, must cause much disputation.

(foretold), he appeared in perfect health, and on that very day he died. The news of his death so affected her, as caused her to see and reflect on her own alarming state—which, through the Lord's influence, has powerfully subdued her evil propensities, from the bondage of sin; and she now appears exceeding pious, cheerful and happy, and it is very pleasant for a religious person to converse with her.

In the winter of 1807, her affliction and distresses were deplorable, receiving only a scanty allowance from her parish, and repaid by her husband—No fire to warm the room, nor even sufficient cloaths to cover her, the snow and rain beating in upon her very bed. The conduct of several have been too severe; but Mr. Hutchinson for her exemplary piety, remained unshaken as to the truth of her own assertions, and since the time of her abstinence was fully proved, visitors have been numerous: each presenting her some benefaction, (that renders her appearance neat, and her situation clean and comfortable), and not a doubt but she may lay by something handsome for her children.

Her humility must be great; and although her most violent enemies were forced to acknowledge her innocence, and the truth of

her former assertions, nevertheless she says, she prays night and day, fearing lest Satan might fill her up with higher notions of herself, and should have been content to have left them in unbelief, and have carried the truth in her own breast to the grave; but she thought it her indispensable duty to satisfy the incredulous, by every method possible.

She generally sits erect when conversing or reading, her legs and thighs are contracted under her, and *appears* as if dead and heavy; nevertheless, she feels in them a sensation of heat and cold, but cannot move them without assistance. She can use her hands and arms like any person in health: when tired, she reclines on a pillow on the side of the bed.—Her head and left side are never free from pain, so that she never enjoys sound sleep:—she gradually decreaseth in strength, but her mental faculties are perfectly sound.

From particular questions asked, she appears of a forgiving temper, but very zealous that the truth, and *no more*, should be spoken of her. All, therefore, who ever see her, will have the greatest reason to say, “Surely, this is the Lord’s doing, and it is marvellous in our eyes.”

It is to be regretted, that too many (even the well-disposed),—are apt to judge from *mere reports*, which have been very industriously circulated concerning Ann Moore, the major part were lying reports which are but momentary—but what were its effects? It was the means of establishing her innocence, and the truth of her assertions; by inducing immense numbers from various parts to visit her, who were fully satisfied without a shadow of doubt.

Great numbers have also rashly passed judgment, forgetting that admirable precept left on record by the Lord for our instruction, “Judge not, that ye be not judged,” Matt. vii. 1.: And again, “He that is without sin among you, let him cast the first stone at her,” John vii. 7. When the disciples asked the Lord the following question, “Who did sin—this man, or his parents, that he was born blind?” Jesus answered, “Neither hath this man sinned, nor his parents: but that the works of God might be made manifest in him,” John ix. 2-3.

Names of 117 Persons who composed the Watch.

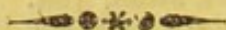
Mr. Thomas Allen	Samuel Robinson	Mr. Eley
Elizabeth Tipper	Sarah Ford	Miss Moor
Miss Davenport	Mr. H. Swan, Jun.	Mrs. Cooper
Mr. John Woodroffe	Elizabeth Leedman	Francis Leedham
— H. Jackson	Mr. Wetton	Mary Mingan
Susannah Smith	Mrs. Arthurs	Miss E. Butler
Miss H. Butler	Mr. W. Hanson	Mr. Lees
Mr. Charles Allen	Miss R. Cox	Miss Langley
Miss M. Tabberer	Francis Stretton	William Allen
Mr. J. Jackson, Jun.	Jane Mottram	Mary Beeson
— Barker	Mr. T. Arthurs	James Pratt
Miss M. Cox	Miss M. Lort	Mrs. Sherrart
Mr. W. Greatorex	Mr. C. Dodsworth	Dan. Greatorex
Ann Yates	Mrs. Martin	Elizabeth Scotton
Mr. Jno. Jackson, Sen.	Mr. Jackson	Thomas Salt
Mrs. Ann Jackson	— S. Jackson	Sarah Salt
Mrs. Dodsworth	— Eason	Anthony Buxton
Mr. T. Greatorex	— R. Hanson, Jun.	Sarah Coates
Hannah Gascoin	Sarah Wright	John Wain
Mr. Robotham	Mr. Cockran	John Cooper
Ann Dorman	John Ford	Mary Swain
Mr. Herbert Allen	Miss E. Knowles	Mr. J. Woolley
Miss M. Jackson	Mrs. Emery	Mrs. Jackson
Mr. Swan, Sen.	Joseph Madk'n	Mr. J. Holbrook
Miss M. Twogood	Mr. R. Emery	Mrs. Hitchcock
Mr. R. Hanson, Sen.	Mrs. Chamberlain	Mr. John Higgen
Miss Rachel Twogood	Mr. Emery	Miss Knifton
Mr. George Hanson	Hannah Wain	John Stonestreet
John Gascoin	Mr. Edward Kilburn	William Yates
Mrs. Greatorex	Ann Owen	Miss E. Sheamons
Mr. Pratt	James Tipper	Mr. Shipton
Sarah Coates	Ann Clarke	Mrs. Statham, since dead
Mr. Hitchcock	Thomas Tipper	James Hall
— R. Smith	Mr. Lort	Mary Taylor
Hannah Greatorex	Mrs. Woolley	Thomas Hanson
Miss S. Cox	Mr. W. Holbrook	Peter Bacon
Mr. S. Higgen	Mrs. Archer	Elizabeth Tipp
— W. Swan	— Hackett	Emma Ford
Mrs. Pratt	Thomas Scotton	Charles Allen

The whole Watch consisted of 139 Persons, twenty-two of whom are not inserted.

THE FOLLOWING

LETTER

IS COPIED

From the Medical and Physical Journal.

“ TO THE EDITORS OF THE MEDICAL AND PHYSICAL JOURNAL.

“ GENTLEMEN,

“ THOUGH I have declined the practice of my profession, I shall ever consider it my duty to promote its interests, and to contribute the mite which Providence may put in my way for the good of Society, and the advancement of science. I trust, I am solely actuated by this principle in eliciting, through the medium of your liberal Miscellany, the opinions and theories of my Medical brethren, on the remarkable facts which I have been engaged to ascertain. There is now living in the village of Tutbury, in Staffordshire, a woman named Ann Moore, in whom nature appears to have established a mere circulating recumbent life, without the usual essential of nutritious juices. It appears from her asseverations, which I am compelled to admit on the subsequent testimonies of actual demonstration, that this striking variety of constitution has been the work of many years. The consistency of her whole narration, as to the main fact, is itself a forcible evidence of her integrity. But I have taken pains to give it all the confirmation that a human circumstance could admit, or the most determined incredulity suggest. All the persons formerly about her, have been removed, and she has been taken to the house of a most decided objector to her veracity; and two persons in succession have watched day and night. Placards have been stuck up, maintain-

ing these facts ; and the sceptical invited to witness or take part in the investigation.

“ It has been announced in the Derby Paper, and the Medical men of that place acquainted with it, both by letter and personal interview. But as to evidence, I need not affirm further, than that it has not left an individual in the place unsatisfied, and remains at this time a notorious fact that continues to invite the inquiry, and challenges disproof before all the world. She had been declining in health a long time, and thinks she had not been an hour free from pain in her left side for nine years previous to her first attack of Anorexy ; which she imputes to her washing out the linen of a person affected with scrofulous ulcers ; in consequence of which she lost all desire of food, and yielded her work on the 4th of November, 1806. From that time till March, the amount of sustenance taken did not exceed the ratio of an ounce per diem, her strongest drink being tea, but without milk or cream ; whatever she took, recalled to her imagination the strong smell of corruption, which at first disordered her ; and the slimy matter which she frequently vomited up from the mere recurrence of the idea, seemed to have the appearance and scent that had offended.

“ In March, 1807, she was afflicted with strong fits, which usually left the cramp in her stomach ; to remedy which she drank boiling hot gruel, which, though it scalded her lips, had no disagreeable effect on her stomach ; and any thing of inferior heat gave a sense of cold, and caused rigors. She first took to her bed for a continuance, on the 14th of April, 1807.

“ On the 20th of May following, she attempted to swallow a bit of biscuit, which was immediately rejected with dreadful vomiting, and blood.

“ In the latter end of June, she took the last substance she ever swallowed, being a few black currants,

Her last evacuation, (e recto) was by diarrhœa, and took place on the 3d of August. Since which time, she has fallen off also in the quantity of fluids, omitting to take any (at times) two days together. Her common tea has been once varied for onion tea. Her strength she allows to have decreased, but her spirits and mental energy never have, though she is frequently taking cold from the slightest causes. Nor is her head ever free from pain.

“ In the course of the first three days of the investigation, she swallowed in the whole about an ounce and an half of water; but happening to step into the room while she was swallowing it, the extreme misery of deglutition, and the violent rising of wind resisting its passage to a degree that almost seemed to threaten suffocation, induced me to dissuade her from taking any more, while the experiment that was to vindicate her veracity continued. She has followed my advice, and finds every good effect attained from the occasional cleansing her mouth with a moistened rag; as the former object had been only to relieve her of a sickly faintish taste in the mouth. There has lately been a slight appearance of the menses, which she had thought completely to have ceased. She renders an average of a pint of urine in two days; which is very offensive, and of a high colour: and her skin is always moist. But the greatest phenomenon is her extreme emaciation, though she has less of the facies hipocratica than is common to consumptive patients, and is remarkably cheerful and urbane, possesses a far greater stock of ideas and intelligence than is to be found commonly in her sphere of life.

“ Her circumference, measured round the loins, is twenty inches and an half, across the chest twenty-eight inches and an half, and across the hips thirty inches.— There is scarcely the trace of any viscus to be felt in the abdomen; the bladder, uterus, and its appendages, are sunk beneath the arch of the pubes, and every thing else

(that might be) is drawn up under the ribs, so that it cannot be perceived. From the lowest rib, the integuments, descending to the ossa illii, form an empty cord-like folding, and at the umbilicus the flacid parietes abdominis may be readily rubbed over the lumbar vertebræ, and no kind of substance felt to intervene. The grand trunk of the aorta may be traced by the finger from the place most immediately under the ensiform process of the sternum, where the loose integument is drawn down upon it, nearly to its bifurcation. It may be drawn a little from its situation over the spine, and thus by holding the skin across it with my thumb and finger, I have been able to make it apparent to the bye-standers, as they thus saw both its shape and pulsation.

“ The watches have been faithfully kept, and (whatever may have wrought the difference if it exists) she says she thinks she is better and stronger than she has been these six months, and is certainly improved in health since her removal; her pulse has kept the standard of health, with daily exacerbations. She sleeps well, and enjoys a remarkably serene and happy mind. Her voice is strong, and holds out the full female exercise of that faculty. Her muscular power is such, that she can conveniently raise and support herself in bed.

“ Thus, Gentlemen, the watch sitting at the time that I write this (which must cease to-morrow, as I engaged to see the woman safely returned to her habitation before I returned home), it is now the 16th day that she has been under the strictest scrutiny; and the 13th day that she has abstained from all fluids. She is now better in health than when the examination was instituted; and as far as from the corroborating testimony of this evidence, her veracity may be admitted, the fourteenth month that she has subsisted altogether without aliment.

“ I have simply stated facts, which, in the hands of the exalted Lovers of Physiology that read your Journal,

may be in the way of rendering that assistance to Philosophical research, which will amply remunerate my labour. I would forbear myself offering any theory, being confident of my incompetence, and that even the pursuit of such an object, would rather lessen the validity in the eyes of men of science, of what might have been better established by a fair and unbiassed narration. But in committing this to your care for publication, I shall anxiously wait for instruction from others, in the channel through which it has so often flowed to me.

“ I am, &c,

“ ROBERT TAYLOR,

“ Member of the Royal College of Surgeons,
“ London.”

Lane-end, Staffordshire, Sept. 28, 1808.

Having detailed a faithful narration of circumstances attending this wonderful woman, whose wish is, that nothing may be said of her but *real truth*, and whose authority was obtained for publishing, by her Signature or Mark, witnessed by her daughter, and two respectable people in September last. It may add confirmation to the foregoing account, by annexing a still more singular relation, which, although it took place the beginning of the last century, its validity is still of equal force. The channel through which it came, is of the first respectability.

THE FOLLOWING

ACCOUNT

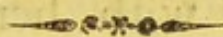
WAS SENT BY THE

Bishop of Skara to the Bishop of Bristol,

IN THE YEAR 1710,

AND COPIED

From the British Magazine for Sept. 1746.



THIS young woman was the daughter of one Esther Jon, named Estrid, and the account was printed at Skara, in West Gothland, by M. Peter Gudhemus, the Lutheran Minister of that place, who asserts, That from the year 1703 to the year 1710, when she still continued the same, had for the space of six years lived without any food, and had, during that time, strange and secret communications from God.

The second Sunday after Epiphany, in 1703, she was overwhelmed with grief at church, on hearing the Minister (M. John Johanneus) discourse *on the Cross and Sufferings of Christ*. The next day, being on the

road, she felt a pain in all her limbs, and sweated very much, though the weather was extremely cold, and had much ado to get home. Her illness still increased, by a bleeding at her mouth and nose. She took nothing but a little milk and whey for the space of a year: and since that time, till 1710, eat nothing at all.

About Easter, 1703, her parents having resolved to go to a conjuror without her knowledge, the figure of a child, of four years of age appeared by her bed side, bidding her not to comply with her parents' design, and assuring her, that God would be her physician and comforter. This apparition lasted two hours, and was attended with another on the same day. In the evening she saw a brightness, like a beautiful morning-star, and has seen it ever since: it shone in her chamber every day, from sun setting to sun rising. When she used to be much dejected, there appeared in that brightness a kind of face, which, looking on her, gave her great ease and comfort. That brightness filled the whole room with light, though perceptible to none but herself. Whilst every body was in the dark, she perceived the star. To know the truth of it, those in the room have took a piece of money in one hand, and another in the other, which she would plain-

ly distinguish, tell exactly what each was, and never missed. She saw the star first in the ceiling of the room; then it came down lower and lower, and appeared last in her bed.

About Midsummer, 1703, she began to swoon away, or fall into ecstasies eight or ten times in an hour; each ecstasy lasted about two minutes and a half at most, at a time. At waking, with folded hands, she would thank her Saviour, who had saved and delivered her, and then repeat some passages of Scripture. She frequently prayed for the King.

She said, "That whenever she fell into those swoons, she was carried into a beautiful white church, where every thing shone bright and glorious; and there was inexpressibly joy, singing, and playing on music, to the praise of our Lord Jesus Christ."

She added, "Many persons appeared in that church dressed in white, and their number was continually increasing; that she knew them, but was not allowed to tell their names, and that whenever she had a mind to do it, her words were immediately snatched out of her mouth."

As often as she came to herself, after she had been in this place, she had got some passages out of the Bible, but not the same every time, though she could not read, nor ever knew those passages before. Her complexion was white and beautiful, her countenance delicate. She could stir her arms when she pleased, but had no other use of her limbs. Her stomach lay compressed to her back, after she had no food. Her legs and thighs were contracted under her. She felt all this time no change of cold or heat, were it ever so great and vehement. That maid was 25 years of age, in September, 1707, when the Minister of her parish delivered her Certificate, mentioning this account, he says, That for the space of three years and an half, (which was the time from her thus appearing in this manner till then). She had not used so much meat and drink in all, as would feed a little child at one time.—Her body and limbs nevertheless felt as well and firm, as if she could eat very heartily. Her nails did not grow at all, but were as soft as a new-born child's. There was no day, but she had those swoonings two hundred times—appearing as if dead, and returning to herself again.

At the same time the Bishop of Skara dated his letter, giving the same account to

the Lord Bishop of Bristol, which was December 9, 1710, she remained exactly in the same condition. His letter has these words:

“ Your Lordship will by this learn a surprising thing, whereof the truth is as certain, as that I am writing this letter. I have writ about it to his Excellency the Field-Marshal Count Magnus Steinbock, who confirms it, having often visited the maid himself. It is very certain she sees the star.”

I am not inclined myself, and would be far from persuading any one to credulity and superstition; but may not the Almighty God, in all ages, think it necessary, by some extraordinary instances, to fix upon the minds of mankind, some signal impressions of his over-ruling power, and the truth of his sacred Gospel?



THE last-mentioned relation, to the Infidel and Deist, will probably have but very little weight—But to Christian minds, no doubt of its veracity can exist. A variety of Scripture proofs might here be quoted, let the following suffice.

The wise men were directed “by a star*”—Paul, when in danger, was comforted “by an angel †.”—Who, therefore, will presume to say, The Lord’s power is limited as to time and place? Are such wonderful interpositions of the Divine favour to be discredited, because they are not common in our days? Yet it is still an article of belief in the Church of England, that we are defended by Heavenly Angels, as may appear from the Collect of St. Michael, and all Angels, in which the following words are introduced:—

“ Mercifully grant, that as thy holy Angels
 “ always do thee service in Heaven, so by
 “ thy appointment they may succour and de-
 “ fend us on earth.”

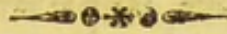
* Matt. ii. 2.

† Acts xxvii. 23-24.

RECENT OBSERVATIONS

CONCERNING

ANN MOORE.



IT may be a further satisfaction to the Reader to be informed, that on a visit to Ann Moore, the beginning of December, 1809, she stated, That for several weeks past her health had rather been declining, but imputed no cause, and seemed to endure her afflictions with Christian fortitude.

In the narration given of her in the former part, nothing materially edifying or interesting has been omitted, as the Letter extracted from the Physical Journal enumerates the most minute particulars: Indeed, it would fill a Volume, if the vague reports were inserted, that have, and still continue to circulate. It would be superfluous to relate the threats and interrogations, search for food, &c. in her apartments, and the abuse she received prior to the watch being set

over her. As, therefore, she freely forgives her persecutors, the world has by her a precept to practise—To forgive their enemies.

It is very singular, that her enemies, by their incredulity, have published to the world her innocence, which leads to a consideration of the *utmost importance*, viz. That the more Infidels condemn the Holy Scriptures, the more their beauties are manifested; which will equally apply to those who wrest or mutilate them, to frame peculiar systems, and whose Creeds may be seen in Hurd's History of Religions.

It was an ancient axiom, that every one sees or believes, according to his life's principle or state, or the intents and purposes of his heart. Amidst all the variety of prevailing sentiments, it may be asked, What shall I do to inherit eternal life? The Lord says, "Keep the commandments." Some say, this is impossible! To such this question may be asked, Which of the commandments cannot you keep*? a momentous enquiry!!! Can a

* It may be said, this is the doctrine of self-merit. No—it is allowed that man can do no good of himself independent of the goodness or grace of God; but let the parable concerning the sower decide this matter—You will admit, that the seed was equally as good which fell by the way side, &c. &c. as that which fell on good ground: Therefore, another question arises, how this came to pass, that some

rational being suppose, that the Lord who knoweth all things, has required more of man than he can *possibly* perform? Rather be assured, that the Sacred Scriptures were given for our instruction, and are the appointed means, mediums, or ends, by or through which salvation can be obtained; and that every error in doctrine, or evil of life, will find for itself a pleader, greater than Cicero or Erskine. All parties agree, that good works are useful—Why then not necessary for salvation? It may be asked, to what purpose, or what end, are good works? I would answer in these words—“*It is the Christian's duty;*” because, thereby, he fulfils the commands of a Wise, Holy, Just, and Merciful God, who declares, that “Every one will be rewarded according to his works, and according to the deeds done in the body.” Reader! If you practise this precept (from a heavenly principle, and you cannot deny it unreasonable, or that it is not in your power), viz. “As ye would that men should do unto you, do ye even so to them;” and be assured, in so doing, you will receive a “righteous man's reward.”

withered away? &c. The answer is plain—the cause is in the receiver—or those that delight in evil. The Apostle Paul to Titus asserts, that “the grace of God, which bringeth salvation, hath appeared to all men—teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” Titus ii. 11-12.

Remarks on Temperance.

IT may not be foreign to the present subject, to make a few Remarks on Temperance of Diet—"For to men of sound judgment, the trifling gratifications of the sense of taste, will weigh extremely light, when opposed to the superior object of preserving *a sound mind in a sound body*, knowing well, that little of any real pleasure can be enjoyed without a competent portion of health."

What is more agreeable than to contemplate particular instances of longevity, attained by uniformity of temperance, moderation of desire, and simplicity of life!—What more pleasing than to review their examples, and examine their precepts.

Our happy Island, in those instances, where the rules of sobriety have been uniformly regarded, can vie with Greece and Rome, or any other region, in examples of longevity. Plutarch represents the Britons, as living, several of them beyond the age of 120; for Diodorus Siculus, honours the primitive inhabitants of this Isle with this testimony, that they were distinguished for their simplicity of manners, and were happy strangers to the profligacy and depravity of modern times; that the Island swarmed with multitudes, that their food was simple, and far removed from that luxury which is inseparable from opulence.

Many instances might easily be produced, where regularity of life, tranquillity of mind, and simplicity of diet, have furnished long scenes of happiness, and blessed the late evening of life with unimpaired vigour both of body and mind. In the middle stations of life, where

men have lived rationally—in the humble cottage, whose inhabitants are necessitated to abstemiousness—in those sequestered scenes and walks of human life, we are to search for those who reach the ultimate boundaries of this life's short pilgrimage. That man, who has reached the greatest extent of mortal existence, may be considered as the perfection of his race. It is in the power of every one to adopt a plan, accidents excepted, which may promote a long and healthy life.

Longevity is frequently hereditary.—Healthy long-lived parents, generally transmit the same blessings to their children, who, perhaps, fall into irregularities in meat, drink, and exercise, and shorten their natural term of life*. Whence is it, if not from these causes and unnatural modes of life, that one half of the children born in cities do not survive their tenth year? Man has defeated the purposes of nature, which destined him to rise with the sun, to spend a large portion in the open air, to inure his body to robust exercises, to be exposed to the inclemency of the seasons, and to live on plain and simple food. Of late years, luxury and dissipation have spread rapidly from Cities into the Country, and an almost universal degeneracy is now exhibited.

* The Economist will find curious information in a Work lately published by George Nicholson, Poughnill, near Ludlow, entitled, "The Literary Miscellany," No. 65, on Food, price 2s. and may be had of most Booksellers.

MORAL REFLECTIONS

AND

OBSERVATIONS.

TO be prosperous and successful, our work must auspiciously commence from the Infinite, or God; without whom, no undertakings can attain a favourable event. He it is, who bestows on all things their beginnings; from whom all things finite have derived their origin, and from whom we derive our soul; from whom we are mortals, and at the same time immortals: to whom, therefore, we owe all the things which we have received. And because our soul, that it may be His, is created by Him; and thereto is added the body, and reason to both: hence our thoughts, whether they revolve within, or come forth into the words of speech, or figure themselves by letters, ought always to have such a direction, as to take from Him their beginning and their end; that thus the Deity may be present, and favouring in the first—and in the last, or in each end, and in the means.

Is it not wonderful, that the brittle, weak, and short-lived pleasures of this world should captivate the soul, which, as fire flies upward, is naturally formed to ascend to beatitude in its great Creator—A full delight in

earthly things argues a neglect of heavenly—those pleasures that are legitimated by the bounty of Heaven, their use is like taking off the parch of the summer sun by bathing in a pure and chrystal fountain ; while unlawful pleasures carry a venomous quality within them. Did every man pursue a life of order, what harmony would exist in kingdoms, in cities, in families ?

No crowded throngs would fill our law tribunals, nor armed troops devastate the fruitful fields. Every injury is a petty war, and is therefore a breach of God's commandments. There are two parts of a Christian's life—to shun wrong, and to do what is right ; and these form one great united precept—“ Eschew evil, and do good.” They wound Religion to the quick, that, slighting its precepts, shew it to the world with adulterated spots. What are formalities of Religion, if a man's life bring a scandal on what he professes ? The commission of one wrong wants a thousand more to protect it. The Public will often judge by the dregs of actions. To be plain, argues honesty ; but to be pleasing, by gently administering truth argues discretion, and is the way to wisdom—When thou chidest a friend, do it as the Lord bade thee, between him and thee alone : the presence of a multitude, will sometimes induce a man to make an unjust defence, rather than fall into a just shame.—He that will hear nothing in his anger, will, after a pause, enquire of you ; if you seem to forget him, he will the sooner remember himself. Let the man who gives advice, guard against apparent superiority : If a friend must be lost, the best way to lose him, is by seeking kindly to save him : whoever practises this line of conduct, and if hated for his goodness, he will receive a just reward.

A wise man will not venture on that for present enjoyment, which will inevitably involve him in future pain and suffering—Whatever we do, we ought first to examine the end ; if that be good, our pleasures will be crowned with ease and content.

He that would have a secure habitation, should lay his foundation low; even the conversation of a man is tottering, if not founded on humility.

Humility ever dwells with men of noble minds; it is a flower that prospers not in lean and barren soils, but in a ground that is rich it flourishes, and is beautiful. We are commanded by our Saviour to learn humility of him, that we may find its benefit in rest for our souls.— We are sent to the ant for industry, to the lion for valour, to the dove for innocence, to the serpent for wisdom; but for humility, unto God himself.

What is that man the worse who lets his inferior go before him? The sun chides not the morning-star, tho' it presume to usher in the day before him. Although the humble mind may, sometimes, be put out of his usual course, yet he wavers up and down in trouble, and is never at rest till he returns to his wonted joy and inward happiness.

Virtue dwells at the head of the river, to which we cannot get but by rowing against the current.—Virtue is in truth a war, wherein a man must be perpetual centinel—although surrounded with difficulties, the virtuous man hath a star within, that guides, and shoots its rays of comfort.

How should we entangle ourselves, if we could sit down and obtain our wishes, and this because we ignorantly follow the body, and the blinded appetite, which regard only the shell or outside: whereas God respecteth the soul, and distributeth his favours accordingly. If we are patient, God will be profitable: but the time and means must be left to him; at the same time our active endeavours must not sleep. I have seen matters fall out so unexpectedly, as to endeavour to learn this lesson from them—Never to despair, because I have a God; and never to presume, because I am but a man.

The solaces of this life, if too much indulged in, seldom allow a man to think of a better. Although Solomon was so wise as not to ask for riches, yet we see when he had it, it had well nigh eaten out all his wisdom.

Riches are not evils in themselves.—If we have not wealth, it is noble not to covet it; and if we have it, it is surely so to do good with it, not from ostentation, but from truly upright and religious motives; for then will man be blessed in his abundance, when others share the bounty and the benefits which Providence hath made him steward of.

All earthly delights are sweeter in expectation than enjoyment—All spiritual pleasures more in fruition than expectation. Whatsoever temporal felicity we contemplate, we are apt to single out the promised pleasure, and to overlook the pain and trouble. Let no man, therefore, be discouraged at the sober and unassuming aspect which piety wears, nor captivated by the splendid triumphs of worldly happiness. Both will change; and though we may be deceived in both, we shall be sure to be cheated but in one.

Those kingdoms, cities, families, and individuals, flourish most where execution keeps pace with good counsel, so does man when contemplation is seconded by action.—Contemplation generates what action diffuses: I would not always be busy, nor totally secluded in thought.—Yet it is no fault to strive to better our condition, neither can we be too covetous of goodness, and may well labour for greater attainments.

By fair means, and for good ends, it is also lawful to encrease our temporal wealth, if we do but sustain our lot cheerfully, patiently, and thankfully. I would be so content with what I have, as ever to think the present best; but then I would think it best but for the

present. It is more true satisfaction for a man to know himself honest, than for all the world to approve or proclaim him so. He that does good for applause only, fails of the right end—since to be truly virtuous, is to be so for virtue's sake. To act well, is as much applause as a good man labours for.

Sin can no more be without folly, than water without moisture: It is folly that opens the door, lets it into the heart, and retains it there. Nature teaches to all things animate, self-preservation; but the sinner is more careless than the beast of the field. Seneca says admirably of himself, "Though I were sure men could never know it, and that God would certainly pardon it, yet I would not intentionally commit a sin, on account of the baseness and dishonesty of the sin itself." He is happy who can wean himself from the world's allurements; but if his lot be cast amidst its profits, pleasures, and honours, let him live therein as the bee does in honey; who, though the hive be ever so full, yet with it never entangles its wings.

Although a man is neither good, nor wise, nor rich at once, yet, by gradually advancing, he may every day better his prospect, and reach nearer to the summit.—To-day he learns a virtue, and to-morrow he condemns a vice. It is for God, by his omnipotence, to do mighty things in a moment; but gradually to become wise and good, is the course he hath left for man. We are led by hope, to the end that is appointed for us; and by a way apparently uncertain, we arrive at that which we could neither know or avoid. How wonderfully is man disposed, by restless anxiety to hazard his happiness.—He that lives virtuously, will die prepared for a better state. Virtue and vice are both prophets, the one of certain good, the other of pain or penitence.

Certainly, the greatest pleasure the mind is capable of in this life, is in the contemplation of God and Na-

ture, the sweetness of philosophy, and the discourse of reason.

The soul of man, like a tree in a fruitful soil, was at first planted in the garden of virtue; and while it is nourished there, it spreads and thrives with fruit and liveliest verdure: but every vice is a worm, or frost, or blight, that checks the sap, nips the tender bud, and cankers the stem itself. Doubtless, there is an eternal justice, of which God gives us the sense and idea, that when man hereafter shall find a punishment for his sins, he cannot plead the want of warning; since it is more than whispered to his spirit within him, and so characterized in his very soul, that it is one of the distinctive properties of man from beast, that he can reflect upon himself, and apprehend eternity. Good works and good instructions are the generative acts of the soul, out of which spring new posterity to the Church and Gospel. The approbation of the wise will ever be bestowed on humility, which values not its own merit, but lives in the delight of doing good. He is happy who finds a true friend in extremity; but he is happier who findeth not extremity whereby to try his friend. To trust in Providence when we have the security in our possession is easy; but to depend upon God for what we cannot see, is more difficult, and far more acceptable; for in this act we make confession, and acknowledge the Deity.— Can God suffer those to want, who, with a dutiful endeavour, depend upon his goodness?

We are led by hope to the end that is appointed for us; and by a way apparently uncertain we arrive at that which we could neither know nor avoid. Our merciful and wise Creator hath thus, by an invisible and wonderful order, guarded us from impatience at the certainty of good, and from being too much terrified at the approach of evil.

If we examine the true felicity of man here below, we

shall find, that it is not wealth nor power, nor a great estate, nor great command, that can render us in ourselves more happy than other men; all that we are capable of here, must be of benefit to the mind or to the body.

Negligence is the rust of the soul which corrodes through all her best resolutions: we need only sit still, and disease will arise for want of exercise. How fair soever the soul may be while enveloped with a frail body, it requires continual care and vigilance to prevent its being soiled and discoloured. Our life is a warfare, and if we sleep without a centinel, we may be taken by surprise.

A true Christian dares not offer wrong; but one falsehood begets another, till generations succeed.—A rebel hardens his own heart, engageth his friends, oppresseth his fellows, involves his relations, and, like a torrent, lets in all that can tend to confusion: and what is the condition of man, when both Tables of the Commandments *are erased* from his heart?

Shall conclude with selecting part of a sentence from a late Author, whose writings are calculated to exalt the Christians' God, the Christian Scriptures, and the Christian Life, which are earnestly recommended at a time, when the evidences of the Christian Revelation are so much doubted and disputed, and the real and genuine meaning of its precepts is involved through misinterpretation in the utmost obscurity, who, in a Work "On the Divine Providence," (published by J. Hodson, Hatton-Garden, London, price 7s. 6d.) says,

"The mere natural man may think if the Divine Providence were universal, and had in view the Salvation of all, there would be one Religion established throughout the whole world—But use your own reason, and think with more elevation of mind, if you are

able, and then tell me, can a man be saved unless he be first reformed? for he is born to the love of self, and of the world: it follows that dissensions are inevitable, yet every man may be reformed and saved, provided he shuns evils as sins against God: for by shunning evils as sins, the will is reformed—and by the will the understanding, which then first emerges out of Darkness into Light."

The Psalmist says, "Through thy commandments I get understanding, therefore I hate all evil ways:"—Again, the Lord says, "He that hath my commandments and keepeth them, he it is that loveth me"—"My words shall judge you at the last day"—"My words are spirit, and they are life,"—life to those who walk or live by and in them, and death to those who walk or live otherwise:" Again, "Behold, I set before you this day life and death, blessing and cursing: He that chooseth life shall live, and he that chooseth wickedness shall die." Heaven can be obtained by no other process, than by reformation of the heart, viz. Leading that life practised and pointed out by the Lord God and Saviour Jesus Christ, who declares, "Except ye repent ye shall all likewise perish." Do not you pray to be enabled daily to do his will on earth as it is in heaven—in that case must you not exert yourself? Therefore, trust not any longer to the opinions of men, though they be exalted ever so high, either by yourself or others—if they preach not that doctrine "that reproveth the world of sin." May the judgments on earth teach mankind where to look for succour and protection, to the Lord and Saviour Jesus Christ, the Only God*, and may all mankind be influenced by him and his holy laws—then will they manifest their profession and acknowledge its Divine Founder, who says, "Without me ye can do nothing."

* See The Doctrine of the Lord, published by J. Hodson, London, Price 2s.

THE END,

...and this will be... can a man be saved...
...for he is born to the love of God, and of
...the world: it is the love of the world that
...every man may be tempted, and every temptation
...about him is a temptation to him: for by sinning
...as sin, the will is corrupted—and I will be
...the world, when then the corruption of the
...the light.

The Father said, "I will give you the power
...to overcome the world, the flesh, and the devil."
...Again, the Lord says, "He that is born of the
...spirit and the flesh, he is that fleshly man—
...his works shall judge you as the law say—"
...words are spirit, and then say the—his works
...walk or live by and in them, and then to know who
...walk or live of the world." Again, "I will give
...you the eye of the heart, that you may see
...that which is the will of the Father, and he that
...does shall be." "Whoever can be saved, he is
...pious, than by the corruption of the heart, viz. leading
...that the practice and power of the Lord God and
...Saviour Jesus Christ, who says, "I will give
...ye shall still be of the world." "I will give
...this day, so to his will on earth, it is a
...that the will of the Father is the will of the
...not say of it to the world, or to the world
...and the world, that by the will of the Father
...pious for the world." "I will give you the
...sin." "I will give you the will of the Father
...to look for the Father and the Son, in the
...view Jesus Christ, the Only Son, and the
...united by the Father, by him and the Father, who
...will that the Father and the Son, who
...Father Jesus, who says, "I will give you
...the will of the Father, who says, "I will give you
...the will of the Father, who says, "I will give you

THE END

Printed and Sold by J. B. ...