

covering several hundred miles. He travelled as far west as Indiana in 1828, including in this journey visits to Friends in the compass of the yearly meetings of Philadelphia, Baltimore, Ohio, and Indiana—always on horseback, always bearing the expense of his journeys himself, for the testimony of Friends has always been against a paid ministry, which they regard as traffic in spiritual truth.

It was in 1813 that we find the first mention, in his Journal, of Jesus Christ as a man. No especial stress is laid upon the expression, but its use at all is worthy of notice.

A careful reading of his Journal fails to corroborate the charge, frequently made, that he denied the divinity of Christ. He exalted Christ the man as divine, but also everywhere asserted the divinity of all mankind. As he grew older, he dwelt with more and more force and clearness upon this. In his record for First day, 6th of 7th month, 1817, he wrote: "Soon after I took my seat in our meeting to-day, my mind was opened into a view of the great need man stands in of a Saviour and that nothing can give him so full and lively a sense thereof as a true sight and sense of his own real condition; by which he is not only brought to see the real want of a Saviour, but is also shown thereby what kind of a Saviour he needs. For it must not only be one who is continually present but who is possessed of a prescience sufficient to see at all times, all man's enemies, and every temptation that can or may await him, and have power sufficient to defend him from all and at all times. Therefore, such a Saviour as man wants cannot be one without him,\* but must be one that is always present, just in the very place that man's enemies assault him, which is *within* in the very temple of the heart: as no other Saviour but such an one, who takes His residence in the very centre of the soul of man, can possibly produce salvation to him: hence, for man to look for a Saviour or salvation anywhere else than in the very centre of his own soul is a fatal mistake, and must consequently land him in disappointment and error."

Naturally such statements brought upon him much severe criticism "from Friends calling themselves Orthodox," and we find that partisan feeling ran high at times. The records of his Journal are wholly free from unkind criticism of those who opposed him, and even when his meetings were disturbed and broken up by the "Orthodox," he seems to have been calm and patient.

\* "Know that there is no enlightenment from without; the secret of things is revealed from within. From without cometh no divine revelation, but the spirit heareth within. Do not think I tell you that which you know not; for except you know it, it cannot be given to you. To him that hath it is given, and he hath the more abundantly."—*Hermetic Philosophy*.