

Historical Sketches: The Manning Hill in Falmouth.

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No. VI.

The Alline Hill excels the Manning Hill in sentiment but not in power. The great New light was indeed a bright and shining light—leader, declaimer, evangelist, pioneer, singer and poet. The hill on which he spent his boyhood days is fragrant with the memories of his noble character and intense life.

Across Windmill brook there is a higher hill, commanding a more extensive view of the surrounding country. On its crest is an old-fashioned double house, having large rooms and, for the day in which it was built, very high ceilings. Like nearly all the old houses in the Maritime Provinces it took the place of a log-house. Were the latter now standing, it too would have high ceilings, necessarily high. The members of the family required between six and seven feet for head room. Among the many houses visited by Henry Alline was that log-house on the Manning Hill. He, no doubt, paid many visits to that home; but one in particular is remembered on this occasion, after bowing with the household in prayer, he rose to his feet, stood over the boy, Edward, then ten years old, and urged him to seek the salvation of his soul, to flee from the wrath to come. The tears from the eyes of the Evangelist fell upon the flushed face of the tall boy, and he remembered both the tears and the words to his dying day, although it was more than three score years and ten after this event. Edward Manning here received the anointings of the prayers, tears and loving words of the Falmouth Evangelist. To this appeal his heart responded. Conviction of sin and contrition for sin were then felt as never before. What earnest supplications, what pathetic appeals flowed like a living stream from the heart of that sainted man of God—Henry Alline?

This boy, Edward, had a large, bony frame, a serious countenance and a manly bearing. Alline's heart went out to him. A blind consciousness may have taken possession of him that the Lord had a great work for the boy to do. The message, so affectionately given, lodged in the boy's heart. This was sowing time, but the reaping is not done yet. Not till the voice of the Archangel and the trump of God shall wake the dead, will the last sheaf be gathered in from that sowing in tears. That will be reaping in joy. This scene in the log-house on the Manning Hill in Falmouth took place 1776 A. D. Falmouth was not the boy's native place. He was born after the flesh in Ireland. He was born after the Spirit in Falmouth. The emigrant ship that bore the Manning family to the shores of the new world had on board two Baptist ministers—Baptist ministers in the purpose of God. Grand ministers they were to be—James and Edward Manning.

For thirteen years the seed, dropped into the heart of the boy, was buried beneath the rubbish of a worldly life, before it sprang up and bore fruit to the glory of God. When he was about twenty-three years old there came another revival of religion in Falmouth. Young men, young women, people of all ages turned to the Lord. Again Edward Manning heard the voice of the Lord. He felt that the hand of God was laid upon him again. The Rev. John Payzant, brother-in-law to Henry Alline, was preaching in Falmouth at the time. Some of Edward Manning's young friends besought him earnestly and with tears to give his heart to God. His will was broken and so was his heart. He resolved to seek the Lord, and to use his own words, "If he went to hell to go begging for mercy." That state of mind in his case, as well as in every other case, was a certain sign of salvation.

A broken heart, my God, my King,
Is all the sacrifice I bring.
The God of grace will ne'er despise
A broken heart for sacrifice.

The alternative of going to hell begging for mercy was impossible. Had he received at that time, as did Saul of Tarsus when he was smitten to the earth, a message from heaven, it would have been, I will show him how great things he shall do in the name of Jesus of Nazareth. After going through exercises, alternately with hope and despair, he came at last into the light. At a prayer meeting, in Falmouth, on the 20th of April, 1789, he felt himself "in an awful state," "literally sinking into hell." He saw the justice of the eternal God in his eternal condemnation, a most astonishing change having taken place in his views of that justice. "If," said he, "I ever loved any object either then or since, it was the eternal justice of God. . . The view was overwhelming." He was lost for a season to time-things; and when he came to his recollection, God and all creatures appeared different to him from what they ever had before. An indescribable glory appeared in everything. But this was not the end of his trouble of soul. For one month after this he hoped, he feared, he trusted, he doubted, he rejoiced, he lamented. Then final deliverance came. He and a number of young men mounted their horses on the 25th day of May, 1789, to ride across the mountain to Horton to join in the services of the day of thanksgiving to Almighty God for restoring the king to health after a very dangerous sickness. His moods in starting on this

ride through the woods were much like the weather of the month in which the ride was taken, sometimes blue sky and bright sun, then dark clouds and showers. To Edward Manning the things of earth seemed vain. His spirits were grave and solemn. The lost state of sinners was before him. He entreated the young people to turn to God. They shed tears in response to his affectionate appeals. He wept with them. Some of them cried aloud for mercy. This was his state of mind when he mounted his horse to go with other young men to Horton to thank God publicly for saving the life of their king. He had strange experience during that ride. It was a ride never to be forgotten.

At one time when the disciples went up from Jericho to Jerusalem, fear came upon them on the way. Then they were amazed. So was that young man and his companions. They rode on. Bursting life was all around them. Brooks were gurgling and dancing; buds were opening; green leaves were expanding; birds mingled their songs in the general merry making. Touched by the Spirit that made all nature throb and rejoice, the horses beneath their saddles, pricked their ears, and quickened their steps. But a life higher than that which animated the natural world, higher than that which made the birds sing, was working in the hearts of this company of mounted young men.

"We set out," said the aged Edward Manning when calling up this memorable experience. "I was in amazement. I would sometimes feel my heart leap for joy. I discovered the whole world sinking down into eternal misery. . . In this exercise I continued till I got within two miles of where the meetings were to be held, when my mind turned upon the Rev. Harris Harding whom I expected to meet that day. As soon as my mind turned upon him I burst into a flood of tears and cried aloud. I thought of an old Christian man that I had been acquainted with, I felt the same nearness to him that I did to the other, and cried out louder still. My mind now turned upon Christians in general, and love kept increasing. My mind then turned upon God. The enquiry arose in my breast, whether it were possible that God would be infinitely condescending or could be possessed of such a nature as to have mercy upon me. I immediately discovered that it was possible. At this discovery my whole soul was set on fire. I cried out, how loud I cannot tell. . . My soul was wrapt up in God's eternal love. I felt nothing but that glory. The people that were with me were some distance behind. They heard me cry out and said to each other that I was rejoicing. Joseph Bailey, an eminent Christian (he was brother-in-law to Bro. Joseph Dimock) was in the company. He came up and said, Edward what is the matter. I cried out and said, O, Mr. Bailey, my soul is melted with love to God. I had no strength to sit up but leaned on my horse's neck. Mr. Bailey was in the same position rejoicing and praising the Lord. Then I could call heaven and earth, yea God, angels and men to witness, that I knew my Redeemer lived and that I should live also. Then I could cry, holy, holy, holy, Lord God Almighty. The whole earth is full of thy glory. . . It was not a confidence of my own safety, nor merely a certainty of my own individual interest in this love that caused me to rejoice; but the glory and harmony of God's perfections overcame me and a satisfactory belief of my personal interest in his mercy followed as a consequence." The big Irish heart of the young man Edward Manning never before got such a warming as it did on this ride from Falmouth to Horton. It was not merely a flood of emotion. He had thoughts, indeed it was his thinking which stirred his soul to its depths. It was while he mused that the fire burned.

That is a scene worthy of a place in the memory of every Christian. Those strong men seizing the necks of their horses to keep themselves in their saddles, so overpowered were they with visions of God's attributes, God's nature and especially his mercy in human redemption.

This was education. Men of strong convictions, confirmed in the faith, self reliant and assured in all their beliefs in regard to revelation, religion and personal duty, were needed for the field now white for the sickle. As a preacher Mr. Manning was sure to be branded with the stigma of ignorance and newlightism. He is now, in this early stage of his experience, undergoing preparation for work in the face of formidable difficulties. In speaking to Nicodemus, Christ said we speak that we do know, and testify that we have seen. In his measure Edward Manning was coming into the knowledge of spiritual realities in a way so marked that he would be confident in proclaiming them to others. He went down into deep darkness. He was carried high into the regions of ineffable light. His views of the attributes and ways of God, of his own depraved nature and sinful life, were such, that he could afterwards speak of them as one whose utterances were untouched by the enfeebling effects of doubt. A great work was before him, and from the first of his experience his preparation for it began. Many years after this when preaching and enjoying a renewal of these marvellous exercises he was wont to say "I would not thank an angel from heaven to-day to tell me that I am a Christian."

Sermon.

A synopsis of a sermon preached by Rev. A. J. Hughes to his people in Phoenixville, Pa., from Rev. 3: 4, "They shall walk with me in white for they are worthy."

Sardis was a city, in the province of Lydia, in Asia Minor. The Apostle John preached the gospel there and founded a church. Churches, like individuals, are susceptible to their surroundings. Sardis was a prosperous and an opulent city, and the church planted in its midst was affected thereby and became worldly. The enthroned Christ, through His servant John, pronounced upon it His condemnation. "Thou hast a name that thou livest, and art dead," are His words. Dead churches elicit their Lord's condemnation to-day as they did then. The church may be very pretentious, its architecture may be of a classic sort, its furnishings may be easy and elegant, its pews may be filled with rich and cultured people, its services may be stately and impressive, but if there is no spiritual life the sentence of its Lord's condemnation has been spoken against it.

But there were a few members of the church in Sardis who had not "defiled their garments" with the prevailing worldliness about them. Thank God for the faithful remnants in the many different spheres with which we find them identified. It may be in the family, it may be in the nation, it may be in the church,—wherever we find them, it is they who save from the shafts of retributive vengeance. Christ says concerning these faithful ones in the church at Sardis, "And they shall walk with me in white, for they are worthy." The promise is for the comfort of faithful disciples in all the ages. Let us consider it.

I. "They shall walk with me." The expression stands for fellowship. "Enoch walked with God,"—lived in communion with Him. So these faithful ones walked with their Lord, were admitted into terms of intimate fellowship with Him.

Here is an unspeakable privilege. Charles Lamb, with a number of literary men, were discussing the manner in which they would welcome some of the great ones of earth—sages, poets, warriors, diplomats—should they enter the apartment where they were assembled. And they were of one mind that the greeting accorded should be most respectful. "But suppose the Lord Jesus Christ should present Himself?" was the query of one of the company. "Ah," said Charles Lamb, "before that Presence we would bow with reverential homage; we would prostrate ourselves at His very feet!" And yet it is this august Personage who says that the faithful members of the church in Sardis, and faithful disciples in all the ages, though humble they may be, and poor, shall walk with Him,—not cringe at His feet, but share His companionship.

II. "They shall walk with me in white." Where? For one place here.

(a) Here they shall walk with Him in the white of a justified condition. Justification by faith is not a figment, but a reality. Pardon is not enough for the believer in Jesus Christ. He desires more than that. Pardon alone does not satisfy any freed criminal. John Bardsley is pardoned, but is suffering from disabilities as a one time criminal. Social recognition is denied him: No bank would make him its cashier. The treasurer of Philadelphia is an office from which he is forever barred. So with God's people. Pardon is not enough for them. They want something more than that, and God wants them to have something more than that. So he justifies them, that is, He accords them the standing not only of innocent, but also of obedient souls. And to make this clear to them and to the world, He removes from them all their spiritual disabilities, and inducts them into office weighty and responsible. "We are ambassadors for Christ," says Paul. Governments select for ambassadors men the most capable and trusty. God gives His people His confidence, and sends them forth as ambassadors to treat with their fellows in the interests of His eternal Kingdom and their own destiny.

In thus justifying believing souls, God defers to their wishes touching the moral law itself. The redeemed soul, looking at the law, says, "Oh, how I wish that I sustained to this a relation different from that of a violator, a criminal!" God says to such an one, "You do. My son, Jesus, has obeyed the law, and you have obeyed it in him." "There is that figure of imputed righteousness," I hear some one object. So be it. The realm of faith is not the only one in which an action performed by one is imputed to another. And the imputation stands as in accord with both sense and fact. A man determines to build a house. An architect draws the plans. A builder puts them into execution. But the man for whom they wrought is said to have built the house, and he did through his representatives. So believers have fulfilled the law through Jesus, their representative, the only difference being that Jesus was not commissioned by us, but by the eternal Father, to thus act for us. Paul says, "We thus judge, that if One died for all, then all died." And as the death of Christ was that of the redeemed multitudes saved, and to be saved, by His power, so His obedience is theirs. And thus, in the Court of Heaven, are they regarded not as law-breakers, but as fulfillers of the law. And thus do they walk with their Lord in the white of a justified condition.

(b) Again, he in the white of mean sinlessness attainment, and so qualify and nullity. But I redeemed soul does not simply upon his person sin itself. believer is given. They may be given them, as David's sounding challenge and no doubt to terrify David, terrible than the power of the light, the lightning, from summit to so, too, with the The might of issues in a groans of which

(c) But not Christian's privilege will walk with

Heaven is a disciples, "Let in God; believe many mansion come again and an there ye man vania, or America place. The world that.

Jesus has going! He led Olivet, gave the benediction, and straining their the angel said to the departing Christ. His Ascension For, arrived in seat of power, to heaven came for brow the crown.

Because Jesus there too. One He prayed that He prayed, "I hast given me behold my glory His sigh, "Eph in his behalf, a vision for the n given back to li His prayer that answered. An the limitations estate. A most in Philippians that they may In the Revised anew the body formed to the sainted ministers the garden of body of His seated at God's and yet it is t wearing the an figured and glo shall be chang share in Christ's traces of sin ar mortal body r body of His glo to be discredite lustreless piece and sparkling science tells us Charcoal is car in its glory. T asserting their thing incredib dead?" It is n fied bodies, the In heaven H find him an Palestine brou here, and His able by warni "Suffer the litt them not, for Christ who was will be accessi His people What a scene t