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“THE MOST VERSATILE MAN”:
THE LIFE, MINISTRY, AND PIETY
OF BASIL MANLY JR.

A Dissertation

Presented to

the Faculty of

The Southern Baptist Theological Seminary

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

William Edward Smallwood

May 2015

APPROVAL SHEET

"THE MOST VERSATILE MAN":
THE LIFE, MINISTRY, AND PIETY
OF BASIL MANLY JR.

William Edward Smallwood

Read and Approved by:

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_____
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Thomas J. Nettles

Date_____

To my SWEET Caroline

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LIST OF ABBREVIATIONS

Basil Manly Papers	Basil Manly Papers, Furman University, James B. Duke Library
Manly Family Papers	Manly Family Papers, University of Alabama, William Stanley Hoole Special Collections Library
Southern Collection	Southern Historical Collection, University of North Carolina Chapel Hill, Louis Round Wilson Special Collections Library
Southern Baptist Annual	Annual of the Southern Baptist Convention
Manly Papers—Southern	Manly Papers, Southern Baptist Theological Seminary, Boyce Library

PREFACE

One of my first experiences as a student working on the M.Div. at the Southern Baptist Theological Seminary was watching the signing of the Abstract of Principles during convocation in August 2004. As the faculty members took the original document, they inked their names, using a quill and ink, with the past, present and future of the seminary. As they signed the document, they were agreeing with its author, Basil Manly Jr., to teach in accordance with and not contrary to the theological convictions of the institution. Witnessing this act on that day, and at least a dozen times since, has had a profound impact upon my understanding of Baptist higher education and Christian orthodoxy.

Manly's role as a theological educator and Baptist college administrator for most of his life is of keen interest to me as I have now served for more than ten years in Baptist higher education institutions. As a fundraiser, I am intrigued by Manly's revelation about the difficulties of keeping a Baptist college in the black. Certainly, given his father's experience as the president of the University of Alabama, Manly would have known the constant pressure to maintain order on the campus and to raise monies from external constituencies. After serving as president of Georgetown College, Manly returned to Louisville in 1879, at the request of his friend James Petigru Boyce, as a faculty member of the Southern Baptist Theological Seminary. With his return, the seminary assured Southern Baptists of its commitment to biblical orthodoxy.

Basil Manly Jr. is a fascinating historical character, and his story is one of serious importance to Southern Baptists specifically and to American evangelicals generally. Despite all his accomplishments—pastor, preacher, hymn writer and hymnal editor, women's college president, Baptist college president, theologian, Sunday school proponent and leader, and founding faculty of a denomination's flagship seminary—Manly is rarely on any church historian's radar. Fortunately, for the Manly historian, there is a plethora of primary source material to study. Manly and his family were prodigious letter writers, documenting life in the mid-nineteenth century South. To our great benefit, most of this material has been preserved in various libraries in Kentucky, Alabama, South Carolina and North Carolina.

Countless individuals supported me in this endeavor. To all my colleagues at Oklahoma Baptist University, most especially President Dr. David Whitlock, Dr. Stan Norman, Dr. Mark McClellan, and my staff in the Office of University Advancement, who were quick to encourage me on this journey even when they did not want to hear another word about Basil Manly Jr., they made this enjoyable to the end. I owe a debt of gratitude to Paul Roberts and his staff of capable librarians at OBU's Mabee Learning Center, especially Denise Jett, who always responded quickly to my incessant requests and convoluted ramblings about material needs. Julia Cowart, special collections and archives assistant at Furman University's James B. Duke Library, helped make my short time in Greenville a productive experience.

To have Michael A. G. Haykin as a supervisor has been one of the incredible joys and surprises of my life. I am humbled by his intellect, and I rejoice in his holiness. He is a testimony par excellence of his subject matter—biblical spirituality. How

gracious was my Lord to allow me to sit at Dr. Haykin's feet these past five years. Furthermore, to have Gregory A. Wills, Thomas J. Nettles, and A. James Fuller—historians of the highest order—as members of my committee was an once-in-a-lifetime opportunity.

No one is more deserving of my gratitude than my wife, Caroline. For the past few years, she too has thought about Basil Manly. Given the sacrifice of time, she probably thought I was married to him. In so many ways, this dissertation and the resulting degree will be as much hers as mine. She, like Manly, impacts so many for the Kingdom of Christ and yet will never know the fullness of her ministry until He returns. The Lord has been gracious to provide two sets of parents, David and Patricia Evans and Edward and Rhea Smallwood, and a set of in-laws, Ed and Candace Almers, whose inquiries about my progress served as constant sources of motivation.

Finally, I am the last person on the planet worthy of such a study and degree. Those who know me well recognize with this endeavor that hard work overcame intellectual ability, and its completion was only by the sustaining power and affirmation of the Holy Spirit. With a deep sense of joy and gratitude, it has been my honor to serve Christ and His church especially those who call themselves Southern Baptists. May this humble offering glorify the name of Christ!

Will Smallwood

Shawnee, Oklahoma

May 2015

CHAPTER 1

WHO IS BASIL MANLY JR?

If royalty existed in the Southern Baptist Convention, "Prince" Basil Manly Jr. (1825–1892) would have been heir apparent to the throne. Basil Manly Sr. (1798–1868) was a crucial leader in the start of the Southern Baptist Convention, the founding of Furman University and the Southern Baptist Theological Seminary (Southern Seminary), a successful college administrator, and one-time pastor of the South's oldest Baptist congregation—First Baptist Church of Charleston, South Carolina.[1] Thus, it comes as no

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[1]James H. Slatton, *W. H. Whitsitt: The Man and the Controversy* (Macon, GA: Mercer University Press, 2009), 121. Slatton notes the younger Manly's stature: "Basil Manly Jr., who returned to the faculty for a second tenure after the departure of Toy, was *Southern Baptist royalty*."

For a comprehensive look at the life and ministry of the elder Manly, see A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South* (Baton Rouge, LA: Louisiana University Press, 2000). Also see Basil Manly Jr. and Charles Manly, "Fifty Years with the Southern Baptists; or The Life and Times of Basil Manly, Sr.," Basil Manly Papers, South Carolina Baptist Historical Collection, James Buchanan Duke Library, Furman University, Greenville, S.C.; James P. Boyce, *Life and Death the Christian's Portion: A Discourse Occasioned by the Funeral Services of the Rev. Basil Manly, D.D., at Greenville, S.C., December 22, 1868* (New York: Sheldon, 1869); Jonathan A. Lindsey, "Basil Manly: Nineteenth Century Protean Man," *Baptist History and Heritage* 8 (1973): 130–43 (paper was originally presented at the Annual Meeting of the Historical Commission of the Southern Baptist Convention and Southern Baptist Historical Society at Birmingham, Alabama, in April 1973); Robert Hayne Rivers, "The Early Life, Ministry, and Denominational Contributions of Basil Manly, Sr., 1798–1837" (M.A. thesis, Southeastern Baptist Theological Seminary, 1959); Samuel Henderson, *Christianity Exemplified: A Memorial Sermon of Rev. Basil Manly, Sr., D.D., Preached by Appointment of the Board of Directors, at the Annual Session of the Alabama Baptist State Convention, Oxford, Sabbath, November 14th, 1869* (Atlanta: Franklin Steam Printing House, 1870); Shawn Ritenour, "Basil Manly's View of the State," (paper presented at the Austrian Scholars Conference at the Ludwig von Mises Institute, Auburn, Alabama, 30 March 2001); Timothy George, "Faithful Shepherd, Beloved Minister: The Life and Legacy of Basil Manly, Sr.," *The Alabama Baptist Historian* 27 (1991), 14–33; Thomas J. Nettles, "Basil Manly: Fire From Light, The Transforming Power of Theological Preaching," *The Founder's Journal* 22 (Fall 1995): 4–15; Thomas J. Nettles, ed, *Southern Baptist Sermons on Sovereignty and Responsibility, with a Biographical Sketch of Each Author* (Harrisonburg, VA: Gano Books/Sprinkle Publications, 1984); Thomas McArdory Owen, *Dr. Basil Manly: The Founder of the Alabama Historical Society* (Montgomery, AL: Alabama Historical Society, 1904). For an account of the Manly family, see Louise Manly, *The Manly Family: An Account of the Descendants of Captain Basil Manly of the*

surprise that his son would exert tremendous influence upon those stalwart Baptist institutions as well. As will be argued in this dissertation, the life and ministry of the younger Manly had remarkable impact on the spiritual lives of Southern Baptists. His ability to transform people through the diversity of his labors, which he personally felt were too broad, continues to exert meaningful sway upon his denomination. Even so, he lamented to his son George about the diversity of his interests observing that "the things I know nothing about are few; there is nothing I know all about."[2]

Despite his work and influence, "nothing of substance was written by any who knew Manly."[3] Unlike his co-laborers at Southern Seminary—John Albert Broadus

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Revolution and Related Families (Greenville, SC: Keys Printing, 1930).

To understand Manly's impact on Baptist higher education, see Basil Manly, Sr., *Report on Collegiate Education, Made to the Trustees of the University of Alabama, July, 1852* (Tuscaloosa, AL: M. D. J. Slade, 1852); Cecil Clifford, "The Role of Basil Manly, 1798–1868, in the Establishment of Furman University and the Southern Baptist Theological Seminary" (M.A. thesis, Furman University, 1962); and James August Pate, "Basil Manly and His Administration at the University of Alabama, 1837–1855" (M.A. thesis, University of Alabama, 1955).

For differing opinions of Manly's views on slavery, see Harold Wilson, "Basil Manly, Apologist for Slavoracy," *Alabama Review* 15 (1962): 38–53; and Shawn Ritenour, "Human Slavery and the Southern Baptist Mind" (paper presented at the Austrian Scholars Conference 8, Ludwig Von Mises Institute, Auburn University, Auburn, Alabama, March 15–16, 2002).

For various views on the history of the Southern Baptist Theological Seminary, see Charles H. Ryland, "Recollections of the First Year of the Southern Baptist Theological Seminary" (Louisville: unpublished manuscript, 1911); Gregory A. Wills, *The Southern Baptist Theological Seminary, 1859–2009* (New York: Oxford University Press, 2009); Gordon W. Blackwell, "The Early Beginnings of Southern Seminary" (sound recording held at Founder's Day Convocation, the Southern Baptist Theological Seminary, Louisville, September 1, 1969); John R. Sampey, *Southern Baptist Theological Seminary: The First Thirty Years* (Baltimore: Wharton, Barron, and Company, 1890); and William A. Mueller, *A History of Southern Baptist Theological Seminary* (Nashville: Broadman Press, 1959).

For a history of the church, see Robert A. Baker, Paul John Craven, Jr. and R. Marshall Blalock, *History of the First Baptist Church, Charleston, South Carolina, 1682-2007* (Springfield, MO: Particular Baptist Press, 2007) or Robert A. Baker and Paul J. Craven, Jr., *Adventure in Faith: The First 300 Years of the First Baptist Church, Charleston, South Carolina* (Nashville: Broadman Press, 1982). Also see H. A. Tupper, ed., *Two Centuries of the First Baptist Church of South Carolina* (Baltimore: R. H. Woodward, 1889).

Original italics, underlining, and capitalization in older sources have been retained.

[2]Basil Manly Jr. to George Manly, September 28, 1878, Manly Papers—Southern, quoted in Wills, "Manly, Basil, Jr.," 418.

[3]Michael A. G. Haykin, Roger D. Duke, and A. James Fuller, *Soldiers of Christ: Selections from the Writings of Basil Manly, Sr., and Basil Manly, Jr.* (Cape Coral: FL: Founders Press, 2009), 25. The reference is taken from a printed copy of an early edition of this work provided by the author. See

(1827–1895) and James Petigru Boyce (1827–1888)—no early memoir or biographical work exists.[4] According to a letter from John A. Broadus to Manly's widow, Hattie, Broadus envisioned a biography of Manly by John R. Sampey (1863–1948), the fifth president of Southern Seminary. Sampey, who replaced Manly on the faculty of Southern Seminary, apparently never began the project.[5] Thus, other than three doctoral theses, a few biographical sketches in various dictionaries and encyclopedias, and a limited number of short, topic-specific articles, there exists a lack of literature on the theology, piety, public ministry and private family life of Manly.[6] This lack of written material on Manly has left the historian and scholar without much to analyze. Perhaps Manly has not been analyzed by the academy due to the lack of theological material he produced or his

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Michael A. G. Haykin, "Soldiers of Christ, in truth arrayed: The Ministry and Piety of Basil Manly, Jr., 1825–1892" (unpublished ms., Louisville, 2009).

[4]To date, a critical biography of the younger Manly has not been written. For a look at the life of James Petigru Boyce, see John Albert Broadus, *Memoir of James Petigru Boyce* (New York: A. C. Armstrong and Son, 1893); Timothy George, ed., *James Petigru Boyce: Selected Writings* (Nashville: Broadman Press, 1988); Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesmen* (Phillipsburg, NJ: P&R Publishing, 2009); Thomas J. Nettles, *Stray Recollections, Short Articles and Public Orations of James P. Boyce* (Cape Coral, FL: Founders Press, 2009); Thomas J. Nettles, "The Piety of James Petigru Boyce" (paper presented at the third annual Andrew Fuller Conference, Louisville, August 24, 2009).

For an examination of the life of John Albert Broadus, see Archibald Thomas Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901); David S. Dockery, and Roger D. Duke, eds., *John A. Broadus: A Living Legacy* (Nashville: B & H Academic, 2008); and Esther R. Crookshank, "The Minister and His Hymn-book: John A. Broadus as Hymnologist" (CD audio recording presented to the faculty of the Southern Baptist Theological Seminary, Broadus Chapel, Louisville, KY, September 8, 2004).

[5]Haykin, Duke, and Fuller, *Soldiers of Christ*, 25. Sampey never wrote a full biography, but he did pen a brief biographical sketch. See John R. Sampey, "B. Manly, Jr.," *Review and Expositor* 5 (1908): 405–18. Also, a few brief pieces appear in "Rev. Basil Manly, D.D., LL.D.," *Seminary Magazine* 5, no. 6 (March 1892), a special edition of the magazine in memory and honor of Manly.

[6]Only three dissertations devoted specifically to Manly exist. See James M. Manley, "The Southern Baptist Mind in Transition: A Life of Basil Manly, Jr., 1825–1892" (Ph.D. diss., University of Florida, 1999), and Joseph Powhatan Cox, "A Study of the Life and Work of Basil Manly, Jr." (Th.D. thesis, The Southern Baptist Theological Seminary, 1954). For a look at Manly's hymnological contributions, see Nathan Harold Platt, "The Hymnological Contributions of Basil Manly Jr. to the Congregational Song of Southern Baptists" (D.M.A. diss., The Southern Baptist Theological Seminary, 2004), cited in Haykin, "Soldiers of Christ, in truth arrayed" 1.

periphery involvement in the theological schisms of his day.[7] Or maybe his lack of notoriety comes from being overshadowed by other more vocal religious leaders of his generation, like Horace Bushnell (1802–1876), Charles Grandison Finney (1792–1875), Walter Rauschenbusch (1861–1918), Philip Schaff (1819–1893), and Charles Haddon Spurgeon (1834–1892). Despite the lack of published literary sources, Manly's personal letters, sermons, and addresses confirm his commitment to make Southern Seminary and the Southern Baptist Convention institutions where intellect and evangelical piety could flourish.[8] From these primary sources, it would be argued that Manly must be remembered as a central figure in the establishment, shaping, and preservation of many of the enduring institutions of the Southern Baptist Convention—Sunday school, hymnody, and theological education—all while not compromising historic, orthodox beliefs of the church.

A few scholars have posited that Manly had a tendency to fall periodically into states of depression. Anne C. Loveland argued that the personality of Manly found in reading his diaries and letters is a nearly constant, brooding melancholy made more anguishing by his intense introspection. She noted that "few individuals have left such detailed evidence of the impulse of self-examination and the part it played *in search for holiness* as Basil Manly, Jr."[9] Another scholar overplays this thread in his entire work,

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[7]Basil Manly Jr., *The Bible Doctrine of Inspiration: Explained and Vindicated* (Cambridge: Cambridge University Press, 1888). This is Manly's sole theological work, which he wrote as a response to the Toy Controversy at Southern Seminary. The book also served as a treatise against the rising tide of German higher criticism in American theological education in the late nineteenth century.

[8]Haykin, "Soldiers of Christ, in truth arrayed," 6.

[9]Anne C. Loveland, *Southern Evangelicals and the Social Order* (Baton Rouge, LA: Louisiana State University Press, 1980.), 15. Emphasis mine.

failing to acknowledge that any talk of depression, introspection, or melancholy is absent from Manly's writings by the late 1840s.[10]

During his eulogy for Manly, Broadus remarked that his friend and colleague was the most talented and gifted person of his generation. "He was the most versatile man I ever met. If Basil Manly devoted himself to one or two or three things, he would have stood most famous man of his age. . . The worth of such a man only God can measure."[11] This is weighty praise, especially considering that Broadus and their other colleague and friend, Boyce, were two of the most influential Southern Baptist statesmen during the mid-nineteenth century. Broadus was right, though. The diverse work of Basil Manly Jr. has had a profound impact upon the Southern Baptist Convention. Manly wrote both the Southern Baptist Theological Seminary's Abstract of Principles and hymn, reflecting the balance of orthodox confessionalism, intellectual rigor, and evangelical piety both he and Boyce absorbed while in Charleston and as students at Princeton Theological Seminary.[12] In addition to penning the seminary hymn and several other hymns and tunes, Manly was involved in three different hymnal projects, editing the first Baptist hymnal with his father and two hymnals on his own.[13] Manly fought for the establishment of Sunday

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[10]Manley, "The Southern Baptist Mind in Transition," 8, 10–12, 29–30, 37–38, 66–72, 76–81, 107–12, 294 ("melancholy" was "his life's companion"), 303–04. Haykin notes there is an overemphasis of Manly's supposed episodes of depression in Manley, but "this does not negate . . . the overall usefulness of Manley's study." See Haykin, Duke, and Fuller, *Soldiers of Christ*, 27.

[11]Quoted in Manley, "Southern Baptist Mind in Transition," 293–94.

[12]W. Andrew Hoffecker, *Charles Hodge: The Pride of Princeton* (Phillipsburg, NJ: P&R Publishing, 2011). Manly studied at Princeton Theological Seminary from 1845 to 1847; Boyce from 1849 to 1851. See Broadus, *Memoir of James Petigru Boyce*, 67–83.

[13]Basil Manly Jr., *Manly's Choice: A New Selection of Approved Hymns for Baptist Churches* (Louisville: Baptist Book Concern, 1891); Basil Manly Jr., *The Choice: A Selection of Approved Hymns for Baptist Churches with Music* (Louisville: Baptist Book Concern, 1892); Basil Manly Jr., and A. Brooks Everett, eds., *Baptist Chorals: A Tune and Hymn Book Designed to Promote General Congregational*

schools in every church, especially those that would lead to the conversion of young people.[14] Following in the footsteps of his father, Manly played a significant role in three institutions of higher education—Richmond Female Institute (later Westhampton College; now a part of the University of Richmond) in Virginia, Georgetown College in Kentucky, and the Southern Baptist Theological Seminary.

From the countless number of Baptists who have benefited from the work of a Sunday school to the believers who have worshiped through the singing of his hymns to the seminary students who trained at one of six Southern Baptist seminaries, Manly left his mark on the Southern Baptist Convention. James M. Manley has rightly summarized the life and ministry of Manly: "he helped set the standard for Southern Baptist leadership in his young denomination."[15]

Thesis

The primary purpose of this dissertation is to answer the question: what themes and practices of piety found their expression in the life and ministry of Basil Manly Jr.? Although this is the main issue the dissertation will seek to address, several related questions will also be explored including the following: first, what influences upon the life of Manly brought about his expression of spirituality? Second, is there a correlation between the teaching, writings, and practices of piety found in Manly's corpus and the

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Singing; Containing One Hundred and Sixty-Four Tunes, Adapted to about Four Hundred Choice Hymns (Richmond, VA: T. J. Starke and Company, 1859); and Basil Manly Jr. and Basil Manly, Sr., eds., *The Baptist Psalmody: A Selection of Hymns for the Worship of God* (Charleston, SC: Southern Baptist Publications Society, 1850).

[14]Basil Manly Jr., *A Sunday School in Every Baptist Church* (Charleston, SC: Southern Baptist Publication Society, 1858).

[15]Manley, "The Southern Baptist Mind in Transition," x.

spirituality found in today's Southern Baptists? Finally, how did Manly's view of Scripture shape his understanding of evangelistic activism and holiness?

Through a thorough analysis of his primary source material—his hymnody, his theological works, his personal correspondence with family, and the writings of those who influenced him—the thesis of this dissertation is that Manly must be remembered as a central figure in the establishment, shaping, and preservation of many of the enduring institutions of the Southern Baptist Convention—Sunday school, hymnody, and theological education—all while not compromising historic, orthodox beliefs of the church. In doing so, Manly left an indelible mark on the spiritual lives of Southern Baptists. Therefore, this dissertation will develop a cohesive understanding of the themes and practice of piety demonstrated in the life and thought of Manly. These materials will provide answers to the primary and secondary questions of this dissertation.

History of Research

Despite Manly's influence within the Southern Baptist denomination, his leadership in arguing for the first Southern Baptist Sunday School Board, his teaching and administrative roles in Baptist higher education institutions, and his relationship with and to significant individuals such as Boyce, Broadus, William B. Johnson (1782–1862), and Richard Furman (1755–1825), the literature on Manly himself is relatively thin. It has only been in the last twenty years that serious scholarship has started to notice the incredible contributions of Manly.[16] Less than a handful of dissertations have been

[16]Two important monographs on Manly's life and ministry are Haykin, Duke, and Fuller, *Soldiers of Christ*, and Basil Manly Jr., *The Biblical Doctrine of Inspiration*, ed. Timothy George and Denise George (Nashville: Broadman & Holman Press, 1995).

written on Manly in the past fifty-eight years, and not one of those dissertations has ever been published. Beyond that, only a few brief sketches have been written on Manly.[17]

Manly was known by his peers to possess a fervent piety. William Whitsitt (1841–1911), the sixth faculty member and third president of the Southern Baptist Theological Seminary, noted his admiration: "Dr. Manly . . . is a most godly man, and an able divine. . . . I am well acquainted with him, and love him with a great deal of tenderness & ardor."[18] Another colleague and former student, William Williams, reminisced about the display of piety by Manly in the classroom:

> We have forgotten a great many things in the lectures of Dr. Manly, but we shall carry the memory of his prayers through all eternity. Sometimes he seemed to forget his surroundings and quietly soar aloft on the wings of prayer—and he carried his student hearers with him near to the throne. When prayer was done we all felt that after all the first and best things was piety, and yet this very connection quickened our interest in the study of God's Word. Not unfrequently , when the 'amen' was said, we had to brush away the tears before we could see our notebooks. After an experience of many years in all sorts of meetings I can deliberately say that nowhere at any time have I felt heaven on earth so sweetly and so powerfully as in Dr. Manly's lecture room.[19]

Despite these affectionate sentiments, the most recent dissertation on Manly discussed little of his spirituality but rather argued that Manly was less than effective in life and

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[17]Several shorter sketches include B. J. Leonard, "Basil Manly, Jr. (1825-1892)," in *Dictionary of Christianity in America*, ed. Daniel G. Reid (Downers Grove, IL: InterVarsity Press, 1990), 703; Paul A. Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," *Baptist History and Heritage* 27 (1992): 19–30; Hugh Wamble, "A Student Sees a Coming Split among Baptists: Baptist Manly, Jr. at Newton Seminary, 1844–1845," *Baptist History and Heritage* 5 (1970): 123–30; Gregory A. Wills, "Basil Manly, Jr.," in *American National Biography*, ed. John A. Garraty and Mark C. Carnes (New York: Oxford University Press, 1999), 417–18; and A. T. Robertson, "Rev. Basil Manly, D.D., LL.D.," *The Seminary Magazine* 5 (March 1892): 298.

[18]William Whitsitt to Florence Wallace, August 20, 1873, quoted in Slatton, *Whitsitt*, 43.

[19]William H. Williams, "An Old Student's Reminiscences," *The Seminary Magazine* 5 (April 1892): 390–91, quoted in Manly Jr., *The Biblical Doctrine of Inspiration*, 5–6.

ministry as a result of suffering from severe depression.[20] As of yet, none of the works written about Manly discuss at length his spirituality.

Methodology

Today, Manly is most often remembered in connection with two important works written at the founding of the Southern Baptist Theological Seminary in 1859. First, Manly wrote the Seminary's Abstract of Principles, which defined the theological convictions of those who teach at the Seminary. Even now, the document is the Seminary's guiding theological document as professors are required to "teach in accordance with and not contrary to" the Abstract of Principles.[21] Each year, during convocation, seminary professors elected to the faculty by the Board of Trustees sign the original Abstract of Principles. Basil Manly Jr. wrote this document upon the founding of the seminary to direct the course of all teaching activity. Second, Manly, an accomplished hymn writer, penned Southern Seminary's hymn "Soldiers of Christ in truth arrayed." This iconic piece is still sung by Southern seminarians at convocation, commencement, and alumni gatherings. Even today, the hymn is found in the most recent *Southern Baptist Hymnbook* produced by LifeWay Christian Resources of the Southern Baptist Convention.[22]

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[20]Manley, "Southern Baptist Mind in Transition," 303–4. Also see p.4n9 above.

[21]"Report of the Committee on the Plan of Organization," convention draft, 8, in the container "Charters and Fundamental Articles of the Southern Baptist Theological Seminary," James P. Boyce Library, Southern Baptist Theological Seminary, quoted in Wills, *Southern Baptist Theological Seminary*, 32–40.

[22]Basil Manly Jr., "Soldiers of Christ in truth arrayed," in *The Baptist Hymnal* (Nashville: LifeWay Worship, 2008), 661.

After his return to the faculty of Southern Seminary in 1879, Manly delivered a series of lectures on the biblical doctrine of inspiration in response to the accepted resignation of his former student and friend, Crawford H. Toy (1836–1919). A book on the same subject, published in 1888, would affirm his penning of the Abstract of Principles and confirm the Southern Baptist commitment to the divine authority and infallible truth of Holy Scripture. Written as a result of the Toy crisis, Manly's work had direct influence upon the denomination by speaking "for the founding of the Southern Baptist Theological Seminary, and, even more broadly, for the vast majority of Baptist folk—pastors and lay persons alike."[23]

The known biographical and historical account of Manly is found in Louise Manly's *The Manly Family: An Account of the Descendents of Captain Basil Manly of the Revolution and Related Families*.[24] In her account, she devoted two chapters to the life and legacy of Manly. The first chapter provided a comprehensive historical sketch; the second chapter described in length the descendants of Manly to the third generation. This account, along with Manly's personal writings, have been the primary sources used by scholars to study the life and ministry of Manly.

In the literary landscape about Manly, only three doctoral dissertations exist. Joseph Powhatan Cox authored a Th.D. thesis from the Southern Baptist Theological Seminary in 1954 entitled "A Study of the Life and Work of Basil Manly Jr." To that time, Cox's work was the most up-to-date comprehensive biography as a result of his ability to acquire many of the original Manly family documents. However, at the

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[23]Manly Jr., *The Bible Doctrine of Inspiration*, 2.

[24]Louise Manly was Manly's daughter.

insistence of the Manly family, some of the documentation was not made available to Cox. James M. Manley argued in his substantial University of Florida Ph.D. dissertation "The Southern Baptist Mind in Transition: A Life of Basil Manly, Jr., 1825–1892" (1999) that Manly was an extraordinary religious leader but failed to exert significant, widespread influence during his life as a result of his frequent depressive episodes. As a young man, he was mired in melancholy as he tried to live up to the Manly name. Manley failed to recognize the intense introspection brought on by the theological and spiritual convictions of the Manly family. As Manley rightly contended, the Manly family held to a Calvinistic understanding of sin and salvation. Even so, the study properly recognized Manly's incredible giftedness in almost every aspect of life in the ante-bellum South.

The most comprehensive treatment to date of Manly's hymnological contributions is Nathan Harold Platt's 2004 Southern Seminary Ph.D. thesis "The Hymnological Contributions of Basil Manly Jr. To The Congregational Song of Southern Baptists." Platt undertook the study to "document . . . his contributions as a pioneer hymnal compiler, an advocate of and agent in the development of congregational singing, and a preservationist of hymnody particularly significant to Southern Baptists . . ."[25] Platt provides a detailed analysis of the three hymnals (*The Baptist Psalmody*, *Baptist Chorals*, and *Manly's Choice*/*The Choice*) Manly was directly associated with during his life. Two areas of Platt's research were valuable specifically to this current study: his analysis of the pietistic benefits of Manly's hymnological contributions and the detailed appendix. Even though Platt was not attempting an exhaustive historical inquiry, he missed James M. Manley's dissertation in his overview of the literature available on Manly.

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[25]Platt, "Hymnological Contributions" 1.

Additionally, an analysis of the hymns authored by Manly was not included in Platt's research.

Beyond these unpublished dissertations, a comprehensive work does not exist on Manly. Timothy George, founding dean of the Beeson Divinity School, and his wife Denise, were responsible for the introduction and editing services to a modern reprint of Basil Manly's *The Bible Doctrine of Inspiration* (1995) as part of Broadman and Holman Publishers' series Library of Baptist Classics. After providing a concise historical sketch, Timothy George set the context for Manly's greatest and only literary and theological contribution. In doing so, he described Manly's goal: to present a clear, comprehensive account of the historic Christian belief in the Bible as the divinely inspired Word of God. George claimed, even though it took some time, Manly wrote the book in response to the Toy Controversy at the Southern Baptist Theological Seminary and the radical "higher critical" views on the inspiration and the authority of the Bible coming primarily out of German theological circles. According to George, Manly's tome is a deliberate restatement of the historic Protestant doctrine of Scripture and was influenced by Manly's early lectures after returning to the seminary as professor in 1879.

Michael A. G. Haykin, Roger Duke, and James Fuller authored and edited a helpful volume on the piety of Basil Manly Sr. and Basil Manly Jr.—*Soldiers of Christ: Selections from the Writings of Basil Manly, Sr., and Basil Manly, Jr.* (2009). Fuller provided the biographical essay on the elder Manly while Haykin wrote the section on the younger Manly. All three authors of this short work combined to select and edit carefully a diverse collection from the writings of these two pioneering Southern Baptists. Through these offerings, a new generation is exposed to the vital roles the Manly men played in

shaping the Southern Baptist Convention and many of its core entities. The collection from the sermons, tracts, hymns, theological works, letters, and diaries present a picture of faithful churchman undergirded by a robust Calvinistic piety.

Besides these literary works, a limited number of articles about Manly and his work have appeared in full-length books and academic journals. Specifically, a few scholars have focused their study of Manly on his pioneering work in Baptist hymnody. Paul Richardson's article "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," found in both *Baptist History and Heritage* and *Singing Baptists: Studies in Baptist Hymnody in America*, serves as an excellent introduction to the hymns Manly wrote and the hymnals Manly edited during his life. Richardson also provides a brief overview of Manly's other hymnological activity. In both of Harry Eskew's contributions to *Singing Baptists: Studies in Baptist Hymnody in America*, "Southern Baptist Contributions to Hymnody" and "Use and Influence of Hymnals in Southern Baptist Churches Up to 1915," he describes Manly as a leading advocate for good Southern Baptist hymnody through his textual and musical compositions as well as his work as a compiler of hymns in various works. Eskew states Manly's effort served as the forerunner for Baptist hymnody well into the twentieth century.

Church historian Hugh Wamble traces, in his article "A Student Sees a Coming Split Among Baptists: Basil Manly, Jr. at Newton Seminary, 1844–45," Manly's awareness of and reaction to the developing split of Baptists in the North and South during his time at Newton Seminary in 1844–1845. Wamble's account is very helpful to the student of Manly for it represents an in-depth study of a series of letters exchanged between Manly and his parents between November 5, 1844, and May 23, 1845.

Manly is briefly mentioned in two works about The Sunday School Board of the Southern Baptist Convention. First, Manly is discussed by P. E. Burroughs' (1871–1948) *Fifty Fruitful Years, 1891–1941: The Story of The Sunday School Board of the Southern Baptist Convention* (1941). Burroughs traced the history of seedling entities and organizations that would eventually become the first Sunday School Board as well as the influential men and women who made the organization a reality for fifty years. Burroughs is quick to point out that the first board was established as a result of Manly's passionate plea for the work of Sunday school among Southern Baptists. In 1863, Southern Baptist leaders quickly recognized Manly's passion and elected him to a leadership role in the newly-formed Baptist Sunday School Board.[26] As a result of his notable and continuing influence on Southern Baptists, Manly has been honored with two posthumous awards—an academic position in his name at the Southern Baptist Theological Seminary and the "man" in Broadman Press.[27]

Joseph Powhatan Cox, who penned the earliest dissertation on Manly, also provided an article from his research for the *Encyclopedia of Southern Baptists*. Daniel Lee Cloyd of Auburn University provided the article on Manly for the *Encyclopedia of Religion in the South*. In his short treatment, Cloyd relied heavily upon the Manly family account written by Manly's daughter, Louise Manly. A two-paragraph excerpt on Manly, part of a larger article on the Manly family by William H. Brackney, was included in the 2009 edition of the *Historical Dictionary of the Baptists*. In the *Dictionary of Christianity*

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[26]Manly served as the board's first president; Broadus as its first corresponding secretary.

[27]John Broadus is represented by the "Broad" in Broadman. Broadman Press, now B & H Academic, is the publishing house of LifeWay Christian Resources of the Southern Baptist Convention formally the Sunday School Board of the Southern Baptist Convention.

in America (1990), Baptist historian and former Southern Seminary professor Bill J. Leonard penned a two-paragraph article on Manly that also referenced Louise Manly's *The Manly Family*. Finally, church historian, scholar, and dean of theology at the Southern Baptist Theological Seminary Gregory A. Wills penned the most extensively researched article on Manly for *American National Biography*. His biographical sketch, the most comprehensive at the time of its release in 1999, was prior to dissertations from Manley and Platt. Wills relied heavily on *The Manly Family* and Cox's dissertation but also made use of primary source material at the Southern Baptist Theological Seminary, Furman University, and the University of Alabama.

Other than the works listed above, Manly seems to be a mere blip on the radar screen for American religious historians. He is rarely mentioned among the great names of American religious life. He is not even included in any biographical works related to American music. Yet those who have written about him, both his contemporaries and some modern historians, acknowledge Manly's gifts as an able scholar and teacher devoted to the work of ministerial education, a talented poet and musician who contributed greatly to Christian hymnody, an effective pastor committed to the spiritual growth of church members, and above all, a man whom his students and parishioners considered to be singularly gentle, lovable, versatile, and pious. Therefore, the intent and goal of this study is to shed light on the rich legacy of Manly among Southern Baptists and the greater evangelical world.

Overview of Study

The introduction sets forth the main research question to be answered and the thesis to be demonstrated. It explains the importance of Manly's life, ministry, and piety

in light of his influence within the Southern Baptist Convention, his leadership at two Baptist institutions—the Southern Baptist Theological Seminary and Georgetown College, his place within Southern Baptist and North American Christian history, and his relative neglect, at least until recently, among Southern Baptist historians. This dissertation argues Manly's life was undergirded by a fervent piety demonstrated by rich spiritual practices grounded in biblical themes.

Chapters 2 and 3 describe Manly's personal background and early life, especially the influence of his father, Manly Sr., upon his life's trajectory. Chapter 2 analyzes the impact of the teaching and preaching of his father and the spiritual tradition that became known as the Charleston tradition with its emphasis on Calvinistic theology, orderly worship, and, most significantly in Manly's life, an educated and professional clergy. Chapter 3 studies the influences upon Manly in the development of his piety during his theological education at two Northern institutions. Especially significant is the balanced mixture of scholarship, piety, and confessionalism Manly witnessed in Charles Hodge, Samuel Miller, and Archibald Alexander at Princeton Theological Seminary. His short-term relationship with the Newton Theological Institute, chiefly as it relates to the conflict over slavery, is another influence to consider.

Chapter 4 discusses the role of Manly and the Southern Baptist Sunday School Board. Manly adamantly argued for the establishment of a Sunday school in every Baptist church. Even more, Manly desired a Sunday school in every church for the conversion and spiritual growth of all but especially children and young people. Beyond

his personal writings, Manly was also engaged in the production of materials while serving as the first president of the Sunday School Board from 1863 to 1867.[28]

Chapter 5 explores the relationship of Manly to hymns. Manly was not only a hymn writer but also an editor and compiler of hymns. Manly edited three hymnal projects—the *Baptist Psalmody* (1859) with his father, *Baptist Chorals*, and *The Choice*. *The Choice* was published again as *Manly's Choice* in 1892, shortly after his death. The hymns written, tunes composed, and the hymnals edited by Manly are marks of a rich spirituality of worship.

Chapter 6 examines Manly's view of Scripture, chiefly his understanding of the doctrine of inspiration. Upon his return to Southern Seminary in 1879, Manly presented a series of lectures about the orthodox doctrine of biblical inspiration. These lectures formed the basis for his lone theological work *The Biblical Doctrine of Inspiration*, an important assurance to Southern Baptists on the orthodoxy of the seminary and its philosophy of theological education.

Chapter 7, the conclusion, summarizes the answers to the main research question and the related secondary questions. It discusses the long-term impact of Manly not only on the Southern Baptist Convention but several Southern Baptist institutions—the Southern Baptist Sunday School Board, the Southern Baptist Theological Seminary, Georgetown College, the pastorate, worship music, and the local church. Manly's piety, grounded firmly in and fashioned by Scripture, was instrumental in shaping the piety of future generations of Southern Baptists. Even now, the ministry of Manly continues to impact today's Southern Baptist seminarians and churches.

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[28]Platt, "Hymnological Contributions," 10.

CHAPTER 2

"IT IS MY DUTY TO BE A MINISTER": A SKETCH OF MANLY'S LIFE

The Early Years

The eldest son of Basil (1798–1868) and Sarah Murray Manly (1806–1894), Basil Manly Jr. was born in 1825 on the outskirts of Columbia, South Carolina, in Red Bank.[1] Within a year, the family had moved to Charleston, where his father became the pastor of the most prominent and historic Baptist church in the South—First Baptist. A learned man himself, Manly Sr. desired for his son to be as well educated as possible.[2] Young Manly's education began at four; by age seven, Manly had studied German and music lessons.[3] It was evident from the beginning that Basil had a strong attachment for

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[1]Joseph Powhatan Cox, "Life and Work of Basil Manly, Jr." (Th.D. thesis, The Southern Baptist Theological Seminary, 1954), 19. Cox claims Basil Manly referred to himself as junior for most of his life in order to distinguish himself from his father, Basil Manly Sr., who for a long period was his contemporary (1825–1868). Also see James M. Manley, "The Southern Baptist Mind in Transition: A Life of Basil Manly, Jr., 1825–1892" (Ph.D. diss., University of Florida, 1999), 17. For a detailed look at the life and ministry of the elder Manly, see A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South* (Baton Rouge, LA: Louisiana University Press, 2000). For a Manly family history, see Louise Manly, *The Manly Family: An Account of the Descendants of Captain Basil Manly of the Revolution and Related Families* (Greenville, SC: Keys Printing Co., 1930).

[2]Manley, "Southern Baptist Mind in Transition," 16–18. Even though Manly Sr. was baptized in a church in the Sandy Creek Baptist Association, Manley argues the Manly family was, in actuality, not only a product of the "Charleston Tradition," but helped shape and perpetuate it. The Charleston Tradition emphasized theological education, professionalism of the clergy, order and propriety in worship, home and foreign mission efforts, the work of Sunday schools, and Calvinistic theology. Fuller, *Chaplain to the Confederacy*," 26. The elder Manly graduated top of his class from South Carolina College in 1821.

[3]Manley, "Southern Baptist Mind in Transition," 18. For an overview of the significance of music in the life of Manly, see Paul A. Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody" *Baptist History and Heritage* 27 (1992): 20.

his books.[4] Beyond his aptitude for school, two other forces were of measurable influence upon the young Manly. First, Manly was exposed to the "vigilant shepherding and eloquent preaching" of his father. His preaching appealed to the mind as well as the heart—deep in thought, clear, logical, and marked by extraordinary earnestness.[5] The second strong force of spiritual development was the Sabbath school of the First Baptist Church. The class, under the teaching of Charles H. Lanneau Sr., was a training ground for several future ministers including Manly and James Petigru Boyce.[6]

His personal writings and family accounts agree that young Manly posed no serious discipline problems for his parents. He attested to a few whippings for nail biting and other minor infractions.[7] As the son of a prominent Baptist minister in the early nineteenth century, Basil was constrained by his familial, cultural, and spiritual obligations. However, on occasion, Basil pushed the envelope with activities unbecoming of a young man in his situation. Three incidents in particular stand out. First, at the age of ten, Basil was caught smoking a cigar behind a woodpile by his mother. Upon her discovery, she said, "[M]y son, I am ashamed of you, hiding from your mother." From that point forward, Basil never used tobacco again.[8] Second, soon after the family moved

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[4]Cox, "Life and Work of Basil Manly," 21; Folder 1, Scan 7–10 (November 5, 1857), Southern Collection. Several letters sent between Manly Jr., his father, and younger brother Charles mentioned the temptation to allow books to become a vice among them. On another occasion, Manly Jr. wrote a letter to his brother Charles, upon his entrance into college, on the importance of "commencing well . . . to study hard, & to stand high."

[5]Cox, "Life and Work of Basil Manly," 26.

[6]Cox, "Life and Work of Basil Manly," 27.

[7]Basil Manly Jr., Memorandum, "Biting my Nails," May 30, 1841, Basil Manly Papers, quoted in Manley, "Southern Baptist Mind in Transition," 18.

[8]"Account of Seminary Meeting," *Kentucky Western Recorder*, April 8, 1886, 4, quoted in Manley, "Southern Baptist Mind in Transition," 18.

from Charleston to Alabama, Basil's mother caught him drinking the remnants of wine left over from a dinner party. While the family practiced temperance not abstinence, she determined that wine would never be served to visitors again. Thus, as a result, the family's wine was kept under close guard.[9] Finally, at the age of fourteen, Basil remembered that he "used to curse and swear in the most profane manner" but suspected his "parents never knew."[10]

During the family's time in Charleston, Manly Jr. formed what would become a lifelong friendship with James P. Boyce. Boyce's father Ker Boyce (1787–1854), though not a member, was president of the board of trustees and generous financial supporter of the First Baptist Church. "Through shrewd business skills, good humor and relentless energy," Ker Boyce was a wealthy commission merchant and president of the South's largest financial institution—the Bank of Charleston.[11] Amanda Jane Caroline Johnston (1806–1837), Ker Boyce's second wife and James' mother, had grown up Presbyterian but came to faith in Christ under the elder Manly's preaching ministry in 1830.[12] Growing up in the same societal structures with similar socioeconomic and cultural backgrounds, the relationship between Manly and Boyce was logical and convenient.[13]

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[9]Louise Manly, *The Manly Family*, 115. Fuller, *Chaplain to the Confederacy*, 228.

[10]Basil Manly Jr., "My Early Life," July and August 1840, Basil Manly Papers, quoted in Manley, "Southern Baptist Mind in Transition," 19.

[11]Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg, NJ: P&R Publishing), 28.

[12]Nettles, *James Petigru Boyce*, 27–30. Amanda Jane Boyce was particularly impressed with Manly's spirituality and preaching at the time of the death of his son, John Waldo Manly.

[13]John A. Broadus, *Memoir of James Petigru Boyce, D.D., LL.D.: Late President of The*

Conversion and Collegiate Education

In 1837, after serving the Charleston church for eleven years, the elder Manly was elected unanimously president of the University of Alabama.[14] The Manly family arrived in Tuscaloosa—at that time spelled Tuskaloosa—in August.[15] In Tuscaloosa, the younger Manly's education was sporadic, inconsistent at best and led by a committee of instructors: his father in Latin and Greek, two tutors who were professors in Ancient Languages at the University of Alabama, and a local teacher by the name of Wright.[16] In the early months of 1840, at the age of fourteen and the proud height of "5 feet 5 inches and ½," Manly entered the University of Alabama, where his father was president.[17] Sometime after his entrance into college Manly was converted, in large part due to his reading of the *Personal Narrative* of the New England divine Jonathan Edwards (1703–1758).[18] Manly later wrote his younger brother Charles about his conversion experience:

> About my early experience—I do not think I can have said—that 'as far back as I can remember, I loved the Savior.' I have often thought, and presume I may had said—that I did not remember when I had not some religious impressions. . . . But my impressions, prior to about 14 years of age, were of a very temporary, superficial and evanescent sort. . . . I have always been inclined to suppose that the decisive period with me was in April, 1840, at home, one Sunday afternoon, while I was reading the Life of Jonathan Edwards, I was brought to such a loathing of

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Southern Baptist Theological Seminary, Louisville, KY (New York: A. C. Armstrong and Son, 1893), 32. Boyce and Manly shared similar intellectual interests. Their fathers' positions meant they walked in similar social circles. Also see Archie Vernon Huff Jr., *Greenville: The History of the City and County in the South Carolina Piedmont* (Columbia, SC: University of South Carolina Press, 1995), 127.

[14]Cox, "Life and Work of Basil Manly," 28; Fuller, *Chaplain to the Confederacy*, 154–81.

[15]Manley, "Southern Baptist Mind in Transition," 19.

[16]Manley, "Southern Baptist Mind in Transition," 19.

[17]Manley, "Southern Baptist Mind in Transition," 20. Basil records his height in his diary, August 14, 1840, Basil Manly Papers; Louise Manly, *The Manly Family*, 198.

[18]Michael A. G. Haykin, Roger D. Duke, and A. James Fuller, *Soldiers of Christ: Selections from the Writings of Basil Manly, Sr., and Basil Manly, Jr.* (Cape Coral, FL: Founders Press), 28.

> myself, for the ingratitude, and neglect, and meanness, as it seamed to me, of disregarding the Savior, and to such an *admiration of holiness* that I came deliberately and solemnly to the conclusion, that I would try to become a Christian; that as I had tried before, and failed apparently, I would now begin with the purpose of trying on till I died. I have kept on trying on ever since, sometimes in doubt, mostly in hope, occasionally with joy.[19]

His father baptized him on October 19, 1840, in the Black Warrior River, which flows past Tuscaloosa.[20] Manly was received officially into the Tuscaloosa church on December 20.

Three days after Manly "received the right hand of Christian fellowship and communed for the first time with the church,"[21] Manly recounted the details of his experience. Manly confirmed the role of Edwards's writing upon his understanding of grace. Combined with meditation upon Isaiah 5:5, Manly "had such a sweet, happy, blessed feeling" that compelled him "to serve and love so good a God." He "felt willing to suffer in his cause and formed a resolution to obey him forevermore." Again as a result of the influence of Edwards, Manly formed a set of resolutions to aid in his trust and obedience of Christ. At the close of his written testimony, Manly set down some of the reasons why he believed that he had "experienced a change of heart":

> 1. Because I believe that I have a sincere love for the brethren & for all & every one who love Christ <u>because</u> they love Christ. It is time that I never had any particular <u>dislike</u> to the people of God; but I never had a feeling of <u>love</u> towards Christians because they were Christians until lately.
>
> 2. I feel a fervent desire to keep all God's commandments. I know that I often fail & that I always will fail but I feel a desire to do God's will & a willingness to undergo

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[19]Basil Manly to Charles Manly, October 8, 1869, Southern Collection, Folder 2: 1860–1869; Cox, "Life and Work of Basil Manly," 36–37.

[20]Haykin, Duke, and Fuller, *Soldiers of Christ*, 28.

[21]Basil Manly Jr., "My Experience of Grace," December 23, 1840, Basil Manly Papers. Manly also considered this testimony an "experience of the work of God" upon his heart.

anything in order to do it. The moral & what [would] perhaps be called good actions which I formerly did my motive was not to please God but my parents & friends. But now I think that I desire to do my duty because it is Gods will.

3. I do not feel that relish for & delight in worldly pursuits & pleasures which I formerly experienced. I used to long for fame: that my name should be ranked with those of Newton, Locke, Boyle, Washington, Franklin . . . : That I [should] be revered while alive & honored when dead as the benefactor of my race. But now, I can not for wealth fame honor power or aught this world can give: I feel perfectly indifferent with regard to them. My only wish is to do the will of him that sent me & to finish his work.[22]

While a student at the University of Alabama, Manly excelled in both academic and extracurricular activities. The diversity of his activity, both academic and spiritual, demonstrated his intellect and talents. Toward the close of his first year on campus, Manly organized a weekly prayer service for students and other distinguished figures including his father and Dr. John Leadley Dagg (1794–1884), a close friend of the Manly family who served as President of the Alabama Female Athenaeum in Tuscaloosa.[23] Dagg, who was active in the Alabama Baptist Convention on committees and as an officer, helped form the Alabama Baptist Bible Society and served as its first president for two years.[24] After the initial group ceased to meet, Manly, on the suggestion of a friend, reorganized a purely student-attended weekly prayer meeting. This time Manly served as secretary of the group.[25] Early in his college career, Manly also joined

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[22]Manly Jr., "My Experience of Grace," December 23, 1840, Basil Manly Papers.

[23]Basil Manly Jr., Diary, 15 and 29 December 1840, Basil Manly Papers. Several Baptist, Presbyterian, and Episcopal students attended the weekly prayer meetings.

[24]Mark E. Dever, "John Dagg: First Writing Southern Baptist Theologian" *The Founder's Journal*, 19/20 [Winter/Spring 1995]; accessed online 25 August 2013; available from http://www.founders.org/journal/fj19/contents.html.

[25]Basil Manly Jr., "Account of the Rise of Students Prayer Meeting in the University of Alabama," August 14, 1843; John Pratt to Basil Manly Jr., 1843; "Remarks for Student's Prayer Meeting next Sunday Evening," December 24, 1843, Basil Manly Papers.

and was appointed Historian of the Philomathic Society at the University of Alabama, a debating club.[26] Manly took his membership and leadership in the society seriously, setting the tone with a speech on the purpose of the group. The society was not "a stage for idle and trifling amusement. No, gentlemen! We aim, or should aim, at something greater, something higher. . . . We design to prepare ourselves to take our proper station in the world."[27] Between the speaking demands of the Philomathic Society and the writing demands of the classroom, Manly managed a full collegiate schedule.

As early as a year before graduation, Manly "wrestled with what he believed was a call to pastoral ministry."[28] Manly contemplated "not what occupation is the most honorable profitable or agreeable but in what pursuit may I do the most good and how I may most effectually advance Christ's kingdom on earth. After carefully and prayerfully considering this question . . . it seems to me, at present, that it is my duty to become a minister and to make that my occupation for life."[29] Manly wrote to his maternal grandfather "to hear the benefit" of his advice and prayers but asked him to keep their letter topic confidential unless "he thought it best" to share with the family.[30] Even so, he questioned his own motives worrying that his pride and "deceitful and wicked" heart misled him in his decision.[31] Despite the increased demands on his time during his senior

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[26]Manley, "Southern Baptist Mind in Transition," 26.

[27]Basil Manly Jr., "Draft of a Speech before the Philomathic Society," 1840, Basil Manly Papers.

[28]Manley, "Southern Baptist Mind in Transition," 28.

[29]Basil Manly Jr. to Grandfather Rudulph, May 17, 1842, Basil Manly Papers.

[30]Basil Manly Jr. to Grandfather Rudulph, May 17, 1842, Basil Manly Papers.

[31]Basil Manly Jr. to Grandfather Rudulph, May 17, 1842, Basil Manly Papers.

year, Manly graduated in December 1843 at the top of his class. As such, Manly was required to give the valedictorian address at commencement services. He worried, as the son of the president of the university, some might question his earned honor. As he prepared the speech, Manly determined to not present anything but original thoughts and, therefore, wrote the speech without consulting any external sources.[32]

In the days immediately following graduation, Manly reflected upon his four years at the University of Alabama. Assured of his future course, he wrote, "[C]onscience would not let me rest either as a Lawyer or Physician."[33] He was finally settled on his life's calling: "*I have come to the conclusion that it is my duty to be a minister*. . . . The Ministry—and the Baptist Ministry especially, calls for more educated young men and offers peculiar inducements of usefulness to each."[34] Upon graduation, Manly set out to undertake "an independent, original, manly, Christian course. . . . my plan for the present is to pursue my studies only in the afternoons and evenings, devoting the mornings to vigorous manual labor."[35] Even so, his father had other plans and hired his son to teach his younger siblings for at least four hours a day.[36] Though he had a job, Manly was concerned with his ability to teach well and the distraction it would be to his other studies. During this time of transition, Manly still felt the burden of a call to the gospel ministry. He wrote in early January 1844, "In spite of all I have written and thought and

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[32]Manley, "Southern Baptist Mind in Transition," 33. Manley wrote that Manly was disappointed with his speech after having to defend it with so many of his fellow graduates.

[33]Manley, "Southern Baptist Mind in Transition," 35.

[34]Manley, "Southern Baptist Mind in Transition," 35. Emphasis mine.

[35]Jottings Down, January 2, 1844, Basil Manly Papers.

[36]Jottings Down, January 21, 1844, Basil Manly Papers, quoted in Manley, "Southern Baptist Mind in Transition," 35.

felt about the work of the ministry, my mind is still undecided and vacillating. This arises not from any change of opinion as to the facts and principles herein before mentioned, but from doubts whether such a weak, unholy being as I am can be called to that work."[37] Nevertheless, Manly was firm in his understanding of his duty to be a minister of the Gospel of Jesus Christ.

Five months later, on May 13, 1844, Manly celebrated a personal victory in his diary: "I have just returned from church-meeting where by vote of the church I was licensed to preach the Gospel. God help me! God grant me grace & holiness & zeal & sanctify me to his own uses: pardon any weakness & corruption & take it away. God be merciful to me a sinner!"[38] After the church confirmed his preaching license, Manly was determined to know how he could best prepare himself for the work of the ministry. Under the counsel of his father and Dagg, who would leave Alabama to occupy the Chair of Theology at Mercer University in Georgia, Basil was advised to commence the most advantageous training found at Newton Theological Institution near Boston, Massachusetts.[39] Basil and his dad had discussed the prospect of further education three months prior. The elder Manly suggested his son "spend part of the time at the Furman Institution [South Carolina] . . . and the rest at Newton; but now it seems to be most advisable to spend the whole time at Newton."[40]

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[37]Jottings Down, January 15, 1844, Basil Manly Papers.

[38]Jottings Down, May 13, 1844, Basil Manly Papers.

[39]Cox, "Life and Work of Basil Manly," 41. For a history of Newton Theological Institution, Andover Seminary, and their merger into Andover Newton Theological School, see Margaret Lamberts Bendroth, *A School of the Church: Andover Newton Across Two Centuries* (Grand Rapids: William B. Eerdmans Publishing Company, 2008).

[40]Fuller, *Chaplain to the Confederacy*, 79–82.

The Seminary Years: Newton and Princeton

One of the fruits of the Second Great Awakening was a proposal by Massachusetts Baptist clergyman Jonathan Going (1786–1844) to his fellow Massachusetts Baptists in 1819 about the founding of a theological seminary.[41] Despite substantial Baptist sentiment against the need for graduate theological education, Going argued that it was time for Baptists to consider "the literary and theological education of the sons of Zion."[42] From where Going stood, any future growth among Baptists was dependent upon a trained and educated ministry. Six years later, in the midst of an unprecedented wave of Baptist optimism, the Massachusetts Baptist Education Society organized Newton as the first freestanding post-graduate Baptist seminary in North America.[43] As such, according to Andover Newton historian Margaret Bendroth, "Newton carried the burden of Baptist ambivalence toward higher education for clergy, its own prospects rising as the denomination moved toward middle-class respectability in the late nineteenth century."[44] Marked by the demands of genuine evangelical piety and theological scholarship, Newton's early professors established a three-year course of study similar to Newton's sister seminary, Andover Seminary, but leaned toward teaching biblical rather than systematic theology.[45] This introduction of focused training

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[41]Jonathan Going, "Outline of a Plan for Establishing a Baptist Literary and Theology Institution in a Central Situation in New-England. By a Friend to an Able Ministry," 1819, reprinted in *Andover Newton Quarterly* 16 (January 1976): 186. Going would later serve as President of Denison University, a Baptist college founded in Granville, Ohio, in 1831.

[42]Going, "Outline of a Plan," 186, quoted in Bendroth, *School of the Church*, 25–27.

[43]Bendroth, *School of the Church*, 26–29.

[44]Bendroth, *School of the Church*, xii.

for the "would-be pastor forever altered the shape of ministerial training in the United States."[46]

Yet by the time he arrived, Manly encountered a spiritual and cultural climate at Newton in complete contrast to his environs in the South.[47] Primarily, Manly was disturbed at the lack of piety among students, especially a majority of the members of the senior class who never observed the Sabbath. Certainly adding to his view of Newton was the deteriorating relations between Baptists in the North and in the South, which had become strained over the issue of slavery and missionary endeavors. Even though slavery was an ever-present part of his life, Manly's personal letters testified to his devotion to slaves who were the most numerous portion of the membership of his churches.[48] Not only did Manly baptize nearly one hundred African Americans in the years of his early pastorates, he spent his life advocating their cause among his denomination on the state and national levels.[49] Toward the end of his life, Manly would take great pride in his ministry among slaves in Alabama and South Carolina and freedmen in South Carolina after the Civil War. Reflecting upon his ministry, Manly boasted to his students, "I began

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[45]Bendroth, *School of the Church*, 32.

[46]Bendroth, *School of the Church*, 1.

[47]Manley, "Southern Baptist Mind in Transition," 43–60. Manley committed several pages to discuss the issue of slavery and abolition. As a result of the decision of the Board of Foreign Missions to not send out slaveholders as missionaries, the elder Manly and other men resolved to begin the Southern Baptist Convention. Thus, it became increasingly uncomfortable for the younger Manly to attend Newton. At one point, the elder Manly warned his son "that you may find yourself unpleasantly situated after this, among the despisers of your father." Basil Manly Sr. to Basil Manly Jr., December 3, 1844, Manly Family Papers.

[48]Cox, "Life and Work of Basil Manly," 72.

[49]Cox, "Life and Work of Basil Manly," 73; Manley, "Southern Baptist Mind in Transition," 40–42.

my life as a preacher to the colored people; I was a colored preacher. I believe there are hundreds in heaven now who sat under my ministry."[50]

On May 8, 1845, representatives of eight slave-holding states gathered in August, Georgia, and organized the Southern Baptist Convention. The division between Baptists of the North and South had been crystallized. Manly contemplated leaving Newton prior to the consummation of the Southern Baptist Convention. At the top of his list "was his concern for the lack of piety he had seen at Newton and his dissatisfaction with the minimal emphasis on practical Christianity at the institution. The remainder of his list concerned Manly's Southerness."[51] Within two days of the vote to form the Southern Baptist Convention, Manly matriculated as a student at Princeton Theological Seminary in Princeton, New Jersey.[52] At Princeton, Manly would finally encounter "the education he felt so strongly a young minister ought to obtain. . . he found perhaps the finest theological faculty in the United States."[53] For two years, Manly studied at the feet of Archibald Alexander (1772 –1851), Samuel Miller (1769–1850), Charles Hodge (1797–1878), and Joseph Addison Alexander (1809–1860). According to their colleague, Manly, and his fellow Princeton student Boyce, believed they learned the most from Charles Hodge.[54]

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[50]"Chips from the Workshop," *Seminary Magazine* (October 1891), quoted in Manley, "Southern Baptist Mind in Transition," 284-5.

[51]Manley, "Southern Baptist Mind in Transition," 57.

[52]Cox, "Life and Work of Basil Manly," 61.

[53]Manley, "Southern Baptist Mind in Transition," 65.

[54]John Albert Broadus, *Memoir of James Petigru Boyce* (New York: A. C. Armstrong and Son, 1893), 73. The influence of Hodge on Manly will be detailed in the following chapter.

The Duty of Life: Entering Upon the Ministry

After leaving Princeton in 1847 with a degree in theological studies, Manly contemplated several offers in the academy including a tutorship at Columbian College (now part of George Washington University) in Washington, DC, "which Luther Rice had been instrumental in founding and which his father had largely aided," and an instructor position at the University of Alabama.[55] Even though both situations offered a path to a professorship, Manly "felt he must preach the gospel."[56] Churches also vied for the services of this new graduate. Both First Baptist Church, New Orleans and First Baptist Church, Providence, Rhode Island[57] unanimously selected him as a pastor but Manly decided to return home to pastor three rural churches—two in Sumter County, Alabama and one close by in Noxubee County, Mississippi—from January 1848 to March 1849. The limited historical accounts suggest Manly pastored all three churches simultaneously, since, like most rural churches of the time, they probably had preaching services but once or twice a month.[58]

By March 1849, Manly suffered a breakdown in his health. Even though he had attempted to work in a sawmill during the week "for the benefit of the exercise and open air," he resigned each of his pastorates. The short "period of retirement" was filled

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[55]Louise Manly, *The Manly Family*, 198. Joel S. Bacon to Basil Manly Jr., September 24, 1846 and November 7, 1846, Folder 1: 1842–1859, Southern Collection, Scans 47–54.

[56]Louise Manly, *The Manly Family*, 198.

[57]First Baptist Church, New Orleans to Basil Manly, October 5, 1847, Folder 1: 1842–1859, Southern Collection, Scan 55; First Baptist Church, Providence, Rhode Island to Basil Manly, December 7, 1847, Folder 1: 1842–1859, Southern Collection, Scan 57.

[58]Haykin, Duke, and Fuller, *Soldiers of Christ*, 29; Cox, "Life and Work of Basil Manly," 72–75; Manley, "Southern Baptist Mind in Transition," 83–88.

with a project of utmost importance and impact—*The Baptist Psalmody* (1850).[59] Gifted in the areas of poetry and music, Manly, "at the request of various brethren and of the Board of the Southern Baptist Publication Society" prepared a Southern Baptist church hymnbook with his father.[60] Although his father lent his name and advice to the project, Manly was responsible for nearly the entire project. Manly stated he was "occupied . . . very engrossingly" in the effort of composing, selecting, arranging, and editing the hymnbook. Included in the hymnbook were several hymns Manly penned himself. Manly's daughter captured the influence of her father's musical giftedness and abilities:

> One of these [Manly hymn], No. 21, beginning
>
> 'Holy, holy, holy, Lord,
> God of hosts, in heaven adored,'
>
> is found in the hymn book of Spurgeon's church in London. When his son and daughter, George and Louise, went to Europe in 1883, they visited the church and heard the great Spurgeon preach. After the services one of the members spoke to them, and finding their name to be Manly and they were the children of Dr. Basil Manly, he said, 'Dr. Manly was here a year or two ago, and we have a hymn in our hymn book written by him.' Then he found it and showed it to them.[61]

Armed with a graduate diploma from a premier Northern seminary and published hymnal to his credit, Manly was offered two exciting opportunities: a professorship in modern languages at the University of Alabama and the "choice

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[59]Basil Manly Sr. and Basil Manly Jr., *The Baptist Psalmody: A Selection of Hymns for the Worship of God* (Charleston, SC: Southern Baptist Publications Society, 1850). For an early review of the hymnal, see Henry S. Burrage, *Baptist Hymn Writers and their Hymns* (Portland, ME: Brown, Thurston, and Company, 1888). For a modern look at the hymnal, see Nathan Harold Platt, "The Hymnological Contributions of Basil Manly Jr. to the Congregational Song of Southern Baptists" (D.M.A. diss., The Southern Baptist Theological Seminary, 2004).

[60]Louise Manly, *The Manly Family*, 198–99.

[61]Louise Manly, *The Manly Family*, 199.

pastorate" of the First Baptist Church, Richmond, Virginia.[62] While both were enticing invitations, he accepted the call to the prestigious church where he labored until 1854. At first, Manly experienced many successes at Richmond—boosted participation in weekly prayer meetings, increased conversions and baptisms as a result of his "quiet but effective" preaching, and implementation of a full-scale discipline program.[63] In a letter to his brother Charles after a protracted meeting, Manly stressed the necessity of true conversion before baptism:

> Had I been disposed (as the Methodists phrase it) to string the fish – as soon as caught, and be a little indiscriminate about it – I could have baptized about 30; for that number came forward during the meeting, & all more or less professed hope. But I acknowledge I fear to err in this matter. So few who ever enter the church [uncoverted] ever find out [their] mistake, & it is appalling to consider.[64]

It was also during his time as pastor, on April 28, 1852, that Manly married Charlotte Ann Elizabeth Smith, nee Whitfield.[65] Charlotte, a member of a prominent and wealthy family in North Carolina, Alabama, and Mississippi, was widowed at the young age of 20. Including a son from her previous marriage, Basil and Charlotte had twelve children together. But life in the antebellum American South was difficult; Basil and Charlotte lost three children (Kate, Alice, and Archibald Thomas) within a year and a fourth (Mary Lane) before the age of 15. In 1867, after fifteen years of marriage, Charlotte died, leaving Manly to care for nine children on his own.

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[62]Manley, "Southern Baptist Mind in Transition," 98–99.

[63]Cox, "Life and Work of Basil Manly," 99. Cox notes Manly baptized 134 people, increased church membership from 540 to 637, and dismissed 100 from the church to form the Leigh Street Baptist Church.

[64]Basil Manly Jr. to Charles Manly, September 19, 1851, Folder 1: 1842–1859, Southern Collection, Scans 27–28.

[65]Manley, "Southern Baptist Mind in Transition," 106; Cox, "Life and Work of Basil Manly," 93.

At some point, Manly was approached by a group of prominent Baptist ministers and laymen, who had been raising funds for Richmond College, to consider the possibility of becoming General Agent and Principal of the Richmond Female Institute.[66] After much thought about his health and prayer, Manly resigned the pastorate to follow in his father's footsteps and began his service as an educator. Manly labored four years (1854–1858) as the president of the Richmond Female Institute. With decreasing enrollment and escalating financial restraints, Manly resigned his position as the head of the fledgling Baptist women's school. Despite his resignation, the Board of Trustees of the school convinced him to lead the school an additional year. Even with the demands of the church and the school, Manly served a six-year presidency of the Virginia Baptist Sunday School and Publication Society and edited another hymnal.[67] Music and hymnody had remained an important part of Manly's life. Thus, Manly collaborated with A. Brooks Everett on a unique hymn and tune book, *Baptist Chorals* (1859), for Baptists that was to supplement other hymnals including his own edited hymnal *Baptist Psalmody*. Like his first project, Manly compiled many of the selections and contributed two original tunes. Perhaps his most significant contribution was his written preface to the hymnbook, which distinguished the *Baptist Chorals* from the two other popular hymnbooks used in Baptist churches—*Baptist Psalmody* and *The Psalmist*. The editors had a simple motive: "to promote, as far as possible, CONGREGATIONAL SINGING."[68] They accomplished this task by identifying the hymns and tunes most

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[66]Cox, "Life and Work of Basil Manly," 97.

[67]Platt, "Hymnological Contributions," 69.

[68]Basil Manly Jr., preface to *Baptist Chorals: A Tune and Hymn Book Designed to Promote*

"universally popular with congregations and choirs, on account of their chaste simplicity and truly devotional character."[69]

"Life's Great Work"—Teaching at Southern Seminary

During the transitional academic year of 1858–1859, as Manly reluctantly led at the female school and worked on the hymnal project, Baptists in the South including Manly's father and James P. Boyce, pushed for a theological seminary in the South. As early as 1835, the elder Manly lamented the sad state of theological education in the Southern states. Noting the mistakes made along the way, Manly was hopeful progress could be made if lessons had been learned. As the patriarch of Baptist leaders in South Carolina, Manly Sr. offered a plan that called for a separate institution, a pure Southern seminary, which would offer a theological education to qualified young men who wanted to become preachers. To pay for it, Manly proposed that the Baptists of several Southern states each raise a sum of twenty thousand dollars, the interest of which would endow a professorship in the seminary.[70] A little more than a decade later, after the Southern Baptist Convention had been formed, Manly once again argued the need for a theological institution. This centralized school would take advantage of an economy of scale in terms

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General Congregational Singing; Containing One Hundred and Sixty-four Tunes, Adapted to about Four Hundred Choice Hymns, ed. Basil Manly Jr. and A. Brooks Everett (Richmond, VA: T. J. Starke & Company, 1859), ii-iii, quoted in Platt, "Hymnological Contributions," 66.

[69]A. Brooks Everett, musical preface to *Baptist Chorals: A Tune and Hymn Book Designed to Promote General Congregational Singing; Containing One Hundred and Sixty-four Tunes, Adapted to about Four Hundred Choice Hymns*, ed. Basil Manly Jr. and A. Brooks Everett (Richmond, VA: T. J. Starke & Company, 1859), iv, quoted in Platt, "Hymnological Contributions," 66.

[70]Fuller, *Chaplain to the Confederacy*, 79. Manly, who would go on to serve on the Board of Trustees of the Southern Baptist Theological Seminary and deliver its first commencement address in 1860, believed Baptists in the Carolinas and Georgia would immediately gift the money for endowment.

of available faculty, student recruitment and retention, research materials, and the construction of facilities.[71]

Energized by the discussions among Baptist leaders, Boyce, before the Board of Trustees of Furman University in late July 1856, set forth a comprehensive vision for theological education in terms of "three changes in theological institutions":

> A robust theological education . . . must be open to all men who are duly called to and gifted for ministry without a prerequisite course of study, it must produce the best-trained men in the world, and it must be lashed to a clear, comprehensive confession of faith.[72]

In 1857, the theological education convention of the SBC formally approved the motion to begin the Southern Baptist Theological Seminary and appointed three committees to undertake the task of making the school a success. The convention's Committee on the Plan of Organization, appointed by Basil Manly Sr., consisted of Boyce as chairman, Broadus, the younger Manly, E. T. Winkler, and William Williams. Over the course of the next year, Boyce charged Manly with the responsibility of writing an "Abstract of Principles" which would serve as the "clear, comprehensive confession of faith" for the new seminary.[73] One year later, the SBC Education Committee members selected the founding faculty members: Boyce, Broadus, Manly Jr., and Williams. Manly, who considered his professorship at Southern "his life's great work," taught Old Testament and Hebrew until the seminary was forced to close in 1862 as a result of the American

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[71]Nettles, *James Petigru Boyce*, 123.

[72]The Southern Baptist Theological Seminary, *Sesquicentennial: A Celebration of 150 Years* (Louisville: Southern Seminary, 2009), viii. Wills argues that Boyce's address secured his place as the undisputed leader of the seminary movement.

[73]Gregory A. Wills, *The Southern Baptist Theological Seminary: 1859–2009* (Oxford: University Press, 2009), 18–42; Cox, "Life and Work of Basil Manly," 144–58.

Civil War.[74] To bide their time during this time of uncertainty when the Civil War forced the "founding four" to close the seminary, Manly and his seminary colleagues took on other roles. Boyce and Broadus served as chaplains to the Confederate Army; Manly and Williams filled the pulpits of churches in Abbeville and Edgefield District.[75] Manly served as pastor of the Baptist Church at Fellowship.[76] Manly also took up another profession during the seminary's closure:

> Some time in 1861 Dr. Manly bought the fine property 'over the river' (south) known as the 'Coleman Place,' a part of which is now owned by Mr. H. B. Tindal on Crescent Avenue who lives in the very house that was Dr. Manly's home. The land extended for many acres in all directions; there were rose gardens in front and back of the dwelling, with a large orchard of various fruits to the right; there were fields extending to the rear in which the children loved to roam, and the woods about a big spring below the hill in front of the house was favorite play-ground. A dam had been put into this spring which forced water up into the dwelling. . . . The fourth son of Dr. Manly, William, was born at this home.[77]

After making several necessary modifications to the quarters, Basil was pleased with the property and began to actively live a planter's life.[78]

Unfortunately, Manly was not adept at running his farm alone. Even with hired help, he suffered financial loss. Thus, in late 1863, Manly moved to another plantation near Abbeville. The plantation, "near Coronaca, was not far from the old home of John

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[74]Southern Baptist Theological Seminary, *Sesquicentennial*, 5. See also Wills, *Southern Baptist Theological Seminary*, 53–90. In 1859, Manly received three honorary Doctor of Divinity degrees from Richmond College, Wake Forest College, and the University of Alabama. Manly was self-conscious about being honored with degrees from these institutions. He taught Greek, Biblical Introduction, Homiletics, Assyrian, and Apologetics.

[75]Louise Manly, *The Manly Family*, 204.

[76]Louise Manly, *The Manly Family*, 204.

[77]Louise Manly, *The Manly Family*, 203–4.

[78]Manley, "Southern Baptist Mind in Transition," 181. Manly bought the 70-acre farm for $4,650, reporting to family that he was pleased with the "hydraulic house," which forced water into the external kitchen and the house. It was one of the few houses with running water.

Caldwell Calhoun,—the homestead of his mother's family, the Caldwells, being within walking distance."[79] Needing a little more culture, Manly arranged a partnership with a local overseer and removed his family to a home in Edgefield District. "Forsaking the life of the planter, Basil resumed a more active pastoral work. Since 1861 he had pastored the church in Fellowship; in 1864 he added the churches at Siloam and at Damascus to his care."[80]

It was also during this time Manly, along with his colleague John A. Broadus, persuaded the Southern Baptist Convention at the May 1863 meeting in Augusta, Georgia, to create a Sunday School Board.[81] Using his 1858 treatise *A Sunday School in Every Baptist Church*, Manly, as the chair of a seven-member committee appointed to study the promotion of Sunday Schools, argued the many benefits of Sunday Schools to human hearts, the local Baptist church, and the Southern Baptist Convention.[82] Approval was granted, and the Southern Baptist Convention's first Board of Sunday Schools was established in Greenville, South Carolina with Manly as president and Broadus as corresponding secretary.[83] In many ways, the Sunday School Board was an extension of the educational mission and theological work of the Southern Baptist Theological

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[79]Louise Manly, *The Manly Family*, 204. Manly had hired two farmhands; one quit and the other stole from him.

[80]Manley, "Southern Baptist Mind in Transition," 185.

[81]Huff, *Greenville*, 138.

[82]H. Leon McBeth, *A Sourcebook for Baptist Heritage* (Nashville: Broadman Press, 1990), 291–95; Robert A. Baker, *The Story of the Sunday School Board* (Nashville: Convention Press, 1966), 14; Walter B. Shurden, *The Sunday School Board: Ninety Years of Service* (Nashville: Broadman Press, 1981), 13. For a look at the proceedings of the annual meeting, see Southern Baptist Convention *Annual*, 1863.

[83]Robert A. Baker, *The Southern Baptist Convention and Its People: 1607–1972* (Nashville: Broadman Press, 1974), 231.

Seminary.[84] Within a short period of time, the Sunday School Board merged with the failing and denominationally unaffiliated Southern Baptist Publication Society, which resulted in an organization called the Baptist Sunday School and Publication Board.[85] The Board, under the leadership of Manly and Broadus, produced hymnbooks, children's catechisms, class books for teachers and students, and various other publications to grow the Sunday school movement among Southern Baptists. According to historian Archie Huff, Jr., "their most enduring work was the creation of a small monthly paper entitled *Kind Words for the Sunday School Children*."[86] Manly and Broadus led the organization until, as a result of the increased need for Sunday School literature, the Board bought up any literature available from the American Sunday School Union, the American Tract Society, the American Baptist Publication Society, and other publishers and left Greenville in 1868 to join forces with the Southern Baptist Sunday School Union in Memphis, Tennessee.[87] Even so, Manly carried on his strong support for Sunday Schools through his writing and speaking opportunities until his death in 1892.[88]

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[84]McBeth, *A Sourcebook for Baptist Heritage*, 298.

[85]Robert C. Torbert, *A History of the Baptists*, 3rd ed. (Valley Forge, PA: Judson Press, 1991), 328–29.

[86]Huff, *Greenville*, 138.

[87]Torbert, *A History of the Baptists*, 329.

[88]McBeth, *A Sourcebook for Baptist Heritage*, 291–97. Manly recognized the need for Southern Baptists to publish their own Sunday School literature. Therefore, Manly provided two publications for churches to teach children. *Little Lessons for Little People* (1867, 2 vols.) and *Child's Question Book on the Four Gospels* (1869) employed the use of catechisms to teach children about the Bible. In addition, Manly's personal notes reflect his robust and aggressive speaking schedule on behalf of the Sunday school among Southern Baptists.

In 1865, the seminary resumed classes with a paltry seven students and a deplorable budget.[89] In addition to the struggles with the seminary, Manly suffered a few difficult losses in his remaining years in Greenville. Manly and Charlotte lost two infants—Alice was born and died in 1866; Archibald Thomas was born and died in early 1867. Within a week of Archibald's death, Manly penned a poem in memory of his son:

> Young art thou, darling, for the crown,
> The victor's wreath & conquering palm;
> But on thy brow the Lord hath set
> His seal of ever-during calm.
>
> Thy place is now beyond the stars,
> Welcomed & throned among the blest;
> Swiftly & easily thou'st gone,
> Where wearied souls at length find rest.
>
> Others through tribulation came,
> Washed from their sins in Jesus' blood;
> No sinful act had stained thy soul,
> Nor had'st thou wandered from thy God.
>
> But 'tis the same Redeemer's grace,
> That bids thee share the immortal song;
> Jesus, who bought thee, claims thee now,
> Henceforth thou shalt to heaven belong.[90]

Second, as discussed above, his beloved wife, Charlotte, died from consumption in the summer of 1867. On July 3, 1867, Manly wrote to his brother "in regard to the blow which has fallen on me and left me desolate. She is taken from me, who for fifteen years has been nearest to me of all on earth, and I can scarcely yet realize that I am alone. . . .

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[89]Wills, *Southern Baptist Theological Seminary*, 64. Broadus' course in homiletics had only one student but it led to his widely acclaimed theological work *On the Preparation and Delivery of Sermons*.

[90]Basil Manly Jr., "In Memory of Archibald Thomas Manly: Born May 1. Died June 6, 1867," June 15, 1867, Folder 2: 1860–1869, Southern Collection. Manly penned an alternate third stanza: "Through tribulation great they come/Struggling & sorrowing back to God/Fighting with prayer & stained with sin/But, wash their robes in Jesus' blood."

And I feel that I need not only earthly but heavenly guidance. The Lord inspire me to seek it aright, & enable me to obtain it, & to follow it implicitly and honestly." In a glimpse at his piety, Manly shared with his brother the hope for his sufferings:

> Is there any help for trouble, but prayer & work? If I did not pray, I could not work; if I did not work, I should soon be unable to pray; & without prayer or work, I could not live. . . . I pray that all God's dealings with me & mine will be sanctified to our good. Pray for us, that it may be so.[91]

Finally, Manly's father Basil Manly Sr., after suffering a stroke in 1864, declined in health until he reached his ultimate reward in December 1868. His intense grief over Charlotte, the subsequent care of nine children by himself, and his father's prolonged sickness numbed him to the eventual loss of his father.[92] While he had hoped to publish a memoir about his father's life and ministry, the effort was met with complications and never materialized.[93]

By early 1869, Manly felt good enough to begin courting a young lady, Miss Hattie Summers Hair, who was a member of the Clear Springs church he pastored. After a quick engagement, John A. Broadus presided over the marriage ceremony of the forty-four-year-old seminary professor to a 24-year-old educated daughter of a wealthy planter and railroad contractor.[94] Together, Basil and Hattie had seven children—Clarence Julius

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[91]Charles Manly from Basil Manly Jr., July 3, 1867. Folder 2: 1860–1869, Southern Collection, Scans 111–13.

[92]Louise Manly, *The Manly Family*, 239.; Mueller, *A History of Southern*, 94; Manley, "Southern Baptist Mind in Transition," 204–5.

[93]Charles Manly from Basil Manly Jr., February 26, 1869; Charles Manly and Fuller Manly from Basil Manly Jr., September 29, 1869. Folder 2: 1860–1869, Southern Collection, Scans 143, 158. Charles Manly from Basil Manly Jr., June 1, 1870. Folder 3: 1870–1879, Southern Collection, Scans 17–19.

[94]Manley, "Southern Baptist Mind in Transition," 210–12.

(b.1871), John Broadus (d.1875), Caroline Summers (1875–1876), Hattie (d.1877), Rosa (1878–1880), Charlotte Broadus (b.1882), and Charles James Fuller (b. 1890).[95]

The political climate of Reconstruction South Carolina in 1870 frustrated Manly to the point of entertaining offers for other positions. Manly received two prestigious offers. First, Manly was offered the presidency of the University of Alabama. It was a position with which he was familiar, having been a student during his father's tenure in the same role some 30 years earlier. Given the nature of politics in the South and the condition of the university following the Civil War, Manly held no interest in moving to Tuscaloosa.[96] It was the second offer that intrigued him most. Thus, Manly, "after painful and anxious deliberations," taught an additional six years from the restart of the seminary before he resigned his professorship on August 26, 1871, and accepted the presidency of Georgetown College in Kentucky.[97] Manly was enticed to take the role by the diversity of higher education offered at Georgetown—the "Southern Baptist university" offered college preparatory classes, undergraduate, and graduate education for men and undergraduate and graduate education for women.[98]

Immediately upon his arrival, Manly was thrust into the work on behalf of the college. Having left Greenville in August 1871, Manly jumped off the train to find the

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[95]Louise Manly, *The Manly Family*, 239–41. John Broadus and Caroline Summers were twins.

[96]Louise Manly, *The Manly Family*, 214.

[97]Manley, "Southern Baptist Mind in Transition," 215-17. Manly made a "pro" and "con" list to aid in his decision to leave the seminary. The move to Georgetown would provide a better salary, security for his family, the opportunity to educate his children, a chance to be closer to his brother Charles, and an opportunity to leave the post-war politics of Reconstruction South Carolina. Although he still would be in the position to educate ministerial scholars, he did not want to break the corps of friendship, affection, and confidence he had with his fellow seminary faculty. Above all, Manly preferred the seminary work.

[98]Manley, "Southern Baptist Mind in Transition," 222. Georgetown College included four schools: the undergraduate school for men, a college prep school for boys between 10 and 15 years of age, Georgetown Female Seminary, and the acquired Western Baptist Theological Seminary.

student body waiting on his arrival for classes to begin. Inaugurated in early September 1871, Manly "at once formed plans for the general enlargement and uplifting of the College."[99] Within less than a year, on the day of his first commencement address, Manly pressed for drastic changes including a complete revision of the curriculum.[100] Even with an aggressive plan, Manly's presidency at Georgetown was filled with many struggles especially in the areas of enrollment and endowment.[101] By the end of the second year, Manly complained of the financial troubles caused by adding new faculty and the declining endowment.[102] Thus, Manly was willing to entertain the relentless efforts of the University of Alabama to hire him as president but, in the end, no amount of offers were going to change the political and financial climate in Alabama.[103] In addition to his offers from Alabama, Manly also heard from the Board of Trustees from several other institutions including the Alabama Central Female College, his previous employer—the Richmond Female Institute—, and the Home Mission Society.[104] On several occasions, representatives from other institutions asked Manly to consider various writing

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[99]Louise Manly, *The Manly Family*, 215.

[100]Manley, "Southern Baptist Mind in Transition," 224. Manly's commencement address on June 13, 1872, was published as an eighteen-page booklet "Reform in Collegiate Education." The "reform" proposed by Manly was what he termed the "free system" or elective system.

[101]Manley, "Southern Baptist Mind in Transition," 237–42.

[102]Manley, "Southern Baptist Mind in Transition," 230; Basil Manly Jr. to Charles Manly, June 28, 1873, Folder 3: 1870–1879, Southern Collection. Manly was discouraged that he had to raise additional endowment money that had been stolen from a bank in Louisville.

[103]Basil Manly Jr. to Charles Manly, January 15, 1873; Basil Manly Jr. to Charles Manly, February 5, 1873, Folder 3: 1870–1879, Southern Collection. Charles encouraged Basil to take a professorship in English Literature at the University of Mississippi.

[104]W. Harrison Williams to Basil Manly Jr., March 4, 1873; Basil Manly Jr. to Charles Manly, March 6, 1873; James Thomas Jr. to Basil Manly Jr., August 6, 1873; R. Fuller to Basil Manly Jr., May 15, 1875, Folder 3: 1870–1879, Southern Collection. Manly quickly declined both offers, stating to his brother that he did not want to finish his days, as their father had said, at "a gal's skule." The Home Mission Society, in dire straights and in need of leadership, begged Manly to become its Executive Secretary.

projects.[105] Even in his worries about the college, Manly found time for these and many other spiritual activities:

> Besides his arduous work in the College, Dr. Manly preached on Sundays to churches several miles distant,—Great Crossings, Cane Run, and Midway,—being instrumental in founding the last named church and in having a house of worship built. He also took interest and part in the work of the Grange, an organization of farmers of the whole country formed about this time, being chaplain of the Grangers in Georgetown and first president of the Kentucky Grangers Mutual Benefit Association.[106]

Far away from his work at Georgetown, a few of his spiritual brothers in Greenville continued to struggle along with the Southern Baptist Theological Seminary. Reconstruction politics in the South, combined with the economic burden of rebuilding, left many Southern Baptists without the ability to support the growing enrollment at the seminary with financial resources. As a result, James P. Boyce had moved to Louisville in 1872 to lay the groundwork for the potential move of the seminary to this more financially promising location. Manly and the Board of Trustees of Georgetown College offered assistance to Boyce and the seminary by relinquishing the work of the seminary at the college "for the time to the claims of the Seminary. This latter work was accomplished and the Seminary moved to Louisville in 1877."[107] Manly was pleased that

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[105]John A. Broadus to Warren Randolph, April 8, 1873; Warren Randolph to Basil Manly, April 16, 1873; Basil Manly to Charles Manly, April 28, 1873; Alvah Hovey to Basil Manly, November 10, 1876, Folder 3: 1870–1879, Southern Collection. Upon Broadus' recommendation, Randolph, head of the American Baptist Publication Society, requested Manly to write a portion of the book *Bible Manual for Sunday School Teachers* with Alvah Hovey and other scholars on preparing to teach Sunday School. Hovey invited Manly to write a commentary on Acts, which he never completed.

[106]Louise Manly, *The Manly Family*, 216; Manley, "Southern Baptist Mind in Transition," 234; Printed Circular, Kentucky Grangers Mutual Benefit Society, February 1, 1875, Folder 3: 1870–1879, Southern Collection. Manly pastored Great Crossings for nearly four years; he also filled many pulpits in churches around the state of Kentucky.

[107]Louise Manly, *The Manly Family*, 216.

the seminary finally relocated to Louisville, a location less than seventy miles from the college.

Returning Home

Two years later, Manly would be urged to rejoin the faculty of Southern Seminary by his friends and former colleagues Boyce and Broadus following the Crawford H. Toy (1836–1919) controversy.[108] "Not to lose any momentum in the faculty due to the loss of Toy, and to save face in the most credible way possible, Boyce had arranged for the hiring of [Manly], known and trusted by all Baptists in the South and beloved as one of the original four faculty members."[109] The return of Manly to Southern Seminary had been a strategic move:

> The seminary's request for Manly to rejoin the faculty was issued not only from respect for his scholarship, although that was considerable. By hiring the author of the Abstract of Principles to replace Toy, the seminary sent a signal throughout the convention that it was doctrinally sound. . . . In accepting the position at Southern, the seminary gained a combination of scholarship and conservatism which it needed to still the waters of controversy.[110]

Between his departure from Georgetown and his full return to the seminary, Manly spent some time with his brother Charles in order to rest from his long and weary eight years at

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[108]For Toy's position, see his resignation letter from the faculty in Robert A. Baker, ed., *A Baptist Source Book with Particular Reference to Southern Baptists* (Nashville: Broadman Press, 1966), 168–72. For a full account of the Toy Controversy, see Bill Grey Hurt, "Crawford Howell Toy: Interpreter of the Old Testament" (Th.D. diss., The Southern Baptist Theological Seminary, 1965). For a sympathetic prospective on Toy, see Willam A. Mueller, *A History of The Southern Baptist Theological Seminary* (Nashville: Broadman Press, 1959). Also see Timothy George, "Introduction," Basil Manly Jr., *The Bible Doctrine of Inspiration* (Nashville: Broadman and Holman, 1995); Wills, *Southern Baptist Theological Seminary,* 108-49. Toy had adopted a critical methodology known as higher criticism that claimed the Bible contained historical, geographical, and scientific inaccuracies.

[109]Nettles, *James Petigru Boyce*, 362.

[110]Manley, "Southern Baptist Mind in Transition," 252–54.

the helm of the college and, realizing the gravity of the situation, to prepare for his inaugural lecture refuting his former student.

> Manly would have to make the case for an understanding of Scripture consistent with his own Abstract while demonstrating his knowledge of biblical scholarship undertaken since leaving the position eight years before. At the same time, he needed to avoid alienating Toy's supporters among the student body. It would be a difficult balancing act.[111]

Study was essential, for Manly knew that his coming would be watched closely by a wide spectrum of people:

> In some respects my position will be one of special delicacy, and difficulty, not only as coming after a man of unusual scholarship, power and attractiveness, but as having to meet doubtless in his students and attached friends the very questions and discussions, the difficulties, which have been brought up by him to them and which in fact lie on the very front of the subjects I will have to teach. . . . If I agree with him, I shall be censured for unsoundness, if I differ, I shall be thought to be actuated by prejudice or narrow views, clinging to orthodoxy rather than truth. . . . There is nothing for it but just to go ahead and try to do it right, for folks will talk.[112]

His opening address, *Why and How to Study the Bible*, was the appropriate measure for the day. Manly clearly attacked the pressing issues without being over critical of Toy, his former student and friend.[113] At the core of his address, Manly argued that the study of the Scriptures at the seminary should affirm their plenary verbal inspiration and infallibility without ignoring their instructive and devotional nature. A lack of reading the Scriptures for practical application would result in mere "learned philology." Instead, the "blessed book" must be studied for devotional purposes, interpretation, and doctrinal instruction.

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[111]Manley, "Southern Baptist Mind in Transition," 256.

[112]Nettles, *James Petigru Boyce*, 362.

[113]After this incident, Basil remained concerned for Toy's spiritual condition. In letters between Basil and his brother Charles around this time, the brothers often discussed Toy's descent into liberalism and gospel denial. Nonetheless, Toy penned a gracious memorial essay upon Manly's death in 1892. See C. H. Toy, "Impressions of Dr. Manly," *The Seminary Magazine* 5 (March 1892).

> Every school and department of the Seminary is mainly valuable as it promotes the elucidation of the Word of God, and the practical application of its teachings. Nor do we fear being charged with Bibliolatry in giving the Bible the central, dominant place in our system and in our affections. From the doubt or denial of God's book, the road is short to doubt and denial of God;—and after that comes the abyss, where all knowledge is not only lost but scoffed at except that which the brute might enjoy as well.[114]

Within a year of rejoining the faculty at Southern in Louisville, Manly experienced two more difficult tragedies. Basil's fourteen-year-old daughter Mary, on a visit to her Uncle Charles' home in Greenville, unexpectedly became ill and died on September 9, 1880. Barely having time to grieve his daughter, Basil learned fifteen days later that his oldest son, Basil Rudulph, had committed suicide. Because of a letter he had recently sent his son, Manly held himself accountable for his namesake's death.[115] In light of these events, his colleagues afforded him a sabbatical the following year in Germany, specifically at the University of Leipzig with renowned Lutheran theologian and higher critic Gotthard Victor Lechler (1811–1888) and a pair of conservative Lutheran theologians: Carl Friedrich Kiel (1807–1888) and Franz Delitzsch (1813–1890). This sojourn allowed Manly to witness firsthand the latest in Biblical higher critical scholarship for the purpose of teaching future ministers at the seminary the theological dangers of that line of thinking and study. Manly had long studied and been influenced by the commentaries of Keil and Delitzsch. Delitzsch also proved to be an excellent resource for giving instruction in Hebrew and Arabic.[116] The contacts also developed during his

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[114]Basil Manly Jr., *Why and How to Study the Bible* (Louisville: Hull & Brothers, 1883), 4.

[115]Manley, "Southern Baptist Mind in Transition," 270–72.

[116]Manley, "Southern Baptist Mind in Transition," 273.

sabbatical opened the doors for his son George to matriculate at the University of Leipzig and be graduated with a doctorate of philosophy.

Upon his return to Louisville in 1881, Manly settled into the routine of seminary life. Manly continued to teach effectively in the classroom, instructing in the areas of Old Testament, Assyrian, and Biblical Introduction. Besides his work at the seminary, he continued to preach in churches through out Kentucky and attempted several book-length writing projects. The Southern Baptist Convention in 1886 honored Manly by electing him vice president for his faithful service to the denomination. Yet, despite these encouragements, Manly still continued to experience heartbreak as it was necessary for his son Murray to be admitted to an asylum in Oxford, Ohio. Not too long after Manly moved his family to the Crescent Hill area of Louisville in 1887, "Manly was cruelly assaulted by a robber as he was returning from the city."[117] Even though conflicting accounts exist on the nature of the attack, personal letters and historical accounts corroborate the attack revealed a defection in one of the valves in Manly's heart. News of the attack spread quickly among evangelical circles and Manly received many words of prayer and encouragement for a quick recovery:

> I represent a host of friends here who deplore your sufferings from the assault made upon you, and rejoice in your escape. Every one of us has felt the [ ] as personal, such is our love and veneration for you. May our Father hasten your recovery and preserve your life many years! May He give you great peace and comfort in your convalescence.[118]

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[117]Cox, "Life and Work of Basil Manly," 308. The attack also revealed a leak in the mitral valve of his heart. Broadus always believed the robber was responsible for the eventual demise of Manly. Manly was well enough to recommend John Broadus for the presidency of the seminary after his good friend died just a few days after his attack.

[118]Richmond College Librarian C. H. Ryland to Basil Manly Jr., December 20, 1887, Folder 4: 1880–1891, Southern Collection.

> All the news of your sad mishap & perilous accident have been received by your old people here with the tenderest solicitude & prayerful desire for your recovery. I assure you it pained our hearts on Sabbath at our communion season to know that there was any possibility of your being laid aside from work for a long time. But as our prayer meeting last evening news was gratefully received of your convalescence & your probable return to work in a short time. . . . May the comforts of God's presence about to you in all your separation from work & loved duties.[119]
>
> Wife and I wish you a happy Christmas. We rejoice in the prospect of your early recovery from the wound received at the hands of the ruffians. . . . We are anxious that you shall keep quiet until you are perfectly well. . . . Mrs. S. and I send you a little token of our love, and wish you and yours a happy Christmas, one full of gratitude for past deliverances and of bright hope for the future.[120]
>
> Thanks to our kind Father that your honored and useful life is still spared. The world cannot do without you yet and thousands I am sure give devout thanks that what they feared is not coming true. . . . May God grant you full recovery and long keep you at your blessed work.[121]
>
> I can't tell you how relieved and thankful I was at receiving your letter this morning. The Lord be praised for his kindness to you in your preservation and for his kindness to the church in preserving you.[122]

In his remaining years, Basil served effectively as professor of Old Testament Interpretation at Southern Seminary. He eventually penned, after strong encouragement from his brother Charles and many others, the subject of his scholarly research and classroom lectures *The Bible Doctrine of Inspiration: Explained and Vindicated*

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[119]First Baptist Church, Richmond, Virginia Pastor George Cooper to Basil Manly Jr., December 17, 1887, Folder 4: 1880–1891, Southern Collection.

[120]John R. Sampey to Basil Manly Jr., December 24, 1887, Folder 4: 1880–1891, Southern Collection.

[121]Central Baptist Church, Providence, Rhode Island Pastor Warren Randolph to Basil Manly Jr., June 28, 1888, Folder 4: 1880–1891, Southern Collection.

[122]Former Third Presbyterian Church, Philadelphia, Pennsylvania Pastor Elijah Richardson Craven to Basil Manly Jr., June 30, 1888, Folder 4: 1880–1891, Southern Collection. Craven served as the executive secretary of the Presbyterian Board of Publication and Sunday School (1887–1904) in Philadelphia before retirement.

(1888).[123] While not considered groundbreaking thought in the area of the doctrine of the inspiration of Scripture, Manly's only major literary and theological work received solid reviews for its "clear, comprehensive account of the historic Christian belief in the Bible as the divinely inspired Word of God."[124] Leading evangelical scholars including Benjamin B. Warfield (1851–1921) at Princeton, Charles Rufus Brown (1849–1914) at Newton Theological Institution, Henry C. Vedder (1853–1935), editor of the *Baptist Quarter Review* and professor of church history at Crozier Theological Seminary, and Dr. Charles Louis Loos, president of Kentucky University offered positive assessments of the theological tome.[125] Encouraging reviews were also received from across the pond when the well-known British preacher Alexander Maclaren wrote Manly words of praise:

> I have been from home, or I would sooner have acknowledged your kindness in sending me your volume on inspiration. I have read the greater part of it, and have derived much pleasure from its lucid, well-considered and comprehensive treatment of the subject. I congratulate you on having given so valuable a contribution to the discussion of a subject, the importance of which, in our times, is daily becoming plainer. I especially rejoice in your clear recognition of the conjoined divine and human elements in Scripture, and in your unflinching contention for the authority of the Bible, which so many of our would-be theological instructors now-a-days ignore.[126]

At the close of the academic year in 1888, Manly resigned himself from the burdensome duty of raising money for the seminary's Student Aid Fund. Despite a

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[123]Basil Manly Jr., *The Bible Doctrine of Inspiration: Explained and Vindicated* (Cambridge: Cambridge University Press, 1888).

[124]Basil Manly Jr., *The Bible Doctrine of Inspiration*, ed. Timothy George and Denise George (Nashville: Broadman & Holman Publishers, 1995), 1.

[125]Manly Jr., *Bible Doctrine of Inspiration*, 1–12. Henry C. Vedder, review of *The Bible Doctrine of Inspiration*, *Baptist Quarter Review* 11 (1889): 253. Vedder claimed the book was "the best monograph on inspiration that has been produced by an American scholar." Charles Louis Loos to Basil Manly Jr., February 9, 1889, Folder 4: 1880–1891, Southern Collection. Loos was disappointed for not having awareness of the book before it was being reviewed in all the best publications.

[126]Alex Maclaren to Basil Manly Jr., June 5, 1888, Folder 4: 1880–1891, Southern Collection.

serious decline in his health, Manly continued to exert remarkable influence upon the students of Southern Seminary. Specifically, two addresses to the student body conveyed his desire for them to develop personal piety. Honored to deliver the commencement address in May 1890, exactly 30 years after his father gave the commencement address to the first graduating class, Manly urged the graduates to prepare themselves by prayer, promptitude, and personal consecration.[127] The following year, upon the start of the seminary session, Manly delivered another address, "The Old Testament in the Twentieth Century," where he pressed the students to fervently study the Old Testament for its revelation of truth and practical piety:

> The devotional uses to which this part of the Bible may and should be put, have certainly lost none of their interest or necessity. Those sacred hymns and devotional breathings of ancient piety have not diminished in their fitness for kindling anew, as in every age past the ardor of pious souls.[128]

Manly's heartfelt words were not just puffed-up utterances for a public address; he was convinced that a minister's faithfulness and effectiveness were directly related to his holiness. Writing to his own son George, upon his entrance to Southern Seminary in the fall of 1878, Manly offered sound wisdom about the necessity of spiritual growth during seminary:

> Most of all, dear George, *watch your heart*—not with a brooding, morose, remorseful disgust, that discourages rather than corrects or guards,—but with an honest cheerful desire to avoid the occasions of evils which have ensnared you, and to fight manfully against the impulses, which you have found to draw you downward and away from God. To me a theological course was not a temptation but

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[127]Cox, "Life and Work of Basil Manly," 315. Cox quotes Manly, "An address at the Commencement of the Southern Baptist Theological Seminary," *Kentucky Western Recorder*, June 12, 1890.

[128]Cox, "Life and Work of Basil Manly," 308. Cox quotes Manly, "The Old Testament in the Twentieth Century," *The Seminary Magazine* 5 (October 1891): 3–5.

a spiritual experience, especially after I went to Princeton. I think I grew in grace by it. God grant it may be so with you.[129]

The Most Versatile Man: The Legacy of Basil Manly Jr.

Returning to his love for music and hymnody, Manly also compiled a collection of his favorite hymns in *Manly's Choice* (1891) for the worship of the church. A second addition titled *The Choice*, in which tunes were added, was published a week following his death. Basil also continued his work at the seminary until his death on January 31, 1892.[130] Many of Manly's Baptist contemporaries found it striking that this was the very same day that the English Baptist preacher, C. H. Spurgeon (1834–1892), died in France.[131] During his eulogy for Manly, Broadus remarked that his friend and colleague was the most talented and gifted person of his generation. "He was the most versatile man I ever met. If Basil Manly devoted himself to one or two or three things, he would have stood most famous man of his age. . . . The worth of such a man only God can measure."[132] Weighty praise, especially considering that Broadus and their other colleague and friend, James P. Boyce, were two of the most influential Southern Baptist theologians during the mid-nineteenth century. Broadus was right, though. The diverse work of Basil Manly has had a profound impact upon the Southern Baptist Convention. Manly penned the Southern Seminary Abstract of Principles and hymn. From the countless number of Baptists who have benefited from the work of a Sunday school to

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[129]Mueller, *A History of Southern*, 101. Emphasis Mueller's.

[130]For Manly's final days, see Manley, "Southern Baptist Mind in Transition," 290–92.

[131]Haykin, Duke, and Fuller, *Soldiers Of Christ*, 35.

[132]Manley, "Southern Baptist Mind in Transition," 293–94. Manley quotes Broadus' funeral comments from "A Good Man's Burial," *Louisville Courier-Journal*, February 3, 1892.

the believers who have worshiped through the singing of his hymns to the seminary students who trained at one of six Southern Baptist seminaries, Manly left his mark on the Southern Baptist Convention. James M. Manley rightly summarized the most important impact of Manly: "he helped set the standard for Southern Baptist leadership in his young denomination."[133]

[133]Manley, "Southern Baptist Mind in Transition," x.

CHAPTER 3

"MAKE ME THY CHILD": THE SHAPING OF SOUTHERN BAPTISTS' FAVORITE SON

Introduction

On Saturday, September 17, 1831, a six-year-old Basil Manly Jr. "of his own accord," asked his father to write a prayer that he could use every evening before bed. From conversations he had been having with his young son, the elder Manly felt "surprised and pleased at his knowledge of the nature of the gospel" and was encouraged that his son was "occasionally impressed to some degree with their force." As he penned the prayer for his son, who, like his father, became one of the leading denominational statesmen of the nineteenth century among the Southern Baptists, he uttered his own Godward petition for the boy—"O may the Lord smile upon the child—early lead to the saving knowledge of Jesus Christ and employ him in thy service. My own desire is that he may early become a child of God by faith in Jesus Christ, and may live to the glory of Him who loved us and gave himself for us." Fulfilling the request, the father provided a copy of the "little prayer" to his son.

> O Almighty God, who art Spirit, grant me thy Holy Spirit that I may worship thee in Spirit and in truth.
>
> Forgive all my sins through the merits of Thy dear Son, Jesus Christ, who is my only Saviour. For his sake, grant me a new heart, make me Thy child, and keep me from all evil:
>
> And do thou so guide my mind and ways, that I may serve and please thee all the days of my life.—

> Have mercy, O Lord, on my Father, my Mother, and all my dear relations—my teachers, and all my friends:
>
> Keep them in life, in health, and in thy fear continually;
>
> And when our mortal lives are ended, May we all meet in thy Kingdom above, to love and praise thee forever.—
>
> These blessings with all other good things which thou seest I need, I humbly ask for the sake of Jesus Christ, who is worthy, with the Father and the Holy Spirit, to receive all praise and glory, both now and forever.—Amen.[1]

No one's theological moorings are developed in a vacuum; Manly's were certainly not. His understanding of theology and piety matured as a result of the influence of people, places, and the cultural milieu of nineteenth-century America. Specifically, in the first twenty years of his life, he gained a firm spiritual foundation from two major institutions and the men associated with these organizations. First, he experienced the spiritual *tour de force* that was his father, which included the church he pastored in Charleston and the denomination he pressed to begin. Second, his theological convictions were strengthened under the tutelage and practical teachings of America's most significant theologian of the nineteenth century—Charles Hodge of Princeton Seminary. Along the way, he was transformed by encounters with Southern and Northern Christians that held to diverse theological views and who were a part of a wide variety of institutions. A fuller treatment of this subject would be worthy study, but time and space limit the focus of this chapter. Nevertheless, it is the goal of this chapter to explore briefly the impact of these stimuli upon the life, ministry, and piety of Basil Manly Jr.

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[1]Basil Manly Sr., "A Prayer for My Son," September 17, 1831, Manly Family Papers. The prayer was included among the elder Manly's journal entries for the aforementioned date. The title for this chapter was taken from a phrase in the prayer the elder Manly wrote for his son.

The Charleston Tradition

The beginnings of the Charleston Tradition—named for the first Baptist church and its location in the South—started in the backwaters of an early North American settlement in Maine.[2] A group of Baptists from the First Baptist Church of Boston, led by William Augustine Screven (c.1629–1713), organized a church in Kittery sometime after his ordination in January 1682. Either they were displeased with the discrimination against them as Baptists by New England political authorities or else Screven fell out of favor with New England Baptists since a few years after the church was started in Maine the entire community left for South Carolina. Upon arrival at Charleston, South Carolina, the relocated congregation affirmed the Second London Confession and reorganized the church in 1696 under Screven's leadership.[3] Not only was the church known for its Reformed confessionalism and Calvinistic theology, but it was also marked by orderly worship that included a liturgical component and a learned, professional clergy.[4] Screven warned the church at his retirement "to obtain a man to lead them as soon as possible and

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[2]Walter B. Shurden, "The Southern Baptist Synthesis: Is It Breaking?" *Baptist History and Heritage* 16 (1981): 2–19. In addition to the Charleston Tradition, Shurden identified three other traditions: the "Sandy Creek Tradition" (North Carolina), with emphasis on fervor and zeal; the "Georgia Tradition," which embodied the denominational identity of Southern Baptists; and the "Tennessee Tradition," known for its sectarianism and opposition to the ecumenical movement. Ironically, the elder Manly was actually baptized into a church of the Sandy Creek Tradition.

[3]Thomas Nettles, "The Rise and Demise of Calvinism Among Southern Baptists," *The Founder's Journal* 19/20 (1995): 6–17. For more on Screven's involvement in Baptist beginnings in America, see H. Leon McBeth, *The Baptist Heritage: Four Centuries of Baptist Witness* (Nashville: Broadman Press, 1987), 123–50. For various histories of the church, see Robert A. Baker, Paul John Craven Jr., and R. Marshall Blalock, *History of the First Baptist Church, Charleston, South Carolina, 1682-2007* (Springfield, MO: Particular Baptist Press, 2007); Robert A. Baker and Paul J. Craven Jr., *Adventure in Faith: The First 300 Years of the First Baptist Church, Charleston, South Carolina* (Nashville: Broadman Press, 1982); and H. A. Tupper, ed., *Two Centuries of the First Baptist Church of South Carolina* (Baltimore: R. H. Woodward, 1889).

[4]James M. Manley, "The Southern Baptist Mind in Transition: A Life of Basil Manly, Jr., 1825–1892" (Ph.D. diss., University of Florida, 1999), 17.

be careful that he is 'orthodox in faith, and of blameless life, and does own the confession of faith put forth by our brethren in London in 1689.'"[5] From Oliver Hart and then Richard Furman to Basil Manly, the church was able to celebrate extraordinary pastoral leadership in the mold of Screven and his charge at its sesquicentennial.[6]

A Prayer for My Son—A Father's Impact

Born out of wedlock three miles north of Pittsboro, in Chatham County, North Carolina, on January 29, 1798, to Captain John Basil Manly (1742–1824) and Elizabeth Maultsby (1768–1855), Basil Manly showed early signs of interest in spiritual matters.[7] After his mother was converted, baptized, and welcomed as a member of the local Baptist church, a sixteen-year-old Basil, praying in a cornfield with a family slave, came under religious conviction that Christ was the sole way of redemption and removal of guilt. Two years later, the Rev. Robert T. Daniel (1773–1840) of the Rocky Spring Baptist Church baptized him in the Haw River.[8] While his father planned for him to attend the

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[5]Nettles, "Rise and Demise of Calvinism," 7, quoting from Robert A. Baker, *A Baptist Source Book with Particular Reference to Southern Baptists* (Nashville: Broadman Press, 1966), 1–5.

[6]See above pp.12–13n1.

[7]As mentioned above, a meticulous and well-researched biography of Basil Manly is A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South* (Baton Rouge, LA: Louisiana University Press, 2000).

[8]Fuller, *Chaplain to the Confederacy*, 11–21; Louise Manly, *The Manly Family: An Account of the Descendants of Captain Basil Manly of the Revolution and Related Families* (Greenville, SC: Keys Printing, 1930), 71–88. James P. Boyce, *Life and Death the Christian's Portion: A Discourse Occasioned by the Funeral Services of the Rev. Basil Manly, D.D. at Greenville, S.C., December 22, 1868* (New York: Sheldon & Co., 1869), 36–37. Fuller mentioned that Basil's father, John, was a Catholic who ridiculed his mother and other Baptists for being "Dippers." Interestingly, at the time, both Baptists and Roman Catholics were religious outcasts. For early evangelical attempts to attain acceptance in society, see Nathan O. Hatch, *The Democratization of American Christianity* (New Haven, CT: Yale University Press, 1989), Christine Leigh Heyrman, *Southern Cross: The Beginnings of the Bible Belt* (Chapel Hill, NC: The University of North Carolina Press, 1997), E. Brooks Holifield, *The Gentlemen Theologians: American Theologians in Southern Culture, 1795–1860* (Durham, NC: Duke University Press, 1978), and Donald G. Mathews, *Religion in the Old South* (Chicago: University of Chicago Press, 1977).

University of North Carolina to study law like his older brother Charles, he desired to become a preacher.[9]

Guided by his calling, his license to preach from Rocky Spring, and his mother's convictional support, Basil spurned his father's offer to pay for his education in order to pursue the Baptist ministry.[10] Soon thereafter, he left North Carolina for South Carolina to pursue his education at the invitation of William T. Brantly, pastor of the First Baptist Church of Beaufort and president of Beaufort College.[11] Brantly mentored the young preacher; Beaufort prepared him to enter the university. A sermon preached by Manly caused a change in his father's mind, and he entered the junior class of South Carolina College in 1819.[12] Two years later, he graduated first in his class and moved to Edgefield District to begin his pastoral ministry. As a result of his preaching, hearts were stirred and a revival broke out in the area. The result was the establishment of a permanent ministry at Edgefield Court House Baptist Church, where he faithfully served until March 1826. It was during this time that Basil and Sarah, whom he married two years after he arrived in Edgefield, gave birth to their first child—Basil Manly Jr.

Daniel, who was born in Virginia, was a pastor and missionary who was included in Henry S. Burrage, *Baptist Hymn Writers and Their Hymns* (Portland, ME: Brown Thurston & Company, 1888), 248–49.

[9]For more on Charles Manly, who was elected Governor of North Carolina in 1848, see James M. Cleveland, *Biographical Sketch of Charles Manly, late governor of North Carolina* (Raleigh, NC: Southern Weekly Post, 1853), 1–11; John H. Wheeler, *Historical Sketches of North Carolina, from 1854 to 1851* (Philadelphia: Lippincott, Grambo, 1851), 85; Louise Manly, *The Manly Family*, 38–41.

[10]Louise Manly, *The Manly Family*, 81–82; Fuller, *Chaplain to the Confederacy*, 21.

[11]Richard Fuller, *Intrepid Faith. A Sermon on the death of Rev. William Tomlinson Brantly, D.D.; with a sketch of his life and character: delivered at the request of the First Baptist Church of Charleston, S.C.* (Charleston, SC: W. Riley, 1845). A brief history of the college can be found at http://www.uscb.edu/about_us/beaufort_college.php.

[12]Daniel Walker Hollis, *University of South Carolina*, vol. 1, *South Carolina College* (Columbia, SC: University of South Carolina Press, 1951), 36–73. Also see Fuller, *Chaplain to the Confederacy*, 26–42; Boyce, *Life and Death*, 38.

Removing to Charleston, the elder Manly pastored the historic Baptist church of Charleston from March 1826 to November 1837, when he left to become president of the University of Alabama in Tuscaloosa. In Charleston, his "vigilant shepherding and eloquent preaching" had remarkable impact on his son and his boyhood friends. Reflecting the devotional, experiential Calvinism of the Charleston Tradition, his preaching appealed to the mind as well as the heart—deep in thought, clear, logical, and marked by extraordinary earnestness.[13] Boyce, who considered the elder Manly a spiritual hero, preached his funeral sermon titled *Life and Death the Christian's Portion*. The sermon captured the power of the Southern Baptist divine, even though it had been more than thirty years since Boyce was under his ministry.[14]

> I can feel the weight of his hand, resting in gentleness and love upon my head. I can recall the words of father tender, with which he sought to guide my childish steps. I can see his beloved form in the study, in the house in King Street. I can again behold him in our own family circle. . . . I can call to mind his conversations with my mother, to whose salvation had been a blessed sermon preached on the Sunday after the death of one of his children. . . . And once more come to me the words of sympathy, which he spake, while he wept with her family over her dead body, and ministered to them as it was laid in the grave. . . . It is true I was child of but ten years old, when he left Charleston, and closed his ministry—but what must he not have been to have made such impressions upon a child?[15]

In the discourse, he pointed to Manly's ability as a pastor, educator, administrator, preacher, counselor, and friend. Boyce thought it pointless to discuss the minister's mental power or "unquestioned ability in the pulpit." Primarily, as he recalled Manly's impact from his childhood, he felt compelled to speak of his pastoral abilities—"those

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[13]Joseph Powhatan Cox, "A Study of the Life and Work of Basil Manly, Jr." (Th.D. thesis, The Southern Baptist Theological Seminary, 1954), 26; Nettles, "Rise and Demise of Calvinism," 10.

[14]Boyce, *Life and Death*, 3–67.

[15]Boyce, *Life and Death*, 45–46.

gifts which fitted him to be the father and comforter of his flock." What Boyce and the younger Manly experienced was a pastor who "made himself accessible to all, manifested deep interest in their welfare, readily advised them according to his best judgment, and above all showed a cordial sympathy with their joys and sorrows." Nowhere was this more evident than in spiritual matters. But, as Boyce pointed out, this pious investment on Manly's part was not just reserved for the members of the church. It was most visible in the interactions he had with those in his own household.

> The presence of no one conferred more pleasure upon any family. The little children felt him to be their own, and spoke of him as such. And he loved them, and never forgot the word of kind exhortation, or admonition, or sympathy, suited to their case. The elders found in in his genial intercourse a true copy of his Master . . . ever ready to utter the warning words of wisdom and counsel. It was his particular forte to say a word in season . . . he knew how to say something, not a rebuke, nothing to give pain, nothing that seemed inappropriate, yet something which led to thought and conviction . . .[16]

As one might expect, he was deeply concerned for his children's salvation. His thoughts and prayers, especially "in his most secret moments," were consumed with their spiritual state. His prayers were honored as each of his living children made "professions of service to Christ, and trust in His atoning work."[17]

The elder Manly excelled at preaching the gospel with the rhetoric of Christian gentility by drawing upon a reservoir of intellectual knowledge mixed "with eminent spirituality from the depths of his inner nature . . . a pathos which enabled him in a moment to melt a vast audience to tears."[18] His preaching was not characterized by overt

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[16]Boyce, *Life and Death*, 45.

[17]Boyce, *Life and Death*, 65–67. Boyce made reference to Basil Manly Jr. and Charles Manly, who both mirrored their father's life as pastors and educators in Baptist life.

[18]Boyce, *Life and Death*, 67.

emotion, although he had control over this aspect of his delivery to avoid distractions and unbiblical excitements. Manly's theological views were on vivid display in his preaching with sermons noted for their Calvinistic theology rooted in the London Baptist Confession of 1689.[19] The doctrinal points made in his preaching were always applied with Scripture proofs and aimed at stirring the affections. At the close of each sermon, he offered reflections in order to stimulate the growth of piety among his congregation and help them navigate the personal experiences of their difficult lives in the early nineteenth century. In a practice his son would mirror, his succinct notes were marked with the numbers of hymns that reflected both the doctrinal and practical point of the sermon. Above all, he believed preaching was the means by which the Spirit of God would draw men's souls to Himself. His sermons were designed to compel sinners to repent and embrace the Gospel of Jesus Christ.[20]

Another shining characteristic of his preaching was his ability always to instruct his audience, no matter the "great variety in the subjects he discussed." Known to make only brief notes for the pulpit, "they were carefully made . . . full of thought, and of thought arranged quite effectively for his purpose." Boyce remarked he was captivated by the command Manly possessed of a vast number of subjects. Above all, his sermons were marked with excellence and were "chiefly remarkable for their pathetic power."[21] In

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[19]Thomas J. Nettles, "Basil Manly: Fire from Light, The Transforming Power of Theological Preaching, Part 2," *The Founder's Journal* 22 (1995): 4–15. Manly Sr. affirmed the confession of the Charleston Baptist Association, which was a "distilled" version of the Philadelphia Baptist Confession of 1742 and the London Baptist Confession of 1689. Also see Thomas J. Nettles, ed., *Southern Baptist Sermons on Sovereignty, with a Biographical Sketch of Each Author* (Harrisonburg, VA: Gano Books, Sprinkle Publications, 1994).

[20]Nettles, "Basil Manly: Fire from Light," 4–15; Fuller, *Chaplain to the Confederacy*, 188–97.

[21]Boyce, *Life and Death*, 67–68.

addition to instruction, the goal of his preaching was evangelism. Throughout his ministry, as both a pastor and college administrator, he focused on missionary efforts by "going into destitute regions . . . preaching the gospel wherever there was as an opportunity" or scheduling "preaching tours" that lasted for weeks in "extensive portions of the country."[22] Summarizing his preaching ministry, Boyce commented,

> He spake to them of Jesus, and the consolations of His grace, as few could speak like him, and they thrilled with joy as he declared and they received the exceeding great promises of God. His journeys were accompanied by melting hearts and streaming eyes. The people of God were edified. Sinners were awakened and led to Christ. The churches were increased in numbers and efficiency. And an influence went forth far and near, the power and beneficial effects of which were plainly perceptible.[23]

Illustrative of the way Manly supported his son is a letter he wrote in the fall of 1857. Manly urged his son to embark on a short preaching tour through Mississippi, Louisiana, and Texas in order to recuperate from his exhaustive duties as pastor of three churches and determine a potential future ministry.[24] The object of the tour would be three-fold: "[first] to preach the gospel, [second] to ascertain population, distribution, and resources of our south-west country—and ultimately to decide on your location." In a lengthy section, Manly took the opportunity to instruct his son, a recent seminary graduate and new pastor, on some practical matters related to preaching.

> You need the modes of preparation & of address which we country men must fall into, to relieve you from the stiffness of the Theological school, & to give your mind that freedom, of action, which is necessary to the highest effect of your ministry. If you preach staticly to a single congregation, in a city, your preaching

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[22]Boyce, *Life and Death*, 41. Manly Sr. served for two years (1859–1861) at the invitation of the Domestic Mission Board of the Southern Baptist Convention as an evangelist and missionary in Alabama.

[23]Boyce, *Life and Death*, 60–61.

[24]At the time, First Baptist Church of New Orleans had extended a call to Basil Manly Jr. to come as pastor.

> will become didactic, only. . . . And, once set that way, in the beginning of life, you never can alter it afterward. A better course will be . . . to acquire the quality of 'the pinch' in your sermons. There is enough light, enough of instruction, in them; what you want is to rouse and carry away the minds of men.—The most direct way to acquire this is to preach among people not much used to preaching, & therefore not hardened; a people not requiring methodical rules in constructing sermons, but who will . . . appreciate strong thoughts and appeals to their conscience and passions, come how they will . . . ."[25]

Here Manly urged his son not to fall into a stiff way of preaching. A preacher must make men "feel either afraid or ashamed or sick of sin . . . keep it constantly before the mind that his hearers are lost, and need to be saved; and that this is his business with them, to save them from sin, and eternal damnation; the damnation of hell-fire." A good preacher balanced appeals to the minds of his audience with appeals to their emotions.[26]

The senior Manly relished his role as the patriarch of his family.[27] Known to be "a man of deep tenderness and affection," he balanced authority and responsibility, "paramount to all other earthly considerations," with positive provision of his family's physical and emotional needs. At all times, though, the elder Manly was a loving and caring parent. He acted in a winsome way toward them, desiring to earn their love and admiration through true domestic leadership. As such, he spared no expense at his disposal to gain for his children the most advantageous education.[28]

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[25]Basil Manly Sr. to Basil Manly Jr., September 28, 1847, Box 392, Folder 8, Manly Family Papers.

[26]Basil Manly Sr. to Basil Manly Jr., March 15, 1846, Manly Family Papers, quoted in Fuller, *Chaplain to the Confederacy*, 188.

[27]Basil Manly Sr., "The Domestic Constitution," no. 1 in Basil Manly, "Sermons on Duty," Manly Papers—Southern, quoted in Fuller, *Chaplain to the Confederacy*, 228–29. For an excellent review of the elder Manly's vision of the family unit, see Fuller, "The Duties of 'The Domestic Constitution'" in *Chaplain to the Confederacy*, 228–53.

[28]Boyce, *Life and Death*, 65.

> Education, discipline, and affection were all given, as love tempered the hand of authority. As each child grew older and took on new responsibilities, Manly relaxed his patriarchal demands, becoming a friend and advisor. Like his father before him, Basil set the course for the future of his children. And they found it a good way to go, as each achieved success, carving out careers and reputations for themselves in the professional classes. . . . This family structure separated the public and private, valued hard work, affection, prosperity, and order, and taught children to internalize a Christian sense of morality.[29]

Beyond the role of pastor, his namesake also watched his father develop into a leading voice among Baptists in South Carolina. In addition to a growing ministry at the oldest Baptist church, requiring him to engage in the act of church discipline, he promoted actively other Baptist ministries in the city and state.[30] He led revivals at other locations and participated in concerts of prayer. He pushed for a Baptist newspaper in Charleston, and what would become his major cause, he became the most vocal proponent of a Baptist seminary in the South.[31] His concern for an educated ministry both pushed him to provide the finest education for his children and compelled him to advocate for professional clergy for the churches in the South. "Refined ministers would replace illiterate backwoods preachers, bringing the conversion of more genteel members of society, making the religious radicals part of the establishment in the process."[32]

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[29]Fuller, *Chaplain to the Confederacy*, 230.

[30]Fuller, *Chaplain to the Confederacy*, 78. For more on how Baptists used discipline, see Gregory A. Wills, *Democratic Religion: Freedom, Authority, and Church Discipline in the Baptist South, 1785–1900* (New York: Oxford University Press, 1997).

[31]Cecil Clifford, "The Role of Basil Manly, 1798–1868, in the Establishment of Furman University and the Southern Baptist Theological Seminary" (M.A. thesis, Furman University, 1962). For other viewpoints on the elder Manly's role in the establishment of Southern Seminary, see Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesmen* (Phillipsburg, NJ: P&R Publishing, 2009), 120–81; Gregory A. Wills, *The Southern Baptist Theological Seminary, 1859–2009* (New York: Oxford University Press, 2009), 7; Fuller, *Chaplain to the Confederacy*, 78–82; and William A. Mueller, *A History of Southern Baptist Theological Seminary* (Nashville: Broadman Press, 1959), 1–15.

[32]Fuller, *Chaplain to the Confederacy*, 80.

Music was also an important aspect of ministry and family life as evidenced by the elder Manly's desire to see his children take music lessons, his push for music in the worship of the church, and the partnership he had with his son on one of the first and most popular Southern Baptist hymnals.[33] He was active in city charitable organizations that addressed spiritual and secular issues. For example, he was involved in the efforts to support orphans, the handicapped, and those suffering from cholera. Beyond this work, he participated in citywide efforts to stamp out dueling, alcohol, and other dangerous vices. Moreover, he was able to offer wise counsel to prisoners in his push to reform the prison system.[34] Finally, he supported missionary efforts at home and abroad by helping to launch the American Baptist Home Missionary Society, allowing missionaries to speak and raise money from his pulpit, and serving on various national mission conventions.[35]

By the time the junior Manly graduated from Alabama, where his father had served as president since 1838, they had developed a friendship beyond their father-son relationship. Letters between the two men demonstrate their mutual admiration for one another and their respect for each other's opinions on important denominational and life issues.[36] The elder Manly, balancing patriarchal authority with evangelical notions of the

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[33]Basil Manly Jr. and Basil Manly Sr., eds., *The Baptist Psalmody: A Selection of Hymns for the Worship of God* (Charleston, SC: Southern Baptist Publications Society, 1850).

[34]Basil Manly Jr., "Plea for Benevolent Societies," unpublished ms., May 1854, Basil Manly Papers. The younger Manly followed in his father's footsteps as an adult, speaking often in favor of benevolent societies and their role in improving culture and the lives of the less fortunate.

[35]Fuller, *Chaplain to the Confederacy*, 78–83.

[36]Fuller, *Chaplain to the Confederacy*, 230–33. The elder Manly and his son corresponded frequently about Baptist matters, gossip, theology, spiritual issues, family affairs, and politics. The father, who knew his son would be a leader in the denomination he helped to start, was always quick to offer sincere and earnest advice to help his son navigate the difficulties of early adulthood.

family, recognized the value in allowing his son to learn by success and failure.[37] As Boyce concluded at the end of the senior Manly's life: "He entered readily with them into all their plans, whether in childhood or in riper years, and gave them benefit of his experience and sound judgment, and the charm of his cordial sympathy."[38] As soon as he realized his son had made up his mind, the elder Manly never attempted to alter his son's decision. His opinion still weighed heavily on every decision the younger Manly made until his father's death, such as where the former would acquire a first-rate theological education. Given his own relationship with the institution, the elder Manly encouraged his son to continue his theological training at Furman University in South Carolina. However, after much thought, he, along with some high-profile Baptist friends, counseled his son to head north to receive a theological education from the first graduate seminary for Baptist clergy—Newton Theological Institution. Early founders of the theological institute decided to locate the school in Newton Centre, Massachusetts, which is one of the thirteen villages that make up the city of Newton to the west of Boston.[39]

Studying among Yankees: Newton Theological Institute

Even though "the written history of Newton is only scattered and occasional," the story of Newton is also largely the story of mainline Protestantism in America.

> It overlaps with the history of both theological education and American education more generally, including two hundred years of curriculum development,

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[37]Fuller, *Chaplain to the Confederacy*, 228–31, 39.

[38]Boyce, *Life and Death*, 65. For example, after the death of the younger Basil's first wife, Charlotte, he was left to raise children on his own. Even though the elder Manly was in poor health by this time, he and his wife moved to Greenville, South Carolina, to help their son raise his children.

[39]Cox, "Life and Work of Basil Manly," 41; Fuller, *Chaplain to the Confederacy*, 232–33. John L. Dagg, who later served as President of Mercer University, was a trusted friend and counselor to the Manly family.

> pedagogical techniques, and changing student cultures. It tracks the development of Protestant thought, from Jonathan Edwards to the liberation theologians . . . . It reflects the shifting institutional concerns of . . . Baptists.[40]

Baptists in Massachusetts, feeding off the emotion and exuberance associated with the Second Great Awakening, were moved to launch a theological training institute for their growing sect. With gospel proclamation stories of missionaries and revivals circulating among them, they sensed the need to train future ministers who would usher in the millennial kingdom of the Lord.[41] Assuredly, any future growth among Baptists was dependent upon a trained and educated ministry. This motivated Baptists in the Boston area to establish an education society "with the simple goal of affording educational support to pious and destitute young men aiming for the ministry." Eleven years later, their fundraising campaign had funded sixty-five young men.[42] But limited success and mounting frustration led the group to push for a free-standing school of their own—a place where godly men could teach and mold the hearts and minds of young men for effective and faithful service to the church. Thus, on May 25, 1825, Baptists in Massachusetts felt God had made their dreams reality when they organized Newton in the image of Andover Seminary but with a heavy focus upon evangelical piety rather than apologetics and systematic theology.[43]

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[40]Margaret Lamberts Bendroth, *A School of the Church: Andover Newton Across Two Centuries* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), xi.

[41]Jonathan Going, "Outline of a Plan for Establishing a Baptist Literary and Theology Institution in a Central Situation in New-England. By a Friend to an Able Ministry," 1819, reprinted in *Andover Newton Quarterly* 16 (January 1976): 186.

[42]Bendroth, *School of the Church*, 29. Members of the Massachusetts Baptist Education Society were disappointed that less than half went on to attain full ordination after completion of theological studies.

[43]Bendroth, *School of the Church*, 25–26.

In its first half century, Newton Institution experienced relative success despite its constant nagging financial stress.[44] Newton had four able and learned men as faculty when Manly arrived in 1844 to the campus, located on the former eighty-five acre Peck estate just eight miles west of Boston in Newton, Massachusetts. A few early debts were incurred as a result of renovating the original Peck residence into classroom space and constructing a new brick building—Farwell Athenaeum (later Farwell Hall)—at a cost of $5,000 in 1829 to house student apartments, a reading room, a chapel, and library space. There was, however, an overall lack of leadership by the Baptist Education Society, which permanently halted funding in 1830. Although the articles of incorporation provided for a small board of trustees, the fledgling school "had no constitution, and its leaders made no attempt to set forth a faculty creed, course curricula, or any means of doctrinal oversight of the school."[45]

Irah Chase (1793–1864), an alumnus of Andover Seminary, left the strapped Columbian College in Washington to become Newton's founding faculty member in 1825. His job description required him to teach biblical theology to first-year students. Three more faculty were added over the next fourteen years: Henry Ripley (1798–1875), professor of Biblical Literature and Pastoral Duties joined Chase in 1826; Barnas Sears (1802–1880), professor of Christian Theology, was added in 1835; and Andover alum Horatio Hackett (1808–1875), professor of Biblical Literature and Interpretation, joined

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[44]Bendroth, *School of the Church*, 26–27, 31. Bendroth stated that Newton never attained the intellectual and financial position of Andover.

[45]Bendroth, *School of the Church*, 29–31. More than five years after Manly departed Newton for Princeton, a Board of Visitors was established by the small board of trustees in an attempt to make her plight more well known among the churches.

the faculty in 1839.[46] Marked by the demands of genuine evangelical piety and theological scholarship, Newton's early professors established a three-year course of study similar to Newton's sister school, Andover Seminary, but leaned toward teaching biblical rather than systematic theology.[47] Newton's system of theological training, developed primarily by Chase and Ripley, became the standard for ministerial education in America.[48] At the core of the curriculum was a targeted emphasis on the study of the Scriptures through biblical literature, ecclesiastical history, biblical theology, and pastoral duties. Of interest to Manly would have been the founding faculty's insistence that young men study sacred music and hymnody. Manly's letters also confirmed that students could exchange tuition and housing fees for manual labor in the fields of the Peck estate.[49] Not only was it good exercise, it also helped Newton Institute provide room and board for worthy ministerial candidates at a reduced rate.

Despite the original intent of the founders, Manly encountered a spiritual and cultural climate when he arrived at Newton in 1845 that was in complete contrast to his world in the South. Primarily, Manly was disturbed at the lack of piety among students, especially a majority of the members of the senior class. They rarely observed the Sabbath, acted unethically, and had even secretly attempted to get Professor Chase

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[46]Bendroth, *School of the Church*, 32–33. Sears left Newton for the presidency of Brown University in 1855. Manly mentioned all four professors in letters to his parents. See Parents from Basil Manly Jr., February 12, 1845, Box 405, Folder 107, Manly Family Papers.

[47]Bendroth, *School of the Church*, 32.

[48]Bendroth, *School of the Church*, 1.

[49]Parents from Basil Manly Jr., February 3, 1845, Box 405, Folder 107, Manly Family Papers; Bendroth, *School of the Church*, 32–33. For a view of Manly's bill, see Newton Theological Institution, "Receipt of Payment, April 28/45," Basil Manly Papers. It cost Manly $55 to board at Newton for 178 days, which also included cost for fuel, care of room, washing bedclothes, public fires, and ringing bell.

removed from the school.[50] The student conduct code encouraged students against using tobacco and levied fines for destruction of school property.[51] Then, Manly was troubled by the lax theology—primarily in the form of Arminianism—held by his Northern classmates. In his mind, these students were lazy, prideful, and driven by selfish motivations. They had no desire to connect with students from outside their ranks, especially fellow students from the South.[52] Even entrance requirements had been limited in scope, only demanding

> that each student declare his conviction 'to devote myself to the work of the gospel ministry,' to act in a 'faithful and christian manner, to pay due respect and obedience to the guardians, professors, and teachers, and to conduct myself towards my fellow-students as brethren, and towards all men as becomes the gospel of Christ.'[53]

None of Newton's founding documents explicitly mentioned the fact that professors hoped incoming students would demonstrate a strong desire for gospel ministry, fervent piety, suitable intentions for undertaking the theological coursework, and possess an endorsement from their local church.[54]

As a result of his environs, he felt his own heart was growing cold to the things of God. Concerned for his son, the elder Manly encouraged his son to have "private prayer accompanied with devotional reading of the Word—pausing, reflecting, praying . .

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[50]Parents from Basil Manly Jr., February 12, 1845, Box 405, Folder 107, Manly Family Papers. Manley, "Southern Baptist Mind in Transition," 51.

[51]Bendroth, *School of the Church*, 33.

[52]Basil Manly, "Jottings Down," November 23, 1844, Basil Manly Papers, quoted in Manley, "Southern Baptist Mind in Transition," 50–61.

[53]*Rules and Regulations of the Newton Theological Institution* (Boston, MA: Lincoln and Edmans, 1826), 3–4, quoted in Bendroth, *School of the Church*, 33.

[54]"Anniversary of the Newton Theological Institute," *American Baptist Magazine* 9 (1828): 358, quoted in Bendroth, *School of the Church*, 34.

. and waiting to feel the force, your own personal concern, in what you read." He was to continue attending the student prayer meetings or find "some good pious negroes, (bless their souls) to hold a prayer meeting with, once a week."[55] Momentarily disturbed by his own lack of personal piety and spiritual zeal, Manly penned a lengthy discourse in response to his parents' letter that was rich with language similar to that of Jonathan Edward's *Affections*:

> With regard to the loss of spirituality & zeal, that is my sorest trial. Yet I feel I might enjoy much more if I did my duty. With me at least in my little experience this is not a necessary attendant on the ministry. I am so constituted that I cannot preach unless I feel and after I had written a sermon. I would walk about (my constant habit for singing & meditation) & sing and think & pray & raise my mind up to a proper pitch & then I was ready to go to church. I always prayed before service so as to rouse myself & bring myself immediately in conversation with the throne of grace, where only I could hope to deliver that unction which should [unreadable word] speak as the voice of God. Nor could I write my sermon unless I felt. Sometimes I have walked about the room, in an agony almost, for hours, without writing a word, because I could not feel; & when at last I could sing some hymn—Have mercy Lord on me or Did [Christ] over sinners weep or When I can read my title clear or Rock of Ages—& the full tide of my slumbering affections would burst forth, & tears would run down my cheeks. Then I could sit down & write. The writing of sermons was to me a twice blessed task. I did good to myself & I hoped to benefit & instruct others. I don't know when I enjoyed myself spiritually so much, for so long a time together, as during those few weeks I spent in Chatham. When I first came here, I was exceedingly happy in the Lord. My heart was tender & alive to every emotion of joy, peace, penitence, & adoration. Now I am cold & can only look back & say—God be merciful to me, a sinner. It would be this trial more than any other that would drive me from here. . . . It is fit that as [Christ], after his baptism, underwent severe temptation before he entered on his public ministry, so I should now be tried by a fiery furnace, should pass through the waters, should be purified, & refined, & made smart for the Master's service. At any rate I pray that I may be directed by God—that he will 'guide me with his eye.'[56]

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[55]Basil Manly Jr. from Basil Manly Sr., September 23, 1844, January 30, 1845, Box 405, Folder 107, Manly Family Papers.

[56]Parents from Basil Manly Jr., February 12, 1845, Box 405, Folder 107, Manly Family Papers. The Manlys were heirs to the theological tradition whose matrix was in the Puritans, and which included Edwards. Hymns, especially those of Benjamin Beddome, A. H. Toplady, and Isaac Watts were sources for stirring up the affections for Manly.

Certainly adding to his view of Newton was the deteriorating relations between Baptists in the North and in the South, which had become strained over the issue of slavery and missionary endeavors.[57] He was in a precarious position, the son of one of the most prominent and active Baptists in the Southern states. Though Manly engaged his professors and fellow students with these "difficulties . . . fully—firmly—manfully—in their strongest possible shape," he assured his father of his sense of personal honor—"I hope I may have wisdom, & patience, & prudence. I shall try to remember my name & act up to it. You need not be uneasy about things here."[58] Despite what he shared with his father, by the time Baptists in the South called a convention to form a new denomination, Manly was already packed and on his way to Princeton. That he left Newton with some level of respect was evident by an invitation more than thirty-five years later from Newton Theological Institute President Alvah Hovey (1820–1903), who arrived just months after Manly went to Princeton, to add the volume on Acts to a commentary series Hovey was editing.[59]

Charles Hodge and the Princeton Way

Manly considered Princeton for theological training after leaving the University of Alabama, but instead chose to attend Newton for its commitment to

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[57]Parents from Basil Manly Jr., February 24, 1845, Box 405, Folder 107, Manly Family Papers. There is a long discourse by Manly on the decision of the Board of Foreign Mission to not appoint a slaveholder as a missionary. Also see, Parents from Basil Manly Jr., February 12, 1845, Box 405, Folder 107, Manly Family Papers; Manley, "Southern Baptist Mind in Transition," 43–60.

[58]Parents from Basil Manly Jr., February 12, 1845, Box 405, Folder 107, Manly Family Papers; Basil Manly Jr. from Basil Manly Sr., January 30, 1845, Manly Family Papers. Manly was responding to a statement his father wrote in a previously letter about the importance of guarding the reputation of the family name by finishing what he started at Newton.

[59]Basil Manly Jr. from Alvah Hovey, July 15, 1881, Southern Collection.

Baptistic principles. However, upon his arrival, he quickly realized his "Southernness" would be major hurdle to his finishing at the school. For a young man who had been influenced by the rich piety of Baptists in the South, he was disillusioned by the minimal emphasis on practical Christianity among professors and students at Newton.[60] Two days after Baptists in the South voted to form a new denomination, Manly enrolled as a student at Princeton Theological Seminary in Princeton, New Jersey.[61] At Princeton, Manly entered upon the education he had hoped to receive at the Baptist-led Newton Theological Institute. He had found a school where the study of theology and practice of piety were taken serious as well as a locale where his birthplace did not alienate him from the faculty and study body. For two years, Manly studied with perhaps the finest collection of theologians during the nineteenth century in Archibald Alexander, Samuel Miller, Charles Hodge, and Joseph Addison Alexander (1809–1860). As noted previously, Manly once shared with a friend and colleague that he had learned the most from Hodge.[62]

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[60]Parents from Basil Manly Jr., February 12, 1845, Box 405, Folder 107, Manly Family Papers; Manley, "Southern Baptist Mind in Transition," 57.

[61]Cox, "Life and Work of Basil Manly," 61.

[62]John A. Broadus, *Memoir of James Petigru Boyce* (New York: A. C. Armstrong and Son, 1893), 73. See above p.41n55.

There has been a recent resurgence in scholarship on Hodge and Princeton during his years of leadership. For an early biography, see Archibald Alexander Hodge, *The Life of Charles Hodge, D.D., LL.D.: Professor in the Theological Seminary, Princeton, N.J.* (New York: C. Scribner's Sons, 1880). For two recent biographical treatments of Charles Hodge, see W. Andrew Hoffecker, *Charles Hodge: The Pride of Princeton* (Phillipsburg, NJ: P&R Publishing, 2011) and Paul Gutjahr, *Charles Hodge: Guardian of American Orthodoxy* (New York: Oxford University Press, 2011). For a look at the piety of Hodge, see W. Andrew Hoffecker, *Piety and the Princeton Theologians: Archibald Alexander, Charles Hodge, and Benjamin Warfield* (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1981); W. Andrew Hoffecker, "The Devotional Life of Archibald Alexander, Charles Hodge, and Benjamin B. Warfield," *Westminster Theological Journal* 42 (1979), 111–29; and Charles D. Cashdollar, "Pursuit of Piety: Charles Hodge's Diary, 1819–1820" *Journal of Presbyterian History* 55 (1977): 267–84. An excellent summary of the influence Hodge's spirituality is Mark Noll, ed., *The Way of Life* (Mahway, NJ: Paulist Press, 1987).

Scholarship and Piety at Old Princeton

In his well-researched anthology, *The Princeton Theology 1812–1921*, Mark Noll (b.1946) collected and displayed a selection of writings from the four main individuals who he believed contributed to the theology of Old Princeton—men who had held the prestigious principal chair of theology from the founding of Princeton Seminary in 1812 until its reorganization in the early 1920s.

> These four—Archibald Alexander, Charles Hodge, Archibald Alexander Hodge, and Benjamin Breckenridge Warfield—shared to a remarkable degree a common conception of the theological task, took their bearings from a common view of Scripture, possessed common beliefs about the nature of truth, and reasoned in common ways toward their Calvinistic conclusions. To their day and to our own, their work constituted *the* Princeton Theology.[63]

In these four men belonged the guiding themes of theology of Princeton Seminary—biblicism, Scottish Common Sense philosophy, and Reformed confessionalism.[64] All four men shaped a nation through their commitment to the Bible as the only true source for Christian faith and practice. They defended the divine authority and power of Scripture,

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For a worthy collection of critical essays, see John W. Stewart and James H. Moorhead, eds., *Charles Hodge Revisited: A Critical Appraisal of His Life and Work* (Grand Rapids: William B. Eerdmans Publishing Company, 2002).

For a well-researched history of Princeton Seminary, see David B. Calhoun, *Princeton Seminary: Faith and Learning, 1812–1868*, vol. 1 (Carlisle, PA: Banner of Truth Trust, 1994) and idem, *Princeton Seminary: The Majestic Testimony, 1869–1929*, vol. 2 (Carlisle, PA: Banner of Truth Trust, 1996). For a focused look at the theology of Princeton Seminary's early professors through their writings, see Mark A. Noll, ed., *The Princeton Theology 1812–1921: Scripture, Science, and Theological Method from Archibald Alexander to Benjamin Breckenridge Warfield* (Grand Rapids: Baker Book House, 1983). A solid summary is found in E. Brooks Holifield, *Theology in America: Christian Thought from the Age of the Puritans to the Civil War* (New Haven, CT: Yale University Press, 2003), 371–89.

An acknowledgement of the impact of Princeton on the founders of Southern Seminary can be found in the work of W. Wiley Richards, *Winds of Doctrines: The Origin and Development of Southern Baptist Theology* (Lanham, MD: University Press of America, 1991) and, idem, "A Study of the Influence of Princeton Theology upon the Theology of James Petigru Boyce and His Followers with Special Reference to the Work of Charles Hodge" (Th.D. thesis, New Orleans Baptist Theological Seminary, 1964).

[63]Noll, *The Princeton Theology*, 13. Emphasis Noll.

[64]For a recent treatment of Old Princeton, see Gary Steward, *Princeton Seminary (1812–1929): Its Leaders' Lives and Works* (Phillipsburg, NJ: P&R Publishing, 2014).

staunchly held to the plenary verbal view of inspiration against those who tried to redefine it in later generations. Of particular interest to the life of Manly, Charles Hodge propounded the Spirit's role in authenticating Scripture while also distinctly contrasting "a faith emerging from Scripture with a faith arising from what he called 'rationalism' (e.g., Higher Criticism of Scripture), or 'mysticism' (e.g., Schleiermacher)."[65] Many of the arguments that blossomed in Manly's theological tome on inspiration were ideas planted in his mind from the theology coursework he took from Hodge and Alexander in 1845.[66]

Their firmly held belief in the Scriptures as truth made them theologians of the highest order—"Reformed theologians of the Bible intimately involved with the crosscurrents of nineteenth-century intellectual life." Using pen and pulpit, they each advocated the Reformed faith through the strata of "Calvin, the great lights of Puritanism, the Westminster standards, and the influential dogmaticians of seventeenth-century Europe." Students were exposed to this Reformed confessionalism in the classroom and in the study hall with the introduction of *Institutio theologiae elencticae* by Francis Turretin (1623–1687) as the major theological textbook of the Seminary until it was replaced by Hodge's three-volume *Systematic Theology* in the early 1870s.[67]

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[65]Noll, *The Princeton Theology*, 26.

[66]Basil Manly Jr., "Table of Exercises in The Seminary," unpublished ms., 1845, Basil Manly Papers.

[67]Noll, *The Princeton Theology*, 29–30. Francis Turretin, *Institutes of Elenctic Theology*, ed. James T. Dennison Jr., trans. George Musgrave Giger, 3 vols. (Phillipsburg, NJ: P&R Publishing, 1997); Charles Hodge, *Systematic Theology*, 3 vols. (New York: Charles Scribner's Sons, 1872–1873). It is clear that the latter relied heavily upon the former, especially for sections on the Trinity, the work of Christ, the covenant, the power of the Holy Spirit, and the *ordo salutis*.

The theologians of Princeton embraced another point of view that fashioned their understanding of Scripture and Reformed confessionalism—Scottish Common Sense philosophy. This philosophy was developed in Glasgow and Edinburgh in response to the "skepticism of David Hume, the idealism of Bishop George Berkeley, and the revolutionary social theories of the radical French Enlightenment."[68] Noll provided a concise summary in his anthology on the Princetonian's acceptance of these ideas.

> This approach laid great stress on the 'common sense' of humankind. It argued that normal people, using responsibly the information provided by their senses, actually grasped thereby the real world. Furthermore, an exercise of the 'moral sense,' a faculty analogous in all important ways to physical senses, gave humans immediate knowledge about the nature of their own minds. And because all humans, humanity in *common*, were able to grasp the truth of the world in this way—in fact, could not live unless they took for granted that truth was available in this way—this *common sense* could provide the bases for a full-scale philosophy as well. . . . They placed a high premium on scientific investigation . . . deeply committed to an empirical method that made much of gathering relevant facts into logical wholes. They abhorred 'speculation' and 'metaphysics' as unconscionable flights from the basic realities of the physical world and the human mind. And at least some of them assumed that this approach could be used to convince all rational souls of the truth of Christianity, the necessity of traditional social order, and the capability of scientific methods to reveal whatever may be learned about the world.[69]

Scottish Common Sense Realism arrived at Princeton in the person of Rev. John Witherspoon (1723–1794), who became President of the college in 1768 and taught the men who would instruct the future leaders of the Seminary.[70] Thus, it is not surprising

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[68]Noll, *The Princeton Theology*, 30–33.

[69]Noll, *The Princeton Theology*, 31.

[70]William Graham and Ashbel Green are mentioned by Noll, *The Princeton Theologians*, 31. On the role Witherspoon's philosophical, political, and spiritual acumen played in the founding of America, see Jeffrey H. Morrison, *John Witherspoon and the Founding of the American Republic* (Notre Dame, IN: University of Notre Dame Press, 2005). Another resource on Scottish thought is Henry May, *The Enlightenment in America* (New York: Oxford University Press, 1976).

that Holifield firmly believed Basil Manly Jr. was one of the last few proponents of Scottish Common Sense Realism in any seminary by the late nineteenth century.[71]

Finally, and perhaps most significant to our study of Manly, the Princetonians advocated for spiritual experience in the mold of America's greatest theologian and fellow Princetonian Jonathan Edwards. In this way, they actually mirrored the theology and preaching of Basil Manly Sr.[72] While this will be explored in the next section of this chapter, most scholars, until recently, have struggled to connect the dots of Reformed confessionalism and rationalistic orthodoxy exhibited by these men and their concern for a religion of the heart and emotions within a local church context.[73] As will be demonstrated, they defended religious experience and practiced an active evangelical piety. Furthermore, it will be demonstrated that for Manly the biblical and practical theology expressed by the Princetonians, especially that of Charles Hodge, reinforced what he had already learned under the ministry and parenting of his father.

Princeton Piety: Word and Spirit

Charles Hodge scholar W. Andrew Hoffecker begins his work on the spirituality of the Princeton men as follows: "Charles Hodge is the central figure in any discussion of the Princeton Theology. . . . However in terms of total impact upon those

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[71]E. Brooks Holifield, *The Gentlemen Theologians: American Theology in Southern Culture, 1795–1860* (Eugene, OR: Wipf & Stock Publishers, 1978), 207.

[72]Boyce, *Life and Death*, 57; Nettles, "Basil Manly: Fire From Light," 8–10. Boyce claimed the senior Manly resembled Archibald Alexander; Nettles argued Manly's theology and preaching could be classified as Edwardsean.

[73]On how this impacts today's scholars, see John W. Stewart, "Introducing Charles Hodge to Postmoderns," *Charles Hodge Revisited: A Critical Appraisal of His Life and Work*, ed. John W. Stewart and James H. Moorhead (Grand Rapids: William B. Eerdmans Publishing Co., 2002), 1–39.

whom he taught, Hodge's personal piety was of still greater import."[74] An aspect of piety found in Hodge, which Manly displayed even before arriving at Princeton, was the expectation of feeling and emotion as part of the Christian experience. Both men desired to have their affections moved during times of worship and preaching. Even so, the mind also had to be engaged in grasping the truths of Christianity. In this way, Hodge articulated and transmitted the Puritan and evangelical view of intellect and emotions. Hoffecker has summarized Hodge's thesis:

> By combining the intellect's apprehension of the doctrinal truths of the faith with the heart's affective response to truth, Hodge effectively demonstrates the correlation between Christians' cognitive and emotive experiences. Genuine faith consists of intellectual assent to Christian truths as well as affective or intuitive feeling. Without either an objective content or an appropriate emotive response, Christianity would not be genuine. Christian faith could therefore be correctly characterized as both propositional in nature and—as in the title of his book—a way of life. If either the objective or subjective element were eliminated, faith would not be genuinely Christian in nature. For Hodge, the cognitive and affective elements of the Christian faith are necessary, complementary, and never in contradiction.[75]

One of the means Hodge implemented to rouse his heart to the things of God was music, especially singing hymns that appealed to the religious affections. His son, A. A. Hodge, gave testimony of hearing his father often singing devotional hymns while working in his study. His journals and other personal correspondence revealed another aspect of his piety—introspection. Even though "Hodge seems to have avoided . . . morbid introspection," spiritual struggles are still a constant theme in his writings. As Hoffecker explained, the daily battle came as a result of the "emphasis of discipline and effort in the

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[74]Hoffecker, *Piety and the Princeton Theologians*, 44–45. So W. Andrew Hoffecker, "The Relation between the Objective and Subjective Aspects in Christian Religious Experience: A Study in the Systematic and Devotional Writings of Archibald Alexander, Charles Hodge, and Benjamin B. Warfield" (Ph.D. diss., Brown University, 1970). Also see p.72n61 above in this chapter.

[75]Hoffecker, *Charles Hodge*, 223.

Christian life and the difficulty of maintaining a good spiritual warfare."[76] Clearly, Hodge was concerned for his devotional life and expressed his emotions through journaling and private devotions. Like Manly, these central components of piety were planted in the adolescent years of Hodge, watered during early adulthood, and blossomed during manhood. Spirituality "required constant cultivation and involved both the mind and the affections. Piety included at least an ongoing devotional life which served as the presupposed experiential condition of the believer whenever he talked of experimental religion."[77]

Hodge's vision of piety is most explicitly expressed in *The Way of Life*, a winsome presentation published by the American Sunday School Union four years prior to Manly's arrival on the campus of Princeton.[78] In many ways, the work was a weighty yet simple testimony of Christianity. Hodge, affirming the role of the Holy Spirit in communicating the truth of God's Word as His revelation to the human mind and heart, aimed to show that "sincere genuine religious experience is simply the accordance of our views and feeling with the truth of God." To do this, he stated his purpose in writing the book.

> It is one of the clearest principles of divine revelation, that holiness is the fruit of truth; and it is one of the plainest inferences from the principle, that the exhibition of the truth is the best means of promoting holiness. Christians regard the [W]ord of God as the only infallible teacher of those truths which relate to the salvation of men.[79]

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[76]Hoffecker, *Piety and the Princeton Theologians*, 54.

[77]Hoffecker, *Piety and the Princeton Theologians*, 47.

[78]Charles Hodge, *The Way of Life* (Philadelphia: American Sunday School Union, 1841). On the American Sunday School Union, see Edwin Wilbur Rice, *The Sunday School Movement, 1780–1917, and the American Sunday School Union, 1817–1917* (Philadelphia: American Sunday School Union, 1917).

[79]Hodge, *The Way of Life*, 49–50.

The opening chapter was a condensed apologetic for the divine origin of Scripture, which paved the way for the remainder of the book.

> In a Christian country it might seem unneccessary to raise the question whether the Scriptures are the [W]ord of God? But those who have had much intercourse with young men, know that even those who have been religiously educated, there is more or less skepticism upon this point; and where there is no absolute skepticism, there is often the impression that the evidence of the divine origin of the Bible is not so decisive as it might, or eve should be. Hence it is that the want of faith is seldom felt to be a great sin. It was therefore deemed important that the question, Why are we bound to believe the Bible to be the [W]ord of God? should be distinctly, though briefly, answered.[80]

Upon making his case that the Bible was given to man by God, Hodge, over the next eight chapters, discussed "those great practical doctrines which are essential to evangelical religion." Each chapter afforded him the opportunity to expound in detail the teachings of the Bible on the crucial doctrines of sin, justification, faith, repentance, and profession in order to point readers to Christ as well as encourage believers in holy living. Specifically, he engaged readers with two chapters on the sinful and depraved nature of all of humanity. This depravity, which caused men to strive against the Holy Spirit, left man in need of an alien righteousness. The fifth chapter explained how Christ satisfied the wrath of God through his death on the cross, which secured justification before God. Thus, if man would trust and believe in the person and work of Christ, justification was available to them. However, in order to have Christ's righteousness counted toward sinners, repentance must simultaneously proceed and accompany true faith. One someone professed to be a believer in Christ publicly, he or she obeyed the Lord by attempting to

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[80]Hodge, *The Way of Life*, 50.

live sanctified lives, engaging with a local church, and taking the sacrament with other believers.[81]

The final chapter, "Holy Living," was an explanation of the way in which the previously illuminated doctrines should transform the heart and life. Here is where Hodge earned the reputation for being a master practical theologian. Warning new believers of the impending spiritual battle, he wrote it was quite ordinary

> to imagine that the conflict is over; the victory won, and the work of religion accomplished. . . . Birth is not the whole of life; neither is conversion the whole of religion. . . . Thus the young Christian, although at first disposed to think that this work is finished, soon finds that the feeble principle of spiritual life needs to be watched and nourished with ceaseless care. If abandoned at its birth, it must perish as certainly and as speedily as an exposed infant.[82]

He counseled the recently converted to stay the course for the Christian life is one that is "steady, active and progressive; and not a series a spasms." Even more, believers should not fall into the error of thinking that outward aspects of religion, like attending church, counted as true Christianity. Rather, he confirmed,

> The Scriptures teach us that religion is a new, spiritual life. Its commencement is, therefore, called a new birth, a creation, a spiritual resurrection. It is, as to its principle or source, mysterious. . . . A new kind of activity manifests itself in the soul that is born of God; . . . The cause of this difference is sometimes called a new heart, a grace, or the spirit, or the new man, or the renewal of the inner man. All these terms are used to designate the principle of spiritual life, which manifests itself in the fruits of holiness. . . . Where religion is genuine, it has its root in a new heart and is, therefore, permanent.[83]

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[81]Hodge, *The Way of Life*, 52–206. Hoffecker, *Charles Hodge*, 225. Hodge avoided any hint of controversy with Baptists and other evangelicals, Hoffecker speculated, by not broaching the subject of infant baptism. As a whole, Hoffecker inferred that Hodge's comments were not polemic in intent.

[82]Hodge, *The Way of Life*, 206.

[83]Hodge, *The Way of Life*, 207.

New believers must strive for holiness, desiring that the Holy Spirit would do the work of renewing the mind and the heart which is displayed in "strength of faith; strength of purpose; strength of principle; strength to do right, to resist evil, and to endure suffering." At the close of his discourse on the work of sanctification, he offered a lengthy summary, worthy to post in full, of all that should happen in the life of a believer.

> It appears, then, even from this short survey, that true Christians are renewed after the image of God so as to be holy; they love God, they rest with complacency on his perfections, they acquiesce in his will, and rejoice in their relation to him as creatures and children. They are habitually devout and have fellowship with the Father of their spirits and with Jesus Christ his son. They are obedient children, not fashioning themselves according to their former lusts, but as he that called them is holy, so are they holy in all manner of conversation. As they bear the image of a just and merciful God, they are honest and benevolent towards their fellow-men, not seeking their own, but the good of others. And as this victory over themselves and this conformity to the image of God cannot be obtained without conflict and self-denial, they keep up the constant opposition to the more subtle evils of the heart.[84]

In the final section of the book, the theologian turned his attention to the means of sanctification—Scripture and the Holy Spirit. It was impossible for a believer to be conformed to the image of God without the truths of God being constantly on the mind. Therefore, Hodge asserted,

> we cannot make progress in holiness unless we devote much time to reading, hearing, meditating upon the [W]ord of God, which is the truth whereby we are sanctified. . . . Men distinguished for their piety have ever been men of meditation as well as men of prayer; men accustomed to withdraw the mind from the influence of the work with its thousand joys and sorrows, and to bring it under the influence of the doctrines, precepts, and promises of the [W]ord of God.[85]

Additionally, those who desired to grow in holiness would seek after opportunities to worship the Lord with other believers and partake in the sacraments as a means of grace. The final result should be that of doing good and loving others in the likeness of Christ.

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[84]Hodge, *The Way of Life*, 216–18.

[85]Hodge, *The Way of Life*, 230.

As such, Hodge hoped his "little book" would be useful in "pointing out the *way of life* to those who are anxious to know what they must believe and what they must experience in order to be saved."[86]

Sunday Afternoon "Conferences"

Perhaps Hodge's "most widely extended and permanent influence" on the students of Princeton Seminary was the weekly Sabbath-afternoon conferences he led along with his colleagues during his more than fifty years of teaching.[87] Even a terse review of these "conferences," held by the faculty "for prayer and conference on themes relating to the life of God in the soul, and to the practical duties having their root therein," provide incredible insight into Hodge's theological and pietistic thought.[88] The weekly discussions of designated biblical passages were not meant to increase scholastic ability, but to advance personal piety.[89] The Sabbath-day sessions were a time-honored tradition and had begun years before Manly's arrival at Princeton. On August 30, 1845, Manly's first academic session at Princeton, he had the opportunity to hear from Alexander on the purpose of the weekly gatherings.

> The objects of these meetings are to employ profitably a portion of Sabbath time—to consider in a free conversational way many questions of importance—to encourage proper feelings among the members of the Seminary & to foster the

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[86]Charles Hodge, preface to *The Way of Life*, ed. Mark Noll (Mahway, NJ: Paulist Press, 1987), 49–51.

[87]Archibald Alexander Hodge, preface to Charles Hodge, *Conference Papers, or Analyses of Discourses, Doctrinal, and Practical; Delivered on Sabbath Afternoons to the Students of the Theological Seminary, Princeton, N.J.* (Eugene, OR: Wipf & Stock Publishers, 2004). The essence of Hodge's *The Way of Life* is repeated often in the themes, topics, and discussions in the "Conferences."

[88]Hodge, preface to Charles Hodge, *Conference Papers*, iii. The work was originally published in 1879. For a corroborative statement, see Hoffecker, *Piety and the Princeton Theologians*, 81.

[89]Noll, introduction to Hodge, *Conference Papers*, 248.

> devotional Spirit of all.—It is designed to discuss subjects not so much of a controversial or didactic character as points of internal Christian life—to call forth & render more clear . . . the views . . . aimed about the great matter of religious experience—to discuss cases of conscience and ease the mind of the doubtful and fearful.—
>
> It is allowed & expected that every one who has any thoughts on the subjects before us should speak them out freely. In order to the deriving the full profit of such meetings it is necessary that there should be a greater degree of freedom manifested & full than has been the case for sometime past.[90]

By the time Manly arrived at Princeton, Hodge, a generation younger than his fellow theological stalwarts Alexander and Miller, was just beginning to exercise leadership of the afternoon sessions. By all accounts, Hodge "gained a reputation as a searching prober of hearts. . . [committed] to the idea that the finest spirituality emerged from the sincerest attention to the Scriptures."[91] From 1848 to his death in 1878, Hodge "was recognized by all as the central sun which gave light and heat to the entire service."[92]

After his death, Hodge's son Archibald Alexander (A. A.) Hodge (1823–1886) had a volume of 249 "conference" outlines published for the general public. What the young men training for ministry experienced was a seasoned Christian, in whom there was no guile, who desired his students to possess a fervent piety mixed with logical truth.

> As all acquainted with his life-work know, Dr. Hodge's distinguishable attributes were, great tenderness and strength of emotion, and the power of exciting it in others—an habitual adoring love for Christ, and absolute submission of mind and will to His [W]ord—a chivalrous disposition to maintain against all odds, and with unvarying self-consistency through all the years of a long life, and the truth as he saw it—crystalline clearness of thought and expression—and an unsurpassed logical power of analysis, and of grasping and exhibiting all truths in their relations.[93]

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[90]Basil Manly Jr., "Dr. Alexander's Explanatory Remarks Aug 30. 1845," Basil Manly Papers.

[91]Noll, *The Way of Life*, 248–49.

[92]Hodge, preface to Charles Hodge, *Conference Papers*, vi.

[93]Hodge, preface to Charles Hodge, *Conference Papers*, vi.

To students like Manly, Hodge seemed to possess an inexhaustible memory about every verse in Scripture, every doctrinal topic, and every aspect of practical religion. His delivery was relaxed, almost extemporaneous, without notes. Even the situational accounts he used to illustrate his points seemed natural. Generations of theological students testified that his coherent statements were "in the highest degree earnest, fervent and tender to tears; full of conviction and full of love." His son offered an account of the proceedings of the weekly meetings.

> The *matter* presented was a clear analysis of the scripture passage, or theme, doctrinal or practical, chosen for the occasion. An exhaustive statement and clear illustration of the question. An exhibition of the evidence of the doctrine, and of the grounds and reasons and of the methods, conditions and limits of the experience or duty. A development of each doctrine on the side of experience and duty, and a demonstration of the practical character of all doctrine, and of the doctrinal basis of all genuine religious experience and practice.[94]

While his comments on the subject matter appeared effortless to the students, Hodge was meticulous in his preparation for each of the weekly meetings. Each week, no matter the subject, he prepared a careful analysis, "or skeleton," of every conference topic. Tucked away in the drawers of his study, his son found abundant evidence of his father's written notes. Even with a rotating audience of students, the collection indicates he never used the same analyses twice in his more than fifty years leading these tranquil conversations. Although Hodge had passed away, the "skeletons" he composed still possessed life, serving as remarkable examples of

> that logical grouping and perspicuous exhibition of truth which is an essential faculty of the effective preacher. They present in this analytic form an amount and quality of homiletical example and suggestion probably not surpassed in the same number of pages in the English language. As an effective exhibition of the great principle that all genuine religious experience is only the realization in experience of

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[94]Hodge, preface to Charles Hodge, *Conference Papers,* vii.

> Christian doctrine, and that all true doctrine does immediately go out into the practical issues of the inward and outward life . . .[95]

Manly's personal notes from his time at Princeton contained more than forty entries from the Sunday afternoon "conferences," including those on topics that would serve him well in future endeavors.[96] He heard expositions of scriptural passages on the Trinity, the decrees of God, the sonship of Christ, divinity of the Holy Spirit, angels, original sin, the atonement, providence, and the intermediate state. He included in his comments on these topics references to helpful academic resources for future study. These were in addition to the more than twelve hundred pages of class notes he took while attending classes under Hodge.[97]

Of particular interest to this study are the notes taken by Manly at the "conferences" for the two years he attended Princeton. Given what we know from his personal notes and his relationship with Charles Hodge, these Sunday conferences were times of spiritual growth for Manly. Since personal piety was the goal, many of the conversations led by the faculty were on the means by which to grow in a particular area. The Princeton faculty considered their conversations a "divinely appointed instrumentality for promoting holiness in the soul." In addition to the sessions examined below, he also heard discussions on other means of piety—reading the bible from a

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[95]Hodge, preface to Charles Hodge, *Conference Papers,* viii.

[96]Basil Manly Jr., "Notes on the Conference Meetings held on Sabbath Afternoons," unpublished ms., May 4, 1845, Basil Manly Papers; Basil Manly Jr., "Notes Pt. 2," unpublished ms., 1845–1846, Basil Manly Papers. It must be admitted that most of Manly's notes from the theological and practical conversations that took place during the Sunday afternoon sessions are incomplete and many, due to aging, are difficult to read. Thus, the following section is built upon what is available from both Manly's notes and Hodge's *Conference Papers*.

[97]Manley, "Southern Baptist Mind in Transition," 66.

devotional perspective, prayer, maturing in Christ, the life of faith, brotherly love, and fearing God.[98]

Intercessory prayer. Near the close of the spring semester of 1845, the afternoon gathering discussed the Scriptural duty of believers to engage in prayer for others. As Christ interceded on behalf of his people, believers are to intercede for one another. The group heard that intercessory prayer was commanded by the Lord (1 Tim 2:1; Jas 1:16; Matt 5:44) and exemplified in the lives of the Old Testament prophets such Moses, Elijah, Daniel, and Nehemiah. Since those prayers are commanded, the Bible testified to their efficacy. At the same time, the priestly function of the believer was exercised through intercessory prayer, which demonstrated union with Christ and the Spirit in their offices, power, authority, kingship, and prophetic witness. Hodge closed with a word of challenge: "This then is a great duty, a great privilege, and a great source of consolation; one too often neglected and undervalued."[99]

The grace and gift of prayer. According to Hodge, prayer "is a very important object, both as regards our own improvement and the edification and honor of the Church." He walked students through the Scriptural understanding of prayer as a means of grace, its efficacy, and the importance of cultivating it as a gift and habit. For Hodge, biblical praying was intentional conversation with and to God that included elements like petition, adoration, confession, and thanksgiving. Since prayer never

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[98]Hodge, "CLXXXIX. The Means of Grace." in *Conference Papers*, 285–86. Manly, "Notes Pt. 2," Basil Manly Papers.

[99]Hodge, "CXCVI. Intercessory Prayer." in *Conference Papers*, 296–97. Manly, "Notes on the Conference Meetings," unpublished ms., May 4, 1845, Basil Manly Papers. If the date is correct, Manly attended a Sunday afternoon session as a visitor before he enrolled at the seminary.

assumed the same form, it could be offered verbally, mentally, occasionally, constantly, formally, "[o]r in the unuttered aspirations and longings of the soul after God, like ascent of the flame towards heaven." Taking these comments into account, it would seem that Hodge encouraged both spoken and word-less prayer. While it is certainly a form of spiritual activity and improvement, prayer is most definitely a means of grace whereby God communicates through the Spirit to the soul of man. Effective and genuine prayer relies on the Spirit to reveal truth, excite feeling, and give appropriate utterances back to the Father and contains the elements of admiration, reverence, praise, adoration, penitence, confession, faith, gratitude, thanksgiving, patience, submission, perseverance, and humility. For the minister of God, prayer was a gift that should always be improved upon, cherished, and cultivated. To do so rightly, a pastor's mind must be filled with the words of Scripture. Biblical phrases were the tools the Spirit used to arouse proper feeling toward God and express His revealed communication, glory, and love to the soul for the individual, family, and congregation.[100]

Be not conformed to this world. In a session for aspiring ministers, the men contemplated the meaning of "the world" in Scripture. For Hodge, it meant "the mass of unrenewed men, as distinguished from the Church, or people of God." Another definition was the kingdom of Satan. Hodge asked, "What is it to be conformed to the world?" He offered three answers.

> It is to be inwardly like men of the world . . . to have a worldly spirit . . . interested in worldly things; a mercenary, selfish, earthly spirit. It is to allow ourselves to be governed by the maxims and manners of the world . . . It is to allow ourselves to be

[100]Hodge, "CXCIII. Prayer as a means of Grace." in *Conference Papers*, 291–94. Manly, "Notes on the Conference Meetings," unpublished ms., no date, Basil Manly Papers.

> carried away by the world, so as to be undistinguishable from men of the world in our manner of living . . .

For those who fall into conformity with the world, they "will undoubtedly perish with the world." It paints believers and God as liars, who in certain situations presume to renounce the world, but in reality, pursue selfish desires. Most seriously, conformity to the world destroys any strands of piety. "It is impossible to live near to God, and yet be conformed to the world. It brings the Christian into innumerable dangers and temptations. It grieves the Spirit of God, and leads him to withdraw his influences." Those who are guided by the Spirit and the Word of God will not find it problematic to avoid sinful conformity. Therefore, hopeful ministers set the examples for their families and congregations by promoting a spirit of ardent piety and faithfulness to good works. Hodge closed with a word of warning to the aspiring pastors: "never resort to Church discipline for anything that is not forbidden in the word of God."[101]

Walking with God. During the midpoint of Manly's last semester, Hodge addressed the necessity of walking with God, a biblical phrase meaning fellowship or communion with the Trinity. To be able to walk with God, a person must embrace the gift of Christ's work on the cross. There is no way for a person to walk with God without reconciliation to God through the blood of Christ. Once a person confessed his or her need for Christ, the Spirit's work of regeneration in the person's soul began the work of sanctification. Without it, fellowship with God could not exist. Thus, walking with God freed the mind from sin's pollution and opened the heart to gracious affections. He urged

[101]Hodge, "CLIX. Be not conformed to this world." in *Conference Papers*, 240–42. Manly, "Notes on the Conference Meetings," unpublished ms., March 1, 1846, Basil Manly Papers. Hodge declared Christians should avoid those things that by association seemed to be conformity to the world such as cards, dancing, theater, and certain modes of dress and living.

the students to yearn for communion and fellowship with God, especially as they minister to a depraved world. Walking with God, which purified and elevated the soul, served as life and peace to the soul, and strengthened the inner man for both trials and temptations, was the only way for a minister to sustain his toil. Hodge quickly pointed out that the act of walking with God was not an excuse for "monastic seclusion." The most important reason for a man to walk with God, Hodge stated, was that it prevented all religious work and spiritual exercises from "degenerating inter mere heartless formality or worldly business." In training these future ministers, he was concerned for their tendency to treat the work of ministry like the work of a businessman.[102]

Meditation. Another Sunday afternoon topic during Manly's final semester at Princeton was meditation, a means of grace that Hodge described as "the serious, prolonged, devout contemplation of divine things." It was clear that Hodge was not interested in mere spiritual activity. Meditation went beyond fixing the mind upon something; meditation involved the Holy Spirit's illumination of the understanding. To explain his point, he argued that meditation is to the understanding what light is to vision and sound is to hearing. In other words, "without reason there is no apprehension of truth, and without spiritual understanding, no perception of the things of the Spirit." Just as the senses can be improved by cultivation, the act of meditating upon truth from God's Word improves "spiritual discernment and the consequent spirituality." He warned those gathered that meditation was a difficult practice, especially when one attempted to discard all other thoughts from the mind. Even believers would battle against

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[102]Hodge, "CI. Walking with God." in *Conference Papers*, 154–55. Manly, "Notes on the Conference Meetings," unpublished ms., no date, Basil Manly Papers.

disinclination and weakness of faith. To succeed in the act of meditation, he directed the students to set a specific time and place and to connect it with prayer and the reading of Scripture.[103] As a final word of encouragement, he told the students not to give up in their practice of mediation even if they failed frequently.[104]

Submission to God. Expounding on Paul's command to submit to God and resist the devil (Jas 4:7), Hodge stressed to the young men that humanity is submitted to one of two kingdoms—the kingdom of God or the Kingdom of Satan. Therefore, those who have submitted themselves to God should be surrendered to His authority, His Word, His plan of salvation, and His will. Noting that submission of the will was "often the severest test of . . . subjection to God," Hodge affirmed the Spirit's work in making us His subject

> so that God not only rules over us, but in us; so that all the powers of our mind, all the resources of our nature, all the members of our bodies, all our acquisitions and possessions should be given up to him and to the protection of his kingdom and glory.

He followed his explanation of the nature of submission with a handful of reasons or grounds for submission. Man was generally to submit to God as Creator, preserver, and infinite superior. Human understanding was in deference to God due to man's feeble intellect as compared to His infinite wisdom. We yield to the plan of salvation as a result of our need for an outside righteousness and the perfect peace manifested through

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[103]Hodge, "CXCIX. Meditation." in *Conference Papers*, 298–301. While he did not provide step-by-step instructions on meditation, he offered the theological students a general set of directions for its performance. Primarily, Hodge encouraged self-application through a slow reading of Scripture. By pondering its importance, a person used Scripture to cultivate a habit of controlling the thoughts.

[104]Hodge, "CXCIX. Meditation." in *Conference Papers*, 298–301. Manly, "Notes on the Conference Meetings," unpublished ms., October 18, 1846, Basil Manly Papers.

Christ's all-sufficient work. As one might expect, Hodge ended by affirming the role of faith in the process of submission to God.[105]

Spiritual-mindedness. In one of the last sessions for which we have notes from Manly, Hodge counseled the assembled students to make the things of God the object of their thoughts, desires, and pursuits. This is what he meant by spiritual-mindedness—the act of setting the mind, dwelling upon, meditating on, studying, and thinking about God, affections, faith, truth, holiness, the kingdom of Christ, and heaven. Why was this so important for Hodge? He could only imagine the snares, toils, and difficulties that lay ahead for these ministers of the Lord. Therefore, those believers whose focus was the Lord had true joy and real peace reserved for them. They would be able to see the blessings and the hand of God in all circumstances. To attain spiritual-mindedness, he instructed the young men to engage constantly their thoughts and feelings in the "means of grace and strenuous self-discipline" which produced "excellence, happiness, and usefulness."[106]

Conclusion

The analysis above presents a clear picture of the influences upon Manly during his first twenty years. Manly received both orthodoxy and orthopraxy from his own father, from Charles Hodge, and from the institutions they led. Their theology was Calvinistic that stressed a belief in the Bible as the infallible and divinely inspired Word

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[105]Hodge, "LXXXVI. Submission to God." in *Conference Papers*, 299–301. Manly, "Notes on the Conference Meetings," unpublished ms., November 1, 1846, Basil Manly Papers.

[106]Hodge, "CXV. Spiritual-mindedness." in *Conference Papers*, 173–74. Manly, "Notes on the Conference Meetings," unpublished ms., no date, Basil Manly Papers.

of God and an experiential Christianity. Emphasis was placed upon a deep and thorough understanding of Scripture and the ongoing practice of key spiritual disciplines like prayer and meditation. Spiritual introspection and confession were also important aspects of the Christian life. Imitating his father and Hodge, Manly exhibited throughout his life a propensity to record his feelings and emotions connected with life and ministry.[107] Education in general and theological education specifically were seen as means by which a minister of the gospel advanced his station—the Charleston Tradition understanding of professionalism—and prove himself worthy of service to God. Music and hymnody were another means of piety for the senior Manly and Hodge.[108] From his pastor–theologian father, Manly was taught the preciousness of music and the value of hymns to the preacher; from Hodge, Manly gained an understanding of how hymns appealed to the religious affections.[109] Both of these aspects were demonstrated in his life until his death. From what we know of the piety of the elder Manly and Hodge, the younger Manly's life is a testimony to their influence and impact. A summary statement, once said of Hodge, could also be attributed to Manly: "The boyhood religious experiences . . . formed the central part of his life. Piety and devotion were cultivated from his childhood, and the religious life of his youth was only deepened in later life."[110]

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[107]Hoffecker, *Piety and the Princeton Theologians*, 54.

[108]Fuller, *Chaplain to the Confederacy*, 78–80; Hoffecker, *Piety and the Princeton Theologians*, 52. Fuller noted the Charleston Style of preaching showed deference to gentility, quoted the classics, and presented ample defense against those who might disagree.

[109]Fuller, *Chaplain to the Confederacy*, 94–95; Hoffecker, *Piety and the Princeton Theologians*, 52.

[110]Hoffecker, *Piety and the Princeton Theologians*, 53–54.

CHAPTER 4

THE QUEST TO TRAIN ALL PEOPLES: MANLY AND THE WORK OF THE SOUTHERN BAPTIST SUNDAY SCHOOL BOARD

The work of Manly in helping to establish the seminary as well as his efforts in serving other institutions of higher education demonstrated his desire for Southern Baptists to train and educate their leaders. A trained ministry was crucial and essential to the proliferation of the Gospel of Jesus Christ; a spiritually and biblically educated rural population was paramount for the growth of the Church and a nation. During his time as pastor of the First Baptist Church of Richmond, Virginia, Manly became keenly aware of the need for a strong Sunday school movement for the religious education of children and adults. Through a network of healthy and robust Sunday schools, the church could establish a strong foundation for religious knowledge and piety among young people. From this effort, the church would raise up its future leaders, preachers, and theologians. Thus, Manly felt compelled by God to lead the effort in this area. While his views were not developed in a vacuum, it will be demonstrated that Manly was at the forefront of Sunday school leadership and thought for Southern Baptists.[1]

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[1]For a comprehensive overview of the Sunday school movement during this time, see Anne M. Boylan, *Sunday School: The Formation of an American Institution, 1790–1880* (New Haven, CT: Yale University Press, 1988). For a look at the Sunday school movement from the Southern Baptist perspective, see David C. Armstrong Sr., "'A Clarion Call:' The Origin of the Southern Baptist Sunday School Board" (Th.M. thesis, Southeastern Baptist Theological Seminary, 2007). Denominational entities produced a litany of Sunday school material during the mid-nineteenth century. A quick survey from *Confederate Imprints* reveals an abundance of Sunday school training materials written around the same time as those written by Manly. So, *Child's Scripture Question Book: Southern Edition* (Macon, GA: John W. Burke,

Religious Knowledge and True Biblical Piety: *A Sunday School in Every Baptist Church*

In 1858, Manly issued a lengthy treatise urging that every Baptist church form a Sunday school. At the time of the treatise—*A Sunday School in Every Baptist Church*—only a minority of Southern Baptist churches had such schools.[2] The argument of the treatise hung on four key pillars for the development of piety among believers: hearing the Word of the Lord, learning the Word of the Lord, fearing the Lord of the Word, and observing the Word of the Lord.[3] Thus, Manly contended for a Sunday school designed to impart knowledge of the Scriptures and theology to both children and adults. Basing his argument on the injunction of Moses to assemble and instruct the people in true religion in order that all will fear the Lord (Deut 4), Manly asserted that the Sunday School system would replicate Moses' establishment of "assemblies for instruction" in order to keep up the "knowledge of true religion." This command by Moses provided the Church "valuable lessons to guide us in attempting the spread of the gospel in our own land and times." When implemented properly, the Sunday school would exhibit great results, for, as Manly declared, "there is no new measure which promises greater or more certain success in home efforts, than to establish a good Sunday school in every Baptist church."[4]

A good Sunday school modeled Moses and the Israelites, serving as

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1862); A. J. Huntington, *On The Moral and Religious Training of Children* (Macon, GA: Georgia Baptist Bible and Colporteur Society, 1863); and Sunday School & Publication Board of the Baptist State Convention of North Carolina, *A Catechism for Little Children* (Raleigh, NC: W. W. Holden, 1864).

[2]Basil Manly Jr., *A Sunday School in Every Baptist Church* (Charleston, SC: Southern Baptist Publication Society, 1858), reprinted with edits in H. Leon McBeth, *A Sourcebook for Baptist Heritage* (Nashville: Broadman Press, 1990), 291–95.

[3]Manly Jr., *A Sunday School*, 3.

[4]Manly Jr., *A Sunday School*, 4.

> the very nursery of the Church—one to which the older and better informed members lend the sanction of their attendance, and the aid of their wisdom and skill in its instructions—one in which *the church*, as such, feels interested and participates, so as to employ, (as it may most worthily,) whatever of scriptural knowledge, or intellectual force, or attractive influence may be found among them all.[5]

Furthermore, Manly maintained, a good Sunday school was not based upon size, the ability to assemble, or its title but rather "depends especially on the punctuality, the faithfulness and the devotedness of the individual teachers" to elevate and exercise religious influence over students.[6] Manly believed the establishment of a *good* Sunday school system would cost little but profit the church much. Little money, if any at all, was needed to start a Sunday school in the church. The cost came from time, energy, and attendance. "It is simply necessary for several families to come together at the church, bringing their Bibles with them, and persist in doing so punctually and regularly, and there might be a Sunday school at once."[7] For Manly, the costs were minimal and the task uncomplicated: talk about it, then do it.[8] No matter the economic or cultural inhibitors, many were still available to lead in every possible context—rural, urban, educated, uneducated, child, adult, wealthy, or poor.

Manly was assured the profits outweighed the costs. "In estimating [profits], we have one important advantage. The Sunday school is no new thing. It has been variously and thoroughly tried; and if there is any one institution, of human suggestion, to the benefits of which experience has given a uniform and exalted testimony, it is the

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[5]Manly Jr., *A Sunday School*, 5.

[6]Manly Jr., *A Sunday School*, 5–6. For Manly, the Sunday school teacher was the Sunday school. All else was abstraction.

[7]Manly Jr., *A Sunday School*, 10. Emphasis mine.

[8]Manly Jr., *A Sunday School*, 11.

Sunday school." After quickly reviewing the limited cost of establishing a Sunday school in every church, Manly turned his attention to the benefits of the work of a local Sunday school. The remainder of the treatise offered seven unique ways in which a good Sunday school would profit the universal church, Southern Baptists, and the general population. First, Manly argued, "The intellects of many will be stimulated and developed, some of whom, perhaps, no other means could reach." To place "the most educated and pious persons in a neighborhood and engage them in the work of instruction" would aid in the overall enlightenment of young minds.[9] Concerned for the spiritual condition of the culture and appalled by the limited educational opportunities and low literacy rates among the population in the South, Manly confirmed the role of the newly-formed Southern denominations, Southern Baptist (1845) and Methodist Episcopal Church South (1844) specifically, in improving both morality and education levels through the Sunday school system.[10]

> The importance, therefore, of having a Sunday school in connection with every Baptist church is enhanced when it is considered that thus many a light would be kindled in some of the darkest regions; that the bread of knowledge would then be borne into the midst of some of the deepest mental and moral famine in the land; for into these very spots have our churches pushed their way, striving to make the wilderness and the desolate place glad because of them, and proving the identity of modern with primitive Christianity, by preaching the gospel to the poor.[11]

Thus, for Manly, the Sunday school served a two-fold purpose: to lift up the general masses in knowledge and piety as well as to hold back evil in society. "Ignorance makes

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[9]Manly Jr., *A Sunday School*, 13–15.

[10]The Methodist Episcopal Church South formed similarly to that of the Southern Baptist Convention. In 1940, when the Methodist Episcopal Church South reunited with the Methodist Episcopal Church to form the Methodist Church, a splinter group of conservative churches formed the Southern Methodist Church with headquarters in Orangeburg, South Carolina. Most of the churches of the Southern Methodist Church are located in the southern United States and California.

[11]Manly Jr., *A Sunday School*, 16.

a man the pliable tool of the demagogue . . . it makes him a prey to vice, and not unfrequently leads him . . . into the most fearful crime and violence."[12] To fill the void, the Sunday school was a "practicable" tool "for the moral elevation and instruction of the people of our own states." This was true especially for the South due to its scattered population and, to the disdain of Baptists, that "the religious community alone" would "promote the sound, wholesome, and thorough education of those who are unfurnished with the means of educating themselves." Through the Sunday school system, the general masses would be exposed to suitable literature and eminent scholarship that would "elevate the taste and habits of thought of a whole people."[13]

Second, Manly claimed, "The union of moral with mental training would be happily exemplified." He argued,

> 'The Sunday school system,' remarks a discerning writer, 'is the only general system of education which recognizes man in his true character, as an intellectual and moral being, possessed of a never dying spirit, whose capacities for enjoyment or misery must forever expand, and who must dwell forever with angels and the redeemed amid the glories of heaven, or with devils and the damned in the woes of hell.'[14]

A child received daily instruction that would either mold him for good or mold him for evil. Therefore, "the minds of the young cannot remain blank a single day. . . . It is of the most inestimable importance that the principles of religion should pervade and give life to all instruction."[15] For a child to receive this moral development, religious instruction had to start with parents. They were of utmost significance in the training process.

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[12]Manly Jr., *A Sunday School*, 16–17.

[13]Manly Jr., *A Sunday School*, 18–19.

[14]Manly Jr., *A Sunday School*, 19–20.

[15]Manly Jr., *A Sunday School*, 20.

However, Manly recognized, not every parent was suitable or able to provide this type of education:

1. Many parents are incapable of usefully communicating instruction.
2. Many others are not disposed to take the trouble; and so, from lack either of competency or will, the duty is extensively neglected.
3. Others commence the work, but fail steadily to adhere to it, or err egregiously in their methods of attempting it.[16]

To answer these objections, Manly was convinced every neighborhood, town, and city had someone who could instruct children. By associating with those that could teach, parents were able to take advantage of the superior knowledge and skill provided by God to a community. Manly was also confident that the Sunday school movement would provide these instructors with the appropriate materials to aid moral development. This moral development was essential to the improvement of culture and society. Research, according to Manly, had already proven that Sunday schools contributed to the prevention of crime.[17] In the mid-nineteenth century, rates of crime were high among juveniles.[18] Thus, the Sunday school was the best method of moral reformation:

> The Sunday school goes out into the highways and hedges of neglected existence, far in advance of the common school and of the pulpit, and in due time establishes both in places, where, without this beneficent agency, the crowd of neglected triflers are transformed into felons, requiring the penitentiary and the jail.[19]

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[16]Manly Jr., *A Sunday School*, 20.

[17]Manly Jr., *A Sunday School*, 21. According to Manly, a certain Mr. Raikes had concluded that only one person in 3,000 taught in Sunday schools in a twenty-year period had gone to prison. Additionally, according to a testimony before the British House of Commons, not one person who had attended Sunday school turned into a common beggar, and that, only three out of 500 convicts had ever been Sunday school scholars.

[18]Manly Jr., *A Sunday School*, 22. Manly attributed this information to the *N. Y. Tribune*.

[19]Manly Jr., *A Sunday School*, 22.

Manly's third point, a window into his motives, was "the early conversion of children is rendered more probable" with the establishment of a Sunday school. For Manly, this was a crucial work:

> To me . . . there is nothing more attractive, nothing more desirable, nothing for which I am willing more ardently to labor, and which I will more eagerly expect, until it is accomplished, than the conversion of children, just as early as they can become subjects of correct moral impression, and of a saving change.[20]

Anticipating objections from critics, Manly moved his readers to consider all the implications of setting arbitrarily an age of accountability and responsibility. On one hand, they may die unconverted; on the other hand, they are left open to influences of evil and wickedness. To hammer home his point, Manly posited,

> Early in life, the advantages for conversion are greater, the mind is retentive of what is taught, the conscience is comparatively unhardened, the heart is tender, prejudices are few and feeble, and they readily yield to, and more permanently retain, the impressions made on them during that period.[21]

Manly saw another benefit to the early conversion of children. "If they are not converted while young, they have lost all that time for self-improvement. It was a period in which there might have been growth in grace; instead of that, the opposite principle has been permitted to luxuriate."[22] Growth in religious knowledge was the goal and was essential for the development of true piety. A young person converted early in life proved more effective and productive to the kingdom of Christ. "Let us not esteem lightly so many years of youth saved from the service of Satan, and spent in the service of God."[23]

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[20]Manly Jr., *A Sunday School*, 23.

[21]Manly Jr., *A Sunday School*, 24.

[22]Manly Jr., *A Sunday School*, 24.

[23]Manly Jr., *A Sunday School*, 24–25.

To make a case for his argument on the early conversion of children, Manly pointed to young men like Henry Martyn (1781–1812), David Brainerd (1718–1747), and Henry Kirke White (1785–1806), for whom eternity would give a testimony for their influence and labor for Christ. He also mentioned the role of the young in the world of politics and religion including the Jesuits and Roman Catholics. Finally, Manly turned to two events in the life of Jesus to confirm his point—the revelation of Jesus from the mouth of children (Matt 11:25) and Jesus' displeasure when the disciples rebuked the children for wanting to touch Him (Mark 10:13).[24] Again, preempting his critics who claimed Sunday school was no guarantor of conversions, Manly was emphatic:

> Religious knowledge is essential to true piety. It does not necessarily produce piety, any more than good seed produces wheat, whether it is sown, and cultivated, and watered by the rain, and warmed by the sunshine, or not; but there is no crop of wheat without seed, and there is no true religion without knowledge.[25]

This was the goal of the Sunday school—to impart religious knowledge for the seeding, sowing, cultivating, watering, and growing of biblical piety. Manly listed two important advantages for this work: first, the knowledge reaches man in his formative state; second, the knowledge comes in an efficient manner that reinforced the other ministries of the church including preaching. Even so, Manly admitted the Sunday school employed on its own is insufficient, and therefore, the church must "never undervalue any of the means of usefulness in attempting to urge any other, nor cease to implore, above all things, the spiritual influences of God, who alone giveth the increase."[26]

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[24]Manly Jr., *A Sunday School*, 25–26.

[25]Manly Jr., *A Sunday School*, 27.

[26]Manly Jr., *A Sunday School*, 28.

Besides children, the establishment of a Sunday school rendered benefits to adults, the church, and the community. A Sunday school provided adults an education in true biblical knowledge and religion. Without it, not only would children "grow wild," but also adults would "grow wild."[27] Distraught over the spiritual state of professing Christians, Manly claimed the Bible was read little and studied even less, if at all. Manly was incensed that daily newspapers were read with more frequency than the Bible. Even so, the brief reading of Scripture brought no long-term spiritual impact.

> How little comparing of scripture with scripture; how little patient examination to discover what those sacred words mean; how little humble prayer to God to make them understand his law! Many are weak in faith and wavering in doctrine; and no wonder, for they are ignorant of the Bible. . . . They . . . have learned their doctrines form the words of men, rather than the Word of God.[28]

Thus, there was an overwhelming impetus for the local church to organize a Sunday school system. Disturbed by the spiritual condition of adults, Manly insisted that Bible reading and study through a "Sabbath school" in every church "would give private Christians healthful spiritual exercise."[29] Here is where Manly's passion pushed him to establish a Sunday school program for the advantage of every believer.

> I believe that God has a work for every one to do, and that our souls cannot prosper except we are engaged in it; that the soul, as well as the body, needs exercise; that it is a common, Christian duty, and not the business of ministers exclusively, to labor for the conversion of sinners and the spread of gospel truth; and that in this spiritual harvest, we reap at the same time that we sow; and while doing good to others, receive good ourselves. But, in the situation in which many of our churches are, what channel of usefulness is open to the private Christian? What personal effort can he ordinarily put forth for the diffusion of the gospel? He may give his money to missions, in their various branches, but he *owes himself*, also. Yet with the exception of the light of a holy example, and the occasional opportunities

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[27]Manly Jr., *A Sunday School*, 29.

[28]Manly Jr., *A Sunday School*, 29–30.

[29]Manly Jr., *A Sunday School*, 30.

> incidentally afforded in conversation, he is almost debarred by custom and circumstances from using direct efforts to communicate the glorious truths concerning salvation. But here is a method by which all may do something, in which all may engage either as teacher or scholar, which affords mutual improvement to all, *gives exercise to the most benevolent and holy dispositions*, and is twice blessed in enriching at once the teacher and the taught.[30]

In making his point, Manly promoted the "activity of pious ladies" in the work of the Sunday school. Manly felt women were consecrated for the special work of religious training of the young. Women, who were the largest portion of every congregation, had been equipped with characteristics—affection, simplicity, patience, and effectiveness—that uniquely called them to this crucial task. Manly feared there would not be enough laborers without women or women, if not engaged in the work of the Sunday school, would be distracted from the service of Christ.[31]

As a preacher and author of hymns, Manly knew worship was an essential element of piety for the believer. Manly was troubled by the "powerful influences against which the friends of the Lord's day must contend" including certain church leaders, community laws, and immigrants who did not respect the Sabbath tradition. In his treatise's fifth argument, Manly stressed the advantages of Sunday school for obedience to weekly Sabbath worship. Without the Sunday school, "a very small remnant would have been found in employments pleasing to God, or useful to themselves" on the Sabbath. Thus, the church should institute a Sunday school to keep people from the wickedness and evil that accompanied Sabbath breaking or idleness.[32] Even more, for Manly, "[A] Sunday school in every church would further promote the keeping of the

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[30]Manly Jr., *A Sunday School*, 30–32.

[31]Manly Jr., *A Sunday School*, 32.

[32]Manly Jr., *A Sunday School*, 33–34.

Sabbath by tending to introduce worship once a week instead of once a month."[33] Monthly worship, at one time, was necessary due to the "scarcity of preachers" at the rapid pace of growth for church starts. However, Manly lamented, the practice has continued, "doubtless, a blight on our churches," and had led to serious wrongs—"such as the undue multiplication of feeble churches . . . the scanty and uncertain support of the ministry; and, particularly, a roving and indolent preference for hearing and seeing as many different preachers and congregations as possible."[34] This monthly system of worship was not, Manly insisted, the model set forth by the Bible. By ignoring the commands found in Scripture, the church lost its effectiveness and strength in endorsing the gospel. Instead of "growth in grace" through the activities associated with the weekly Sunday school, Christians frittered away most Sabbath days "at home, perhaps in listless reading, or possible in lounging and sleep." Thus, he asked, "can there be any doubt on which side the advantage would be?"[35] While Manly firmly believed "the preaching of the gospel is God's appointed instrument for the salvation of men, and is not to be set aside, or subordinated to anything else," he also recognized the way a Sunday school advanced his proposition of introducing weekly worship. In fact, Manly hoped the Sunday school would prompt instantaneous worship.

> Meetings for exhortation and prayer might readily be instituted at the close of the school; or even the exercises of the school itself, the prayer, the singing, the study of the Bible, would constitute worship of a kind most acceptable to God. I am yet to learn that a church of Jesus Christ cannot profitably worship without the presence of a preacher; or that the absence of a minister absolves them from the duty of meeting

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[33]Manly Jr., *A Sunday School*, 34.

[34]Manly Jr., *A Sunday School*, 35.

[35]Manly Jr., *A Sunday School*, 36–37.

> as a church, and permits them to 'forsake the assembling of themselves together,' though such is 'the manner of some' now, as well as in the apostles' time.[36]

Another gain from a Sunday school in every church was the calling out of ministers of the gospel. Manly proposed there was "no amount of exertion" or "no expenditure too costly" to develop well-trained and educated men for the work of the ministry. Sunday school served as the initial training ground for preachers and increased naturally the number called to ministry. Recalling the impact of the Sunday school at Charleston's First Baptist Church on so many future ministers, these schools

> would cultivate and draw out the gifts of many . . . whose thoughts would be first directed to the ministry, by his humble, prayerful efforts to teach a child the way to Christ, and whose mental and moral preparation for the work would be greatly aided by the advantages of the Sunday school. The work of teaching would be likely under the divine blessing, to develop these very powers, and that identical spirit which may afterwards make an eminently holy and useful minister."[37]

If not by teaching Sunday school, young men were called through instruction in Sunday school. Sunday school revealed to the church "those who have suitable talents and piety for the ministry, and we may thus be aided and directed in the duty of seeking out ministerial gifts."[38] Manly saw another benefit as a result of engaging with others through teaching Sunday school: improvement in the spiritual character and maturity of future ministers.

> A minister is formed by his people almost as much as the people are modified by him. Give him an appreciating audience; give him an active, zealous, praying church; give him a collection of Bible class students to preach to, who will detect errors resulting from ignorance or indolence, while they receive with gratification

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[36]Manly Jr., *A Sunday School*, 36.

[37]Manly Jr., *A Sunday School*, 39.

[38]Manly Jr., *A Sunday School*, 40.

> the results of earnest study of the Bible, and it will make him learn more and preach better.[39]

In his seventh and final plea, Manly imagined that "a Sunday school in every church would tend to give permanent and healthful extension to every branch of benevolent effort among us." Manly was convinced that the establishment of a Sunday school in every Baptist church would complement and enhance the spiritual work of the church, the local associations, the state conventions, and the national denomination. As a result, the Sunday school would be imitated, and therefore, implemented in places the work did not previously exist. Even more, this blossoming effort allowed Southern Baptists the opportunity to train up future generations with the knowledge of Baptist doctrines, polity, missions, and other benevolent work. Perhaps referring to his own efforts in establishing a Sunday School in every church, Manly, with great humility, observed "if any man among us could . . . set in motion a train of causes which should result in placing a good Sunday school in every Baptist church in our land, that man might be content to lie down and die, as one who had finished his work."[40] Entreating Baptists to begin the work, Manly closed his treatise urging his fellow laborers that "no one man can do the whole work. The combination of hundreds, yea thousands, is needed: and there is no one too weak or obscure to aid. Let every Christian that reads this tract, ask—*Have I done all that I can, all that I ought, for the advancement of a Sunday school in every church*?"[41]

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[39]Manly Jr., *A Sunday School*, 40.

[40]Manly Jr., *A Sunday School*, 43.

[41]Manly Jr., *A Sunday School*, 43.

Southern Baptist Sunday School and Publication Board

In 1863, during the heart of the Civil War and the forced closure of the seminary, the Southern Baptist Convention, upon the recommendation of a committee led by Boyce, voted to disband its Bible Board and allocate its resources to other benevolent efforts through the Foreign Mission Board and the Domestic Mission Board.[42] Along with the three-named benevolent boards operated by the Convention prior to the start of the war, three other entities were also affiliated, in various degrees, with the Convention: the seminary in Greenville, South Carolina, the Southern Baptist Publication Society in Charleston, South Carolina, and the Southern Baptist Sunday School Union in Nashville, Tennessee. According to historian Robert Baker, "the last two-named bodies were permanent casualties of the war, although the records of their demise are incomplete."[43] At the same Convention meeting, Manly led a committee "appointed to inquire into the expediency of the Convention's attempting, in any direct way, the promotion of Sunday Schools."[44] For nearly twenty years, Manly had been fighting for the establishment of Sunday schools in the churches he led in Alabama, Mississippi, Virginia, and South Carolina. Manly's committee report, or what historian Walter B. Shurden referred to as the *Manly Manifesto*, to the Southern Baptist Convention in May 1863 was ultimately convincing and captured his intellectual and emotional claims for a convention-wide

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[42]Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg, NJ: P&R Publishing, 2009), 208. According to Nettles, Boyce made this recommendation after the Union occupation of Nashville.

[43]Robert A. Baker, *The Southern Baptist Convention and Its People: 1607–1972* (Nashville: Broadman Press, 1974), 228.

[44]*Southern Baptist Annual*, 1863, 45.

Sunday school program.[45] It was "the first apologetic for the Sunday School movement adopted by the Southern Baptist Convention."[46]

In his opening statement, Manly demonstrated his understanding of the spirit of the Sunday school movement in his young denomination:

> All of us have felt that the Sunday school is the nursery of the Church, the camp of instruction for her young soldiers, the great missionary to the future. While our other benevolent agencies relate primarily to the present, this goes to meet and bless the generation that is coming, to win them from ignorance and sin, to train future laborers, when our places shall know us no more. All of us have seen how Sunday schools tend to direct increasing attention to the Bible, to elevate the ministry, to train young ministers to build up Churches in destitute parts, to foster the missionary spirit, to increase both our capacity and willingness for every good work. And, most of us, in some form or other, have labored for their advancement.[47]

Summarizing his arguments from his 1858 treatise, Manly maintained that the Convention was designed to take up the work of Sunday schools as "our State organizations embrace this . . . and the very symmetry and completeness of our systems of religious effort, seems in fact, to demand that this, as well as others, should be directly fostered by our general organization" for the good of the young denomination.[48] If the State organizations united in the Sunday school effort, "the expense to each is greatly diminished" and the coordinated effort would "show that Sunday Schools" and other convention operations "may be more efficiently promoted by similar united efforts."[49] Manly believed firmly that Southern Baptists were "more deeply interested than any

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[45]Walter B. Shurden, *The Sunday School Board: Ninety Years of Service* (Nashville: Broadman Press, 1981), 13.

[46]Robert A. Baker, *The Story of the Sunday School Board* (Nashville: Convention Press, 1966), 14.

[47]*Southern Baptist Annual*, 1863, 45.

[48]*Southern Baptist Annual*, 1863, 45.

[49]*Southern Baptist Annual*, 1863, 45.

others . . . in instituting a Sunday School in every Baptist church; and we can do more, if we will, towards accomplishing it, than others can." The willingness of Southern Baptists jointly to undertake the work of promoting the work of Sunday schools among the churches coincided with the pressing need of religious instruction—a need "as great as ever . . . even greater with us than heretofore." Thus, Manly argued emphatically why the attempt at Sunday schools had to be made without delay.

> There is less instruction in other ways. There are more orphans and destitute. There are more ignorant and neglected. These must grow up to vice and ruin . . . must infect the moral atmosphere in which we and our children shall live, unless met by early and vigorous efforts. Who shall care for these helpless ones, if not the Churches of Christ? Yet, at this time, less than usual is being done in this direction.[50]

Manly disputed the charge that "many of the accustomed and skillful laborers" had been called away to war or that there was a "lack of some of the usual facilities" and reasoned the church was more than equipped to engage in the work of the Sunday school. He pleaded with Southern Baptists, no matter their age or gender, to undertake this industrious enterprise. Specifically, Manly was confident that women—"that never failing and invincible corps of reserves . . . who ever ready for every good word and work"—could lead in the Sunday school movement. "The sisterhood . . . need only to have the way opened and pointed out to them."[51] While some Southern Baptists believed the effort needed to wait until the end of the war, Manly advised the convention this was the wrong plan. No one knew when the war would end, and "the return of peace . . . will present new reasons for postponement—the rush into new business, the many changes of

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[50]*Southern Baptist Annual*, 1863, 46.

[51]*Southern Baptist Annual*, 1863, 46.

occupation, the inevitable emigrations and removals, and the generally unsettled state of society." Now was the time to act, Manly insisted, in order to honor and please the Lord.

> It will be a thing worthy for our children to remember, that in the crisis of this great revolution, in the very blood of our birth as a Confederacy, we are careful to think of and provide for the religious nurture of the children that are growing up; and that while thousands from our Churches were swelling the army of independence, their children at home, and the fatherless and the destitute, were not left neglected, but that a noble and generous plan had been set on foot, for taking our part fully in training in knowledge and piety, the future citizens of our land.[52]

Closing his report, Manly pleaded with his convention to move forward: "The question is not how much can be done. If but little can be accomplished, all the greater reason for attempting to do that little, and preparing to do more hereafter."[53] Manly's report to the committee was not a detailed strategic plan to realize the proposed objective, but rather an intellectual, emotional, and spiritual appeal to Southern Baptists to move forward with the work of Sunday schools. Even so, Manly authored three resolutions for action by the denomination:

> 1. *Resolved*, That a board be established consisting of the usual number, to be entitled the Board of Sunday Schools of the Southern Baptist Convention.
> 2. *Resolved*, That the Board be charged with the duty of taking all measures adapted to promote the establishment, enlargement, and higher efficiency of Sunday Schools throughout our land; provided that the Board shall not establish a printing house.
> 3. *Resolved*, That a Committee, of one from each State, be appointed to recommend a suitable location, and to nominate said Board.[54]

As a result of his ardent report to the convention, a committee was formed and Manly was elected the first president of the Southern Baptist Sunday School Board.[55]

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[52]*Southern Baptist Annual*, 1863, 46–47.

[53]*Southern Baptist Annual*, 1863, 47.

[54]*Southern Baptist Annual*, 1863, 47.

[55]*Southern Baptist Annual*, 1866, 23. The date of the election was May 18, 1863.

Manly and Broadus, the Sunday School Board's Corresponding Secretary, along with their friend C. J. Elford (1820–1867) were prodigious in their first years at the helm of this newly created organization.[56] By 1867, the Sunday School Board had written, published and distributed several works to support the growing Sunday school movement among Southern Baptists. Most importantly, as historian Walter Shurden has noted, the first publications of the Sunday School Board affirmed the Southern Baptist Convention's commitment to Bible-centered instruction for all ages.[57] To aid churches and Sunday school superintendents in the formation of Sunday schools, the Sunday School Board tendered George Taylor's *Hints for Originating and Conducting Sunday Schools*. *A Sunday School Primer*, "prepared by a distinguished brother in North Carolina with especial reference to the peculiar conditions of Sunday School instruction," was published in June 1864. By the time of the report, the first printing of ten thousand had been exhausted and a second printing of the same number had been ordered.[58] Manly secured payment for twenty-five thousand Testaments from the American Bible Society, although initially, it was to be received as a donation to the Southern Baptist Convention.[59] Elford edited and compiled *The Confederate Sunday School Hymn Book* (1864); L. H. Shuck penned 10 Bible lessons for the youngest children in *The Infant Class Question Book*; friend and colleague James P. Boyce wrote *A Brief Catechism of Bible Doctrine* (1864), containing 20 lessons for children ten to twelve years; and Manly

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[56]For a brief biographical sketch of Elford, see John S. Taylor, "Colonel Charles James Elford," Sons of Confederate Veterans, http://confederatemuseumandlibrary.org/camp36/Elford.html [accessed June 27, 2014].

[57]Shurden, *The Sunday School Board*, 15.

[58]*Southern Baptist Annual*, 1866, 25.

[59]*Southern Baptist Annual*, 1866, 79.

authored *Child's Question Book on the Four Gospels*, *Little Lessons for Little People*, and *Sunday School Questions on the Four Gospels*.[60] Collectively, the Board produced another tool for worship entitled *Little Sunday School Hymn Book* offering twenty choice hymns tailored for the work of the Sunday school. The Board also produced, beginning in 1866 with Manly as editor, *Kind Words for the Sunday School Children*, a children's Sunday school paper that existed, in one form or another, until October 1970.[61]

As a result of the American Civil War, the Southern Baptist Convention did not meet in 1865. The architects and leaders of the first Sunday School Board of the Southern Baptist Convention presented the 1866 report, including a report from the previous year, of the Sunday School and Publication Board to the Southern Baptist Convention attendees in Russellville, Kentucky. The report also mentioned three forthcoming projects: Manly's *Questions on the Five Books of Moses*, for intermediate classes, and a second volume of *Child's Question Book on the Four Gospels*; also included, "by an honored brother in Georgia," was *Questions on Matthew*.[62] After giving a brief review of current publications, projects, and operations, the authors noted the spiritual value of continued investment in the Sunday school program.

> We cannot, we must not, as Southern Baptists, withhold our labor and our means from the Sunday-school work. Having seized the plough, dare we look back? As an efficient instrument for winning souls; for promoting the study of Scriptures and of religious tracts and books; for implanting and cultivating, in the young and in the mature, a spirit of enterprise and active benevolence; for extending and elevating intelligence and piety in our churches; for disseminating and impressing religious truths; for securing a more thorough training in doctrine, and for aiding our pastors,

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[60]*Southern Baptist Annual*, 1866, 25.

[61]Shurden, *The Sunday School Board*, 14–15.

[62]*Southern Baptist Annual*, 1866, 26. No record or evidence exists of their actually publication.

> we ought to cherish and prosecute work as not the least of our efficient Conventions.[63]

Prior to the start of the War Between the States, as Manly and Broadus noted, very few books had been written or published "that were particularly suited to Sunday Schools." Therefore, under their leadership, the Board produced question books, "which appeared most indispensable to the conduct of a Sunday School," in order that teacher and student alike would have a complete understanding of the life and ministry of Christ found in the Gospels. With this foundation, students were able to move on to other teaching tools produced by the Baptist Sunday School and Publication Board.[64]

Child's Question Book on the Four Gospels (1864)

As Manly campaigned for the establishment of Sunday schools, he was convinced, like many of his fellow workers, Southern Baptists should provide their own Sunday school literature.[65] One of his first projects, *The Child's Question Book on the Four Gospels*, was born out of his desire to provide biblical knowledge to children as early as possible.[66] "To meet the wants of children who are beyond the sphere of the Infant Class, and yet hardly competent to use question books without answers" was the

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[63]*Southern Baptist Annual*, 1866, 26.

[64]*Southern Baptist Annual*, 1866, 23–24.

[65]H. Leon McBeth, *A Sourcebook for Baptist Heritage* (Nashville: Broadman Press, 1990), 291. For a concise historical sketch on the various printing arms and forefather of LifeWay Christian Resources of the Southern Baptist Convention, including the Southern Baptist Publication Society (1847–1863), the Bible Board of the Southern Baptist Annual, Nashville (1851–1863), the Southern Baptist Sunday School Union, Nashville (1857), and the Board of Sunday Schools (1863–1873), see H. Leon McBeth, *The Baptist Heritage* (Nashville: Broadman Press, 1987), 432–39.

[66]Basil Manly Jr., *The Child's Question Book on the Four Gospels. Designed For Primary Classes in Sunday Schools* (Greenville, SC: Sunday School Board of the Southern Baptist Convention, G. E. Elford Press, 1864).

primary goal of the project.[67] Manly also hoped his "little book . . . does great good" for "it would amply reward the author and fulfil his humble prayer."[68] Writing the short work in the style of a catechism, Manly published it as a tool for Sunday school teachers to help children grow in their knowledge of the Bible, Jesus, and the "order of events in the Gospel history." Moreover, the questions and answers "give a concise summary of these things most important and most interesting to young persons, which occurred in our Saviour's earthly pilgrimage."[69] Manly divided the questions from the Gospels according to major biblical subjects. As the leading proponent of Sunday schools among Southern Baptists in his day, Manly valued the role of the Sunday school teacher in the spiritual development of a young person.

> The skillful and earnest teacher will see that his duty is not limited to seeing that his scholars *have been carefully taught* the lesson by some one else at home. This is important; but *he* is also a teacher. And in order to discharge his duty, he will seek to acquire for himself, and to communicate to them, additional information, which he can give them with the freshness and life of a conversation, while securing the advantage of having the scholars already acquainted with the chief facts. This will make what he says more impressive and more likely to be remembered.[70]

In this way, Manly assumed, both the teacher and the young scholar would accumulate religious knowledge. By writing his lessons in this way, Manly required the teacher to assess and analyze "the advancement and readiness of his pupils" in order that whatever the instructor and the learner undertook "shall be learned thoroughly."[71]

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[67]Manly Jr., *Child's Question Book*, 3.

[68]Manly Jr., *Child's Question Book*, 3.

[69]Manly Jr., *Child's Question Book*, 3.

[70]Manly Jr., *Child's Question Book*, 3.

[71]Manly Jr., *Child's Question Book*, 3.

The lesson book, which by 1866 had sold twelve thousand copies, was divided into 5 sections: an introduction, birth and childhood of Jesus, Christ's entrance on His ministry, and the first and second years of the Lord's ministry.[72] Even though the first section was considered introductory, the 32 questions assumed some previous knowledge about the first 4 books of the New Testament. The introductory section was divided into 5 subsections with questions directed toward general knowledge of "The Four Evangelists" and each of the Gospels. Section 2 had 95 questions in 8 subsections covering such topics as,

> Predictions of John and of Jesus—Luke 1:5–38
> Birth of John—Luke 1:39–80
> Birth of Jesus—Luke 2:1–7
> The Angels appear to the Shepherds—Luke 2:8–20
> Simeon and Anna—Luke 2:21–38
> The Wise Men from the East—Matt 2:1–12
> The Flight into Egypt—Matt 2:13–23
> Jesus at the Passover—Luke 2:41–52[73]

In section 3, Manly desired for young scholars to know the way Jesus entered into his ministry. Thus, following the biblical pattern, Manly began with the ministry of John the Baptist (Luke 3:1–18), the baptism of Jesus (Matt 3:13–17), the temptation of Jesus (Matt 4:1–11), and John the Baptists' testimony of Jesus (John 1:19–34). From there, Manly explored the first disciples (John 1:35–51) and Jesus' first miracle at the wedding in Cana.[74] After taking the teacher and student on a journey through the early ministry of Jesus, Manly turned his attention to the first year of Jesus' public ministry. In the opening subsection, Manly pointed students to Jesus the Messiah by asking questions about the

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[72]Manly Jr., *Child's Question Book*, 5–26; *Southern Baptist Annual*, 1866, 25.

[73]Manly Jr., *Child's Question Book*, 8–15.

[74]Manly Jr., *Child's Question Book*, 15–19.

cleansing of the temple by Jesus (John 2:13–25). Specifically, he asked, "what had Jesus meant when he said: Destroy this temple, and in three days I will raise it up. The answer: He meant the temple of his body."[75] Next, he offered questions from the story of Nicodemus (John 3:1–21), the imprisonment of John the Baptist (Mark 6:17–20), the conversation of Jesus with the woman at the well in Samaria (John 4:4–42), and the healing of the Capernaum official's son (John 4:46–54) as testimonies to the deity of Jesus.[76] In 40 remaining questions of the section, Manly demonstrated the impact of Jesus' ministry upon people. Some wanted to kill Jesus for His preaching prompting his removal from Nazareth to Capernaum (Luke 4:16–31), others—Simon Peter, Andrew, James, John, and Matthew—dropped everything to follow Him (Luke 5:1–11; Mark 2:13–14), and many others flocked to Him as a result of the miracles and healings He performed in their presence (Mark 1:21–45, 2:1–12).[77] All these questions were written in such a way to lead the student to respond to Jesus as well.

The final and longest section, the second year of Jesus' ministry, was subdivided into 21 sections with 248 questions. Following the pattern of the previous section, Manly continued to address the healing ministry of Jesus at the pool of Bethesda on the Sabbath (John 5:1–47), of the man with a withered hand on the Sabbath (Matt 12:9–14), and of the centurion's servant (Luke 7:1–10). Also of importance to Manly was the teaching ministry of Jesus, especially the Sermon on the Mount (Matt 5–7) and several key parables including the sower (Matt 13:1–13), wheat and the tares (Matt

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[75]Manly Jr., *Child's Question Book*, 19.

[76]Manly Jr., *Child's Question Book*, 19–23.

[77]Manly Jr., *Child's Question Book*, 23–26.

13:24), the rich fool (Luke 12:13–21), and the barren fig tree (Luke 13:1–9).[78] Manly also pointed out in question format the importance of Jesus' call upon the twelve apostles to preach and heal (Luke 6:12–19; Matt 10:1–42), his authority to forgive sinners (Luke 7:36–50), and his power to perform miracles like raising the dead (Mark 5:22–43; Luke 7:11–17), casting out demons (Mark 5:1–21; Matt 12:22–37), feeding the multitudes (Mark 6:35–44), and walking on water (Mark 6:45–52).[79] Again, the questions directed the student to ponder and consider seriously the person of Jesus of Nazareth. Manly also encouraged the teacher to use additional means to promote spiritual knowledge. For example, in the section titled "The Twelve Apostles Chosen—Luke 6:12–19," a question and answer mentioned several locations: "When he had come down with them [disciples], who were waiting to hear him and to be healed? A great multitude from Judea, and from Tyre and Sidon, as well as Galilee."[80] After the question, Manly urged "the teacher to show his scholars these countries on a map."[81]

Little Lessons for Little People **(1867)**

Deeply committed to his convictions about reaching children with truth, Manly also devised a simple catechism to be used as a Sunday school lesson for children—*Little Lessons for Little People*.[82] He opened the short lesson with a compelling argument for

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[78]Manly Jr., *Child's Question Book*, 26–47.

[79]Manly Jr., *Child's Question Book*, 26–47.

[80]Manly Jr., *Child's Question Book*, 29.

[81]Manly Jr., *Child's Question Book*, 29.

[82]Basil Manly Jr., *Little Lessons for Little People. No. 1.* (Nashville: Sunday School Board, 1867), reprinted with edits in McBeth, *A Sourcebook*, 295–97.

teachers and parents to use his writing effort "to cultivate an exact and ready memory"[83] in children. Having not given up on the old plans of rote memorization nor fully embracing the new methods of reason, Manly urged parents and teachers to implement a diversified teaching regiment.

> Again, pictures, stories, pleasurable appendages of every kind are valuable to enlist the intellect of children. But let us not forget that there is a solid and substantial pleasure, which the child enjoys, independent of all external attractions, who *knows that he knows his lesson*; that he can recite it promptly, without mistake or dread—in short, that it is *his*.[84]

After he addressed parents, he turned his attention to the "little people." In catechetical format over 2 volumes, Manly asked questions "from the choice and precious fruit of the Bible . . . [in] hopes they will please you; [in] hopes still more that they will do you good."[85] Manly prayed the children would learn "these little lessons" and, therefore, "ask God to make [them] good children, for Jesus' sake."[86] The final result would eventually be mature adult Christians, who, when they died, would "go home to heaven."[87] While his other Sunday school question booklets were dedicated to the Gospels, *Little Lessons for Little People* focused upon the main events found in the book of Genesis.

To accomplish the task, Manly penned questions in several "lessons" that required only short answers, usually one to three words. In the first lesson, "About The First Things," 16 questions covered a wide variety of firsts in the Bible: God, the first of all beings; Satan, the first sinner and the first being thrown into hell; Adam and Eve, the

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[83]Manly Jr., *Little Lessons*, 3.

[84]Manly Jr., *Little Lessons*, 3.

[85]Manly Jr., *Little Lessons*, 4.

[86]Manly Jr., *Little Lessons*, 4.

[87]Manly Jr., *Little Lessons*, 4.

first man and woman; Abel, the first person to die and first person to go to heaven; and Lamech, the first man to marry two women.[88] In the second lesson, "How This World Was Made," fifteen questions addressed how God created the world—out of nothing—in six days. Students also learned what God created during those six days. So, for example, God made "beasts and creeping things, and man" on the sixth day. Furthermore, Manly pointed to God's rest on the seventh day, even though he did not need rest, to teach humanity "to rest one day in seven."[89]

Manly introduced the fall of man and sin through 17 questions in the third lesson, "How The World Became Bad." Questions affirmed that Adam and Eve's sin of disobedience "spoiled" the perfect created order and introduced guilt and shame to the human soul and pain and death into the world. As the tempter, Satan caused Adam and Eve to question the command of God to not eat the forbidden fruit. Through the sin of the first parents, "all men have become sinners."[90] In the fourth lesson, "How The World Is To Become Good Again," Manly pointed children to the person and work of Jesus as the redeemer of sinners. In seventeen questions, children discovered that Jesus, as the "seed of the woman," was the answer for the world's most pressing and major problem—sin.[91] His death on the cross, intercession to the Father on man's behalf, and trust in and obedience to Him guaranteed salvation and entrance into heaven. As a result, children were to love Jesus as the Savior, hate sin as Jesus hates sin, and "try to get everybody else

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[88]Manly Jr., *Little Lessons*, 5.

[89]Manly Jr., *Little Lessons*, 5.

[90]Manly Jr., *Little Lessons*, 8–9.

[91]Manly Jr., *Little Lessons*, 9.

to love him."[92] Manly outlined man's continued pursuit of sin and the great flood in the fifth lesson—"How the World Kept Growing Worse, And Was Destroyed." Over seventeen questions, children learned that most men practiced wickedness over goodness following God's purge of the perfect garden. Even though humans lived long lives, some "nearly a thousand years, they only sinned more boldly." For example, Cain "killed his brother Abel" and raised his family "without religion." After more than sixteen-hundred years, God saw only one good man—Noah. As such, God determined to destroy "all men, and women, and children, and cattle, and every living thing" except "Noah and his family" saving them "in a great ship or ark."[93]

After the flood, children discovered in lesson 6—"How People Were Scattered Over the Earth"—that God "scattered [all people], and confounded their language" as a result of their attempt at Babel, "in Asia, near the river Euphrates. . . to build a city and a tower." Manly asked, "For what purpose were they building? To get them a great name. Was God pleased with their work? No; he was displeased." Manly used the opportunity of the next 4 questions to teach children about obedience to God:

> 12. Why was he displeased? Because they had no thought of honoring him.
> 13. Is God angry with us if we do not try to serve him? He is.
> 14. What must we expect if we try to live without God? That we will be disappointed in our plans and hopes.
> 15. What else will happen to us? We shall be cast off from God's favor forever.[94]

All 16 questions in the seventh lesson, "A Father Offering His Beloved Son," held up the obedience of Abraham for his faith and trust in God. "What did God first tell him to do?

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[92]Manly Jr., *Little Lessons*, 10.

[93]Manly Jr., *Little Lessons*, 11–12.

[94]Manly Jr., *Little Lessons*, 13–14.

To leave his country and kindred, and go where he would show him. Why did God tell him this? To try his faith." But the majority of the questions turned to the command from God to Abraham "to offer up his son . . . Isaac." It was "God's voice from heaven" that prevented Abraham from killing his son on the altar but proved ultimately whether Abraham "loved his son better than his God." As a result of Abraham's obedience, "God blessed them greatly."[95] In lesson 8, "A Son Deceiving His Blind Old Father," Manly wrote sixteen questions to teach young scholars the story of Jacob and Esau. Although Esau was favored, Jacob deceived his father, Isaac, "by bringing meat and pretending that he was Esau." Esau was known to be hairy, so Jacob's mother Rebekah dressed him with "hairy skins on his arms and neck" in order to obtain Isaac's "blessing . . . intended for Esau." Angry and distraught, Jacob "fled to Laban, his mother's brother." As punishment, God allowed Jacob to be "deceived and mistreated all his life."[96]

Children encountered the evil dealings of Joseph's brothers in lesson 9, "His Envious Brothers." Jacob, who had twelve sons, demonstrated his strong love for his son Joseph by giving him a "coat of many colors." Despite his father's love, Joseph's brothers "hated him . . . because their father loved him so well." As a result, the brothers conspired to kill him. They threw him "into a deep pit" and "sold him to some traders." Joseph's brothers returned home and convinced their father "a wild beast had killed him" by dipping "Joseph's coat in blood." Unbeknownst to his brothers, Joseph was sold by traders "to a captain in Egypt . . . Potiphar."[97] Manly emphasized the Lord's presence in

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[95]Manly Jr., *Little Lessons*, 14–15.

[96]Manly Jr., *Little Lessons*, 16–17.

[97]Manly Jr., *Little Lessons*, 17–19.

the life of Joseph, even in the midst of hardships and difficulties through the 16 questions of the tenth lesson—"The Poor Prisoner Made A Ruler." Even after "Potiphar's wife accused Joseph falsely" and he was thrown into prison, the Lord, "who was with him and helped him to do right," allowed Joseph to behave "very quietly and righteously" and establish a relationship with "Pharaoh's chief butler." After two years, "Pharaoh, king of Egypt," sent for Joseph to "explain his dreams." As a result of his accurate interpretations, Pharaoh made Joseph "chief ruler in his kingdom," placed a gold chain around Joseph's neck, and commanded the people of Egypt to "bow the knee" whenever Joseph passed. In return, Joseph honored the Pharaoh by putting "away corn for seven years of famine."[98] In the next two lessons, the questions emphasized Joseph's relationship to his brothers during his Pharaoh-appointed position of leadership. Lesson eleven, "Joseph Trying The Fidelity of His Brethren," taught Sunday school students that Joseph's brothers came to Egypt to buy corn. Upon seeing them, Joseph determined to "see whether they had repented of their wickedness." Joseph accused them of being spies and threw them in prison. Joseph released all but one of them to "bring their youngest brother, Benjamin, to him." But their father Jacob refused, believing "some mischief might befall him."[99]

In the twelfth and final lesson, "Joseph Forgiving His Brethren," Manly stressed how obedience to God and forgiveness of others elicits the blessings of God. Jacob finally relented, sending his son Benjamin to Egypt, for "they were all about to starve." Upon their return, Joseph "invited them to his house for dinner." Afterward,

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[98]Manly Jr., *Little Lessons*, 19–20.

[99]Manly Jr., *Little Lessons*, 21–22.

Joseph sent them home but "put his silver cup into Benjamin's sack." When Joseph's steward found the silver cup, he grabbed Benjamin to bring him back to Egypt as a slave. Benjamin's brothers returned to Egypt as well to "be slaves with him." They could not return without Benjamin for "it would kill their father." At this point, students uncovered one of the great spiritual lessons of Scripture:

> 9. When Joseph saw thus their love for Benjamin and for their father, what did he do? He wept aloud.
> 10. How did he make himself known to them? He said: 'I am Joseph.'
> 11. What did he do to them? He kissed them and wept on them.
> 12. What did he say about their wicked treatment of him? 'Ye thought evil against me, but God meant it unto good.'
> 13. What did he tell them to do? 'Make haste and bring my father down hither.'

The final question demonstrated the faithfulness of God: "How long did [Jacob's] children remain in Egypt? About two hundred and fifteen years."[100] In the 12 lessons offered in part 1, Manly desired for Sunday school students to learn the major story lines of the first book of the Old Testament. In this way, children would be equipped with the knowledge of the creation and fall of man, the call of Abraham into a promised land, God's never-ceasing mercy upon a wicked and evil humanity, and the faithfulness of God to fulfill his promises.

Sunday School Questions on the Four Gospels **(1864)**

At the same time Manly was preparing material for children, he also wrote *Sunday School Questions on the Four Gospels* for the more advanced student.[101] Manly penned this edition of lessons for parents, teachers, and to "all interested in the religious

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[100]Manly Jr., *Little Lessons*, 22–24.

[101]Basil Manly Jr., *Sunday School Questions on the Four Gospels, together with a Condensed Harmony* (Greenville, SC: Sabbath School Board of the Southern Baptist Convention, 1864).

culture of the young" for an expressed goal that Jesus would "bless this effort to promote the knowledge of His word, and the spread of His glory, and the salvation of souls." In the booklet, Manly combined material for the Sunday school and "Bible classes." Lessons contained questions for the younger pupils in the Sunday schools and "more advanced pupils" in Bible classes. To differentiate questions tailored for each group, Manly devised a system using multiple print sizes and symbols.[102] Unlike the question book for young children, Manly limited the answers he provided to the questions in order to enhance the learning process.

> In some cases, answers in brackets [ ] are appended to the questions. In others, references are made to the passages where information may be obtained. In others, it has been thought best to throw pupils entirely on their own resources and general knowledge of the Bible, as a means of inciting them to *search* the Scriptures. It would have been easy to increase the amount of assistance given; but there was danger that then the book might grow into Notes on the Gospels, instead of retaining the humble dimensions and pretensions of a Question Book.[103]

Manly arranged the questions in 4 parts, with each part having 13 lessons—enough lessons to cover three months or twelve weeks and a thirteenth lesson to be used as a general review. Manly hoped the thirteenth lesson would prompt "a quarterly celebration or mass meeting of the Sunday School . . . at some suitable time, accompanied with singing and brief stirring addresses" for "[S]uch exercises have been found to promote greatly the interest of all engaged in the Sunday School, and accordingly their profit."[104]

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[102]Manly Jr., *Sunday School Questions*, v-vi. Manly used large and small print as well as stars and brackets to guide the teacher and student to the appropriate questions. Even so, Manly was clear that as students acquired 'greater ability and acquaintance with the Bible,' they should examine, study, and explore the more advanced questions.

[103]Manly Jr., *Sunday School Questions*, vi–vii.

[104]Manly Jr., *Sunday School Questions*, vi. Manly's work contained 39 lessons in the three quarterly reviews published by the group in 1864. The final lesson offered questions about the call of Matthew as a disciple and the healing of the paralytic in Capernaum (Matt 9:2–9, Mark 2:1–14, Luke 5:17–

When the lesson book was published, the South was in the midst of financial, cultural, and political turmoil. The Civil War would be over within a year, and the South was already feeling the pains of the lost cause. More than ever, churches had to be sources of strength and resolve for both city and rural dwellers. Thus, for Manly, the structure of the lesson book usurped any possible excuses to lazy Christianity.

> According to this arrangement, if rainy Sundays come, let there be no postponement of the lesson. Let it be understood that the *Sunday school is water-proof* , and meets as often as there is a Sunday. Those who cannot come, have all the more time, in their confinement at home, to learn the lesson more thoroughly; and it will not be difficult for a faithful teacher to induce his scholars to act on this principle, whenever they are unavoidably absent. It may be added that these lessons are intended for 'all the year round,' and it is hoped they may aid in promoting the keeping of schools throughout the whole year, in country as well as in city churches.[105]

***Kind Words for the Sunday School Children* (1867)**

In 1868, Manly and Broadus reported to the Southern Baptist Convention that *Kind Words for the Sunday School Children*, a monthly Sunday school periodical, had proven itself as a useful and popular paper in all parts of the South.[106] From their records, more than 379,000 copies had been issued and circulated during the year. It had been the hope of these two men that "this little monthly can hereafter be used to great advantage in calling attention to the other publications of the Board, and to its missionary work." As "quite a small sheet . . . at a very low price," the paper was ready-made for children, who "are rather pleased than otherwise that theirs should be a *little* paper, strikingly different

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[105]Manly Jr., *Sunday School Questions*, vii.

[106]Basil Manly Jr., ed. *Kind Words* (Nashville: Sunday School Board, 1867).

from the papers for grown people."[107] Motivated more by its impact than financial success, Board leadership determined to publish, at a financial loss, *Kind Words* "without delay . . . and endure the inevitable fault-finding, until they could do better." Manly and Broadus rightly understood that the paper could reach deep within the poorest communities of the South. Thus, they pleaded for "the active co-operation of brethren in every State towards increasing the circulation . . . the privilege of contributing for its columns, very short articles, adapted to young children. Happy the man or woman who, by two or three hours of careful writing, can say something attractive and instructive to many thousands of dear children."[108] One eternal influence inspired these two men to continue the push for *Kind Words* for children—"something which may tell upon their life-long welfare, and their everlasting salvation."[109]

By 1868, despite five industrious years, some of the delegates at the Southern Baptist Convention in May discussed dispensing with the Sunday School Board. They contended,

> 1. That the Sunday-school enterprise is comparatively too unimportant to engage the time and energies of the Convention.
> 2. That the financial condition of our people affords no promise of adequate means for the successful prosecution of the work.
> 3. That all needed supplies may be obtained from external sources.
> 4. That because of the cheapness of the work, no general collection of funds is necessary.
> 5. That there is a manifest preference for separate State organizations.
> 6. That the other Boards of this Convention are sufficient instruments for all its purposes.

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[107]*Southern Baptist Annual*, 1866, 30–31.

[108]*Southern Baptist Annual*, 1866, 31.

[109]*Southern Baptist Annual*, 1866, 31.

> 7. That it is desirable to relinquish our efforts in favor of some wealthy and well-established Society.[110]

Manly and Broadus balked at the notion of disbanding the work of the Sunday School Board. In a ten-point response, they argued passionately for the continuation of the Sunday school Board but with one caveat—its removal to a "more advantageous and prominent" location. For all its setbacks, there was nothing more "adapted to promote the cause of Christ and the interest of souls" than the work of the Sunday school. They believed future progress would be hindered if the work was left to the State Baptist organizations, another SBC Board, or foreign entity. If they quit now, the work would certainly "be prosecuted by Romanists and other Pedobaptists of various creeds, introducing serious errors and evils among our people and our posterity."[111] They had been assigned this crucial work while "a desolating war raged over all our territory, and the remaining time has witnessed the great poverty and oppression of our people.[112] Closing their plea, Manly and Broadus certified their efforts had stirred up evangelism, discipleship, and spiritual maturity among Southern Baptists.

> We cannot, we must not, as Southern Baptists, withhold our labor and our means from the Sunday-school work. Having seized the plough, dare we look back? As an efficient instrument for winning souls; for promoting the study of the Scriptures, and of religious tracts and books; for implanting and cultivating, in the young and in the mature, a spirit of enterprise and active beneficence; for extending and elevating the intelligence and piety of our churches; for disseminating and impressing religious truths; for securing a more thorough training in doctrine, and for aiding our pastors, we ought to cherish and prosecute this work as not the least of our efficient Convention agents.[113]

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[110]*Southern Baptist Annual*, 1868, 38.

[111]*Southern Baptist Annual*, 1868, 38–39.

[112]*Southern Baptist Annual*, 1868, 38–39.

[113]*Southern Baptist Annual*, 1868, 40.

For the Board, "there is no room *to us*, for recession, no relief from the reasoning of results, no intermission of the command. Let us falter not, lest we fail of reward."[114] Delegates to the 1868 meeting had been convinced. Charles H. Winston of Virginia reported "the exhibit of work accomplished by the Board, under its peculiar circumstances of difficulty and embarrassment, calls for our devout gratitude to God, and our warm commendation of the faithfulness, zeal, and efficiency of the Board and its officers."[115] As such, they avowed "that the Sunday School Board of the Convention is a part of its organization indispensable to the completeness and the success of its work. That this Board, therefore, should be sustained with a warmer and a more general interest, and with a liberality more in proportion to the vast importance of its work."[116]

Promoting the Sunday School among Baptists

Committed to the work of Sunday schools in Southern Baptist Churches, Manly often preached and stumped for the movement during his time as president of

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[114]*Southern Baptist Annual*, 1866, 40.

[115]*Southern Baptist Annual*, 1868, 23. Charles H. Winston followed Manly as president from 1860–1873 at Richmond Female Institute after joining the faculty in 1859. Later, he was elected Professor of Physics at the University of Richmond. During the war, at a time when Richmond Female Institute temporarily suspended its activities, Winston aided the Confederacy. See Steven Reithmiller, "Charles H. Winston and Confederate Sulfuric Acid," *Journal of Chemical Education* 72 (1995): 575. Sulfuric acid turned out to be one of the critical chemicals made in the South during the Civil War. It was necessary for the production of mercury fulminate, a product used to make percussion caps. Sulfuric acid was also used in the Daniells cell to produce electricity. Winston was instrumental in the establishment of a plant to manufacture sulfuric acid in Charlotte, North Carolina. His patent, method of manufacturing, and the uses of sulfuric acid during the Civil War are discussed in the article.

[116]*Southern Baptist Annual*, 1868, 23. In the same report, the Convention voted to remove the Sunday School Board from Greenville, South Carolina, to Memphis, Tennessee. With this move, Manly and Broadus would still work with the Board but would not serve in any positions of leadership. Manly's time as president ended; Broadus resigned as Corresponding Secretary. The Board came under the direction of C. C. Bitting of Charleston, South Carolina, and due to arguments over sectionalism and doctrine, the Board struggled until it failed financially in 1873. Even though Manly and Broadus believed the removal to Memphis would position the Sunday School Board for greater success, the result left the Board without its two most vocal proponents.

Georgetown College and in his years as professor at Southern Seminary in Louisville. Sunday school rallies and conferences were held often throughout the South. Manly's personal writings testified to the emphasis Baptists placed upon the Sunday school to aid evangelistic efforts. On one such occasion, Manly rallied the laborers at the Elkhorn (Kentucky) Sunday School Association Convention in October 1878 from 1 Corinthians 15:58 when he answered the question—"What is the best evidence of real success in a Sunday School?

> A Sunday School has accomplished some good:
>
> 1. If it has kept some children out of Sabbath breaking and other immorality.
> 2. If it has given some instruction in the rudiments of the Bible and in secular knowledge.
> 3. If it has planted a standard on behalf of truth and purity in the mindset against terror and vice.
> 4. It has furnished facilities and incitement of mutual improvement in religious knowledge among the members and children.
> a. Rare to study without specific objective,
> b. Scholars are helped by the class,
> c. Teachers learn by teaching, as well as by the study . . . in preparing. Makes our knowledge our own, by the . . . effort to impress it on the minds of others.
> 5. If it has presented an opportunity and method of drawing outsiders, both young and old without the influence of the church. The preacher can't well invite people to come and hear himself. You can and ought. No law against it.
> 6. If it has quickened any in religious zeal and activity. [It] encourages lay worker training; [it] encourages Christian under obligation. Sunday School is a theological seminary in which many ministers have been nurtured.
> 7. It has led to the conversion of souls.[117]

In the corpus of the prodigious Manly family papers, there are countless pages of sermon and speech notes testifying to his tireless efforts on behalf of the Southern Baptist Sunday school movement. Through these spoken and occasionally written words, he looked for opportunities to motivate and inspire churches and lay people in the work of the Sunday

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[117]Basil Manly Jr., "What is the Best Evidence of Real Success in a S.S?" (unpublished sermon presented at the Elkhorn Sunday School Association Convention, October 19, 1878, Basil Manly Papers), 1.

school. The Sunday school was a means by which people would turn to the Lord for salvation, children and adults would grow in holiness, and men would be called out for service to the church. "The Sunday School is one that is—or should be—eminently the Lord's School. It is a theological seminary in miniature. What a theological seminary is for advanced pupils, this ought to be for others, only reaching immensely greater numbers."[118] There was a reason for his relentless efforts—prayer and the Spirit's transformational work on hearts and minds through the Sunday school.

Even so, "several misconceptions of the [Sunday school] enterprise" had arisen among both supporters and detractors of the movement. Critics of the movement had charged that Sunday schools were "a human contrivance for robbing God of his glory, & converting men by education, without his Spirit's influence,—a modern machine for manufacturing Christians by a short patent process imagined to be cheaper than the old, divine plan."[119] In a calculated response, Manly affirmed "the power in this work is of God, & is to be obtained by prayer through faith." Convinced the critics were mistaken, he asserted that any "hope for success in this Sunday School enterprise, as in all Christian effort, is dependence on that same Divine Efficiency." Manly noted their two errors. First, "it is one error to use the means" of Sunday schools "without asking & expecting from God the blessing." Second, it was another error "if any expect the blessing without using the means, or without even asking in devout prayer for the outpouring of the blessing." He assured his hearers that he and other pro-Sunday school leaders would "not be slow or unfaithful in endeavoring to correct" these errors among Sunday school

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[118]Basil Manly Jr., "The Motive Power in Sunday School Work" (unpublished ms., no date given, Basil Manly Papers), 3.

[119]Manly Jr., "Motive Power in Sunday School," 1.

workers. Even more, Manly asked, "Will our brethren, who reject Sunday Schools, be equally zealous in rebuking the other error, of those who are neither laboring in the harvest, nor faithfully praying the Lord of the Harvest that he will send forth laborers into his harvest?"[120]

After he addressed the critics, Manly turned his attention to those actively engaged in the Sunday school work. Manly asked,

> who are sadly deficient in energy, or discouraged at their past want of success, may we not find ample stimulus for the inept, as well as encouragement for the depressed, in the known character, in the precious promises, in the blessed providences of our God? Cannot the faithful S.S. teacher find sufficient grounds here for faith in God as to the success of his work, a faith that should be well founded and comforting, as well as sincere & energetic?[121]

Perhaps these emotions were developed in error, Manly considered, as a result of reliance upon human efforts to plant and water instead of invoking the "Lord's Spirit . . . in humble reliance on his promised grace to accompany & sanctify his own truth to the good of our scholars" and increase the renewing of hearts toward Him. Trusting the Spirit wholeheartedly for the results overcame one error; Manly urged teachers to not fall into another error:

> let us not fall into that of *failing to look*, earnestly, constantly, believingly *to the Lord* for the grace he is so willing to bestow. If we do not dishonor the Spirit by giving His glory to another, let us not grieve Him, by neglect of the sweet influences which hover ready to descend, by handling the Word of God so coldly, so carelessly, so prayerlessly as to show that whatever else we are expecting, we are not expecting any one of our scholars to be seriously concerned about his soul. Let us expect spiritual results, let us labor directly for them, & look till we see them.[122]

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[120]Manly Jr., "Motive Power in Sunday School," 1–2.

[121]Manly Jr., "Motive Power in Sunday School," 3.

[122]Manly Jr., "Motive Power in Sunday School," 4.

Thus, the teacher could trust the Spirit's work through the teaching of the Bible—for it was "the Bible School"—to touch hearts of pupils. Manly encouraged teachers to remember the power of the Scripture in their own lives and to remember the truths that changed them. For in this, they would "see what it is that rouses in us love to Jesus, a readiness to spend & be spent for him, & try to bring those same thoughts as freshly and as simply as possible to bear on the hearts of others." As such, "if you want to kindle hearts, it must not be with flourishes about the gospel, but by bringing the warm, loving Gospel of Love right down upon the heart."[123]

Manly closed with a poem that had inspired him in the work of the Lord:

'I have labored in vain,' a teacher said,
And her brow was marked by care:
'I have labored in vain." She bowed her head,
And bitter & sad were the tears she shed,
Is that moment of dark dispair.

'I am weary & worn, & my hands are weak,
And my courage is well nigh gone;
For none give heed to the words I speak,
And in vain for a promise of fruit I seek,
When the seed of the Word is sown.'

And again, with a sorrowful heart, she wept,
For her spirit with grief was stirred:
Till the night grew dark, & at last she slept,
And a silent calm over her spirit crept,
And a whisper of 'peace' was heard.

And she thought in her dream that the soul took flight,
To a blessed & bright abode.
She saw a throne of dazzling light,
And harps were ringing, & robes were white,
Made white in a Savior's blood.

And she saw such a countless throng around,

[123]Manly Jr., "Motive Power in Sunday School," 5.

As she never had seen before;
Their brows with jewels & light were crowned,
And sorrow & sighing no place had found,
For the troubles of time were o'er.

Then a white robed maiden came forth & said,
'Joy! Joy! For thy trials are past!
I am *one* that they gentle words have led
In the narrow pathway of life to tread;
I welcome thee home at last.'

And the teacher gazed on the maiden's face,
She had seen that face on earth,
When, with anxious heart, in her wonted place,
She had told her charge of a Savior's grace
And their need of a second birth.

Then the teacher smiled, and an angel said,
'Go forth to thy work again;
It is not in vain that the seed is spread;
If only *one* soul to the cross is led,
Thy labor is not in vain.'[124]

[124]Manly Jr., "Motive Power in Sunday School," 6–7. Given Manly's propensity to argue on behalf of women to teach Sunday school, it is worthy to note that this poem was written about a women.

CHAPTER 5

"LET ALL THE PEOPLE PRAISE GOD": MANLY AND SOUTHERN BAPTIST HYMNODY

In his late nineteenth-century volume on Baptist hymn writers, Henry Burrage devoted a section to American hymn writers in which he included Basil Manly Jr.—a name "very intimately associated with Christian song . . . [a]mong the Baptists of the south."[1] Taking into account the other exceptional hymn writers embraced by Burrage in his massive tome, the likes of William H. Doane (1832–1915), John Leland (1754–1841), Richard Furman (1755–1825), Samuel F. Smith (1808–1895), Edwin T. Winkler (1823–1883), John Fawcett (1739–1817), and Charles Haddon Spurgeon (1834–1892), Manly was thought to be among the few Baptists who gave "beautiful expression in verse to the devout sentiments of loving, adoring hearts."[2] Burrage felt Manly deserved an "honorable place," especially when one contemplated "how many hymns oftenest on the lips of believers of every name were written by Baptists."[3] Despite the attention from Burrage, Manly's contributions to this department of American Christian literature have been, until

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[1]Henry S. Burrage, *Baptist Hymn Writers and Their Hymns* (Portland, ME: Brown Thurston & Company, 1888), 425. Burrage consulted both Manly and James P. Boyce for his work, stating in the introduction both were helpful and instrumental in the completion of the project. In addition to articles, Burrage also honored five Baptist hymnists with steel engravings—John Fawcett, C. H. Spurgeon, S. F. Smith, Emily Chubbuck Judson (1817–1854), and Manly. Burrage's extensive work recognized contributions to hymnody from Baptists around the world.

[2]Burrage, *Baptist Hymn Writers*, v.

[3]Burrage, *Baptist Hymn Writers*, v.

recently, ignored in the last century.[4] Even so, he had a remarkable influence upon the worship music of his day.[5] Paul Richardson has rightly noted,

> Manly's interest in the church's song spanned his life. As an adult he recalled the influence of a particular song on his spiritual awakening. On his death bed he not only turned to hymns for comfort and assurance, but edited the proofsheets of his last collection of hymns.[6]

From the time of his birth, music had been an important aspect of the family home. Growing up in the home of a pastor and musician, he often heard hymn singing regularly. His father's "musical interests were practical and personal as well as theoretical and professional: he played the violin and kept a piano in the house. His love for music was lifelong and instilled in his children, whom he encouraged to sing and play."[7] Manly would have been exposed to countless hymns as a result of the preaching

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[4]For a comprehensive treatment of the three hymnals edited by Manly, see Nathan Harold Platt, "The Hymnological Contributions of Basil Manly Jr. to the Congregational Song of Southern Baptists" (D.M.A. thesis, The Southern Baptist Theological Seminary, 2004). One of the first scholarly treatments of *The Baptist Psalmody* was David Louis Gregory, "Psalmody in the Mid-Nineteenth Century Southern Baptist Tradition" (M.C.M. thesis, The Southern Baptist Theological Seminary, 1987). For a helpful piece on *The Choice*, see William J. Reynolds, "Baptist Hymnody in America," in *Handbook to the Baptist Hymnal* (Nashville: Convention Press, 1992), 30–54. For a look at the seminary hymn, see Michael A. G. Haykin, "'Soldiers of Christ, in truth arrayed': The ministry and piety of Basil Manly, Jr. (1825–1892)" in Michael A. G. Haykin, Roger D. Duke, and A. James Fuller, *Soldiers of Christ: Selections from the Writings of Basil Manly, Sr., & Basil Manly, Jr.* (Cape Coral, FL: Founder's Press, 2009), 24–58.

[5]For a helpful summary of Manly's contributions to hymnody, see Paul A. Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," in Harry Eskew, David W. Music, and Paul A. Richardson, *Singing Baptists: Studies in Baptist Hymnody in America* (Nashville: Church Street Press, 1994), 94–111, reprinted with edits by permission of the Historical Commission of the Southern Baptist Convention from *Baptist History and Heritage* 27 (1992), 19–30. Two helpful articles on Manly's role in Southern Baptist hymnody are Harry Eskew, "Southern Baptist Contributions to Hymnody," in Eskew, Music, and Richardson, *Singing Baptists*, 194–203, reprinted with edits from *Baptist History and Heritage* 19 (January 1984) and idem, "Use and Influence of Hymnals in Southern Baptist Churches Up to 1915," in Eskew, Music, and Richardson, *Singing Baptists*, 181–193, reprinted with edits from *Baptist History and Heritage* 21 (July 1986), 21–30. For an acknowledgement of Manly's important and direct influence upon the development of hymnological studies at the Southern Baptist Theological Seminary, see Esther R. Crookshank, "The Minister and His Hymn-book: John A. Broadus as Hymnologist" (paper presented to the faculty of the Southern Baptist Theological Seminary, Broadus Chapel, Louisville, September 8, 2004).

[6]Richardson, "Southern Baptist Pioneer in Hymnody," 94–95.

[7]A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South*

of his father—sermon manuscripts were marked with numbers of like-themed hymns.[8] This source of piety and biblical knowledge was learned early and shared with his father.[9] Two events during his childhood contributed implicitly to his love of music and his commitment to the music of the church. First, in 1831, when Basil was just six years old, a group of members collected $1,240 to purchase and donate an organ to the First Baptist Church, Charleston. This caused no little brouhaha as several members were opposed to any instruments in church. Basil's father, who had been one of the contributors and publicly supported the installation of the organ, felt the congregation needed to vote on the matter. His call for a vote ignited a controversy over the right of women to vote in church matters. Women had been a part of the vote on February 28, 1831, when the church initially accepted the organ. But, in early March 1832, when the organ was finally installed in the church

> 'some dissatisfaction existed about allowing females to vote.' As pastor, Manly usually chaired church meetings, and 'while I was of opinion that in the ordinary business and discipline of the Church females were excluded by the Scriptures from a vote,' the organ 'was a matter which should have been none of the Church's business unless referred to them by the Corporation,' which was a quorum of church members, both male and female. Manly was also the chair of the Corporation, and he 'felt bound to take the sense of the members, according to what I understood the design of the resolution of the Corporation to be.'

Finally, the elder Manly intervened by arguing the resolution did not exclude women from voting on this matter, and the congregation agreed with him to allow the organ.

(Baton Rouge, LA: Louisiana University Press, 2000), 95.

[8]Richardson, "Southern Baptist Pioneer in Hymnody," 95. Many of the junior Manly's sermon notes are marked in the same way as his father's sermon manuscripts

[9]Fuller, *Chaplain to the Confederacy*, 94–95, 209–211.

Worshipers gathered at the First Baptist Church, Charleston, sang along with the donated organ for the first time on March 11, 1832.[10]

Later that same year on June 27, Manly's father gave a lecture—"Some Thoughts on Sacred Music"—where he shared more fully his thoughts on music as part of the Christian life.[11] In the lecture, he would have heard his father affirm that "music was a natural way to express deeply felt emotions that could not be captured and communicated otherwise."[12] Certainly, the biggest obstacle facing the church was the view by some that musical instruments should not be allowed in the context of worship.[13] Given that the church was already using an organ in worship, the elder Manly desired to communicate the spiritual benefits of music and song allowed by the Scriptures. To do so, he used Scripture to argue that sacred music was a necessary aspect of the worship of God and served as a means of piety in the life of the church. Specifically, the pastor alluded to Ephesians 5:19, where Paul exhorts the church to sing together for the

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[10]Fuller, *Chaplain to the Confederacy*, 94. It is possible at this time that Ker Boyce, James P. Boyce's father, was serving on the First Baptist Church Corporation board. So also, Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesman* (Phillipsburg, NJ: P&R Publishing, 2009), 58. For a look at the issue of music in the worship service of Southern evangelical churches, see Anne C. Loveland, *Southern Evangelicals and the Social Order, 1800–1860* (Baton Rouge, LA: Louisiana State University Press, 1980). This incident may have impacted the younger Manly's views and position on the role of women in the local church. Decades later, while serving as professor of the newly-established Southern Baptist Theological Seminary in Greenville, South Carolina, Manly spoke against an issue raised by his friend and colleague James P. Boyce at a local church in Greenville regarding the role of women in the polity of the local church. Manly, arguing against his friend, posited women should be allowed to vote in church business matters. See Archie Vernon Huff Jr., *Greenville: The History of the City and County in the South Carolina Piedmont* (Columbia, SC: University of South Carolina Press, 1995), 204.

[11]Basil Manly Sr., "Some Thoughts on Sacred Music, Delivered in Substance at the anniversary of a Society in the Baptist Church, for the Cultivation of Sacred Music, Charleston, South Carolina, June 27, 1831," Manly Family Papers, quoted partially in Haykin, Duke, and Fuller, *Soldiers of Christ*, 85–87.

[12]Fuller, *Chaplain to the Confederacy*, 94–95.

[13]Some worried that money spent on instruments would take resources away from the spread of the gospel.

purposes of instruction, admonition and encouragement. He observed the two-fold teaching function of singing with music:

> It is not to be a performance of sounds and syllables, but of *words*, in musical tone, which . . . are suited to edify the mind and establish it in the truths of the Gospel. The reason for the accompaniment of musical sounds is that the effect of musical sounds is that the effect of these in softening the feelings and increasing the susceptibility of the soul may prepare the way and assist the effect of divine truth.

Additionally, he noted that the design of singing with music was for admonition and encouragement.

> This it does as well by the exhilarating, animating or rousing effect of sounds upon the feelings, as by the stimulating nature of the truths conveyed . . . . In short, music is a *style of language* which seeks to affect the passions, but so as to turn them into a religious channel . . .

Therefore, Manly concluded, "a very principal design of psalmody is *Praise*, *we therein praise God*."[14]

After listening to the spiritual benefits gained from singing found in the Bible, the elder Manly addressed the contentious issue of using instruments to accompany the worship of the church.

> There is nothing wrong in instrumental music *in itself* nor with respect to the worship of God in a general point of view. Its allowed use in the *families of the pious*, *in the public worship of God* under a former dispensation, and the images employed in Revelation 5:8, 9; 14:2, concerning the Heavenly worship, plainly shows that there is nothing *intrinsically* wrong in it.
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> . . . [I]n respect to its admissibility, [instrumental music] cannot be denied on any principle of Scripture or sound reason . . . . It is a thing indifferent, in itself, whether it be used or not used. Christian churches may do very well without it, and if they should have it, in the sober, legitimate use, they are not, on that account, the worse.[15]

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[14]Basil Manly Sr., "Some Thoughts on Sacred Music," Manly Family Papers, quoted from Haykin, Duke, and Fuller, *Soldiers of Christ*, 85–86.

[15]Manly Sr., "Thoughts on Sacred Music," Manly Family Papers, quoted from Haykin, Duke, and Fuller, *Soldiers of Christ*, 86–87. The elder Manly's position is similar to that of Andrew Fuller. See Andrew Gunton Fuller, *The Complete Works of the Rev. Andrew Fuller, With A Memoir of His Life*

As a result of the lecture, a Sacred Music Society was established at the First Baptist Church. Three months later, in an address occasioned by the sesquicentennial anniversary of the Baptist Church of Charleston, Manly once again would have heard his father discuss the significance of the singing church. His father began his sketch of the historic church by pointing to the faithfulness of the church and her members to sing of the mercy and judgment of God "with the design of pleasing the ear of Jehovah" for 150 years.[16]

Like his father, Manly studied the violin. Although his violin studies produced success, his worries over the poor reputation of the instrument's usage for dance music caused him to put it aside so that "he would not offend his weaker breathren."[17] In college he wrote poetry, which later he turned into hymns—a practice that lasted until his death.[18] Prior to his senior year, his extensive knowledge of music was on display when he wrote a short essay entitled "New Mode of Writing Music," in which he devised a more efficient way of composing music using a numbering system taught to him as a young man in Charleston by William Bailey.[19] When he left for Newton Theological Institute, his correspondence with his father reflected their mutual appreciation for and serious want of music. In a November 1844 letter, his father asked,

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(London: Henry G. Bohn, 1859), 859–62.

[16]Basil Manly Sr., *Mercy and Judgment: A Discourse Containing Some Fragments of the History of the Baptist Church of Charleston, S.C. Delivered by Request of the Corporation of Said Church, September 23rd and 30th, A.D. 1832* (Charleston, SC: Knowles, Vose, 1837), *passim*, quoted from Haykin, Duke, and Fuller, *Soldiers of Christ*, 89–95.

[17]Louise Manly, *The Manly Family: An Account of the Descendants of Captain Basil Manly of the Revolution and Related Families* (Greenville, SC: Keys Printing, 1930), 198. She stated Manly "was always a lover of music."

[18]Two poems, penned during the Civil War, called those at home to pray for and encourage soldiers—"Pray For the Loved Ones From Home" and "Do They Think of Me at Home?"

[19]Basil Manly Jr., "New Mode of Writing by Numbers" (unpublished ms., Basil Manly Papers, July 27, 1843).

> Do you wish your violin sent you? I think you should cultivate music. If it would not be against the rules of the Institution, you might hire a piano by the year; or possibly you might get the use of a chamber organ, in a cheap way, to keep in your room & practice on.[20]

At Princeton, Manly joined the Student's Choral Society, "which sang some of the great oratorios."[21] He also wrote how music had played an important role in his conversion and spiritual development. In his conversion testimony written on December 23, 1840, during his first year of college, the young collegian recounted some "religious impressions" he remembered having during a revival at the church in Charleston. At some point, he had experienced "a feeling of some sort or other . . . while they were singing the hymn 'Jesus my all to heaven is gone.'" Even though Manly "at various intervals . . . had very strong emotions" as a result of the tunes and text, nothing was "of any permanence."[22] At the age of 44, the seminary professor reflected upon his own spiritual education as a result of the church's hymns: "I can remember some feelings when I must have been 8 or 9—in connection with the singing of the chorus 'I'm on my journey home, etc.'"[23] A decade earlier, he had written his parents a long discourse on music and music pedagogy.[24]

Manly's Hymnals

After brief stints as both a pastor and an educator, Manly recalled the musical influences from his childhood and feared growing Christians would be deprived of the

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[20]Basil Manly Sr. to Basil Manly Jr., November 22, 1844, Manly Family Papers. From this letter, one must assume he was proficient on the keyboard.

[21]Louise Manly, *The Manly Family*, 198.

[22]Basil Manly Jr., "My Experience of Grace" December 23, 1840, Manly Family Papers. The hymn mentioned made an impression upon both Manly and his father as they discussed it later in a letter.

[23]Basil Manly Jr. to Charles Manly, October 8, 1869, Southern Collection.

[24]Basil Manly Jr. to Basil and Sarah Manly, July 3, 1859, Southern Collection.

riches of classic hymnody. Thus, he found himself directly responsible for publishing three collections of hymns: *Baptist Psalmody* (1850), *Baptist Chorals* (1859), and *Manly's Choice* (1891) or *The Choice* (1892—posthumously).[25] The goal of this chapter is not to provide an in-depth historical review of each hymnal just mentioned but rather to analyze texts written or chosen by Manly in each hymnal to gain a sense of this aspect of his piety.

The Baptist Psalmody (1850)

The first hymnal Manly produced, *The Baptist Psalmody: A Selection of Hymns for the Worship of God*, was a joint venture with his father, whereby both served as editors to the largest hymnbook ever published by Southern Baptists.[26] Presenting a significant number of hymns familiar to Baptists in the south, the hymnal contained 1,294 hymns, nine single-stanza texts to be used during baptism, and sixteen doxologies.[27] Any concern over the time it took to compile the hymns into a massive book reflected, as Manly pointed out to the publisher, that the editors were "bestowing a good deal of pains on the arrangement of the hymns in a systematic textual order & in the provision of complete indexes both of subjects & Scriptures, especially the latter."[28] In this way, churches would be able to use the hymnal for any type of service with confidence of its

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[25]Platt, "Hymnological Contributions," 11.

[26]Basil Manly Sr. and Basil Manly Jr., *The Baptist Psalmody: A Selection of Hymns for the Worship of God* (Charleston, SC: Southern Baptist Publication Society, 1850). So Richardson, "Southern Baptist Pioneer in Hymnody," 22.

[27]Richardson, "Southern Baptist Pioneer in Hymnody," 22; Platt, "Hymnological Contributions," 45.

[28]Basil Manly Jr. to A. M. Poindexter, January 21, 1850, Manly Papers—Southern, quoted in Richardson, "Southern Baptist Pioneer in Hymnody," 22.

ability to address any Scripture and spiritual subject.[29] Platt has rightly noted that 319 of the hymns, almost a quarter of the hymns, were by Isaac Watts (1674–1748).[30] Other major evangelical contributors include Charles Wesley (1707–1788), John Newton (1725–1807), Philip Doddridge (1702–1751), James Montgomery (1771–1854), William Cowper (1730–1800), Thomas Gibbons (1720–1785), Joseph Hart (1712–1768), and Augustus Toplady (1740–1778). Though their hymns had been left out of *The Psalmist*, the father and son team included six hymns each from Calvinistic Methodist and Moravian evangelist John Cennick (1718–1755) and American Presbyterian minister and theologian Samuel Davies (1723–1761). Thirty-nine Baptist hymn writers contributed 192 of the hymns in the repertory. The leading Baptist contributors were Anne Steele (1717–1778) with fifty-two hymns, English Baptist minister Benjamin Beddome (1717–1795) with forty-six, and both Fawcett and Seventh-day Baptist minister Samuel Stennett (1727–1795) with fourteen. Other Baptists whose texts were utilized were Richard Furman, Adoniram Judson (1788–1850), and John Ryland (1753–1825).

The collection of hymns found in *The Baptist Psalmody* was well received among Southern Baptists. The younger Manly, who collected and arranged all the hymns, and the elder Manly, who played an advisory role and helped with indexing, included enough to satisfy the wide range of local tastes and diversity among Southern Baptists.[31] As they stated to Baptists in Alabama, they published the hymn book for the "use of

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[29]Richardson, "Southern Baptist Pioneer in Hymnody," 22.

[30]Joseph Powhatan Cox, "A Study of the Life and Work of Basil Manly, Jr." (Th.D. thesis, The Southern Baptist Theological Seminary, 1954), 79; Richardson, "Southern Baptist Pioneer in Hymnody," 22. Both Cox and Richardson mistakenly claimed half the texts in the hymnal were by Watts. Richardson may have relied on the work of Cox for his hymn count.

[31]Fuller, *Chaplain to the Confederacy*, 210. In two letters to friends, the elder Manly was adamant of his consulting role on the project.

Baptist Churches in the South . . . to contain unaltered, *the old hymns*, precious to the children of God by long use, and familiarized to them in many a season of perplexity and temptation as well as spiritual joy."[32] The Manly's and many other Southerners felt slighted by the lack of Southern hymns in *The Psalmist*.

> Some of the books in use among us appear to have been framed with principal regard to the elegance and beauty of the composition; and the compiler's taste is made the test of admission or exclusion. Others on the other hand, were formed apparently by gathering from every quarter whatever expressed warm and lively emotion, whether poetical, grammatical, and in accordance with good taste and sound doctrine, or not; and thus the compiler's feelings have been made the standard. It has appeared to us that a Hymn Book ought to be made, in which the standard should be neither the private taste nor the personal feelings of the compiler, but the taste and fellings of the well-informed religious public; and that such hymns should be admitted as have received the broad seal of this approbation, whether they answered to some arbitrary standard of a particular individual, or not. If a hymn, which is sound in doctrine, should be generally circulated and widely admired, and seen moreover to be useful in numerous and diversified regions—that is a good hymn, no matter what some fastidiously sensitive critic may say of it.[33]

Noting several Southern favorites such as "Amazing grace, how sweet the sound" and "How firm a foundation, ye saints of the Lord" had been left out of previous hymnals or criticized by certain compilers, the father and son team were adamant about their inclusion in *The Baptist Psalmody*—"In these strains have the people of God long poured forth feelings almost too deep for utterance, and with them our earliest and dearest religious associations are inseparably connected."[34]

Another striking reason for the overwhelming success of the collection as compared to other compilations by Northern editors was that the "[*Baptist Psalmody's*]

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[32]Basil Manly Sr. and Basil Manly Jr., "A New Hymn Book," *The Alabama Baptist* October 31, 1849, 2.

[33]Manly Sr. and Manly Jr., "A New Hymn Book," 2, reprinted in Platt, "Hymnological Contributions," 55.

[34]Manly Sr. and Manly Jr., "A New Hymn Book," 2, reprinted in Platt, "Hymnological Contributions," 55.

conservative nature was also attractive."[35] According to one historian, the Calvinistic theology of certain hymns was no longer accepted in the North. Organized explicitly for worshipers in the South, subject headings of the hymnal included: attributes of God, acts of God, worship of God, the Trinity, Christ, the Holy Spirit, the Scriptures, and man's natural state. The selection and popularity of hymns with their clear emphasis on the sovereign authority and power of God allowed *The Baptist Psalmody* to remain the songbook of Southern Baptists for the rest of the nineteenth century.[36]

Manly's hymn texts in *The Baptist Psalmody.* While Richardson, Platt, and other hymnologists have offered in-depth studies of the hymnals linked to Manly, no detailed study of the hymn texts written by Manly exists. These hymns offer a glimpse into Manly's spirituality, especially given the consistency of themes found in his hymns. As in many of his other writings, Manly's hymns pointed the worshiper to the divine power of Christ to heal physically, and most importantly, spiritually; to the sovereign authority of the triune God over creation; to the holiness and transcendent otherness of God; to the sinful and polluted state of man; and to the power of God through Christ by the Spirit to redeem man from his state of hopelessness and helplessness. These subjects were instrumental in Manly's own spiritual development as well as major themes of his personal piety. Perhaps Haykin has best captured the essence of the piety of Manly's hymns when he wrote,

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[35]Fuller, *Chaplain to the Confederacy*, 210; Richardson, "Southern Baptist Pioneer in Hymnody," 27.

[36]Fuller, *Chaplain to the Confederacy*, 211.

> The history of Christian piety is ever the history of sinners redeemed by grace, seeking to live lives that honor God—and falling short. They are saints, to be sure, inextricably a part of God's kingdom that is breaking into the realm of history, their lives prefiguring the full disclosure at the end of time of that city whose designer and builder is God. But they are not there yet, and the best of the saints experiences the marring of sin as an ongoing reality in this age.[37]

In *The Baptist Psalmody*, the Manly's inserted nine original texts in the hymnal from the pen of the younger Manly:

"Before the pool a sufferer lay."

Before the pool a sufferer lay,
With hope deferred from day to day;
Beheld the waters often move,
But others first their virtues prove.

Helpless and weak was he: no friend
Was there, the needful aid to lend;
But One passed by, who heard his moan,
And healed him by a word alone.

Bethesda's waters move no more
No angel stirs them into power;
The mightier One, who healing gave,
Is still omnipotent to save.

To sin-sick souls he offers grace,
Confined to neither time nor place;
Where'er is offered heartfelt prayer,
The fount of life is open there.

Thou loving, gracious, healing Lord,
Speak to my soul the pardoning word;
My sins remove, new strength impart;
O cleanse, and dwell within my heart.[38]

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[37]Haykin, preface to *Soldiers of Christ,* xv.

[38]Basil Manly Jr., "Before the pool a sufferer lay," Hy. 460, in *The Baptist Psalmody*, 297. The hymn is numbered incorrectly in the opening index of the hymnal. In his transcription of the hymn, Platt missed the fifth stanza on the subsequent page. See Platt, "Hymnological Contributions," 235.

Reflecting upon the healing of a lame man by Jesus at the pool of Bethesda found in John 5, Manly used the text of this hymn to depict the deplorable state of humanity without God. Afflicted by the disease of sin, man is "helpless," "weak," and without "friend" to bestow relief. Then, at the appointed time, Christ appeared to heal and make diseases flee, to restrain the mighty power of the seas, to dictate the "courses of the winds," to awaken humans from death's slumber at His return, to "speak peace…sins forgive," and to create "all things." While man, whether through education, wealth, or the latest medical remedies, has attempted to save himself, it is Christ alone who has the power to redeem humanity from the corruption of sin.

In the final two stanzas, Manly directed the worshiper from the physical healing performed by Jesus for the paralyzed man at the pool to the spiritual healing offered by Christ to sin-paralyzed humanity. For Manly, the grace of Christ is most evident in the spiritual healing experienced by contrite sinners. Just as Christ used his voice to demonstrate his sovereign authority and power over physical ills, so He responds to a sinner's call for mercy. When those in need of healing cried out, Christ speaks "the pardoning word" which removes sin to allow Jesus to "dwell within" the human heart.

"God of the seas, whose ruling voice."

God of the seas, whose ruling voice
Their mighty power restrains,
And guides the courses of the winds
O'er all those rolling plains—

'Tis thine to calm the troubled breast,
To quell the storm of cares,
To guard the mind, when tempest-tossed
By all its wrecking fears.

When floods of doubts, and billows dark

Crowd in to overwhelm,
Though sun nor star appear, I know
My Father's at the helm.

He breathes the winds, he sends the waves
Which round me rage or sleep;
What I've committed to his hands,
He will securely keep.[39]

The opening stanza of this hymn, a reflection of Psalm 65 and Matthew 8:27, reminded the worshiper of the sovereign power and divine authority of God over all of creation. God spoke; the seas and winds obeyed. Although the human eye may see nature as a powerful force, it was no match for the "ruling voice" of God. Stanzas two, three, and the first half of the fourth were meant to bring confidence to the believer as a result of God overseeing all of life. If God can control nature by his voice, Manly wrote, God was faithful to calm the storms raging in the mind and heart. Even though worry, anxiety, and fear tempted the believer to not trust the Lord, there was no reason to fear. Why was there no need to fear? Alluding to Acts 27:20 where Paul reassured the crew of their safety, the third stanza provided hope when "all hope of [our] being saved was at last abandoned." In the final stanza, he returned to the opening theme. The final two lines of the hymn, an echo of 2 Timothy 1:12, comforted worshipers of God's faithfulness to "keep that which I have committed unto him against that day." As such, the believer sang with boldness because the Father held salvation, life, and service tightly.

"God with us, o glorious name!"

God with us, O glorious (oh, wondrous) name!
Manifest in flesh he came,
Hiding in a form like mine

[39]Basil Manly Jr., "God of the seas whose ruling voice," Hy. 709, in *The Baptist Psalmody*, 440.

All his attributes divine.

Equal with the Father, still
He obeys his Father's will,
Lays his rightful glories by,
Comes as man, for man to die.

While as man on earth he dwelt
As a (true) God, his power was felt;
At this voice diseases fled,
Opening graves restored their dead.

As a man, he groans and dies,
Prisoned in the tomb he lies;
Soon he rises from the grave—
Man to die, but God to save.[40]

With a reverberation of Philippians 2:5–8, the hymn's focal point is the paradox of Christ—he is fully human and fully God. Jesus—God with us (Matt 1:23)—demonstrated his humanity by coming "in the form" of a human, manifest in flesh (1 Tim 3:16), as a man who "groans and dies" and was laid to rest in a tomb. Though he knew his rightful place, Jesus "did not count equality with God a thing to be grasped but made himself nothing, taking the form of a servant, being born in the likeness of men" (Phil 2:6–7). He came, as both God and man, submitted to the "Father's will" to be crucified on the cross. The divinity of Christ was on full display when he healed the sick and raised the dead. For Jesus, "true" God, possessed sovereign authority over all things, even death. The last stanza echoed the Gospel writers when they testified, each in their own unique way, that Jesus died as a human and was left to rot in a tomb. Yet, Jesus' resurrection displayed His divinity and his ability to redeem all of humanity. Therefore, "God has

[40]Basil Manly Jr., "God with us, O glorious name!," Hy. 138, in *The Baptist Psalmody*, 116. According to Platt, words in parentheses were substituted in the printing of "God with us, O wondrous name!" in Richard Fuller et al., *The Baptist Praise Book: For Congregational Singing* (New York: A. S. Barnes & Co., 1871), 275.

highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord" for the righteous and holy purposes of saving mankind (Phil 2:9–11).

"Holy, holy, holy, Lord."

Holy, holy, holy Lord,
God of hosts, in heaven adored,
Earth with awe has heard thy name,
Men thy majesty proclaim.

Just and true are all thy ways,
Great thy works above our praise;
Humbled in the dust, we own,
Thou art holy, thou alone.

In thy sight, the angel band
Justly charged with folly stand;
Holiest deeds of creatures lie
Meritless before thine eye.

How shall sinners worship thee,
God of spotless purity?
To thy grace all hope we owe:
Thine own righteousness bestow.[41]

Opening the hymn with an echo to Isaiah 6, Manly wrote this hymn to communicate the juxtaposition of God's holiness and humanity's depravity in an attempt to answer one simple yet profound question: "How shall sinners worship thee, God of spotless purity?" This was the question of a humble and contrite spirit seeking the means of reconciliation to God. The words of the hymn highlighted the vast divide between a holy, righteous God and His unrighteous, fallen creation. God is "holy," "adored," and

[41]Basil Manly Jr., "Holy, holy, holy, Lord," Hy. 21, in *The Baptist Psalmody*, 52.

"just and true"—worthy of all praise and majesty; man is like the dust from which he was molded and formed (Gen 1–3). In the third stanza, he plucked the phrase "justly charged with folly stand" from Alexander Cruden's (1699–1770) entry for Proverbs 13:20 in his massive biblical concordance *A Complete Concordance to the Holy Scriptures* (1737).[42] With a hint to Isaiah 64:6, any deed under the influence of sin, no matter how good, was "meritless" before the Lord. Yet, even though a divide exists, the heavens and earth decree God has provided the great exchange—His grace gave the righteousness for impure and guilty lives. As Manly concluded, it was by these means alone that man could worship a holy God.

"In doubt's dim twilight here I stray."

In doubt's dim twilight here I stray,
Upon me shines no cheering ray;
My Saviour, drive away my fear,
Abide with me, for night is near.

Though sin and Satan o'er my soul
Would throw their hated strong control—
O, help me in th' unequal fight,
Abide with me through sin's dark night.

Dwell thou within my heart; O come
Not as a stranger, but at home;
Here reign supreme, it is thy right;
Abide with me both day and night.

And when my day of toil is done,
When weak and weary age comes on,
Uphold me, Saviour, as I die;
Abide with me, when night is nigh.

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[42]Alexander Cruden, *A Complete Concordance to the Holy Scriptures of the Old and New Testament, forming a dictionary and alphabetical index to the Bible with a concordance to the proper names of the Old and New Testament, and the books called Apocrypha* (London: Ward, Lock and Co., 1909), 211-12.

Soon shall a voice my slumbers wake,
A glorious, endless morning break;
When night and grief forever flee,
May I in heaven abide with thee.[43]

With the theme of the Lord's abiding presence, Manly wrote this hymn to encourager believers in their earthly journey. In the first stanza, he alluded to the encounter of two men with the resurrected Jesus on the road to Emmaus. Having spent the day with Him, they urged him to stay with them for the evening. His presence had been a comfort to them during their travels (Luke 24:29). Thinking about this encounter with the risen Christ, he also wrote this hymn to convey a specific sentiment of personal piety—peace and comfort accompany the presence of the Spirit of Christ. Specifically, in the second and third stanzas, he affirmed the abiding attendance of the Lord day and night in the "unequal fight" against the "strong control" of Satan and sin.

The hymn also pointed the believer to the eternal hope of life with Christ upon death. For the Christian, the company of Christ is most desired in the moments before death. At that time, the Spirit comforts, and concomitantly, the voice of Christ calls the believer to His eternal presence in heaven. Using imagery similar to that of New Testament authors generally and Paul in 1 Corinthians 15:12–34 and 1 Thessalonians 4:13–17 specifically, Manly interpreted death as a state of conscious sleep. Death, like sleep, for the believer was temporal in nature and only meant the conclusion of an earthly body. Even more, death represented the final and ultimate victory over sin and guilt that plagued believers throughout their earthly lives. Thus, in the fourth and fifth stanzas, it was no longer the worshiper pleading for the Lord's abiding presence through "doubt's

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[43]Basil Manly Jr., "In doubt's dim twilight here I stray," Hy. 539, in *The Baptist Psalmody*, 343.

dim twilight . . . sin's dark night" but the redeemed soul praying to abide forever with Christ in heaven. With great confidence, worshipers could be assured of their eternal home with the Savior.

"Jesus, my Lord, I own thee God."

Jesus, my Lord, I own thee God,
Earth sprang to being at thy nod;
All things were made by Thee, the Word,
Who wast , with God, as God adored.

Before the world's firm base was laid,
Thy glorious Godhead was displayed;
And after worlds have ceased to be,
Thy praise shall fill eternity.

Thou, gracious Lord, my soul would own,
The power to save is thine alone;
O'er me assert thy sovereign will,
And be my God, my Saviour still.[44]

In language similar to that found in Genesis 1, John 1, and Hebrews 1, the hymn writer is owned by the awe inspiring work of God the Son when he spoke creation into existence from nothing. Thus, as the worshiper expressed with song, God the Father is well pleased with the creative work of His son. Just as the inhabitants of the heavens witnessed the glory of the Trinity at creation, the redeemed of God will spend eternity worshiping God at the ultimate consummation of Christ's kingdom. Again, in the third stanza, Manly tied the creative power of God to the saving power of God. The triune God's creative ability through the move of the hand or the wink of an eye guaranteed his ability to redeem fallen creatures.

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[44]Basil Manly Jr., "Jesus, my Lord, I own thee God," Hy. 436, in *The Baptist Psalmody*, 115; reprinted in Basil Manly Jr. and A. Brooks Everett, eds., *Baptist Chorals: A Tune and Hymn Book Designed to Promote General Congregational Singing; Containing One Hundred and Sixty-Four Tunes, Adapted to about Four Hundred Choice Hymns* (Richmond, VA: T. J. Starke & Co., 1859), 86.

"Lord, I deserve thy deepest wrath."

Lord, I deserve thy deepest wrath,
Ungrateful, faithless I have been;
No terrors have my soul deterred,
Nor goodness wooed me from my sin.

My heart is vile, my mind depraved,
My flesh rebels against thy will;
I am polluted in thy sight,
Yet, Lord, have mercy on me still!

Without defence , to thee I look,
To Thee, the only Saviour, fly;
Without a hope, without a friend,
In deep distress to thee I cry.

Speak peace to me, my sins forgive,
Dwell thou within my heart, O God,
The guilt and power of sin remove,
And fit me for thy blest abode.[45]

James Manley in his dissertation argued that Manly was so obsessed with introspection that it caused him to fall deeply into unhealthy states of melancholy and depression. Thus, Manley would argue that the theme of this hymn was the most glaring and dominant characteristic of Manly's life. Despite this stretched assessment, Manly's Calvinistic understanding of sin and depravity, learned early at the feet of his father's preaching ministry, led him to have a healthy fear of the wrath of God that is only assuaged by the grace of God, who offered His son as a bleeding Savior on a cross. In college, he jotted down questions he would pose to himself for self-examination. As in this hymn, he recognized his inability to overcome sin without Christ. Thus, he asked, "Have I refrained from all pride and reliance upon myself: have I prayed earnestly to God

[45]Manly Jr., "Lord, I deserve thy deepest wrath," Hy. 445, in *The Baptist Psalmody*, 289.

to keep me from sin and guide me in his paths? Or have I run myself needlessly into temptation?"[46]

He also imitated one of his spiritual heroes—Jonathan Edwards—by writing and weekly reviewing resolutions for personal improvement.[47] Over the course of eighteen months, Manly authored 57 resolutions because he was "unable to do anything without God's assistance." For this reason, Manly wrote, "I humbly pray of him to enable me to keep these resolutions so far as they are agreeable to his will for Jesus Christ's sake. Amen."[48] Like his questions and this hymn, Manly was serious about the fight against sin. He also recognized nothing within himself could overcome these perversions. Resolution eighteen stated, "[n]ever to give over or in the least to slacken my exertions against my corruptions, however unsuccessful I may be."[49] Three months later, Manly resolved, "[t]o refrain from any, & every thing that may hinder my progress in the ways of holiness, however pleasant or delectable a thing, or however trivial a sin, it may seem to be."[50]

As a result of his comprehensive understanding of the destruction of sin upon humanity, Manly's last sentence in the second stanza was "Yet, Lord, have mercy on me

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[46]Basil Manly Jr., "Questions for Self-examination" (unpublished ms, Basil Manly Papers, no date given). Multiple questions covered 9 different themes.

[47]Manly's resolutions are either exact copies or paraphrases of Edwards' 70 resolutions.

[48]Basil Manly Jr., "Resolutions. 1841." (unpublished ms, Basil Manly Papers, January 1, 1841). This is a paraphrase of the opening statement for Edwards' resolutions: "Being sensible that I am unable to do anything without God's help, I do humbly entreat him by his grace to enable me to keep these Resolutions, so far as they are agreeable to his will, for Christ's sake."

[49]Basil Manly Jr., "Resolutions. No. 18, 1841." (unpublished ms, Basil Manly Papers, January 1, 1841). This is an exact copy of Edwards' Resolution 56.

[50]Basil Manly Jr., "Resolutions. No. 49, 1841." (unpublished ms, Basil Manly Papers, January 1, 1841).

still!" With words similar to that of the tax collector found in Luke 18:13—"God, be merciful to me, a sinner!"—the final two stanzas of the hymn turned away from total destruction and pointed decisively to the sin-cancelling work of Christ on the cross. Just as the Israelites looked to the bronze-fashioned snake for healing (Num 21:4–9), humanity was to look up to Christ on the cross to receive spiritual healing. The worshiper was to cry out to Christ alone; only Christ can forgive sins and remove sin in order that He may "dwell" within hearts. It is precisely at that moment that the Spirit began the work of sanctification to "fit" us for eternity—God's "blest abode."

"Our God invites the wanderer home."

Our God invites the wanderer home,
The Spirit and the Bride say, come;
Let him that hears repeat the sound,
And spread the joyful accents round.

Let him that is athirst draw near,
And find a fountain flowing here;
Let whosoever will, receive
The freely-offered grace, and live.[51]

Manly composed this hymn to be sung as one of sixteen doxologies, which were to be used by the minister at the end of his message to invite sinners to repent and embrace Christ as Lord and Savior. Recalling Scriptures final words (Rev 22:17), the hymnist expressed the grace of God in inviting weary souls home.[52] Those contemplating His external calling would have heard clearly the Trinitarian nature of soteriology, the whole Godhead inviting the sinner to "receive . . . freely-offered grace." As a result of its

[51]Manly Jr., "Our God invites the wanderers home," Hy. 345, in *The Baptist Psalmody*, 234, reprinted in Manly Jr. and Everett, *Baptist Chorals*, 10.

[52]"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev 22:17, KJV).

transforming power, the gospel compelled the believer to "repeat the sound" and "spread the joyful" news with other wanderers. Manly also relied on Charles Wesley's hymn "Ho! every one that thirsts, draw nigh," a hymn he chose to include in one of the hymnals he edited, to communicate God's invitation to live by drinking deeply from His unquenchable fountain.[53]

"There is a light which shines from heaven."

There is a light which shines from heaven
On thee, but not alone for thee;
Light of the world, for all 'tis given,
And each may say 'twas sent for me.

There is a fountain sweeter far
Than aught earth's turbid springs can give;
It makes the thirsting heart rejoice,
The faint be strong, the dying live.

Drink of that fountain; rich it flows,
Of life and joy a ceaseless spring;
Drink deep; nor hide it for thyself,
But all men to the fountain bring.

Wide let the healing water spread,
Tell distant nations where 'tis found—
It comes from God, to him it leads,
Its murmur is the gospel's sound.

Let the light shine, the waters flow,
The blessed news to all men take,
That dying they may rise to life,
And in the bliss of heaven awake.[54]

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[53]Charles Wesley, "Ho! every one that thirst, draws nigh," Hy. 336, in *The Baptist Psalmody*, 228–29.

[54]Manly Jr., "There is a light which shines from heaven," Hy. 1023, in *The Baptist Psalmody*, 616.

Even though Manly held to a Calvinistic view of redemption in the theological stream of Andrew Fuller, the hymns demonstrated his understanding of the way in which Scripture speaks about issues of soteriology. He incorporated the scriptural phraseology of light and water in this hymn to refer to the Gospel of Jesus Christ. In the opening stanza, the gospel is referred to as the "light which shines from heaven." Jesus referred to Himself as the light of the world (John 8:12). The hymnologist compared the gospel to a sweet fountain that brings strength to the faint and life to the dying. Jesus referred to Himself as a fountain of living water (John 4). Taken together, the first two verses of the hymn presented a wonderful scriptural picture of redemption.

The last three stanzas displayed a core characteristic of Manly's spirituality—evangelistic activism. It is what motivated him to establish Sunday schools, train the next generation of preachers and missionaries, and write hymns for the church. Once the sweet fountain of grace has brought humanity from death to life, it is her responsibility to not "hide it for thyself . . . But all men to the fountain bring." While the message was to be sent to the ends of the earth by the work of believers, Manly articulated that the gospel is of God, from God, and always leads to God. With similar language to the hymn "In doubts dim twilight here I stray," the gospel is "blessed news" and the assurance of salvation. For once asleep (dead), the promises of the gospel are fulfilled for the believer upon their immediate removal from the misery of a corrupted body to the "bliss of heaven."

Baptist Chorals **(1859)**

The year 1859 was transitional for Manly and his family when they moved from Richmond, Virginia, to Greenville, South Carolina; yet, he found time to edit a

collection of 424 hymns and 164 tunes with A. Brooks Everett called *Baptist Chorals*.[55] This collection was made up of hymns from the two most popular and "extensively used [hymnals] in the Baptist Churches of the United States"—*The Baptist Psalmody* and *The Psalmist*—"to render them more useful, by supplying tunes adapted expressly to some of the choicest hymns."[56] The Baptist editors wanted to avoid any "competition with the hymn books now in circulation" in order to encourage every church, even those filled with people only "slightly skilled in the musical science," to undertake and promote general congregational singing.[57] According to hymnologist Paul Richardson, the "format was ingenious: On facing pages were two tunes, one traditional and one newly composed, with the same metric structure; below, across both pages, were three or more texts in the same meter (thus fitting either tune)." Therefore, as the editors had intended, *Baptist Chorals* could be used as a tune book for either major Baptist hymnbooks of the day or as a small self-contained hymnal.[58]

Manly's opening statement served as a manifesto on the nature and purpose of hymnody for the church—what Platt referred to as "one of the first philosophical essays on congregational song found in any American Baptist hymnal."[59] Manly and Everett were disturbed by the common view "that the singing of God's praise in public worship

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[55]See above p.151n44.

[56]Basil Manly Jr., introduction to *Baptist Chorals: A Tune and Hymn Book Designed to Promote General Congregational Singing; Containing One Hundred and Sixty-Four Tunes, Adapted to about Four Hundred Choice Hymns* (Richmond, VA: T. J. Starke & Co., 1859), ii. Only two texts in *Baptist Chorals* were not found in *The Baptist Psalmody* and *The Psalmist*.

[57]Manly Jr., introduction to *Baptist Chorals*, ii.

[58]Richardson, "Southern Baptist Pioneer in Hymnody," 102.

[59]Platt, "Hymnological Contributions," 76.

is a matter of indifference; that it is valuable principally as a sort of agreeable relaxation from the tediousness of other services, and that no particular obligation rests on any to join in it."[60] As a result, as the editors noted with a hint of sarcasm, the worship of God through song was not taken up by the congregation but "committed to a few, sometimes to a hired company, whose voices are trained in the theatre all the week, to perform, with about as much devotion, in the church on Sunday."[61] Manly and Everett were under the assumption that some churches were doing little more than hiring local thespians with trained voices "to perform" the worship for the congregation.

Excellence in singing was another point of contention for Manly. The worship of God through song should be done right and well; the worship of God should be done with the right spiritual motivations. Manly lamented "the quality of sacred music is regarded as mere matter of taste or convenience. Singing, it is thought, is singing, whether well, or indifferently, or badly done." On the other hand, for some, "sacred music is regarded as an elegant luxury, . . . an affair of taste only, and not of devotion, intended primarily to please the auditors rather than to praise God."[62] Thus, Manly bemoaned, some churches "cultivated [sacred music] for pride and show," while others showed disregard by leaving it "uncared for by the body of the church, the duty and burden of the few, rather than the privilege and delight of the many."[63]

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[60]Basil Manly Jr., introduction to *Baptist Chorals*, ii. Other services meant preaching.

[61]Manly Jr., introduction to *Baptist Chorals*, ii.

[62]Manly Jr., introduction to *Baptist Chorals*, ii.

[63]Manly Jr., introduction to *Baptist Chorals*, ii.

After stating the problems, Manly proposed why a renewal of congregational song was needed in the churches. First,

> the Bible distinctly commands singing, both under the old and under the new dispensation; and that the Church of Christ in all ages have practised singing as a regular part of the worship of God, it ought to be sufficient to consider that song is the natural ebullition of strong religious feeling.

Manly contended that the texts of these hymns, "devotional compositions of Christians in all periods," more powerfully communicated the truths and doctrines of Scripture to the mind and heart, and therefore, were supremely better for the Christian mind and life "than from the regular creeds or confessions of faith."[64] Everett concurred,

> Some of these hymns have been transmitted to us from our fathers and forefathers. For centuries past they have been the voice of the people, their consolation and their strength. They were the armor of the Church at the time of the Reformation, and with all these reminiscences, and with all this power, that will pass on to posterity, perhaps for centuries to come.[65]

Second, writing from a pastor's perspective, Manly argued "good singing is a powerful auxiliary to preaching." As a young man, this had been his experience. Recalling with gratefulness for how his father appropriated hymns at the end of his sermons to aid his hearers in wrestling with the Word and conviction of sin, he wrote, "When burning words and living thoughts have come from the sacred desk, and impressed themselves upon the mind, how is the effect heightened if, with melody pliantly adapting itself to all the turns and graces of sentiment, kindred thoughts float

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[64]Manly Jr., introduction to *Baptist Chorals*, ii–iii.

[65]A. Brooks Everett, Music Editor's preface to *Baptist Chorals: A Tune and Hymn Book Designed to Promote General Congregational Singing; Containing One Hundred and Sixty-Four Tunes, Adapted to about Four Hundred Choice Hymns* (Richmond, VA: T. J. Starke & Co., 1859), iv.

upon the charmed air, and memory takes up the echo of the sounds and of the ideas, to cherish them with fond admiration!"[66]

Manly was confident that sacred music and congregational singing promoted holiness among the brethren; this act, if undertaken correctly, was not just an act of worship but also a means of stirring up the affections and fostering sanctification.

> The efficiency of good singing in promoting Christian emotion is still more important that its adaptedness to express it. We possess, in the English language, a body of sacred poetry, which, for richness, variety, beauty of style, clearness of thought and warmth of devotion, is unsurpassed by that of any nation on Earth.[67]

Everett agreed wholeheartedly by taking "great care" in the adaptation and selection of "tunes and hymns that indicate consonant emotions and breathe one spirit."[68] Even so, Manly knew how urgently the church needed to reclaim music and singing. He pleaded for the church to redeem music from its corrupted use:

> Music can minister to amusement; it can be subservient to friendship; it is the chosen language of love. Music is summoned to excite the warrior for battle, to gladden the dissolute, to wreath its charms around the wine cup, and even to lure, by its enchantments, the unsuspicious to vice. Music—one of the richest natural gifts of God to a world where discord, and confusion, and tears have so much place—has been perverted from its beneficial intent. She has been forced to grind for the Philistines; let us liberate her, and employ her best services in inviting men to holiness.[69]

Manly also appealed to the church's sense of calling by petitioning the local church to get serious about congregational singing.

> If churches everywhere would cease to regard sacred music either with indifference or as a matter of mere taste; if they would commence with the young, training their

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[66]Manly Jr., introduction to *Baptist Chorals*, iii.

[67]Manly Jr., introduction to *Baptist Chorals*, iii.

[68]Everett, Music Editor's preface to *Baptist Chorals*, iv.

[69]Manly Jr., introduction to *Baptist Chorals*, iii.

> ears while they are sensitive, and their voices while they are flexible . . . if, instead of the choirs being burdened with doing the singing, they should simply be honored with leading the singing; and if the voices of all God's people should join heartily and understandingly, with grace not only in the notes but in the heart, the effect would certainly surprise us all.[70]

Manly was not just desirous to reform the worship of the local church. He also wrote hymns, composed music, and edited hymnals to foster the development of piety in the home. Daily family devotions were an important part of the Manly family. Like his spiritual mentors—his father and Charles Hodge—the door to his study was always open to the interruptions of his children. He wrote so strongly about this issue that it convicted him of his own practice of family worship. In a letter to his brother Charles almost one year before *Baptist Chorals* was published, Manly admitted the need to reestablish regular Sunday family worship.[71] "If families would unite at least once a day in a brief, spirited hymn, as well as in other domestic devotions," he maintained, it would surely enhance the devotional life of families and inspire fathers in spiritual leadership as heads of the household.[72] As Everett noted, the final product was filled with only the "most universally popular" hymns and tunes "on account of their chaste simplicity and truly devotional character, not making use of any of a light and secular nature, merely because they were old."[73] Hymns were selected by their ability to aid the family in developing spiritual growth, maturity, and holiness among its members.

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[70]Manly Jr., introduction to *Baptist Chorals*, iii.

[71]Basil Manly Jr. to Charles Manly, July 19, 1858, Southern Collection.

[72]Manly Jr., introduction to *Baptist Chorals*, iii.

[73]Everett, Music Editor's preface to *Baptist Chorals*, iv.

In addition to providing the preface, Manly supplied the hymn texts and a condensed index of subjects for the venture. To fulfill the strategic objective of the hymnal, he chose texts from a wide variety of hymn writers. Baptists were well represented with eighty-eight authors including Benjamin Beddome, John Fawcett, Samuel Stennett, John Needham (d. 1786), Robert Robinson[74] (1735–1790), Samuel F. Smith, Joseph Swain (1761–1796) and others. Baptist hymn writer Anne Steele had the most texts in the collection with eighteen.[75] As in the previous hymnal, the newly elected professor included two of his own hymns from *The Baptist Psalmody*: "Jesus, my Lord, I own thee God" and "Our God invites the wanderers home."[76] Also featured in the repertory were classics from non-Baptist hymn writers such as Charles Wesley, Isaac Watts, John Newton, William Cowper, and Philip Doddridge. Given the popularity of his hymns, it is not surprising that Manly included 122 of Watts' hymns in the hymnal.[77] Two hymns come from authors who were known for other endeavors: "Come, Holy Spirit, Dove divine" from the first American Baptist foreign missionary Adoniram Judson and "I love Thy kingdom, Lord" by Yale University's first president Timothy Dwight (1752–1817).[78] Not just a gifted hymn writer and poet, Manly had developed the skill of

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[74]Robinson authored "Come, thou fount of every blessing."

[75]Platt, "Hymnological Contributions," 102.

[76]Manly Jr., "Jesus, my Lord, I own thee God," Hy. 86, in *Baptist Chorals*, 39; Manly Jr., "Our God invites the wanderers home," Hy. 10, in *Baptist Chorals*, 9.

[77]Platt, "Hymnological Contributions," 102.

[78]Adoniram Judson, "Come, Holy Spirit, Dove divine," Hy. 49, in *Baptist Chorals*, 25; Timothy Dwight, "I love Thy kingdom, Lord," Hy. 273, in *Baptist Chorals*, 117. Also see Platt, "Hymnological Contributions," 101, 199–209.

composing music during his early years and in college.[79] Thus, he contributed two new tunes for this project, *Remission* and *Realms of the Blest*.[80] From a quick study of the hymnal, two others offered tributes to Manly in the form of tunes: *Basil*, by Professor R. M. McIntosh (1836–1899), and *Manly*, by an anonymous composer.[81]

Manly's Choice (1891)/*The Choice* (1892)

More than thirty years after the release of *Baptist Chorals*, Manly desired, at the request of colleagues and friends, to produce "a cheap and handy volume . . . containing the hymns which by common consent are approved and indispensible" to the productive and effective worship of the church. The result was a small compilation, by Manly's standards, of 254 hymns entitled *Manly's Choice*.[82] The collection reflected his passion for the dissemination of historic evangelical hymnody. Thus, Manly only

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[79]Among his personal writings, several musical compositions are found. Other papers show that Manly sketched architectural renderings of buildings for speaking and musical productions.

[80]Basil Manly Jr., *Remission* in *Baptist Chorals*, No. 141, was paired with "The leaves, around me falling," Hy. 377, 161; Manly Jr., *Realms Of The Best* in *Baptist Chorals*, No. 158 accompanied "We speak of the realms of the blessed," Hy. 413, 181.

[81]Richardson, "Southern Baptist Pioneer in Hymnody," 103; J. H. Hall, "Dr. R. M. McIntosh," in *Biography of Gospel Song and Hymn Writers* (New York: Fleming H. Revell Company, 1914), 103–107. Rigdon McCoy McIntosh, at the time of production, was professor of English and Mathematics at Triam Alabama High School. He was connected with A. Brooks Everett, who encouraged him to leave the study of law and pursue the study of music. In 1875, McIntosh was elected principal of the music department at Vanderbilt University. Two years later, he became professor of music at Emory College in Oxford, Georgia. Richardson speculated it was Everett who provided the anonymous tune in honor of Manly.

[82]Basil Manly Jr., preface to *Manly's Choice: A Selection of Approved Hymns for Baptist Churches* (Louisville: Baptist Book Concern, 1892). *Baptist Psalmody* had nearly 1,300 hymns; *Baptist Chorals* had more than 400 hymns and 150 musical compositions. A words-only edition, *Manly's Choice*, was first released in October 1891. The Baptist Book Concern of Louisville reprinted it in 1892. As a result of numerous requests, Manly added musical compositions to the original words-only edition. This version, *The Choice*, was released the week following Manly's death on January 31, 1892. Manly stated he had hoped to prepare a larger work "*Standard Hymns for Baptist Churches*, containing a greater variety of hymns for general use."

included those hymns which he "regarded as pure gold."[83] In the preface, Manly expressed his motivation for taking on the editorial project more than three decades after his last hymnal.

> For some years, it has been apparent that the rage of novelties in singing, especially in our Sunday-schools, has been driving out of use the old, precious, standard hymns. They are not memorized as of old. They are scarcely sung at all. They are not even contained in the undenominational song-books which in many churches have usurped the place of our old hymn books.[84]

As the leading Southern Baptist proponent for Sunday schools, he was far from being antagonistic toward any tool the Sunday school could utilize to reach people with the Gospel. He had previously written many hymns to aid in the Sunday school work. However, as one historian noted, effective Sunday school songs were usually of "a simpler style related to the idiom of popular music."[85] As he assured a colleague, "I wish to restore [?] the old songs, not that I have any repugnance for the new ones, for some of them I admire greatly, and among these are a number of your compositions."[86]

Therefore, Manly's passion was an outflow of his desire to circulate hymns that conveyed sound theology. In some ways, *The Choice* served as a polemic against the gospel hymns of the nineteenth century characterized by emotional appeal rather than intellectual reflection. Yet, despite his bend toward the Charleston tradition, Manly collaborated closely with Doane on the project. The two had developed a friendship when Manly served on Doane's editorial board for *The Baptist Hymnal* (1883). Manly

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[83]Manly Jr., preface to *Manly's Choice*, 3.

[84]Manly Jr., preface to *Manly's Choice*, 2.

[85]Richardson, "Southern Baptist Pioneer in Hymnody," 27.

[86]Basil Manly Jr. to William H. Doane, October 16, 1891, Manly Papers—Southern.

acknowledged that Doane, who offered advice and assistance, had "contributed . . . more than any one of our time and country to ennoble and enrich our sacred music."[87] Doane, an industrialist who was one of the most productive composers of hymn tunes in the gospel tradition during mid-nineteenth century, wrote many tunes for the hymnist Fanny Crosby (1820–1915). Nevertheless, the majority of hymns selected for *The Choice* display the influence of the Charleston tradition on Manly's style of worship over against the Sandy Creek tradition.

> While Manly was an advocate of employing hymns that provided individuals with a medium for expressing their spiritual sentiments, he also appreciated their ability to convey and promote sound doctrine. The following quote conveys his hope of transmitting such doctrine to successive generations through the preservation of historic evangelical hymnody. 'I think there is a great deal of theology in hymns; and if I can get the people generally to singing the gospel, I think that help to keep up the old fashioned, sound theology.'[88]

Manly intended the teaching of sound theology and evangelistic zeal through song "to facilitate the expression of fervent piety among Baptists."[89] This was the very reason Baptists could not "afford to lose these old hymns." They were a means of spiritual formation—

> full of the Gospel; they breathe the deepest emotions of pious hearts in the noblest strains of poetry; they have been tested and approved by successive generations of those that loved the Lord; they are the surviving fittest ones from thousands of inferior productions; they are hallowed by abundant usefulness and tenderest memories.[90]

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[87]Basil Manly Jr., preface to *The Choice: A New Selection of Approved Hymns for Baptist Churches with Music* (Louisville: Baptist Book Concern, 1892), iv.

[88]Platt, "Hymnological Contributions," 115. Platt is quoting Manly in a letter written to B. V. Waugh, August 15, 1891.

[89]Platt, "Hymnological Contributions," 120.

[90]Manly Jr., preface to *The Choice*, iii.

Even more, he noted his concern for a new generation of believers who were missing out on the choicest hymns: "the young people of today are unfamiliar with them, and will seldom hear many of them, if the present tendency goes unchecked."[91]

By the time the full edition was released, the editor also expressed his disappointment in the lack of musical diversity found in the church. According to Manly, "[m]any churches have needlessly contented themselves with a very small number of tunes." With the abundance of hymnals produced since the Civil War, churches were without excuse in singing a wide variety of hymns with biblically faithful words and well-composed tunes. In this way, the church possessed more than enough means to worship the Lord. Thus, the hope for the hymnal was that

> with a very little effort, the whole congregation could be induced to learn every tune in this book, and have an ample variety for all occasions. Frequently a favorite tune is customarily wedded to several different hymns. . . . I wished to give as many really good tunes as the space would hold. No tune has been inserted which is not thought well worth learning.[92]

There was another motivation for the production—to provide a low-cost hymnal to the churches of the Southern Baptist Convention. As Manly selected hymns and appropriate tunes, "some modern tunes which are familiar and excellent would gladly have been used; but they are held under the laws of copyright, and could not be procured except at heavy expense, if at all." Therefore, some hymns and tunes were, in his mind, off limits in order to not distract from the "design of publishing a cheap book, within the reach of all." To keep it cost effective, the hymnal was produced in a "convenient size for

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[91]Manly Jr., preface to *The Choice*, iii.

[92]Manly Jr., preface to *The Choice*, iv.

the pocket" and "the editor . . . inserted music of his own composition, for which he asks a lenient judgment."[93] Even with the scant budget in mind, Manly was proud of the work:

> It contains no trash, and no unreal sentiment or unsound doctrine; and while of course in so small a collection many good hymns and some general favorites must be omitted, not one is inserted which is not judged worthy of a special place among the *choice* hymns of the language.[94]

Beyond the endorsement of quality evangelical hymnody and musical excellence, the work was comprised of hymns that aided the Baptist church in its worship of God. Therefore, Manly included hymns of "a sufficient variety to meet ordinary necessities in public and in private devotion, as at baptism, the Lord's Supper, funerals, family worship, revivals, and the like." Manly arranged the hymns, divided among 5 sections, in order to inform and facilitate a progression in worship. Reflecting upon Manly's work on *The Choice*, A. T. Robertson wrote, "His soul was wrapt up in this work of love."[95] His closing words delivered his strategic hopes and eternal perspective for the hymnal.

> Two great ends have been kept steadily in view. One is to promote universal congregational singing: 'Let all the people praise God.' The other is do something towards the elevation and general culture of musical and poetic taste among the Baptist people whom I love, and to whom the best labors of my life have been given. May God bless this effort, and build upon our churches in pure doctrine, and fervent piety, for Jesus' sake. Amen.[96]

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[93]Manly Jr., preface to *The Choice*, iii–iv.

[94]Manly Jr., preface to *Manly's Choice*, 3.

[95]A. T. Robertson, "Rev. Basil Manly, D.D., LL.D.," in *The Seminary Magazine* 5 (March 1892): 298.

[96]Manly Jr., preface to *The Choice*, iii. This statement was not in the preface to the words-only edition, *Manly's Choice*. The title of this chapter is taken from the phrase found in this section of the preface, which Haykin rightly noted was a "conscious echo of Psalm 67:3, 5. See Haykin, Duke, and Fuller, *Soldiers of Christ*, 40.

Part I: Worship of God. The selection of hymns in this section promoted Trinitarian theology. Specifically, the hymns collected encourage the believer to reflect upon who God is, how God has revealed himself, how Christ has accomplished the will of the Father through his work and person, and how the Holy Spirit guided the whole process. Therefore, the hymns are meant to direct the worshiper to remain balanced in the way they think about God.[97] Finally, Manly included hymns extolling the power of the Word to proclaim the revelation of the triune God.

Part II: Man's ruin and redemption. In a section of equal length as the previous, Manly incorporated hymns that demonstrated a correct response to the revelation of the triune God in Scripture.

> Five hymns expound the 'Sinfulness of Humanity.' 'Invitations' to salvation and 'Warnings' of judgment follow the exposition. Hymns extolling the glories of 'Salvation through Christ' comprise the largest selection in this section . . . followed by the call to 'Repentance and Prayer.' 'Faith,' which enables the reception of salvation, is . . . explained. Finally, the availability of 'Salvation by Grace' is celebrated.[98]

With this cluster of hymns, Manly affirmed the Scriptures as a sure guide for Christian doctrine, worldview, experience and lifestyle. Because the Scriptures have God as their ultimate author, they are completely trustworthy and sufficient for redemption and life.

Part III: Christian experience and privileges. The third part constituted the largest section of the hymnal and was subdivided into three sections. Now that the Christian has committed his life to Christ, Manly offered hymns to bolster the believer in

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[97]Cf. Michael A. G. Haykin, *The God Who Draws Near* (Webster, NY: Evangelical Press, 2007), 7.

[98]Platt, "Hymnological Contributions," 120.

perseverance. In the first subsection, the hymns outlined the spiritual growth new believers should experience as a result of their salvation.

> There is the need for 'Renouncing the Word' and 'Dedication to God.' Demonstration of 'Confidence in God' and the expression of 'Love to God' are the fundamental ways in which dedication may be measured. As the believer persists in these endeavors, their desire to offer 'Praise and Love to Christ' increases. The end result . . . is a deepening 'Love for Christians and Mankind.'[99]

Manly insisted the worshiper should be retold of the privileges gained from the Christian life. The hymns of the second subsection reminded believers of "a burgeoning love for Christ and his people, the promise of 'Hope,' the awareness of 'Joy,' the possession of a fervent 'Zeal and Energy' for service, and the deepening 'Desire for Holiness.'" Manly selected seven hymns for this section including two by Watts, one from Steele, one from C. Wesley, and one from Cowper. Of course, the believer in Christ must hold to these privileges as, inevitably, they will experience temptations, trials, suffering, and hardship. Thus, true Christian piety is marked by perseverance in holiness. For this section, three hymns were chosen—two hymns, "Your harps, ye trembling saints" and "A debtor to mercy alone" by Toplady and "Firm as the earth thy gospel stands" by Watts.[100]

Part IV: The church and its ordinances. In the fourth part of the hymnal, he turned his attention to the church and its practices. Committed to distinct, Baptist doctrine, hymns supplied by Manly celebrate the Sabbath and guide the church in her two ordinances—the Lord's Supper and Baptism. Hymns about baptism stressed believer's baptism by immersion; hymns related to the Lord's Supper "stressed reverential

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[99]Platt, "Hymnological Contributions," 121.

[100]Augustus Toplady, "Your harps, ye trembling saints," Hy. 164 in *Manly's Choice*, 107; Augustus Toplady, "A debtor to mercy along," Hy. 166 in *Manly's Choice*, 108; Isaac Watts, "Firm as the earth thy gospel stands," Hy. 165 in *Manly's Choice*, 108.

remembrance rather than sacramental communion with Christ."[101] For Manly, the Sabbath was also known as the Lord's day—"a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employments and amusements, works of necessity and mercy only excepted."[102]

Perhaps most revealing about the spirituality of Manly was the large grouping of hymns—eleven total—in this section dedicated to "Morning and Evening Devotions."[103] Of the eleven hymns, the editor included "My God, how endless is thy love!," "Once more, my soul, the rising day," and "Thus far the Lord hath led me on" by Watts, two hymns—"Awake, my soul, and with the sun" and "Glory to thee, my God, this night" by Bishop Thomas Ken (1637–1711), "Sun of my soul, thou Saviour dear" by the English churchman, poet, and one of the leaders of the Oxford Movement John Keble (1792–1866), "Saviour! Breathe an evening blessing" by English architect and prolific hymn writer James Edmeston (1791–1867), "Abide with me! fast falls the eventide" by Anglican divine H. F. Lyte (1793–1847), "God of my life, my morning song" by Anne Steele, a single hymn, "The day is past and gone," by American Baptist pastor and early abolitionist John Leland (1754–1841), and one—"Softly now the light of day"—by his friend Doane.[104] Manly did not attribute an author to an additional text—"Now the shades

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[101]Platt, "Hymnological Contributions," 122.

[102]William A. Mueller, *A History of Southern Baptist Theological Seminary* (Nashville: Broadman Press, 1959), 238—41, excerpt taken from "The Lord's Day" of the Southern Baptist Theological Seminary Abstract of Principles, Manly Papers—Southern.

[103]Platt, "Hymnological Contributions," 122.

[104]W. H. Doane, "Softly now the light of day," Hy. 224 in *Manly's Choice*, 142–43; James Edmeston, "Saviour! Breathe an evening blessing," Hy. 225 in *Manly's Choice*, 143; John Keble, "Sun of

of night are gone."[105] Each of the texts in this section praised God in the morning for his sustaining mercy and grace during the night while also acknowledging the need for the Spirit's guidance into holiness during the day. Manly's colleague John A. Broadus considered *Manly's Choice* to be a commendable aid to private, and particularly family, devotions. Broadus wrote, "Besides using hymn books at church, it is greatly to be desired that they should be used at home, in family worship, and on Sunday afternoons. . . . Give everybody a hymn book, and encourage all to sing."[106] Like in his hymnal *Baptist Chorals* with Everett, Manly desired to enhance the worship experience by fostering true religion among all family members.

Part V: The last things. Despite the size limitations of the fifth part of *Manly's Choice*, Manly felt it was absolutely necessary to include this section. "Many of the texts were invitational in nature and dealt with 'Death' and 'The Judgment' in particular. They were designed to call sinners to commitment."[107] Manly recognized the closing of worship must result in action on the part of the believer. Knowledge alone is insufficient; knowledge with a call to action is the essence of the Gospel message. To close the hymn, Manly yearned for believers to be left with a picture of eternity. The final

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my soul, thou Saviour dear," Hy. 221 in Manly's Choice, 140–41; Thomas Ken, "Awake, my soul, and with the sun," Hy. 215 in *Manly's Choice*, 138; Ken, "Glory to thee, my God, this night," Hy. 220 in *Manly's Choice*, 140; H. F. Lyte, "Abide with me! fast falls the eventide," Hy. 226 in *Manly's Choice*, 143; Anne Steele, "God of my life, my morning song." Hy. 218 in *Manly's Choice*, 139; Isaac Watts, "My God, how endless is thy love!," Hy. 216 in *Manly's Choice*, 138; Watts, "Once more, my soul, the rising day," Hy. 217 in *Manly's Choice*, 139; and Watts, "Thus far the Lord hath led me on," Hy. 222 in *Manly's Choice*, 141. Platt noted many of these hymns have continued to be a part of twentieth century Southern Baptist hymn collections.

[105]Unknown, "How the shades of night are gone," Hy. 219 in *Manly's Choice*, 140–41.

[106]John A. Broadus, "President John A. Broadus on Dr. Manly's Last Work," *Religious Herald* (February 1891): 1. Broadus also mentioned his appreciation for the low cost and design of the hymnal, quoted by Platt, "Hymnological Contributions," 122.

[107]Platt, "Hymnological Contributions," 122.

mixture of hymns "was intended to direct the focus of all worshipers to the ultimate realities of 'Time and Eternity.' Earthly worship should be understood as merely an introduction to the eternal worship that will commence with 'The Resurrection.'"[108] Thus, the editor arranged the largest selection of hymns in this final section to draw the Christians attention to heaven.

Other Manly Hymns

In addition to the hymns found in the *Baptist Psalmody* and *Baptist Chorals*, Manly had "also written twenty or thirty additional hymns," some of which "found their way into various collections."[109] He also consulted or served as an advisor on several hymnals. The most notable were *The Little Sunday School Hymn Book* (1863), *The Confederate Sunday School Hymn Book* (1863), and *The Baptist Hymnal for Use in Church and Home* (1883). Other hymnals featured his texts or tunes including *Glad Refrain: New Hymns and Tunes for Sunday-Schools* (1867), *Kind Words* (1863–1970), *The Baptist Hymn and Tune Book for Public Worship* (1871), Charles Spurgeon's *Our Own Hymn Book* (1866), and *The Baptist Praise Book for Congregational Singing* (1872).

"Come All Who Feel Your Sins a Load"

As mentioned above, Manly was one of a few Southerners asked to consult and contribute hymns to other Baptists hymnals. One of those hymnals, *The Baptist Praise*

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[108]Platt, "Hymnological Contributions," 122.

[109]Burrage, *Baptist Hymn Writers*, 425. Among his personal papers, there are several manuscripts containing both notes and texts for hymns and accompanying tunes.

Book contained "God with us! Oh, wondrous name!"[110] He also submitted the following text—"Come all who feel your sins a load"—to the editorial board for a hymn he found inadequate.[111] Nevertheless, his familiarity with the Puritan Richard Sibbes (1577–1635) was evident in this hymn when he mirrored imagery used by Sibbes in his famous work *The Bruised Reed*.[112] For those hammered by sin and its destruction—bruised reeds—they should take flight to Christ whose burden was light, yoke easy, heart gentle and lowly, and rest for the soul complete.[113]

Come all who feel your sins a load,
Pour your complaints before your God;
He is the Sinner's Friend indeed,
He will not break the bruised reed.

A meek and lowly Saviour see,
His love is vast, his grace his free;
To him your guilt and burden take,
The bruised reed he will not break.

Wounded for love of us was he,
And bruised for our iniquity:
To heal our souls, behold him bleed!
He will not break, the bruised reed.

Come, weak and wounded, sick and sore.
His strength receive, his grace adore;
His promised firm can never shake,
The bruised reed he'll never break.

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[110]See above p.140n26.

[111]Basil Manly Jr., "Come all who feel your sins a load," extant in letter to Smith & McDougal, August 3, 1871, Manly Papers—Southern, quoted in Platt, "Hymnological Contributions," 240 and Richardson, "Southern Baptist Pioneer in Hymnody," 26. The editorial board decided to reprint Manly's "Holy, holy, holy Lord."

[112]Richard Sibbes, *The Bruised Reed* rev. ed. (Carlisle, PA: The Banner of Truth Trust, 2005). That he was familiar with Sibbes is not explicitly mentioned in Manly's works; however, Manly's notes during his collegiate years testify to his extensive reading plan of many other Puritans including Richard Baxter (1615–1691), John Bunyan (1628–1688), Phillip Doddridge, John Owen (1616–1638), and Robert Traill (1642–1716).

[113]Matt 11:25–30.

Interpreting Isaiah 42:3 in the same way as the author of the Gospel of Matthew, Manly firmly posited Jesus was the suffering servant of God proclaimed by the prophet.

> Christ was God's servant in the greatest piece of service that ever was, a chosen and a choice servant who did and suffered all by commission from the Father. In this we may see the sweet love of God to us, in that he counts the work of our salvation by Christ his greatest service, and in that he will put his only beloved Son to that service.[114]

With this in mind, Manly emphasized, in the first two stanzas, the weakness of man as a result of sin and how Christ, as God's chosen servant, approaches penitent sinners—as a redeemer and friend. Turning the attention of the worshiper to Isaiah 53:5, the worshiper was again reminded of God's love in sending Jesus to the cross. Instead of humanity receiving a just punishment, it was Jesus who was "wounded for love . . . [a]nd bruised for our iniquity. As such, the promise of God to not "break . . . the bruised reed" could be trusted.

Having communicated the grace and mercy of God in the first three stanzas, the final verse was an urgent plea to embrace the gospel that heals all spiritual ailments. Opening the last verse with a phrase from Joseph Hart's "Come, Ye Sinners, Poor and Needy," Manly hoped the comforting words of the hymn would "allure those that are not yet in a state of grace to come under Christ's sweet and victorious government, for, though we shall have much opposition, yet, if we strive, he will help us. If we fail, he will cherish us. If we are guided by him, we shall overcome. If we overcome, we are sure to be crowned."[115]

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[114]Sibbes, *The Bruised Reed*, 1–2.

[115]Sibbes, *The Bruised Reed*, 125. Hart's hymn was included in *The Baptist Psalmody*.

"Work, For the Day is Coming"

Even with several hymns to his name, Manly is most known for two hymns with similar emphases. Perhaps what is most unique about these two hymns is that both can still be heard today. Among his many notes, Manly left the text for "Work, for the day is coming," a hymn which he wrote in early 1884 to encourage Southern Baptists to take up the work of the Sunday school.[116] Ironically, the text never appeared in a Southern Baptist collection. However, according to one historian, the text has become Manly's most widely published appearing in ten other hymnals and Sunday school song books.[117] In an obvious takeoff of young Anna Coghill's (1836–1907) poetic reflection on John 9:4, "The Night Cometh," Manly changed the words to rally Southern Baptists to engage in the Gospel-centered work of Sunday school.

Work, for the day is coming,
Day in the word foretold,
When, mid the scenes triumphant,
Longed for by saints of old,
He, who on earth, a stranger
Traversed the paths of pain,
Jesus, the Prince, the Saviour,
Comes evermore to reign.

Work, for the day is coming:
Darkness will soon be gone;
Then o'er the night of weeping
Day without end shall dawn;
What now we sow in sadness,
Then we shall reap in joy:
Hope will be changed to gladness,
Praise be our best employ.

Work, for the Lord is coming;

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[116]Manly Jr., "Work, for the day is coming," Hy. 6, reprinted in Robert Lowry and W. Howard Doane, eds., *The Glad Refrain for Sunday School* (Chicago: Bigalow & Main, 1886), 10.

[117]Richardson, "Southern Baptist Pioneer in Hymnody," 26.

Children of light we are;
From Jesus' bright appearing
Powers of darkness flee;
Now morning light is breaking,
Day dawns in every land;
Night shades beset no longer,
For Christ is now at hand.[118]

Why do Christians work? The work of those redeemed by God is motivated by the knowledge of Christ's eventual return. Our work ends upon His return; His light completely covers the earth, which once and for all removes darkness from every hiding place. Until then, we spread the light of the Gospel to every place under the rule of "night shades . . . [F]or Christ is now at hand." But, until that day, gospel labors press forward "for the Lord is coming."

Manly was convinced the Sunday school was the best means of salvation for children and adults. As one of his co-laborers articulated, the goal of the hymn was "to interest the children of the Sunday school in the missionary cause."[119] In fact, the text was a response to an earnest question.

> Someone said, one of those Sunday afternoons, 'Dr. Manly, why do you work so hard? There is no danger of the night coming and finding you with your life task unfinished.' His answer could have never been forgotten by those who heard it! But let us be thankful in response to an earnest request, the spirit of what he said, has been embodied and immortalized in the words of his glorious hymn.[120]

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[118]Anna Coghill, "Work, for the night is coming," NetHymnal, http://www.cyberhymnal.org/htm/w/o/workfort.htm [accessed June 22, 2014]. Coghill was only eighteen when she wrote the poem; hymnologist and composer Ira D. Sankey (1840–1908) later added the music to complete the hymn. Oddly, it was Coghill's lyrics that appeared as a selection under "Zeal and Energy for Service" in *Manly's Choice* rather than his own work. In *The Choice*, he composed a musical selection for Coghill's text entitled *Work*.

[119]L. H. Woodbury, "'Work for the Day is Coming'—how it was written" (unpublished ms., Basil Manly Papers, January 20, 1884), 1.

[120]Woodbury, "'Work for the Day is Coming'," 2–3.

Thus, this hymn can be understood as a personal narrative for Manly's indefatigable efforts in establishing the Sunday school movement in Baptist churches, training and educating the next generation of ministers of the gospel, providing well-intentioned worship texts and songs for the church, and fighting for the proper place of the Bible in the life of the individual, church, denomination, and nation.

The Seminary Hymn:
"Soldiers of Christ, in Truth Arrayed"

Manly's most well known hymn, which is sung at least four times a year in Louisville, Kentucky, was written for the first commencement services of the Southern Baptist Theological Seminary in 1860.[121] That hymn, "Soldiers of Christ in truth arrayed," was a charge for the graduates of the seminary to proclaim the Gospel of Jesus Christ with boldness even though it may cost an earthly life. Haykin rightly noted the use of martial imagery in the hymn—a style often used by Manly in hymns, sermons, academic lectures, personal letters, and other speeches.[122] Given the point in history when Manly penned the hymn, martial imagery is understandable. In less than a year, Abraham Lincoln (1809–1865) would be elected president, South Carolina, along with ten other states, would secede from the United States forming the Confederate States of America, and Confederate troops would fire upon and seize control of Union forces at Fort Sumter in Charleston. Even so, Manly's exposure to martial imagery went back to his days under

[121]Manly Jr., "Soldiers of Christ in truth arrayed," Hy. 709, in *The Baptist Psalmody*, 440. As others have noted (Richardson, Platt, Haykin, Wills), the original text was found in Southern's first commencement program in 1860 without attribution. The hymn is sung at both commencement and convocation services held at the beginning and end of each semester. The hymn is also sung at the annual gathering of Southern Seminary alumni at the Southern Baptist Convention.

[122]Haykin, "Soldiers of Christ," 46–51.

the teaching of Charles Hodge at Princeton Seminary. At one of the Sunday afternoon sessions held at the seminary, Hodge discussed the responsibilities of ministers as "soldiers of Christ" from 2 Tim. 2:4.[123]

> The soldier's life is the hardest life in the world. It involves more labor, more privation, more exposure, more exertion of the faculties, i.e., in watchfulness and in combat, than any other vocation. . . . It therefore requires great strength of mind or body, according to the nature of the warfare, i.e., strength of purpose, great patience, great activity and diligence, entire devotedness, freedom from other cares, and consecration to his work.[124]

Perhaps the conversation had been so imprinted on Manly's mind he felt compelled to compose with courage and boldness for he knew the work of a minister was "an arduous one, calling for the exertion of all their powers. They have many enemies to overcome, *within* and *without*."[125]

Soldiers of Christ, in truth arrayed,
A world in ruins needs your aid:
A world by sin destroyed and dead;
A world for which the Savior bled.

Forth to the realms of darkness go,
Where, like a river's ceaseless flow,
A tide of souls is drifting down,
Blasted beneath th' Almighty's frown.

No human skill nor power can stay
That flood upon its gloomy way;
But God's own love devised the plan
To save the ruined creature, man.[126]

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[123]Charles Hodge, *Conference Papers or Analyses of Discourses, Doctrinal and Practical; Delivered on Sabbath Afternoons to the Students of the Theological Seminary, N. J.* (Eugene, OR: Wipf & Stock Publishers, 2004), 319.

[124]Hodge, *Conference Papers*, 319.

[125]Hodge, *Conference Papers*, 319.

[126]Stanzas 2 and 3 have not been retained in recent Southern Baptist hymnals. Haykin noted the stanzas were dropped intentionally, but not without approval, after Manly left the seminary in 1871 for the presidency of Georgetown College. So Haykin, Duke, and Fuller, *Soldiers of Christ*, 50–54.

His gospel to the lost proclaim,
Good news for all in Jesus' name;
Let light upon the darkness break
That sinners from their death may wake.

Morning and evening sow the seed,
God's grace the effort shall succeed.
Seedtimes of tears have oft been found
With sheaves of joy and plenty crowned.

We meet to part, but part to meet
When earthly labors are complete,
To join in yet more blest employ,
In an eternal world of joy.

Just as a soldier is equipped for the battle with appropriate weaponry, gear, and training, the minister of the gospel is equipped with the truth and knowledge of the person and work of Christ to enter into a ruined and destroyed world. The soldier of Christ, armed with the Word of God, would not only battle against his own sin but also against "error, disregard for the truth, ignorance, vice in all its forms, malice and detraction, and Satan and his emissaries."[127]

Once launched into battle, the soldier of Christ would immediately be called to "realms of darkness." Unlike others, the soldier of Christ has a duty of passive obedience to the Lord. "He is not the judge where he is to go, or what he is to do. He has nothing to do, but to go where he is ordered, and to do what he is required."[128] When engaged, the minister would be exposed to a battle for which only God has the power to win. Fortunately, for the minister, it is Christ's redemptive work planned before the creation of the world that has already won the war. Having been sent to "realms of darkness," the

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[127]Hodge, *Conference Papers*, 319.

[128]Hodge, *Conference Papers*, 320.

message of the Gospel shattered the darkness by the power of its light. Recalling God's creative word "Let there be light" (Gen 1:3–4), the good news of Jesus reversed immediately the curses pronounced by God upon Adam and Eve. Thus, the minister of Christ

> should be animated by a spirit of loyalty . . . to his sovereign . . . loyalty to Christ, zeal for his glory, love for his person, the desire to establish and extend his kingdom . . . . It is the overwhelming sense of the glory of Christ, and of our obligations to him, which can alone either qualify a man for this work, or sustain him under it.[129]

In language similar to "Work, for the day is coming," the last two stanzas were welcome words of encouragement to the tired but faithful minister. While the difficult and emotional work of preaching the gospel never ends, the results are the work of God. Thus, with "God's grace the effort shall succeed." Like a soldier in battle, his responsibility was the faithful discharge of duties: "It is only the general who is held responsible for results. So the minister, like the private soldier, is not responsible."[130] This was an essential quality for the work of the ministry. As Jesus told his disciples that the harvest was plentiful but laborers few (Matt 9:37, Luke 10:2), more important for Manly was the need for good and faithful soldiers not the potential results. Manly maintained,

> Eighteen hundred years have elapsed, and the plenteous harvest waves before us still. Thousands of laborers have done their work and rested from their toil, but the harvest has been continually widening, and increasing, and ripening; nor have all the sickles, that were thrust in, been sufficient. To this day, the cry is reechoed with mournfully increased earnestness, from every portion of the Christian Church, and from every benighted region of the heathen world—'The harvest truly is plenteous, but the laborers are few.'. . . One thing is certain; such ministers as the cause demands—laborers, not idlers—and laborers sent forth by the Lord of the harvest,

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[129]Hodge, *Conference Papers*, 320.

[130]Hodge, *Conference Papers*, 320.

> not busybodies, answering without a call, and running without a message—such laborers are the fruit of prayer.[131]

A common theme for Manly, the hymn was a call to vigorous evangelistic effort. The preaching of the gospel was a relentless effort requiring tireless commitment and dedication to Christ to sow the seed day and night. A few years later, at the restart of the seminary after the war, Manly pressed this issue with men studying for the ministry.

> *Energy of character* is an important prerequisite. The duties of the ministry are such that an indolent man will find abundant temptations, and plausible excuses, while he will be not merely useless, but positively hurtful. A sluggish body can be driven to work, a sluggish mind rarely, a sluggish heart never. There is a force of character, a habit of persisting, a power to influence and kindle others, a capacity to inspire confidence and general esteem, which, whatever name may be given to it, is essential to success. . . .
>
> There is another qualification, however, on which the question mainly turns; it is *an ardent and self-denying desire to labor for the good of souls*. This is not a natural quality. It must be implanted by the Holy Spirit, and become an abiding, decided and effective habit of the soul.[132]

The final two lines of the fourth stanza comforted steadfast ministers with good news—they would experience joy at seeing their efforts upon entrance into the kingdom of God with "plenty crowned." The soldier of Christ would receive "a crown of glory, a crown of righteousness . . . and that crown is given only to the faithful."[133] Even as they gathered together for short periods of revival and refreshment, they would soon depart for extended labors. Yet, recalling their time together, ministers surged forward knowing they would gather again in the heavenly realm to worship the one, true living God and rejoice forever over all God's redeemed.

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[131]Basil Manly Jr., *A Call To The Ministry. The Introductory Lecture Before The Southern Baptist Theological Seminary, Greenville, S. C.* (Greenville, SC: G. E. Elford's Job Press, 1866), 15–16.

[132]Manly Jr., *A Call To The Ministry*, 9–10.

[133]Hodge, *Conference Papers*, 320.

"When My Day of Toil is Done": Hymnody for God's People

In some of his last written words, Manly captured the objective of his life's work in writing, composing, and editing the song for his beloved denomination.

> Having compiled heretofore two hymn books, "The Baptist Psalmody" and "Baptist Chorals," and having had some share as an advisor in two others of our most popular books, my attention has been directed specially to the subject of hymnology all my ministerial life. I think I know what our people need, and what they desire. To meet that need and that desire the present work is offered.[134]

From the beginning, Manly had been on the forefront of every gospel effort of Southern Baptists, that is, preaching, Sunday school, theological education, and hymnody. "His goal was the worship of God by all the people in the churches. His chosen means were hymns that were sound theologically, devotionally, poetically, and musically. To that cause he devoted considerable time and energy, seeing this work as an important aspect of his vocation as pastor/teacher/equipper-of-the-saints."[135]

On his deathbed, Manly expended his last measure of energy for the cause of Christ by editing and proofing *The Choice*. He was also comforted by his extensive knowledge of hymnody. His own hymns testified to his robust, biblical piety and represented well his understanding of the work of Christ in sanctifying his life. Thus, Manly was assured, he had lived worthy of his calling. Remembering words from a hymn he penned decades earlier, he died with confidence and hope.

And when my day of toil is done,
When weak and weary age comes on,
Uphold me, Saviour, as I die;
Abide with me, when night is nigh.

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[134]Manly Jr., *Manly's Choice*, 2–3.

[135]Richardson, "Southern Baptist Pioneer in Hymnody," 28.

Soon shall a voice my slumbers wake,
A glorious, endless morning break;
When night and grief forever flee,
May I in heaven abide with thee.[136]

Expressing Piety through Song

"True spirituality is intimately bound up with the Holy Spirit and his work." This statement captured the thesis of Church Historian Michael A. G. Haykin in his introductory work on biblical spirituality.[137] To substantiate his proposition, Haykin studied "nine marks of the Sprit's work as he makes real God's drawing near to us" as a way of determining how the Spirit "undergirds and empowers" all of life for believers in Christ. His nine marks of spirituality included: Trinitarian, knowing God and knowing ourselves, Christ-centered, Cross-centered, spirituality of the Word, prayer, Christian meditation, spiritual friendship, and mission. In order to gain an understanding of the piety and spirituality expressed by Manly, the following paragraphs will compare his hymns to the framework set forth by Haykin.

Manly's hymns reflected his own spirituality as well as the piety he prayed his students and church members would develop under his leadership. From the hymns mentioned in this chapter, several marks of biblical spirituality exist. First, it is clear that Manly was a defender of the inspiration and authority of the Bible. With his reliance upon Scripture to form major portions of his hymns, he communicated a spirituality of the Word. The Bible is foundational to every aspect of life. The Scriptures were

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[136]Manly Jr., "In doubt's dim twilight here I stray," Hy. 539, in *The Baptist Psalmody*, 343.

[137]Haykin, *God Who Draws Near*, xix–xx. Haykin interchanges the terms biblical and evangelical.

absolutely sufficient to direct sinners into a redemptive relationship with Christ. Once a believer, the Scriptures were the guide for the practice and obedience of faith in Jesus Christ.

Several of the hymns written by Manly were meant to engage the worshiper in another aspect of piety—properly knowing God and knowing self. As mentioned above, Manly possessed a healthy cognizance of his own sinfulness. His personal writings attest to his reliance upon God to fight temptation and sin. As a young man, he engaged in the practice of self-examination by asking tough questions of his heart and mind. Further, he wrote and recited daily resolutions to grow in likeness to Christ. As the hymns suggest, he lived in a day, like ours, filled with self-consumed, narcissistic people. Thus, he used his hymns to challenge the believer to an honest self-awareness and to reflect rightly on their sinfulness and God's holiness. Hymns such as "Holy, holy, holy, Lord" and "Lord, I deserve your deepest wrath" are filled with phrases and terms challenging the believer to diagnose spiritual ills and receive spiritual healing. He hoped those who sung or heard the words of these hymns would better know the transcendent otherness of the Lord. With knowledge of God, man can rightly know the depth of his need—"freedom from the guilt of sin and cleansing from its defilement."[138]

Again, an analysis of the words of the above hymns demonstrates the author's spirituality was also Christ-centered; his hymns incorporated imagery and language that vividly displayed the person and work of Jesus Christ. A Christ-centered spirituality should attempt to bring glory to Christ (John 16:13–14). Hymns such as "Before the pool a sufferer lay," God with us, O glorious name," "In doubt's twilight here I stray," "Jesus,

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[138]Haykin, *God Who Draws Near*, 18.

my Lord, I own thee God," and "Come all who feel your sins a load" were written to present Jesus as the ruler over all His creation whose words could heal the sick, calm the storm, bring life to the dead, comfort the hurting, and redeem sinners. In all these things, Christ received the glory for doing something only He had the ability, authority, and power to accomplish. Even though Manly's hymns strongly focused on the work and person of Jesus Christ, they also expressed a Trinitarian spirituality. Most explicitly, with the words "Our God invites the wanderer home/The Spirit and the Bride say, come," the Trinity is active in calling sinners to salvation in the hymn with the same title. Again, he gave praise to the "glorious Godhead" for their eternal existence and work of Creation in the hymn "Jesus, my Lord, I own thee God."

Finally, a man with an honest self-awareness who is possessed by God and is obedient to the Word is driven by an evangelistic activism—the inevitable fruit of a well-developed Christian spirituality.[139] His hymns urged those to be active in sharing the life-changing gospel. He counseled singers to proclaim the majesty of the holy Lord, to repeat the good news and spread the joy of God's invitation, and to offer the living fountain to men everywhere.

[139]Haykin, *God Who Draws Near*, 85–93.

CHAPTER 6

MIGHTY IN GOD'S WORK, MIGHTY IN GOD'S WORD: MANLY AND THE INSPIRED SCRIPTURES

Defending Biblical Orthodoxy

In his oft-quoted work, *The Gentlemen Theologians*, E. Brooks Holifield opined that Basil Manly Jr. was one of the few theologians in the late nineteenth-century South remaining in a position of influence who continued to promote rational orthodoxy, Calvinistic theology, Baconian philosophy, and Scottish Common Sense realism to a new generation of ministers and church leaders against the rising tide of theological liberalism and critical views of Scripture.[1] Specifically, Holifield was referring to the return of Manly to his faculty position at the Southern Baptist Theological Seminary in 1879 as a result of the resignation of Crawford Howell Toy for holding to aberrant views on the inspiration of Scripture. Without question, Manly's return reassured Southern Baptists that the seminary was in sound, orthodox hands. It is not surprising that Manly served as the source of credibility to Southern Baptists that the seminary was not drifting into theological liberalism. Manly had been the primary author, in consultation with his seminary colleagues and other denominational leaders, of the seminary's Abstract of Principles. In his closing years at Southern Seminary, Manly taught historic Protestant

[1]E. Brooks Holifield, *The Gentlemen Theologians: American Theology in Southern Culture 1795–1860* (Eugene, OR: Wipf & Stock Publishers, 1978), 207. In addition to Manly, Holifield mentioned John Adger (1848–1880) and John L. Giradeau (1825–1898) at Columbia University, Robert L. Dabney (1820–1898) at Union Theological Seminary, and Thomas O. Summers (1812–1882) at Vanderbilt University in Nashville.

doctrines to the next generation of ministers, missionaries, and denominational leaders. From these lectures, explicitly on the Old and New Testament, Manly compiled the manuscript for his lone major literary work—*The Bible Doctrine of Inspiration: Explained and Vindicated*—that served the seminary and Southern Baptists as a classic defense of verbal plenary inspiration of the Bible. As one Baptist scholar has noted, the work was the most significant and instructive work on the inspiration and authority of Scripture in the formative early years of Southern Baptist life.[2] Therefore, it is the goal of this chapter to analyze the above-mentioned theological documents penned by Manly in light of the theological milieu of nineteenth-century Christianity.

Southern Seminary's Abstract of Principles

In 1857, the theological education convention of the SBC formally approved the motion to begin the Southern Baptist Theological Seminary and appointed three committees to undertake the task of making the school a success. The convention's Committee on the Plan of Organization, appointed by Basil Manly Sr., consisted of Boyce as chairman, Broadus, Manly's son, E. T. Winkler, and William Williams. Over the course of the next year, Boyce charged Manly with the responsibility of writing an Abstract of Principles, which would serve as the "clear, comprehensive confession of faith" for the new seminary.[3]

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[2]David S. Dockery, *Southern Baptist Consensus and Renewal: A Biblical, Historical, and Theological Proposal* (Nashville: B&H Publishing Group, 2008), 177.

[3]Gregory A. Wills, *The Southern Baptist Theological Seminary: 1859–2009* (Oxford: University Press, 2009), 18–42; Joseph Powhatan Cox, "A Study of the Life and Work of Basil Manly, Jr." (Th.D. thesis, The Southern Baptist Theological Seminary, 1954), 144–158.

A year earlier, Boyce had advocated for a new view of theological education with three non-negotiable standards—a marked change from the state of theological education at the time.[4] In addition to promoting a call to ministry and a learned ministry even for those lacking a high school diploma, the seminary, in order not to "injuriously affect this educational interest" would adopt "a declaration of doctrine to be required of those who assume the various professorships." For Boyce, it was clear why an abstract of faith was necessary.

> The most superficial observer must perceive that in our day the sound doctrine of our churches is much imperilled . . . . That sentiment, the invariable precursor, or accompaniment of all heresy—that the doctrines of Theology are matters of mere speculation, and its distinctions only logomachies and technicalities, has obtained at least a limited prevalence. And the doctrinal statements of a large portion of the Ministry and membership of the Churches, are seen to be either very much unsettled, or radically wrong.[5]

As a result, Boyce warned, "[A] crisis in Baptist doctrine is evidently approaching, and those of us who still cling to the doctrines which formerly distinguished us, have the important duty to perform earnestly contending for the faith once delivered to the saints. Gentlemen, God will call us to judgment if we neglect it." At one time, Boyce argued, the denomination was unanimous in its doctrinal beliefs and theological education was confined to agreed-upon theological texts. Therefore, doctrinal error was easily rooted out. With theological education delivered primarily through lectures from professors who wield powerful influence over students, it was increasingly difficult, Boyce reasoned, to determine if instruction was conducted by orthodox standards. He proposed that a

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[4]James P. Boyce, *Three Changes In Theological Institutions: An Inaugural Address Delivered Before The Board of Trustees of The Furman University, The Night Before The Annual Commencement, July 31, 1856* (Greenville, SC: C. J. Elford's Book and Job Press, 1856), 5–48.

[5]Boyce, *Three Changes*, 33–34.

confession of faith must be "adopted, and let subscription to it on the part of each Theological Professor be required as an assurance of his entire agreement with its views of doctrine, and of his determination to teach fully the truth which it expresses, and nothing contrary to its declarations."[6] This was of grave importance, for it would serve as a "guard against the rise of erroneous and injurious instruction in such a seat of sacred learning," to those called to train and educate future ministers for the churches.[7] Boyce prayed, "God in His mercy to preserve the instructors from the crime of teaching a single error, however unimportant, and grant unto all Boards the grace necessary for faithfulness to the trusts devoted upon them, that false doctrine, however trifling, may receive no countenance."[8]

Resolute and determined to abide by his own arguments, Boyce turned to Manly, who understood deftly the multiplicity of dogma among Baptists, to compose a concise confession of faith that would be appreciated by the majority of leaders in the young denomination. No doubt penning a doctrinal statement that would appeal to the diverse theological beliefs of Southern Baptists would be difficult. Even more, the doctrinal convictions laid out in the Abstract were meant exclusively for the seminary not for the churches of the Southern Baptist Convention. Perhaps for this reason Manly procrastinated, evidenced by the absence of any real progress by August 1857. The Abstract of Principles were not approved and adopted by the denomination for the new

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[6]Boyce, *Three Changes*, 37–38.

[7]John Albert Broadus, *Memoir of James Petigru Boyce* (New York: A. C. Armstrong and Son, 1893), 121.

[8]Boyce, *Three Changes*, 34–36.

seminary until 1858.[9] As one might expect, the theology reflected in the Abstract of Principles is in line with historic orthodoxy on every point. The soteriology can be called Calvinistic and the ecclesiology baptistic.

The Toy Incident

Crawford H. Toy arrived at the Southern Baptist Theological Seminary in Greenville, South Carolina, when it first opened its doors in October 1859. Toy came to study under John Broadus, his former pastor at First Baptist Church, Charlottesville, Virginia, and his former professor at the University of Virginia. Toy had such a profound fondness for his pastor that he protested in 1858 Broadus' removal from the church to the professorate at Southern.[10] Broadus eventually shared with his colleagues that Toy was a brilliant student and scholar who would be a rising theological star for Southern Baptists.[11] He would prove Broadus' prediction correct, and soon thereafter, he gained the respect and appreciation of Boyce and Manly. Toy may have only taken courses for one session in Greenville, but in that year, he "completed all the Old Testament, both English and Hebrew, all the New Testament, both English and Greek, all the Systematic Theology, English and Latin, and Ecclesiastical History. He thus studied with all four professors during that year."[12] Toy's academic development was not complete at the end of the first session. Rather, as one historian has noted,

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[9]Wills, *Southern Baptist Theological Seminary*, 33–34.

[10]William A. Mueller, *A History of Southern Baptist Theological Seminary* (Nashville: Broadman Press, 1959), 63.

[11]Mueller, *A History of Southern*, 136. Toy was known to have rare intellectual abilities.

[12]Thomas J. Nettles, *James Petigru Boyce: A Southern Baptist Statesmen* (Phillipsburg, NJ:

> After teaching English at a female institute in Virginia and mathematics at the University of Alabama, Toy became professor of Greek in Richmond College; for one year, 1865–66, he taught Greek at the University of Virginia. During the War Between the States he served as a private and later as a chaplain.
>
> Toy, eager for wider horizons, spent two years in advanced work at Berlin University, studying theology under Dorner, Sanskrit under Weber, and Semitics under Roediger and Dieterici. Upon his return to America, Toy taught Greek for one year at Furman University . . .[13]

In 1869, Boyce recommended to the Southern Seminary Board of Trustees the election of a fifth faculty member to cover adequately the increased teaching loads, to propel the seminary to new heights of academic and missional excellence, and to increase the numbers of theologically-educated ministers of the Gospel of Jesus Christ. A positive vote yielded none other than the appointment in the same year of the well-educated Toy to the faculty as professor of Old Testament.

Very soon after Southern Seminary's removal to Louisville in 1877, "a new and painful difficulty" arose "which weighed heavily upon Dr. Boyce's heart."[14] According to Broadus, the crisis emerged after it was discovered that Toy had embraced unorthodox views of historical and literary study of Scripture—a methodology known as higher criticism.[15] For good reasons, this concerned Boyce.

> Advocates of the new theology believed that liberalism afforded a stronger defense of Christianity than orthodoxy could manage. A critical element of this system was a new view of the inspiration of the Bible. These new theologians argued that many of the Bible's historical statements were mythological—false in their historical meaning but true in their religious meaning. The creation account of Genesis, they held, was historically false but religiously true. It taught nothing of the history of the earth or living things; it taught God's fatherly love for creation. This approach allowed them to be critical of the Bible and at the same time justify their indulgence

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P&R Publishing, 2009), 176.

[13]Mueller, *A History of Southern*, 136.

[14]Broadus, *Memoir*, 259.

[15]Broadus, *Memoir*, 259.

> of some of its traditional affirmations. Toy adopted this view because he thought the old view was inconsistent with the facts, with the new science of evolution and the new historical criticism of the Bible.[16]

By all accounts, Toy entered into his professorship committed to historic orthodox principles. In his inaugural address, "The Claims of Biblical Interpretation on Baptists," Toy argued rightly that biblical interpretation required scholarship and reliance upon the Holy Spirit, emphasizing that "[a] fundamental principle of our Hermeneutics must be that the Bible . . . is in every iota of its substance absolutely and infallibly true."[17]

However, at some point during his education, Toy, due to his intellectual ability in the sciences—astronomy and geology specifically—became convinced it was necessary to bring the Old Testament statements of science and physical phenomena into recognized harmony with all assured results of physical science.[18] In his first years, Toy worked to bring his understanding of science in line with his convictions about Scripture. Even so, Toy eventually embraced Charles Darwin's teachings on evolution and the Kuenen-Wellhausen theory of Pentateuchal criticism opening the door wide for him to reconcile Old Testament history with the evolutionary principles.[19] Broadus lamented,

> If the Darwinian theory of the origin of man has been accepted, then it becomes easy to conclude that the first chapter of Genesis is by no means true history. From this starting-point, and pressed by a desire to reconstruct the history of evolutionary principles, one might easily persuade himself that in numerous other cases of apparent conflict between Old Testament statements and the accredited results of various sciences the conflict is real, and the Old Testament account is incorrect. This persuasion would seem to the critic to justify his removing various books and

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[16]Wills, *Southern Baptist Theological Seminary*, 109–10.

[17]Proceedings of the Board of Trustees, Book 1, 211, Manly Papers—Southern; quoted in Mueller, *A History of Southern*, 137.

[18]Broadus, *Memoir*, 260.

[19]Broadus, *Memoir*, 260; Nettles, *James Petigru Boyce*, 319; Mueller, *A History of Southern*, 137; Wills, *Southern Baptist Theological Seminary*, 109–10.

> portions of books into other periods of the history of Israel, so as to make that history a regular evolution from simpler to more complex. For example, it is held that the laws of Moses cannot have arisen in that early and simpler stage of Israelitish history to which Moses belonged, but only in a much later and more highly developed period,—all of which might look reasonable enough if we leave the supernatural out of view. Then the passion grows stronger for so re-locating and reconstructing as to make everything in the history of Israel a mere natural evolution; and the tendency of this, if logically and fearlessly carried through, must be to exclude the supernatural from that history altogether. These views would of course be supported by certain well-known theories to the effect that the first six books of the Old Testament were put together out of several different documents, as indicated by certain leading terms, and other characteristic marks of style and tone.[20]

Therefore, feeling pressure from Baptist leaders outside the seminary, Boyce sought to determine the extent of Toy's views. Boyce and Broadus, who were vehemently opposed to Toy's views, understood that a move away from a belief in the Scriptures as the inerrant, infallible Word of God would do "violence to [Southern's] aims and objects . . . giving the gravest offence to its supports in general. Duty to the founders of the institution and to all who had given money for its support and endowment, duty to the Baptist churches from whom its students must come," required them to seek out and oppose these harmful views even if it meant the dismissal of a friend and beloved colleague.[21] Despite his attempt to do so, Toy's views were not in line with the seminary's foundational document—the Abstract of Principles. Boyce was keenly aware how one man's dangerous views could corrupt an entire institution. With a prophetic voice, he had warned the trustees of Furman University of this possibility.

> It is with a single man that error usually commences, and when such a man has influence, or position, it is impossible to estimate the evil that will attend it. Ecclesiastical history is full of warning upon this subject. Scarcely a single heresy has ever blighted the Church, which has not owed its existence, or its development, to that one man of power and ability, whose name has been associated with its

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[20]Broadus, *Memoir*, 260–61.

[21]Broadus, *Memoir*, 261–62.

> doctrines. And yet seldom has an opinion been thus advocated, which has not subsequently had its advocate in every age, and which in some ages has not extensively prevailed. . . .
>
> The danger which threatened in this instance, may assail us again. Another such, and yet another, may arise, and favored by better circumstances, may instil false principles into the minds of his pupils, and sending them forth to occupy the prominent pulpits of the land, may influence all our Churches, and the fair fabric of our faith may be entirely demolished.
>
> This it is that should make us tremble, when we think of our Theological institutions. If there be any instrument of our denominational prosperity which we should guard at every point, it is this. The doctrinal sentiments of the Faculty are of far greater importance than the proper investment and expenditure of its funds, and the trusts devolved upon those who watch over its interests should in that respect, if in any, be sacredly guarded.[22]

When Toy's views became more public, Boyce and Broadus had no other choice than to allow the trustees of the seminary to investigate and render a decision on Toy's future. Thus, on May 7, 1879, in Atlanta, Toy, who had been counseled by Broadus, resigned to the Board of Trustees of Southern Seminary after submitting his views for their review.[23] Even so, Toy never believed his resignation "necessary except as a means by which the trustees might vindicate his orthodoxy." Toy explained his views, specifically on the inspiration of Scripture, in a paper presented to the trustees. Upon receipt of the letter, the trustees elected five members to discuss with Toy his views in greater detail. Convinced that Toy's views were inconsistent with those commonly held by Southern Baptists, the committee of five recommended to the full board to receive Toy's resignation. Toy was shocked that the board accepted his resignation and left Southern Seminary dejected and committed more to his views. Eventually, Toy

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[22]Boyce, *Three Changes*, 36–37.

[23]For Toy's viewpoints and letter of resignation to the Board of Trustees of the Southern Baptist Theological Seminary, see Robert A. Baker, *A Baptist Source Book with Particular Reference to Southern Baptists* (Nashville: Broadman Press, 1966), 168–72.

would find a home at Harvard University as chair of Semitic Languages. As one historian has noted, Toy's continued pursuit of unorthodox views led him to leave the Baptist church, his orthodox upbringing, and perhaps, even his faith.[24]

A Return To Orthodoxy

Upon the insistence of his lifelong friend, Boyce, Manly rejoined the faculty of Southern Seminary as professor of Old Testament after the departure of Toy in 1879. However, in the brief period between his departure from Georgetown College and his return to the seminary, he took some much-needed rest at his brother's home in Alabama. During this time, Manly prepared his inaugural remarks in which he decided to address the issue at hand—biblical fidelity. But in doing so, he determined not to destroy his former student and friend by towing the line between scholarship and critical assessment. Thus, his lecture criticized Toy's viewpoints without being overly critical of Toy. More than anything, he wanted to demonstrate his knowledge of the subject in order to calm Southern Baptists' fears about the seminary's theological leanings and assure students of his qualification as a professor.

Mighty in God's Word— *Why and How To Study the Bible* (1883)

Manly's opening address, *Why and How to Study the Bible*, was the appropriate measure for the day. He attacked the pressing issues with clarity without being over critical of Toy, his former student and friend.[25] Standing before the gathered

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[24]Wills, *Southern Baptist Theological Seminary*, 128–33.

[25]After this incident, Basil remained concerned for Toy's spiritual condition. In letters between Basil and his brother Charles around this time, they often discussed Toy's descent into liberalism and

body of students, faculty, and guests with "mingled emotions," he lamented the rapid changes that had altered the landscape of "individuals . . . our denomination . . . our whole country" since his resignation from the seminary to take the presidency of Georgetown College in Kentucky.

> Four of the years were blasted by the east wind of desolating war. The original endowment perished, as the result of that conflict; and at its close nothing remained of the Southern Baptist Theological Seminary except four men who had loved and labored for it, and who were willing still to give their lives for it. I shall never forget the prayerful, tearful, solemn conference in which the four original Professors met to consult as to whether the Seminary should live or die, and the firm yet humble and unanimous resolve that by God's blessing it should live, and not die.[26]

Despite these unparalleled vicissitudes, the seasoned denominational leader used a metaphor common to all to demonstrate the resolve of the seminary.

> If years have tinged our locks with gray, I am happy to know that they have not weakened our confidence in and affection . . . for the cause in which we labor. The experience of the past eight years . . . have only, I think, solidified and intensified our convictions, as to the importance of this work. And we give each other the elbow touch, as we fall into line, and march together as tried soldiers in the conflicts and successes that await us. For we shall succeed. It is not our work, nor is it our strength on which we rely. If it were, we should soon and certainly fail. The best of all is—God is with us. And to his favoring care and blessing we humbly and hopefully commend our enterprise, and the young brethren preparing for ministry whom the churches intrust to our training.[27]

At the core of his address, he contended, "the one central object which should be aimed at by all connected with a Theological Seminary, it must be stated, I think, is *a practical knowledge of Scripture*." Without it, a student's time in seminary would be wasted for they would return to the churches with "much literary culture and refinement,

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gospel denial. Out of respect and love for Manly, Toy penned a gracious memorial essay upon Manly's death in 1892. See C. H. Toy, "Impressions of Dr. Manly," *The Seminary Magazine* 5 (March 1892). For differing interpretations of Manly's introductory lecture, see Mueller, *A History of Southern*, 97; Nettles, *James Petigru Boyce*, 364.

[26]Basil Manly Jr., *Why and How to Study the Bible: The Introductory Lecture Before The Southern Baptist Theological Seminary, Sept. 1, 1879* (Louisville: Hull & Brother, 1883), 3.

[27]Manly Jr., *Why and How to Study the Bible*, 3–4.

and yet spread only a deathly, withering influence." Therefore, Manly declared, under his instruction the young men training as ministers at Southern Seminary would leave "mighty in the Scriptures." In this there was also a clear warning.

> Every school and department of the Seminary is mainly valuable as it promotes the elucidation of the Word of God, and the practical application of its teachings. Nor do we fear being charged with Bibliolatry in giving the Bible the central, dominant place in our system and in our affections. From the doubt or denial of God's book, the road is short to doubt and denial of God;—and after that comes the abyss, where all knowledge is not only lost but scoffed at except that which the brute might enjoy as well.[28]

If King David could delight in the Scriptures available to him (Ps 119), then the seminary student had much more to rejoice over: "How much clearer prophecy, how much of sweet poetry, how much of rich experience of God's grace in the remaining portions of the volume of the old covenant! The portion of this blessed book which was in David's hands was small and meagre, compared with that we now possess."[29]

Woven into this discussion was a firm belief that the study of the Scriptures at the seminary should affirm their plenary verbal inspiration and infallibility without ignoring their instructive and devotional nature. A lack of reading the Scriptures for practical application would result in mere "learned philology," which only leads to "self-sufficient skepticism."[30] Instead, the "blessed book" must be studied for three principal objects: devotional purposes, interpretation, and doctrinal instruction.

> 1. For Devotional Purposes—to minister directly to our spiritual sustenance and growth. God's words are endowed with spirit and life; they are the great instrument which the Spirit wields in sanctification.

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[28]Manly Jr., *Why and How to Study the Bible*, 4.

[29]Manly Jr., *Why and How to Study the Bible*, 5.

[30]This was an implicit reference to Toy, comparing this type of study with modern theologians in New England, higher-critical theologians in Germany, and French Roman Catholics.

> 2. For Interpretation—to discover the true meaning of difficult passages, and to trace the scope and train of reasoning in the simpler, so as to place ourselves as near as possible in the position of the first hearers and readers of the Word.
> 3. For Doctrinal Instruction—to discover truths which are there, but may seem latent, to harmonize apparently conflicting views and statements in that blessed unity in variety, wherein consists its true beauty.[31]

For ministers of the gospel, not one of these purposes could be ignored or neglected. Without all of these purposes being stressed, students of the Bible missed the whole meaning of the Bible. Manly warned the seminary community to make Scripture the guide for interpreting Scripture, "and that alone." Therefore, students must rely on revealed doctrinal truth applied by the Spirit over that of tradition or the latest novelties in scholarship to rightly interpret the Word in order to not miss its true meaning and spiritual profit.

> That is no true, no soul-strengthening devotion which is built upon false views of the meaning of the Word. That is no just inference of a doctrinal system, which is based on palpable interpretations. The doctrine may be true, the devotion may be sincere, though in connection with erroneous exegesis. But a true exegesis would promote both elevated devotion and sound doctrine, so there is none between mistaken views and correct conduct. Truth is always best for man.[32]

The noble work of studying, learning, and teaching truth, Manly assured the young men present that day, "we may make of this poor, little life—a pathway to glory."[33]

After delineating between the three principal objects of Bible study, the Southern Baptist scholar added "three grades of study of the Bible." The first grade, to which Manly devoted most of his speaking time, was "the study of the plain, unlettered laborer, whose daily tasks are lightened, and whose daily trails are cheered by the faithful

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[31]Manly Jr., *Why and How to Study the Bible*, 5–6.

[32]Manly Jr., *Why and How to Study the Bible*, 6–7.

[33]Manly Jr., *Why and How to Study the Bible*, 7.

perusal of the word of God, who knows and only knows his Bible true, and has neither time nor inclination to examine into doubts or solve difficulties."[34] Under this grade of study, the truths of Scripture are earnestly understood by "the child, the slave, the heathen" to fulfill the purposes of God's redemptive plan. Thus, the unlearned, whether they can read it or only hear it, must have the Word of God in order that many souls will be saved. To illustrate his point, he recalled a time when his father rightfully considered an "obtuse and inexpressive" African-American man converted to Christ after, through tears, the man uttered his love and devotion to Jesus. He urged those called by God to deliver "crumbs from the celestial table" and "send them that light of life" for even a little knowledge of God "was enough to guide them home to Him." However, despite the successes of many self-taught ministers, Manly, using an effective analogy, counseled the students at the seminary to be good stewards of their advantages by pursuing the deeper things of God.

> But because there are shallows in this river of salvation, across which a lamb may wade, let us not forget that there are depths, which invite our further entrance where an elephant may swim. Because men, who have learned a little portion of the truth which God has graciously given, have thereby been enable not only to save themselves, but also them that heard them, is that any reason why we should be content with that little, when God has given more? Would not that seem like blaming him for his needless profusion in giving so much, while we should be praising him for making even a little of that he has bestowed so wondrously beneficial? . . . God's providence opened a way for them, and they were swift to use the means which God had provided, and appointed, and placed at their disposal.[35]

For anyone with time and aspiration, Manly commended the second grade of study—"the careful study of the Bible with all the helps which are now accessible to the English reader." Manly referenced the abundance of theologically sound and consecrated

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[34]Manly Jr., *Why and How to Study the Bible*, 7–8.

[35]Manly Jr., *Why and How to Study the Bible*, 8–9.

commentaries, dictionaries, biblical illustrators, church histories, and Bible translations placed at the disposal of English Bible students as a result of exhausting and indispensible efforts by "some of the noblest intellects, some of the brightest scholarship, and some of the most earnest labor of this age."[36] Combined efforts in biblical studies from theologians and scholars such as English churchman and hymnodist Henry Alford (1810–1871), Bishop of Durham J. B. Lightfoot (1828–1889), and English academic and Bishop of Gloucester C. J. Ellicott (1819–1905) on the New Testament with English divines William John Conybeare (1815–1857), John Saul Howson (1816–1885), and Thomas Lewin (1805–1877) on Acts, and Scottish ministers William Hanna (1808–1882) and J. Cunningham Geikie (1824–1906), and Anglican cleric F. W. Farrar (1831–1903) on the life of Christ, and William Smith's (1813–1893) *Dictionary of the Bible* had yielded for the student of theology an ample supply of trustworthy research for in-depth study of the Bible.[37]

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[36]Manly Jr., *Why and How to Study the Bible*, 10–11.

[37]Manly Jr., *Why and How to Study the Bible*, 10–11. In all likelihood, Manly was referring to the following works: Henry Alford, *New Testament for English Readers*, 4 vols. (London: Francis and John Rivington, 1868); J. B. Lightfoot, *Fresh Revision of the English New Testament* (London: MacMillan and Co., 1871), idem, *Saint Paul's Epistle to the Galatians* (London: MacMillan and Co., 1865), idem, *Saint Paul's Epistles to the Colossians and Philemon* (London: MacMillan and Co., 1875), idem, *Saint Paul's Epistle to the Philippians* (London: MacMillan and Co., 1868); C. J. Ellicott, *A Critical and Grammatical Commentary on St. Paul's Epistles to the Galatians: with a revised translation* (London: J. W. Parker, 1859), idem, *A Critical and Grammatical Commentary on St. Paul's Epistles to the Thessalonians: with a revised translation* (London: J. W. Parker, 1858), idem, *A Critical and Grammatical Commentary on St. Paul's Epistles to the Ephesians: with a revised translation* (London: J. W. Parker & Son, 1859), idem, *A Critical and Grammatical Commentary on St. Paul's Epistles to the Philippians, Colossians, and to Philemon: with a revised translation* (Andover, MA: W. F. Draper, 1865), idem, *A Critical and Grammatical Commentary on the Pastoral Epistles: with a revised translation* (Andover, MA: W. F. Draper, 1865); William J. Conybeare and J. S. Howson, *The Life and Epistles of St. Paul* (London: Longman, Brown, Green, Longmans, & Roberts, 1851); Thomas Lewin, *The Life and Epistles of St. Paul* (London: Francis and John Rivington, 1851); William Hanna, *Our Lord's Life on Earth* (Edinburgh: Edmonston and Douglas, 1869); F. W. Farrar, *The Life of Christ* (London: Cassell, Petter, and Galpin, 1874); J. Cunningham Geikie, *The Life and Words of Christ*, 2 vols. (London: Henry S. King & Co., 1877).

However, those who are called by God to train for gospel ministry, Manly proclaimed, "sin against themselves, their churches, and their God" if they do not engage in the third grade of biblical study. Undertaking the third grade presumed a student was already engaged in the first two grades—simple study of the Bible using the latest in theological and biblical aids. Thus, Manly reasoned, "our official and trusted expounders of the word of God are to be thoroughly independent in their examinations and explanations, they must study it as God gave it, in the original tongues." To be effective in their calling, ministers of the gospel, at least those trained at Southern Seminary, were required to embark on a study of the Hebrew and Greek texts. The erudite and credentialed professors at the seminary were dismayed by the depressingly low numbers of Southern Baptists who were "able to appreciate and independently weigh an elaborate critical argument upon a question of New Testament Philology. How much fewer still there are, who are competent to the like with regard to the Old Testament!" Dissatisfied, they vowed to prepare the next generation of Southern Baptist ministers, professors, and denominational leaders in such a way as to no longer rely or depend upon others who were more skilled in biblical studies or more knowledgeable of the original languages.[38]

In the tone of his colleague Boyce, Manly assured the denomination its seminary's doors would not be closed to anyone called and qualified by the Lord through the local church. While those who are "technically learned" or show "some human standard of literary attainment" were candidates for ministry, the work of the Lord "is a spiritual one, and spiritual qualifications are mainly to be regarded." But whatever the intellectual ability of a minister, "the minister of Jesus Christ is by virtue of his office a

[38]Manly Jr., *Why and How to Study the Bible*, 10–12.

teacher . . . the teacher of God's truth." Having accounted for peculiarities, Manly pressed the magnitude of the third grade of study with his hearers.

> For me, therefore, let no human compilations from it suffice: for me, let no systems of earthly wisdom and philosophy, no logical and ingenious compendiums of doctrine of discipline take the place of my Master's own book; for me, furthermore, let no mere translation, however excellent, no mortal authority, however venerable, supplant the divine original, which 'holy men of God spake as they were moved by the Holy Ghost.' Let nothing stand between me and my Maker; but let me hear in reverent silence, and yet with the spirit and the understanding embracing their meaning, the very accents which thundered from Sinai, the very language in which his servants have recorded the Sermon on the Mount.
>
> It is marvellous to trace in the history of the past the steps by which God, ages ago, prepared these very languages as the body, in which, if I may so speak, his blessed truth was to become incarnated, and to be preserved for the instruction and salvation of mankind.[39]

Studying the Old Testament in Hebrew and the New Testament in Greek afforded the Bible student a transcendent encounter with the one, true living God. For God consecrated Hebrew as the first language with which to deliver the story of grace and mercy through the Law. He chose Greek—"one of the most subtle and expressive and powerful that the world has ever seen"—to spread the Gospel of His son Jesus to the ends of the earth. Indignant at those who were content with "some cheap substitute for God's own revelation," Manly asserted it was incumbent upon those men training for ministry to not be satisfied with the study alone of modern translations such as the King James.[40]

Concluding his remarks, Manly returned to his main proposition: "If we are to be mighty in God's work, we must be mighty in God's word."[41] Study, learning,

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[39]Manly Jr., *Why and How to Study the Bible*, 12–13.

[40]Manly Jr., *Why and How to Study the Bible*, 13–14.

[41]Manly Jr., *Why and How to Study the Bible*, 14. Similar words are found often in the devotional writings of his former professor, Charles Hodge. So Archibald Alexander Hodge, preface to Charles Hodge, *Conference Papers, or Analyses of Discourses, Doctrinal, and Practical; Delivered on Sabbath Afternoons to the Students of the Theological Seminary, Princeton, N.J.* (Eugene, OR: Wipf &

intellectual ability, erudition, energy, and eloquence of speech were tools to be used in the service of the Lord and sanctified by God for the saving of souls. Therefore, the seminary was to be a place of serious toil over eternal matters for those summoned to the gospel ministry in the name of the Lord Jesus Christ.

> Let us *study*, i.e. strive, to show ourselves *approved* unto *God*, workmen that need not be ashamed; and the end of all our study, the test of the divine approval, the confidence which protects from that just shame, the proof which acquits us from the charge of negligence in our work is that we are skillful and successful in 'rightly dividing the word of truth.'[42]

***The Bible Doctrine of Inspiration: Explained and Vindicated* (1888)**

Upon his return to Louisville in 1879, Manly settled into the routine of seminary life. He continued to teach effectively in the classroom, instructing in the areas of Old Testament, Assyrian, and Biblical Introduction. In the summer of 1881, the seminary extended Manly a research sabbatical in Germany under Franz Delitzsch at the University of Leipzig in order to gain first-hand knowledge of the current trends in biblical scholarship coming from the German schools. This sojourn confirmed for Manly what he had previously studied afresh each year—belief in the inspired Word of God was absolutely essential to Christianity. An uninspired Bible lacked authority and the power to save men's souls.

After strong encouragement from his brother Charles and a few others, he eventually wrote a book on the subject of his scholarly research, inauguration address, and classroom lectures. It was entitled *The Bible Doctrine of Inspiration: Explained and*

Stock Publishers, 2004), 291.

[42]Manly Jr., *Why and How to Study the Bible*, 15.

Vindicated (1888).[43] In this tome written for ministers of the Gospel of Jesus Christ, Manly affirmed resolutely the verbal plenary view of inspiration—the widely-held conviction of Southern Baptists—to put to rest any lingering suspicions from the Toy affair. Even more, he hoped the work could be a valuable weapon against the assault on the inspiration and authority of Scripture, and therefore, halt the rapid acceptance of higher critical views by American biblical scholars.[44]

To accomplish his goal, he divided his text into three main subject areas: the doctrine of inspiration, where Manly defined with succinctness and depth the historical orthodox view and understanding of plenary inspiration; proofs of inspiration, in which he used the Scriptures themselves, logic, and cogent arguments to support the definition and views offered in the first section; and finally, objections to inspiration, where Manly offered a full and frank consideration of the principal objections against the doctrine of plenary inspiration.[45] In the brief preface to the 1888 edition, Manly stated he was determined to present to the public a frank and thorough discussion of the doctrine of inspiration from the original sources: "It is easy to present theories. But the question is one of fact, and not of theory. The Bible statements and the Bible phenomena are the decisive considerations in the case."[46] In doing so, he hoped all of his studies would allow him to bring as few presuppositions to the table as possible without compromising

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[43]Basil Manly Jr., *The Bible Doctrine of Inspiration: Explained and Vindicated* (Cambridge: University Press, John Wilson and Son, 1888). While Manly envisioned a theological work, his first intent was not to deliver these key addresses for public dissemination. Rather, Manly desired for students to be affirmed in their orthodox understanding of inspiration and the perspicuity of Scripture.

[44]Basil Manly Jr., *The Bible Doctrine of Inspiration*, ed. Timothy George and Denise George (Nashville: Broadman & Holman Publishers, 1995), 10.

[45]Manly Jr., *Bible Doctrine of Inspiration*, 137.

[46]Manly Jr., *Bible Doctrine of Inspiration*, 17.

his personally held beliefs. Certainly, this was an interesting perspective from the man who had written the seminary's confession of faith. Nevertheless, above all, he would still submit to the firmness of Scripture.

> I have been desirous to examine all sides of the question, and to seek for truth whether old or new; resolved neither to cling slavishly to confessional or traditional statements, nor to search for original and startling ideas. Originality on a subject like this, which has been under discussion for centuries, would surely be error. But there may be, after all, honest independence of inquiry, a careful sifting of opinions, a fair recasting of views in the mold of one's own thinking, and a subordination of the whole simply to the controlling authority of God's Word. This is all at which I have aimed.[47]

Part I: The Doctrine of Inspiration

Manly's opening section was subdivided into 5 chapters: preliminary matters, distinctions of inspiration to be noted at the outset, the various views of inspiration held by theologians, the negative statements of the doctrine of inspiration, and the positive statements of the doctrine of inspiration. The preliminary matters set the tone for the work as Manly conceded the theological atmosphere was filled with the discussion on the subject. Christianity is a "definitive system divinely given, consisting primarily of

1. *facts*, occurring both on earth and in heaven;
2. *doctrines* in connection with those facts;
3. *commands* growing out of both of these; and
4. *promises* based upon them.

The highest importance is to answer the query, "Is the Bible the Word of God?" To determine the validity of the question, Manly sought to explore only those sources of "decisive weight—the apostles, and above all to the Lord Jesus Christ Himself." If the Bible is not inspired, then

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[47]Manly Jr., *Bible Doctrine of Inspiration*, 18.

1. There is no infallible standard of truth.
2. There would be no authoritative rule for obedience, and no ground for confident and everlasting hope.
3. Third, it would offer no suitable means for testing and cultivating the docile spirit, for drawing man's soul trustfully and lovingly upward to its heavenly Father.
4. Even so, inspiration is not essential to the historical credibility of Scripture. The facts are true and have been so proven to condemn those who reject the Bible.

Here Manly critiqued the scholar who stands over the Bible in judgment.[48] Manly closed the opening chapter with an important question—Why is inspiration questioned? These doubts originate, Manly argued, because of the following reasons

1. In misconceptions, either of the doctrine itself as generally held by Evangelical Christians, or if the evidences and arguments by which it is supported;
2. In presuppositions and assumptions hostile to any supernatural fact, and therefore, to any personal, divine communication;
3. In faulty interpretation of particular passages of the Bible, bearing on the question.[49]

The second chapter, *Distinctions to Be Noticed*, began with the question, "In what sense is the Bible the Word of God? Is it strictly *theopneustos* (divinely breathed) or not? And if so, what does that expression imply?"[50] The doctrine of inspiration was such a critical topic that it needed serious students of its own that would not attempt to confuse or mislead others with superfluous ramblings on equally important subjects. In their efforts to boast in their intellectual abilities, "they blend in inextricable disorder topics . . . to embrace the view, in brief discussion, all the manifold questions which arise in the study of the Canon, of text criticism, higher criticism, hermeneutics, biblical history, and its connection with secular history." Since they complicate the discussion as to

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[48]Manly Jr., *Bible Doctrine of Inspiration*, 21–23.

[49]Manly Jr., *Bible Doctrine of Inspiration*, 23–24.

[50]Manly Jr., *Bible Doctrine of Inspiration*, 25.

inspiration, the result was either "the confidence of a shallow dogmatism" found in the thinking of rationalists or traditionalists or the "vague impression of extreme mistiness and uncertainty."[51] Thus, Manly offered seven topics that needed independent studies to produce objectivity and lucidity of discussion, not to mention brevity.

> a. The genuineness of the Scriptures—this study helped determine the dates and authors for the various books of the Bible.
> b. Text Criticism, or Integrity of the Scriptures—students of this subject sought the accuracy of translation and preservation of the Word of God.
> c. Higher Criticism—Extending beyond the genuineness of Scripture, this study explored the style, mode of thought and expression of different writers, the vocabulary and tone employed, and the internal peculiarities in order to determine the age and method of composition of a book.
> d. Authenticity of the Scriptures—scholars looked at the credibility and historical verity of the events and facts recorded in Scripture.
> e. The canon of Scripture—what books constitute the inspired volume.
> f. The Rule of Faith—the sufficiency of Scripture over against the views of rationalists and traditionalists.
> g. The evidences of Christianity—the manifold proofs by which the Christian system as a whole is shown to be true and divine.[52]

For Manly, one of the biggest barriers to inspiration was modernity's suspicion of the supernatural.

> The sophisms of Hume had wide influence, carrying out some unwarranted inferences from Locke's philosophy, and misusing certain of the metaphysical subtleties of the Scottish school. Afterwards the transcendental philosophy of Germany, the bold pretensions of positivism, and the shadowy theories of pantheism, all tended to furnish avenues of escape, for those who wished them, from the idea of a living, personal, omnipotent God, who interposes freely and effectively in human affairs.[53]

Thinking specifically of Toy, Manly confirmed that "[S]ome true Christians have yielded to the force of this current, either unreflectingly, or with some vague idea of a

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[51]Manly Jr., *Bible Doctrine of Inspiration*, 25–26.

[52]Manly Jr., *Bible Doctrine of Inspiration*, 26–27.

[53]Manly Jr., *Bible Doctrine of Inspiration*, 27–28.

compromise" to the questions of physical science applied improperly to theological questions. Science taught them to discredit the supernatural. Thus, with boldness, Manly declared, "Let us not be afraid of admitting the idea and the fact of a miracle. The whole system of Christianity is a stupendous series of miracles." Regardless, the book was not intended to address that question. Manly designed the book for those who "admit that there is a God, that He has communicated with men, and that the Bible is in some degree or extent His message."[54]

In the third chapter, Manly explained the various views of inspiration prevalent among his theological contemporaries. First, mechanical inspiration or the dictation theory of inspiration stated every aspect of the text is of God which "leaves no room for human intelligence or activity. The inspired man was as truly and merely a mechanical instrument as the pen with which the writing was done." A second view of inspiration is titled partial inspiration, which placed limits on the inspiration to certain parts or sections of the sacred writings. Scholars who held to this view discounted inspiration to the doctrinal teachings and precepts, to the things naturally unknown to the writers, and to the ideas of the authors. As Manly cleverly put it, "divine inspiration belongs to the truth conveyed, but not to the framework in which it is set. The kernel is divine, but the shell is human and imperfect." Proponents of this view altered the statement 'The Bible is the Word of God' to 'The Bible contains the Word of God.'[55]

Certain theologians reasoned Scripture was inspired but in differing degrees. Some parts more absolutely and fully, other parts in lesser degrees even to the point of

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[54]Manly Jr., *Bible Doctrine of Inspiration*, 28–29.

[55]Manly Jr., *Bible Doctrine of Inspiration*, 44–46.

leaving room for imperfection and error. While theologians varied and deviated on the types of degrees, Manly stated the most common were: "superintendence, elevation, direction, and suggestion. The degrees rise respectively in the amount and nature of the divine control supposed to be exercised."[56] This third view allowed for biblical scholars to start with a single presupposition—the Bible contained errors as a result of the clash between human and divine agencies. The divine element produced a Scripture that was infallible, accurate and authoritative; the human element produced a Scripture with flaws. He acknowledged that a few theologians and ministers, like Daniel Wilson (1778–1858) and Philip Doddridge (1702–1751), held to this view without compromising the integrity and infallibility of the Bible. He also noted another source for the differing degrees theory could be traced back to the Jewish rabbis, who undertook to explain the division of the Old Testament into three parts—Law, Prophets, and Hagiographa. Moses and the prophets were inspired as they received the Word directly from God; the authors of the Hagiographa were only given part of the truth from the Spirit. Other potential degrees were divine excitement, invigoration, guidance, and direct revelation.[57]

The fourth view of inspiration was the most recent, and subtle, attack on the orthodox understanding of inspiration. This view, termed natural inspiration, sounded solid but was just as subversive as the previous three views. Proponents of natural inspiration—Abraham Kuenen (1828–1891) and other rationalist theologians in Holland and Germany—argued that "simply heroes, poets, or men of genius," such as Milton,

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[56]Manly Jr., *Bible Doctrine of Inspiration*, 47.

[57]Manly Jr., *Bible Doctrine of Inspiration*, 47–49.

Shakespeare, Byron, Shelly, Homer, Plato, and Socrates, share in some kind of romantic sense of the divine.

> [Natural inspiration] affirms, in glowing and often complimentary phrases, an inspiration everywhere in the Scriptures . . . . It is not dictation as the first. Nor is it inspiration in spots, as the second. Nor is it in varying degrees, as the third. But it degrades the whole idea, so as to be little more than a strong excitement or fervor, which all men have in some measure . . . . It traces all the sacred books of the world to substantially the same origin. It recognizes Christianity as a religion. But simply as *one* of the great religions of the world.[58]

Nuanced but closely allied with the previous theory, the fifth view was known as universal Christian inspiration. Advanced by Friedrich Schleiermacher (1768–1834), the Universal Christian inspiration view regarded the books of the Bible as influenced by the Spirit, and the men involved in the authoring of the books, like all Christians, were inspired to something higher than human genius. According to Manly, the fourth view mentioned above was connected with Pelagianism; this fifth view was "unnaturally associated with those ideas which unduly exalt man's agency, and affirm his cooperation with God in the matter of salvation."[59]

The sixth and final view of the inspiration of scripture was the view held by Manly, and it was the view held by Southern Baptists. As he defined it, this view was

> commonly styled plenary or full inspiration. It is that the Bible as a whole is the Word of God, so that in every part of Scripture there is both infallible truth and divine authority. . . . The union of absolute truth and divine authority constitutes the claim of the Scripture to our faith and obedience.[60]

Thirty years earlier, Manly had used identical language to pen the first article in the seminary's Abstract of Principles: "The Scriptures of the Old and New Testaments were

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[58]Manly Jr., *Bible Doctrine of Inspiration*, 49–50.

[59]Manly Jr., *Bible Doctrine of Inspiration*, 50.

[60]Manly Jr., *Bible Doctrine of Inspiration*, 53.

given by the inspiration of God, and are the only sufficient, certain, and authoritative rule of all saving knowledge, faith, and obedience."[61]

Negative statements of the doctrine. The fourth and longest chapter in the opening section submitted nine negative statements in order "to avoid misapprehension," and to refute every theory besides plenary inspiration. In doing so, Manly desired his readers to comprehend fully his view in order that it "may be cordially accepted, or even candidly examined." To accomplish this goal, he proposed to use the principle of exclusion to "get at the facts." Through an analysis of negative statements, he could determine what the doctrine of inspiration was not.

First, he argued that inspiration was not to be explained as the method or theory of influence. To do so, he asserted, would be to speak beyond the Scriptures which give no theory or method of the supernatural. While many have attempted to explain how God inspired men, it may be absurd to assume that even the prophets and authors of Scripture understood how God imparted revelation to them. How then can modern theologians know the method of revelation?

> Just so as to inspiration. We have no reason to suppose that it was understood as to the nature or mode of its operation, even by those who enjoyed it. Much less can it be intelligible to others who never experienced it. Certainly those who had it never undertook to explain its nature for our enlightenment.[62]

He contradicted those who claimed the knowledge of spiritual illumination as a proof of inspiration. While God may have promised spiritual illumination to humanity, it is neither

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[61]Mueller, *A History of Southern*, 238–41.

[62]Manly Jr., *Bible Doctrine of Inspiration*, 57.

the same as inspiration nor explains inspiration. "We know the effects. We do not know the way in which the Spirit operates to produce them."[63]

Second, those who hold to the mechanical or dictation theory have failed to "leave room for any conscious or voluntary activity of the writers whom the Holy Spirit employed. They regard them as mere machines." He laid out two possible reasons for their mistake. On one hand, champions of this view "were so anxious to claim and defend the divine authorship that they overlooked the human authorship. This is just as, in vindicating the divine sovereignty and efficiency, some Calvinists then and since have overlooked or denied human freedom." Perhaps they attempted to combat the Roman Catholic Church and its claim of an infallible, inspired church. Yet, in doing so, they made the "Bible so purely divine that it excluded all human will or authorship." On the other hand, early Christian writers took advantage of common illustrations to communicate the ways man received Scripture. "For example, they spoke sometimes of the inspired man as a pen in the hand of God, or a lyre touched by the musician. Another illustration sometimes used was that of the amanuensis or copyist."[64]

Manly asked, "What does the Word of God teach?" He answered emphatically that Scripture never used these illustrations or figures of speech. No biblical author is ever described as a pen or penman; Scripture does not speak of verbal dictation to a copyist as the method adopted by God. Thus, Manly posited,

> The act of committing to writing that which is dictated differs very much from what we understand to have occurred in writing or speaking what is inspired. The difference is this: that there is, where we dictate, no control over the will of the copyist. Also, there is no aid to his memory, reflection, imagination, or power of

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[63]Manly Jr., *Bible Doctrine of Inspiration*, 56–57.

[64]Manly Jr., *Bible Doctrine of Inspiration*, 57–58.

> expression, on the supposition of his being willing, but unable to give accurately what had been communicated to him. Both the control and the imparted power which we believe to belong to inspiration are lacking.[65]

On one hand, Manly conceded instances of direct dictation, such as the audible words of God at Sinai (Ex 19–34), the baptism of Jesus (Matt 3:17), at the Transfiguration (Matt 17:5), at Jerusalem during the feast (John 12:28), and to Paul near Damascus (Acts 26:14–18), existed in the Bible. On the other hand, no indication was given that the people were inspired to record what they heard. Unfortunately, Manly lamented, the Scriptures were silent on the matter.

> There is generally no hint of the mode of the divine action in imparting, or of the mental activity in receiving and uttering the message. This silence of Scripture is not without significance. It leads to the inference that there is nothing in the communications of human beings with one another that really and fully resembles it. We must stop short then at the boundaries where the Bible descriptions stop. We must not attempt to be wise above what is written.[66]

A third position refuted by Manly maintained that inspiration destroyed the consciousness, self-control, or individuality of the authors of Scripture. While some early Christian groups, particularly the Montanists, adhered to this view, Manly was sure it had never been

> the doctrine of the great body of intelligent Christians. . . . The individuality of the sacred writers, as well as their intelligent, voluntary action, was not superseded by the Spirit's influence. But both of these were employed.[67]

Manly rested his argument on the peculiarities of a man's individuality—elements that distinguish him from others. These elements came from birth, education and

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[65]Manly Jr., *Bible Doctrine of Inspiration*, 59. Manly referenced an article in the *Alabama Baptist* written by one of his spiritual mentors, John L. Dagg of Mercer University.

[66]Manly Jr., *Bible Doctrine of Inspiration*, 60.

[67]Manly Jr., *Bible Doctrine of Inspiration*, 60–61.

environment, by distinct decisions and habits, and especially as a result of the grace of God. Whatever the influence, he insisted that inspiration

> does not destroy the old faculties and substitute others, but it changes the direction of the currents that flow in the old channels. . . . Amos, a gatherer of sycamore fruit; Isaiah, brought up at court; Peter, the Galilean fisherman; Paul, the pupil of Gamaliel; each writes in his own style, under the influence of the same Spirit.[68]

Manly countered that inspiration was not merely a natural elevation of faculties, analogous to the stimulus of passion and enthusiasm, or to poetic genius. In doing so, they have kept the word inspiration but "practically renounced the doctrine." If all Christians were inspired, then the work produced by the authors of Scripture was neither infallible nor an authoritative guide.

Manly also responded to those who used bibliolatry, a view that the Scriptures had ultimate authority, as a pejorative for Christians. Perhaps what vexed him the most were that some who made the accusation of bibliolatry were ministers with pulpits and theological instructors with lecterns. As an example, he pointed to contemporary John Macnaught (1826–1890), a disciple of the Christian Socialist F. D. Maurice (1805–1872), who concluded that the Bible taught "that everything good in *any* book, person, or thing is inspired." With a hint of sarcasm, Manly wrote, "each man is himself the judge" of true inspiration which can be found "in the instinct of the owl . . . the rushing of the wind . . . in the springing of a blade of grass . . . in the streams that flow among the hills."[69]

Manly also rejected the view that inspiration of the Bible implies that those who enjoyed it had perfect knowledge on all or any subjects. Rather, inspiration affirmed

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[68]Manly Jr., *Bible Doctrine of Inspiration*, 60–61.

[69]Manly Jr., *Bible Doctrine of Inspiration*, 66–67.

they only had infallibility and divine authority in their official utterances. Agreeing with his opponents on this point, he maintained,

> Inspiration did not imply the communication to the man of any truth other than which he was to impart on God's authority to others. It did not imply all truth on all subjects, nor even of all that may be true on any subject. It is not maintained that it secured his infallibility on such subjects, or at such times, so he was not called on to speak with divine authority.[70]

Furthermore, the authors did not need perfect understanding to deliver God's Word. To illustrate his point, he described the work of a telegraph operator who can perfectly transmit and receive messages without understanding their complete meaning. In the same way, the biblical authors received and transmitted the good news of God but still died without possessing a complete knowledge of the words they spoke on His behalf. The Old Testament prophets spoke of a coming Messiah that they never saw in person; the New Testament authors preached the coming kingdom of Christ through a shadow of its consummated existence. He also asserted that inspiration did not imply exemption from error in conduct, nor great elevation in spiritual attainments. A few times in Scripture God authorized and inspired sinful men to carry his message. Manly gave Balaam and Caiaphas as striking examples.

To add further clarity, Manly was under no false illusion "that the supernatural guardianship which insured the correctness of the original record was continued and renewed every time anybody undertook to make a copy of it."[71] On one hand, he conceded that there was a need for the science of textual criticism. That he was familiar with textual criticism is without question; his colleagues afforded him a sabbatical in

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[70]Manly Jr., *Bible Doctrine of Inspiration*, 68.

[71]Manly Jr., *Bible Doctrine of Inspiration*, 70.

1881 at the University of Leipzig in order to gain first-hand knowledge of the various German critical methods.[72] On the other hand, he was convinced of God's supernatural protection over His Word. Given the amount of time, people, and places the Word had been taken, only God's provision had allowed the Bible to remain "remarkably incorrupt, and singularly attested as being substantially the same that proceeded from the original writers."[73] Moreover, the rationale for full inspiration never implied the truth of all opinions or sayings stated in Scripture. If so, how does one explain statements from the serpent in the Garden, the fool, or the wicked? These are lies uttered in the midst of God's revelation, but, even so, the words were sanctioned and inspired by God.[74] In addition to these examples, Manly believed the Bible contained uninspired but divinely inserted material from various sources and documents.[75]

Positive statement of the doctrine of inspiration. In a single page, Manly offered his fifth chapter—positive statements of the doctrine of inspiration:

> 1. The Bible is truly the Word of God, having both infallible truth and divine authority in all that it affirms or enjoins.
> 2. The Bible is truly the production of men. It is marked by all the evidences of human authorship as clearly and certainly as any other book that was ever written by men.
> 3. This twofold authorship extends to every part of Scripture, and to the language as well as to the general ideas expressed.

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[72]See above pp.58–59n118. The sabbatical provided to Manly was not for the purpose of studying textual criticism. However, there is no doubt during his time in Germany he was exposed to this area of study.

[73]Manly Jr., *Bible Doctrine of Inspiration*, 70–71.

[74]Manly Jr., *Bible Doctrine of Inspiration*, 72. See Gen 3:4, Job 9:29, Ps 14:1, and Ps 53:1.

[75]Manly Jr., *Bible Doctrine of Inspiration*, 73. Manly cited the letter of Claudius Lysias and the report of Tertullus' speech found in Acts 23–24.

Or it may be summed up in one single statement: The whole Bible is truly God's Word written by men.[76]

Part II: Proofs of Inspiration

Presumptive argument for inspiration. At the opening of the sixth chapter, Manly conceded he would not be dealing with the subject of revelation. He assumed that even those who railed against inspiration would admit to revelation. Thus, hanging his case for inspiration on revelation, he thought it likely that God would inspire—"control, protect from error, and authorize"—his utterances and their subsequent recording.[77] To prove his point, he offered four cogent opinions. First, Manly considered the natures of God and man. God is good and holy; man is corrupt and depraved. Therefore, he reasoned: "It is an object infinitely worthy of such a Being that He should give them a clear, accurate, and authoritative information as to truth and duty." Thus, God would have never imparted erroneous instructions. Second, he argued the heavenly Father intended the Scriptures to be relevant for the whole of human history. To illustrate his point, Manly wrote,

> If someone has made some great discovery in science, or has devised some invention which he thinks will be of value to mankind, he is careful to have it accurately described and faithfully preserved. He would not leave its transmission to haphazard, without supervision, to the chances of blunders and misapprehension by those who are to convey the knowledge of it to others. Even if, of necessity, he must use some imperfect instruments or mediums for extending information, he would provide a permanent model or standard of comparison, by which their erroneous or defective statements might always be corrected.[78]

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[76]Manly Jr., *Bible Doctrine of Inspiration*, 77.

[77]Manly Jr., *Bible Doctrine of Inspiration*, 81.

[78]Manly Jr., *Bible Doctrine of Inspiration*, 82–83.

Even those who differed with him recognized that divine signs or miracles attesting to the authority of the divine messenger always accompanied revelation. By admitting that the supernatural was involved in the process, Manly inferred, detractors of the doctrine of inspiration must admit that God "would exercise such control, and give such supernatural aid as might be necessary to secure the accurate transference of the revelation into human speech, so as to make it just what He meant it should be." In doing so, there was no way "the link of connection was broken by the intervention of uncontrolled human frailty and the liability to mistake."[79] Fourth, Manly asked: "How could these books have been written by such men, in such surroundings, without divine aid?" Divine inspiration was the only possible reason a diverse group of authors, who "derived the marvelously unique picture which they have presented of the historical Christ," could combine to produce a consistent whole.[80]

What direct evidence of inspiration is to be expected? Before moving to the direct proofs of inspiration, Manly explained the source and the form of direct proofs. Not only did he claim the Bible was the only source for direct proofs, but he also refuted those who asserted he was reasoning in a circle with seven statements on the truthfulness of the Bible. First, the Bible itself testified to its veracity and inspiration. Second, inspiration is confirmed by the fact that only the prophet and God are witnesses to it. Third, God has communicated the divine authority of His revelation to man in the pages of Scripture. Fourth, the miracles that accompanied the spoken word confirm the seal of God upon the message. Fifth, inspiration is evident in the Scriptures when one writer

[79]Manly Jr., *Bible Doctrine of Inspiration*, 83.

[80]Manly Jr., *Bible Doctrine of Inspiration*, 84–88.

referenced another writer. In fact, the Bible is replete with countless allusions and references in one part of Scripture to another part of Scripture. "So the New Testament generally is an effective witness to the inspiration of the Old."[81] Sixth, he explained his method of argumentation as cumulative and progressive. His successive steps, which advanced the lowest point proved to the highest point deduced, were

a. The historical verity of the gospel facts in general.
b. The elevated moral character of the writers.
c. Their freedom from motive to deceive.
d. The impossibility, under the circumstances, of their being deceived.
e. The actuality of the miracles, or supernatural signs.
f. The reality of the revelation, as a whole, that had been so authenticated.
g. The veracity of the statements of the book about Scripture in general, and about special parts of it in particular.[82]

Finally, Manly stated he employed the same method used by physical scientists, "to argue from the facts back to the influences or circumstances under which they were produced."[83] In other words, he reasoned, if the use of the Bible to argue for its own inspiration was held in contempt no one could hinder orthodox scholars from using supernatural phenomena in Scripture to prove its divine authorship. Here Manly wrote that all of Scripture testified of Christ, and Christ testified to the Bible. The apostles, commissioned by Jesus, testified to Jesus. The church held the Bible as the Word of truth, and the Word attested the divine lineage of the church of the Lord Jesus.[84]

After Manly answered his first question about the source of these direct proofs, he turned his attention to the form of these direct proofs from Scripture. He offered three

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[81]Manly Jr., *Bible Doctrine of Inspiration*, 92.

[82]Manly Jr., *Bible Doctrine of Inspiration*, 92.

[83]Manly Jr., *Bible Doctrine of Inspiration*, 92.

[84]Manly Jr., *Bible Doctrine of Inspiration*, 93.

distinct forms found in Scripture that attest to its inspiration: explicit testimony, implied and assumed passages throughout the whole of Scripture, and "in the phenomena apparent on the very face of the Scriptures."[85] Therefore, he declared, all the evidence found in the Scriptures must be admitted to arrive at a genuine understanding of the doctrine of inspiration. This was the proper method: scientific and inductive.

Direct proofs of inspiration. In the largest section of the book, Manly set out to prove inspiration from numerous direct proofs in Scripture. His foundational proof was that Scripture quotes Scripture. Specifically, Manly examined allusions to the Old Testament in a few of the books of the New Testament.[86] Not only does Scripture imply inspiration by quoting other Scripture, but also, a number of passages affirmed inspiration of Scripture as a whole.

Another proof of inspiration was Scripture's promise of inspiration. Here Manly provided promises of inspiration given to the writers of both Testaments. Among those he mentioned in the Old Testament (Exod 4:10–12, Deut 18:18–19, Isa 59:21, Jer 1:4–9) were instances where God promised to put words into the mouth of a prophet for His people. In addition, some averred that God called the entire nation through the promise of the Spirit, and subsequently, all of Israel was inspired. To this Manly answered that the "idea of the 'inspired nation' is scarcely consistent with the conceded

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[85]Manly Jr., *Bible Doctrine of Inspiration*, 93.

[86]Much of Manly's research for this section, and for that matter, most of his book was based upon the work of James Bannerman (1807–1868), a professor of apologetics and pastoral theology at New College in Edinburgh, Scotland. Bannerman received his doctorate of divinity from Princeton just a few years after Manly graduated from the same institution. See James Bannerman, *Inspiration, the infallible truth and divine authority of the Holy Scriptures* (Edinburgh: T & T Clark, 1865), 311–51.

fact that every true Hebrew prophet . . . *stood between* God and the theocratic people."[87]

As for the New Testament, he summarized the argument in five points:

1. Christ did not plan to carry out His great enterprise on the earth personally. His public ministry lasted only three years. He committed no word to writing. In this respect He presented a marked contrast to other founders of permanent institutions.
2. He founded an apostolic church, and left it as His representative.
3. He vested in His apostles complete and absolute authority under Himself, as to the administration of His church, and the proclamation of His truth (See Mark 3:14–15, Matt 28:18, Acts 1:3–9).
4. To qualify them for this, He gave repeated, special promises of the Holy Spirit.
5. The benefits of these promises were shared with others, who are associated with them and termed prophets.[88]

Manly divided the promises to New Testament authors into two divisions: promises uttered by the Lord prior to the last Passover (Matt 10:14–20, Luke 12:11–12, Mark 13:9–11) and promises of the Holy Spirit found in Jesus' last discourse on the evening before the crucifixion (John 14–16). The former included the calling of the disciples and their mission; the latter included how the Spirit would be given to them to enable them to fulfill their mission.[89]

For Manly, the biblical authors' claims of inspiration testify they had been entrusted by God with his revelation. On the surface, these claims appeared to mean nothing. However, when combined with other facts such as the character of the authors, the testimony of God's people, and the miraculous confirmations, the biblical authors "are thoroughly authenticated" as "teachers sent from God." To confirm his position, Manly provided examples from the Old Testament (2 Sam 23:2, Isa 1:2, Jer 1:4–10, Ezek

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[87]Manly Jr., *Bible Doctrine of Inspiration*, 115–17.

[88]Manly Jr., *Bible Doctrine of Inspiration*, 117–18.

[89]Manly Jr., *Bible Doctrine of Inspiration*, 115–24.

1:3), where the word of the Lord came to the prophets, and the New Testament (Acts 15, Rom 16:25–27, 1 Cor 2:1–16, 2 Cor 13:2–3, Gal 1:8–12, Eph 3:1–7, 1 Thess 2:13, 2 Thess 2:13–15, 1 Pet 1:10–12, 2 Pet 3:1–2, Rev 22), where Jesus called men to teach the nations to observe all things He had commanded.[90] A final direct proof of inspiration from Scripture was from passages that inextricably linked both the human and divine elements of authorship. Again, "[t]he divine origin is as strongly and as distinctly affirmed as if there had been no human instrumentality involved. The human agency is also clearly and unmistakably presented as if there had been no divine interposition in the case."[91]

In a summary statement, Manly concluded the Bible proves itself inspired

1. by the general manner of quoting Scripture in Scripture;
2. by passages which affirm or imply the inspiration of the Scriptures as a whole;
3. by declarations affirming the inspiration of particular persons or passages;
4. by promises of inspiration to the sacred writers;
5. by assertions of inspiration by the sacred writers;
6. by passages in which that union of the human and the divine authorship which we have seen to be implied, is expressly recognized.

Having made his case, he proclaimed there was only one response: "to submit our minds frankly and lovingly" to the influence of divine truth found only in God's Word.[92]

Part III: Objections to Inspiration

Objections from Scripture. Some scholars alleged that many of the biblical authors denied inspiration, and from this, have inferred that none of the biblical accounts are inspired. To counter this objection, he examined a few of the passages used by

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[90]Manly Jr., *Bible Doctrine of Inspiration*, 124–30.

[91]Manly Jr., *Bible Doctrine of Inspiration*, 131.

[92]Manly Jr., *Bible Doctrine of Inspiration*, 135.

scholars in his day to object to inspiration (Luke 1:3, Rom 6:18–19, 1 Cor 1:16, 2 Cor 11:17, and 2 Cor 12:2–3). In each of these passages, the author seemed, as textual critics perceived, to give an indication of writing the words either without supernatural assistance or divine authority, and therefore, of writing without inspiration. When Luke wrote that he undertook a careful inquiry of the facts of the life of Jesus in order to convince Theophilus, he was not denying divine inspiration. In contrast to the opinions of those who made such unwarranted assumptions, the biblical record does not attest that

> Luke's allusion to his diligent investigations invalidate his authority. He was as really controlled in the record of what he knew naturally by personal observation, and of what he learned by inquiry and diligent research, as in the communication of what he received by direct revelation. And this control is what we mean by inspiration.[93]

In other places, the Apostle Paul looked as if he was offering contradictory understandings of receiving and delivering the message of the Lord. For example, Paul spoke by permission but not by command from the Lord about marriage and divorce in 1 Corinthians 7:6–25; but in 2 Corinthians 8:10, Paul deferred to the direct command of the Lord. Thus, some scholars upheld faulty notions about the two discourses—"part of them [were] of divine origin and authority, and part [were] his own opinion, human, fallible, and therefore uncertain. Part God's commandment, and part men's suggestion merely."[94] Despite the allegations of critics, Manly contended, Paul did not intend such a contradiction nor did he draw a distinction between inspired and uninspired communication. In both cases, Paul's teaching has been permitted by the Spirit, and as such, "could not be opposed to the truth and to the will of God as expressed in his other

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[93]Manly Jr., *Bible Doctrine of Inspiration*, 140.

[94]Manly Jr., *Bible Doctrine of Inspiration*, 142.

teachings."[95] Furthermore, 2 Corinthians 12:2–3 and 1 Corinthians 1:16 gave the impression that Paul temporarily forgot important facts. If he was under the inspiration of the Holy Spirit, he should not appear as a fool or speak foolishly. Yet, Manly was adamant that while inspiration allowed the apostle to communicate accurately the Lord's message, it in no way guaranteed Paul's omniscience.[96]

Objection from the existence of difficulties. In the brief tenth chapter, Manly denied the contradiction that the existence of difficulties and obscurities in Scripture led to a deficient and uninspired Bible. To discredit the charge of skeptics and further prove the inspiration of Scripture, he admitted that difficulties existed in six areas: the incomplete medium of human language, the limited capacities of the human mind, the nature of revealed truths in the Bible, the infinite and incomprehensible nature of God Himself, the analogy of all God's communications to man, and the depravity of mankind which has darkened the understanding.[97]

Objections from alleged discrepancies or mistakes. Although he acknowledged the extent of this problem area, Manly dealt only briefly with objections from alleged discrepancies or mistakes. At the outset, he made six profitable suggestions about these mistakes. First, he posited that these supposed discrepancies were made from shoddy interpretations of the Bible. Second, these mistakes were based on misunderstood historical fact. He countered that faithful historians had resolved most of these issues.

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[95]Manly Jr., *Bible Doctrine of Inspiration*, 141–44.

[96]Manly Jr., *Bible Doctrine of Inspiration*, 144–47.

[97]Manly Jr., *Bible Doctrine of Inspiration*, 149–51.

Third, he noted that biblical scholars could not know every single detail not found in the Scriptures. Therefore, most objections were based on pure ignorance supported by a conjecture of unsupplied information. To prove his point, Manly offered the two accounts of Balaam in the Old Testament and a few contradictions in the New Testament—the story of the paralytic found in the Gospels and the multiple names given for one of the disciples, Thaddeus.[98] Fourth, it was possible for discrepancies to arise as a result of the various points of view and audiences of the individual authors of Scripture. Fifth, some of the mistakes developed from a misunderstanding of dates and mathematical computations used by ancient peoples. Sixth, despite the care men took, the majority of disagreements were a result of faulty transcriptions of modern copies of the biblical record.

After addressing the subject as a whole, he expressed his desire to take up individual mistakes in the Word of God. Unable to give his full attention in a volume on defending plenary verbal inspiration, he referred the reader to Professor George P. Fisher's (1827–1909) *The Beginnings of Christianity* (1877), J. W. Haley's *The Alleged Discrepancies of the Bible* (1873), and an article by then-Dartmouth President Samuel Colcord Bartlett (1817–1898) in the January 1880 edition of the *Princeton Review* as excellent and instructive resources on specific discrepancies. He was confident that any known mistake or even one not yet known, could be met with a reasonable explanation, "consistent with true inspiration."[99]

Objections on moral grounds. Manly's twelfth chapter deals with objections to inspiration based upon supposed censurable or immoral actions found in Scripture.

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[98]Manly Jr., *Bible Doctrine of Inspiration*, 153–56.

[99]Manly Jr., *Bible Doctrine of Inspiration*, 158–59.

Two camps had formed on this issue: first, men like Thomas Paine (1737–1809) and Robert G. Ingersoll (1833–1899) argued these instances proved the Bible was not inspired; second, others, in their efforts to defend the Bible, denied inspiration for the immoral texts. Manly asserted that both groups of scholars failed to properly understand the role of certain specific actions in Scripture. To support his rebuttal, he divided these "immoral" actions into four different classifications. First, several acts in Scripture are neither divinely censured nor approved. Second, a few minor actions in Scripture such as the murder of Agag by Samuel (1 Sam 15:33) are not to be considered immoral after proper examination. Third, some actions that are assuredly wrong today were right under peculiar circumstances or had a divine overruling of the general law. Examples in Scripture of this kind were found in the marriage of brothers and sisters in the early years of human life, the extermination of the Canaanites under Joshua, the imprecations in the Psalms and Prophets by inspired men, where God's retributive interposition is denounced or implored against foul and persecuting cruelty.[100] Fourth, Manly noted that there were characters in Scripture who were held up as examples of godliness and holiness but still fell into various sins. He referenced the lives of Noah, Jacob, Abraham, David, and Peter as good men, "but, as all others on earth, imperfect good men."[101]

Turning from specific objections, Manly addressed challenges to divine inspiration because

- there are more general objections on the ground that morally faulty conceptions, enactments, or institutions are inwrought into the Scripture;
- that, in certain of the writings (those of Solomon especially) a low moral tone prevails, not religious but purely selfish, prudential, and worldly;

[100]Manly Jr., *Bible Doctrine of Inspiration*, 163.

[101]Manly Jr., *Bible Doctrine of Inspiration*, 163.

- and that in others such fierce, bloody, and cruel ideas are sanctioned, or positively inculcated, as are inconsistent with divine authorship.[102]

He conceded the difficulty of Old Testament teachings that seemed to sanction polygamy, divorce, retaliation, war, and slavery. Even with such difficult passages as these, he explained,

> The relative imperfection of parts of a progressive system may be an element of that real perfection which consists in its adaption as a whole to the people and the circumstances for which it was designed, and to the object which it was to accomplish. Taking men as they were, sunk and degraded in ignorance and vice, it was necessary for their deliverance that God should stoop to their need. That He should construct a ladder, the lowest rounds of which should not be too far above the 'Slough of Despond' in which they were sinking. That He should send down a law that would reach them, and lift them up, *where they were*. Would it have been more divine had it stopped short of them, in order that it might conform to some abstract conception which we may imagine as perfection? Certainly not. The success of the divine moral government as a unity, and yet a progressive unity, was dependent on such a use of gradual steps and processes.[103]

Finally, the ethical system of the Bible as a whole bespeaks its divine origin. When searching for flaws and errors, certain scholars have failed to see the moral landscape of Scripture. He insisted that the teachings of Scripture on moral questions, received by the Hebrews well before any other nation had such a high standard of ethics, had "ennobled man . . . purified life . . . liberated captives and overthrown tyranny . . . lifted up the degraded and invigorated the weak, and . . . comforted the bereaved and animated the despairing."[104] The failure of humanity to live up to the virtuous standard confirmed either ignorance of the Bible's moral teachings or disregard for its honorable precepts.

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[102]Manly Jr., *Bible Doctrine of Inspiration*, 163.

[103]Manly Jr., *Bible Doctrine of Inspiration*, 165.

[104]Manly Jr., *Bible Doctrine of Inspiration*, 169.

Objections on critical grounds. In the thirteenth chapter, Manly addressed the "alleged discoveries and conclusion of modern criticism as to the origin and authorship of certain books of the Bible, and as to their transmission to the present time." He responded to the accusations made by textual critics—those who compared the present form of the Bible to the original form delivered by the biblical authors—and higher critics—those who examined the internal evidence as to the authorship, age, circumstances, and object of the biblical accounts. According to Manly, textual critics alleged that even if the original was infallible, our present text was not. They argued that if plenary inspiration were granted, the Scriptures would be useless and without meaning because the writings were not preserved miraculously and absolutely from the accidents of time and of careless copying. Moreover, they claimed, it was not probable that God would supernaturally confer complete accuracy and authority, especially if the documents were then to be left to the usual possibilities of error in transmission by future generations.[105]

To these charges, Manly countered with five arguments. First, he observed that the inspiration, authority, and accuracy of the original sacred texts preserved sound doctrine no matter how poorly those texts were transcribed through the ages. While an important talking point, Manly felt this was altogether another question and area of study. Second, Scripture had been highly protected, even through the "perils of transcription," by both divine intervention and favorable circumstances including

- The reverence with which from the beginning they were regarded . . ;
- The number of manuscripts;
- The publicity of these documents by their being read repeatedly and reverently in worship;

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[105]Manly Jr., *Bible Doctrine of Inspiration*, 172.

- The numerous translations, early and late, which called attention to the minutiae of their language and expression;
- The habit of delivering discourses based on them, and of making extensive quotations from them, in speaking and writing;
- The elaborate expositions and commentaries, the harmonies and comparisons of parallel passages, and even the searches, friendly and hostile, after discrepancies and difficulties, beginning at an early period, and kept up with unwearied perseverance and microscopic minuteness;
- The wide diffusion of copies in different lands . . .[106]

Third, "the limits of error . . . leave little opportunity of mistake as to the teaching of Scripture in regard to any fact or doctrine or precept." Therefore, believers could trust without question the Scriptures' teachings on faith and obedience. He substantiated his claim by appealing to a wide range of biblical scholars like Philip Schaff (1819–1893), Ezra Abbott (1819–1884) of Harvard, and the early critic Richard Bentley (1662–1742). Each of these men were textual critics "not hampered by orthodox bias, [who] asserted that even the worst manuscripts does not pervert or set aside 'one article of faith or moral precept.'"[107] Fourth, he protested against the notion that the careless and corrupt transmission of the original text nullified plenary verbal inspiration. Quite the opposite, he quipped, "[a] truly divine original, even if copied with no more than ordinary human care and fidelity, is vastly superior to an original, however accurately preserved, that never had divine authority." The fact that the original was always seen as divine ensured it was transcribed, copied, and passed along "with more than ordinary care."[108] His fifth and final reply to the claims of textual criticism debunked the idea that God was required

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[106]Manly Jr., *Bible Doctrine of Inspiration*, 173–74.

[107]Manly Jr., *Bible Doctrine of Inspiration*, 175.

[108]Manly Jr., *Bible Doctrine of Inspiration*, 177.

both to deliver supernaturally his communication to man and safeguard it from specious transcription:

> He might do the one, which He alone could do, and leave the other, as in so many other matters, to the faithfulness of His servants entrusted with that responsibility. . . . The accidents and corruptions of oral transmission did not render either impossible, or improbable, or unmeaning, or useless, the divine authority with which [He] spoke.[109]

Even more urgent was the need to fight against what Manly considered as a relatively modern field of scholarship—higher criticism. Over 5 pages and 6 points, he responded to the higher critics with resolve and grace. First, he affirmed it was important to distinguish between criticism and critics. In his mind, many of the criticisms were from one early critic but were repeated and repackaged by many so-called scholars. Second, many of the higher critiques were based on false pretense, jaded presuppositions, and were completely without proof.[110] His next 3 points centered on his proposal that the majority of questions brought forward by higher critics had nothing to do with the doctrine of verbal plenary inspiration. Rather, the work of higher critics seemed to focus on repudiating inspiration with questions about the authorship and date of a few books or the inclusion of certain books in the Canon of Scripture. He called orthodox scholars to fight against those who assailed the genuineness of the Bible. For example, Moses as the author of the Pentateuch, John as the author of the Fourth Gospel, and Daniel as the author of important history and prophecy demanded either absolute belief as the divinely

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[109]Manly Jr., *Bible Doctrine of Inspiration*, 177.

[110]Manly Jr., *Bible Doctrine of Inspiration*, 178. Manly's examples were German theologian Karl H. Graf, Dutch theologian Abraham Kuenen, and the Leiden school of theologians. He had become familiar with their line of thinking during his one-year sabbatical in Germany.

inspired Word of God or they must be exscinded from the Canon, never to be "vindicated from the ingenious and vehement assaults" these works have encountered by critics.[111]

Objections on scientific grounds. Although grateful for the work of physical scientists who had "opened new avenues for industry and new field for thought," Manly cautioned believers to listen and act with discernment when hearing science's claims of advancing truth, light, and freedom of investigation. These terms were also dear to lovers of the Bible, but had been hijacked, "in accordance with the spirit of the age," by science as "watchwords of progress." Even so, Manly's fourteenth chapter was not meant as an elaborate treatise on science and the Bible. Rather, he intended to share some insights on how the physical creation related to divine revelation.

First, in what may be understood by the modern phrase—all truth is God's truth—Manly evinced his belief that "all truth is consistent with all other truth." He declared emphatically this to be true, even when we fail to fully understand something in our world. Second, the Bible does not profess to teach physical science.

> Its grand design was the manifestation of God in His revelation to man. In revealing this it touches, at numerous points, human history and affairs. All that can be expected of the Bible is, that, when it makes allusions to matters outside of its special topic, the statements shall be correct so far as they go. . . . It was never objected to Euclid's work on mathematics, that it did not contain an account of the dramatic performances of that age. Or that is defective because it gave no sketch of physics or metaphysics, as expounded by Aristotle. It would be equally futile to object to the Scriptures that they fail to give an account of the science of that day, whether correct or incorrect.[112]

As Manly rightly posited, Scripture was not intended to speak to the intricacies of modern science, but was spoken by God to men to reveal Himself and "to meet the moral

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[111]Manly Jr., *Bible Doctrine of Inspiration*, 179–81.

[112]Manly Jr., *Bible Doctrine of Inspiration*, 185.

necessities of man, and restore him from the ruins of the fall."[113] Third, in order to make his next point, he admitted man's interpretations of Scripture might be erroneous. Therefore, if human interpretations of Scripture could be wrong, then, in like manner, scientific conclusions and opinions were not always correct.

Fourth, the language of Scripture in describing physical facts was the language of common life and the language of appearances. By this, he meant that the Bible used anthropomorphic language to describe the world. It was written in common language, not with "scientific precision," for men by men. To do otherwise, not only would the Scriptures

> have been extremely burdensome in bulk, but that its communications would have been as sure to meet with opposition at one period from being ahead of the age, unintelligible and preposterous to their minds, as at another from being behind the age. . . . God leaves us something to do, in searching into His works and His Word.[114]

Fifth, he quoted the writings of Princeton University President James McCosh (1811–1894) and British Prime Minister Hon. William E. Gladstone (1809–1898) on Genesis 1, which demonstrated the remarkable number of agreements between science and Scripture. Furthermore, like these men, he doubted any modern geologist could provide an accurate "account of the cosmogony, and of the succession of life in the stratification of the earth, which would combine scientific precision of statement with the majesty, the simplicity, the intelligibility, and the impressiveness" of the record found in the opening chapter of Genesis.[115]

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[113]Manly Jr., *Bible Doctrine of Inspiration*, 185.

[114]Manly Jr., *Bible Doctrine of Inspiration*, 189.

[115]Manly Jr., *Bible Doctrine of Inspiration*, 191. Manly quoted two articles: James McCosh,

Sixth, despite all the knocks against the Bible's inspiration made by science through the ages, the contradictions have ended in a collective thud. Many of the claims "have disappeared under the re-examinations of a wiser exegesis of Scripture . . . have been removed by the advancing discoveries of science or history, showing that it was not the Bible that was mistaken, but its assailants." For Manly, this proved the divine nature and deliverance of every word found in Scripture. No other ancient book, especially one made up of sixty-six books written by scores of different persons over a period of fifteen hundred years, would even dare to make this claim.

> Every line in it has been subjected to a minute, jealous, microscopic scrutiny, by friend and by foe, such as no other writing has ever experienced. The fires of criticism have kindled all around it . . . . It stands today the book in all the world most loved, most hated, most studied, most misused; the book upon which the converging light is cast from every source, from every science and from every age of human research, and to which the concentrated attention of the most vigorous minds of the race has been directed for centuries. . . it stands a monument of marvelous accuracy.[116]

Therefore, he encouraged his reader "to wait candidly, patiently, and hopefully for further light" when new accusations against God and His Word are brought to trial. Finally there were plenty of scientists of the highest order who affirmed and even defended the divine origins and authority of Scripture. These men, like Isaac Newton (1643–1727), Humphry Davy (1778–1829), Edward Hitchcock (1793–1864), Benjamin Silliman (1779–1864), James D. Dana (1813–1895), Stephen Gray (1666–1736), and John W. Dawson (1820–1899),

> in whom devotion has not blinded the eye of science, nor learning palsied the heart of piety. Even among the votaries of pure science, who have no professed acquaintance with theology, or who take a no distinct religious position, they that

"A Symposium on Evolution," *The Homiletic Monthly* (1884): 229–35; William E. Gladstone, untitled article in *Nineteenth Century* (1886): 16.

[116]Manly Jr., *Bible Doctrine of Inspiration*, 193.

> are with us as to the divine origin of the Bible are more and mightier than those that are against us.[117]

Objections from insignificant details. In the closing chapter, Manly confuted the objections to the inspiration of Scripture from insignificant details. Poking fun at those who made these types of assertions, Manly wrote mockingly,

> Did the Holy Spirit dictate such details, it is asked, as the minute instructions for the tabernacle and the temple, the genealogies of private families and petty tribes, in the Old Testament; or such as the salutations to friends at the close of several epistles, Paul's medical counsel to Timothy as to taking remedies for his stomach and infirmities, or the communications with which he charges him as to his parchments and the cloak he had left at Troas?[118]

He felt their disputes failed on three fronts. First, the objection failed to consider that those who affirm inspiration assert both equally the human and divine aspects of the Bible. In his opinion, this objection only aided him in his argument by refuting the mechanical theory of inspiration, which denied any real human authorship of Scripture. Second, Manly observed, these minor details were actually beneficial and valuable to the scholar of Scripture, for example, "the indispensible importance of the genealogies as evidence in tracing the descent of the Messiah." Third, these passages have revealed interesting aspects about the character of Christianity. From these insignificant details, he noted, the reader was made aware, for instance, of the virtue of friendship, the tenderness of the Apostle Paul during his time in prison, and Timothy's concern over the proper and improper use of alcohol.[119] To illustrate his point on the importance of affirming the inspiration of the whole counsel of God, he devoted the remainder of the chapter to

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[117]Manly Jr., *Bible Doctrine of Inspiration*, 194.

[118]Manly Jr., *Bible Doctrine of Inspiration*, 195.

[119]Manly Jr., *Bible Doctrine of Inspiration*, 196–97. The main focus of the chapter is 2 Tim 4.

Paul's instructions to Timothy to bring his overcoat due to the approaching winter, his books for study, and

> the greetings at the close of the epistle to the Romans . . . giving us a living picture of a primitive church, and casting a flood of light on the reorganization of heathen society under the influence of Christianity. . . . We put a high value upon that cloak, and the little passage that alludes to it.[120]

These trifling details were not unimportant facts but the inspired revelation of God intended to increase faith and obedience.

Conclusion

In his closing argument, Manly felt he had cleared up any confusion by his studies, even if only for himself. As he had set out to do, he defined and explained clearly the distinctions of the doctrine of inspiration, upheld it with positive direct and indirect proofs, and assailed the most common objectives against it in his limited space.

> The result of the whole investigation has been, we trust, adapted to remove difficulties which have been in the way of many thoughtful and earnest students, who had a general conviction of the divine authority of the Scriptures, but did not see how this was to be reconciled with some of the conclusions of modern scholarship. Our labor was commenced with a distinct belief that thorough and candid inquiry would subserve the interests of the cause of Christ; the truth has nothing to lose, but everything to gain, from fair investigation; and that to one who earnestly and prayerfully seeks, God will give guidance and satisfaction.[121]

Thus, he prayed the book would change hearts and minds of his opponents about the truth and authority of the Scriptures. He felt strongly that his efforts would "reclaim the doubting to a real and rejoicing faith in the Bible as God's Word to man."[122]

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[120]Manly Jr., *Bible Doctrine of Inspiration*, 198.

[121]Manly Jr., *Bible Doctrine of Inspiration*, 201–02.

[122]Manly Jr., *Bible Doctrine of Inspiration*, 202.

Finishing His Race

More than anything, Manly hoped his efforts as a professor and theologian would move seminarians and ministers to be more faithful in their work. Specifically, two addresses to the student body conveyed his desire for them to develop personal piety. In defending the inspiration of Scripture and advocating for an orthodox understanding of Bible study, his life work was motivated by a strong desire for souls to be saved by God and Christians to possess an intense Word-centered spirituality. Honored to deliver the commencement address in May 1890, exactly thirty years after his father gave the commencement address to the first graduating class, Manly urged the graduates to prepare themselves by prayer, promptitude, and personal consecration.[123] The following year, upon the start of the seminary session, Manly delivered another address, "The Old Testament in the Twentieth Century," where he upheld the relevancy of the ancient texts in his day.[124] At the same time, he took the opportunity to urge the students to fervently study the Old Testament for its revelation of truth and practical piety. The Lord and the entire New Testament

> bear witness to the inspiration and to the profit to be derived from a thorough and reverent acquaintance with it. . . . Reason, Scripture, and experience all teach that careful and reverent study of the Old Testament is the appropriate introduction to God's later and clearer revelation . . .[125]

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[123]Cox, "Life and Work of Basil Manly," 315. Cox quotes Manly, "An address at the Commencement of the Southern Baptist Theological Seminary" *Kentucky Western Recorder*, June 12, 1890, Manly Family Papers.

[124]Basil Manly Jr., "The Old Testament in the Twentieth Century," *The Seminary Magazine* 5 (October 1891): 3–5. The entire address was reprinted in March 1917 by Baptist World Publishing Company, with an introduction by George B. Eager, professor of biblical introduction and pastoral theology at Southern Seminary. The address was followed by Manly's hymn, "In doubt's dim twilight here I stray."

[125]Manly Jr., "Old Testament in the Twentieth Century," 3.

He shared with the seminarians on that day a few reasons why they should study the Old Testament. Recalling his life's work and major tome, Manly stated they should study these ancient texts for the "all-sufficient reason" that they were divinely inspired. "This simple fact is enough . . . till the end of time and of the human race the Old Testament will continue to have its claim on attention as God's earliest Word to man."[126]

Manly also discussed the use of the Old Testament as a source of piety. He cited the Puritans and other leading early evangelicals as students of the Word.

> Then the devotional uses of this part of the Bible have lost none of their interest or meaning. The deep experience of inward religion which belonged to our fathers was closely connected with the constant study of the Old Testament. The source from which they derived their inspiration is free to us—shall we not avail ourselves of it? Bishop Horne, in his commentary on the psalms, bears affectionate testimony to the calm and holy joy in the Lord that may be nurtured amid those ancient pages. The old Scotch divines were full of such utterances. Spurgeon expresses himself in much the same cordial way.[127]

Even more, the pages of this mighty work were to be seen as sources of warning, instruction, and discipline as a result of the moral commands offered in its pages. As such, the revealed truths found in the Old Testament "are unchanged in their accuracy, in their . . . importance." In closing, Manly responded with great confidence to those who questioned its continuing relevance in the modern age:

> There is every indication . . . that in the twentieth century it will still have more readers and more diligent students than ever, that it will be better understood and more generally obeyed, and consequently that its blessed fruits will be more conspicuously apparent in the welfare of man and the glory of God.[128]

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[126]Manly Jr., "Old Testament in the Twentieth Century," 3–4.

[127]Manly Jr., "Old Testament in the Twentieth Century," 4.

[128]Manly Jr., "Old Testament in the Twentieth Century," 5.

CHAPTER 7

"ACCOMPLISHING SOME GREAT END": THE IMPACT OF BASIL MANLY JR.

Conclusion

Five days before he died, Manly hand drafted a Last Will and Testament. It was witnessed by his friends Robert E. Caldwell, James S. Phelps (b.1828), and John Broadus. In his Will he communicated to Broadus, who would preach Manly's funeral sermon, that he desired "no lavish or expensive funeral, nor the dragging of my remains long distances for burial. My soul and my body alike are in my heavenly [F]ather's care, and to him I gladly trust them."[1] That Manly wanted a humble funeral and burial is not surprising, especially when one thinks about how he spent his life working tirelessly behind the scenes for so many of his beloved denomination's entities. He once remarked in a letter to his son George that he spent too much time on a multiplicity of projects, serving all his life as a "stopper of gaps."[2] Perhaps for this reason, his closest friends considered him "the most versatile man." He had been called upon by his colleagues at the Southern Baptist Theological Seminary to assure Southern Baptists that theological liberalism was not the prevailing classroom pedagogy. At Georgetown College, the Board of Trustees asked for him to grow the enrollment and the endowment. Southern

[1]Basil Manly Jr., "Will of Basil Manly," January 26, 1892, Basil Manly Papers, 1–2.

[2]Basil Manly Jr. to George Manly, September 28, 1878, Manly Papers—Southern, 10:296.

Baptists had supported him in his efforts to supply the church with hymns and biblical material to study through the Sunday school program.

Two more directives found in this final written document provide keen insight into the mind and life of Manly. First, as a theologian, he had amassed a significant library. Some of these books he had purchased, others had been gifts, and many more had been inherited from his father. Nevertheless, he gave permission to his family to "select and distribute among them such as they may desire as mementos, or for use, say forty volumes each;" the remaining works, especially his theological works, were to be given to Southern Seminary, "which I have loved and labored for since its inception." Not only were his books a valuable earthly possession, they had been trusted resources in his work as a denominational statesmen and leading Southern theologian.

The second directive was two-fold: first, to provide remaining property for the care of his wife and their three children; second, to set aside provisions for his younger offspring's instruction. He loved his "children all alike" and prayed daily that God would provide for their welfare. However, he thought it only "right to give the younger ones the advantage for the purpose of securing their education."[3] Education for the Manly family had become the standard by which they were judged. Basil Manly Sr. had persevered to win the approval of his father, Captain Basil Manly, in order to receive a ministerial education. Captain Manly had already provided the means for his two other sons—Charles Manly and Matthias Evans Manly—to receive exceptional educations at the University of North Carolina.[4] In the midst of a war-torn nation which caused schools to

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[3]Manly, "Will of Basil Manly," January 26, 1892, Basil Manly Papers, 1–2.

[4]A. James Fuller, *Chaplain to the Confederacy: Basil Manly and Baptist Life in the Old South*

close, Manly urged Southern Baptists to fill the void by offering basic literacy education to the South's children through Sunday schools.[5] Additionally, both Manly men would spend extensive portions of their careers in higher education. Thus, for the younger Manly, it comes as no surprise that he would direct his wife Hattie to aid in their children's future endeavors by ensuring their educations.[6]

A Call To The Ministry—A Summary of the Ministry and Piety of Basil Manly Jr.

Six months after the Civil War had ended, the four founding professors of the Southern Baptist Theological Seminary reconvened in Greenville, South Carolina, to once again "start" the seminary. At the start of the second term after Lee's surrender at Appomattox, Manly delivered a powerful and personal introductory lecture that set the tone for the relaunch of the seminary. On September 1, 1866, standing before his colleagues and a little more than a handful of students, the forty-one-year-old minister, professor, theologian, hymnist, and higher education administrator delivered a manifesto for the purpose of the seminary and for each person in attendance. Titled *A Call To The Ministry*, Manly was lecturing from his own personal experiences.[7] The introduction of new material here is fitting, especially given that his own words speak most poignantly to

(Baton Rouge, LA: Louisiana State University Press, 2000), 18–19. Captain Manly at first refused to pay for his middle son's ministerial education. But a sermon preached by the younger Manly won his father's approval. Charles Manly would eventually be elected governor of North Carolina; Matthias Manly would go on to serve as a justice of the Supreme Court of North Carolina.

[5]Gregory A. Wills, *Southern Baptist Theological Seminary, 1859–2009* (New York: Oxford University Press, 2009), 59–60.

[6]Basil Manly Jr., "Schedule of Property of BManly" (unpublished ms., Basil Manly Papers, May 4, 1887). Also see Basil Manly Jr., "Schedule of Property of Basil Manly, Jan. 26, 1892." (unpublished ms., Basil Manly Papers, January 26, 1892). Manly figured his estate was valued at $29,600.

[7]Basil Manly Jr., *A Call To The Ministry. The Introductory Lecture Before The Southern Baptist Theological Seminary, Greenville, S.C., September 1, 1866*. (Greenville, SC: G. E. Elford's Job Press, 1866), 3–20.

his considerable contributions to American Christianity. Pressing the need for ministers and the need for them to live up to the standards of God and His Word, he captured the essence of his calling and his understanding of piety. From the first days of his collegiate education, which he began at the age of fourteen, he had desired to be a minister of God. Now, twenty-seven years later, he was more than determined to communicate with his brothers at the seminary and the young students sitting before him the church's need for truly called and truly committed ministers of the Gospel of Jesus Christ.

After laying out the need for ministers and the way in which God calls them to His service, Manly, recalling his own situation, asked: "What are the qualifications requisite for a minster of the Gospel?" His answer relied on everything he had endured to that point: his childhood, the tutelage and ministry of his larger-than-life father, his collegiate education at the University of Alabama, his uncomfortable stint at Newton Theological Institute, the grace and encouragement of Charles Hodge and Princeton Seminary, pastoring multiple churches at a single time, pouring out his soul in poetical verse for his denominational hymnals, and his time at the helm of two educational institutions. All his experiences added up to produce a wave of sound wisdom, godly counsel, and spiritual discernment that resolutely had been bathed in prayer and tested by the Holy Spirit. Thus, his colleagues would have affirmed his opening salvo for the question—"It need scarcely be said that *piety* is essential." Though he thought it obvious, he felt compelled to open with the need for piety in the lives of ministers. Without it, "[a] Christless minister is as horribly out of place as a ghastly skeleton in the pulpit, bearing a torch in its hand." No doubt over the years the founders of Southern Seminary had seen their share of gifted, erudite, and passionate young men. But for a seasoned minister like

Manly, these qualities alone could not stand the test of time in a fallen and harsh world. Thus, he began with a warning to the young men assembled that day.

> No amount of talent, no extent of education, no apparent brilliancy or fervor, should ever be allowed to gain admission into the ministry for one whose piety there is reason to doubt, or who has not a more than ordinarily active and consistent holiness.[8]

Once an "active and consistent holiness" was determined to be present, the minister of the gospel had to possess a "[g]ood intellect, some facility in acquiring knowledge, and some capacity to speak," which were to Manly "obviously indispensable." Even though Boyce wanted to make theological education available to all levels of intellectual capacity, there still existed a high standard as a result of the Lord's call. Manly felt that a man who could not exhibit these characteristics "at the outset" was unlikely to attain them "either during the process of education, or in the work of the ministry." Most revealing was Manly's insistence that a young man have some ability to preach upon arrival at the seminary. "A man who cannot preach at all, before he comes to a Theological Seminary, rarely learns how afterwards."[9]

In addition to piety, good intellect, a ripe mind, and an ability to communicate verbally, he expressed, following his father and his revered mentor, Charles Hodge, that common sense was a necessary and very "important quality, a practical tact, in which often God has been training some, whom he calls, comparatively late in life, from the counter or the lawyer's desk, and who need not, therefore, count their time lost." Without hesitation, he asserted that a man lacking common sense should never enter into gospel ministry, especially due to the fact that common sense is needed more in ministry than

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[8]Manly Jr., *Call to the Ministry*, 8.

[9]Manly Jr., *Call to the Ministry*, 9.

any other endeavor.[10] Besides these traits, the prerequisite for a call to ministry was energy of character. In order to grasp his argument, it is helpful to quote Manly in full.

> The duties of ministry are such that an indolent man will fund abundant temptations, and plausible excuses, while he will be not merely useless, but positively hurtful. A sluggish body can be driven to work, a sluggish mind rarely, a sluggish heart never. There is a force of character, a habit of persisting and succeeding, a power to influence and kindle others, a capacity to inspire confidence and general esteem, which, whatever name may be given to it, is essential to success.[11]

For Manly, a young man wrestling with God's call could not always rightly judge his own energy of character. Therefore, the local church was accountable to judge those young men sensing a ministerial call "with prudence and fidelity."[12]

Finally, Manly turned to the crux of his question about the qualities needed for ministry. Despite his previous answers, which were all necessary and important assets for a minister of the gospel, the whole of the argument turned on one single qualification: "an ardent and self-denying desire to labor for the good of souls." Here is where the virtuous professor demonstrated his Spirit-led piety. After nearly thirty years of ministry, he knew that the desire to assist mankind sacrificially and transform the lives of men through the Word of Christ was not natural. Rather, it was supernatural. This yearning "must be implanted by the Holy Spirit, and become an abiding, decided and effective habit of the soul." Manly's short explanation of this supernatural work is by itself a serious reflection and effective treatise on the pneumatological activity in the external, effectual, and internal call of men.

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[10]Manly Jr., *Call to the Ministry*, 9.

[11]Manly Jr., *Call to the Ministry*, 10.

[12]Manly Jr., *Call To The Ministry*, 10.

> Now, whether the Holy Spirit has actually wrought this in the heart, thus signing, sanctioning and sealing the call, is to be ascertained in the same way as other influences of the Holy Spirit; not by voices and visions, not by mere transitory impressions, or confident, yet groundless persuasions, but by positive moral changes produced in the habitual temper, character and desires. We should seek for evidence of the Holy Spirit's work in calling to the ministry, as we seek for evidence of His work in converting the soul.[13]

To close, Manly noted that the Word of God always authenticated the work of the Spirit.

Different from the early emotion produced after conversion, the internal call yielded a steadfast and divine zeal for the conversion of souls. If real and truly born of God, this zeal never subsided but continued to rage in the chest of a man. "As he reflects on it and prays about it, the great salvation becomes greater and nearer to him than when he first believed; the guilt and ruin of immortal souls weigh heavily upon him; he feels impelled to warn them to flee the wrath to come."[14] In some, the Spirit has pressed the man to the point that there is no rest until the Gospel is shared and preached. "Jails and fetters, and the stake, have no terrors for him comparable with the guilt of disobeying Jesus, and the frown of his Redeemer." He quoted the last stanza of a well-known Charles Wesley hymn to depict the scenario.

> 'Happy, if with my latest breath,
> I may but gasp His name;
> Preach Him to all, and cry in death,
> Behold! Behold the Lamb!'[15]

In other men, the conviction tended to grow calmly over time. He is motivated by the joys of serving Christ, whom he thinks of and talks about constantly in his daily

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[13]Manly Jr., *Call to the Ministry*, 10.

[14]Manly Jr., *Call to the Ministry*, 11.

[15]Manly Jr., *Call to the Ministry*, 11. The verse is the last stanza of Charles Wesley's hymn "Jesus! The Name High Over All."

life. Therefore, he is consumed by his calling to the ministry. His mind's eye has seen "that the ministry offers arduous labor, with little worldly advantage or honor, heavy responsibilities, painful to a sensitive nature, and a life-long toil, with no remission, till Jesus calls him to rest." Even though he seemed to be contrasting the call of the Spirit in two hypothetical cases, Manly was actually voicing his own testimony to the theological students in attendance.

> But though consciously weak, he can simply rely on Divine direction to guide, and Divine strength to uphold; and in view of the dying world, and the bleeding cross, and the burning throne, he can freely consecrate himself to be 'Jesus Christ's man,' to go where He bids, to utter what He teaches, to endure what He pleases to appoint, and thank God, if he may be counted worthy to suffer for His name.[16]

As a young man, fixating on his sin and guilt had hindered him. Now, as a battle-hardened minister of the gospel, he relished in the joy of serving Christ. With force and precision he returned to a familiar theme, one he had used in the seminary hymn and in countless sermons, to close his answer:

> Now we need numbers in the Ministry. The plenteous, perishing harvest, wails out a despairing cry for more laborers. But we need purity more than numbers; we need intelligence more than numbers; we need zeal more than numbers. Above all, we need consecrated men, men who have stood beneath the Cross, till their very souls are dyed with Jesus' blood, and a love like his for perishing millions has been kindled within them. We long for such men, but for such only, as are willing to endure hardness as good soldiers of Jesus Christ.[17]

"Accomplishing Some Great End": The Impact of Basil Manly Jr.

In the years since his death, the theological voice and practice of the "most versatile man" has gone relatively unnoticed by theologians, academics, and church

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[16]Manly Jr., *Call to the Ministry*, 12.

[17]Manly Jr., *Call to the Ministry*, 12.

historians. Again, as has been noted before, only recently has there been a glimmer of interest in Manly. For the student of Manly, this is difficult to understand. Was it the power and authority of his father or the determination and intelligence of his boyhood friend Boyce or the eloquence of the master preacher Broadus that overshadowed his incredible contributions to Southern Baptist theology and piety? Was it his lack of published material on the most crucial and controversial subjects of his day? Was he so distracted by an array of projects that he never gained notoriety for any single contribution to Baptist life?

Whatever his contemporaries believed about him, Manly had indeed accomplished some great end. Employing a variety of tools in creative ways for his time, Manly's influence upon the thinking and practice of Southern Baptists in the mid-to-late nineteenth century was equal to that of his predecessors and colleagues.[18] Southern Baptists have received a rich theological and spiritual heritage from Manly. In every way, he was as truly versatile as described by his co-laborers. As a result of his toil, Southern Baptists today can be grateful to God for his effort to make Sunday school an essential part of the spiritual growth process. In the last ten years, Southern Baptists have returned to promoting Sunday schools in the local church. These small groups, as Manly had once argued, continue to be tools used by the local church for conversion, to call out future ministers, improve biblical literacy, and grow the membership of the church. For his efforts, the Southern Baptist Sunday School Board posthumously honored Manly, along with his colleague Broadus, by naming its press after these two men—Broadman.

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[18]Roger Duke, "Perspicuity in the Preaching and Pietistic Thought of Basil Manly Jr.," *Founder's Journal* 77 (2009): 10–18. Duke claims Manly's preaching and oration abilities rivaled his colleague Broadus on every level.

Even with the recent surge of contemporary music, there has been a move among a younger generation of Southern Baptists to recapture some of the precious and classic hymns of the faith. While only one of Manly's hymns, "Soldiers of Christ in truth arrayed," remains in the most recent Baptist hymnal, countless songs that he and his father introduced in the first Southern Baptist hymnal are still sung in Baptist congregations around the world. One music scholar has summarized Manly's impact on his denomination through his musical contributions:

> Numerous individuals contributed to the vitality and diversity of congregational song among Baptists in the South during the nineteenth century. Hymn collections were compiled by prominent Baptist ministers and church musicians in almost every region of the Southern states and almost every decade of the century. Few of these collections had far-reaching influence on Baptists as a whole, however. Fewer still were the compilers whose ability, influence and interests caused their hymnals to make a lasting impact on the character as well as the quality of Southern Baptist hymnody. Basil Manly Jr. was one such figure. His influence was consistent . . . his efforts contributed to nearly every aspect of Southern Baptist congregational song. . . .
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> Basil Manly Jr. was not merely one among many Southerners who contributed to the field of Southern Baptist hymnody. His pioneering compilations, his personal contribution of texts and tunes, his promotion of hymnody from traditional as well as popular idioms, his life-long advocacy of congregational singing, and his efforts to preserve the hymns of particular significance to Southern Baptists, merit a broader acknowledgment than they have received in the history of Baptist hymnody.[19]

Given its battle for the Bible over the last five decades, today's Southern Baptist Convention should be grateful for the precedent set by the leadership of Southern Seminary in the wake of the Crawford H. Toy controversy. At that time, Southern Baptists were looking to Louisville for leadership. Manly returned to his beloved seminary, and set out on a course to reaffirm Baptist belief in the inerrant, infallible, and

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[19]Nathan Harold Platt, "The Hymnological Contributions of Basil Manly Jr. to the Congregational Song of Southern Baptists" (D.M.A diss., The Southern Baptist Theological Seminary, 2004), 1–4. Platt hoped his study would encourage Southern Baptists to reexamine the hymns of Manly for possible inclusion in future hymnals.

divinely inspired Word of God. His lectures to students, sermons in local churches, and major theological tome—*The Bible Doctrine of Inspiration Explained and Vindicated*—served as the orthodox and classic defense of verbal plenary inspiration. In turn, his efforts at that crucial time put to rest any questions about what Baptists believed and what their future ministers were being taught. In the midst of the conservative resurgence of the Southern Baptist Convention, leaders relied heavily upon the arguments and theology of men like Manly.[20] They used their writings and sermons to build strong platforms against those who looked to discount the Bible's credibility. More than forty years later, no controversy about the inspiration or infallibility of Scripture exists within the Convention. Just as in the days when Boyce, Broadus, and Manly roamed the halls, Southern Seminary is a bastion for orthodoxy and orthopraxy.[21]

Within days of his death, newspapers across the nation carried the report of Manly's funeral services at Walnut Street Baptist Church in downtown Louisville, and his eventual burial at Cave Hill Cemetery. Walnut Street Baptist Church Pastor T. T Eaton (1845–1907) preached the opening sermon from 1 Thessalonians 5:6, followed by a sermon and eulogy by his friend and co-laborer Broadus. Each of the speakers

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[20]For differing viewpoints on the conservative resurgence of the Southern Baptist Convention, see Nancy Ammerman, *Baptist Battles: Social Change and Religious Conflict in the Southern Baptist Convention* (New Brunswick, NJ: Rutgers University Press, 1990), Bill J. Leonard, *God's Last and Only Hope: The Fragmentation of the Southern Baptist Convention* (Grand Rapids: Eerdmans Publishing Co., 1990), David M. Morgan, *The New Crusade, The New Holy Land: Conflict in the Southern Baptist Convention, 1969–1991* (Tuscaloosa, AL: University of Alabama Press, 1996), Walter B. Shurden, *Struggle for the Soul of the Southern Baptist Annual: Moderate Responses to the Fundamentalist Movement* (Macon, GA: Mercer University Press, 1994), Jerry Sutton, *The Baptist Reformation: The Conservative Resurgence in the Southern Baptist Convention* (Nashville: B&H Publishers, 2000), Paul Pressler, *A Hill On Which To Die: One Southern Baptist's Journey* (Nashville: B&H Publishing Group, 2002), Paige Patterson, *Anatomy of a Reformation: The Southern Baptist Convention, 1978–2004* (Fort Worth, TX: Southwestern Baptist Theological Seminary, 2004), and David Dockery, *Southern Baptist Consensus and Renewal: A Biblical, Historical, and Theological Proposal* (Nashville: B&H Academic, 2008).

[21]Wills, *Southern Baptist Theological Seminary*, 472–547.

recounted Manly's relentless efforts for the cause of Christ within his denomination and her entities. To a person, Manly had possessed a measure of talent and intellectual capacity that allowed him to do almost anything, and to do it all well. Since his young denomination desperately needed him, he had never been able to focus on one project. If he had, they declared, he would have been known the world over for it. Yet, as the newspapers and the standing room only crowd at his funeral testified, Manly was not only known but he had left an indelible mark on his world. In his versatility, he had most assuredly accomplished some great end.[22]

[22]Basil Manly Jr., "Jottings Down," December 15, 1843, Basil Manly Papers. The title for this chapter was taken from a journal entry.

Several Baptist papers as well as community papers ran the article about Manly's funeral. Articles from The Baptist Courier (South Carolina), The Western Baptist (Texas), The Courier-Journal (Kentucky), Ocala Star Banner (Florida), and several unknown sources can be found in the Basil Manly Papers at the James B. Duke Library at Furman University.

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ABSTRACT

"THE MOST VERSATILE MAN":
THE LIFE, MINISTRY, AND PIETY
OF BASIL MANLY JR.

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The Southern Baptist Theological Seminary, 2015
Chair: Dr. Michael A. G. Haykin

This dissertation argues that the life and ministry of Basil Manly Jr. had remarkable impact on the spiritual lives of Southern Baptists. His ability to transform people through the diversity of his labors, which he personally felt were too broad, continues to exert meaningful sway upon his denomination, and more broadly, American evangelicalism. Manly must be remembered as a central figure in the establishment, shaping, and preservation of many of the enduring institutions of the Southern Baptist Convention—Sunday school, hymnody, and theological education—all while not compromising historic, orthodox beliefs of the church. By reviewing his primary sources, this dissertation develops a cohesive understanding of the themes and practice of piety demonstrated in the life and thought of Manly.

The introduction explains the importance of Manly's life, ministry, and piety in light of his influence within the Southern Baptist Convention. Chapter 2 analyzes the impact of the teaching and preaching of his father and the spiritual tradition that became known as the Charleston tradition with its emphasis on Calvinistic theology, orderly worship, and, most significantly in Manly's life, an educated and professional clergy.

Chapter 3 studies the influences upon Manly in the development of his piety during his theological education at two Northern institutions.

Chapter 4 discusses the role of Manly played in the establishment of a Sunday school in every Baptist church for the conversion and spiritual growth of all but especially children and young people. Chapter 5 explores Manly's work as not only a hymn writer but also an editor and compiler of hymns. The hymns written, tunes composed, and the hymnals edited by Manly are marks of a rich spirituality of worship.

Chapter 6 examines Manly's view of Scripture, chiefly his understanding of the doctrine of inspiration. Chapter 7, the conclusion, discusses the long-term impact of Manly not only on the Southern Baptist Convention but several Southern Baptist institutions. Manly's piety, grounded firmly in and fashioned by Scripture, was instrumental in shaping the piety of future generations of Southern Baptists.

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