

## **Educating Baptists: The Legacy of Basil Manly Jr.**

### **ABSTRACT**

The word 'schism' evokes strong feelings among Baptists worldwide. From the split of southern Baptists in the United States from the Triennial Convention in 1845 to the separation of the Cooperative Baptist Fellowship from the Southern Baptist Convention (SBC) in 1990 to the recent withdrawal of the SBC from the Baptist World Alliance in 2004, Baptists have experienced their share of division. As new Baptist groups of the twenty-first century continue to define themselves, it is helpful to examine the ways in which former Baptists survived and even thrived after division. Basil Manly, Jr. (1825-1892) provides a lens through which to view one such period in Baptist history, especially with regard to how schism affected Baptist pedagogy. Manly proved a pioneer in Baptist education in the southern United States and provides a helpful case study for Baptists worldwide in reevaluating educational models.

Basil Manly, Jr. lived during a time of great turmoil in America.<sup>1</sup> He experienced the secession of the southern Baptists from the Triennial Convention in 1845 and the secession of the southern states. He lived through the tumultuous times of the Civil War and the period in the southern United States that followed the War known as Reconstruction. Manly also endured countless splits within his own denomination regarding issues such as missions, Sunday School, music, and education. Put simply, the period during which he lived was full of schism. Throughout these difficult times, Manly proved a committed southerner and a committed Baptist, dedicating his time, energy, and talents to the survival of both.

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<sup>1</sup> It is helpful to remember that American Baptists were not the only ones facing possible schism during the nineteenth century. British Baptists had many of the same, or similar, debates about missions, education, communion, and church music. The main difference is that British Baptists did not to split; their conversations regarding church polity and theology actually strengthened the denomination. Perhaps this was simply the result of not being on the eve of civil war. Another explanation, however, is that the efforts of famous nineteenth-century British preachers such as Charles Haddon Spurgeon (1834-1892) helped keep the denomination united. For a more thorough discussion of Baptists in Britain in the nineteenth century, see chapter seven in Bill J. Leonard, *Baptist Ways: A History*, (Valley Forge: Judson Press, 2003): 139-157.

The many splits, though certainly painful, yielded countless opportunities for young men in the southern United States. The divisions between bodies in the North and South left a gap in southern life that had to be filled immediately. All of the seminaries Baptists attended, most of the publishing companies they used, and the denominational bodies such as their missionary sending agency were located in the North. Consequently, following the secession of southern Baptists from the Triennial Convention in 1845, denominational leaders found themselves building up their programs from scratch. They needed hymn books, educational programs, educational materials, and perhaps most importantly, seminaries to train their future ministers. Young men like Basil Manly, Jr. provided the kind of leadership that southern Baptists needed during this transitional period in American history. Manly, like many others, rose to the occasion.

Manly contributed significantly to the history of Baptists during his lifetime. More specifically, he helped shape the future of Baptist worship in the southern United States through his educational efforts. Manly believed education to be key to understanding and living the Christian life. He promoted congregational singing, Sunday Schools, and theological education as part of this emphasis on education, viewing all three under the rubric of religious education.<sup>2</sup> These three things represent areas that caused disputes among Baptists. Thus, one's positions on these issues determined one's membership in the many Baptist groups that developed in the United States. Manly's views, in line with the group known as regular Baptists, became the predominant view of the Southern Baptist Convention. In particular, he helped shape the character of this group during its early days through his contributions to hymnody, Sunday School, and theological education. In all of these areas, he promoted the greater cause of religious education, believing it to promote right worship.

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<sup>2</sup> My treatment of hymnody as an educational category parallels recent trends in scholarship to seriously consider the role of hymns in shaping religious belief and practice. For examples of the scholarship that has shaped my understanding of hymnology, see Stephen A. Marini, *Sacred Song in America: Religion, Music, and Public Culture*, (Chicago: University of Illinois Press, 2003); Edith L. Blumhofer and Mark A. Noll, eds., *Singing the Lord's Song in a Strange Land: Hymnody in the History of North American Protestantism*, (Tuscaloosa: The University of Alabama Press, 2004); and Richard J. Mouw and Mark A. Noll, *Wonderful Words of Life: Hymns in American Protestant History and Theology*, (Grand Rapids: William B. Eerdmans Publishing Company, 2004). For a briefer treatment, see Stephen Marini, 'Hymnody as History: Early Evangelical Hymns and the Recovery of American Popular Religion', *Church History*, Vol. 71 (June 2002): 273 and following.

## Hymnody

Next to the Bible, hymns and hymn books prove to be some of the most instrumental sources for shaping Baptist theology.<sup>3</sup> Since most Baptists do not possess an official book of worship, hymnals shape group identity and express belief through worship.<sup>4</sup> Reflecting portions of Baptist history and heritage and reinforcing doctrines and scriptural truths through song, they serve as pedagogical tools for educating the general congregation. Basil Manly, Jr. understood this important function of hymns and throughout his life sought to promote the act of congregational singing in worship. Along with his father Basil Manly, Sr., he pioneered hymnody among Baptists in the South, publishing the famous southern hymnal *The Baptist Psalmody: A Selection of Hymns for the Worship of God* in 1850.<sup>5</sup> Basil Manly, Jr. also assisted with many other hymn publications that followed this first and most extensive volume.

From an early age, hymns proved influential on Manly, Jr. In a letter to his brother Charles, he recalled, '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."'”<sup>6</sup> Also evident in his correspondence is his understanding of music and its structure. Manly, Jr. questioned his father about whether 'we Southern folks' needed a 'Hymn Book "better suited to the wants of the denomination" than the *Psalmist* itself."<sup>7</sup> This discussion soon resulted in the Southern Baptists'

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<sup>3</sup> For a discussion of the theological implications of hymns, see Hugh T. McElrath, 'The Hymnbook as a Compendium of Theology', *Review and Expositor*, Vol. 87 (Winter 1990): 11-31. McElrath argues that 'Fundamentally...hymns are theological utterances.' (11) While I agree that hymns do provide historical data regarding group theology, there exists no simple one-to-one correspondence between hymns and theology. Rather, hymns are informed by a variety of factors that include theology, but not to the exclusion of other socio-historical factors such as region, context, race, and class. While McElrath notes, for example, that the issues of gender language and militaristic language affect how new hymns are written, he fails to adequately acknowledge the multiplicity of factors that go into the production of a hymn collection.

<sup>4</sup> For a helpful discussion of the history of Baptist church music from its beginnings in Great Britain, see Hugh T. McElrath, 'Turning Points in the Story of Baptist Church Music', *Baptist History and Heritage*, Vol. 19 (January 1984): 4-16.

<sup>5</sup> Paul A. Richardson, 'Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody', *Baptist History and Heritage*, Vol. 27 (April 1992): 19-30.

<sup>6</sup> Basil Manly, Jr. quoted in Richardson, 'Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody', 20.

<sup>7</sup> Richardson, 'Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody', 20.

first hymn book, *The Baptist Psalmody*. Through this work, the Manlys sought to provide the South with ‘a complete Hymn Book for public and private worship.’<sup>8</sup> The Southern Baptist Publication Society published the work, the largest hymn book ever produced by Southern Baptists. Basil Manly, Jr. contributed nine texts to the work, while over half of the hymns included were written by Isaac Watts.<sup>9</sup> Manly noted his tedious work on ‘the arrangement of the hymns in a systematic textual order’ complete with ‘indexes both of subjects & Scripture, especially the latter.’<sup>10</sup> This ensured that hymns could be chosen to complement the text being preached, thus reinforcing the topic or doctrinal emphasis.<sup>11</sup> Basil Manly, Jr.’s extensive work on these indices demonstrated his belief that hymns possess the potential for educating Christians and furthered his commitment to such religious education. The labor proved well spent as *The Baptist Psalmody* met with extraordinary success among Baptists in the South. Its estimated sales totaled more than 50,000 as southern ministers and congregations embraced it as their own.<sup>12</sup> The hymn book marked the beginning of Basil Manly, Jr.’s contribution to southern hymnody and promotion of church music in the South.

After the success of *The Baptist Psalmody*, Manly decided that a tune book for use in the church might be beneficial. He joined forces with A. Brooks Everett to compile *Baptist Chorals: A Tune and Hymn Book Designed to Promote General Congregational Singing*. The tune book was structured for use with the two most common hymnals at the time: *The Baptist Psalmody* and *The Psalmist*.<sup>13</sup> Paul Richardson notes that Manly selected the texts, wrote the preface, and provided a condensed index of subjects. Manly also included two of his own hymn texts and composed two new tunes.<sup>14</sup>

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<sup>8</sup> Richardson, ‘Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody’, 21.

<sup>9</sup> Basil Manly and B. Manly, Jr., *The Baptist Psalmody: A Selection of Hymns for the Worship of God* (Charleston: Southern Baptist Publication Society, 1850). The work contained 1,295 entries followed by a list of sixteen doxologies.

<sup>10</sup> Basil Manly, Jr. quoted in Richardson, ‘Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody’, 22.

<sup>11</sup> Manly and Manly, Jr., *The Baptist Psalmody*. A study of Manly, Jr.’s scripture index revealed that all but six of the 66 books in the Bible are represented in the hymnal. The six that books not referenced are: Nehemiah, Obadiah, Jonah, Philemon, II John, and III John.

<sup>12</sup> Richardson, ‘Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody’, 23.

<sup>13</sup> B. Manly, Jr. and A. Brooks Everett, *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: T.J. Starke and Company, 1859).

<sup>14</sup> Richardson, ‘Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody’, 24.

Manly's introduction to *Baptist Chorals* provides the clearest picture of his views on the importance of music and hymns.<sup>15</sup> He noted several mistakes in people's opinions about the 'singing of God's praise' including: the belief that singing is 'intended primarily to please the auditors rather than to praise God' and 'that no particular obligation rests on any to join in it.' Manly pointed out that 'the Bible distinctly commands singing' and 'that the Church of Christ in all ages have practised [sic] singing as a regular part of the worship of God.'<sup>16</sup> Because music has so shaped Christianity, Manly concluded that 'From the devotional compositions of Christians in all periods a much more accurate sketch may be derived of the doctrines really impressed on the mind, and translated into the life, than from the regular creed or confessions of faith.'<sup>17</sup> In other words, theological truths are conveyed through music. Hymns serve as another way to teach the congregation right doctrine. Manly further advanced this notion in his statement that 'Good singing is a powerful auxiliary of preaching.'<sup>18</sup> Here and in the words that follow he demonstrated that music was crucial to the act of worship, acknowledging the ability of music to reach those that preaching cannot. Manly charged all that would use this tune book to train the young to sing and to join in the praise of God through song.<sup>19</sup> He then ended his introduction, encouraging Christians everywhere to live out the words of the apostle Paul in Colossians 3:16, to *teach* one another through psalms, and hymns, and spiritual songs, and to sing to the Lord.

Manly continued contributing to the cause of congregational singing throughout his life. He wrote hymns, composed hymn tunes, and edited/compiled other musical handbooks for use in Sunday School and worship. Perhaps his most famous hymn is 'Soldiers of Christ, in truth arrayed,' written for the first commencement of the Southern Baptist Theological Seminary. Students and faculty still sing this hymn at every commencement and alumni reunion.<sup>20</sup> The final hymn collection in which Basil Manly, Jr. played a part was *Manly's Choice*, a small collection

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<sup>15</sup> B. Manly, Jr. and A. Brooks Everett, *Baptist Chorals*, ii-iii. Also, Paul Richardson notes that this represents 'the first published essay on the nature and purpose of congregational song.' Paul Richardson, 'Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody', 24.

<sup>16</sup> B. Manly, Jr. and A. Brooks Everett, *Baptist Chorals*, ii.

<sup>17</sup> B. Manly, Jr. and A. Brooks Everett, *Baptist Chorals*, iii.

<sup>18</sup> B. Manly, Jr. and A. Brooks Everett, *Baptist Chorals*, iii.

<sup>19</sup> B. Manly, Jr. and A. Brooks Everett, *Baptist Chorals*, iii.

<sup>20</sup> Hugh T. McElrath, 'Church Music at Southern,' *Review and Expositor* Vol. 82 (Winter 1985): 101-10.

of 254 hymns that he considered ‘tested and approved by successive generations of those who loved the Lord.’<sup>21</sup> He hoped that through the publication and distribution of this collection the old hymns would be recovered in the life of the church. He noted his appreciation for new songs while emphasizing the importance of not abandoning the songs of the past:

...[M]y attention has been direction 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. It is cheap, and of convenient size for the pocket; it contains no trash, and no real 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.<sup>22</sup>

Manly’s collection contained none of his own texts, but he did insert six of his own tunes. His preface indicated his goals in assembling this last work: 1) ‘to promote universal congregational singing’ and 2) ‘to do something towards the elevation and general culture of musical and poetic taste among Baptist people whom I love, and to whom the best labors of my life have been given.’<sup>23</sup> Indeed, Manly kept these goals close at heart throughout his career, evidence of his strong belief in the pedagogical function of church music.<sup>24</sup>

### Sunday School

Of course, Manly not only believed in the need to educate individuals through hymns, he also advocated the direct religious education of children and adults through Sunday School. As a forerunner in the Baptist Sunday School movement, he did much to ensure the success of Sunday School in Baptist churches in the South. Manly spoke at

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<sup>21</sup> Basil Manly, Jr. quoted in Richardson ‘Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody’, 27.

<sup>22</sup> Richardson, ‘Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody’, 27.

<sup>23</sup> Basil Manly, Jr. quoted in McElrath, ‘Church Music at Southern’, 102.

<sup>24</sup> Space precludes me from dealing with Manly’s many other contributions to hymnody. For example, as President of the Baptist Sunday School Board during the Civil War, he managed the production and distribution of *The Little Sunday School Hymn Book* and *The Confederate Sunday School Hymnal*. Manly also wrote tunes for *Kind Words*, a song book published by the Sunday School Board and served as a member of the editorial committees for the 1871 hymnal *The Baptist Praise Book* and *The Baptist Hymnal* of 1883.

Conventions and before publication societies, wrote Sunday School literature, encouraged the formation of associational committees to promote Sunday School, and served as president of the first Sunday School Board of the Southern Baptist Convention. His hard work through these and other means enabled him to see Sunday School grow from being held in a minority of Baptist churches in the South to perhaps half at the time of his death.<sup>25</sup> Such tireless work ensured the survival of Sunday School as the primary educational program of Southern Baptists for years to come.

Manly's greatest contribution to the Baptist Sunday School movement came in the form of the treatise he wrote in 1858. Entitled *A Sunday School in Every Baptist Church*, this work circulated among Baptists in the South.<sup>26</sup> Since the Manly name held much weight among this constituency and since the publisher of the treatise (the Southern Baptist Publication Society) was reputable, it exhibited great influence. Here, Manly laid out the general premise surrounding Sunday School followed by a comparison of its costs to its profits. He concluded that its profits far outweighed its costs, listing seven benefits of developing a Sunday School program in the church. Some of the profits cited are: reaching those who might not be reached by any other means, great benefits for the church members (for example, 'healthful spiritual exercise' through the study of scripture) and drawing out the gifts of those who might become ministers of the gospel.<sup>27</sup> Sunday School provided the perfect opportunity for religious instruction, presenting an easy way to initiate children into the worshipping community of the church. Manly further believed in the benefit of Southern Baptists publishing their own literature for this program.

Baptists needed Sunday School materials, and Manly's involvement ensured appropriate and affordable literature. He worked with the publication societies to get lessons published, writing many Sunday School lessons and songs himself, often to the neglect of his other teaching responsibilities. Such was the extent of his belief in its importance. His *Little Lessons for Little People* represents one such educational effort on his part. Written in the catechetical style popular in the day, Manly hoped that it would encourage children to learn the Scriptures and to be good.<sup>28</sup> He asked a variety of questions from the

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<sup>25</sup> H. Leon McBeth, ed., *A Sourcebook for Baptist Heritage* (Nashville: Broadman Press, 1990), 291.

<sup>26</sup> McBeth, *A Sourcebook for Baptist Heritage*, 291.

<sup>27</sup> McBeth, *A Sourcebook for Baptist Heritage*, 291-295.

<sup>28</sup> McBeth, *A Sourcebook for Baptist Heritage*, 291, 296.

obvious (who made the world? God) to the more theological (who is meant by the seed of the woman? Jesus Christ), indoctrinating children from an early age with the ABCs of Baptist thought.<sup>29</sup>

Manly offered his talents and influence willingly, whether they were solicited or not. In August of 1869, he wrote to his brothers Charles and Fuller about recent manuscripts he had sent to the Sunday School Board for publication. These contributions later composed a child's question book on the Gospels for use in Sunday School.<sup>30</sup> On one occasion, he records being asked to help with the beginning of a Sunday School Baptist Weekly. He appeared somewhat surprised at being asked, and complains about some of the proposals for the enterprise. In the end, however, he confessed to his brothers, 'I should like to see a good weekly.'<sup>31</sup> His desire to see the movement flourish took precedence over his need to control the direction of a publication. This attitude dominated his work for Sunday School and Bible distribution. Manly worked with people both in and out of the Baptist denomination for the furtherance of the cause.<sup>32</sup>

Individuals also consulted Manly to offer speeches and to facilitate associational programs to promote Sunday School. Manly's strong belief in the validity of missions fit hand in hand with his willingness to coordinate efforts to spread the reach of Sunday School. For example, Manly proved instrumental in organizing and encouraging the start of associational groups dedicated to both causes. The resolutions of the Tyger River Baptist Association dated August 14, 1869 offers an example of one such group. The resolutions consisted of three sections that Manly forwarded to his brother Charles. The members decided to appoint one brother in each church 'to work for the interest of Sabbath

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<sup>29</sup> McBeth, *A Sourcebook for Baptist Heritage*, 296-297.

<sup>30</sup> Letter, Basil Manly, Jr. to Charles Manly and Fuller Manly, 29 August 1869, Basil Manly, Jr. papers, Southern Historical Collection, University of North Carolina, Chapel Hill, NC.

<sup>31</sup> Letter, Basil Manly, Jr. to Charles Manly and Fuller Manly, 29 September 1869, Basil Manly, Jr. papers.

<sup>32</sup> Letter, Basil Manly, Jr. to Charles Manly, 8 December 1873, Basil Manly, Jr. papers. Manly wrote: 'I believe I wrote you that I took a little trip to Louisv. to speak [indistinguishable] – Bible Society, a branch [of the] American Bible Society. I co-operate cheerfully with the Society though many of our Baptist people hold aloof. I don't make much fuss, or fight about it – but go on & do all I can for the cause. I am President our [indistinguishable] Bible Society. I do this for gratitude of past [indistinguishable] & also on principle, because the Bible must be distributed, because nobody else is doing it so energetically or can do it so effectively & economically here as home as this organization.'



Schools in their churches' who were responsible for 'looking out for such persons as may be destitute of the Scriptures with a view to this being supplied with the same.' They also appointed Basil Manly, Jr. the chairman of the committee made up of the representatives from each church. As the leader of this committee, Manly agreed to 'procure Bibles and Testaments, and to furnish them to those that may need and apply for them.' Finally, the committee resolved that those appointed to the above tasks should 'be especially instructed to inquire among the colored persons for such destitution, and to supply, if possible, all such as can read, and desire them.'<sup>33</sup> The stress placed on getting the Bibles into the hands of the people supported another common Baptist belief, that of the priesthood of the believer. Manly believed, with the people in the Tyger Baptist Association, that religious education through Sunday Schools and Scripture reading was a key to winning souls for Christ.

By active participation in such organizations, Manly demonstrated his commitment to the Sunday School movement. The fact that he forwarded the resolutions (accompanied by an explanatory note) to his brother Charles further suggests his strong belief in missions, and in particular, this form of spreading the gospel (i.e. he believed in religious education through Sunday School and the distribution of scripture). The letter to his brother elaborated upon the success of the associational model given in the resolutions and explained how Manly procured the necessary Bibles. Basil encouraged his brother to organize a similar program in his area, giving him the information necessary to begin. Manly also noted that the Tyger River Baptist Association had already requested, and expected to receive, 250 Bibles and 250 Testaments from the American Bible Society.<sup>34</sup> A treatise was no longer necessary to prove the importance of Sunday School to those who would later be known as Southern Baptists. The eleven years between Manly's 1858 treatise and these resolutions of 1869 offer a good indication of the growing validity of Sunday School among Baptists in the South.

### **Theological Education**

Manly's interest in education was evident at an early age. He commenced work at the University of Alabama at the age of 14, graduating at the top of his class in 1844. From there, he traveled to Boston to study at Newton Seminary, leaving to complete his coursework at Princeton due

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<sup>33</sup> Letter, Basil Manly, Jr. to Charles Manly, 14 October 1869, Basil Manly, Jr. papers.

<sup>34</sup> Letter, Basil Manly, Jr. to Charles Manly, 14 October 1869.

to rising conflict between northern and southern Baptists.<sup>35</sup> Following graduation, Manly returned to Alabama to pastor, and then took a pastorate in Richmond. It was not too long, however, before he returned to academia, this time as President of the newly founded Richmond Female Institute.<sup>36</sup> He stayed there until the founding of another institution, Southern Baptist Theological Seminary, prompted him to leave. With the exception of a seven year hiatus when he served as President of Georgetown College in Georgetown Kentucky, Manly taught at Southern until the end of his life.<sup>37</sup>

Southern Baptist Theological Seminary began in 1859 and was first located in Greenville, South Carolina. Manly served on its first faculty and is largely responsible for the school's confession of faith, 'The Abstract of Principles.' These articles, written into the school's charter on April 30, 1858, provided a theological standard for the school and were 'the first confession of faith formally adopted by any Southern Baptist group.'<sup>38</sup> About the task of writing this confession he noted, 'I have looked over the older ones and my notion is to make a bran [sic] new one – but with a historical basis.'<sup>39</sup> So Manly consulted the earliest Baptist confessions, from 1643 and 1689, in his efforts to write a comprehensive statement of faith. He desired a more condensed version, a statement that got the former confessions 'down to an essence.'<sup>40</sup> The final confession addressed 20 components from 'The Scriptures' to 'The Judgment' with everything from 'The Trinity,' 'Repentance,' 'The

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<sup>35</sup> Hugh Wamble, 'A Student Sees a Coming Split Among Baptists: Basil Manly, Jr. at Newton Seminary, 1844-5', *Baptist History and Heritage* Vol. 5 (July 1970): 123-130.

<sup>36</sup> Richardson, 'Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody', 19.

<sup>37</sup> Joel F. Drinkard and Page H. Kelley, '125 Years of Old Testament Study at Southern', *Review and Expositor* Vol. 82 (Winter 1985): 7-19.

<sup>38</sup> McBeth, *A Sourcebook*, 305, 312. The Abstract of Principles is part of the Fundamental Laws of the Seminary. They are preceded by the following statement: 'Every Professor of the Institution shall be a member of a regular Baptist Church; and all persons accepting Professorships in this Seminary, shall be considered by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down.' In light of this statement, it appears that having faculty sign the Baptist Faith and Message is not as far as some think from the founding principles of the seminaries. The difference lies in the nature of the statements. Manly's Abstract of Principles draws from older confessions of faith such as the Westminster Confession.

<sup>39</sup> Letter, Basil Manly, Jr., to Charles Manly, 1 March 1858 and 15 March 1858, Basil Manly, Jr. papers.

<sup>40</sup> Letter, Basil Manly, Jr., to Charles Manly, 1 March 1858 and 15 March 1858, Basil Manly, Jr. papers. Manly also notes that the second statement, that from 1689 'is mainly copied from the Westminster.'

Church,’ and ‘Baptism’ discussed in between.<sup>41</sup> Thus Manly succeeded in providing a comprehensive confession of faith for the first theological school for Baptists in the South.

Manly had long advocated the founding of such a school for Baptists in the South and was excited at the possibility of serving among its first faculty. He and his father both saw the value of having education readily available for southern Baptist ministers, especially following the secession of many of the southern states from the Union. In his history of Southern Seminary, William Mueller commented on Manly: ‘While not as great a scholar as John A. Broadus, he deserves a high place of honor in the esteem of our denomination as one of the pioneers of theological education.’<sup>42</sup> Manly, too, noted some of his shortcomings as a professor, expressing his particular concern about his ability in Hebrew. In one letter to his father, he wrote: ‘My work in [the] Seminary is going on pleasantly, & I hope usefully. I am learning Hebrew myself, slowly – and my class is learning it, still more slowly of course. But I trust we will know something of it – after a while.’<sup>43</sup> In addition to his responsibilities as the Hebrew instructor, Manly taught the other components found in the Old Testament rubric. Biblical Introduction included: Biblical Criticism, the Canon of Scripture, Inspiration, Biblical Archeology, and an introduction to each book of Scripture.<sup>44</sup> His plate was indeed full.

The addition of Crawford H. Toy to the faculty ten years later, in 1869, lightened Manly’s load in Old Testament, but he then picked up Polemics and Homiletics to help the professors in other fields. Shortly after this change in his teaching schedule, Manly accepted the presidency of Georgetown College.<sup>45</sup> While he was at Georgetown, much controversy plagued his former student, Toy. Toy’s classes were the most popular among students at Southern, but the influence of Darwin and German biblical higher criticism on Toy’s thinking proved problematic for some of the other faculty members. Toy resigned in May of 1879 as a result of continued controversy surrounding his views of

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<sup>41</sup> McBeth, *A Sourcebook*, 312-315.

<sup>42</sup> William Mueller, quoted in Drinkard and Kelley, ‘125 Years of Old Testament Study at Southern’, 8.

<sup>43</sup> Letter, Basil Manly, Jr., to Basil Manly, Sr., 29 December 1860, Basil Manly, Jr. papers.

<sup>44</sup> Drinkard and Kelley, ‘125 Years of Old Testament Study at Southern’, 8. Among Manly’s first students at Southern Baptist Theological Seminary was Crawford H. Toy. According to Drinkard and Kelley, Toy was Manly’s best pupil and they helped one another master the Hebrew language.

<sup>45</sup> Drinkard and Kelley, ‘125 Years of Old Testament Study at Southern’, 9.

scriptural interpretation, leaving an open spot for Manly's return.<sup>46</sup> Manly remained at Georgetown a short time before returning to his position in the Old Testament department at Southern. By the time that Manly returned to Southern's faculty, Toy was gone and the seminary had relocated to Louisville, Kentucky.<sup>47</sup>

The absence of Toy on faculty did not result in an immediate end to the controversy. Manly knew that he could be subjected to the same criticism and made his decisions accordingly. As he stated:

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....There is nothing for it but just to go ahead and try to do right, for folks will talk.<sup>48</sup>

One of the efforts to keep the peace made by Manly shortly after his return to Southern was the introduction of a course 'on the connection between the Bible and the Modern Physical Sciences.'<sup>49</sup>

During his later years at Southern, Manly wrote a book on his view of the inspiration of scripture entitled *The Bible Doctrine of Inspiration: Explained and Vindicated*. This represents another effort by Manly to distance himself from his former student and define his own unique position. Manly claimed that the question of inspiration is 'one of fact, and not of theory' and that 'the Bible statements and the Bible phenomena are the decisive considerations in the case.'<sup>50</sup> He thus set out to offer a rendering of his thoughts on this fact. His work explained his position (plenary inspiration) over against five other popular views held at the time. Plenary inspiration claims 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.'<sup>51</sup> As James Leo Garrett, Jr. rightly noted, however, Manly's doctrine of inspiration acknowledged the 'evidences of human authorship' and the ability of opinions not necessarily sanctioned by the Bible to be expressed.<sup>52</sup> Most importantly for this essay is the fact

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<sup>46</sup> Drinkard and Kelley, '125 Years of Old Testament Study at Southern', 11-12.

<sup>47</sup> Drinkard and Kelley, '125 Years of Old Testament Study at Southern', 12-13.

<sup>48</sup> Basil Manly, Jr., quoted in Drinkard and Kelley, '125 Years of Old Testament Study at Southern', 12.

<sup>49</sup> *Seminary Catalog*, 1882-1883, quoted in Drinkard and Kelley, '125 Years of Old Testament Study at Southern', 12.

<sup>50</sup> Basil Manly, Jr. *The Bible Doctrine of Inspiration: Explained and Vindicated*, (New York: A.C. Armstrong and Son, 1888), preface.

<sup>51</sup> Basil Manly, Jr. *The Bible Doctrine of Inspiration: Explained and Vindicated*, 59.

<sup>52</sup> James Leo Garrett, Jr. 'Representative Modern Baptist Understandings of Biblical Inspiration', *Review and Expositor* Vol. 71 (Spring 1974): 179-195.

that Manly's book demonstrated his commitment to educating the masses. The very structure of his work suggests instruction. He carefully leads the reader through an explanation of the doctrine of inspiration, proofs of inspiration, and objections to inspiration. Throughout the work, his intention to teach the average layperson remains central. Manly desired to encourage others to think deeply about God.

Throughout his career at Southern, Manly remained focused on the primary goal of providing theological education to those seeking to enter parish ministry. As W.O. Carver noted, Manly was a great Christian 'of extraordinary saintliness of character, purity of life, and of gentle strength.'<sup>53</sup> He pioneered theological education for Baptists in the South and remained loyal to the cause until he died. Manly hoped that the presence of a Baptist seminary in the South would ensure more theologically trained pastors leading the congregations. Manly saw his job as that of training people to be pastors, while never forgetting the importance of actually having enough pastors. In fact, he once expressed concern in a letter to his brother about the number of his colleagues entering into the educational enterprise in the South over the pastorate. He noted: 'If we all get to be Professors & Presidents & such, it will be not a bad plan for some of us to get back to be preachers again.'<sup>54</sup> Thus, while he valued education of all forms, he never forgot the greater importance of the pastoral role.

## Conclusion

Basil Manly, Jr. played a crucial role in establishing the importance of religious education among Baptists. Baptists today can continue to reap the benefits of his hard work and dedication to the cause of religious education by reevaluating their own educational paradigms. From his work in hymnology, Baptists learn the value of continually writing new hymns for the church as well as the importance of evaluating old hymns in light of newly discovered truth. In addition, they are reminded of the importance of congregational singing to the life and learning of the church. Baptists are also indebted to Manly for his diligent work in the Sunday School movement. His selfless service ensured the survival of this teaching ministry of the church, a movement that has encouraged countless individuals to become Christians, to study scripture, and to use

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<sup>53</sup> W.O. Carver quoted in Drinkard and Kelley, '125 Years of Old Testament Study at Southern', 13.

<sup>54</sup> Letter, Basil Manly, Jr., to Charles Manly, 19 September 1857, Basil Manly, Jr. papers.

their gifts in the ministry of the church. Finally, Manly's work in theological education teaches Baptists the importance of searching scripture with a critical eye and sometimes in its original language. It also leaves a legacy of solid theological education upon which to base future centers of ministerial training.

A trained preacher, Manly spent most of his life training others for ministry. He also sought to teach laypeople about God, educating Christians about the life they had been called to live. His work in promoting hymnology, Sunday School, and theological education provides a model for Baptists today trying to fill some of the same gaps in education. Recent splits in the denomination have left some groups without the support of the primary infrastructure, making educational enterprises increasingly difficult to maintain. Moderate Baptists in the southern United States, for example, are still building educational structures, particularly in the sphere of theological education.

As Baptists continue to redefine themselves over the next few decades, they would do well to follow the example set by Basil Manly, Jr. He labored to establish educational programs among southern Baptists, wanting them to have the best tools with which to reach people with the gospel. Manly refused, however, to let denominational boundaries confine his work for the growth and education of the church. He also worked with the American Bible Society despite the reserve demonstrated by other Baptists. He chose to put the cause of education ahead of denominational politics, aligning himself with the ABS 'because the Bible must be distributed, because nobody else is doing it so energetically or can do it so effectively & economically here as [sic] home as this organization.'<sup>55</sup> As the Baptist community worldwide continues to face doctrinal controversy, may it be possible to focus on the things held in common so that greater work can be done.

**Mandy McMichael**  
**Graduate Student, Duke University**

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<sup>55</sup> Letter, Basil Manly, Jr. to Charles Manly, 8 December 1873, Basil Manly, Jr. papers.