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B. MANLY, JR.

(ADDRESS DELIVERED ON FOUNDERS' DAY, JAN. 11, 1908.)

BY PROFESSOR JOHN R. SAMPEY, D.D.

Basil Manly, Jr., was the son of a distinguished minister and educator. His father was pastor in Charleston, S. C., from 1826 till 1837. For the next eighteen years he was president of the University of Alabama, a position which he filled with remarkable success. In 1855 he returned to the pastorate in Charleston. He died in the home of his son and name-sake at Greenville, S. C., in 1868. Dr. John A. Broadus, in his *Memoir of James P. Boyce*, bears the following testimony to the unusual gifts of the elder Manly: "It was among the marked advantages of James P. Boyce's childhood to attend on Dr. Manly's ministry, and be brought in contact with such a pastor. His preaching was always marked by deep thought and strong argument, expressed in a very clear style, and by an extraordinary earnestness and tender pathos, curiously combined with positiveness of opinion and a masterful nature. People were borne down by his passion, convinced by his arguments, melted by his tenderness, swayed by his force of will." One brother of the elder Manly became Governor of North Carolina, and another became a Justice of the Supreme Court of the same State.

B. Manly, Jr., was born Dec. 19th, 1825, in Edgefield District, South Carolina. His distinguished father was then pastor of the Baptist church at Edgefield Courthouse. A few months later his father became pastor in Charleston, where the younger Manly pursued his early studies in a preparatory school. Many of the friends of his boyhood attained distinction and usefulness in after life. James P. Boyce, with whom he was to be associated most intimately in the Southern Baptist Theological Seminary, was one of these boyhood friends.

On January 8, 1840, Basil Manly, Jr., entered the Freshman class at the University of Alabama, and was graduated December 13, 1843. In 1844 he was licensed to preach. The be-

loved and venerable Joshua H. Foster, D.D., of Tuscaloosa, Ala., writing shortly after the death of Dr. Manly, referred to the young preacher's first sermon in 1844. He was impressed at the time with the preacher's consciousness of his insufficiency for the great work to which, in humble reliance on Christ, he joyfully yielded his life. "After the lapse of nearly fifty years," said Professor Foster, "it remains with me only as a fragrant memento—full of the sweetness and richness and tenderness that have characterized all of the few sermons I have since had the privilege of hearing him preach."

In 1844 B. Manly, Jr., became a student in the Newton Theological Institution, near Boston, where he spent one session. He then entered Princeton Theological Seminary, from which he was graduated in 1847. Here he came under the influence of Dr. Archibald Alexander and his extraordinarily gifted son, Joseph Addison Alexander, one of the foremost of American Biblical scholars. Dr. Charles Hodge was also professor in Princeton at this time. A few years before his death Dr. Manly, by special invitation, visited Newton Theological Institution, and delivered an address on "Free Research and Firm Faith". Both at Newton and at Princeton young Manly was under instructors famous for broad and reverent scholarship. In 1848 he was ordained to the full work of the ministry at Tuscaloosa, Ala., and became pastor of Providence church in Alabama and Shiloh church in Mississippi, giving two Sundays a month to each. In February, 1849, he resigned the care of these churches on account of the condition of his health. About this time he and his honored father undertook the compilation of a hymn book, which appeared in 1850 as the Baptist Psalmody.

In 1850 Rev. B. Manly was called to the pastorate of the First Baptist church, Richmond, Va., a position which he filled with marked ability for four years. He then became principal of the Richmond Female Institute, and remained in this office until he was chosen as one of the four professors in the Southern Baptist Theological Seminary. During these years he was also pastor of Walnut Grove, a country church near Richmond.

During the Civil War, when the work of the Seminary was suspended, Dr. Manly served country churches in South Carolina as pastor, while cultivating, with the aid of his servants, a plantation in Abbeville District, a hundred miles down the railroad from Greenville. When the work of the Seminary was resumed after the war, Dr. Manly took up again his work as instructor in the institution, and remained with it until 1871, when he accepted the presidency of Georgetown College, Kentucky. He filled this important position with acceptance for eight years. In 1879, when Dr. Toy resigned his professorship in the Seminary, Dr. Manly was called to take his place, and remained with the Seminary to the end of his life. He died on Sunday, Jan. 31, 1892,—a day memorable in Baptist annals, as both Spurgeon and Manly laid down their work on that day.

DR. MANLY AND THE SUNDAY SCHOOL.

From early boyhood to the close of his life Basil Manly, Jr., was connected with the Sunday school. While a boy he was taught by Charles H. Lanneau, Sr., other members of the class being James P. Boyce, J. L. Reynolds, William Royall, William J. Hard and T. W. Mellichamp, all of whom entered the Christian ministry. Who can estimate the influence of the excellent man who taught those six boys in the long ago?

In 1858 the Southern Baptist Publication Society, of Charleston, S. C., published an excellent sermon entitled "A Sunday School in Every Baptist Church". Dr. Manly preached this sermon at the General Association of Virginia at Norfolk about 1851 or 1852. He enlarged his motto in later life to read "A Sunday School in Every Baptist Church and Every Baptist in the Sunday School".

In an address before the Southern Baptist Convention in 1887, Dr. Manly gave a brief account of his work in connection with the founding of the Sunday School Board at Greenville, S. C. From the report in the Western Recorder the following extract is made: "The Kind Words paper and other Sunday school publications began more than twenty years ago. Charles J. Elford—not I, as has sometimes been said—was their origi-

nator, the best Sunday school superintendent I ever saw, the man who when dying, with his feet on the verge of glory, left the message for his Sunday school, 'Come to heaven!' I was the originator of our Sunday School Board at Greenville, I think I may say without impropriety. I urged it on the Southern Baptist Convention in 1862, at Augusta, and it did great good while it was in our hands. It might have been living and useful yet, if we had not yielded to the desire of brethren to have it removed farther West. We had one of the best secretaries—Brother Bitting—whom I always have loved and shall as long as life endures. I felt impelled to start that enterprise by meeting two little white-headed boys in Anderson county, South Carolina. They were mounted on a white-faced horse, riding one behind the other, and I stopped them in the road and asked them if they went to Sunday school. They said they used to, but father had gone to the army and was killed, and there was nobody to teach, and no Testaments or question books or papers to be had, and so there was no Sunday school now. And the tears came to my eyes as I looked at them, and thought how they were the representatives of thousands of others all over our sad Southland—orphans and neglected; and I made a vow to heaven to do what I could, so long as I lived, that the poor boys and girls might have the knowledge of the Bible. I have never retracted or regretted that vow, however imperfectly I have succeeded in carrying it out, and so I expect to work for Sunday schools till I die."

Dr. Manly was a frequent contributor to *Kind Words*, the little paper founded by Mr. Elford. In 1864, while the terrible war was still raging, Dr. Manly published two valuable little books—"Sunday School Questions on the Four Gospels, Vol. I", and "The Child's Question Book on the Four Gospels". Within three years the circulation of the latter reached thirty thousand.

During the years 1887 and 1888 Dr. Manly was editor of the *Kind Words Teacher*. He called to his assistance some of the best scholars and writers among Southern Baptists, and paved the way for the founding of the Sunday School Board of the

Southern Baptist Convention a few years later under the leadership of Dr. J. M. Frost, to whom he committed much of the expository work of the *Kind Words Teacher*. It is beautiful to read the generous and appreciative reviews of the books his colleagues in the Seminary published during these two busy years. But for the brutal assault he sustained at the hands of a robber on the evening of December 15, 1887, which greatly weakened him, Dr. Manly might have continued for years as editor of *Kind Words Teacher*.

Throughout the greater part of his busy life Dr. Manly taught a class in the Sunday school. Rev. T. P. Stafford, describing his work as teacher of a large Bible class in Walnut-street church, writes: "He was patient to bring out the thought of any obscure passage, often with delightful meaning. And with this scholarship there was combined warmth of feeling. He spoke from a full heart with a mother's tenderness. He seemed no more to teach God's Word than to speak it out of his own soul. God's thoughts became his. I love the Bible more because I have heard him teach it."

Dr. Manly was the chief promoter of mission Sunday schools in Louisville during his residence in our city. He raised the money for the rent of halls, visited the schools frequently, and kindled the interest of the students of the Seminary in this form of Christian activity. Rev. W. J. McGlothlin thus reports his last meeting with Dr. Manly, just two weeks before his death: "He was wading through the slush of a melting snow to a mission on the Highlands. After we passed I turned to watch him. His bent form and tottering step showed that he was feeble. He led a little girl with his left hand, in his right he carried his Bible." He kept his vow made in the presence of the orphan boys in 1862.

He once referred in my presence to his frequent visits to friends to beg money for mission Sunday schools, and remarked with a smile that the Scripture would one day be fulfilled which said: "And it came to pass that the beggar died." He did not finish the quotation, but with reverence we may do so, "and was carried by the angels into Abraham's bosom."

DR. MANLY AND THE PASTORATE.

Though never robust, he did a vast amount of work. His sermons were carefully prepared and delivered with earnestness and fervor. He had the heart of a pastor. Few were so happy as he in comforting the afflicted and the sorrowing. He was greatly beloved in the country churches to which he ministered in Alabama and Virginia and South Carolina. Had his health been vigorous, he might have continued indefinitely as pastor of the First Baptist church of Richmond. While he was president of Georgetown College he had the opportunity of serving for eighteen months as co-pastor with Rev. F. H. Kerfoot at Midway, Ky. Had he not given his life chiefly to educational work, he would have achieved distinction in the pastorate.

DR. MANLY AS COLLEGE PRESIDENT.

The brethren in Richmond discovered in the gifted pastor of the First church the qualities that fitted him to fill with unusual acceptance the position of principal of Richmond Female Institute. For five years he presided over this school for girls and young women, and taught the classes in moral philosophy.

From 1871 to 1879 he was president of Georgetown College, located at Georgetown, Ky. The college prospered under his administration. He had plans for enlarging the endowment, but when Dr. Boyce came to Kentucky to raise a large sum for the endowment of the Seminary, in connection with the proposed removal of the institution to Louisville, Dr. Manly generously retired from the field in favor of his former colleague. The financial stringency of 1873 greatly delayed Dr. Boyce in his effort to raise \$300,000 in Kentucky for the Seminary, and so Dr. Manly's plans for Georgetown had to be postponed. Men and women in all parts of Virginia and Kentucky still cherish the memory of their former preceptor, whose broad and varied learning commanded their respect, while his loving interest in their welfare won their love and gratitude.

DR. MANLY AND THE SEMINARY.

Dr. Manly was one of the founders of the Seminary. He was present in most of the conferences and conventions that were held from 1849 to 1858 looking to the founding of a general theological seminary for Southern Baptists. At the meeting of the Southern Baptist Convention in Charleston, S. C., in 1849, he delivered an address in which he argued that a central theological institution for Southern Baptists was both desirable and practicable. At a meeting of "the friends of theological education" in Montgomery, Ala., May 11, 1855, in connection with the Southern Baptist Convention, he was chosen as secretary. This conference of brethren favorable to the founding of a theological seminary for Southern Baptists resolved to call a convention to meet in Augusta, Ga., in April, 1856. At this convention in Augusta, B. Manly, Sr., presided, as he did at a similar meeting in Louisville in the following year. He prepared an address to Southern Baptists, which was published June 17, 1858, reviewing the efforts for theological education in America and in England. Under the leadership of James P. Boyce, the South Carolina Baptist Convention, in July, 1856, offered \$100,000 towards the endowment of a general Theological Seminary, to be located at Greenville, S. C., provided an additional endowment of \$100,000 be raised in other States.

The account given by B. Manly, Jr., of the closing events in the history of the organization of the Seminary is of sufficient interest to justify an extended quotation from his article in the *Seminary Magazine* for January, 1891: "The Louisville Convention, appointed another Convention to be held in Greenville, South Carolina, in May, 1858, to organize the Institution. It also appointed several Committees to prepare a plan of organization, to nominate professors, to procure a charter, to prepare an address to Southern Baptists, and concerning agencies; also a Committee of one from each State to lay the subject before their respective States.

The Committee on Plan of Organization consisted of James P. Boyce, John A. Broadus, B. Manly, Jr., E. T. Winkler, and

William Williams. By correspondence and some informal conference of members of the Committee, it was agreed that sub-committees should be appointed to whom the preliminary work might be entrusted, and that the whole Committee should meet at Greenville a few days before the Convention to compare ideas, revise the work, and agree upon a final report. Accordingly, Boyce was to prepare the general fundamental regulations, as to the Trustees, finances, relations to the Southern Baptist Convention, and all details of organization; Manly to draw up an outline of the articles of faith or "abstract of principles," in accordance with which all instruction should be given; and Broadus to sketch a plan of instruction that would embrace all the different topics of study and the different classes of students for whom it was important to provide.

In due time, this Committee met at the residence of Dr. Boyce in Greenville, and I remember that, as Dr. A. M. Poin-dexter was there, he was invited by the Committee to be present and assist them in their labors. Every sentence and word of what had been prepared by the sub-committees was subjected to a careful examination and revision. Then, at the suggestion of Dr. Boyce, and at his expense I think, the report as a whole was set up in type at Elford's printing office, and copies struck off for further revision before it should be presented to the Convention. If I mistake not, as many as three or four corrected and revised proofs of the report, as it was enlarged or altered by the private discussions, were obtained until it was thought to be as nearly perfect as the Committee could make it.

Those were memorable days to some at least of those who engaged in them. In the freedom of brotherly discussion, in the warmth occasioned by the contact and collision of the ideas of the younger and the older, the brethren from different sections of the country, and who had enjoyed different kinds of training and different associations, there was keen stimulus to thought. Every great topic in theology was handled earnestly, freely and yet reverently. The learning of the past was not ignored. The various forms of expression in which

the faith had been declared in our own and other denominations of Christians were carefully compared and consulted; the safeguards which had been thrown around other Seminaries, both as to doctrine and as to funds were thoughtfully considered; the different methods of instruction, by curriculum, by free election, by courses more or less flexible, were passed in review. The result was almost unanimously approved by the Convention after somewhat elaborate explanation and debate, and has remained practically without modification to the present day."

Four professors were nominated and unanimously elected at the Greenville Convention in 1858—James P. Boyce, John A. Broadus, B. Manly, Jr., and E. T. Winkler. As Broadus and Winkler declined to give up the pastorate, the Seminary could not be opened for another year; but in the fall of 1859 the new institution opened its doors to students with a faculty consisting of James P. Boyce, John A. Broadus, B. Manly, Jr., and William Williams. Dr. Manly began his work as Professor of Biblical Introduction, and Interpretation of the Old Testament, on the first Monday in October, 1859. Writing after Dr. Manly's death concerning the work of this first session of the Seminary, Dr. Crawford H. Toy says: "What most impressed me in Dr. Manly was the versatility of his mind and the sweetness of his nature. These qualities made him a most engaging teacher and valued friend. His intellectual sympathy was wide, his exposition was full of freshness and warmth. In our Hebrew class in the Seminary he made us all feel that we were his companions in study."

In 1869 a fifth professor was added to the faculty of the Seminary; Rev. Crawford H. Toy was then chosen as Professor of Old Testament Interpretation, and Oriental Languages. Dr. Manly retained his class in Biblical Introduction, and relieved Dr. Boyce of Polemic Theology, and Dr. Broadus of Preparation and Delivery of Sermons. The fact that he should have been asked to do work in three classes representing three widely separated departments of theological study was a striking testimony to his versatility and good nature. He carried this burden for two years, but the drudgery of

correcting written sermons finally became so irksome that it contributed in no little measure to his decision to accept an invitation to become president of Georgetown College in the summer of 1871. There were other and greater inducements, as Dr. Broadus has pointed out in his *Memoir of James P. Boyce*; and Dr. Manly really thought that the Seminary could now do without him, as it had four other professors.

When Professor Toy resigned in 1879, Dr. Manly was elected to fill the chair of Old Testament Interpretation, the department of instruction in which he most delighted. A year later he added to this the class in Biblical Introduction, which he had taught from 1859 to 1871. He also gave much attention to the collection of funds to aid needy students in the Seminary. With rare patience and sympathy he superintended the collection and the disbursement of the Students' Fund. He also presided over the meetings of the Society for Missionary Inquiry on the first day in each month. Students in trouble and sorrow instinctively turned to him for sympathy and counsel. During all the busy years from 1879 till his death in 1892 he pushed his studies and his teaching, in the midst of multifarious activities, in public and in private, for the extension of the Kingdom of God. He took up the study of Assyrian, and taught at least one class the rudiments of this language, through the recovery of which so many interesting discoveries bearing on the Old Testament were coming to light. Students who came under Dr. Manly's instruction were impressed with the breadth and accuracy of his scholarship.

In discussing the work of Dr. Manly as a teacher, two defects must be indicated, if we would handle the subject in a manner worthy of such a sincere and genuine man as he was. Fulsome and indiscriminating praise was distasteful to him in life, and would be unworthy of him now. He was so kind and considerate that he often allowed indolent students to impose upon him. The members of his classes sometimes neglected their work, relying upon the professor's kindness of heart to 'put them through.' Another defect was his failure to distribute the work in his classes in such a fashion as that he could get to the end of the course. He often became so absorbed in the

study of interesting details in the Pentateuch that he allowed little time for the later history and the prophetic writings. What he gave on the earlier history was so helpful that students naturally craved the same sort of guidance through the later periods. He was always judicious and reverent in his interpretation, and knew how to unfold the deep spiritual content of the Psalms with rare insight and sympathy. Having been himself chastened by bereavement and affliction, he could put the student into closest sympathy with Job and Jeremiah and other suffering saints. He taught men reverence and resignation and faith. A thousand young preachers caught something of his spirit, and hundreds of pulpits have sounded a clearer note of faith because he lived and taught in the Seminary.

DR. MANLY AND AUTHORSHIP.

While yet a young man in his twenty-fifth year, B. Manly, Jr., united with his father in compiling a hymnal known as the Baptist Psalmody. It contains almost as many hymns from Isaac Watts as from all other hymnists combined. Nine hymns in the collection were composed by B. Manly, Jr. Hymn 539 will give one material with which to estimate the young preacher's ability as a lyric poet.

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.

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.

In 1859, Dr. Manly edited Baptist Chorals, Dr. A. Brooks Everett being associated with him in the work. By request of Dr. Boyce, Dr. Manly wrote a hymn to be sung at the first commencement of the Seminary in 1860. This beautiful hymn has been sung at each succeeding commencement. We have already spoken of Dr. Manly's contributions to Sunday school literature in another connection.

For the year 1856 B. Manly, Jr., while president of Richmond Female Institute, edited the American Baptist Memorial, to which he contributed important historical and practical articles. He had a just appreciation of the ability of Charles Haddon Spurgeon, who was just then rising into fame as a brilliant young preacher in London. Critics were not all agreed as to the character or ability of the youthful Baptist preacher in the world's metropolis. The editor of the American Baptist Memorial published Spurgeon's famous sermon on Songs in the Night, wrote words of appreciation concerning his preaching, and secured a strong review of a volume of his sermons from the pen of the famous Andrew Broaddus, of Virginia. The youthful editor little imagined then that he and the gifted preacher whose sermons he was praising would lay down their work on the same day.

Dr. Manly wrote a number of reports, articles, lectures, sermons, etc., that were published. Thus he compiled a History of the Elkhorn Association of Baptists in Kentucky from its organization in 1785 to the year 1815. Shortly before his death he compiled a small hymnal which he called "The Choice". He composed some tunes as well as many hymns. I

found him one day at the piano in his home playing a tune which he had just composed for his hymn, "Work, for the Day is Coming".

Dr. Manly's chief contribution to theological literature is his book entitled "The Bible Doctrine of Inspiration". The author received appreciative words from Mr. Gladstone, Rev. Alexander Maclaren and other famous men. Those who have read this admirable book will join with Dr. Broadus in the regret that we have so little from the facile pen of its author.

DR. MANLY'S CHARACTER.

He was devout and saintly. He belonged to Jesus Christ. One of his pupils tells of a prayer which Dr. Manly taught his large Bible class in Walnut-street church:

"Three things, O Lord, of Thee I pray:
To know Thee more clearly,
To love Thee more dearly,
To follow more nearly every day."

He was truly humble. No man was ever more appreciative of the best in others. After the death of Dr. Boyce, Dr. Manly took occasion, in the first meeting of the Faculty, to nominate Dr. Broadus as chairman, and added that Dr. Broadus was the proper person to succeed to the vacant presidency. It was all done so quietly that we scarcely appreciated at the time the beautiful humility of the author of the motion.

He was loving and sympathetic. Approachable at all times and to all classes, he ministered cheer and comfort to discouraged and burdened souls throughout a long ministry. Many could join in saying, "He was the best man I ever knew". He was a beautiful character. So thought his wife and children and his intimate friends; and such was the impression even on strangers. I was walking on the streets of Louisville one afternoon with Dr. Manly. He had just preached a tender sermon in East Baptist church, and we had walked about a block, when we passed a lady and her little daughter of five or six years. As we passed Dr. Manly smiled on the little girl

and spoke to her. We had taken a few steps in advance, when I heard the little girl ask her mother: "Mamma, who was the old gentleman with the beautiful face?" And it was beautiful, for the goodness of the heart had impressed itself on the great man's countenance.

He was firm and courageous. Dr. Broadus, in his address at the funeral of Dr. Manly, warned us against the mistake of separating in our thought goodness from greatness. He then called attention to Dr. Manly's strength of character. "Ah! this gentle-mannered man, if ever he made up his mind that something must be done he never stopped till that something was done. I never knew a stronger will nor one more gentle." Only two weeks before his death, Dr. Manly, writing to one of his former pupils, opened a window through which we may look in and discover the secret of his courage and perseverance. "My habit," he writes, "is to face all difficulties squarely, see them clearly, admit them frankly, and then in the name of the Lord to go at them and try to overcome them by his aid". In his youth he once broke a silk umbrella over the head of a fractious horse. That broken umbrella set him to thinking, and he resolved to overcome his violent temper. And surely he succeeded, becoming a man of unusual self-control. Let us close our study of the life and work of Dr. Manly with the words of another of the founders of the Seminary: "I dare say he never found it an easy thing to do right. This nature of ours requires the converting and strengthening grace of God to create a Christian character and help us lead a Christian life. He had no doubt plenty of struggles; many times he must have looked back upon his acts with regret. Let us not fail to be strengthened by such an example, to follow him, to imitate him as he imitated Christ."