

“Soldiers of Christ, in Truth Arrayed”: The Ministry and Piety of Basil Manly Jr. (1825-1892)¹

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A YEAR OR SO after the death of Basil Manly Jr., his long-time friend and seminary colleague John A. Broadus (1827-1895) expressed the hope

that a memoir of Manly would soon appear.² Nothing of substance was written by any who knew Manly, though, beyond a few brief pieces in a special edition of *The Seminary Magazine* and an article by John R. Sampey (1863-1948), Southern’s fifth seminary president, in a 1908 issue of *The Review and Expositor*.³ Thus, while there are extensive memoirs of both of Manly’s long-standing seminary colleagues, James Petigru Boyce (1827-1888) and John Broadus, by men who

knew them well, no such study exists that covers Manly’s theology, piety, public ministry, and private family life.⁴ Nor did Manly leave behind

a large literary legacy. Apart from a substantial study of the doctrine of inspiration,⁵ there are, in the words of A. T. Robertson (1863-1934), only a few “fugitive articles in newspapers and magazines, occasional addresses and pamphlets.”⁶

Yet, in the last fifty-five years or so, two excellent biographical studies of Manly have appeared—both of them doctoral theses—as well as an important doctoral study of his hymnological significance.⁷ Moreover, despite the fact that Manly left relatively little by way of a written corpus, there are two public texts associated with Southern Seminary that come directly from his hand—the seminary’s statement of faith and the seminary hymn—and both have exercised a profound influence upon Southern Baptist life. If the right questions be asked, they reveal a tremendous amount about Manly’s theological and spiritual convictions.

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**“ALL MY LIFE A STOPPER OF GAPS”:
A SKETCH OF MANLY’S LIFE⁸**

Basil Manly Jr. was the eldest son of one of the most prominent ante-bellum Southern Baptist ministers, Basil Manly Sr. (1798-1868), who moved to South Carolina, shortly after his son’s birth, to pastor the First Baptist Church of Charleston.⁹ Founded in 1696 when the Calvinistic Baptist work in Kittery, Maine, led by its pastor William Screven (1629-1713), had migrated wholesale to South Carolina, Charleston’s First Baptist Church was the oldest Baptist work in the South and one of the most influential.¹⁰ The elder Manly was pastor of this congregation from 1826 through 1837, and, thus, the younger Manly’s earliest years were spent in Charleston. It was here that he first met James Petigru Boyce, who became a boyhood friend and whose mother had come to faith in Christ under the elder Manly’s ministry in 1830.

Manly Jr. moved to Tuscaloosa, Alabama, in 1837 with his family when his father accepted the presidency of the University of Alabama in August of that year. Three years later, the younger Manly entered the freshman class of this university, where he was converted, in large part through the reading of the *Personal Narrative* of the New England divine Jonathan Edwards (1703-1758).¹¹ He was baptized on October 18, 1840, by his father in the Black Warrior River, which flows past Tuscaloosa. Graduating from the university in December, 1843, Manly spent a year of graduate study at Newton Theological Institution, near Boston, Massachusetts, from 1844 to 1845. Though a Baptist school, the theological and spiritual climate was far too tepid for Manly’s liking.¹² When the Southern Baptist Convention was formed in 1845, in the formation of which his father played a key role,¹³ Manly transferred to Princeton, where he studied under what has been well described as “perhaps the finest theological faculty in the United States.”¹⁴

After graduation from Princeton in 1847 with a diploma in theological studies, Manly spent

roughly fifteen months, from January 1848 to March 1849, pastoring three rural churches, two in Alabama and one close by in Mississippi. There is the distinct possibility that he pastored the three works simultaneously, since, like most rural or village churches of the time, they probably had preaching services but once or twice a month.¹⁵ Nevertheless, Manly experienced a breakdown in his health and he ended up leaving all three churches in early 1849. The rest of that year was taken up to some degree with the compilation, with his father’s help, of a hymnal, *The Baptist Psalmody* (1850).¹⁶ In 1850 he accepted a call to the prestigious First Baptist Church of Richmond, Virginia, where he labored till 1854, when he resigned to take up the presidency of the Richmond Female Institute.¹⁷

It was during these years in Richmond that Manly became a keen supporter of the establishment of Sunday Schools, a concern that eventually led to Manly’s being elected President of the first Southern Baptist Sunday School Board in May of 1863,¹⁸ and his frequent writing of Sunday-School material for children over the next three decades.¹⁹ In June, 1852, he preached a sermon before a gathering of Virginia Baptists, the title of which became part of a well-known motto, “A Sunday School in Every Baptist Church.”²⁰ Central to Manly’s argumentation was that Sunday Schools were designed to impart knowledge of the Scriptures and theology to both children and adults. “Religious knowledge is essential to true piety,” he emphasized, and though the former cannot produce the latter, “there is no true religion without knowledge.”²¹

It was in 1859 that Manly entered upon what “he considered his life’s great work,” namely his professorship at Southern.²² Manly’s commitment to theological education can be gauged by words he had written three years earlier when he stated that the “cause of theological education is one dearer to me than almost any other and I esteem no sacrifice too great for its promotion.”²³ One of the four founding faculty, Manly was assigned the

task of teaching the Old Testament and Hebrew.²⁴ His work in this regard was halted by the Civil War when the seminary had to close from 1862 and 1865. Then, six years after the resumption of seminary life, Manly decided to accept the offer of the Presidency of Georgetown College in Kentucky. Key reasons inducing Manly to move to Kentucky were the opportunity he would have personally to supervise the education of his children, his deep distaste for the post-war politics of South Carolina, a better salary, and a dislike for correcting written sermons in his class on Homiletics, something he had come to regard as sheer “drudgery.”²⁵ It is noteworthy that during his tenure at Georgetown from 1871 to 1879,²⁶ Manly experienced deep regrets about leaving the seminary. As he wrote to Broadus in 1875: “I loved that work, and the men that were associated with me in it, as I never expect to love any other. And probably I ought to have clung to it to the end, through thick and thin.”²⁷

During the time Manly was in Georgetown, the seminary also relocated to Kentucky, namely, to Louisville in 1877. And it was also during this period of time that Crawford H. Toy (1836-1919), who joined the faculty in 1869 and who took over Manly’s teaching in the Old Testament, was compelled to leave the seminary after controversy erupted over his adoption of a critical methodology that denied the truthfulness of some of the historical, geographical, and geological assertions of the Old Testament.²⁸ Within days of Toy’s departure in the spring of 1879, Manly was re-elected to the faculty as Professor of Old Testament.²⁹ That fall as Manly began teaching once again at the seminary he delivered a public lecture, “Why and How to Study the Bible,” in which he made clear his position vis-à-vis the Toy Controversy. Toy was not mentioned by Manly in the lecture, but the latter was clearly refuting his views when he asserted that the Bible was “God’s words” and “God’s truth,” “heaven-sent” “sacred oracles” that were distinguished above all by plenary inspiration.³⁰ As such, Manly forth-

rightly declared that he was not at all afraid of “being charged with bibliolatry in giving the Bible the central, dominant place in our system and in our affections.”³¹

The subject of the inspiration of the Scriptures continued to occupy Manly’s mind and theological research throughout the 1880s, eventuating in *The Bible Doctrine of Inspiration Explained and Vindicated* (1888), a comprehensive scholarly argument for the position 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.”³² That December his old friend and seminary colleague, James P. Boyce, died on a trip to Europe and was succeeded as seminary president by Broadus. The latter knew the seminary’s great need of Manly’s scholarship, piety, and versatility—Manly once referred to himself as a “stopper of gaps,” though Broadus preferred to regard him as “the most versatile man” he had ever known.³³ Broadus thus wrote to him a month after Boyce’s death to tell him that he valued his “advice in Seminary matters beyond that of all other men.” He and Manly must therefore “husband [their] strength, and stand together, like two old oxen.”³⁴ Manly continued to serve faithfully at the seminary as his strength allowed till his death on January 31, 1892.³⁵ 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.

One of the “brightest intellectual stars” of his generation,³⁶ Manly must be remembered as a central figure in the establishment, shaping, and preservation of what would become his denomination’s flagship seminary. Along with Boyce and Broadus, he consciously sought to make Southern a place where a profound interface of intellect and piety could occur.³⁷ And as the two texts that remain central to the legacy of that founding generation bear witness, he—and his colleagues—succeeded admirably.

WRITING A “CREED”: MANLY AND THE ABSTRACT OF PRINCIPLES³⁸

The Abstract of Principles, the seminary’s statement of faith, was drawn up by Manly in the months of March and April, 1858,³⁹ and was based on the classical Calvinistic Baptist confession of the seventeenth century—the *Second London Confession of Faith* (1677/1689).⁴⁰ When Manly originally began work on what became the Abstract of Principles, he told his younger brother Charles Manly (1837-1924) that he hoped to use both this seventeenth-century confession and the first Calvinistic Baptist statement, the *First London Confession of Faith* (1644; 2nd ed., 1646), as its basis.⁴¹ As it turned out, though, Manly produced an abridgement of only the 1689 *Confession*, which had been very familiar to him from his youth.⁴²

As noted above, the younger Manly had spent his earliest years immersed in what some later historians have referred to as the “Charleston Tradition.”⁴³ Between the founding of the First Baptist Church of Charleston and the middle of the eighteenth century, this congregation helped in the organization of four more churches that came to constitute the Charleston Association in 1751. Sixteen years later this association took virtually all of the *Philadelphia Confession of Faith* (1742)—essentially a reproduction of the *Second London Confession* with the addition of an article on the laying on of hands and also one on the singing of psalms, hymns, and spiritual songs—for its statement of doctrinal convictions. The sole area of difference was the Charleston confession’s omission of the article on the laying on of hands. The 1767 Charleston confession was reprinted in 1813, 1831, and 1850, clear indication that it was a vital document for the churches of this association and that the younger Manly would have definitely been acquainted with it.⁴⁴

There is little doubt that the Abstract of Principles contains a robust expression of the Calvinistic soteriology of the Charleston tradition in which Manly had been raised and which he had come to embrace wholeheartedly.⁴⁵ In only

one key area of the perspective of the Charleston tradition on salvation did Manly leave room for significant difference of opinion, namely, the doctrine of particular redemption. Instead of the forthright statement of the *Second London Confession* that to “all those for whom Christ hath obtained eternal redemption, he doth certainly, and effectually apply and communicate the same,” the Abstract of Principles simply states that Jesus Christ “suffered and died upon the cross for the salvation of sinners.”⁴⁶ Particular redemption had been a flashpoint of controversy not only between Calvinists and Arminians in the nineteenth century, but also within the ranks of Calvinistic Baptists.⁴⁷ Manly clearly intended that those who held to various perspectives on particular redemption and those who affirmed a general redemption could sign their agreement to this statement.⁴⁸ But what exactly was Manly’s view on this contentious issue? We cannot say for sure.

Yet, a close reading of the clause in the Abstract of Principles that immediately follows the one cited above may provide a hint regarding Manly’s convictions about the extent of the atonement but as noted, we cannot be definitive. There it is affirmed that Christ “ever liveth to make intercession for His people.”⁴⁹ The biblical support for the specificity of the Ascended Lord’s prayers, namely, “for His people,” can be found in passages like John 17:9. To the majority of Manly’s Calvinistic Baptist forebears and contemporaries such specificity in prayer implied a particularity with regard to the death of Christ. John Gill (1697-1771), the English Baptist theologian whose views were considered oracular by many even down to Manly’s day,⁵⁰ put it succinctly when he stated in his commentary on John 17:9: “for whom [Christ] is the propitiation, he is an advocate; and for whom he died, he makes intercession.”⁵¹ Gill regarded the idea of Christ not praying for all of those for whom he died as “absurd and incredible.”⁵² Similarly, Manly’s colleague Boyce argued that Christ’s priestly work in heaven involves intercession “with God for pardon or justification or other blessings

for all for whom he died, in all the respects in which his death is available for each.”⁵³

Four paragraphs in the Abstract of Principles contain a concise affirmation of Baptist polity and leave the reader in no doubt about Manly’s ecclesiological commitments.⁵⁴ Following a classical delineation of congregational church government,⁵⁵ baptism is declared to be “obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit.” As such, baptism speaks of the believer’s “fellowship with the death and resurrection of Christ” and represents his experience of the “remission of sins, and of his giving himself up to God, to live and walk in newness of life.” It is a requirement for both church membership and for “participation in the Lord’s Supper.”⁵⁶ The purpose of the latter is to remember the death of Christ, “to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with [Christ], and of their church fellowship.”⁵⁷

These statements regarding the ordinances of baptism and the Lord’s Supper are among the richest expressions of piety within the Abstract of Principles.⁵⁸ Just as expressive in this regard, though, is the other public text left by Manly—Southern Seminary’s hymn.

**“LET ALL THE PEOPLE PRAISE
GOD”: MANLY AS HYMNWRITER
AND HYMNOLOGIST⁵⁹**

Manly had grown up in a home where music was a central feature of his family’s life. His father had given him and his siblings musical instruction, and both he and his father played the violin.⁶⁰ His father was also deeply versed in hymnody, an interest that bore fruit when he and his son compiled the first hymnbook of the Southern Baptists, *The Baptist Psalmody*, which appeared in 1850.⁶¹ This hymnal well displays the younger Manly’s profound love for the classical hymns of the Christian Faith. Three hundred and nineteen texts in *The Baptist Psalmody* are by Isaac

Watts (1674-1748), the so-called father of English hymnody.⁶² Other hymnwriters liberally represented include Philip Doddridge (1702-1751), Charles Wesley (1707-1788), and John Newton (1725-1807), three of the great hymnwriters of the eighteenth century,⁶³ and the two outstanding Baptist hymnwriters from that same era, Anne Steele (1717-1778) and Benjamin Beddome (1717-1795).⁶⁴ This hymnal also contains nine hymns written by Manly, none of which, in the judgment of Paul Richardson, is “a great hymn,” though “all are polished and meet or surpass the standard of much hymnody of the time.”⁶⁵ One of these hymns, “Holy, holy, holy Lord” was included by C. H. Spurgeon in the London Metropolitan Tabernacle’s *Our Own Hymn-Book*.⁶⁶ According to Manly’s own estimate, *The Baptist Psalmody* was very successful and sold between fifty and sixty thousand copies over the next twenty-five years or so.⁶⁷

In 1859, when Manly was in the process of moving to Greenville, South Carolina, to take up his position at the brand-new seminary, a “tune and hymn book” he had co-authored with a well-known Virginian musician by the name of Asa Brooks Everett (1828-1875) was published. Although *Baptist Chorals* enjoyed limited success, Nathan Platt regards it as a significant work since it “preserved the hymn texts of the preeminent European evangelicals, Baptist pioneers, and early American church musicians while promoting the works of contemporaneous writers and composers.”⁶⁸ This “tune and hymn book” also gave Manly the opportunity to enunciate his philosophy of music in the “Introduction.” Music was “one of the richest natural gifts of God” designed to drive home truth but it had been “perverted” from God’s original intent that it subserve and promote congregational worship. Music thus needed to be liberated and employed “in inviting men to holiness.” Manly was convinced that far too many Christians in his day regarded congregational singing as a non-essential aspect of worship that could just as easily be committed

into the hands of a trained choir. For others, there was no concern for striving for excellence in such singing. That it was done, “however faulty and disagreeable,” was all that mattered. But Manly was keenly conscious of the role that congregational song could and should play in the maturation of the church. Sacred music and good congregational singing are nothing less than “a powerful auxiliary to preaching.” In fact, Manly believed that music not only was vital to the promotion of truth, but a study of “devotional compositions of Christians” throughout church history would provide “a much more accurate sketch” of what doctrines were important to them than a study of their “regular creeds or confessions of faith.”⁶⁹ Manly may be exaggerating somewhat to make a point, but he is certainly accurate in pinpointing singing as a key means for the inculcation of the Christian faith.

The *Baptist Chorals* came at the beginning of Manly’s teaching at Southern. Near the close of Manly’s ministry at the seminary, in 1891, was a third hymnbook, what Manly simply called *Manly’s Choice*.⁷⁰ The reason for this small hymnal of 254 hymns was that Manly was deeply concerned that “the rage for novelties in singing, especially in our Sunday-schools, has been driving out of use the old, precious, standard hymns.” Manly was referring to the use of gospel songs—he did not name any authors or composers in particular, but he would have had in mind such figures as Fanny Crosby (1820-1915) and Ira D. Sankey (1840-1908). He believed these songs were usurping the place of historic evangelical hymnody, much of which was increasingly unfamiliar to “the young people of today.” Manly was not unequivocally opposed to the use of such songs, but he wanted to ensure that the rich hymnody of the past would continue to inform the worship of Baptist congregations.⁷¹ In order to rectify the situation, Manly had compiled a pocket-size edition of classical hymns, which, he told the users of this hymnal, contains “no trash, and no unreal sentiment or unsound doctrine.”

In compiling this hymnal, Manly noted that he had two specific goals. First, there was a concern he had had for much of his life: he wanted to stir up “universal congregational singing,” or, as he said, alluding to Psalm 67:3 and 5, “Let all the people praise God.” And second, he hoped that the hymnal would elevate “the general culture of musical and poetic taste among the Baptist people.” As he went on to explain, the Baptists were a people “to whom the best labors” of his life had been given, a solid witness of the deep love he bore them.⁷²

It is noteworthy that he included none of his own hymns in *Manly’s Choice*. One of them, though, has certainly proven to be a classic, namely, “Soldiers of Christ, in truth arrayed.” Manly wrote “Soldiers of Christ, in truth arrayed” for Southern’s first annual commencement in 1860, though it appeared in the commencement program without attribution.⁷³ Manly’s hymn has been sung at every graduation since 1860, though not with all of its original stanzas. As Manly penned it, “Soldiers of Christ, in truth arrayed” had six stanzas. From 1871 onwards, though, the original stanzas two and three have been omitted.⁷⁴

“SOLDIERS OF CHRIST, IN TRUTH ARRAYED”

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 Saviour bled.⁷⁵

The first stanza begins with martial imagery that was not uncommon to the classical hymnody of the eighteenth and nineteenth centuries. The most famous of such hymns in Manly’s day was Charles Wesley’s “Soldiers of Christ, arise” (1749).⁷⁶ But Manly was not simply reflecting the classical hymns he deeply loved and appreciated. He was also drawing from biblical passages such as Eph 6:10-17 and 2 Tim 2:4, where the Apostle Paul depicts the Christian as a soldier called to

engage in spiritual warfare against wicked spiritual powers. For Manly, the Christian (graduate from seminary) is to be a warrior going forth to do battle with the hosts of wickedness and to bring men, women, and children out from the thrall-dom of such hosts to serve the Lord Jesus. Four years before Manly wrote this hymn, he had told the graduating class of the University of North Carolina,

I have no sad words of farewell, no sighs of trembling anticipation to breathe into your ears. Rather would I sound the cheering trumpet call, rather hail you as fellow soldiers marching to the battle, rather join my voice with the voices that come from numberless posts of honor and of duty, claiming the consecration of fervent piety, the active energies of young hearts. I will not say Farewell—and bid you go forth into the world—but Welcome, as you press out into life. Welcome to the field of conflict, welcome to the certain triumph, welcome to the armies of truth and holiness.⁷⁷

Over thirty years later Manly made similar remarks in a graduation address that he gave at Newton Theological Institution in the year before his death: the “trophies” of the faithful minister’s “success are not in battles won by bloodshed,” but “in souls won from sin, in lives lifted and purified, in sorrows lightened and doubts dispelled, in victims rescued from ruin, in saints fitted for heaven, in glory brought to Jesus.”⁷⁸

Empowering Christians in their warfare, as Gregory A. Wills has noted, is the “truth,” or the body of Christian doctrine.⁷⁹ It is only as Christians are “arrayed” in or submissive to this truth that they can be of help to anyone in the world. As has been noted above, Manly believed that this truth was found supremely in the Bible, which, as he put it in the late 1880s, is “truly the Word of God, having both infallible truth and divine authority in all that it affirms or enjoins.”⁸⁰

The next two lines of this first stanza paint a

deeply pessimistic, though utterly realistic, view of the world of humanity. It is “in ruins.” It is “destroyed and dead.”⁸¹ And the culprit is “sin.” Some of Manly’s other hymns also seek to express graphically the devastation caused by sin. Ruined by sin, human beings are “weak and wounded, sick and sore.”⁸² Due to the ravages of sin, the human heart is “vile,” the “mind depraved,” and the will rebellious, so that in the sight of God the totality of human life is “polluted.” Men and women are thus in need of deliverance from both “the guilt and power of sin.”⁸³ In fact, so deeply embedded and pervasive is sin that Manly can confess, “No terrors have my soul deterred/Nor goodness wooed me from my sin” and what he, and all other human sinners “deserve” is God’s “deepest wrath.”⁸⁴ In the systematic expression of Manly’s Abstract of Principles, human beings are born with a “nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.”⁸⁵

In contrast to such sinfulness, God is a “God of spotless purity.” And the question naturally presents itself: “How shall sinners worship” God or even draw near to him?⁸⁶ The answer is sketched in the fourth line of this stanza: despite its conscious, unmitigated rebellion against God, this world is yet “a world for which the Savior bled.” Though possibly committed to particular redemption, as has been noted above, Manly has no problem speaking of Christ dying for the world, for this is the way Scripture sometimes speaks.⁸⁷ In one hymn in particular, “Come all who feel your sins a load,” written in 1871, Manly spells out how Christ’s death decisively resolves the sin issue. Manly urges all who “feel your sins a load” to come and view Christ:

A meek and lowly Saviour see,
His love is vast, his grace is free;
To him your guilt and burden take...

Wounded for love of us was he,
And bruised for our iniquity,
To heal our souls, behold him bleed!⁸⁸

The key biblical passage from which Manly is drawing his thought here is, of course, Isaiah 53, long used as a key text for those upholding the teaching that Christ, the sinless one, suffered in the stead of sinners.

THE OMITTED STANZAS

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.

As noted above, these stanzas have not been generally sung since 1871. That was the year Manly left Southern to become the President of Georgetown College.⁸⁹ It seems unlikely the stanzas were dropped without Manly's agreement, for when he rejoined the faculty in 1879, the omitted stanzas were not reinserted which leads to the conclusion that Manly ultimately approved of the change. As a compiler of hymns who had made the occasional change to the hymns in his hymnals he would have known that hymns, unlike poems, can undergo minor changes if this enables them to be better used by congregations. A clue as to the reason why these stanzas may have been omitted must wait, however, until stanzas 4 and 5 are examined.

The battlefields upon which the soldiers of Christ have been called to fight (stanza 1) are here depicted in the second and third stanzas as "realms of darkness" filled with "souls" who are heading for destruction. Using the imagery of a river that is in spate and whose waters cannot be held back by any human agency, Manly is able to depict powerfully the utter hopelessness of the

human condition. Sinful men and women, unrec-
onciled to a holy God and thus under his wrath,
are moment by moment being swept along by the
stream of history to the final judgment of God.⁹⁰

But there is hope, for though human ingenu-
ity and energy cannot save "the ruined creature,
man," God certainly can.⁹¹ His love wrought a
plan of salvation, whereby, as was declared in
the first stanza, Christ bled and died for the sin-
ful world. Henceforth, those who have come to
embrace that plan of salvation are constrained to
cry out, as Manly puts it in another hymn, "To thy
grace all hope we owe."⁹²

"LET LIGHT...BREAK"

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;
Seed-times of tears have oft been found
With sheaves of joy and plenty crown'd.

Near the close of his 1856 address to the gradu-
ating class of the University of North Carolina, in
which Manly spent much of his time reflecting on
the vital importance and impact of the Scriptures,
he noted that wherever, at the time of the Refor-
mation, the "Bible was brought out of the cloisters
and given to men ... there was light." But "where
it was absent, darkness reigned."⁹³ Here, in stanzas
4 and 5 of the seminary hymn, Manly can use the
same imagery with respect to the preaching of
the gospel: wherever the gospel, "good news ...
in Jesus' name," is proclaimed, there is light in the
midst of "darkness."

Note that, if the second and third stanzas, dis-
cussed above, are retained, then the possessive
pronoun in the phrase "His gospel" must refer
back to the subject of the last two lines of stanza
3, namely God the Father. Stanza 3 ends by extol-
ling his love that devised the plan of salvation and
hence it is his gospel that was to be proclaimed to

“the lost.” With the omission of stanzas 2 and 3, as occurred from 1871 onwards, the possessive pronoun of “His gospel” now refers back to the subject of the final line of stanza 1, namely, Jesus. Dropping stanzas 2 and 3 may then be understood to have been done for stylistic reasons to make the connection closer between stanza 1 that finishes with Jesus bleeding for the world and stanza 4 that opens with the gospel of his saving blood being proclaimed to a lost world. In this way, the entire hymn becomes tightly Christocentric.

The imperatival use of “let” in the third line of stanza 4—“Let light upon the darkness break”—recalls similar terminology in the Genesis account of creation—“Let there be light,” for example, in Gen 1:3.⁹⁴ And just as the divine fiat in Genesis 1 brings to pass all that it is designed to accomplish, so likewise with the proclamation of the luminiferous gospel. But not only is divine power active in the gospel proclamation, but Christ’s soldiers (stanza 1) must also be active in seeking to win the lost. They are to go forth “to the realms of darkness” (stanza 2), or as Manly puts it in another hymn, “Let the light shine ... /The blessed news to all men take.”⁹⁵ These two aspects of evangelism, the sovereignty of God’s grace and the activity of human proclamation to all and sundry, are well captured in stanza 5 with Manly’s skilful use of Ps 126:5-6.⁹⁶

The need of the church, and her ministers, to be passionate about evangelism and missions was a constant refrain in Manly’s thinking. “Any church that ceases to be evangelistic,” Manly was convinced, “will soon cease to be evangelical.”⁹⁷ And in one of his most powerful published addresses, *A Call to the Ministry*, which he gave at the seminary in the year following the Civil War, Manly declared,

Now we need numbers in the Ministry. The plentiful, 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.⁹⁸

“YET MORE BLEST EMPLOY”

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.

The evangelistic activism pervading the other stanzas is found here as well in this poignant final stanza.⁹⁹ Christian meetings, like the many commencements at which this hymn has been sung, are designed to send people out into ministry, “we meet to part.” But as Manly envisioned it, such ministry and gospel labor had a goal, “an eternal world of joy” where all Christians will meet, never to part again. Manly’s hymn thus points the singer to eternity.¹⁰⁰ And as such, the hymn reflects the common perspective of nineteenth-century evangelicalism that life is to be lived *sub specie aeternitatis*, and it is this orientation that helps establish what it means to be a Christian.

What, though, is the “yet more blest employ” in that “eternal world” of which this final stanza speaks? One possible answer can be found in a hymn that Manly wrote nearly a quarter of a century later in 1884, “Work, for the day is coming.”¹⁰¹ In the second stanza of this hymn we find Manly using Psalm 126 in a way that was reminiscent of “Soldiers of Christ, in truth arrayed”:

What we now sow in sadness,
Then we shall reap in joy;
Hope will be changed to gladness,
Praise be our best employ.¹⁰²

Is the “blest employ” of “Soldiers of Christ, in truth arrayed” the same as the “best employ” of

“Work, for the day is coming,” namely, praise and worship? Quite possibly, for in 1856, four years before Manly wrote the seminary hymn, he had confidently stated that the highest goal of human existence is living for “the glory of God.” Compared to “the grandeur of this lofty aim, all others become insignificant. In the radiance from this luminous pinnacle, all other lights are comprehended and lost.”¹⁰³

CONCLUSION

Given the easily accessible biographical studies of James Petigru Boyce and John Broadus, it is understandable that these two founders of The Southern Baptist Theological Seminary have been particularly remembered by the seminary over the years. This article has shown, though, that Basil Manly Jr., through the seminary’s confession of faith and through the seminary hymn, has also played a key role in shaping the school’s identity. As we celebrate the sesquicentennial of the seminary’s existence, we give thanks to God for Basil Manly Jr., who gave his strength and energy that this school might flourish to the praise of God. *Abi Viator, et pia sequere vestigia.*

ENDNOTES

¹For help in preparing this article, I am indebted to: Drs. Gregory A. Wills and Esther R. Crookshank of The Southern Baptist Theological Seminary; Revd. Carl L. Stam of The Southern Baptist Theological Seminary; Mr. Jason Fowler, the Archivist of The Southern Baptist Theological Seminary and his assistant Mr. Chris Dewease; Dr. David Gregory, Music and A.V. Librarian at The Southern Baptist Theological Seminary and three of his assistants, Charles Priest, Andrew Wymer, and Chris Fenner; Dr. Jeff Robinson; Dr. Roger Duke of Baptist College of Health Sciences, Memphis, Tennessee; Dr. Peter Beck of Charleston Southern University, Charleston, South Carolina; and Revd. Steve Weaver, my Research Assistant at the Andrew Fuller Center for Baptist Studies.

²John A. Broadus, *Memoir of James Petigru Boyce, D.D.,*

LL.D. (New York: A.C. Armstrong and Son, 1893), 326, n. 2. There were hopes that Sampey would produce a biographical memoir of Manly, but it was not to be. 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), 291, n. 77.

³*The Seminary Magazine* 5, no. 6 (March 1892); John R. Sampey, “B. Manly, Jr.,” *The Review and Expositor* 5, no. 3 (July 1908), 405-18.

⁴For Boyce, see Broadus, *Memoir of James Petigru Boyce*, and for Broadus, see A. T. Robertson, *Life and Letters of John Albert Broadus* (Philadelphia: American Baptist Publication Society, 1901). For contemporary studies, see especially David S. Dockery and Roger D. Duke, eds., *John A. Broadus: A Living Legacy* (Studies in Baptist Life and Thought; Nashville: B&H, 2008); and Thomas J. Nettles, *James Petigru Boyce* (American Reformed Biographies; Phillipsburg, NJ: P&R, 2009).

⁵Basil Manly Jr., *The Bible Doctrine of Inspiration Explained and Vindicated* (1888 ed.; repr. Harrisonburg, VA: Gano/Sprinkle, 1985).

⁶A. T. Robertson, “Rev. Basil Manly, D.D., LL.D.,” *The Seminary Magazine*, 5, no. 6 (March 1892), 297.

⁷Joseph Powhatan Cox, “A Study of the Life and Work of Basil Manly, Jr.” (Th.D. thesis, The Southern Baptist Theological Seminary, 1954); Manley, “Southern Baptist Mind in Transition”; Nathan Harold Platt, “The Hymnological Contributions of Basil Manly Jr. to the Congregational Song of Southern Baptists” (D.M.A. dissertation, The Southern Baptist Theological Seminary, 2004). For a concise biographical study, see also Gregory A. Wills, “Manly, Basil, Jr.,” in *American National Biography* (24 vols.; New York: Oxford University, 1999), 14:417-18.

It will be evident that the biographical section of this article relies significantly upon James Manley’s study. As such, it needs to be noted that Manley makes much of the fact that throughout his life Basil Manly was subject to episodes of depression, episodes that were particularly crippling in his early years (see especially “Southern Baptist Mind in Transition,” 8, 10-12, 29-30, 37-38, 66-72, 76-81, 107-

112, 294 [“melancholy” was “his life’s companion”], 303-04). While some might question the importance that Manley places on these episodes in the overall shape of his subject’s life, this does not negate, in the opinion of this writer, the overall usefulness of Manley’s study.

⁸The quote is from a letter of Manly to his son George Manly, September 28, 1878 (Letterpress book, vol. 10, p. 296; The Southern Baptist Theological Seminary Archives).

⁹For the life 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 State University, 2000). For his thought, see also Tom Nettles, *The Baptists: Key People Involved in Forming a Baptist Identity* (Fearn, Ross-shire: Mentor/Christian Focus, 2005), 2:250-84.

¹⁰For the history of this church, see Robert A. Baker, Paul John Craven, Jr. and Robert Marshall Blalock, *History of the First Baptist Church, Charleston, South Carolina, 1682-2007* (Springfield, MO: Particular Baptist Press, 2007).

¹¹Manley, “Southern Baptist Mind in Transition,” 20-21.

¹²Ibid., 43-60.

¹³Michael Sugrue, “We Desired Our Future Rulers to Be Educated Men”: South Carolina College, the Defense of Slavery, and the Development of Secessionist Politics” in *The American College in the Nineteenth Century* (ed. Roger L. Geiger; Nashville: Vanderbilt University, 2000), 306, n. 103.

¹⁴Manley, “Southern Baptist Mind in Transition,” 65. On Princeton, see especially David B. Calhoun, *Princeton Seminary* (2 vols.; Carlisle, PA: The Banner of Truth Trust, 1994, 1996). For Manly’s time at Princeton, see Manley, “Southern Baptist Mind in Transition,” 59-82. Of all his teachers at Princeton, Manly believed that he learned the most from Charles Hodge (1797-1878). See Broadus, *Memoir of James Petigru Boyce*, 73.

¹⁵Joseph Powhatan Cox, “Manly, Basil, Jr.,” *Encyclopedia of Southern Baptists* (Nashville: Broadman, 1958), 2:818; Manley, “Southern Baptist Mind in Transition,” 83-88.

¹⁶For more details of this hymnal, see below.

¹⁷For Manly’s time in Richmond, see Manley, “Southern Baptist Mind in Transition,” 99-155.

¹⁸William A. Mueller, *A History of Southern Baptist Theological Seminary* (Nashville: Broadman, 1959), 92-93.

¹⁹See, for example, his *Little Lessons for Little People. Number I* (Greenville, SC: Sunday School Board Southern Baptist Convention, 1864), in which he told his young readers, “This little book has been made especially for you, by one who loves children” (“Preface”). For more details of this aspect of Manly’s life, see Sampey, “B. Manly, Jr.,” 407-09; Manley, “Southern Baptist Mind in Transition,” 190-96.

²⁰Basil Manly Jr., “A Sunday School in Every Baptist Church,” *The Baptist Preacher*, 11 (1852): 117-36. This sermon is reproduced in H. Leon McBeth, *A Sourcebook for Baptist Heritage* (Nashville: Broadman, 1990), 291-95. The motto that Manly used later in life was “A Sunday School in Every Baptist Church and Every Baptist in the Sunday School” (Sampey, “B. Manly, Jr.,” 407).

²¹Manly, “A Sunday School in Every Baptist Church,” 128.

²²Wills, “Manly, Basil, Jr.,” 418.

²³Basil Manly, Letter to John B. O’Neill, September 13, 1856 (Manly Collection of Manuscripts, Folder 64, microfilm, reel 1, The Southern Baptist Theological Seminary Archives). Quoted in Gregory A. Wills, *Southern Baptist Theological Seminary, 1859-2009* (New York: Oxford University, forthcoming), chapter 1.

²⁴Manley, “Southern Baptist Mind in Transition,” 142-43, 163-64, 197. During his career at Southern he also taught, on occasion, Greek, Biblical Introduction, Homiletics, Assyrian, and Apologetics (ibid., 164-65, 197; Wills, “Manly, Basil, Jr.,” 418). For details of his teaching in Old Testament, see Mueller, *History of Southern Baptist Theological Seminary*, 90-91.

²⁵Broadus, *Memoir of James Petigru Boyce*, 214; Manley, “Southern Baptist Mind in Transition,” 215-16; Wills, “Manly, Basil, Jr.,” 418.

²⁶For this period in his life, see Manley, “Southern Baptist Mind in Transition,” 219-42.

²⁷Letter to John A. Broadus, April 28, 1875 (Broadus Papers, Box 6, The Southern Baptist Theological Seminary Archives). Cited in Wills, *Southern Baptist Theological Seminary*, chapter 2.

²⁸For a clear statement of 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, 1966), 168-72. For two helpful overviews of the Toy Controversy, see Timothy George, "Introduction" to Basil Manly, Jr., *The Bible Doctrine of Inspiration* (Nashville: Broadman & Holman, 1995), 6-9; and Jeffrey Paul Straub, "The Making of a Battle Royal: The Rise of Religious Liberalism in Northern Baptist Life, 1870-1920" (Ph.D. dissertation, The Southern Baptist Theological Seminary, 2004), 72-92. For a sympathetic perspective on Toy, see Mueller, *History of Southern Baptist Theological Seminary*, 135-42.

²⁹Manly, "Southern Baptist Mind in Transition," 252.

³⁰*Ibid.*, 256. For other summaries of this lecture, see George, "Introduction," 9-10; and L. Russ Bush and Tom J. Nettles, *Baptists and the Bible* (Rev. ed.; Nashville: Broadman & Holman, 1999), 190-91.

³¹Cited in George, "Introduction," 10.

³²Manly, *Bible Doctrine of Inspiration*, 59. Basil's younger brother Charles Manly (1837-1924) played a significant role in encouraging Basil to write this book. See Manly, "Southern Baptist Mind in Transition," 263-64. For summaries of the book, see *ibid.*, 264-69; and Bush and Nettles, *Baptists and the Bible*, 191-96.

³³Basil Manly, Letter to George Manly, September 28, 1878; and Robertson, *Life and Letters of John Albert Broadus*, 399. On the value of Manly's versatility, see also Cox, "Manly, Basil, Jr.," 818; Wills, "Manly, Basil, Jr.," 418.

³⁴Letter to Basil Manly, January 28, 1889 (Robertson, *Life and Letters of John Albert Broadus*, 374).

³⁵For Manly's final days, see Manly, "Southern Baptist Mind in Transition," 290-92.

³⁶*Ibid.*, 302.

³⁷Timothy George traces this interface to the influence of Princetonian Christianity on Boyce and Manly ("Introduction," 3-4, 5, and 13, n. 7). But it would

also have been modeled in the life of Manly's father, who played a critical role in both Boyce's and his son's lives.

³⁸Manly called the future Abstract of Principles a "creed" in his Letter to John A. Broadus, February 15, 1858 (Robertson, *Life and Letters of John Albert Broadus*, 146-47).

³⁹On April 20, 1858, Manly wrote to his brother Charles Manly "I finished my Confession of Faith last night, and sent it off to Boyce" (Basil Manly Papers, 1842-1893 [ms. 486-z], Southern Historical Collection, University of North Carolina at Chapel Hill, henceforth abbreviated as BMSHC). Cited in Manly, "Southern Baptist Mind in Transition," 163, n. 18.

⁴⁰Wills, "Manly, Basil, Jr.," 418.

⁴¹Letter to [Charles Manly], March 1, 1858 (BMSHC). Greg Wills has pointed out that this letter was written to Manly's brother, and not Boyce, as Cox had argued ("Study of the Life and Work of Basil Manly, Jr.," 146). See Wills, *Southern Baptist Theological Seminary*, chapter 1.

⁴²Manly, "Southern Baptist Mind in Transition," 160. Timothy George mistakenly includes the *First London Confession* along with the 1689 *Confession* as a basis for the Abstract of Principles ("Introduction," 4).

⁴³Manly, "Southern Baptist Mind in Transition," 16.

⁴⁴James Leo Garrett, Jr., *Baptist Church Discipline* (Nashville: Broadman, 1962), 16; and William L. Lumpkin, *Baptist Confessions of Faith* (Rev. ed.; Valley Forge, PA: Judson, 1969), 352.

⁴⁵See Abstract of Principles V-XIII [cited 29 Dec 2008]. Online: http://www.sbts.edu/About_Us/Beliefs/Abstract_of_Principles.aspx.

⁴⁶*Second London Confession of Faith* VIII.8 (Lumpkin, *Baptist Confessions of Faith*, 262); and Abstract of Principles VII.

⁴⁷The clash in Calvinistic circles was between those who followed the view of John Gill (1697-1771), who were known as Gillites, and those who adhered to the perspective of Andrew Fuller (1754-1815), who were called Fullerites. While Gill was a firm believer in the idea that Christ died for the exact number of sins of the elect, Fuller argued that "the sufferings

of Christ, in themselves considered, are of infinite value, sufficient to have saved all the world, and a thousand worlds, if it had pleased God to have constituted them the price of their redemption, and to have made them effectual to that end" (*A Defence of a Treatise entitled The Gospel Worthy of All Acceptation containing A Reply to Mr. Button's Remarks and the Observations of Philanthropos in The Complete Works of the Rev. Andrew Fuller* ed. Joseph Belcher [1845 ed.; repr. Harrisonburg, VA: Sprinkle, 1988], II, 488-89).

See, for example, David Benedict, *Fifty Years among the Baptists* (New York: Sheldon and Co., 1860), 135-44; James Petigru Boyce, *Abstract of Systematic Theology* (1887 ed.; repr. Hanford, California: den Dulk Christian Foundation, n.d.), 311-35; Anthony L. Chute, *A Piety above the Common Standard: Jesse Mercer and the Defense of Evangelistic Calvinism* (Macon, GA: Mercer University, 2004), *passim*; and Jarrett Burch, *Adiel Sherwood: Baptist Antebellum Pioneer in Georgia* (Macon, GA: Mercer University, 2003), 90-92, 242-43.

⁴⁸Manley, "Southern Baptist Mind in Transition," 162.

⁴⁹Abstract of Principles VII.

⁵⁰See, for example, the "Preface" to the Charleston Association's *A Summary of Church Discipline* (1774)—reprinted in 1794, 1813, 1831, and 1850—in which the authors acknowledged being "greatly indebted to the late learned, pious, and judicious Dr. Gill" (Garrett, Jr., *Baptist Church Discipline*, 27-28). See also above, n. 47.

⁵¹John Gill, *Exposition of the New Testament* (London 1809 ed.; repr. Paris, AR: The Baptist Standard Bearer, Inc., 1989), 2:86.

⁵²John Gill, *A Complete Body of Doctrinal and Practical Divinity*, Book VI, Chapter III (1839 ed.; repr. Paris, Arkansas: The Baptist Standard Bearer, Inc., 1989), 466.

⁵³Boyce, *Abstract of Systematic Theology*, 293. For a concise overview of the Calvinism of the founding faculty of Southern and Broadus's apparent commitment to particular redemption, see Wills, *Southern Baptist Theological Seminary*, chapter 2.

⁵⁴Abstract of Principles XIV-XVI, XVIII.

⁵⁵Abstract of Principles XIV.

⁵⁶Abstract of Principles XV.

⁵⁷Abstract of Principles XVI.

⁵⁸On the contemporary significance of the Abstract of Principles for Southern Seminary, see R. Albert Mohler, Jr., "Don't just do something, stand there! Southern Seminary and the Abstract of Principles," *The Southern Seminary Magazine* 68, no. 4 (November 2000): 2-5. This article was first given as a Convocation Address at The Southern Baptist Theological Seminary, August 31, 1993. This article can also be accessed online: <http://www.albertmohler.com/documents/TwoInauguralAddresses.pdf>.

⁵⁹The quote is from the "Preface" to *The Choice* (1892). It is a conscious echo of Psalm 67:3 and 5. This "Preface" can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 216.

⁶⁰Richardson, "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, 1994), 95-96 (this is a revised version of the article of the same name that appeared in *Baptist History and Heritage* 27 [1992]: 19-30); and Fuller, *Chaplain to the Confederacy*, 94-95.

⁶¹For a study of this hymnal, see Platt, "Hymnological Contributions of Basil Manly Jr.," 42-65. Also see Paul A. Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 97-101.

⁶²Platt, "Hymnological Contributions of Basil Manly Jr.," 46, 190.

⁶³Seventy-one hymns were by Doddridge, fifty-two by Wesley, and forty-three by Newton (*ibid.*, 46-47, 190).

⁶⁴Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 99. Fifty-two hymns were by Steele and forty-six by Beddome (Platt, "Hymnological Contributions of Basil Manly Jr.," 189). For Steele, see the definitive life by J. R. Broome, *A Bruised Reed: Anne Steele: Her Life and Times* (Harpending, Hertfordshire: Gospel Standard Trust, 2007). For Beddome, see Thomas Brooks, *Pictures of the Past: The History of the Baptist Church, Bourton-on-the-Water* (London: Judd & Glass, 1861), 21-66; and Derrick Holmes, "The Early Years (1655-1740)

of Bourton-on-the-Water Dissenters who later constituted the Baptist Church, with special reference to the Ministry of the Reverend Benjamin Beddome A.M. 1740-1795" (Certificate in Education Dissertation, St Paul's College, Cheltenham, 1969).

⁶⁵Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 100. For the text of the hymns, see Platt, "Hymnological Contributions of Basil Manly Jr.," 235-40.

⁶⁶Manly, "Southern Baptist Mind in Transition," 120, n. 86.

⁶⁷Cox, "Study of the Life and Work of Basil Manly, Jr.," 79; and Wills, "Manly, Basil, Jr.," 417.

⁶⁸Platt, "Hymnological Contributions of Basil Manly Jr.," 104. For studies of *Baptist Chorals*, see Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 101-03; and Platt, "Hymnological Contributions of Basil Manly Jr.," 66-104.

⁶⁹Manly's "Introduction" to his *Baptist Chorals* can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 195-96, from which the quotations in this paragraph have been drawn.

⁷⁰For studies of *Manly's Choice*, see Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 106-08; and Platt, "Hymnological Contributions of Basil Manly Jr.," 105-49. *Manly's Choice* was a words-only edition. It was followed in 1892 by *The Choice*, which contained the tunes as well the words. *The Choice* appeared quite soon after Manly's death.

⁷¹Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 107-08. On the growing use of gospel songs in Southern Baptist circles in this era, see William J. Reynolds, *Companion to Baptist Hymnal* (Nashville: Broadman, 1976), 19-20; Paul Harvey, *Redeeming the South: Religious Cultures and Racial Identities among Southern Baptists, 1865-1925* (Chapel Hill: The University of North Carolina, 1997), 97-100.

⁷²Manly's "Preface" to *The Choice* can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 215-16, from which the quotations in this paragraph have been drawn.

⁷³For proof that it was by Manly, see *ibid.*, 242, n. 16.

⁷⁴Richardson, "Basil Manly, Jr.: Southern Baptist Pio-

neer in Hymnody," 103-04. Richardson does not provide a reason for the omission of these stanzas. For a possible reason, see below.

⁷⁵For the hymn in its original form, the hymn-text has been cited as it appears on page 2 of the "Southern Baptist Theological Seminary: First Annual Commencement, May 28, 1860" (Commencement programme, 1860, four pages). The exposition of the hymn below follows the enumeration of stanzas as found in the original hymn-text and not the numbering according to the post-1871 shortened version. See also the full text of the hymn, with an alteration in spelling ("Savior" instead of "Saviour" in the final line of stanza 1) and some changes in punctuation, in Platt, "Hymnological Contributions of Basil Manly Jr.," 242.

The four-stanza version of the hymn has appeared in at least six hymnals published between 1891 and 2008, including *Baptist Hymnal* (ed. William J. Reynolds; Nashville: Convention Press, 1975) [Hymn 315, in which the final word of stanza 1 was changed from "bled" to "died"]; *The Baptist Hymnal* (ed. Wesley L. Forbis; Nashville: Convention Press, 1991) [Hymn 574, in which the final word of stanza 1 has been changed back to "bled"]; *Baptist Hymnal* (ed. Mike Harland; Nashville: LifeWay, 2008) [Hymn 661]. I am indebted for the information in this paragraph to David L. Gregory (e-mail to author, December 19, 2008).

⁷⁶Manly included this hymn in all three of his hymnals. See Platt, "Hymnological Contributions of Basil Manly Jr.," 180, 206, 221.

⁷⁷Basil Manly Jr., *A Sermon, Preached by Appointment of the Senior Class of the University of North Carolina, June 2, 1856* (Richmond: H.K. Ellyson, 1856), 16.

⁷⁸Basil Manly Jr., "Free Research and Firm Faith," *The Christian Index* (October 15, 1891), 2-3. See also the use of martial imagery in Manly's *Halting on This Side of Jordan, or, Shall Your Brethren Go to War, and Shall Ye Sit Here?* (Greenville, SC, tract, eight pages). An electronic edition of this tract prepared by the University of North Carolina at Chapel Hill is available in *Documenting the American South* [cited 3 Jan 2009]. Online: <http://docsouth.unc.edu/imls/>

manlyb/manlyb.html.

⁷⁹Wills, "Manly, Basil, Jr.," 418.

⁸⁰Manly, *Bible Doctrine of Inspiration*, 90.

⁸¹In another context, Manly can speak of the world as "perishing" (*A Call to the Ministry* [Greenville, SC: G.E. Elford's Job, 1866], 16).

⁸²"Come all who feel your sins a load", stanza 4. This hymn can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 240. This line is taken directly from Joseph Hart's (1712-1768) "Come, ye sinners, poor and wretched," stanza 1, a hymn that Manly included in all three of his hymnals (*ibid.*, 162, 201, 218).

⁸³"Lord, I deserve thy deepest wrath", stanzas 2 and 4. This hymn can be found in *ibid.*, 238-39.

⁸⁴"Lord, I deserve thy deepest wrath", stanza 1. As Manly noted on another occasion, "The idea that God is too good to punish the evil doer is the half-way house to infidelity" (cited in Mueller, *History of Southern Baptist Theological Seminary*, 86).

⁸⁵Abstract of Principles VI.

⁸⁶"Holy, holy, holy Lord", stanza 4. This hymn can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 237.

⁸⁷See, for instance, 1 John 2:2.

⁸⁸"Come all who feel your sins a load", stanzas 1-3. This hymn can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 240.

⁸⁹As noted by David L. Gregory (e-mail to the author, December 19, 2008).

⁹⁰For Manly's thinking about this final judgment, see the Abstract of Principles XX. "Serious views ... of life and of death, of judgment and eternity" were, in Manly's estimation, "indispensable to real religion" (*A Sermon, Preached by Appointment of the Senior Class*, 7).

⁹¹In the final stanza of "Jesus, my Lord, I own thee God" (for the hymn, see Platt, "Hymnological Contributions of Basil Manly Jr.," 238), Manly similarly states, "Thou, gracious Lord, my soul would own / The power to save is thine alone."

⁹²"Holy, holy, holy Lord," stanza 4.

⁹³Manly, *A Sermon, Preached by Appointment of the Senior Class*, 15-16.

⁹⁴See the similar wording in Gen 1:6, 9, 11, 14, 15, 20, 24.

⁹⁵"There is a light which shines from heaven," stanza 5. This hymn can be found in Platt, "Hymnological Contributions of Basil Manly Jr.," 239-240.

⁹⁶"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (KJV). See the similar use of this Psalm in Manly's 1886 hymn "Work, for the day is coming", stanza 2 (*ibid.*, 241) and below.

⁹⁷Basil Manly Jr., "A Sketch of the History of the Evidences of Christianity," *The Seminary Magazine* 3 (March 1890): 90.

⁹⁸Manly, *Call to the Ministry*, 12.

⁹⁹On the poignancy of this final stanza, see R. Albert Mohler, Jr., "For the Glory of God," *Southern Seminary Magazine* 71, no. 2 (Summer 2003): i.

¹⁰⁰*Ibid.*, i.

¹⁰¹For the historical context of this hymn, see Richardson, "Basil Manly, Jr.: Southern Baptist Pioneer in Hymnody," 106.

¹⁰²"Work, for the day is coming", stanza 2.

¹⁰³Manly, *A Sermon, Preached by Appointment of the Senior Class*, 12.