**AUTHOR BIO’S:** In order of days not in alphabetical order, repeat authors like Isaac Watts etc are not repeated.

**WOOSTON, C. HERBERT** (1856-1927) A Baptist min­is­ter, Wools­ton lived with his wife [Ag­nes](http://www.hymntime.com/tch/bio/w/o/o/woolston_ac.htm) in East Bruns­wick, New Jer­sey, in 1880; and in Phil­a­del­phia, Penn­syl­van­ia, in 1900, 1910 & 1920.

**OLIVERS, THOMAS** (1725-1799) Both of Olivers’ par­ents died when he was young, so he did not re­ceive tho­rough re­li­gious train­ing as a child. For­tu­nate­ly, he heard a ser­mon by G. White­field which event­u­al­ly led him to Christ. Af­ter his con­ver­sion, he joined the Meth­od­ist So­ci­e­ty at Brad­ford-on-Avon. It was through that or­gan­i­za­tion that he first met [John Wes­ley](http://www.hymntime.com/tch/bio/w/e/s/wesley_j.htm), and joined his evan­gel­is­tic ef­forts, most­ly in Corn­wall. For some time, Ol­i­vers co-ed­it­ed the Ar­min­i­an Mag­a­zine. He al­so wrote an el­e­gy up­on the death of John Wes­ley.

**MONTGOMERY, JAMES** (1771-1854) In 1794, Gales left Eng­land to avoid po­lit­ic­al pro­se­cu­tion. Mont­gom­ery took the *Shef­field Reg­is­ter* in hand, changed its name to the *Shef­field Iris*, and con­tin­ued to ed­it it for 32 years. Dur­ing the next two years he was im­pris­oned twice, first for re­print­ing a song in com­mem­or­a­tion of the fall of the Bas­tille, then for giv­ing an ac­count of a ri­ot in Shef­field.

The ed­it­ing of his pa­per, the com­po­si­tion and pub­li­ca­tion of his po­ems and hymns, the de­liv­ery of lec­tures on po­e­try in Shef­field and at the Roy­al In­sti­tu­tion, Lon­don, and the ad­vo­ca­cy of for­eign mis­sions and the Bi­ble So­ci­e­ty, gave great va­ri­e­ty, but very lit­tle of stir­ring in­ci­dent in his life, though he did find time to write 400 hymns. In 1833, Mont­gom­ery re­ceived a roy­al pen­sion of £200 per year.

**HAVERGAL, FRANCES RIDLEY** (1836-1879) Daughter of [Will­iam Havergal](http://www.hymntime.com/tch/bio/h/a/v/havergal_wh.htm), Fran­ces was a bright but short lived can­dle in Eng­lish hym­no­dy. She was bap­tized by hym­nist [John Ca­wood](http://www.hymntime.com/tch/bio/c/a/w/cawood_j.htm), was read­ing by age four, and be­gan writ­ing verse at age se­ven. She learned La­tin, Greek and He­brew, and mem­o­rized the Psalms, the book of Isai­ah, and most of the New Test­a­ment.

**SPAFFORD, HORATIO GATES** (1828-1888) Spafford and his wife had a con­sis­tent his­to­ry of act­ing on their faith. Af­ter the great Chi­ca­go fire of 1871, they de­vot­ed count­less hours to help­ing the sur­viv­ors. In 1881, they moved to Jeru­sa­lem (tak­ing two daugh­ters born af­ter the ship­wreck tra­ge­dy) and helped found a group called the Amer­i­can Col­o­ny; its mis­sion was to serve the poor. The col­o­ny lat­er be­came the sub­ject of the No­bel prize win­ning Je­ru­sa­lem, by Swed­ish nov­el­ist Sel­ma La­ger­löf.

**TWELLS, HENRY** (1823-1900) Twells at­tend­ed Pe­ter­house Coll­ege, Cam­bridge, and be­came Cur­ate at Berk­ham­sted and Sub-Vic­ar at Strat­ford-on-Avon. In 1856, he be­came head­mas­ter of Go­dolph­in School, Ham­mer­smith, Lon­don. He be­came Vi­car of Walt­ham-on-the-Wolds, Lei­ces­ter­shire, in 1871, and Can­on of Peter­bor­ough in 1884. Af­ter re­tir­ing to Bourne­mouth, he helped at St Ste­phen’s, and built and part­ly en­dowed St. Au­gus­tine’s Church.

**WESLEY, CHARLES** (1707-1788) Wesley wrote over 6,000 hymns; as with most hymn­ists, his works were fre­quent­ly al­tered. In the pre­face to the 1779 Col­lection of Hymns for the Use of the Peo­ple called Meth­od­ists, his bro­ther [John](http://www.hymntime.com/tch/bio/w/e/s/wesley_j.htm) wrote:

**I beg leave to men­tion a thought which has been long up­on my mind, and which I should long ago have in­sert­ed in the pub­lic pa­pers, had I not been un­will­ing to stir up a nest of horn­ets. Ma­ny gen­tle­men have done my bro­ther and me (though with­out nam­ing us) the hon­our to re­print ma­ny of our hymns. Now they are per­fect­ly wel­come to do so, pro­vid­ed they print them just as they are. But I de­sire they would not at­tempt to mend them, for they are real­ly not able. None of them is able to mend ei­ther the sense or the verse. There­fore, I must beg of them these two fa­vours: ei­ther to let them stand just as they are, to take things for bet­ter or worse, or to add the true read­ing in the mar­gin, or at the bot­tom of the page, that we may no long­er be ac­count­a­ble ei­ther for the non­sense or for the dog­ger­el of other men.**

In ad­di­tion to hymn writ­ing, Charles and John found­ed the move­ment which be­came the Meth­od­ist de­nom­in­a­tion.

**WATTS, ISAAC** (1674-1748) Watts preached his first ser­mon at age 24. In the next three years, he preached fre­quent­ly, and in 1702 was or­dained as pas­tor of the In­de­pen­dent con­gre­ga­tion in Mark Lane. At that time he moved in­to the house of a Mr. Hollis in the Mi­nor­ies. His health be­gan to fail the next year, and Sam­u­el Price was ap­point­ed as his as­sist­ant in the min­is­try. In 1712, a fe­ver shat­tered his con­sti­tu­tion, and Price be­came co-pas­tor of the con­gre­ga­tion, which had moved to a new cha­pel in Bu­ry Street. It was at this time that Isaac be­came the guest of Sir Thom­as Ab­ney. He lived with Ab­ney (and lat­er Abney’s wi­dow) the rest of his life, main­ly at The­o­balds in Hert­ford­shire, then for 13 years at Stoke New­ing­ton.

**“K” in Rippon’s *A Selection of Hymns*, 1787** - In Rippon’s book are found the hymns *Majestic Sweetness Sits Enthroned*, by Samuel Stennett, and *How Firm a Foundation*. The author of the latter is not named, but it is ascribed to “K” or “Kn.” It is possible that this is a reference to Robert Keene, the music director in Dr. Rippon’s church. The hymn was originally called *Exceeding Great and Precious Promises*. Each stanza but the first is a versified quotation of Scripture passages giving assurance to the believer.

**MCAFEE, CLELAND BOYD** (1866-1944) McAfee was at Park Coll­ege, Park­ville, Mis­souri, for al­most 20 years, where he was the chair of Christ­ian Phil­o­so­phy, and col­lege chap­lain and choir di­rect­or. He was al­­so on the fa­cu­lty at Mc­Corm­ick The­o­lo­gi­cal Sem­in­ary in Chi­ca­go (1912-30), pas­tored in Ful­ton, Mis­so­uri; Chi­ca­go, Il­li­nois; and Brook­lyn, New York, di­rect­ed the Pres­by­ter­i­an Board of For­eign Mis­sions (1930-36), and served as Mod­er­at­or of the Pres­by­ter­i­an Church in Amer­i­ca.

**LYTE, HENRY FRANCIS** (1793-1847) Orphaned at an early age, Lyte at­tend­ed Trin­i­ty Coll­ege in Dub­lin, Ire­land, dis­ting­uish­ing him­self in Eng­lish po­e­try. In 1815, he was or­dained, and served a num­ber of par­ish­es in Ire­land and west­ern Eng­land. How­e­ver, for most of his ca­reer, he was pas­tor at All Saints Church in Low­er Brix­ham, De­vons­hire, Eng­land.

**SHEPHERD, THOMAS** (1665-1739) Son of William Shep­herd, some­time Vi­car of Til­brook, Bed­ford­shire, Thom­as was or­dained an An­gli­can priest, serv­ing first at St. Neots, then in Buck­ing­ham­shire. He lat­er left the Church of Eng­land, and in 1694 be­came pas­tor of the In­de­pen­dent Cas­tle Hill Bap­tist Meet­ing, North­amp­ton ([Phil­ip Dod­dridge](http://www.hymntime.com/tch/bio/d/o/d/doddridge_p.htm) lat­er served there, as well). In 1700 he moved to Bock­ing, Es­sex, preach­ing in a barn for sev­er­al years be­fore a cha­pel could be built. He served there the re­st of his life.

**BEHM, MARTIN** (1557-1622) Martin was the son of Hans Behm, town over­seer of Lau­ban. In 1574, dur­ing a pro­tract­ed fam­ine, Dr. Paul Fa­bri­ci­us, roy­al phy­si­cian in Vi­en­na and a dis­tant rel­a­tive, took Mar­tin to Vi­en­na, where he worked as a pri­vate tu­tor for two years. He then went to Straß­burg, where he was be­friend­ed by Jo­hann Sturm, Rec­tor of the new­ly found­ed un­i­ver­si­ty there. Re­turn­ing home at his mo­ther’s re­quest af­ter his fa­ther’s death in 1580, he was ap­point­ed as­sist­ant in the town school, and on Sep­tem­ber 20, was or­dained di­a­co­nus of the Ho­ly Trin­i­ty Church. Af­ter the sen­ior pas­tor was pro­mot­ed to Bres­lau, the Town Coun­cil kept the post nom­in­al­ly va­cant for two years, then made Behm sen­ior pas­tor in June 1586. He held the po­si­tion 36 years, re­nowned as a preach­er and faith­ful pas­tor through trou­bled times: fa­mine in 1590, pes­ti­lence in 1613, war in 1619. A pro­li­fic au­thor, he wrote about 480 hymns.

**LUTHER, MARTIN** (1483-1546) Martin Luther’s father owned a copper mine in nearby Mansfeld. Having risen from the peasantry, his father was determined to see his son ascend to civil service and bring further honor to the family. To that end, Hans sent young Martin to schools in Mansfeld, Magdeburg and Eisenach. At the age of seventeen in 1501 he entered the University of Erfurt. The young student received his Bachelor's degree after just one year in 1502! Three years later, in 1505, he received a Master's degree. According to his father's wishes, Martin enrolled in the law school of that university. All that changed during a thunderstorm in the summer of 1505. A lightening bolt struck near to him as he was returning to school. Terrified, he cried out, "Help, St. Anne! I'll become a monk!" Spared of his life, but regretting his words, Luther kept his bargain, dropped out of law school and entered the monastery there.

**SMYTTAN, GEORGE HUNT** (1822-1870) Son of Dr. Smyt­tan of the Bom­bay Me­di­cal Board, Smyt­tan was ed­u­cat­ed at Cor­pus Christi Coll­ege, Cam­bridge (BA 1845). He took Ho­ly Or­ders in 1848, and served as Rec­tor of Hawks­worth, Not­ting­ham­shire, Eng­land (1850-1859)

**LATHBURY, MARY ARTEMISIA** (1841-1913) Daughter of a Meth­od­ist min­is­ter, Lath­bu­ry stu­died art in Wor­ces­ter, Mass­a­chu­setts, and taught art and French at the New­bu­ry Acad­e­my, Ve­rmont, and in New York. She con­trib­ut­ed piec­es to *St. Ni­cho­las*, *Har­per’s Young Peo­ple*, and *Wide Awake*. She was as­so­ci­at­ed with the Chau­tau­qua Move­ment near Chau­tau­qua, New York, and was known as the po­et laur­e­ate of Chau­tau­qua. Regard­ing her tal­ent for art and verse, she said that one day she heard a voice she be­lieved was God, say­ing:

**Remem­ber, my child, that you have a gift of weav­ing fan­cies in­to verse and a gift with the pen­cil of pro­duc­ing vi­sions that come to your heart; con­se­crate these to Me as thor­ough­ly as you do your in­most spir­it.**

**HERNAMAN, CLAUDIA FRANCES** (1838-1898) Claudia’s fa­ther was an An­gli­can priest, and her hus­band a min­is­ter and school in­spect­or. She took an av­id in­ter­est in child­ren’s re­li­gious ed­u­ca­tion, and some of her trans­la­tions of Latin hymns were spe­ci­fic­al­ly for child­ren.

**WEBB, BENJAMIN** (1819-1885) Webb was ed­u­cat­ed at St. Paul’s School, and at Trin­i­ty Coll­ege, Cam­bridge (BA 1842, MA 1845). Or­dained by the Bi­shop of Glou­ces­ter and Bris­tol, he was as­sist­ant Cur­ate at Kem­er­ton, Glou­ces­ter­shire (1843-44); of Christ Church, St. Pan­cras (1847-49); and Bras­ted, Kent (1849-51). He be­came PC of Sheen, Staf­ford­shire (1851); Vi­car of St. And­rews, Wells Street, Lon­don (1862); Pre­bend of Port­pool, in St. Paul’s Ca­thed­ral (1881).

Webb was one of the found­ers of the Cam­bridge Cam­den, af­ter­ward the Ec­cles­i­o­log­ic­al So­ci­e­ty; and ed­it­or of the Ec­cle­si­o­lo­gist (1842-1868), as well as the Gen­er­al Ed­it­or of the So­ci­e­ty’s pub­li­ca­tions. His first ap­pear­ance in print was as joint ed­it­or of Bi­shop Mon­ta­gue’s Ar­ti­cles of In­quir­y in 1841.

**BONAR, HORATIUS** (1808-1889) Bonar has been called the prince of Scot­tish hymn write­rs. Af­ter grad­u­at­ing from the Un­i­ver­si­ty of Ed­in­burgh, he was or­dained in 1838, and be­came pas­tor of the North Par­ish, Kelso. He joined the Free Church of Scot­land af­ter the Dis­rupt­ion of 1843, and for a while edit­ed the church’s *The Bor­der Watch*. Bonar re­mained in Kel­so for 28 years, af­ter which he moved to the Chal­mers Me­mor­i­al church in Edin­burgh, where he served the rest of his life. Bo­nar wrote more than 600 hymns. At a me­mor­i­al ser­vice fol­low­ing his death, his friend, Rev. E. H. Lun­die, said:

**His hymns were writ­ten in very var­ied cir­cum­stances, some­times timed by the tink­ling brook that bab­bled near him; some­times at­tuned to the or­dered tramp of the ocean, whose crest­ed waves broke on the beach by which he wan­dered; some­times set to the rude mu­sic of the rail­way train that hur­ried him to the scene of du­ty; some­times mea­sured by the si­lent rhy­thm of the mid­night stars that shone above him.**

**BAKEWELL, JOHN (1721-1819)** At age 18, Bake­well read Bos­ton’s Four­fold State, which turned his heart to God. He be­came an ar­dent evan­gel­ist, and in 1744 (the year of the first Meth­od­ist Con­fer­ence) he be­gan to preach. He moved to Lon­don short­ly af­ter, where he met the Wes­leys, [Au­gus­tus Top­la­dy](http://www.hymntime.com/tch/bio/t/o/p/toplady_am.htm), J. Fletch­er, and other no­ta­bles of the time. Af­ter con­duct­ing the Green­wich Roy­al Park Acad­e­my for some years, he re­signed in fa­vor of his son-in-law, James Egan, and be­gan spend­ing much of his time preach­ing for the Wes­ley­ans.

**NICOLAI, PHILIPP** (1556-1608) Son of a Lu­ther­an cler­gy­man, Ni­co­lai stu­died the­ol­o­gy at the Un­i­ver­si­ties of Er­furt and Wit­ten­berg from about 1575 to 1579. He then be­came pas­tor in Herd­ecke an der Ruhr, but was driv­en out by Span­ish Count­er-Re­form­a­tion mer­cen­ary troops dur­ing the re­li­gious war. He moved to Köln (Co­logne), a tho­rough­ly Ca­tho­lic ci­ty, and was a preach­er of the Lu­ther­an con­gre­ga­tions, who at that time met se­cret­ly in hous­es.

In 1588, Ni­co­lai be­came Hof­pred­iger (Court Preach­er) and teach­er of the Count of Wal­deck in Wild­ung­en, Hes­sen. In 1596, he be­came a pas­tor in Un­na, West­phal­ia. Dur­ing his Un­na years, plague killed hund­reds of his pa­rish­ion­ers. For con­so­la­tion, Ni­co­lai wrote his book Freu­den­spie­gel des ewig­en Leb­ens (Joy­ous Mir­ror of Eter­nal Life), ed­it­ed in 1599. His two most fa­mous hymns were pub­lished in that work.

**WORDSWORTH, CHRISTOPHER** (1807-1885) Nephew of po­et [William Wordsworth](http://www.cyberhymnal.org/bio/w/o/wordsworth_w.htm), Christ­o­pher was both a schol­ar and ath­lete in his stu­dent days. La­ter, he served as head­mas­ter of Har­row Boys School (1836-1850), which Winston Churchill would at­tend a cen­tu­ry or so lat­er. Words­worth was al­so Vicar at Stanford-in-the-Vale, Berk­shire (1850-1869), and Arch­dea­con of West­minster, and be­came Bi­shop of Lincoln in 1868. A rec­og­nized Greek scholar, he al­so wrote the­o­log­ic­al and other works. Of his hymns, he said, “It is the first du­ty of a hymn to teach sound doc­trine and thence to save souls.”

**BERG, CAROLINE SANDELL** (1832-1903) On web as Karolina Wilhelmina Sandell-Berg, Lina was the daugh­ter of Jo­nas San­dell, pas­tor of the Lu­ther­an church in Fröd­eryd. At age 26, she ac­com­pa­nied her fa­ther on a boat trip across Lake Vättern to Gö­te­borg, dur­ing which he fell over­board and drowned be­fore her eyes. The tra­ge­dy pro­found­ly af­fect­ed Lina and re­port­ed­ly in­spired her to write hymns. Known as the [Fan­ny Cros­by](http://www.hymntime.com/tch/bio/c/r/o/crosby_fj.htm) of Swe­den, she wrote 650 hymns. She mar­ried Stock­holm mer­chant C. O. Berg in 1867, but con­tin­ued to in­i­tial her hymns L. S.

**SKOOG, ANDREW L.** (1856-1934) Skoog was born in Sweden on December 17, 1856. His family moved to St. Paul, Minnesota, when he was twelve. He only had a sixth grade education, but edited seven hymnals, and wrote a textbook on music theory. He died on October 30, 1934 in Minneapolis, Minnesota.

**SCHUTZ, JOHANN JAKOB** (1640-1690) After stu­dying at Tübingen (where he be­came a li­cen­ti­ate in ci­vil and can­on law), Schütz began to practice law in Frankfurt, and in later years with the title of Rath. He seems to have been a man of considerable legal learning and piety. He left the Lu­ther­an church sometime af­ter 1685.

**COX, FRACES ELIZABETH** (1812-1897) Francis Elizabeth Cox was born May 10, 1812, at Oxford, England, daughter of Mr. George V. Cox. She was among the important English translators of the nineteenth century and a member of the Anglican Church. Together with [Catherine Winkworth](http://www.hymnsandcarolsofchristmas.com/Hymns_and_Carols/Biographies/catherine_winkworth.htm), she was among the first to rediscover and translate German hymns into English. Her 1841 publication, *Sacred Hymns from the German*, contained 49 translations, together with the original German lyrics and notes on the German authors; it received favorable reviews from both Protestant and Catholic publications. This volume also included the well-known "Sing Praise to God Who Reigns Above." The translation was also published simultaneously in *Lyra Eucharistica* and *Sacred Hymns from the German*, 1864. It was introduced in the U.S. in the Lutheran *Church Book*, 1868.

**CROSBY, FANNY JANE** (1820-1915) Fanny Cros­by was prob­ab­ly the most pro­lif­ic hymn­ist in his­to­ry. Though blind­ed by an in­com­pe­tent doc­tor at six weeks of age, she wrote over 8,000 hymns. About her blind­ness, she said:

**It seemed in­tend­ed by the bless­ed prov­i­dence of God that I should be blind all my life, and I thank him for the dis­pen­sa­tion. If per­fect earth­ly sight were of­fered me to­mor­row I would not ac­cept it. I might not have sung hymns to the praise of God if I had been dis­tract­ed by the beau­ti­ful and in­ter­est­ing things about me.**

In her life­time, Fan­ny Cros­by was one of the best known wo­men in the Unit­ed States. To this day, the vast ma­jor­i­ty of Amer­i­can hymn­als con­tain her work.