JULY HYMN AUTHOR BIOS:

**BOWRING, JOHN** (1792-1872) At age 33, Bowring be­came ed­it­or of the West­min­ster Re­view. An ac­comp­lished lin­guist, it has been said he was flu­ent in over 20 lan­guages and could speak 80 more; he was known for his trans­la­tions of Dutch po­e­try. He was al­so one of the pre­em­i­nent Brit­ish states­men of his day: Com­mis­sion­er to France, Con­sul at Canton, Min­is­ter Plen­i­po­ten­ti­ary to Ch­ina, Gov­er­nor of Hong Kong, and twice a mem­ber of Par­lia­ment. Queen Vic­tor­ia knight­ed him in 1854. His works in­clude:

**SMITH, WALTER CHAMBERS** (1824-1908) was a [hymnist](http://en.wikipedia.org/wiki/Hymnist), poet and minister of the [Free Church of Scotland](http://en.wikipedia.org/wiki/Free_Church_of_Scotland_%281843-1900%29) and is chiefly remembered for his hymn [Immortal, Invisible, God Only Wise](http://en.wikipedia.org/wiki/Immortal%2C_Invisible%2C_God_Only_Wise).

**CHESTERTON, GILBERT KEITH** (1874-1936) was an English writer. His prolific and diverse output included philosophy, [ontology](http://en.wikipedia.org/wiki/Ontology), poetry, playwrighting, journalism, public lecturing and debating, literary and art criticism, biography, [Christian apologetics](http://en.wikipedia.org/wiki/Christian_apologetics), and fiction, including fantasy and detective fiction.

Chesterton has been called the "prince of paradox". [*Time*](http://en.wikipedia.org/wiki/Time_%28magazine%29) magazine, in a review of a biography of Chesterton, observed of his writing style: "Whenever possible Chesterton made his points with popular sayings, proverbs, allegories—first carefully turning them inside out." For example, Chesterton wrote "Thieves respect property. They merely wish the property to become their property that they may more perfectly respect it."

**HOWE, JULIA WARD** (1819-1920) was inspired to write her "[The Battle Hymn of the Republic](http://en.wikipedia.org/wiki/The_Battle_Hymn_of_the_Republic)" after she and her husband visited [Washington, D. C.](http://en.wikipedia.org/wiki/Washington%2C_D._C.) and met [Abraham Lincoln](http://en.wikipedia.org/wiki/Abraham_Lincoln) at the [White House](http://en.wikipedia.org/wiki/White_House) in November 1861. During the trip, her friend [James Freeman Clarke](http://en.wikipedia.org/wiki/James_Freeman_Clarke) suggest she write new words to the song "[John Brown's Body](http://en.wikipedia.org/wiki/John_Brown%27s_Body)", which she did on November 19.[[4]](http://en.wikipedia.org/wiki/Julia_Ward_Howe#cite_note-3) The song was set to [William Steffe](http://en.wikipedia.org/wiki/William_Steffe)'s already-existing music and Howe's version was first published in the [*Atlantic Monthly*](http://en.wikipedia.org/wiki/Atlantic_Monthly) in February 1862. It quickly became one of the most popular songs of the [Union](http://en.wikipedia.org/wiki/Union_%28American_Civil_War%29) during the [American Civil War](http://en.wikipedia.org/wiki/American_Civil_War).

**ROBERTS, DANIEL CRANE** (1841-1907) Roberts at­tend­ed Ken­yon Coll­ege in Gam­bi­er, Ohio, then served in the Amer­i­can ci­vil war (84th Ohio Vol­un­teers). He was or­dained a Pres­by­ter­i­an Epis­co­pal dea­con in 1865, and a priest the fol­low­ing year. He served as Rec­tor of St. Thom­as Epis­co­pal Church in Bran­don, Ver­mont, and Vi­car of St. Paul’s Church in Con­cord, New Hamp­shire, for al­most three de­cades. He was al­so pre­si­dent the New Hamp­shire State His­tor­ic­al So­ci­e­ty. Nor­wich Un­i­ver­si­ty award­ed him a Doc­tor of Di­vin­i­ty de­gree in 1885.

**CHORLEY, HENRY FOTHERGILL** (1808-1872) Chor­ley was for ma­ny years mu­sic cri­tic for the Athen­æ­um in Lon­don. He was al­so a journalist, book re­view­er, no­vel­ist, play­wright, and po­et. One of his best known piec­es was his obit­u­ary of Tur­ge­nev, mis­tak­en­ly writ­ten while the Russ­ian was still ve­ry much alive. Tur­ge­nev was not of­fend­ed by the er­ror near­ly as much as he was by the cri­tic­al opin­ions of his work ex­pressed in the obit­u­a­ry!

**ELLERTON, JOHN** (1826-1893) Ellerton grad­u­at­ed from Trin­i­ty Coll­ege and en­tered the min­is­try in 1850. He served as Vi­car at St. Ni­cho­las’, Bright­on, and Crewe Green, Che­shire. He was a rec­og­nized au­thor­i­ty on hymns, con­trib­ut­ed to Hymns An­cient and Mo­dern, and wrote or trans­lat­ed over 80 hymns.

**WESLEY, CHARLES** (1707-1788) was an English hymn writer, poet, and preacher who wrote over 5,500 hymns including *And Can It Be That I Should Gain?,* *O for a Thousand Tongues to Sing,* and *Hark! the Herald Angels Sing.*

**GRANT, ROBERT** (1779-1838) Grant’s fa­ther was Charles Grant, Mem­ber of Par­lia­ment for In­ver­ness, and East In­dia Com­pa­ny di­rect­or. His fam­i­ly moved from In­dia to Eng­land when Ro­bert was six years old. He at­tend­ed Mag­da­lene Coll­ege, Cam­bridge (BA 1801, MA 1804), and be­came a law­yer in 1807. In 1826, he be­came a mem­ber of Par­lia­ment for In­ver­ness. He be­came Pri­vy Coun­cil­or in 1831, Judge Ad­vo­cate Gen­er­al in 1832, and was knight­ed in 1834. He then re­turned to In­dia to be Gov­er­nor of Bom­bay in 1834. His work ap­peared in the Christ­ian Ob­serv­er (1806-1815), El­li­ott’s Psalms and Hymns (1835), and Sac­red Po­ems, pub­lished post­hu­mous­ly by his bro­ther in 1839, and re­print­ed in 1844 and 1868.

**ROWLEY, FRANCIS HAROLD** (1854-1942) A doc­tor’s son, Row­ley at­tend­ed the Un­i­ver­si­ty of Ro­ches­ter and Ro­ches­ter The­o­lo­gic­al Sem­in­a­ry in New York. He was or­dained a Bap­tist min­is­ter in 1878, and pas­tored for over 30 years in sev­er­al lo­ca­tions: Ti­tus­ville, Penn­syl­van­ia; North Adams, Mass­achusetts; Oak Park, Ill­i­nois; Fall Ri­ver, Mass­a­chus­etts; and at the First Bap­tist Church in Bos­ton, Mass­a­chus­etts. Around 1908, he be­came pres­i­dent of the Mass­a­chus­etts So­ci­ety for Pre­ven­tion of Cru­el­ty to An­im­als, where he served un­til re­tire­ment in 1945. Ogle­thorpe Un­i­ver­si­ty in At­lan­ta, Georg­ia, named the Row­ley School of Hu­man­i­ties af­ter him.

**COLLINS, HENRY** (1827-1919) Son of Rev. Thom­as Coll­ins, Hen­ry grad­u­at­ed from Ox­ford (MA 1854), and was or­dained an Ang­li­can priest in 1853, but moved to Ro­man Ca­thol­i­cism in No­vem­ber 1857. In 1860, he joined the Cis­ter­cian Or­der, and in 1861, en­tered Mount St. Ber­nard Ab­bey, Coal­ville, North Lei­ces­ter. He lived there un­til 1882, when he was ap­point­ed chap­lain to the Ci­ster­cian nuns at Ho­ly Cross Ab­bey, Stape­hill, Dor­set­shire. He served there un­til 1913, when he re­turned to Mount St. Ber­nard Ab­bey.

**FLINT, ANNIE JOHNSON** (1866-1932) Daughter of El­don John­son, An­nie was ev­i­dent­ly adopt­ed by the Flint fam­i­ly as a young girl. She at­tend­ed school in Tre­nton, New Jer­sey, and be­came a teach­er, but had to quit the pro­fess­ion af­ter on­ly few years when se­vere arth­ri­tis made her un­a­ble to walk. There­af­ter, she lived near the Clif­ton Springs San­i­tar­i­um, and be­gan writ­ing po­e­try. Ma­ny of her vers­es were pub­lished on cards, and in mag­a­zines and books, inc­lud­ing By the Way: Trav­el­ogues of Cheer.

**JOHNSTON, JULIA HARRIETTE** (1849-1919) Johnston lived in Pe­or­ia, Il­li­nois, from age six. Her fa­ther was pas­tor of the First Pres­by­ter­ian Church in Pe­or­ia, and Jul­ia di­rect­ed the Sun­day school there for over 40 years. She al­so found time to serve as pres­i­dent of the Pres­by­ter­i­an Mis­sion­ary So­ci­e­ty of Pe­or­ia for 20 years, and to write more than 500 hymns.

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

**WHITTLE, DANIEL WEBSTER** (1840-1901) Whittle was named af­ter Amer­i­can pol­i­ti­cian Dan­i­el Web­ster. Whit­tle reached the rank of ma­jor in the Amer­i­can ci­vil war, and for the rest of his life was known as Ma­jor Whit­tle. Dur­ing the war, Whit­tle lost his right arm, and end­ed up in a pris­on­er of war camp. Re­cov­er­ing from his wounds in the hos­pi­tal, he looked for some­thing to read, and found a New Test­a­ment. Though its words res­o­nat­ed with him, he was still not rea­dy to ac­cept Christ. Short­ly af­ter, a hos­pit­al or­der­ly woke him and said a dy­ing pris­on­er want­ed some­one to pray with him. Whit­tle de­murred, but the or­der­ly said, But I thought you were a Christ­ian; I have seen you read­ing your Bi­ble. Whit­tle then agreed to go. He re­cord­ed what took place at the dy­ing youth’s bed side:

**I dropped on my knees and held the boy’s hand in mine. In a few brok­en words I con­fessed my sins and asked Christ to for­give me. I be­lieved right there that He did for­give me. I then prayed ear­nest­ly for the boy. He be­came qui­et and pressed my hand as I prayed and plead­ed God’s prom­ises. When I arose from my knees, he was dead. A look of peace had come over his trou­bled face, and I can­not but be­lieve that God who used him to bring me to the Sav­ior, used me to lead him to trust Christ’s pre­cious blood and find par­don. I hope to meet him in hea­ven.**

After the war, Whit­tle be­came trea­sur­er of the El­gin Watch Com­pany in Chi­ca­go, Ill­i­nois. In less than 10 years, though, he en­tered the evang­el­ism field. Dur­ing this per­i­od, he worked with mu­si­cians [Phil­lip Bliss](http://www.hymntime.com/tch/bio/b/l/i/bliss_pp.htm) and [James Mc­Gran­a­han](http://www.hymntime.com/tch/bio/m/c/g/mcgranahan_j.htm). His daugh­ter [May Moody](http://www.hymntime.com/tch/bio/m/o/o/moody_mw.htm) al­so wrote mu­sic for some of his lyr­ics.

Of his de­ci­sion to de­vote his life to the Gos­pel, Whitt­le said that, while at work, he:

**…went into the vault and in the dead si­lence of the qui­et­est of plac­es I gave my life to my Hea­ven­ly Fa­ther to use as He would.**

**NEANDER, JOACHIM** (1650-1680) Grandson of a mu­si­cian and son of a teach­er, Ne­an­der stu­died the­ol­o­gy at Bre­men Un­i­ver­si­ty, 1666-1670. His fam­i­ly name was Neu­mann (new man), but, as was pop­u­lar at the time, his grandfa­ther (al­so a preach­er, and al­so named Joachim!), changed it to a for­eign equiv­a­lent, in this case Greek.

**BRIDGES, ROBERT SEYMOUR** (1844-1930) Bridges at­tend­ed Eton and Cor­pus Christi Coll­ege, Ox­ford (BA 1867, MA 1874), plan­ning to be a doc­tor, but even­tu­al­ly dis­cov­ered his lit­er­ary gifts—he wrote three vol­umes of lyr­ics, sev­er­al plays, lit­er­ary cri­ti­cism, and other works. He was named Bri­tish Po­et Lau­re­ate in 1913. Bridges translated “All My Hope on God is Founded” from German to English.

**FABER, FREDERICK WILLIAM** (1814-1863) Son of an Ang­li­can cler­gy­man, Fa­ber grad­u­at­ed from Bal­li­ol Coll­ege, Ox­ford, was or­dained an An­gli­can min­is­ter, and be­came Rec­tor of Elton in 1843. Three years la­ter, he switched to Ro­man Ca­thol­i­cism and found­ed the Bro­ther­hood of St. Phil­ip Ne­ri, in King Wil­liam Street, Strand. He la­ter moved to the Bromp­ton Ora­tory. Faber pub­lished a num­ber of prose works, and three vol­umes of hymns. It was in Je­sus and Ma­ry that ma­ny of his best hymns first ap­peared;

**TOPLADY, AUGUSTUS** (1740-1778) Toplady at­tend­ed West­min­ster School, Lon­don, and Trin­i­ty Coll­ege, Dub­lin. He was or­dained an Ang­li­can priest in 1762, and served as Cur­ate at Blag­don and Far­leigh. In 1766, he be­came Vi­car of Broad­hem­bu­ry, De­von­shire. He left the Ang­li­can church in 1775, moved to Lon­don, and be­gan preach­ing at the French Cal­vin­ist church in Lei­ces­ter Fields.

**VON ZINZENDORF, NICOLAUS** (1700-1760) Born into aris­toc­ra­cy and wealth, von Zin­zen­dorf brief­ly stu­died law at the Un­i­ver­si­ty of Wit­ten­berg. Tir­ing of aca­dem­ia, he left school at age 19 to trav­el through­out Eu­rope. Three years lat­er, he in­her­it­ed the es­tate of Ber­tels­dorf in Sax­o­ny. It was there that he per­mit­ted a group of re­li­gious re­fu­gees called the Mo­ra­vi­an Breth­ren to set­tle. By 1732, this Mo­rav­i­an set­tle­ment, named Herrn­hut (the Lord’s Shel­ter) had grown to over 600. This was the birth­place of the Mo­ra­vi­an church, led by Zinzendorf.

The Mo­ra­vi­ans be­gan send­ing out mis­sion­ar­ies in 1732, the first two go­ing to the West In­dies. In 1735, a group went to Geor­gia, then Penn­syl­van­ia. They ar­rived in Penn­syl­van­ia on Christ­mas Day, 1741, join­ing a group al­ready there. In­spired by their Christ­mas ar­riv­al, they named the new set­tle­ment Beth­le­hem. It is from this town that the fa­mous Beth­le­hem Steel Co­m­pany got its name.

Zinzendorf wrote about 2,000 hymns in his life; the Mo­ra­vi­ans trans­lat­ed ma­ny in­to other lang­uages for use in their mis­sion work.

**WESLEY, JOHN** (1703-1791) John and his bro­ther [Charles](http://hymntime.com/tch/bio/w/e/s/wesley_c.htm) found­ed the move­ment which be­came the Meth­od­ist de­nom­in­a­tion. Charles was the main hymn­ist in the fam­i­ly, but John trans­lat­ed a num­ber of hymns (most­ly Ger­man) him­self. He be­gan stu­dy­ing the German lan­guage on board the ship Sim­mons, which car­ried him and Charles to Georg­ia in 1735. Al­so on the ship were 26 Ger­man Mo­ra­vian col­o­nists, and Wes­ley want­ed to be able to talk with them and share in their wor­ship servi­ces.

**CHAPMAN, JOHN WILBUR** (1859-1918) Chapman grad­u­at­ed from Lake For­est Un­i­ver­si­ty in 1879 and Lane Sem­in­ary, Cin­cin­na­ti, Ohio, in 1882. Or­dained a Pres­by­ter­ian min­is­ter, his first pas­tor­ate was split be­tween two church­es—in Lib­er­ty, In­di­a­na, and Coll­ege Cor­ner, Ohio. In 1883 he be­came the min­is­ter of the Old Sar­a­toga Dutch Re­formed Church in Schuy­ler­ville, New York. In 1885, he moved to the First Re­formed Church in Al­ba­ny, New York, and in 1890 to the Beth­a­ny Pres­by­ter­ian Church in Phil­a­del­phia, Penn­syl­van­ia. He was one of the found­ers of the Wi­no­na Lake Bi­ble Con­fer­ence and, in 1900, tra­veled to the Ho­ly Land.

**HOSMER, FREDERICK LUCIAN** (1840-1929) Hosmer grad­u­at­ed from Har­vard Un­i­ver­si­ty & Har­vard Di­vin­i­ty School & be­came a Un­i­tar­i­an min­is­ter. He served in North­bo­ro, Mass­a­chus­etts; Quincy, Ill­i­nois; St. Louis, Mis­souri; and Berk­e­ley, Cal­i­fornia. In 1880 & 1911, he helped pro­duce edi­tions of Unity Hymns and Car­ols. He was a rec­og­nized au­thor­i­ty on hymn­o­dy, & taught the sub­ject at Har­vard Di­vin­ity School.

**BERNARD OF CLAIRAUX** (1091-1153) Bernard’s fa­ther Te­ce­lin was a knight and vas­sal of the Duke of Bur­gun­dy. Ber­nard was ed­u­cat­ed at Cha­ti­llon, where he was dis­tin­guished by his stu­di­ous and med­i­ta­tive ha­bits. He en­tered the mon­as­tery of Ci­teaux (the first Cis­ter­cian in­sti­tu­tion) in 1113. Two years lat­er, he was sent, with 12 other monks, to found a daugh­ter mon­as­te­ry in the Val­ley of Worm­wood, about four miles from the Ab­bey of La Ferté, on the Aube. He rose to em­i­nence in Church po­li­tics, and be­came em­broiled in the pa­pal schis­ms of the 12th Cen­tu­ry. He was well known in Rome, and found­ed 163 mon­as­ter­ies through­out Eur­ope. The Ca­tho­lic En­cy­clo­pe­dia car­ries a large ar­ti­cle on him.

Bernard was a man of ex­cep­tion­al pi­e­ty and spir­it­u­al vi­tal­i­ty. [Mar­tin Lu­ther](http://www.hymntime.com/tch/bio/l/u/t/luther_m.htm), 400 years lat­er, called him, the best monk that ever lived, whom I ad­mire be­yond all the rest put to­ge­ther.”

**CASWALL, EDWARD** (1814-1878) Caswall was the son of Ro­bert Clarke Cas­wall, Vi­car of Yate­ley. He at­tend­ed Chig­well Gram­mar School, Marl­bo­rough School, and Brase­nose Coll­ege, Ox­ford, where he grad­u­at­ed with hon­ors. Be­fore leav­ing Ox­ford, he pub­lished, un­der the pseu­do­nym of Scrib­ler­us Red­i­vi­vus, The Art of Pluck, in imi­ta­tion of Aris­to­tle, a sa­tire on the ways of the care­less col­lege stu­dent.

In 1838, Caswall was or­dained as a dea­con, and 1839 as an An­gli­can priest. In 1840 he be­came per­pe­tu­al cur­ate at Strat­ford-sub-Cas­tle near Sal­is­bury. By 1847, though, he had switched to Ro­man Ca­thol­i­cism and went to the Or­a­tory of St. Phil­ip Ne­ri at Edg­bas­ton, where he did most of his hymn work. Cas­wall is best re­mem­bered as a trans­lat­or of an­cient hymns, though he al­so wrote orig­in­al ly­rics.

**CORY, JUILIA CADY** (1883-1963) Daughter of ar­chi­tect J. Cleve­land Ca­dy, Ju­lia at­tend­ed Brear­ley School and Rey­nolds School in New York, and her fam­i­ly be­longed to the Brick Pres­by­ter­i­an Church in New York Ci­ty. She mar­ried bus­i­ness­man Ro­bert Has­kell Co­ry in 1911. She was ac­tive in ma­ny church ac­tiv­i­ties, and did much for her com­mun­i­ty. For most of her adult life she was a mem­ber of the New York Ci­ty Hymn So­ci­e­ty. Her mar­ried life was spent in Englewood, New Jersey, with sum­mers in Weld, Maine.

**MONTGOMERY, JAMES** (1771-1854) When Montgomery was five years old, his fam­i­ly moved to the Mo­rav­i­an set­tle­ment at Grace­hill, near Bal­ly­mena, Coun­ty An­trim. Two years lat­er, he was sent to the Ful­neck Sem­in­ary in York­shire. He left Ful­neck in 1787 to work in a shop in Mir­field, near Wake­field. Soon tir­ing of that, he se­cured a sim­i­lar po­si­tion at Wath, near Rother­ham, on­ly to find it as un­suit­a­ble as his pre­vi­ous job. A trip to Lon­don, hop­ing to find a pub­lish­er for his youth­ful po­ems, end­ed in fail­ure. In 1792, he glad­ly left Wath for Shef­field to be as­sist­ant to Mr. Gales, auc­tion­eer, book­sel­ler, and print­er of the *Shef­field Reg­is­ter*. 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.

**VAN DYKE, HENRY** (1852-1933) Van Dyke at­tend­ed Prince­ton Un­i­ver­si­ty, then served as pas­tor of the Brick Pres­by­ter­i­an Church in New York City. Se­ven­teen years lat­er, he re­turned to Prince­ton as a pro­fes­sor of En­glish lit­er­a­ture. Af­ter­ward, he held a num­ber of em­i­nent posts: Amer­i­can am­bas­sa­dor to the Netherlands and Luxembourg, mod­er­a­tor of the General Assembly of the Pres­by­ter­i­an Church, Com­mand­er of the Legion of Hon­or, and Pres­i­dent of the Na­tion­al In­sti­tute of Arts and Let­ters. He chaired the com­mit­tee that com­piled the Pres­by­ter­i­an Book of Com­mon Wor­ship in 1905, and helped pre­pare the re­vised in edit­ion in 1932.