## Author Bio’s: Authors appear in order of days not in alphabetical, repeat authors are not repeated here.

**Heermann, Johann** (1585-1647) A poet laureate, received theological training as a result of a vow his mother made when he was very ill as a child.  
  
After ordination, Johann Heermann taught at the university, but in 1607, had to stop after he contracted an eye infection. Four years later, he became a deacon, then the Lutheran pastor, in Koeben. His ministry was interrupted several times by the Thirty Years’ War, but the faithful minister resumed whenever the fighting died down. In 1634, medical problems forced him to stop preaching, and he finally retired in 1638.  
  
Johann Heermann is considered the most important chorale text writer between [Martin Luther](http://www.bach-cantatas.com/Lib/Luther.htm) and [Paul Gerhardt](http://www.bach-cantatas.com/Lib/Gerhardt.htm). The present German (Evangelical-Lutheran) hymnal contains 14 chorale texts by Heermann.

**PERRONET, EDWARD** (1726-1792) Son of an Ang­li­can min­is­ter, de­scend­ed from French Hu­gue­nots who fled the con­ti­nent to es­cape re­li­gious per­se­cution. For a time, Per­ro­net was a co-worker of [John](http://www.hymntime.com/tch/bio/w/e/s/wesley_j.htm) and [Charles Wes­ley](http://www.hymntime.com/tch/bio/w/e/s/wesley_c.htm). John Wes­ley was al­ways try­ing to get him to preach, but Per­ro­net, though cap­a­ble, was some­what in awe of Wes­ley, and al­ways de­ferred to him. Any time John Wes­ley was pre­sent, Per­ro­net felt Wesley should do the preach­ing. But John Wes­ley was not one to take “no” for an an­swer. So, one day, in the mid­dle of a meet­ing, he simp­ly an­nounced, “Bro­ther Per­ro­net will now speak.” Think­ing quick­ly, Per­ro­net stood be­fore the large crowd and de­clared, “I will now de­liv­er the great­est ser­mon ev­er preached on earth” (you can imag­ine he got ev­er­y­one’s at­ten­tion). He then read the Ser­mon on the Mount, and sat down.

**RIPPON, JOHN** (1751-1836) attended the Baptist College in Bristol, England, later becoming pastor of the Carter’s Lane Baptist Church in London–where he served for over 60 years! He also published an influential book called *A Selection of Hymns from the Best Authors, Intended to Be an Appendix to Dr. Watts’ Psalms and Hymns*. The volume was reprinted 27 times, and sold over 200,000 copies. John Rippon is considered the foremost authority on the hymns of Isaac Watts, who died 3 years before Rippon was born.

**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.

**FRANCK, JOHANN** (1618-1677) After his fa­ther’s death in 1620, Franck’s un­cle by mar­ri­age, the town judge, Ad­am Tielck­au, adopt­ed him and sent him to schools in Gu­ben, Cott­bus, Stet­tin, and Thorn. On June 28, 1638, Franck en­rolled at the Un­i­ver­si­ty of Kö­nigs­berg, the on­ly Ger­man un­i­ver­si­ty left un­dis­turbed by the Thir­ty Years’ War. Here his re­li­gious spirit, his love of na­ture, and his friend­ship with such men as Si­mon Dach and Hein­rich Held, pre­served him from shar­ing in the ex­cess­es of his fel­low stu­dents. He re­turned to Gu­ben at Eas­ter, 1640, at his mo­ther’s ur­gent re­quest; she wished to have him near her in those times of war when Gu­ben fre­quent­ly suf­fered from the pre­sence of both Swed­ish and Sax­on troops.

After his re­turn from Prague, May, 1645, Franck be­gan prac­tic­ing as a law­yer. In 1648, he be­came a bur­gess and coun­cil­or, a Bur­ger­meis­ter in 1661, and in 1671 was ap­pointed the de­pu­ty from Gu­ben to the Land­tag (Di­et) of Low­er Lu­sa­tia.

Franck’s hymns ap­peared most­ly in the works of his friends Weich­man, [Crü­ger](http://www.hymntime.com/tch/bio/c/r/u/cruger_j.htm), and Pe­ter. They were col­lect­ed in his Geist­lich­es Si­on (Gu­ben, 1674).

**Winkworth, Catherine (1827-1878) is the foremost 19th century translator of German hymns into English.  Her translations, with alterations, are still the most widely used of any from German and are used extensively in many denominational hymnals, especially in Lutheran hymnals published in the United States.**

**Born in London on September 13, 1827, Winkworth's family moved to Manchester when she was two.  In 1862 she moved with her father and sisters to Clifton, a suburb of Bristol, where she became active in promoting higher education for women.  This interest manifested itself in her translations from German of biographies of two founders of sisterhoods for the poor and the sick: *Life of Pastor Fliedner,* 1861, and *Life of Amelia Sieveking,* 1863.**

**WATTS, ISAAC** (1674-1748) Watts’ fa­ther was Non­con­form­ist im­pris­oned twice for his re­li­gious views. Isaac learned Greek, Latin, and He­brew un­der Mr. Pin­horn, Rec­tor of All Saints, and head­mas­ter of the Gram­mar School in South­amp­ton. Isaac’s taste for verse showed it­self in ear­ly child­hood, and his prom­ise caused a lo­cal doc­tor and other friends to of­fer him a un­i­ver­si­ty ed­u­ca­tion, as­sum­ing he would be or­dained in the Church of Eng­land. How­ev­er, Isaac de­clined and in­stead en­tered a Non­con­for­mist Acad­e­my at Stoke New­ing­ton in 1690, un­der the care of Thom­as Rowe, pas­tor of the In­de­pen­dent cong­re­ga­tion at Gir­dlers’ Hall; Isaac joined this con­gre­ga­tion in 1693.

Watts left the Acad­e­my at age 20 and spent two years at home; it was dur­ing this per­i­od that he wrote the bulk of his *Hymns and Spir­it­u­al Songs*. They were sung from man­uscripts in the South­amp­ton Cha­pel, and pub­lished 1707-1709.

**CONDER, JOSIAH** (1789-1855) Son of an en­grav­er and book­sell­er, Con­der lost his right eye at age five, due to a bad small­pox vac­cin­a­tion. How­ever, his na­tive talents led him to be a suc­cess­ful au­thor, ed­i­tor and pub­lish­er. He ed­it­ed The Ec­lec­tic Re­pub­lic and The Pa­tri­ot, and wrote books on a wide va­ri­e­ty of sec­u­lar and re­li­gious sub­jects. A mem­ber of the Con­gre­ga­tion­al­ist de­nom­in­a­tion, his Con­gre­ga­tion­al Hymn-Book sold 90,000 co­pies in its first se­ven years.

**MATHESON, GEORGE** (1842-1906) Born with poor vi­sion, Ma­the­son’s eye­sight grad­ual­ly wors­ened un­til he was al­most to­tal­ly blind. How­ev­er, he was aca­dem­ic­al­ly gift­ed, and his sis­ters learned La­tin, Greek, and He­brew to help him stu­dy. He grad­u­at­ed from the Un­i­ver­si­ty of Edin­burgh (MA 1862), then be­came a min­is­ter in the Church of Scot­land. He pa­stored in the re­sort town of In­ne­lan for 18 years; due to his abil­i­ty to mem­o­rize serm­ons and en­tire sec­tions of the Bi­ble, lis­ten­ers were of­ten un­a­ware he was blind. In 1886, Matheson be­came pas­tor of St. Ber­nard’s Church in Edin­burgh, where he served 13 years. He spent the re­main­ing years of his life in lit­er­ary ef­forts.

**FRANCIS, SAMUEL TREVOR (**1834-1925) Son of a Lon­don mer­chant and ar­tist, Fran­cis pub­lished a num­ber of hymns in re­li­gious news­pa­pers and per­i­od­ic­als. He be­longed to the Ply­mouth Breth­ren con­gre­ga­tion in Lon­don, and served as an open air preach­er. His hymns and po­ems ap­peared in *The Life of Faith* and other pa­pers and per­io­dicals.

**BATEMAN, CHRISTIAN H.** (1813-1889) Bateman stu­died in the Mo­ra­vi­an Church, and min­is­tered there for a time. In 1843, he be­came min­is­ter of the Rich­mond Place Con­gre­ga­tion­al Church, Ed­in­burgh, Scot­land. Af­ter 1846, he was suc­cess­ive­ly Con­gre­ga­tion­al min­is­ter at Hop­ton, York­shire, and Read­ing, Berk­shire. He then took Ho­ly Or­ders and served as Cur­ate of St. Luke’s in Jer­sey (1869-71); Vi­car of All Saints, Childs­hill, Mid­dle­sex (1871-5); and Cur­ate of St. John’s Pen­ymyndd, Ha­war­den (1877-84). His hymns ap­peared main­ly in *The Sac­red Song Book* (Ed­in­burgh, Scot­land: Gall and Ing­lis), sub­se­quent­ly pub­lished as *Sac­red Mel­o­dies for Child­ren* and as *200 Sac­red Mel­o­dies for Sun­day Schools and Fam­i­lies*; and *The Child­ren’s Hymn­al and Christ­ian Year* (Lon­don: J. Hodg­es, 1872).

**CROSBY, FANNY JANE** (1820-1915) Frances Jane "Fanny" Crosby (1820-1915) was an American hymn writer and poetess, who wrote over 8,000 hymns during her life. One time a preacher sympathetically remarked, "I think it is a great pity that the Master did not give you sight when He showered so many other gifts upon you." She replied quickly, "Do you know that if at birth I had been able to make one petition, it would have been that I should be born blind?" "Why?" asked the surprised clergyman. "Because when I get to heaven, the first face that shall ever gladden my sight will be that of my Savior!"

**ROBINSON, GEORGE WADE** (1838-1877) was a pastor of Congregational churches in England. The composer, James Mountain, was an Anglican minister who became greatly influenced by the Moody-Sankey campaigns in England in the early 1870s. Mountain later devoted his life to the work of evangelism both in Great Britain and world-wide. “I Am His and He Is Mine” first appeared in James Mountain’s collection, *Hymns of Consecration and Faith*, published in 1876.

**LEMMEL, HELEN HOWARTH** (1864-1961) Daughter of a Meth­od­ist min­is­ter, Hel­en em­i­grat­ed from Eng­land with her fam­i­ly to Amer­i­ca when she was 12 years old. They first set­tled in Miss­iss­ip­pi, then re­lo­cat­ed to Wis­con­sin. She moved to Se­at­tle in 1904, and for three years was mu­sic cri­tic for the *Se­at­tle Post-In­tel­li­genc­er*. While in­ter­view­ing Ger­man sing­er Er­nest­ine Schu­mann-Hein, Hel­en was per­suad­ed to go to Eur­ope. A gift­ed sing­er, she stu­died mu­sic in Ger­ma­ny for four years. Up­on her re­turn to Amer­i­ca, she be­gan giv­ing con­certs and tra­vel­ing on the Chau­tau­qua cir­cuit. Event­u­al­ly, she be­came a vo­cal mu­sic teach­er at the Moo­dy Bi­ble In­sti­tute in Chi­ca­go, Il­li­nois. Af­ter re­tire­ment, she moved to Se­at­tle, Wash­ing­ton, where she was a mem­ber of the Bal­lard Bap­tist Church. Among her works are a hymn­al used by evan­gel­ist Bil­ly Sun­day for over a de­cade. Lem­mel and a wo­men’s chor­al group she di­rect­ed were part of Sun­day’s group at the peak of his ca­reer.

**NEWTON, JOHN** (1725-1807) Newton’s mo­ther died when he was sev­en years old. At age 11, with but two years school­ing and on­ly a rud­i­men­tary know­ledge of La­tin, he went to sea with his fa­ther. Life at sea was filled with won­der­ful es­capes, viv­id dreams, and a sail­or’s reck­less­ness. He grew into a god­less and aban­doned man. He was once flogged as a de­sert­er from the na­vy, and for 15 months lived, half starved and ill treat­ed, as a slave in Af­ri­ca.

A chance read­ing of Thom­as à Kemp­is sowed the seed of his con­ver­sion. It was ac­cel­er­at­ed by a night spent steer­ing a wa­ter­logged ship in the face of ap­par­ent death. He was then 23 years old. Over the next six years, dur­ing which he com­mand­ed a slave ship, his faith ma­tured. He spent the next nine years most­ly in Li­ver­pool, stu­dy­ing He­brew and Greek and ming­ling with White­field, [Wes­ley](http://www.hymntime.com/tch/bio/w/e/s/wesley_j.htm), and the Non­con­form­ists. He was even­tu­al­ly or­dained, and be­came cur­ate at Ol­ney, Buck­ing­ham­shire, in 1764.

**REES, JOHN P.** (1828-1900)

**HALL, ELVINA MABLE** (1820-1889) Daughter of Cap­tain Da­vid Rey­nolds, El­vi­na mar­ried Ri­chard Hall of West­more­land Coun­ty, Vir­gin­ia, and, af­ter his death, Thom­as Mey­ers, a Meth­od­ist min­is­ter of the Bal­ti­more, Ma­ry­land, Con­fer­ence. She at­tend­ed the Mon­u­ment Street Meth­od­ist Church in Bal­ti­more for four de­cades.

**ALEXANDER, CECIL FRANCES** (1818-1895) Alex­and­er’s hus­band was Will­iam Alex­an­der, bi­shop of Der­ry and Ra­phoe, and lat­er the An­gli­can pri­mate for Ire­land. Ce­cil and her sis­ter found­ed a school for the deaf, and she set up the Girls’ Friend­ly So­ci­e­ty in Lon­don­der­ry. Ce­cil Al­ex­and­er wrote about 400 hymns in her life­time. Alex­and­er’s hus­band was Will­iam Alex­an­der, bi­shop of Der­ry and Ra­phoe, and lat­er the An­gli­can pri­mate for Ire­land. Ce­cil and her sis­ter found­ed a school for the deaf, and she set up the Girls’ Friend­ly So­ci­e­ty in Lon­don­der­ry. Ce­cil Al­ex­and­er wrote about 400 hymns in her life­time.

**WESLEY, SAMUEL SR.** (1662-1735)There is also another often forgotten person who came out of the Wesley tradition: Samuel Wesley, Sr., the father of John and Charles. Positive contributions of Samuel Wesley, whether familial, intellectual, or societal, have

been viewed as few or largely forgotten since his death in 1735. When remembered,

he is usually only noteworthy as the father of John and Charles or the husband of Susanna. His only listed hymn is Behold the Savior of Mankind.

**JOHN OF DEMASCUS** (eighth century) Of a good fam­i­ly in Da­mas­cus, John was ed­u­cat­ed by the el­der Cos­mas, along with his fos­ter bro­ther, [Cos­mas the Mel­o­dist](http://www.hymntime.com/tch/bio/c/o/s/cosmas_m.htm). He held some of­fice un­der the Ca­liph, and lat­er re­tired to the lau­ra of St. Sa­bas, near Je­ru­sa­lem, along his fos­ter bro­ther. There he wrote his the­o­lo­gi­cal works and hymns, and was or­dained a priest of the church of Je­ru­sa­lem late in life. His en­e­mies called him Man­sur, for rea­sons un­known. His three ora­tions in favor of icons earned him the so­bri­quets Chry­sor­rhous and The Doc­tor of Christ­ian Art.

**NEALE, JOHN MASON** (1818-1856) Never in his life­time was Neale ad­e­quate­ly ap­prec­i­at­ed in his own church. Neale’s Doctor of Di­vin­i­ty de­gree was conf­erred by Trin­i­ty Coll­ege, Hart­ford, Con­nec­ti­cut, in 1860. At Neale’s fun­er­al the high­est ranking cler­gy­men were Or­tho­dox. Neale could ne­ver have guessed how much he ac­comp­lished for the church and for gen­er­a­tions of Christ­ians who would sing the hymns he gave them.

**BENNARD, GEORGE** (1873-1958) When Ben­nard was ve­ry young, his fam­i­ly moved to Al­bia, Io­wa, then Lu­cas, Io­wa. He want­ed a ca­reer in evan­gel­ism, but was forced in­stead to sup­port his mo­ther and sis­ters when his fa­ther died. Af­ter mar­ry­ing, he and his wife worked for the Sal­va­tion Ar­my in Ill­i­nois, and he lat­er served as an evan­gel­ist in Amer­i­ca and Ca­na­da. Ben­nard spent his last years in Reed Ci­ty, Mi­chi­gan, where the Cham­ber of Com­merce erect­ed a cross near his home. The Old Rug­ged Cross His­tor­ic­al Mu­se­um in Reed Ci­ty com­mem­o­rates his work.

**NEWELL, WILLIAM REED** (1868-1956) Newell attended Wooster College in Ohio and graduated in 1891. He did additional studies Princeton Seminary and Oberlin Seminary, and was then called to pastor the Bethesda Congregational Church in Chicago. He served in that capacity until 1895. D.L. Moody asked him to become the Assistant Superintendent of Moody Bible Institute, which was then under the direction of R.A. Torrey. His gift for Bible teaching and exposition brought large crowds wherever he went and his Bible classes led to the publication of his commentaries. He also wrote the gospel hymn, "At Calvary."

**THEODULPH OF ORLEANS** (c. 750-821) Theodulph was born into the Ital­i­an no­bil­i­ty, but de­cid­ed on a life of re­li­gious ser­vice. His first po­si­tion was as ab­bot of a mon­as­te­ry in Flor­ence, Ita­ly. In 781, Char­le­magne ap­point­ed him Bi­shop of Or­leans, France. How­ev­er, this flour­ish­ing ca­reer came to an abrupt end with Char­le­magne’s death. Lou­is the Pi­ous sus­pect­ed The­o­dulph of se­cret loy­al­ty to po­li­ti­cal lead­ers in It­a­ly, the coun­try of his birth. These sus­pi­cions led to The­o­dulph’s im­pris­on­ment in An­giers in 818. His pre­di­ca­ment is re­mi­nis­cent of Paul’s in­car­cer­a­tion in Rome. Like Paul, The­o­dulph’s faith sus­tained him in­side cold stone walls. It was there he wrote [All Glo­ry, Laud and Hon­or](http://www.hymntime.com/tch/htm/a/g/l/aglahonr.htm), and there that he died.

**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.

**BERNARD OF CLAIRVAUX** (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.

**GERHARDT, PAUL** (1607-1676) Gerhardt was the son of Christ­ian Ger­hardt, Bur­ger­meist­er of Graf­en­hayn­ichen, near Wit­ten­berg. He en­rolled at the Un­i­ver­si­ty of Wit­ten­berg in 1628. In 1655, he mar­ried Anna Maria Ber­thold. He ap­pears to have fre­quent­ly preached in Ber­lin in the 1640’s.

In 1651, Gerhardt was ap­point­ed, at the rec­om­mend­a­tion of the Ber­lin cler­gy, Lu­ther­an Probst (chief pas­tor) at Mit­ten­walde, near Berlin. In 1657, Gerhardt re­turned to Ber­lin as third dia­con­us of St. Ni­cho­las’ church. How­ev­er, Gerhardt be­came in­volved in the con­test be­tween Elect­or Fried­rich Wil­helm (who was of the Re­formed Church) and the Lu­ther­an cler­gy of Ber­lin; Ger­hard was de­posed from his of­fice in Feb­ru­ary 1666, though he still re­mained in Ber­lin. In No­vem­ber 1668, he ac­cept­ed the post of arch­i­di­a­co­nus at Lüb­ben an der Spree, was in­stalled in June, 1669, and re­mained there till his death. The mot­to on his port­rait at Lüb­ben read The­o­lo­gus in crib­ro Sa­tan­ae ver­sa­tus (a the­o­lo­gian sifte­d in a sieve).

**ALEXANDER, JAMES WADDELL** (1804-1859) Alexander grad­u­at­ed from Prince­ton Un­i­ver­si­ty in 1820. Or­dained in 1827, he served as pas­tor of the First Pres­by­ter­i­an Church in Tren­ton, New Jer­sey (1829-1832). He be­came Pro­fes­sor of Rhe­tor­ic at Prince­ton in 1833; pas­tor of Duane Street Pres­by­ter­i­an Church, New York, 1844; Pro­fes­sor of Church His­to­ry at Prince­ton, 1849; and pas­tor of the 5th Av­e­nue Pres­by­ter­i­an Church, New York, 1851.

**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.

**THRELFALL, JEANETTE** (1821-1880) Daughter of a wine mer­chant, Jean­ette was or­phaned while young, and be­came the be­loved in­mate of the homes of her un­cle and aunt Ban­nis­ter and Mary Jane Ec­cles, at Park Place, Black­burn, and Gold­en Hill, Ley­land. Lat­er she lived with her cou­sin, Sar­ah Alice As­ton, at Dean’s Yard, West­min­ster. She event­u­al­ly had an ac­ci­dent which left her a life­long in­val­id, giv­ing her much time to write po­ems and hymns.