

Evangelical Lutheran Hymnary Handbook

— Biographies and Sources —

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150 Psalms of David, Edinburgh, 1615

363. DUNDEE

A Student's Hymnal, 1923

setting: 103. ES FLOG EIN KLEINS WALDVÖGELEIN

Aaberg, Jens Christian, 1877-1970

Aaberg, author of *Hymns and Hymnwriters of Denmark*, 1945, and editor of *Favored Hymns and Songs*, 1961, translated some eighty hymns and songs from Danish and served on the committees which compiled the *American Lutheran Hymnal*, 1930; the *Hymnal for Church and Home*, 1927; the *Junior Hymnal for Church and Home*, 1932; and the revised *Hymnal for Church and Home*, 1928. Born November 8, 1877, in Moberg on the West coast of Denmark, he came to the United States in 1901. He went to Minneapolis, Minnesota, to join his brother who was then studying for the ministry at Augsburg College and Seminary. After attending St. Ansgar's College, and Grand View College and Seminary in Des Moines, Iowa, 1904-1908, he was ordained to the ministry of the Danish Evangelical Lutheran Church in America. His first call was to Marinette, Wisconsin, after which he was pastor from 1912 to 1926 of St. Peder's Lutheran Church, Dwight, Illinois. From 1926 until his retirement in 1946 he served in Minneapolis. He held various offices throughout the synod, and in 1947 received the Knight Cross of Denmark from King Frederick. In 1908 he was married to Elsie Cathrine Raun. He died June 22, 1970. [© *Hymnal Companion to the Lutheran Book of Worship*]

229. *By Faith We Are Divinely Sure (Tr.)*

243. *The Power of Sin No Longer (Tr.)*

529. *Vain World, Now Farewell (Tr.)*

Adam of St. Victor, d. 1172

ADAM OF ST. VICTOR. Although Adam of St. Victor was one of the most prolific of the Latin hymnists of the Middle Ages, very little is known of him. He is called "Brito" by those nearest his own epoch; but whether this indicates "Britain" or "Brittany" is uncertain. Adam was educated at Paris, and about 1130, when still quite a young man, he became a monk in the Abbey of St. Victor. The abbey was then in the suburbs, but afterwards, through the growth of Paris, it was included within the walls of that city. In this abbey, which was celebrated as a school of theology, Adam passed the whole rest of his life.—Adam of St. Victor had a facile pen and spent his life in study and authorship. It is quite probable that he was the author of many more than the numerous hymns and sequences which are definitely known to be his. He was the author of several prose works as well. His sequences, which were in manuscript, were destroyed at the dissolution of the Abbey of St. Victor in the Revolution, but 37 of them had already found their way into general circulation. These were published by Clichtoveus, a Roman Catholic theologian of the first half of the 16th century in his *Elucidatorium Ecclesiasticum*. Of the rest of the 106 hymns and sequences of his that we possess, the largest part—some 47 remaining unpublished—were removed to the National Library in the Louvre at Paris on the destruction of the abbey. There they were discovered by M. Leon Gautier, the editor of the first complete edition of them, Paris, 1858. Archbishop Trench, who published a selection of his poems in his Sacred Latin Poetry, says that Adam of St. Victor was "the foremost among the sacred poets of the Middle Ages." [*Handbook to the Lutheran Hymnal*]

411. *Christians, come in sweetest measures*

Agricola, Johannes, 1494-1566

Johann Agricola (Johannes Eisleben) was born April 20, 1492, in Eisleben, where his father was employed as a tailor. At an early age he was sent to school at Brunswick. In 1515 he came to Wittenberg and was received by Luther, who became interested in the talented young man. He spent several years in Wittenberg and was admitted into the household of Luther, who also secured for him a teaching position at the university. He instructed a class in religion, for which purpose he prepared a catechism. In 1519 he accompanied Luther to the disputation with Dr. Eck at Leipzig, and it is claimed that Agricola was appointed to record the proceedings at this meeting. The same year he and Melanchthon received the degree of baccalaureus Bibliae at the University of Wittenberg. He was married in 1520 at Wittenberg. Luther, Melanchthon and other reformers were present at the wedding.

After ten years of service in Wittenberg, he was, through Luther's influence, in 1525, given the position of rector of the school in Eisleben, an institution lately established by Count Albrecht of Mecklenburg. In connection with this position he should also serve as preacher and pastor of the church of St. Nicholas in Eisleben, and here he gathered a faithful congregation. He was, however, not content with his position at the school, and in 1526 he applied for a professorship at the university. But Melanchthon was chosen in preference to Agricola. Agricola was deeply offended. He was not only disposed to be irritable and vain, but overestimated his own importance.

His activity and behavior in later years was not altogether praiseworthy. It soon became apparent that he nourished a grudge against Melanchthon. The fact of the matter was, that Melanchthon and Luther had for some time observed with anxiety that as the Reformation progressed, many became followers for the simple reason that they wished to join the popular movement, and not out of personal conviction from the Word of God. Indeed, many preachers

proclaimed salvation through faith alone, but this was often received as a mere external adherence to Reformation ideas, without particularly affecting the life of the people. Melanchthon, accordingly, issued a circular letter wherein he admonished the Lutheran preachers not only to preach on faith, but also to encourage people to the confession of sin, repentance, and conversion, and to dwell upon the commandments of the Law. The same thoughts were repeated in his articles of visitation in Saxony. Agricola criticized these very severely, and, at the same time, directed a violent accusation against Melanchthon personally, charging him with abandoning the doctrine of justification by faith alone, and that Melanchthon was influenced again by the doctrine of the “work-righteousness” of Catholicism. Luther sought to put an end to this controversy and at the meeting in Torgau silenced Agricola. There is very little information in regard to Agricola’s activity during the next few years, except that he fell out with Duke Albrecht and was dismissed by him July 27, 1536. Even the same day Agricola went to Wittenberg, where Luther, thinking that he had bettered his ways, received him and his family into his household, and called him into consultation on the Smalcald Articles. More over, the elector promised him an annual allowance for delivering certain lectures at the university.

But in 1537 Agricola appeared in public with his perverted doctrine on the Law and thereby began the Antinomian controversy. Luther conducted five disputations with him, 1537-38, and forced him to retract his false teachings, and Luther was authorized to draw up the statement of retraction for Agricola to sign. While this was going on he learned that Luther had censured him in a private letter to a friend, and in 1540 Agricola sent a complaint against Luther to the elector. The proceedings took a sad turn for Agricola, who was arrested and set free only upon the promise that he would not leave Wittenberg until the case had been tried and settled. Despite his promise he slipped away and came to Berlin. The elector Joachim II became his protector, appointed Agricola court preacher, and later superintendent.

From that time on Agricola opposed Luther and the other reformers, and later became the leader in the preparation and carrying out of the Augsburg Interim, which was chiefly a compromise between Catholicism and the Reformation and a denial of the fundamental principles of the Reformation. For this Agricola of course incurred the displeasure of the reformers. He died September, 1566. (H. Nutzhorn, from Herzog and Plitt). [Dahle, *Library of Christian Hymns*]

255. Lord, Hear the Voice of My Complaint

Ahle, Johann Rudolph, 1625-73

Johann Rudolph Ahle was born December 24, 1625, at Mühlhausen, Thuringia. He was educated at the universities of Göttingen and Erfurt. He was elected cantor at St. Andreas’s Church and director of the music school at Erfurt in 1646. Eight years later he was given the lucrative post as organist at St. Blasius’s Church, Mühlhausen, to succeed Johann Vockerodt. In this town he became an influential citizen. He was elected to the town council in 1656 and made mayor in 1661. He died on July 8, 1673. — Ahle was a well-educated German organist and composer. While at Erfurt he became known as one of the most radical reformers of church music. He originated the “sacred aria.” He wrote over 400 spiritual songs for the different Sundays, festivals, and other special days in the calendar. Although florid writing was in vogue at the time, Ahle avoided polyphonic counterpoint and confined himself to the simple chorale style. Many songs of his are still popular in Protestant churches in England and America. Ahle’s son, Johann Georg Ahle, was also a composer of hymns and poet laureate to Emperor Leopold I. Ahle’s works

include *Compendium pro tonellis*, 1648, a treatise on singing, and *Neue Geistliche Arien*, etc. [*Handbook to the Lutheran Hymnal*]

1, 220, 244. *LIEBSTER JESU (DESSAU)*

Albert, Heinrich, 1604-51

Heinrich Albert (Alberti) was born in Lobenstein, Germany, June 28, 1604. He studied jurisprudence in Leipzig, but later went to Dresden and studied music under his uncle, the noted Heinrich Schütz, “kapellmeister” at the court of Dresden. In 1626 he came to Königsberg, where he was appointed organist of the cathedral church in 1631. He was generally recognized and honored both as a poet and as a musician. He died in Königsberg, October 6, 1651. In his above mentioned publication are found 74 spiritual songs, 118 other poems, and 78 sacred melodies. [Dahle, *Library of Christian Hymns*]

Heinrich Albert was born at Lobenstein, Voigtland, June 28, 1604. He intended to study law at Leipzig, but devoted himself entirely to music, studying under his uncle, Heinrich Schütz, the Court Capellmeister at Dresden, later also under Johann Stobäus. In 1631 he was appointed organist of the Cathedral at Königsberg in Prussia, whither he had gone in 1626. In 1636 he became a member of the Poetical Union of that city, together with Dach, Roberthin, and nine others. He died October 6, 1651. His hymns appeared in his *Arien, etliche theils geistliche, theils weltliche*, etc., published first in eight parts (1638–1650), then in collected form, Königsberg, 1652. [*Handbook to the Lutheran Hymnal*]

77. *God, who madest earth and heaven*

77. *GOTT DER ERDEN UND DES HIMMELS*

Albinus, Johann Georg, 1624-79

Johann Georg Albinus, the oldest son of Zacharias Albinus, a pastor in Unter-Nessa, near Weissenfels, was born March 6, 1624. After the death of his father he was adopted by his cousin Lucas Pollio, a deacon of St. Nicholas' church in Leipzig. After the latter's death the court preacher, Sebastian Mitternacht of Naumburg, took care of him until he began his studies at the University of Leipzig, in 1645. During his eight years of study here he served as tutor in the home of Dr. F. Kühlwein, the mayor of the city. In 1653 he was called to become rector of the cathedral school in Naumburg. He held this position until the year 1657, when he became the pastor of St. Othmar's church in the same city. Albinus was an industrious and devout pastor, but he was subjected to many difficulties on account of his physical weakness and because of the troubles within his church. On Sunday, May 25, 1679, he quietly passed away.

During his student days he was well known as a poet, and in 1654 became a member of the Fruitbearing Society. He wrote several hymns marked by their religious depth and harmony with the doctrine of Scripture. [Dahle, *Library of Christian Hymns*]

ALBINUS, JOHANN GEORG, eldest son of Zacharias Albinus, a pastor, was born at Unter-Nessa, near Weissenfels, Saxony, March 6, 1624. After his father's death, in 1635, he was adopted by a cousin, in 1638. This cousin was Lucas Pollio, diaconus at St. Nicholas Church in Leipzig. When Pollio died in 1643, the court preacher, Sebastian Mitternacht of Naumburg, took an interest in Albinus, who remained with him until he entered the University of Leipzig in 1645. While there, he became the house tutor to the burgomaster, Dr. Friedrich Kühlwein,

and was later, in 1653, appointed rector of the Cathedral School at Naumburg. Four years later he resigned and became the pastor of St. Othmar's Church in the same city. He was a zealous pastor, seeking ever "the glory of God, the edification of the church, and the everlasting salvation, well-being and happiness of his hearers." He died on Rogate Sunday, May 25, 1679. As poet he was, says Koch, "distinguished by ease of style, force of expression, and liveliness of fancy, and his manner of thought was Scriptural and pervaded by deep religious spirit." [*Handbook to the Lutheran Hymnal*]

454. *Not in Anger, Mighty God*

472. *All men living are but mortal*

Albrecht von Brandenburg, 1522-77

Albrecht von Brandenburg was born at Ansbach on March 28, 1522. He was the son of Casimir, Margrave of Brandenburg-Culmbach in Lower Franconia. He was well educated by his uncle, Georg of Brandenburg. Later he became a soldier and was known as the "German Alcibiades." Albrecht accompanied Charles V to his French War in 1544 and against the Smalkald Evangelical Union in 1546. In 1552 he joined the princes against the Emperor. Albrecht met Moritz of Saxony in the Battle of Lüneburg, July 9, 1553, at Sievershausen and was defeated. He met him again on June 13, 1554, at Brunswick and finally on June 13 at Eulenberg. Albrecht escaped to France with sixteen followers. He acknowledged God's direction in his troubles and repented of his former errors. He returned to Regensburg and died at Pforzheim, repentant and firm in the faith, on January 8, 1557. [*Handbook to the Lutheran Hymnal*]

477. *The will of God is always best*

Alderson, Eliza Sibbald (Dykes), 1818-89

Eliza Sibbald Alderson, sister of the famous Rev. J. B. Dykes, was born at Hull, August 16, 1818. In 1850 she was married to Rev. Mr. Alderson, chaplain to the West Riding House of Correction, Wakefield, 1833 to 1876. Her gift of poetry was secretly and carefully cultivated from early days, and she began when a young girl to write hymns for Sunday school festivals and missionary meetings in connection with St. John's Church, Hull, where her grandfather, Rev. Thomas Dykes, was the vicar; but these early hymns are lost. Though she wrote many hymns, only 12 have been published, *Twelve Hymns*, by E. S. Alderson, neither date nor publisher's name. For the last two or three years of her life she was an invalid, and died after much suffering at Heath, near Wakefield, March 18, 1889. (*Hymns Ancient and Modern*, His. Ed.) [Dahle, *Library of Christian Hymns*]

ALDERSON, ELIZA SIBBALD (DYKES) was the granddaughter of the Rev. Thomas Dykes of Hull and a sister of Dr. John B. Dykes. She was born in 1818, and in 1850 was married to Rev. W. T. Alderson, sometime chaplain to the West Riding Home of Correction, Wakefield, 1832-1876. She died in 1889 and was buried at Kirkthorpe. [*Handbook to the Lutheran Hymnal*]

459 *Lord of Glory, who hast bought us*

Alexander, Cecil Frances (Humphreys), 1823-95

ALEXANDER, CECIL FRANCES (HUMPHREYS), the daughter of Major John Humphreys, was born in Ireland, 1823. In 1850 she married the Rt. Rev. Wm. Alexander, Bishop of Derry and Raphoe. She wrote *The Burial of Moses*, which Lord Houghton called the finest sacred lyric in the English language. She was the author of several books of poetry, among them: *Verses for Holy Seasons*, 1846; *Hymns Descriptive and Devotional*, 1858; and *The Legend of the Golden Prayers*, 1859. She died at Londonderry, October 12, 1895. Mrs. Alexander was the author of many hymns, several of which have been widely used, e. g., There is a green hill far away. [*Handbook to the Lutheran Hymnal*] 139. *Once in royal David's city.*

Alford, Henry, 1810-71

Henry Alford, D. D., was born in London, Oct. 7, 1810, and educated at Ilminster Grammar School and at Trinity College, Cambridge, of which he became a Fellow in 1834. In 1857 he was appointed Dean of Canterbury. He died January 12, 1871, and was buried in the church yard of St. Martins. His tomb bears the beautiful inscription, in Latin: "The Inn of a Traveller on his Way to Jerusalem." His hymnological and poetical works were numerous. [Dahle, *Library of Christian Hymns*]

ALFORD, HENRY, the son of the Rev. Henry Alford, Rector of Aston Sandford, was born in London, October 7, 1810. He attended Trinity College, Cambridge, where he was graduated with honors in 1832. Principal among his many positions and attainments are: a Fellow of Trinity, Hulsean Lecturer (1841—42), and Dean of Canterbury (1857—1871). While still very young, he wrote several Latin odes, a history of the Jews, and a series of homiletic outlines. Perhaps his noblest undertaking was his edition of the Greek Testament, the result of twenty years' labor. This book, which was the standard critical commentary in England of the later 19th century and philological rather than theological in character, introduced in comprehensive fashion the treasures of German linguistic and exegetic studies to those unfamiliar with German. He was a member of the New Testament Revision Committee. The Contemporary Review was his creation and was edited by him for a time. His hymnological and poetical works were numerous and included the compiling of collections, the composition of original hymns, and translations from other languages. As a hymn-writer he added little to his literary reputation. The rhythm of his hymns is musical. The poetry is characterized not so much by depth or originality as by freedom from affectation, obscurity, or bombast. His hymns are evangelical in their teaching but somewhat cold and conventional. Though not a sacramentarian, his views and hymns were distinctively liturgical. [*Handbook to the Lutheran Hymnal*]

461 Come, ye thankful people, come
557 Ten thousand times ten thousand

Allen, F. D., New York Selections, 1822

249

Alte Catholische Kirchengeseng, Köln, 1599

113

Altenburg, Johann Michael, 1584-1640

Johann Michael Altenburg was born 1584, in Alach, near Erfurt. Having concluded his studies he was made teacher and precentor in Erfurt. In 1608 he became pastor of Ilversgehofen and Morbach; in 1611 in Trochtelborn; in 1620 in Gross-Sommern. All these places are in the neighborhood of Erfurt. During the war he fled to Erfurt. While there he heard the news of the victory at Leipzig September 7, 1631, and wrote this hymn, which is his best known production. In 1637 he became deacon of the church of St. Augustine, and the following year, pastor of St. Andrews of Erfurt, where he died, 1640. Altenburg was also a musician and composer. Landstad's Hymnary does not contain Altenburg's hymn, but it has been entered into the supplement to the American edition. It has been translated by Fr. Hammerich, a Danish professor, who died 1877. This fine Norwegian translation is found in Hauge's Hymnal, in the hymn book of the former Norwegian Synod, and in Gustav Jensen's *Utkast til revideret salmebok for den norske kirke*. The melody was originally used for a folksong: "Was wölln wir aber heben an." As a hymn tune it was used for the first time in connection with a German hymn: *Ain schöns neues christlichs lyed; item die, Zehen Gebot Gottes*, 1530 (Nutzhorn). It has always been connected with the hymn, "Kommt her zu mir, spricht Gottes Sohn." (Kom hid til mig enhver især, Landst. 576). The melody has found a place in nearly all the hymnals of the Northern countries. [Dahle, *Library of Christian Hymns*]

ALTENBURG, JOHANN MICHAEL was born at Alach, near Erfurt, on Trinity Sunday, 1584. Educated at Erfurt, he was for some time teacher and precentor there. His pastoral charges included Ilversgehofen and Marbach, 1608, Trochtelborn, 1611, and Gross-Sommern, near Erfurt, in 1621. Here in Gross-Sommern this "devout, exemplary, and ingenious preacher" suffered many hardships during the Thirty Years' War, which had just broken out. He was continually harassed by troops marching through, pressing the houses into service as their quarters, and plundering at will. At one time he was "host" to no fewer than 300 soldiers and horse. These troublous times finally forced him to flee to Erfurt in 1631 without as much as some bread to eat. Here on the news of the victory of Leipzig, September 17, 1631, and probably stimulated by Gustav Adolf's password for the battle, he composed his best-known hymn. He retained his residence in Erfurt, where he died February 12, 1640. He was a good musician, composing tunes as well as writing hymns. [*Handbook to the Lutheran Hymnal*]

375. *O little flock, fear not the foe*

Ambrose of Milan, 340-397

Ambrose of Milan is named as its author by Fulgentius, bishop of North Africa (d. 533), and also by Bede the Venerable (d. 735) in his *Arte Metrica*, and by Hincmar (857). The Ambrosian-Benedictian writers consider it genuine. It is named as one of the 12 hymns ascribed to Ambrosius. It was found in a manuscript from about 700 in the British Museum and in a large number of later manuscripts. It is found in almost all the breviaries of the Middle Ages. It has been discussed by Daniel, Mone, Wackernagel, by Cardinal Newman in his *Hymni Ecclesiae*, and others. It was used at matins and lauds on Mondays by Benedictines and others. There are 25 English translations extant. The version in *The Lutheran Hymnary* is by J. Chandler and dates from 1837. (For notes on Chandler, see No. 373.)

Ambrose, the famous Church Father (b. 340; d. 397), was educated in the statesmanship of Rome, and in the year 374 he was appointed "consul" of North Italy. In Milan, where he resided, he became a great favorite with the people. Soon after his arrival there the office of bishop became vacant, and he was chosen for this position, in spite of the fact that he was yet an unbaptized catechumen. In this connection an interesting story is told. A violent controversy

arose between the Catholics (Niceans) and the Arians concerning the choice of bishop, and Ambrose happened to appear. A little child exclaimed: "Ambrose shall be our bishop!" The assembly joined in the outburst. Ambrose protested against this action, declaring that he could not accept the office and fled from the city during the night but he lost his way and without realizing it, he came back to Milan. This he interpreted as a warning signal from God, and to the great joy of his people he accepted the office of bishop. Having given away his property and accepted Baptism, he now undertook the arduous task of preparing himself for his new duties through intense study. Dr. Olrik claims that Ambrose never became a learned theologian, while the hymnologist, Julian, refers to him as being a very able and prominent theologian. We shall not touch upon this any further, but two episodes in his life should be mentioned, because they throw light upon his position and his personality. When Empress Justina, who favored the Arians, demanded that he should permit them to use the churches, he replied that he dared not turn over to them what God had entrusted to him. When an imperial messenger threatened him with death Ambrose gave him a proud reply. The next year he declined an invitation to come to the court to dispute with the Arians. He replied: "It does not behoove the emperor to be a judge of doctrine, nor the laity to sit in judgment in matters of faith." Ambrose was fired with zeal in the cause of the ministry of the Church. In his opinion the Church stood infinitely superior to the state. The moral worth of the state was due exclusively to the fact that it was the servant of the Church. The emperor now proceeded to send an army against the church of Ambrose. But the congregation flocked about their beloved bishop who gathered them for prayer and hymn singing. Augustine has pictured the overwhelming effect of the hymn singing on this occasion, and Ambrose himself mentioned this incident in his letters. Even the soldiers outside of the church joined in the song. The court had to yield, and Ambrose remained in power.

A remarkable trait in the character of Ambrose is exhibited by the following incident. Emperor Theodosius had, during a riot in Thessalonica, been guilty of vicious cruelty and unnecessary shedding of blood. Ambrose sent the emperor a strong letter of reprimand and threatened to excommunicate him. When the emperor shortly afterwards came to the cathedral of Milan to take part in the worship, Ambrose met him at the door and denied him the right to enter the church until he had done penance for his crime. "Do you, who have been guilty of shedding innocent blood, dare to enter the sanctuary? Only after having through repentance and penance sought forgiveness and mercy, can you again with the congregation seek the blessing of the Lord and His Church." The emperor went away, and at the following Christmas, eight months later, he came as a repentant and penitent sinner, returning to the church and was received by the bishop.

Ambrose became the father of hymn singing in the Western Church. His love for church songs was a direct fruit of his intense devotion to his work among his people. He knew nothing more beautiful than the blending of the voices of the congregation in the common song of praise and thanksgiving to God. He succeeded in combining the more melodious Greek song with the more stern form of the Western Church, and by introducing responsive singing he secured the active participation of the people in the worship. This he accomplished by arranging the hymns in various rhythms so that they became better adapted to the needs of the congregation. The effect of this Christian song which with its intense life and steadily increasing power rang out from the Church of Milan, was majestically unique and bore its influence out into wide circles. Ambrose says in one of his sermons: "It has been said that people are carried away through my hymns, and I admit it, because it is actually true." It will be noticed that this statement strikingly resembles the testimony which was given to Lutheran hymnography at a later date.

Augustine, who with his mother Monica was present in the Church of Milan during the so-called “holy captivity” when many of the glorious hymns of Ambrose to the Trinity were sung, later describes the mighty impression made upon him through these hymns: “How mightily I was moved by the overwhelming tones of Thy Church, O my God! Thy voices flooded my ears, Thy truth melted my heart, the feeling of godliness burst forth, my tears flowed, a foretaste of salvation was accorded me.”

“In the hymns of Ambrose,” says W. Wolters, “the firmness, the dignified bearing, and well directed zeal of the Roman are combined in such a masterly manner that they have weathered the ravages of time better than the most impregnable strongholds. And, while they have exerted their influence on numerous poets and have at various times been subjected to changes in meter and rime, they have still remained throughout the many centuries the inviolable source of a sacred inheritance.” Ambrose occupies such a prominent position in the history of church song that the hymns patterned after his style and written in the same spirit and tone are commonly called Ambrosian hymns. Ancient hymnology reached its culmination through his work. (Skaar, Söderberg, and others.) [Dahle, *Library of Christian Hymns*]

AMBROSE OF MILAN was the second son and third child of Ambrosius, Prefect of the Gauls, and was born at Lyons, Arles, or more probably Treves. In 353, after the death of the father the mother and children went to Rome. Here Ambrose received the usual education attaining considerable proficiency in Greek. He studied law, as his brother Satyrus had, and soon distinguished himself in the court of Probus, the Pretorian Prefect of Italy. In 374 he was appointed Consular of Liguria and Aemilia, which necessitated his residence in Milan. Soon after, Auxentius, the bishop, died. The church in which the election of the new bishop was being held was filled with excited people, and Ambrose himself exhorted them to peace and order. Suddenly a voice exclaimed,—it is said that it was that of a child,—“Ambrose be bishop!” Immediately the cry was taken up by the mob. Although as yet only a catechumen, Ambrose was then baptized, and a week later, on December 7, 374, was consecrated bishop. The death of Emperor Valentinian I in 375 brought Ambrose into collision with Justina, Valentinian’s second wife, an adherent of the Arian party. Ambrose was supported by Gratian, the elder son of Valentinian, and by Theodosius, whom Gratian in 379 associated with himself in the empire. Gratian was assassinated in 383 by a follower of Maximus, and Ambrose was sent to treat with the usurper, in which he was fairly successful. But now Ambrose had to carry on against the Arians and the empress alone. Justina had to flee before the advance of Maximus on Milan and died in 388. Either in this year or the one previous Ambrose received the great scholar Augustine, once a Manichean heretic, into the church by baptism. Theodosius was now virtually head of the Roman Empire. In 390 a riot at Thessalonica caused him to give a hasty order for a general massacre at that city, and his command was but too faithfully obeyed. Ambrose refused Theodosius admittance to church until he had done penance for his crime. Only eight months afterward did the Emperor declare his penitence. Theodosius defeated the murderer of Valentinian in 394, and soon after the fatigues of the campaign brought his death. Ambrose preached his funeral sermon, as he had that of Valentinian. The loss of these two friends was a severe blow to Ambrose, and after two more unquiet years he died on Easter Eve, 397. Ambrose was great as a scholar, an organizer, a statesman, a theologian, and as a musician and poet. As a hymn-writer Ambrose indeed deserves special honor. Grimm correctly calls him “the father of church song.” Catching the impulse from Hilary and confirmed in it by the success of Arian psalmody, he introduced the practice of antiphonal chanting and began the task, which St. Gregory completed, of systematizing the music of the Church. As a writer of sacred poetry

Ambrose is remarkable for depth and severity. He does not warm with his subject. "We feel," says Archbishop Trench, "as though there were a certain coldness in his hymns and aloofness of the author from his subject." He was not the author of the Te Deum. [*Handbook to the Lutheran Hymnal*]

81 *O splendor of God's glory bright*

90 *Savior of the nations come (Come, Thou Savior of our race*)*

487 *O Jesus, Lord of heavenly grace*

574 *O Trinity, most blessed Light*

American folk tune

539

Ämilie Juliane, 1637-1706

Ämilie (Emilie, Æmilie) Juliane of Schwartzburg-Rudolstadt was a daughter of Count Albert Friedrich of Barby and Mühlingen. During the Thirty Years' War her father and his family were compelled to seek refuge in the castle of Heidecksburg, which belonged to his uncle, Count Ludwig Günther of Schwartzburg-Rudolstadt, and there Emilie was born in 1637. Her father died in 1641. In 1642 her mother died also, and the little girl was adopted by her aunt, the wife of Count Ludwig. She was brought up at Rudolstadt together with her cousins (see also Vol. II, No. 353). Emilie was married to her cousin Albert Anton, 1665, and died in 1706. She has written over 600 hymns and spiritual songs. [Dahle, *Library of Christian Hymns*]

ÄMILIE JULIANE, Countess of Schwarzburg-Rudolstadt (1637-1706), was the daughter of Count Albert Friedrich of Barby and Mühlingen. She was born August 16 1637, at Heidecksburg, the castle of her father's uncle, Count Ludwig Günther of Schwarzburg-Rudolstadt, where her father and family had to seek refuge during the Thirty Years' War. After the death of her father (1641) and mother (1642) Ämilie Juliane was adopted by her aunt, who was also her godmother and had become the wife of Count Ludwig Gunther. Ämilie Juliane was educated at Rudolstadt with he cousins under the care of Dr. Ahasuerus Fritsch and other teachers. On July 7, 1666 she was married to her cousin, Albert Anton. She was the most productive of German female hymn-writers, some 600 hymns being attributed to her. Her hymns are full] of a deep love for her Savior. She published *Geistliche Lieder*, etc., Rudolstadt, 1683; *Kuhlwasser in grosser Hitze des Creutztes*, Rudolstadt, 1685; *Tägliches Morgen- Mittags- und Abendopfer*, Rudolstadt, 1685. She died December 3, 1706. [*Handbook to the Lutheran Hymnal*]

71 The Lord hath helped me hitherto

483 Who knows when death may overtake me?

Andächtige Haus-Kirche, Nürnberg, 1676

198

Ander Theil Des Dresdenischen Gesang Buchs, 1632

134 Let us all with gladsome voice

134

Anna Sophia of Hesse-Darmstadt, 1638-83

Anna Sophia, daughter of Landgrave George II of Hesse-Darmstadt, was born December 17, 1638, in Marburg. She received a good Christian education and gained a thorough knowledge of the Holy Scriptures and the Church Fathers. The thirty-two hymns written by her are permeated with an intense love for the Savior. They were published in *Der Treue Seelen-Freund Christus Jesus mit nachdenklichen Sinn-Gemälden, anmuthigen Lehr-Gedichten, und neuen geistreichen Gesängen, abgedruckt und vorgestellt*, Jena, 1658. [Dahle, *Library of Christian Hymns*]

ANNA SOPHIA OF HESSE-DARMSTADT was the daughter of the Landgrave Georg II of Hesse Darmstadt and was born at Marburg, December 17, 1638. She was carefully educated in the Holy Scriptures and the Church Fathers. She was elected Propstin of the Lutheran Fürstentochter-Stift at Quedlinburg in 1657. She became abbess of the Stift in 1680 and died December 13, 1683. Her hymns show an intense love for the Savior and mostly appeared in her *Der treue Seelenfreund*, etc. Jena, 1658. [*Handbook to the Lutheran Hymnal*]

230. *Speak, O Lord, Thy servant heareth*

Anonymous

tr. 68, 316, 317

12, 47, 164, 394, 484, 549

12 Come, Thou almighty King

484 Christ alone is our salvation

549 O God, our Lord, Your holy Word

Anthes, Friedrich Konrad, 1812-after 1857

ANTHES, FRIEDRICH KONRAD was born at Weilburg in Nassau May 2, 1812, son of the seminary professor Johann Adam Anthes. He studied theology and became first "Hilfsgeistlicher" at Herborn and later pastor at Haiger E. Ackerbach. Poor health forced him to retire in 1857, and he seems to have spent the remainder of his life at Wiesbaden. He wrote *Die Tonkunst im evangelischen Kultus*, Wiesbaden, 1846, and *Allgemeine fassliche Bemerkungen*, etc., Wiesbaden, 1846. [*Handbook to the Lutheran Hymnal*]

413. ANTHES

Antiphoner, Paris, 1681

76, 548

Aquinas, Thomas, 1227-74

Thomas Aquinas, Thomas of Aquino, Doctor Angelicus, as he was called, was born 1227 at the castle Rocca Sicca, near the city Aquino, which was on the border between Naples and the Papal States. His father was Landulf,

Count of Aquino. He was a nephew of Emperor Frederick I, and his mother was a rich Neapolitan countess. At the age of five years he was sent to the Benedictine monastery at Monte Cassino for his early training. He remained here seven years, after which he was sent to Naples to the university. Already as a child he attracted attention by his talents and deep piety. While in Naples he came under the influence of the teachers in the Dominican order and decided to enter this order. At the time when he sought to enter he was seventeen years old. His mother, who is characterized by Bishop Skaar as “a pious woman who with great care nursed the spark of spiritual life which had been implanted in him,” was opposed—as were the rest of the family—to this decision. They followed him, when he, on account of fear of his family’s wrath, fled towards Paris. At his mother’s suggestion he was captured, brought back, and held a captive for two years. It is told that his older and warlike brothers, urged by the “pious mother,” debased themselves so as to use any means whatsoever to turn his mind and heart from religion. Pope Innocent IV was instrumental in getting Emperor Frederick to step in and arrange some kind of a reconciliation. Then Thomas Aquinas returned to Naples. Later he was sent by his “Order” to Rome, then to Paris, and finally to Cologne, where he studied under the famous Albertus Magnus, who took him to the University of Paris. There he studied for three years and received the degree of bachelor of theology. He was appointed—then only 23 years old—professor in the newly established Dominican school at Cologne during the reign of Albertus Magnus. He taught, wrote, and preached to great multitudes. In 1248 he received orders to go to Paris again, this time to be examined for the degree of doctor of theology. Reluctantly he obeyed the request. Bashful and humble as he was, he shrank from thus seeking honor and distinction. But he went, begging his way. In addition to his studies he continued here industriously to write, deliver lectures, and preach. “No auditorium was large enough to admit all those who wished to hear him.” Louis IX appointed him member of parliament. He was then 32 years old. Not before 1257 did he receive his doctor’s degree. Pope Urban IV and later Clement IV offered him the highest honors (cardinal, archbishop, patriarch of Jerusalem), but he did not accept them. He was very much in demand as papal counselor and as leader in important commissions of the church. He was teacher in theology in the Dominican school at Rome, and besides delivered many lectures in various places. In 1272 he came to Naples to lecture at the university. He was given a royal reception by all. He remained here until 1274, when he received orders from Pope Gregory X to attend the second council of Lyons. On the way there he was taken ill and died March 7, 1274, barely 48 years old. He was a prolific author. His greatest work is his “Summa Theologiae.” “Thomas Aquinas was a man of thought, reflection, and prayer, filled with the conviction that through that light must be lit which should be a light for the spirit when the mysteries of the heavenly things should be searched out. When he, during his deep searching, could find no solution, he would fall on his knees and pray God for enlightenment. When he felt a warmth of encouragement in his heart he would continue his investigation. As a zealous and simple preacher he became very highly noted.” [Dahle, *Library of Christian Hymns*]

321 *Zion, to thy Savior singing*

Arends, Wilhelm Erasmus, 1677-1721

Wilhelm Erasmus Arends was born February 5, 1677, in Langenstein. In 1707 he became pastor of Crottorf, near Halberstadt, and in 1718 was appointed to the Church of St. Peter and St. Paul in Halberstadt, where, however, his service was cut short by death in 1721. He also wrote two other hymns, which were published in Freylinghausen’s book mentioned above. [Dahle, *Library of Christian Hymns*]

ARENDS, WILHELM ERASMUS was the son of a pastor at Langeste near Halberstadt, where he was born on February 5, 1677. In 1707 he became pastor at Crottorf, near Halberstadt, and in 1718 pastor of the Church of St. Peter and St. Paul in Halberstadt, where he died, May 16, 1721. [*Handbook to the Lutheran Hymnal*]

518. *Rise! To arms! With prayer employ you*

Arneson, Ole T. (Sanden), 1853-1917

Ole T. (Sanden) Arneson was born near Highlandville, Iowa, on May 4, 1853. He attended the Winona Normal School, Winona, Minnesota. From 1876 to 1879 he was principal of the public school at Spring Grove, Minnesota, and then for a time as teacher at Hatton, North Dakota. After working first as mailing clerk, then as shipping clerk, he became the manager of the book department of Skandinaven, Chicago. Arneson translated many hymns and other poems from the Norwegian. He died June 3, 1917. [*Handbook to the Lutheran Hymnal*]

O blessed home, where man and wife. (Tr.)

tr. 189, 418, 575

Arrebo, Anders Christensen, 1587-1637

Anders Christensen Arrebo was born June 2nd, 1587, at Æreskøbing, where his father was pastor. Nothing is known about his early childhood and school days. We can infer that he possessed unusual gifts and ability from the fact that he became the palace chaplain in Copenhagen at the age of 21. In 1610 he took the master's degree and became palace chaplain in 1613 at Frederiksborg, and then called as parish pastor to Nicolai church in Copenhagen in 1616. He did not remain here long, however, since he was called as bishop in March, 1618, to the diocese of Trondhjem. He was now 31 years old. Young and spirited as he was, he did not guide his actions into proper channels. He was very careless in his speech and life, and because he had a bitter enemy in a Danish official, who lay in wait for him and placed the worst construction on all he did, a complaint was started against him and he was accordingly removed from office in Bergen, 1622. He settled in Malmø, and the following year rendered the preparation of David's Psalms, which, no doubt, were mostly composed in Norway, where the greatest number of them were circulated.

Kong Davids Psalmer sangvis udsat appeared in 1623 and is dedicated to the higher and lower clergy of Norway, to whom he wanted to extend a token of thankfulness for brotherly favor and fellowship as well as for other benefits.

The second edition of this work appeared in 1627, the third in 1650, the fourth in 1664, and the fifth about 1673.

In 1626 he was called as parish pastor to Vordingborg, where he labored until his death, in 1637. He was honored and loved by his congregation.

His tombstone bears the inscription found in Rom. 8:33, 34. While he was pastor in Vordingborg, he completed another great work entitled *Hexaameron*, i. e., the world's first week, six days of splendid and mighty deeds. This was a free rendering of a work by the French poet Barts, a poem about the same theme. This appeared first in 1661.

Both of these made him an object of great admiration among his contemporaries. It should be remembered that Arrebo paved the way for later hymn writers. Without him, Kingo and other contemporaries would hardly have reached the point they actually did. The later ages that have benefited by his great contributions have not without ground referred to him as, "The father of Danish poetry." He was the first to submit the Danish language to an artistic usage. Concerning his works Rudelbach says: "Arrebo strived to express every spiritual thought and word, as well as

every original tone of the hymns. This renders his work of the highest value. No one since Luther who has sought to appropriate David's and Asaph's words and meanings has attained to the rank of Arrebo." [Dahle, *Library of Christian Hymns*]

Anders Christensen Arrebo is often referred to as "the father of Danish poetry," for it was he who paved the way for later hymn-writers, such as Kingo and his contemporaries. He was born June 2, 1587, at Aereskobing, Denmark, where his father was pastor. Little is known about his early childhood. He became court chaplain in Copenhagen at twenty-one. He took his master's degree in 1610 and became palace chaplain in Frederiksborg. In 1616 he was called as parish pastor to the Nicolai Church in Copenhagen. In 1618 he was called as bishop to the diocese of Trondheim, being at the time only thirty-one years of age. Unfortunately he did not guide his actions and speech properly, making an enemy of a Danish official, who had him removed from office in 1622. He settled in Malmø and began the preparation of *Kong Davids Psalmer sangvis udsat*, which appeared in 1623, dedicated to the clergy of Norway, in order to demonstrate his appreciation for benefits received. This book went through five editions from 1623 until 1673. He himself spent the remaining years of his life, from 1626 until his death in 1637, as parish pastor in Vordingborg. Before his death he completed another great work, *Hexaameron*, or "the world's first week, six days of splendid and mighty deeds," which first appeared in 1661. It was a free rendering of a work by the French poet Du Bartas.

Arrebo was the first to submit the Danish language to an artistic usage. Of his works Rudelbach says: "Arrebo strove to express every spiritual thought and word as well as every original tone of the hymns. This renders his work of the highest value. No one since Luther who has sought to appropriate David's and Asaph's words and meanings has attained to the rank of Arrebo." [*Handbook to the Lutheran Hymnal*]

365. *O sing with exultation*

368. *The Lord My Faithful Shepherd Is*

Arthur, John W., 1922-80

John W. Arthur was born March 25, 1922, in Mankato, Minnesota, and received both Bachelor of Arts and Bachelor of Music degrees from Gustavus Adolphus College in 1944. From January to September of that year he also studied at Wartburg Theological Seminary. He completed a Bachelor of Divinity degree at Augustana Theological Seminary and was ordained in 1946 as pastor of Zion Lutheran Church, Duquesne, Pennsylvania. In 1949 he completed a Master of Theology degree at Western Theological Seminary (Pittsburgh Theological Seminary) and began six years of service at an Augustana Board of American Missions congregation, St. Paul Lutheran Church, Floral Park, Queens, New York. From 1957 to 1958 he was Lutheran Campus Pastor at Stanford University and San Jose State College in California, and from 1958 to 1960, part-time executive director of the Lutheran Student Foundation of Northern California. Between 1960 and 1967 he was Western Regional Secretary for the Division of College and University Work of the National Lutheran Council, and also served as an unpaid assistant pastor of First Evangelical Lutheran Church, Palo Alto, California. During this time also, in 1964 and 1965, he studied at Pacific Lutheran Theological Seminary and Stanford University. He was appointed assistant professor of liturgics and director of worship at the Lutheran School of Theology at Chicago in 1967, and from 1970 to 1976 was pastor of First Lutheran Church, Palo Alto. Ill health forced his retirement in 1976, and he died August 15, 1980, at Palo Alto.

[© *Hymnal Companion to the Lutheran Book of Worship*]

As hymnodus sacer, Leipzig, 1625

A collection of twelve hymns published by Christian Galb, 1625.

291,

361,

551,

581

Augustine of Hippo, 354-430

425. Light of the Minds

Babst Gesangbuch, 1545

Valentin Babst's Gesangbuch, published in 1545 with a preface written by Luther.

337. Our Blessed Savior Seven Times Spoke (setting)

Bach, Johann Christoph, 1642-1703

Johann Christoph Bach was the son of Heinrich Bach, of Arnstadt, and was born Dec. 8, 1642. "He was a highly gifted musician, and through his own merit alone, independent of his illustrious nephew (Johann Sebastian Bach) he occupies a very prominent place in musical history. In 1665 he became organist at Eisenach. Later he became court organist there, and died March 31, 1703. His most important compositions are his motets, of which many have been lost" (Grove's Dictionary). [Dahle, *Library of Christian Hymns*]

Johann Christoph Bach was born in Arnstadt, the eldest son of Heinrich Bach.

He was a second cousin of Johann Sebastian Bach. He became organist at Eisenach in 1665 and appears to have remained there until his death. There is some evidence that seems to indicate that he became court organist in 1678. Bach specialized in vocal music and is considered an excellent composer. [*Handbook to the Lutheran Hymnal*]

438 KOMM, O KOMM, DU GEIST DES LEBENS

Bach, Johann Sebastian, 1685-1750

was a member of the most famous musical family in history. He was born in Eisenach and received his early musical training at home by his father and eldest brother. He attended the schools of Ohrdruf and Lüneburg and at the age of eighteen had already obtained an enviable reputation as a composer, organist, and violinist. After serving for a while as organist at Arnstadt and Mühlhausen, he was court organist and violinist at Weimar for nine years and in 1717 accepted the appointment as Kapellmeister at Anhalt Cothen. He finally settled at Leipzig in 1723 as cantor of the famous St. Thomas's School and director of music in the St. Thomas's and St. Nicholas's churches, where his original compositions were first produced in the regular services. [Comparable to Palestrina in the Roman Church, Bach wrote numerous cantatas and many motets, masses, and harmonizations of old German chorales which have earned him the affection and admiration of the whole Christian and musical world. His immortal B Minor Mass and the

St. Matthew and St. John Passions remain unsurpassed as combinations of the emotional and intellectual, the mystic and energetic, in devotional music. Called "the father of modern music," Bach certainly gave a direction to all the music of his age, for which the Church must be eternally grateful. Schumann said of him: "To him music owes almost as great a debt as a religion owes its founder." [*Handbook to the Lutheran Hymnal*]

POTSDAM

GOTTLOB, ES GEHT NUNMEHR ZU ENDE

ALLEIN ZU DIR (Harm.)

WAS MEIN GOTT WILL (Harm.)

129, 158

setting: 47, 118, 124, 172, 272, 276, 329, 335, 472, 477, 492, 530, 544, 569, 584, 596

Backer, Bruce R., b. 1929

360

Bahnmaier, Jonathan Friedrich, 1774-1841

Jonathan Friedrich Bahnmaier, son of the pastor, J. C. Bahnmaier, Württemberg, was born July 12, 1774. He was educated at Tübingen, and in 1798 became his father's assistant. Later he served as deacon of Marbach on the Neckar, and moved in 1810 to Ludwigsburg, where he superintended a school for young women. In 1815 he was appointed professor of education and homiletics at Tübingen, but soon after had to resign from this position. In 1819 he became deacon and town preacher of Kirchheim-unter-Teck, where he rendered faithful and able service for 21 years.

Bahnmaier was an able preacher and intensely interested in the development of schools and missions. He was a member of the hymnary committee which prepared the Württemberg Gesangbuch, 1842. He delivered his last sermon in Kirchheim on the Tenth Sunday after Trinity, August 15, 1841. Two days later he conducted visitation services in Owen, and, while visiting the school in a nearby village, he was stricken with heart failure and brought back to Owen, where he died August 18, 1841. [Dahle, *Library of Christian Hymns*]

Jonathan Friedrich Bahnmaier was the son of J. C. Bahnmaier the town preacher at Oberstenfeld, Wurttemberg, and was born there on July 12, 1774. Bahnmaier studied theology at Tübingen, and his first charge was that of assistant to his father. He became Diaconus at Marbach on the Neckar in 1806 and at Ludwigsburg in 1810, where he for a time headed a young ladies' school. In 1815 he was appointed Professor of Education and Homiletics at Tübingen, only to resign a few years later. In 1819 he was appointed Decan and Town Preacher at Kirchheim unter-Teck, where he labored for twenty-one years. Bahnmaier distinguished himself as a preacher and was greatly interested in education, missions, and Bible society. He was one of the principal members of the committee which compiled the Württemberg Gesang-Buch, 1842. He preached his last sermon at Kirchheim on August 15, 1841. He was stricken by paralysis while visiting a school at Brucker and died a few days later, August 18, 1841. [*Handbook to the Lutheran Hymnal*]

201. Spread, O spread, thou mighty Word

Bajus, John, 1901-71

John Bajus, son of John Bajus and Mary, née Petras, was born April 5, 1901, at Raritan, New Jersey. He graduated at Concordia Institute, Bronxville, New York, 1921; and Concordia Seminary, St. Louis, 1925. He has been pastor of the Granite City-West Frankfort-Staunton, Illinois, parish, 1925–1943, and of Zion Chicago, 1943—. A charter member of the Slovak Luther League, organized 1927 he was its president, 1928–1930, its field secretary, 1928–1930 and 1933–1935—and the first editor of its *Courier*, 1929–1946. Since 1949 he has been First Vice-President and Statistician of the Slovak Ev. Lutheran Church. He is a member of the Inter-synodical Committee on Hymnology and Liturgics for the Synodical Conference. He has achieved recognition as a translator of Slovak hymns and poems. [*Handbook to the Lutheran Hymnal*]

285. Jesus Christ, our Lord most holy. (Tr.)

Baker, Henry Williams, 1821-77

Sir Henry Williams Baker, baronet, oldest son of Admiral Sir Henry Lorraine Baker, was born in London, May 27, 1821, and received his education in Trinity College, Cambridge. He was ordained to the ministry in 1844, and in 1851 became vicar of Monkland, Herefordshire, where he labored until his death, February 12, 1877. Sir Henry Baker's name is especially connected with the famous work on hymnology, *Hymns Ancient and Modern*. This work contains 33 of Baker's own hymns. He was the chairman of the committee that prepared the first edition of this work, 1861, and continued incessantly, through a period of 20 years, in the work of revising and perfecting the editions for publication in 1868 and in 1875. Baker also prepared Hymns for the London Mission, 1874, and Hymns for the Mission Services, 1876. Baker's hymns enjoy a high rank. His style is clear and simple. There are no affected expressions, no bombastic phrases. His hymns are characterized by deep earnestness, dignity of expression, and smooth rhythm. His poetic genius has much in common with Lyte's. Just before breathing his last, he recited the third stanza of his beautiful hymn, "The King of Love my Shepherd": Perverse and foolish oft I strayed, But yet in love He sought me, And on His shoulders gently laid, And home, rejoicing, brought me.

He has also composed a number of church melodies. [Dahle, *Library of Christian Hymns*]

Sir Henry Williams Baker, the eldest son of Admiral Sir Henry Loraine Baker, was born in London 1821. He received his middle name from his mother's father, William Williams. He was educated at Trinity College, Cambridge, and graduated B. A. in 1844 and M. A. in 1847. In 1846 he was ordained priest and was appointed the Vicar Monkland, Herefordshire, in 1851 and succeeded to the baronetcy in the same year. He held this benefice until his death in 1877. His last words were the third stanza of his exquisite rendering of the 23d Psalm, "The King of Love my Shepherd is":

Perverse and foolish, oft I strayed.

But yet in Love He sought me

And on His shoulder gently laid

And home, rejoicing, brought me.

The tender sadness, brightened by a soft, calm peace, of this stanza is an epitome of Baker's poetical style. Baker wrote 33 hymns. He is usually compared with Henry Francis Lyte (q. v.). During his lifetime Baker worked arduously as the editor of *Hymns Ancient and Modern*. The first edition appeared in 1861, an appendix in 1868, a revised edition

in 1875, a complete edition in 1889, and a recent revision in 1904. Benson writes in *The English Hymns* that *Hymns Ancient and Modern* spread “not only high-church views and practices but the high-church atmosphere beyond the sphere of hymnody.” Its publication ranks as “one of the great events in the history of the hymnody of the English-speaking churches.” Baker also published *Daily Prayers for the Use of Those who Work Hard; a Daily Text Book*, etc. [*Handbook to the Lutheran Hymnal*]

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He has also composed a number of church melodies. [Dahle, *Library of Christian Hymns*]

206. *STEPHANOS*

370. *The King of Love My Shepherd Is*

453. *Out of the deep I call*

Balle, C. C. N., 1806-55

143

setting: 150

Baring-Gould, Sabine, 1834-1924

Sabine Baring-Gould was born January 28, 1834, at Exeter, England. He received his academic training at Clare College, Cambridge (B. A., 1854; M. A., 1856.—Julian has 1857 and '60). Being ordained to the ministry in 1864, he served first as curate of Horbury, and while in this position conducted the mission in the Horbury Bridge district. In 1866 he was appointed “perpetual curate” of Dalton, Yorkshire. In 1871 he became rector of East Mersea, Essex, and in 1881, rector of Lew Trenchard, Devon. Many of his hymns have entered into the leading hymnals throughout the English-speaking countries. Besides the present hymn, the well-known “Onward, Christian Soldiers” was also written for the children of Horbury Bridge. [Dahle, *Library of Christian Hymns*]

Sabine Baring-Gould was born at Exeter, January 28, 1834. During his youth he lived much in Germany and France. He was graduated from Cambridge in 1854, ordained in 1861, and became curate at Horbury, 1864, serving also the mission at Horbury Bridge. In 1867 he was transferred to Dalton, and in 1871 he became rector of East Mersea, Colchester. When he succeeded his father in the estate at Lew Trenchard, Devon, he exercised his privilege

as squire and patron by appointing himself as rector there. Here he died in 1924. His energy and industry were inexhaustible and is said to have more works attached to his name in the catalog of the British Museum than any writer of his time. His writings cover the fields of biography, travel, history, fiction, poetry, and song. [*Handbook to the Lutheran Hymnal*]

560 Now the day is over

Barnard, Charlotte A., 1830-69

Charlotte Alington Barnard was born December 23, 1830 in London England. She used the pseudonym Claribel. She died January 30, 1869 in Brocklesbury, England. [*The Cyber Hymnal*]

300. BROCKLESBURY (*Sweet the moments*)

Barnby, Joseph, 1838-96

Sir Joseph Barnby was born August 12, 1838, in York, England. His father, Thomas Barnby, was an organist. While a boy, Joseph became chorister of York Minster, and later on he entered the Royal Academy of Music, London. For nine years he served as organist of St. Andrew's, London, and directed the Barnby Choir. Later he had charge of the oratorio concerts; was director of the Royal Albert Hall Choral Society, and also in charge of the music department of Eton College, 1875. Barnby has composed an oratorio, Rebekah, and a cantata, The Lord is King, besides a large number of other compositions. He has written 246 hymn tunes and edited many hymnals, among which ought to be mentioned *The Hymnary*. Barnby died in London, 1896. [Dahle, *Library of Christian Hymns*]

Joseph Barnby was born in York, England, August 12, 1838; entered York Minster Choir at seven, began to teach other boys at ten, was appointed organist at twelve, music master at fifteen, and at length became choral director of the Royal Albert Hall Choral Society. He was knighted in 1892. He was musical editor of *The Hymnary*. In 1897 his 246 hymn tunes were published in a collection. [*Handbook to the Lutheran Hymnal*]

DUNSTAN

WINTERTON

GALILEAN

85, 191, 458, 560

Barnes, Edward Shippen, 1887-1958

setting: 116

Bartels, Harry, b. 1929

39 *Whoever would be saved*

355 Now Christ is risen!

tr. 166, 320

355

Barthélémon, François Hippolyte, 1741-1808

The melody (Morning Hymn, or Magdalene) is composed by François H. Barthélémon (1741-1808) for *The Female Orphan's Asylum* and appeared first in 1785. Barthélémon, who was a composer and violinist in France, first came to England on a visit in 1765. Later he took up his residence there. He died in 1808. [Dahle, *Library of Christian Hymns*]

François Hippolyte Barthélémon was born in Bordeaux, July 27, 1741, the son of a French government officer and an Irish lady. He entered the army and became an officer in Berwick's regiment in the Irish Brigade. He was induced by the Earl of Kellie to leave the army and take up music as his profession. In 1765 Barthélémon came to England after successful tours as a concert violinist and was appointed leader of the band at the opera and in 1770 at Marylebone Gardens. He wrote very little church music, occupying himself chiefly with music for the theater and the public gardens. Barthélémon was a member of the Swedenborgian Church. He suffered a great deal of misfortune in his old age and died a broken-hearted paralytic, July 20, 1808. [*Handbook to the Lutheran Hymnal*]

74. MORNING HYMN (MAGDALENE)

Bathurst, William Hiley, 1796-1877

William Hiley Bathurst was born August 28, 1796, in Clevedale, near Bristol. His father, the Rt. Hon. Charles Bragge (later Bathurst), was for some time member of parliament from Bristol. William Bathurst was educated at Winchester and Christ Church, Oxford (B. A., 1818). From 1820 until 1852 he served as rector of the Episcopal Church of Barwick-in-Elmet, near Leeds. In 1852 he resigned from the ministry on account of doctrinal differences. He died in Lydney Park, Gloucestershire, November 25, 1877. *Psalms and Hymns for Public and Private Use* contains 141 metrical versions of the Psalms of David and 206 original hymns. Among his other publications may be mentioned: *The Georgics of Virgil*; *Metrical Musings, or Thoughts on Sacred Subjects in Verse*. [Dahle, *Library of Christian Hymns*]

William Hiley Bathurst was the son of the Rt. Hon. Charles Bragge (afterwards Bathurst), sometime M.P. for Bristol. Bathurst's name is often given as Bragge-Bathurst. He was born at Clevedale, near Bristol, August 28, 1796. His mother was Charlotte Addington; her mother's name was Hiley. Bathurst was educated at Winchester and Christ Church, Oxford, graduating as B. A. in 1818. In 1819 he was ordained deacon and in the following year priest. In 1820 he was presented by his kinsman, Henry, Third Earl of Bathurst, to the Rectory of Barwick-in-Elmet, Yorkshire, and continued there as rector for thirty-two years. In 1852 he resigned the rectory because of conscientious scruples in relation to parts of the baptismal and burial services in the *Book of Common Prayer*. He retired into private life and first lived at Darley Dale, near Matlock, Derbyshire, where for eleven years he gave himself to literary pursuits. In May, 1863, he came into possession of his father's estate when his elder brother died without heirs. He moved to Lydney Park soon afterward and there died on November 25, 1877.

During his early years of ministry Bathurst composed hymns and versified a large portion of the psalms. These were published, 1830, in a small volume entitled *Psalms and Hymns for Public and Private Use*. All but 18 of the 150 psalms and all of the 206 hymns in this volume are his. [*Handbook to the Lutheran Hymnal*]

364 *O for a faith that will not shrink*

Beck, Theodore A. b. 1929

setting: 101, 204

Becker, Bruce W., 1995

302

Beddome, Benjamin, 1717-95

Benjamin Beddome was born January 23, 1717, at Henley-in-Arden, Warwickshire, England. He was the son of Baptist minister John Beddome. He was apprenticed to a surgeon in Bristol, but moved to London in 1839 and joined the Baptist church in Prescott Street. At the call of his church, he devoted himself to the work of Christian ministry, and in 1740 began to preach at Bourton-on-the-Water, Gloucestershire. For many years he was one of the most respected Baptist ministers in western England. He was also a man of some literary culture. In 1752, he wrote *Exposition of the Baptist Catechism*. In 1770, Beddome received a MA degree from Providence College, Rhode Island.

It was Beddome's practice to write a hymn weekly for use after his Sunday morning sermon. Though not originally intended for publication, he allowed 13 of these to appear in the *Bristol Baptist Collection of Ash & Evans* (1769), and 36 in *Rippon's Selections* (1787). In 1817, a posthumous collection of his hymns was published, containing 830 pieces. Robert Hall wrote of Beddome's hymns:

"The man of taste will be gratified with the beauty and original turns of thought which many of them exhibit, while the experimental Christian will often perceive the most secret movements of his soul strikingly delineated, and sentiments portrayed which will find their echo in every heart."

He died September 23, 1795, at Bourton-on-the-Water, Gloucestershire, England. [*The Cyber Hymnal*]

231 *When Israel through the desert passed*

Bede, The Venerable, 673-735

was born near the monasteries of Wearmouth and Jarrow, which were founded by Benedict Biscop. Bede's parents died when he was yet quite young, and so he studied at both monasteries under the tutelage of E;Benedict and later under Coelfrith, Benedict's successor. At nineteen he was ordained a deacon by St. John of Beverley. Ten years later he received his priest's orders from the same prelate. Bede's whole life was spent in study; he divided his time between The two monasteries of Wearmouth and Jarrow. At the latter monastery, Bede, the scholar, grammarian, philosopher, poet, biographer, historian, and divine, died on May 26, 735. In the 11th century his remains were removed to Durham and reinterred in the same coffin as those of St. Cuthbert. Bede was a voluminous author on almost every subject. He translated part of the Bible into Anglo-Saxon. As historian his contribution to English history, the *Historia Ecclesiastica*, is invaluable. Among his works Bede lists a *Liber Hymnorum*. His contribution to hymnody is, however, not very great, for he contributed at the most 11 or 12 hymns. [*Handbook to the Lutheran Hymnal*]

389 *A hymn of glory let us sing*

Beethoven, Ludwig van, 1700-1827

Behm, Martin, 1557-1622

Martin Behm (Behem, Behemb, Bohme, Bohemus) was born in Lauban, Silesia, Sept. 16, 1557. During a long period of famine he came in 1574, with the help of a distant kinsman, to Vienna, where he remained for two years as private tutor. In 1576 he came to Strassburg, where he was cared for by Professor Johann Sturm, rector of the university. Following his father's death in 1580, he returned to Lauban according to the wish of his mother. He was appointed assistant instructor in the city school, and during the same year (1581) he was ordained to the office of deacon of the Holy Trinity Church. In 1586 he became chief pastor of Holy Trinity. In this office he served for 36 years and was highly esteemed as an able preacher and faithful shepherd of souls throughout a long period of distress due to famine, war, and pestilence. He died February 5, 1622.

Behm was a very prominent and prolific hymn writer. He produced upwards of 480 hymns. His hymns emphasize especially the sufferings of Christ, upon which he meditated throughout his life "in order to impress them deeply upon his own heart and those of others." The greater number of his hymns were published in his *Centuria precatationum rhythmicarum*, in three parts, Wittenberg, 1606, 1608, and 1615. Of the first two parts new editions were printed already in 1611, and all three parts were published in one collection, Jena and Dresden, 1658. A special selection of 79 hymns was published in Halle, 1857. Four of Behm's hymns have been translated into English. [Dahle, *Library of Christian Hymns*]

Martin Behm was the son of Hans Behm (Böhme, Boehm, Behemb Behem, Boheim, Bohemus, or Bohemius), town overseer of Lauban, Silesia, where Martin was born on September 16, 1557. During a protracted famine in 1574 a distant kinsman, Dr. Paul Fabricius, a royal physician at Vienna, took Behm there. For two years Behm acted as a private tutor. After that he went to Strassburg, where he received much kindness from Johann Sturm, rector of the newly founded university. After his father's death in May, 1580, Behm, at his mother's request, returned home. At Easter, 1581, he was appointed assistant in the town school, and on September 2 of that year he was ordained diaconus of Holy Trinity Church. After his senior pastor had been advanced to Breslau, the town council kept the post nominally vacant for two years and then in June, 1586, appointed Behm chief pastor. During the 36 years he served, Behm became renowned as a preacher, as a faithful pastor in times of trouble (famine, 1590, pestilence, 1616; war, 1619), and as a prolific author. He was seized with an illness after he had preached on the Tenth Sunday after Trinity 1621. After twenty-four weeks on the sick-bed he died, February 5, 1622. Behm was a very prominent and prolific hymn-writer. He produced upwards of 480 hymns which emphasize especially the Passion of our Lord. [*Handbook to the Lutheran Hymnal*]

80 O blessed holy Trinity

291 Lord Jesus Christ, my Life, my Light

Belsheim, Ole G., 1861-1925

BELSHEIM, OLE G., was born at Vang Valdres, Norway, c August 26, 1861. He came to America as a boy of five and was educated at Luther College, Decorah, Iowa, Northfield Seminary, and Augsburg Seminary in Minnesota and held pastorates successively at Milwaukee, Wisconsin, Albert Lea, Minnesota Grand Meadow, Minnesota, and

Mandan, North Dakota. Belsheim was a member for eight years of the Hymnal Committee which edited *The Lutheran Hymnary*, 191 He translated Laache's *Catechism* into English in 1894 and edited the *Christian You* for two years. He died, February 12, 1925. [*Handbook to the Lutheran Hymnal*]

583. *God's Word is our great heritage. (Tr.)*

Berg, Caroline V. Sandell, 1832-1903

During the so-called "New Evangelical Movement" in Sweden, in which the chief leader was the well known preacher, Carl Olof Rosenius, 1816-1868, great activity developed in the line of spiritual song writing. Rosenius composed many songs, all of which emphasized the central thought of his preaching, namely, free grace in Christ. Among those whose poetry was influenced by Rosenius, must needs be mentioned Lina Berg, née Sandell (1832-1903). She has written a large number of devotional and missionary songs which have become very popular in the New Evangelical circles. The devotional life of the individual and the joint realization of Christian brotherhood were through her given striking expression. As a rule, however, her songs have much in common with the intensely subjective, lighter Anglo-American revival and devotional songs. Only two of her hymns have been given a place in our church hymnals. Our present English version was rendered by the Rev. G. T. Rygh in 1908. (Concerning the melody, see Vol. I, No. 52.) [Dahle, *Library of Christian Hymns*]

174 Children of the heavenly Father

Berggreen, Andreas Peter, 1801-80, born in Copenhagen, 2 March 1801, died in the same place 8 November 1880, son of a comb-maker who emigrated from Stockholm. At age 10 he came to live with his mother's father, the district doctor Lyngé in Hillerød, in whose musical home he early displayed a keen sense for music. Afterward he was a student in 1819, he came to Regensen. The plan was that he should become a lawyer, but music possessed all his interest, and after a short time he discontinued and gave himself over to studying music. Yet he had no chance of regular instruction, so he had to work through it on his own. Berggreen was thus essentially self-taught. Weyse, whom he sought out, was to him more a fatherly friend and counselor than a genuine teacher. Berggreen felt continually strongly connected to the students. He rehearsed them in polyphonic singing and thus prepared the formation of a student singing grope, just as he was self-declared director of the cantors at the university's second annual festival. Later he himself made an impression as teacher in connection with the younger musicians, among others his pupils were Gade and Heise. As a composer Berggreen performed in 1832 at the royal theater with an opera "Billedet og Busten", with text by Oehlenschläger, to whom he strongly drawn both personally and literarily. Then he composed music for different tragedies and plays of Oehlenschläger and more. A whole list of cantatas and a number of solo and choral songs we have from his hand, just as he also made himself known as a writer ("Musikalsk Tidende" 1836 and a biography of Weyse 1876). Berggreen's real significance, however, is connected to his meritorious work for church-, school-, and folk-songs. The work for these coincides with his positions as organist at Trinity Church (since 1838), as founder of the Haandværkersangforeningen (1843), as voice teacher at the Metropolitan School and finally as singing superintendent (since 1859). For the school he published 14 books of songs for use in school, in settings for 2, 3, or 4 voices. Collectively rich with great diligence, in part completely unknown folk-song materials he place in his 11 volumes a great collection "folk songs and melodies, patriotic and foreign, set for pianoforte" (second edition 1860-

71). Finally, in 1853 he published a new collection of “Melodier til Psalmebog til Kirke-og Hus-andagt” (followed by an “Appendix” 1873), necessitated by the appearance of a new hymnbook by the Roskilde ministerium, partly older, partly with newer melodies, of which a great part are of his own composition. The time for the appearance of this collection of melodies was a time of transition, and the collection bears the mark of that. Berggreen took a middle position in that he to some degree tried to give the traditional church-hymn (“the chorale”) prominence and take notice of the “livelier” hymn melodies which were becoming more widespread under the influence of the Grundtvig side. In his own melodies the same is seen, that some are of one and some are of the other type. Many of them where he either had completely fit the churchly style or found a warm expression for religious spirit, he let them continue. [Kirkeleksikon for Norden, tr. MED]

30, 339

Bernard of Clairvaux, 1090-1153

Through many centuries this famous hymn [*O Sacred Head now wounded*] has been ascribed to Bernard of Clairvaux. It has been called The Jubilus of St. Bernard or Jubilus St. Bernhardi de nomine Jesu. Many parallels to this hymn have been found in Bernard’s Canticles (Canticum Canticorum). It was possibly written about 1150, shortly after the Second Crusade. St. Bernard had been instrumental in organizing this crusade and was therefore largely blamed for its dismal failure. Tired of the world, he withdrew into solitude. When everything thus seemed dark around him, his thoughts were turned more and more fervently toward Jesus, the light of life. Dr. Schaff in his Christ in Song calls this hymn “the most delightful and the most evangelical of all the hymns of the Middle Ages; the finest and most characteristic sample of Bernard’s poetry; a reflection from his Christ-like personality.” “The hymn,” says Landstad, “is not really intended as a communion hymn; the holy communion is not even mentioned in it. It is a love-song to the heavenly bridegroom, whose name is so dear to the soul that we cannot sufficiently praise it or bless it.” Therefore the hymn has been called Jubilus in nomine Jesu, Praise to the Name of Jesus or a Hymn of Praise Concerning the Name of Jesus. The thought dwells upon the crucified, buried, risen, and ascended Savior and expresses the desire of the soul, its sorrow, its seeking and its searching, it expresses its joy upon having found the Savior, and hope and prayer in communion with Him. Hence, the hymn has indeed become the favorite song of the Lord’s yearning and heavenly-minded bride, the Church, and is therefore especially adapted for use at the Lord’s Supper, which is the soul’s “love-feast” with the Lord. The hymn has been criticized on account of the seemingly monotonous way in which the ideas circle around the central theme. And this is true. But the theme of the hymn is the Lord Jesus. We are reminded of the small winged insects that swarm about an electric light, making continually smaller and smaller circles. Their desire is to unite with the light. They try to enter into the light. It is the center of all their longing and yearning. Thus, rightly considered, the criticism advanced against this hymn rather brings out the most praiseworthy characteristic of this unique Jesus-hymn. Concerning Bernard of Clairvaux Luther says: “If there ever has lived a truly God-fearing and pious monk, then St. Bernard was such a one, whom I rank higher than all monks and popes in all the world, and I have never heard or read of anyone that can be compared with him.”

We do not like to deprive St. Bernard of this hymn. But the authenticity of his authorship has long been called in question. And now, lately, Dom Pathier has found it in a manuscript from the 11th century, where the hymn is ascribed to a Benedictine abess. St. Bernard was born 1091. The oldest of the manuscripts found hitherto date from

the close of the 12th century. One of these is kept in the Oxford library. This contains 42 stanzas and experts have accepted this version as the original of this famous hymn. It is found in almost the same form in the Bodleian and the Einsiedeln manuscripts from the 13th century; also in one manuscript from the 15th century kept in the National Museum of Paris. The number of stanzas varies from 42 to 56. The form containing 50 stanzas was presumably used as a rosary hymn. The hymn has also been divided into several lesser sections for the various groups of the altar service. Thus, in the Roman breviary from 1733 and later: "Jesu dulcis memoria," etc., for evening worship; "Jesu Rex admirabilis," etc., for morning worship; and "Jesu angelicum," etc., for lauda. As early as in the 16th century it was customary to sing several sections of this hymn at the festival of the Holy Name. Thus Paris Breviary from 1499, and the Hereford and Aberdeen Breviaries from 1505 and 1509 have "Jesu dulcis memoria" for the morning worship and "Jesu, auctor clementiae" for the lauda. For use at the canonical periods the hymn was divided into seven sections of about equal length.

There are, indeed, other hymns of which we have several English translations, but this hymn is quite unique in this that it has furnished the source for a vast number of beautiful hymns, Jesus-hymns. Versions of this hymn are sung throughout all Christendom, and it has been translated into all leading languages. A list of the various centos in the English language alone would fill many pages. The oldest German version, "Nie wart gesungen süzer gesanc," is from the 14th century and contains 11 stanzas. Among the later German translations may be mentioned that by Martin Rinkart: "An Jesum denken oft und viel," and N. L. von Zinzendorf's, "Jesu, deiner zu gedenken." Johann Arndt's Garden of Paradise, 1612, contains a German version of 18 stanzas beginning with: "O Jesu süß, wer dein gedenkt." A later edition of this work has another translation of 52 stanzas. The first Danish translation, comprising 48 stanzas, is by Jens Jensøn Otthense, Copenhagen, 1625. This furnished the basis for Landstad's Norwegian version (Landst. 66). [Dahle, *Library of Christian Hymns*]

Bernard of Clairvaux was born in 1090 at Les Fontaines in France, and he died at Clairvaux in 1153. He sprang from a family of the highest nobility in Burgundy. After a classical education at Chatillon-sur-Seine he entered the Cluniac monastery at Citeaux. When this became crowded, he led forth a band of monks to found a new monastery in Langres. This Bernard called Claire Vallie, or Clairvaux, in 1115. He was abbot of this successful monastery throughout his life, and with it his name has since been associated. This monastery became the scene of St. Bernard's strict and zealous asceticism, and from this retreat his influence was extended over all that was illustrious or humble in Church or State. Bishops in England, the Queen of Jerusalem, kings of France, Italy, and Britain, abbots and ecclesiastics without number, wrote to, and received letters from, Bernard of Clairvaux. He rebuked the disorders, abuses, sins, prevailing in the Church, defended the independence of the Church against monarchs, and even dared to assert the interest of the Church against Popes. He settled the schism between the Popes Innocent I and Anacletus II, he fought down the heresies of Abelard, the rationalist, and by his preaching he caused the populations of both France and Germany to arise almost *en masse* and take up the cross in the Second Crusade. As Taylor says: "...for a quarter of a century he swayed Christendom as never a holy man before or after him. An adequate account of his career would embrace the entire history of the first half of the 12th century." Luther called him "the most pious monk that ever lived." The authorship of the famous *Jesu, dulcis memoria* has long been ascribed to him. This view is no longer tenable. [*Handbook to the Lutheran Hymnal*]

278 O Jesus, King most wonderful
315 Jesus, the very thought of Thee
318 Jesus, Thou joy of loving hearts
334 O sacred Head, now wounded
335 O sacred Head, now wounded

Bernard of Cluny (Morlas), 12th century

Bernard of Cluny (Murles, or Morlas, not Morlaix), was born in Murles, (Bretagne, Brittany), France, in the first part of the 12th century. The abbey of Cluny was at that time the most famous in Europe—famous for its wealth and for its stately buildings, and especially for its cathedral. The imposing festival services with the elaborate ritual were famed far and wide. The abbot of this institution was the well known Peter the Venerable. Here Bernard spent the greater part of his life. It is not known at what date he died, neither do we know much more about him than that he wrote this famous poem, *De Contemptu Mundi* (On contempt of the world), which he dedicated to the leader of his order, Peter of Cluny.

Many attempts have been made to render selections of this poem into a form more closely like the original than Neale's and also in the meter of the original, but these do not seem to have gained favor. A few examples follow: [Dahle, *Library of Christian Hymns*]

Bernard of Cluny was born at Morlaix, France, of English parents. Except for the fact that Bernard entered the Abbey of Cluny while Peter the Venerable was the head thereof (1122–1156), little is known of his life. During this period the Abbey of Cluny reached the zenith of its wealth and fame. Amid luxurious and splendid surroundings Bernard spent his leisure hours and composed his great poem against the vices and follies of his age, *De Contemptu Mundi*, which was dedicated to Peter the Venerable. Bernard was also author of certain monastic regulations, entitled *Consuetudines Cluniacenses*. [*Handbook to the Lutheran Hymnal*]

534 *The world is very evil (sometimes divided under these titles also: Brief life is here our portion; Jerusalem the golden; For thee, O dear, dear country)*

Besnault, Abbé Sebastian, d. 1724

Sebastian Besnault was a priest of St. Maurice, Sens. Some of his hymns were included in the *Cluniac Breviary*, 1686, the *Sens Breviary*, 1726, and the *Paris Breviary*, 1736. [*Handbook to the Lutheran Hymnal*]???

157. *O blessed day when first was poured*

158. *The ancient Law departs*

Bevan, Emma Frances, née Shuttleworth, 1827-1909

Our English version [of *Rise, ye children of Salvation*] was furnished by Mrs. Emma Frances Bevan, the daughter of the preacher, Philip Nicholas Shuttleworth, the warden of New College, Oxford, later bishop of Chichester. She was born in Oxford, 1827, and in 1856 married R. C. L. Bevan, a wealthy banker. Mrs. Bevan has furnished several

fine translations of German hymns. These were published in *Songs of Eternal Life*, London, 1858, and *Songs of Praise for Christian Pilgrims*, London, 1859. [Dahle, *Library of Christian Hymns*]

Emma Frances Bevan was born at Oxford on September 25, 1827. She was the daughter of the Rev. Philip Nicholas Shuttleworth, Warden of New College, Oxford, and Bishop of Chichester. She married Mr. R.C.L. Bevan, a London banker, in 1856. In 1858 she published a number of translations from the German in *Songs of Eternal Life*, and in 1859 *Songs of Praise for Christian Pilgrims*. She died in 1909 at Cannes. [*Handbook to the Lutheran Hymnal*]
217. *Rise, ye children of Salvation. (Tr.)*

Bianco of Siena, d. 1434

His hymn *Discendi, Amor Santo* appeared in *Laudi spirituali del Bianco da Siena*, edited by T. Bini, 1851. It was translated from Italian to English by Richard Frederick Littledale in *The People's Hymnal*, 1867.

9. *Come down, O Love divine*

Bienemann, Kaspar, 1540-91

Kaspar Bienemann was the son of a burgher of Nürnberg, where he was born on January 3, 1540. He studied at Jena and Tübingen. He was sent by the Emperor Maximilian II as an interpreter with an embassy to Greece. There he assumed the name Melissander, by which he is sometimes known. On his return Bienemann was appointed Professor at Lauingen, Bavaria, and then abbot at Lahr and General Superintendent of Pfalz, Neuburg. He was forced to resign at the outbreak of the synergistic controversy. In 1571 Bienemann received his D. D. from the University of Jena and the same year was appointed tutor to Crown Prince Friedrich Wilhelm of Sachsen Weimar. He was displaced two years later when the Calvinists gained control of the court. In 1578 he was appointed General Superintendent at Altenburg, where he died on September 12, 1591. [*Handbook to the Lutheran Hymnal*]

219 *Lord, as Thou wilt, deal Thou with me*

Birken, Sigismund von, 1626-81

Sigismund von Birken, the son of Daniel Betulius or Birken, pastor of Wildstein, Bohemia, was born at Wildstein on May 5, 1626. In 1629 his father along with other evangelical pastors was forced to flee from Bohemia and went to Nürnberg. After passing through the Egidien-Gymnasium at Nürnberg Sigismund entered the University of Jena, 1643, and there studied both law and theology, the latter at his father's dying request. Before completing his course in either he returned to Nürnberg in 1645 and on account of his poetical gifts was there admitted as a member of the Pegnitz Shepherd and Flower Order. At the close of 1645 von Birken was appointed tutor at Wolfenbüttel to the princes of Brunswick-Lüneburg, but after a year (during which he was crowned as a poet), he resigned this post. After a tour, during which he was admitted by Philipp von Zesen as a member of the German Society (or Patriotic Union), he returned to Nürnberg in 1648 and was employed as a private tutor. In 1654 he was ennobled on account of his poetic gifts by the Emperor Ferdinand III, was admitted in 1658 as a member of the Fruitbearing Society, and on the death of Harsdörffer in 1662 became Chief Shepherd of the Pegnitz Order, to which he imparted a distinctly religious cast. He wrote 52 hymns, not many of which have retained a lasting place among the hymns of the Church. He died June 12, 1681. [*Handbook to the Lutheran Hymnal*]

236. *Let us ever walk with Jesus*

287. *Jesus, I will ponder now*

Bloedel, Alfred, 1993

setting: 574

Bogatzky, Carl Heinrich von, 1690-1774

Carl Heinrich von Bogatzky was born September 7, 1690, on his father's estate near Militsch, Silesia. His father was a member of the Hungarian nobility and served as lieutenant-colonel in the Austrian army. During his youth Carl was employed as a page at the court of the Duke of Weissenfels. Later he was sent to Breslau to be trained for military service. There he was stricken with serious illness, which turned his mind toward his God and awakened in him the consciousness that the Lord wanted him in His service. Count Heinrich XXIV of Reuss-Köstritz offered to support him with funds for his university course. He began his studies at Jena in 1713 and continued at Halle in 1715. Before Christmas he received a message that his mother had died and that he must come home at once. At a service in which he took part before leaving Halle, he gained, according to his own words, a clear understanding of the doctrine of justification by faith. His father disowned him because he would not enter the army, and at Easter time, 1716, he was enrolled as a student of theology at Halle. During his stay there he wrote "for his edification" his well-known work *The Golden Treasury*. His health failed and he suffered from hoarseness, which prevented him from taking up work as a preacher. But he spoke at private gatherings and produced a series of religious pamphlets. Among the latter may be mentioned, *Concerning True Conversion*. He wrote in all 411 hymns, which were published in 1771 in the third edition of *Die Uebung der Gottseligkeit*, mentioned above. A new edition appeared in 1844.

Bogatzky spent his last years at Halle. G. A. Francke gave him free sustenance at the orphanage. Years before Bogatzky had sold his property and donated the proceeds to the orphanage. He died in Halle, June 15, 1775. No. 710 in the American edition of Landstad's Hymnal, "O Frelser, som er Lys og Livet," was written by Bogatzky in 1725 during his visit with Duke Henkel of Pölzig, after having tried to find relief for his illness by taking treatments at the baths of Carlsbad. This hymn was translated into Danish by an unknown author. It appeared in Pontoppidan's Hymnal of 1740. [Dahle, *Library of Christian Hymns*]

Carl Heinrich von Bogatzky was born September 7, 1690, at Militsch in Silesia. For a time he was a page at the ducal court of Weissenfels. At first he intended to enter the army, but sickness prevented him from carrying out this plan. He attended the University of Jena instead in 1713, and later he studied law at Halle. Finally he took up the study of theology; however, on account of poor health he was unable to enter the active service of the Church. He devoted himself to religious authorship instead. He spent most of his life in literary pursuits. The last twenty-eight years of his life were spent at the Orphanage at Halle, where G.A.Francke gave him a room. Among his writings are *Das guldene Schatzkästlein der Kinder Gottes*, 1718, which was recast in English by John Berridge as *The Golden Treasury*, and was long a favorite book of devotion in Great Britain. He also assisted in the production of the *Cothen Hymns*, as important for Germany as the *Olney Hymns* were for England. His *Meditations* appeared in seven volumes, 1755–1761, and his *Autobiography* in 1754. [*Handbook to the Lutheran Hymnal*]

395. *Awake, Thou Spirit, who didst fire*

Bohemian Brethren, Kirchengeseng, 1566 (See Herbert, Petrus)

310

Bohemian carol melody, c. 1544

347

Bollhagen, L., Heiliges Lippen..., Stettin, c. 1778

403 God loved the world so that He gave

Boltze, George Gottfried, 1788

George Gottfried Boltze was cantor and school-teacher at an orphanage in Potsdam about 1750; he was still living in 1789. [*Handbook to the Lutheran Hymnal*]

236. LASSET UNS MIT JESU ZIEHEN

Bonar, Horatius, 1808-89

Horatius Bonar is the most important of the later English hymn writers. Since the time of Watts, Wesley, Newton, and Cowper, no name occurs oftener than Bonar's. He gave expression to the deepest and most heartfelt Christian feelings, as well as the most exalted strains of praise and thanksgiving. Bonar was born 1808, in Edinburgh. He completed the course of study in the high school and university. Thomas Chalmers was one of his teachers in theology. He was ordained to the ministry in 1837 and was called to Kelso on the Tweed, near the English border. During the controversy in the Church of Scotland, in 1843, Bonar, together with Dr. Chalmers and other leading men, left the old church and established the Scottish Free Church, with which Bonar was afterward affiliated. In 1866 he moved to Edinburgh, having been called to the pastorate of Grange Church (Chalmer's Memorial). He was elected moderator of the Scottish Free Church in 1883. Dr. Bonar died in Edinburgh July 31, 1889.

Bonar was an exceptional man, a prominent preacher and author. His *Kelso Tracts* have been extensively circulated in England and America. The two works, *God's Way of Peace* and *God's Way of Holiness*, are widely read and have been translated into many languages, among others also into Norwegian. A list of his hymn collections follows:

1. *Songs for the Wilderness*, 1843-44
2. *The Bible Hymn Book*, 1845
3. *Hymns Original and Selected*, 1846
4. *Hymns of Faith and Hope*, Three series, 1857-61-66
5. *Hymns of the Nativity*, 1879
6. *Communion Hymns*, 1881

Besides these he has composed many poems of greater length and many works in prose. About 100 of his hymns are used in England and America. Concerning Bonar's hymns one hymnologist says: "They win the heart by their tone of tender sympathy. They sing the truth of God in ringing notes." [Dahle, *Library of Christian Hymns*]

Horatius Bonar was born in Edinburgh on December 19, 1808. In 1837 he was ordained in the Established Church of Scotland at Kelso. In 1843 (at the Disruption) he became a founder of the Free Church of Scotland. In 1866 he accepted a call to Chalmers Memorial Church in Edinburgh. A voluminous writer of sacred poetry, “the peer of Watts and Wesley,” he published ten tracts or volumes of hymns, 1843–1881, of which seven were published before his church authorized hymn-singing. He was for a time editor of *The Border Watch*, a paper published in the interest of his church. For many years he edited *The Journal of Prophecy*. Among his poetical works are *Songs for the Wilderness*, *The Bible Hymn Book*, *Hymns Original and Selected*. Dr. Benson writes: “While he may not have created a new type of English hymns, he had a distinctive style, a childlike simplicity and straightforwardness, a cheerful note with a plaintive undertone,—and he impressed his striking personality upon the English hymn. The appeal to his own generation was so widespread and pronounced as almost to create a cult. Fully a hundred of his hymns have been in church-use, but many are gradually passing out.” [*Handbook to the Lutheran Hymnal*]

- 239 *I lay my sins on Jesus*
410 *Glory be to God the Father*
433 Not what these hands have done
451 All that I was, my sin, my guilt

Book of Praise, Canada

tr. 251

Borthwick, Jane, 1813-97

Jane Laurie Borthwick, daughter of J James Borthwick, a merchant in Edinburgh, was born in that city the ninth of April, 1813. Her sister Sarah, born November 26, 1823, was married to the Rev. Eric John Findlater. Miss Borthwick and her sister published *Hymns from the Land of Luther* in four parts or series in 1854, 1855, 1858, and 1862. Besides translations from the German, they also wrote a number of original hymns. AS a signature of authorship they used the initials of the above mentioned publication, “H. L. L.,” and under this signature were written many of their own hymns, as well as translations in *The Family Treasury*. These were collected and published in 1857 under the title, *Thoughts for Thoughtful Hours*. Miss Borthwick died in 1897, Mrs. Findlater in 1907. This hymn is found in many English and American hymn books. (J. Mearns.)—The melody (Omnia) is composed by Joseph Barnby. (See Vol. I, No. 116.) Miss Borthwick has 9, and Mrs. Findlater has 5 translations in *The Lutheran Hymnary*. [Dahle, *Library of Christian Hymns*]

Jane Laurie Borthwick was born in Edinburgh, Scotland, on April 9, 1813. She and her sister, Sarah Findlater, won for themselves a high place in the useful band of translators. These two published their first translations in *Hymns from the Land of Luther* in four sections, of which the first appeared in 1854. She wrote also some original hymns, of which many were published in *Thoughts for Thoughtful Hours* in 1857. In 1875 she again showed her propensity for translating poems, for then she published a selection of poems translated from Meta Heusser-Schweizer, which she called *Alpine Lyrics*. She died September 7, 1897. Julian writes: “Her translations, which represent relatively a larger proportion of hymns for the Christian Life and a smaller for the Christian Year than one finds in Miss Winkworth,

have attained a success as translations and an acceptance in hymnals only second to Miss Winkworth's.... Hardly a hymnal has appeared in England or in America without containing some of these translations." [*Handbook to the Lutheran Hymnal*]

Alleluia! Jesus lives! (Tr.)

Jesus, still lead on. (Tr.)

tr. 84, 340, 587

Bortniansky, Dimitri S., 1752-1825

The melody was written by D(e)mitri Stepanowich Bortnianski (1751-1825). He studied music under Galuppi of St. Petersburg. Later he continued his studies in Venice. He served as conductor of the imperial choir of St. Petersburg and exerted a powerful influence upon church music in Russia. [Dahle, *Library of Christian Hymns*]

Dimitri S. Bortniansky was born in the village of Gloukoff in Ukraine. He became a chorister in the Imperial Chapel at St. Petersburg, and there he studied music under Galuppi. In 1768 he followed him to Italy to continue his studies. Shortly after his return to Russia in 1779, he was appointed Director of the Imperial Choir at St. Petersburg, where he died October 9, 1825. He was a distinguished composer of sacred music and has been styled by some the Russian Palestrina. He composed 35 sacred concertos in four parts, ten for double choir, and a mass according to the Greek rite. His works, published in St. Petersburg in ten volumes, were edited by Tschaikevsky. [*Handbook to the Lutheran Hymnal*]

ST. PETERSBURG

505

Böschentain, Johann, 1472-1539

Johann Böschentain, the son of Heinrich Böschentain, was born at Essling, Württemberg. He took holy orders, and in 1505 became a tutor of Hebrew at Ingolstadt. Here he remained until 1514 when he went to Augsburg, where he published a Hebrew grammar. In 1518 Reuchlin recommended that Böschentain be invited to become a tutor of Greek and Hebrew at Wittenberg. At this university Böschentain had Melanchthon as a pupil. Within the next three years he went to Nürnberg, Heidelberg, and Antwerp. He was also at Zurich for a short while, and here he taught Zwingli Hebrew. In 1523 Böschentain settled in Augsburg, where he became a royal licensed teacher of Hebrew. He died in 1539. Some authorities state that he died at Nördlingen in 1540. [*Handbook to the Lutheran Hymnal*]

337. Our blessed Savior seven times spoke

Bourgeois, Louis, c. 1510-61

A Parisian musician, celebrated as having been in charge of the music at Geneva, 1541-57, and having rearranged and composed melodies for the Genevan metrical *Psalter*, which owes its musical excellence mainly to him. A partial psalter appeared in 1542, and in the subsequent editions during the next fifteen years he seems to have had an important part. The whole of his work on the psalms up to 1547 seems to have been embraced in his work *Pseaulmes cinquante de David Roy et Prophete* published at Lyons, in 1547. From 1551 on he had difficulties with the Genevan

authorities, who opposed changes which he proposed in the tunes of the psalter and the introduction of part-singing, which he favored. He returned to Paris and after 1561 disappeared from history. [*Handbook to the Lutheran Hymnal*]

NAVARRE

44, 51, 102, 256, 257, 325, 489, 495, 522, 545, 572, 580, 592, 593, 596, 598

Bowring, Sir John, 1792-1872

John Bowring was born October 17, 1792, in Exeter. He was the son of a merchant and began to work in a London mercantile establishment in 1811. At an early age he gained a good knowledge of several foreign languages. In fact, his linguistic ability was so remarkable that later on, when he undertook extensive tours throughout Europe, he acquired a mastery of 40 languages and dialects. This enabled him in after years to place before his countrymen extensive series of splendid translations from the anthologies of Scandinavia, Germany, Holland, Spain, Hungary, also of Serbia, Russia, and other Slavonic nations. As the official representative of England he visited many European countries with a view to investigate their economic and commercial conditions, and his reports, full of information and suggestions, gave the impetus to many far-reaching reforms in England. Bowring was a great champion of national liberty, and labored actively for various prison reforms. From 1825 he was for three years associate editor of *The Westminster Review*. He received his doctor's degree from the University of Groningen in 1828. In 1835-37 and again in 1841-48 he was a member of the lower house of Parliament, where he took a prominent part in the proceedings. Then he was appointed British consul in Canton, and in 1854 governor of Hong Kong and minister to China. On his return voyage to England, in 1859, he visited the Philippine Islands and described them in an article. Two years previous he had given a splendid report on the conditions in Siam. Bowring ranked high as a statesman, philanthropist, historian, and poet. Many of his hymns are commonly used. He was always ready and eager to assist promising young men. He continued active until the day of his death, November 23, 1872. Upon his tombstone are inscribed the words of his hymn, "In the cross of Christ I glory." Duffield says of him: "Theoretically, Sir John Bowring was a Unitarian. Practically he was a devoted and evangelical believer." [Dahle, *Library of Christian Hymns*]

John Bowring, LL.D., F.R.S. (1792-1872), was born at Exeter, England, on October 17, 1792, of an ancient family of Devonshire. His father was a wool-trader and a Dissenter. In his youth Bowring studied under the Rev. Lant Carpenter, the Unitarian pastor of the Presbyterian church of Exeter. From 1811 on he worked for a time in a London mercantile establishment. He became a great linguist, acquiring, it is said, the mastery of 200 languages and dialects and a speaking knowledge of 100. Bowring was able in later years to give to the English-speaking public translations from Bohemian, Slavonic, Russian, Servian, Polish, Slovakian, Illyrian, Germanic, Estonian, Dutch, Frisian, Lettish, Finnish, Hungarian, Biscayan, French, Provençal, Gascon, Italian, Spanish, Portuguese, Catalonian, and Galician sources. He visited many European countries as an official representative of England, investigating economic and commercial conditions. His informative and suggestive reports led to far-reaching reforms in England. He was a champion of national liberty and labored actively for various prison reforms. In 1822 he came under the personal influence of the noted Jeremy Bentham. After the latter's decease in 1832 Bowring published in 1838 an edition of his works in 22 volumes with a *Memoir*. While editor of the *Westminster Review* from 1825 to 1827 he advocated Bentham's principles. In 1828 he received the honorary degree of LL. D. from the University of Groningen. In the same year he served as Commercial Commissioner for his government, traveling in France, Switzerland, Italy,

Belgium, and the Levant. Returning to England, Bowring became an active and prominent member of the lower house of Parliament from 1835 to 1837 and again from 1841 to 1848. He then served as consul at Canton and Acting Plenipotentiary and Superintendent of Trade in China. While in China, an attempt was made to poison him and his family. In 1853 Bowring returned to England and was elected a Fellow of the Royal Society. The following year he was knighted. He then returned to China as Governor, Commander-in-Chief, and Vice-Admiral of Hong-Kong. In 1855 he visited Siam and negotiated a treaty with the two kings of the country. When he returned to England, he retired on a pension. In 1819 he published *The Kingdom and People of Siam* and *The Philippine Islands*. But he still continued as a diplomat. As Minister Plenipotentiary and Envoy Extraordinary of the Siamese and Hawaiian Kingdoms to the European governments, he concluded treaties with Holland, Belgium, Spain, Switzerland, Italy, and Sweden. He also served as Magistrate and Deputy Lieutenant of the County of Devon until his death on November 23, 1872. His very extensive writings were published in thirty-six volumes. [*Handbook to the Lutheran Hymnal*]

523. *In the Cross of Christ I glory*

Boye, Birgitte Katerine, 1742-1824

Birgitte Katarine Boye was born March 7, 1742, in Gentofte, Denmark. Her father, Jens Johansen, was in the royal service. By his wife, née Dorotea Henriksdatter, he had seven children, of whom Birgitte was the oldest. The children were given a thorough Christian education. At an early age Birgitte was betrothed to Herman Hertz, a hunter in the service of the king. When he later was appointed forester of the district of Vordingborg, they were married (1763) and moved to that place, and within five years Birgitte became the mother of four children. She employed all her spare time for diligent study, especially of the German, French, and English languages, with the result that she could read the poetic works of these nations in the original. She never paraded her knowledge, but always hid her books when visitors came into her home.

In 1773 the Society for the Advancement of the Liberal Arts sent out a call soliciting contributions from every person "who had a desire and talent for writing sacred poetry." The purpose of this invitation became apparent later on. The plan was that, by this means, material might be gathered for a new hymn book which was to replace Kingo's. Birgitte Hertz contributed twenty hymns, of which eighteen were subsequently included in Guldberg's Hymnal. The office of forester was abolished by the government and Hertz with his family was placed in very pressing circumstances. His wife Birgitte appealed to Guldberg for help. The matter was laid before Prince Fredrik, who ordered that both her sons should be educated at his expense. Following an illness of one year, her husband died, and during the three years of her widowhood she received her maintenance from Prince Fredrik. During this time she composed and translated, upon Guldberg's request, many hymns for the new hymn book, so that when the book appeared in 1778, it contained 124 of her original hymns and 24 translations. She was, indeed, a gifted hymn writer, and a number of her festival stanzas will always find a place in Danish and Norwegian church hymnals. But her hymns in many cases were influenced by the spirit and style of Klopstock and Gellert. It was especially her hymns that gave Guldberg's Hymn Book its characteristic style. There is a blending of elegant and prosaic expressions which does not appeal to our age. Welhaven says: "They sought to render in poetic language pompous and sublime expressions whereby they believe that the pinnacle of poetic effort had been reached. These songs should above all be 'hymns.' They sought to rend the church roof and to sing out into space. During this period, so unfavorable for sacred poetic art, the Harbo-

Guldberg hymn collection was built up. The new hymns may be recognized by their stilted style and their empty, high-sounding phrases, which are as contrary to the true spirit and essence of Christian devotion as they are out of harmony with the unpretentious simplicity of our chorale melodies.” In 1778 Birgitte Hertz married Hans Boye, an employee in the customhouse of Copenhagen. She survived also him and died October 17, 1824, 83 years of age. Birgitte Boye has also written two dramas, of which Gorm den Gamle is most extensively known. (For notes on the melody, see No. 220.) [Dahle, *Library of Christian Hymns*]

Birgitte Katarine Boye was born March 7, 1742, in Gentofte, Denmark, the daughter of Jens Johansen of the royal service and of Dorotea, née Henriksdatter. Birgitte was the oldest in a family of seven children. At an early age Birgitte Katerine was betrothed to Herman Hertz, a hunter in the service of the king. When Hertz was appointed forester of Vordingborg in 1763, the betrothed couple was married, and Birgitte became the mother of four children within five years. She employed her spare time in diligent study of German, French, and English with the result that she could read the poetic works of these nations in the original. In 1773 the Society for the Advancement of the Liberal Arts sent out a call soliciting contributions from every person “who had a desire and talent for writing sacred poetry.” This was to obtain material for a new hymnal to replace Kingo’s. She started contributing to this collection, which was the subsequent *Guldberg’s Hymnal*. Since the office of forester was abolished at this time, the Hertz family was in pressing circumstances. Birgitte appealed to Guldberg for help. He brought the matter to the attention of Prince Fredrik, who ordered both her sons educated at his expense. After an illness of one year Birgitte’s husband died. During the three years of her widowhood she received her maintenance from Prince Fredrik. During this time she composed and translated, upon Guldberg’s request, many hymns for the hymn-book, so that when it appeared in 1778 it contained 124 original hymns and 24 translations by her. In that year she married Hans Boye, an employee in the custom house of Copenhagen. Birgitte survived him and died at the age of eighty-two, October 17, 1824. The hymns of Birgitte Katerine Boye were influenced by the spirit and style of Klopstock and Gellert. Her hymns gave *Guldberg’s Hymn Book* its characteristic style. [*Handbook to the Lutheran Hymnal*]

- 142 Rejoice, rejoice, this happy morn
348 He is arisen! Glorious Word!
399 O Light of God’s most wondrous love

Boye, Caspar Johannes, 1791-1853

Caspar Johannes Boye was born 1791, in Kongsberg, Norway, and was the son of the rector, Engelbrecht Boye. At the University of Copenhagen he studied both law and theology. He became a teacher and later served as a pastor in Denmark, and was finally appointed preacher for the Garrison Church of Copenhagen. Here he died in 1853. Boye also produced a number of dramas. During his ministry he wrote many hymns which rank among the better productions in hymn literature. Among these may be mentioned “Saa vidt som Solens Straaler stige” (Landst. 179). (For notes on the melody, see No. 230.) [Dahle, *Library of Christian Hymns*]

Caspar Johannes Boye was the son of Engelbrecht Boye, rector at Kongsberg, Norway, where Caspar was born. He studied law and theology at the University of Copenhagen. He was first a teacher and then a pastor in Denmark. His last appointment was as pastor in Copenhagen, where he died in 1853. Boye produced a number of dramas besides writing many hymns which are considered of a high excellence. [*Handbook to the Lutheran Hymnal*]

563. *Abide with us, the day is waning*

Bradbury, William Batchelder, 1816-68

BRADBURY, WILLIAM BATCHELDER, was born at York, Maine, on October 6, 1816. He moved to Boston in 1830, where he began the study of the organ and the piano under Lowell Mason. He gained a good reputation as an organist, choirmaster, and composer, and after a few years spent in St. Johns, New Brunswick, Boston, Brooklyn, and New York City he left America for two years of study under the great music teachers of Europe (1847). From 1849 to 1854 Bradbury spent his time teaching, composing, and conducting music festivals. He edited over 50 collections of music and served as editor of the *New York Musical Review*. He died on January 7, 1868. [*Handbook to the Lutheran Hymnal*]

WOODWORTH

REST

179, 319

Brady, Nicholas, 1659-1726

Nicholas Brady, D. D., son of an officer in the Royalist Army, was born October 28, 1659, in the county of Cork. He was educated at Westminster School, at Christ Church, Oxford, and afterwards at Trinity College, Dublin, where he was graduated in 1685. He was appointed one of the chaplains to William III, and died May 20, 1726. He is known as the associate of Nahum Tate in producing the metrical version of the Psalms authorized in 1696 (The New Version). The share of each in this work cannot be distinguished.

21

Brauer, Alfred E. R., 1866-1949

Alfred Brauer was born August 1, 1866, at Mount Torrens, near Adelaide, South Australia, took the academic course at Prince Alfred College (Wesleyan), Adelaide, and began to read law. Switching to theology, he came to America and entered Concordia Seminary, Springfield, Ill., in the fall of 1887, graduating in 1890. He was ordained November 12, 1890, and became a sort of an itinerant pastor in the state of Victoria, Australia, until he took over the Dimboola parish, which he served until about 1896. In that year he was called as assistant pastor at St. Michael's, Ambleside (formerly Hahndorf). Upon the death of Pastor Strepel, his father-in-law, who at that time was president of the Australian Lutheran Synod, he took full charge of the congregation until 1921, when he accepted a call to St. John's, Melbourne. He was editor of the *Australian Lutheran*, founded in 1913, and contributed translations to the *Australian Lutheran Hymn-Book*, 1925, of which he was one of the compilers. [*Handbook to the Lutheran Hymnal*]

497 *Praise the Almighty, my soul, adore Him. (Tr.)*

Bridges, Matthew, 1800-94

Matthew Bridges was born July 14, 1800, in Maldon, Essex, England. He was educated in the Episcopal Church, but in 1848 joined the Church of Rome. During his latter years he resided in Canada. Among his more important

works may be mentioned Babbcombe, or Visions of Memory, with Other Poems, 1842. His hymns were published in Hymns of the Heart, 1848, and in The Passion of Jesus, 1852. Many of his hymns were first brought into use in America through Henry Ward Beecher's Plymouth Collection, 1855. Many of them are found in Roman Catholic and ritualistic collections. Bridges spent the latter part of his life in Quebec, where he died in 1893. [Dahle, *Library of Christian Hymns*]

Matthew Bridges, the youngest son of John Bridges, was born at Maldon, Essex, on July 14, 1800. He was educated in the Church of England, but in 1848 joined the Church of Rome, following John Henry Newman and others interested in the Oxford Movement. In later years Bridges lived in Quebec, Canada.

Bridges' hymns were published in his *Hymns of the Heart*, 1848, and in *The Passion of Jesus*, 1852. Many of his hymns were first brought into use in our country through Henry Ward Beecher's Plymouth Collection, 1855. He died in Quebec, October 6, 1894. [*Handbook to the Lutheran Hymnal*]

55 Crown Him with many crowns
235 Behold the Lamb of God!
512 My God, accept my heart this day

Bridges, Robert Seymour, 1844-1930

Robert S. Bridges, and dates from the year 1899. Bridges was born 1844, in England. He was educated at Corpus Christi College, Oxford. He ranks high as a poet, author, and translator. [Dahle, *Library of Christian Hymns*]

was born at Walmer, Kent, on October 23, 1844. He was educated at Eton and at Corpus Christi College, Oxford, where he received his B. A. in 1867 and his M. A. in 1874. He studied medicine at St. Bartholomew's Hospital, London, and took his M. B. in 1874. He retired from practice in 1882, settling at Yattendon in Berkshire. The author and poet of many poems and plays, Bridges also edited and contributed to the *Yattendon Hymnal*, 1899. He was appointed Poet Laureate in 1913. He died in 1930. [*Handbook to the Lutheran Hymnal*]

572. *O Gladsome Light, O Grace.* (Tr.)

203. (Tr.)

Broadsheet, Wittenberg, c. 1541

415

Brooks, Charles Timothy, 1813-83, st. 1

Charles Timothy Brooks, an American Unitarian minister, was born at Salem, Massachusetts, June 20, 1813, and was graduated from Harvard, 1832, and from the divinity school, Cambridge, 1835. In 1837 he became pastor of Newport, Rhode Island, where he died 1883. While a student at the divinity school, about 1834, he wrote "God bless our native land!" This hymn was revised by John Sullivan Dwight, born in Boston, May 13, 1812 (d. 1893), and educated at Harvard, and at Cambridge Theological College.

He became a Congregational minister and later an editor. This form of the hymn appeared in 1844. The melody bears a resemblance to several melodies of earlier date, beginning with an air attributed to Dr. John Bull, 1619. In the

second half of the 18th century it became popular in France, Germany, and the Scandinavian countries. [Dahle, *Library of Christian Hymns*]

602 God bless our native land

Brooks, Phillips, 1835-93

Phillips Brooks, who was pastor of Trinity Church, Boston, wrote this hymn for his Sunday school in 1868. Two years previous, on a journey through the Holy Land, Dr. Brooks had spent Christmas in Bethlehem. The hymn has become very popular and has been given a place in many hymnals both in England and in America.

Phillips Brooks was born December 13, 1835, in Boston, Mass. He was educated at Harvard College, where he was graduated in 1855. He was ordained to the ministry in the Episcopal Church. First he served as rector of the Church of the Advent in Philadelphia, and later of Trinity Church, Boston. In 1891 he was elected bishop of Massachusetts. Brooks died in Boston, January, 1893. Sir Joseph Barnby, who wrote this melody, was born August 12, 1838, in York, England. His father, Thomas Barnby, was an organist. While a boy, Joseph became chorister of York Minster, and later on he entered the Royal Academy of Music, London. For nine years he served as organist of St. Andrew's, London, and directed the Barnby Choir. Later he had charge of the oratorio concerts; was director of the Royal Albert Hall Choral Society, and also in charge of the music department of Eton College, 1875. Barnby has composed an oratorio, *Rebekah*, and a cantata, *The Lord is King*, besides a large number of other compositions. He has written 246 hymn tunes and edited many hymnals, among which ought to be mentioned *The Hymnary*. Barnby died in London, 1896. [Dahle, *Library of Christian Hymns*]

Phillips Brooks was born in Boston, December 13, 1835, and studied at Harvard, where he was graduated in 1855. He tried teaching in the Boston Latin School, but proved a "conspicuous failure." Then he studied at the Episcopal Theological Seminary at Alexandria, Virginia. He was ordained in 1859 and became rector of the Church of the Advent, Philadelphia, and then of Holy Trinity, of the same city. At this time Brooks was 32. Finally he became rector of the famous Trinity Church, Boston. He was offered but declined the office of preacher at Harvard professorships, the assistant bishopric of Pennsylvania. In 1891 he was elected bishop of Massachusetts. Brooks was one of the foremost preachers that America has yet produced. He died January 23, 1893. [*Handbook to the Lutheran Hymnal*]

137. *O little town of Bethlehem*

Brorson, Hans Adolf, 1694-1764

Hans Adolf Brorson was born June 20, 1694, in Randrup, near Ribe and Tønder, and belonged to an old family of ministers. In 1709 he entered the Ribe Latin School, from which he was graduated three years later. In 1712 he took up his studies at the university of Copenhagen, where his interest seems to have centered more upon the humanistic sciences than upon theology. Besides theology he studied philology, history, and philosophy. But the strain was too much for him. He was taken sick and had to go home in 1717, without taking the final examinations. For a while he remained with his brother Nils, who was pastor of Bedsted, and later at his home in Randrup, where he assisted his step-father, the minister, Ole Holbek, in his duties, until he became family tutor in the home of District Superintendent Klausen of Løgumcloister. His stay at this place had a decisive influence upon his life and gave

direction to his efforts. From his parents, and especially from his pious and somewhat melancholy mother, he had received deep-toned religious impressions. At an early age he had been influenced by the spiritual awakening which especially proceeded from Halle; but it was not until the time of his quiet activity as a teacher that this spiritual tendency found an opportunity for development. In his loneliness he came, as he himself relates, "into a more intimate union with God in Christ and, under many temptations, through ceaseless spiritual meditations, he tasted of the sweetness of the Gospel." He found rest especially in the religious philosophy of pietism. In Løgum cloister he became acquainted with Klausen's daughter, Katrine Steenbeck, who became his wife in 1722. After having passed the final examination in Copenhagen, October, 1721, he accepted a call from Randrup, his native city. These were the happiest years of his life and here he began to write his hymns. In 1729 he was appointed deacon of Tønder in Schleswig, where he worked together with the hymn-writer and editor, Johan Herman Schrader, who published *The Hymn Book of Tønder*. Here a curious condition obtained: Brorson preached in Danish, but the congregation sang their hymns in German. To remedy this, Brorson wrote a number of Christmas hymns, 1732. Among these may be mentioned: "In this our happy Christmastide" (L. H. 185; Landst. 134); "Mit Hjerte altid vanker" (Landst. 143); "Den yndigste Rose er funden" (Landst. 153); "Thy little ones, dear Lord, are we" (L. H. 179; Landst. 130). No one has written more beautiful Christmas hymns, as one biographer writes: "No one has before or since sung in such a manner concerning Christmas."

From Tønder he was appointed (without making application, indeed without his knowledge) to become district superintendent and minister of Ribe. When the bishopric of Ribe became vacant, in 1741, Brorson was appointed on the 5th of May of the same year, to fill this office. The story runs in the Brorson family that Christian VI once, in a conversation, asked Brorson whether he had composed the hymn, "Op al den Ting som Gud har gjort" (Landst. 451), and upon receiving his answer gave him the promise of the bishopric. Since this is one of the first hymns published by Brorson, it seems unlikely that the king, several years later, should be uncertain as to its authorship. It is, however, quite reasonable to suppose that Brorson especially through his hymns had gained the favor of the king, so that, as Pontoppidan related, Christian VI "of his own accord" appointed Brorson to the bishopric. Shortly afterwards his wife, at the age of thirty-six, gave birth to her thirteenth child, and both she and the child lost their lives. Brorson was so downhearted on this account that he was inclined to resign his office. In spite of his firm belief in the fatherly guidance of God, he suffered much from a melancholy spirit during his later years. He, however, gave up the idea of resigning, and on August 6, 1741, he was ordained to the bishopric by Bishop Hersleb. In this office he labored with unflinching zeal until his death. On October 4, 1746, Brorson delivered the sermon at the funeral of Christian VI. When King Fredrik V, in 1754, visited Ribe, he was received in the cathedral by the clergy of the town and all the provosts of the district. The school sang a cantata for which Brorson had composed the text. In connection with the festival of 1760 (commemorating the establishment of the monarchy), Brorson was created doctor of theology, October 18. But his end was near. Filled with a desire to depart and to be with the Lord, of which his "swan-song" so fervently testifies, he died June 17, 1764, following a short period of severe sickness. Bishop Brorson had many times been made the target for serious attacks and charges. Bishop Hersleb, his contemporary, especially, took occasion to attack him, when, in a report to the church council, he described Brorson as "a good man, but simple, and on account of weakness and hypochondria well nigh inefficient." In order to prove the injustice of this judgment, one of Brorson's successors, Bishop Daugaard, undertook a thorough investigation of Brorson's official acts. Daugaard came to the

conclusion that Brorson “was as much a right-minded, zealous, and efficient bishop, as he was an excellent poet.” He says that in his official letters Brorson “proves himself to have been not only a mild, patient, and Christ-minded officer of the church, but also a man who in every respect was equal to his position, and who possessed the necessary knowledge, insight, and considerateness befitting a bishop and, at the same time, he was endowed with a firm and determined character, so that he was not deterred by any fear of men or respect for persons from doing his duty, which is especially evident from the severity with which he sought to keep unworthy and immature candidates away from the sacred office and to remove ministers and church servants who led improper lives. Such an attitude would not be looked for in the official who deserved to be called ‘simple and inefficient’ in his office, whether mention is made of a lack of the necessary qualifications for the office, or ‘weakness and hypochondria’ be given as the reason therefor. It is indeed true that Brorson suffered many times from serious illness and often from attacks of hypochondria; but, nevertheless, he did not permit these to weaken his zeal for duty, and he never neglected his official work as long as he was able to care for it.”

L. R. Tuxen says: “Hersleb’s discrediting remarks concerning Brorson are thus seen to be entirely unwarranted. It is clear that he did not know his worthy colleague, or at best, that he misjudged him, possibly blinded by ill-will against Brorson, who belonged to the pietistic school, while Hersleb himself was a member of the so called ‘orthodox party.’ In the before mentioned report to the church council, Bishop Hersleb states that fanaticism, separatism, and Herrnhut’ism gained the upper hand, and that many complaints were received about the disturbances which the separatists created in the country, so that it was necessary that the higher officials of the church should be able to cope with the situation.” It is clear from this statement that Hersleb was an opponent of pietism.

Brorson’s daughter (by the second marriage) writes as follows: “He was an active and righteous official and possessed the gift of being able to combine sternness and mildness in an easy address, by which he gained general favor with old and young alike, so that wherever he had made his visitations the young people were willing and eager to have him catechise them. When he was well pleased with the conditions in a congregation he would often sing the stanza of the old hymn: ‘Jeg er nu glad og meget fro,’ (the last stanza of ‘Af Høiheden oprunden er,’ old translation; Landst. 140; L. H. 220). In social life his principal enjoyment was taking part in music and song, surrounded by his family and a circle of friends.” The greater number of Brorson’s hymns were written in Tønder, where he published eleven collections. The first three are without date; No. 4, 1732; No. 5, 1733; Nos. 6-9, 1734; Nos. 10-11, 1735. All these together with several new hymns added appeared in 1739 under the title *Troens rare Klenodie*. Several enlarged editions were published in 1742, 1747, 1752, 1760, and these have been reprinted a number of times after Brorson’s death. The fourth edition, 1752, contains 274 hymns, of which 82 were original and 192 were translations. In 1765, one year after Brorson’s death, his son, Broder Brorson, published Hans Adolf Brorsons Svanesang, which contains 70 hymns composed during the last year of his life. Among these are found “Den store hvide Flok vi se” (Landst. 559; Behold a host, arrayed in white, L. H. 492); “Her vil ties, her vil vies” (Landst. 476); and “Naar mit Öie, trät af Möie” (Landst. 477). In Danish literature Brorson blazed the way for thoughts and feelings couched in sincere and natural expressions without resorting to the “poetic paraphrasing” which Kingo and his contemporaries were wont to employ. Brorson was a master of the Danish language and possessed a rich poetic talent. His hymns are permeated with deeply religious sincerity, combined with poetic loftiness and direct simplicity. On this account Brorson has been given a place among the most excellent hymn writers.

L. R. Tuxen gives this estimate of Brorson's work: "The first thing appealing to us is the deep piety and sincerity which permeate all of Brorson's hymns. While Kingo is admired for his mighty strokes upon the harp, the pious souls felt a greater attraction for the tender, childlike, and sympathetic tone which is unique in Brorson's hymns and especially in his Christmas hymns (and not the least in the three above mentioned hymns of the 'Svanesang'). It almost resembles heavenly music; it is the soul, living and breathing in God and the Savior, which, here in earthly tones, gives expression to its highest joys and its deepest anguish; even though we can not entirely absolve him of the pietistic tendency to employ the symbols of a strained imagination, whereby heavenly relations are often made to appear entirely too human. It is also true that at times Brorson is guilty of a somewhat tiresome and complicated sentence building. Brorson's hymns have been very kindly received in large circles, no doubt, because of the popular character, which is a common trait of all his works. He does not soar into high-sounding tones; does not employ bombastic words, but his song moves on through simple, direct expressions, filled with deep, serious contents; the spirit of his hymns proceeds from his innermost soul, and therefore also finds a ready entrance into the heart; but in view of this popular element, we must all the more admire the poetic wealth and beauty which characterize these incomparable hymns of Brorson. In order to fully appreciate Brorson's rich, poetic vein, we must emphasize the fact that we find, in Brorson's hymn collections, all the various types of hymns, all written by himself; types which we otherwise are in the habit of seeking in the combined writings of several composers. "It can not be denied, however, that (as is the case in general with pietistic authors) Brorson also shows traces of the same overbearing spirit, which flings out a note of challenge to the world in such a manner that many of his hymns have a distinctly reprimanding and polemic character. Neither can we entirely absolve him of the common tendencies among the Pietists to make an immoderate use of phrases found in the Song of Solomon to indicate union with the Savior, whereby sensual images and carnal expressions are employed which do not serve to edify but rather to confuse the mind."

"Brorson has rendered about 200 translations. These have been prepared with such great painstaking and ability that they not only equal the originals, but in many cases even surpass them." [Dahle, *Library of Christian Hymns*]

Hans Adolf Brorson, born June 20, 1694, in Randrup, near Ribe and Tonder, belonged to an old family of ministers. He studied at the Ribe Latin School and then at the University of Copenhagen, where he took up theology, philology, history, and philosophy. Brorson was forced to leave the university in 1717 because of his health. He subsequently became the family tutor in the home of District Superintendent Klausen of Logumcloister. In 1721 he accepted a call to Randrup and in 1729 was appointed deacon of Tonder in Schleswig. He became district superintendent and minister of Ribe and bishop in 1741. He was made a Doctor of Theology in 1754. He published *Troens rare Klenodie*, 1739, and the hymn-book which he projected, and to which he largely contributed, was published in 1740, under the title *Den ny Salmebog*, by Erik Pontoppidan. [*Handbook to the Lutheran Hymnal*]

70 I see Thee standing
 144 Thy little ones, dear Lord, are we
 150 In this our happy Christmastide
 215 O Father, may Thy Word prevail
 229 By faith we are divinely sure
 252 I walk in danger all the way
 475 Praise God, This Hour Of Sorrow

516 O watch and pray

553 Behold a host

Brown, Arthur Henry, 1830-1926

Arthur Henry Brown, born at Brentwood, Essex, July 14, 1830 was a self-taught musician; organist of the church of St. Thomas the Martyr, Brentwood, 1842 to 1853; of the church of St. Edward the Confessor, Romford, Essex, till 1858; and then organist of Brentwood, and a professor of music there; organist also of St. Peter's Church, South Weald. He was a pioneer in the movement to restore the ancient Plain Chant and to revive the use of the Gregorian Tones in Anglican worship. He published a *Gregorian Psalter, The Anglican Psalter, Canticles of Holy Church*. He wrote about 700 hymn-tunes. He died in 1926. [*Handbook to the Lutheran Hymnal*]

ST. ANATOLIUS

314, 502

Brownlie, John, 1859-1925

101 The King shall come when morning dawns

Brüder Choralbuch, Leipzig, 1784

177

Brun, Johan Nordahl, 1745-1816

Johan Nordahl Brun was born March 21, 1745, on the homestead of Høiem, Bynesset, Norway. His father, Sven Busch Brun, was a merchant. His mother's name was Mette Katarina Nordahl. His first instruction in writing and arithmetic was received from his father. His mother taught him to read diligently the Holy Scriptures, so that, when he was eleven years of age, he had read the whole Bible two times. This contributed in great measure to place him upon firm, Scriptural ground and prepared him to become a strong champion of the Christian faith over against the rationalism of his age. He took an active part in outdoor sports, especially skiing and skating. Brun's half-brother, who had become a candidate of theology in Copenhagen, induced him to become a student. At first he was tutored by his half-brother. Later he attended the Latin school in Trondhjem and the university. He became family tutor in the home of Councillor Meinche and accompanied the latter's son to Sorø in Denmark. Here he decided to take the theological examination. He was given three months in which to prepare for this. The examination resulted in the lowest possible mark (*non contemendus*). His examination in homiletics, however, resulted somewhat better. Brun returned to Norway and spent three years in Trondhjem as an instructor, preacher, and poet. He applied for two positions, but was not appointed. In 1771 he accompanied Bishop Gunnerius to Copenhagen as his private secretary. His activity as secretary, however, did not materialize. But during his stay in the capital city he wrote the drama *Zarine*, which created a sensation and brought him good returns. Although this was not a work of high merit, still it deserves mention because it was instrumental in bringing forth Wessel's masterpiece, *Kjærlighed uden Strømper*. A new drama, *Einar Tambeskjelver*, published by Brun in 1772, received much unfavorable criticism. The next year he became assistant pastor at Bynesset. He was ordained 1773 in Trondhjem. In the fall of the same year he married Ingeborg

Lind, with whom he had been engaged twelve years. His new position brought him a very meager income, but he tried to adjust himself to the conditions. He was assisted materially by a group of faithful friends in Trondhjem. Moreover, the members of his congregation held him in great love and esteem. Brun, however, desired above all to work in the city. But he applied in vain for the rectorship of the church of Our Lady. In 1774 he was appointed to a similar position in Bergen. He was installed there on the seventh Sunday after Trinity and held this position until January 6, 1804, when he was made bishop of the diocese of Bergen. But as far back as 1793 he had been called as provost of the district of Bergen, Nordhordland, and Voss and had served from 1797 as constituted bishop.

While serving as a minister, Brun gained great fame not only as a poet, but especially as an eloquent preacher. Further, in the office of bishop he deserves undying praise for his very able opposition in word and deed to the onslaughts of the rationalists. He was found in the front ranks, meeting every attack upon the old established Christian faith, and before he died he saw the dawn of a better era. The congregations in the diocese of Bergen owe it to Brun's activity that they were spared from the influence of Balle's books of instruction and the Evangelical-Christian Hymn Book. Brun died July 26, 1816.

In the history of hymnology Brun is especially noted for his *Evangelical Hymns*, published in Bergen, 1786. In the foreword to his edition he states that he is approaching the age "when the soul is losing its fire and we eagerly reach out for some happier moment that may shine thru the clouds of sorrow that surround us. Our divine worship is that garden from which I have gathered my flowers. But I have gathered during the autumn season. Our new hymn book (Guldberg's) has gathered in the most fragrant blossoms. Only in places, where it seemed to me that he had not gathered all, there I have made an attempt. And, for the purpose of marking these, I have, in connection with all my hymns, given the corresponding number in the hymnary. If the regular hymns should be preferred to mine, it shall not offend me, as long as mine are also found useful for edification. I fully admit that the Church of God might well dispense with my little book. But let it be said that among many such superfluous works my book will be found free from poison, and that in composing this work I have enjoyed many pleasant hours. But if it is welcomed, if it is cherished by those who worship the Father in spirit and truth, those who have an hour of the Lord's Day to spare for divine worship in the home, then I will not exchange this reward for any crown of laurels." This collection contains sixty-five hymns. The hymnologist Skaar says: "It can scarcely be denied that there is a certain strained effect in some of Brun's hymns. This was a common characteristic of his times. And even where they are not directly bombastic, they are often more rhetorical than poetical. There is unusual power in his hymns, but this force is often expressed in terms that do not appeal to the heart. His didactic hymns are at times sentimental, but frequently they approach the prosaic. A few of his hymns are strongly allegorizing and exhibit both the strength and the weakness of this method. And, if his hymns are compared with those to which he refers by the numbers in his book, the latter very frequently will be preferred. Nevertheless, several among the sixty-five hymns will be found to compare favorably with many of our best church hymns. They all bear witness to a life in faith which has its fountain in God Himself and which is nourished by His Word, and which throughout all time will appear like an oasis in the spiritual desert of his time." [Dahle, *Library of Christian Hymns*]

482 *In heav'n is joy and gladness*

514 *Our Lord and God, O bless this day*

586 *How blest are they who hear God's Word*

Bruun, Samuel Olsen, c. 1695

Samuel Olsen Bruun was born presumably, in Jutland. Having completed the course of study in the school of Aalborg, he matriculated at the University of Copenhagen in 1677. By 1687 he was “resident vicar of Kragerø, Norway,” and is mentioned in 1695 still as “a fellow-servant of the Word in Kragerø Congregation.” Later he was appointed pastor in charge of this congregation. The time of his death is not known. While serving as vicar he published *Dend sjungende Tids-Fordrif, eller Korsets Frugt*, containing a number of spiritual songs and hymns for us, unto spiritual edification and Godly pastime, at all times and under all circumstance. The preface is dated April 10, 1695, and it is very likely that the book was published during that year. Many later editions have followed, and the book has been extensively used in Norway. The book is dedicated to Mattias Moth (Copenhagen), and the author mentions in this dedication that a sad lot had befallen him. He says in the preface that he called his book *Korsets Frugt* (Fruit of the Cross), “because it is the fruit of my cross, and it has been my dearest pastime during my trials which otherwise, because of my weakness, would at times have completely distracted me in my studies.” Nothing is mentioned as to the nature of his affliction. [Dahle, *Library of Christian Hymns*]

575 *The sun has gone down*

Buchanan, Annabel Morris, 1889-1983

setting: 539

Budry, Edmund Louis, 1854-1932

73 Thine is the glory

Burckhardt, Abel, 19th century

146 When Christmas morn is dawning

Burney, Charles, 1726-1814

216

Campbell, Robert, 1814-68

Robert Campbell was born at Trochraig, Ayrshire, Scotland, December 19, 1814. Early in life Campbell showed a strong predilection for theological studies, but he became fixed in law and entered on the duties of an advocate. He was a zealous, devoted member of the Episcopal Church of Scotland directing special attention to the education of the children of the poor. In 1848 he began a series of translations of Latin hymns. These translations he submitted to the critical eyes of Dr. J. M. Neale, Dr. Mills of Ely, and of other competent judges. The result was that in 1850 a selection from these translations of Latin hymns and a few of his original hymns were compiled to make the so-called *St. Andrew's Hymnal*. This hymnal received special sanction of Bishop Torry. Two years later he was converted

to Roman Catholicism. He died at Edinburgh, December 29, 1868. His translations are smooth, musical, and well sustained. [*Handbook to the Lutheran Hymnal*]

Christians, come in sweetest measures (Tr.)

tr. 310, 411

Cantica Laudis, Boston, 1850

445

Cantionale Germanicum, Dresden or Gochsheim, 1628

23, 50

Carey, Henry, 1692-1743

Henry Carey, whose antecedents are not definitely known to us, was a teacher in private families and boarding schools in England. He was a prolific author of burlesques, farces, songs, and poems, the best known being *Sally in Our Alley*. His collection of songs, *The Musical Century* was published in 1740. His dramatic works appeared in 1743. His writing of church music was only incidental. [*Handbook to the Lutheran Hymnal*]

SURREY

372

Carr, B., 1769-1831

setting: 510

Caswall, Edward, 1814-78

Edward Caswall was born 1814 in Yately, England, where his father was a minister. He was educated at Oxford and served seven years as minister in the Episcopal Church. In 1850 he joined the Catholic Church. Caswall wrote many hymns and other poems, but is best known for his translations of Latin hymns. He died in 1878. [Dahle, *Library of Christian Hymns*]

tr. 10, 85, 96, 278, 283, 315, 547

Cawood, John, 1775-1852

John Cawood, the son of a farmer in Matlock, Derbyshire, England, was born March 18, 1775. For a time he studied under private instruction and later completed his education at Oxford, where he took the final examinations in 1801. He was ordained to the ministry and served as assistant pastor in several places, until he became "perpetual curate" in Bewdley, Worcestershire. He died November 7, 1852. Cawood did not publish any of his seventeen hymns. The greater number of them have later been included in many hymnals. Richard Redhead, born 1820, composed this melody (Debenham, Redhead 143, St. Nicholas, St. Bede). At an early age he became chorister at Magdalen College, Oxford. Here he became acquainted with the Rev. F. Oakeley, who secured his appointment as organist of Margaret Street Chapel in 1839. Redhead's Plainsong Psalter, *Laudes Diurnae*, 1843, and *Church Hymn Tunes*, 1853, and

others, were the leading productions in church music during the prosperous period of the English Catholic Church of the nineteenth century. From 1864 Redhead was organist of St. Mary Magdalene Church, Paddington. He has written a number of hymn tunes which are simple and churchly in spirit. He died in 1901. [Dahle, *Library of Christian Hymns*]

228 Almighty God, Thy Word is cast

Cennick, John, 1718-55

John Cennick, born at Reading, Berkshire, England, December 12, 1718, was first a preacher under Wesley, then under Whitefield. In 1745 he joined the Moravian Brethren, and died in London, July 4, 1755. His hymns are found in his *Sacred Hymns for the Children of God in the Days of Their Pilgrimage* (1741-42), in *Sacred Hymns for the Use of Religious Societies* (1743-45), and in *Hymns for Children* (1754). Some of his unpublished hymns were included in the collections of the Moravian Brethren. [Dahle, *Library of Christian Hymns*]

600 Great God, we praise Thy gracious care

Chadwick, James, 1813-82

tr. 116

Chandler, John, 1806-76

John Chandler (1806-76), educated at Corpus Christi College, Oxford; minister of the Church of England. [Dahle, *Library of Christian Hymns*]

tr. 99, 106, 157, 397, 487

Chatfield, Allen, 1808-96

tr. 496

Christiansen, F. Melius, 1871-1955

setting: 27, 266, 397, 475, 509, 590

Christlich neu-vermehrt Gesangbuch, Erfurt, 1663

541

Christlich Singebüch für Layen..., Breslau, 1555

setting: 128

Clarke, Jeremiah, c. 1674-1707

The melody (St. Magnus or Nottingham) was written by Jeremiah Clarke, an English musician (1669?-1707). He was for some time organist of St. Paul's Cathedral, London, and collaborated with William Croft and Daniel Purcell. [Dahle, *Library of Christian Hymns*]

Clausnitzer, Tobias, 1619-84

Tobias Clausnitzer was born February 5, 1619. He studied at several universities and received his master's degree from Leipzig in 1643. The following year he was appointed army chaplain for a Swedish regiment. On the second Sunday in Lent he delivered the festival sermon in the church of St. Thomas in Leipzig. The occasion was Queen Christina's accession to the crown of Sweden. He also preached at the thanksgiving services held at Weiden, January 1, 1649. The latter sermon was delivered at the special request of General Wrangel following the signing of the Peace of Westphalia. In the same year Clausnitzer was appointed to the pastorate of Weiden. Later he was also chosen member of the consistory and inspector of the district. He died May 7, 1684, in the city of Weiden. [Dahle, *Library of Christian Hymns*]

1 Blessed Jesus, at Thy Word

37 We all believe in one true God, Father

Clement of Alexandria, c. 170-c. 220

St. Clement (Clemens) was born in Athens, presumably about the year 170. Eusebius and Photius give his full name as Titus Flavius Clemens. There is no information available concerning his parents or relatives. He was a zealous scholar and a seeker after truth. He sought to satisfy his earnest longing for knowledge and understanding of lofty things. He has been classed as a Stoic and an Eclectic, searching all available writings in Greek, Assyrian, Egyptian, and Hebrew. He himself mentions six prominent men who taught him to know the true tradition of the blessed doctrine of the Holy Apostles. In Alexandria he studied the Christian faith and doctrine under Pantaenus, who was in charge of the school for catechumens. When Pantaenus retired from his position Clemens took over the office in the year 190 and served with great success until 203. He drew unto himself a large number of disciples, several of whom later became prominent men, as, for instance, Origen, and Alexander, later Bishop of Jerusalem. During the persecutions under Emperor Severus, 202-203, he was compelled to flee from Alexandria. It is not known where he went. The only later trace of him is in connection with a message of congratulation sent by his former disciple Alexander, then Bishop of Cappadocia, to the congregation of Antioch, on the occasion of the choice of Asclepiades for the bishopric in that city. This message, dated 211, is said to have been brought to Antioch by Clemens, and there his story ends. Nothing is known of his later years or concerning his death, except that the year 220 has been mentioned as the year of his death.

He left in all ten books or works, among these *The Tutor* in three volumes. The first book describes the teacher who is The Word, and the children whom he is to instruct, Christian men and women, and his method of instruction. The second book gives formulas and instruction concerning daily life, regarding eating, drinking, sleep, etc. The third book describes the nature and essence of true beauty, criticizing and severely condemning all extravagance in clothing. In connection with this work there are in the printed editions two poems: *A Hymn concerning the Savior*, and *Address to the Tutor*. From the first poem we have derived the hymn, "Shepherd of tender youth," employed in *The Lutheran Hymnary*. Dr. H. M. Dexter says: "There are four other English translations and a redaction from the same hymn beginning with the 11th stanza of the original 'O Thou, the King of Saints.'" There are a number of other centos

based upon this original; one by Dr. McGill as follows: “Lead, Holy Shepherd, lead us,” and “Bridle of Colts Untamed,” by Dr. U. S. Alexander. The original of these versions is the most ancient Christian hymn. (Concerning the melody, see No. 456.) [Dahle, *Library of Christian Hymns*]

183 Master of eager youth (Shepherd of tender*)

Clephane, Elizabeth C., 1830-69

Elizabeth Cecilia Clephane, daughter of Andrew Clephane, who was the sheriff of Fife, was born June 18, 1830, in Edinburgh, and died February 18, 1869.

In publishing the first of Miss Clephane’s songs in *The Family Treasury*, Rev. W. Arnot of Edinburgh thus introduced them: “These lines express the experiences, the hopes and the longings of a young Christian lately released. Written on the very edge of this life with the better land fully in view through faith, they seem to us footsteps printed on the sands of time where these sands touch the ocean of Eternity. These footprints of one whom the Good Shepherd led through the wilderness into rest may, with God’s blessing, contribute to comfort and direct succeeding pilgrims.” [Dahle, *Library of Christian Hymns*]

330 Beneath the cross of Jesus

Coffin, Charles, 1676-1749

Charles Coffin, born 1676 in Buzanzy (Ardennes), became superintendent of Beauvais College in 1712, and rector of the University of Paris in 1718. In 1727 he published a few Latin poems and in 1736 his hymns were printed in the Paris Breviary. During the same year they were published in a separate edition under the title: *Hymni Sacri Auctore Carolo Coffin*. His complete poems were published in two volumes in 1755. Coffin’s hymns are characterized as being “direct and filled with the spirit of grace.” [Dahle, *Library of Christian Hymns*]

99 *The advent of our King*

106 On Jordan’s bank the herald’s cry

Collection of Hymns, London, c. 1757 (See Hail, Thou once despised Jesus!)

270 Hail, Thou once despised Jesus!

Cöln Gesangbuch, 1619

318

Composite

tr. 2, 6, 38, 40, 41, 48, 78, 110, 128, 158, 175, 177, 226, 227, 247, 250, 263, 273, 276, 298, 331, 334, 335, 362, 374, 396, 414, 426, 435, 448, 488, 503, 511, 519, 522, 527, 544, 562, 569, 599

Concentus novi, Augsburg, 1540

326, 456, 494

Conder, Josiah, 1789-1855

Josiah Conder, fourth son of Thomas Conder, a London bookseller, was born in Falcon Street, Aldersgate, September 17, 1789. At fifteen he was able to become an assistant to his father in his bookstore. He was the author of several prose works. In 1812 he contributed three hymns to Dr. Collyer's collection and in 1836 he edited *The Congregational Hymn-Book. A Supplement to Dr. Watts Psalms and Hymns*, which contained fifty-six of his own hymns, and in 1851 he published a revised edition of Dr. Watts's *Psalms and Hymns*. He died December 27, 1855. In the year after his death, his poems and all his hymns, already completely revised by him before his death, were published under the title of *Hymns of Praise*, 1856. [*Handbook to the Lutheran Hymnal*]

222. Lord, 'tis not that I did choose Thee

Conkey, Ithamar, 1815-67

The melody (Rathbun) was composed in 1847 (or 1851) by Ithamar Conkey (b. Mass., 1815; d. 1867). He was an eminent bass soloist in the oratorio concerts of New York. John Bowring was born October 17, 1792, in Exeter. He was the son of a merchant and began to work in a London mercantile establishment in 1811. At an early age he gained a good knowledge of several foreign languages. In fact, his linguistic ability was so remarkable that later on, when he undertook extensive tours throughout Europe, he acquired a mastery of 40 languages and dialects. This enabled him in after years to place before his countrymen extensive series of splendid translations from the anthologies of Scandinavia, Germany, Holland, Spain, Hungary, also of Serbia, Russia, and other Slavonic nations. As the official representative of England he visited many European countries with a view to investigate their economic and commercial conditions, and his reports, full of information and suggestions, gave the impetus to many far-reaching reforms in England. Bowring was a great champion of national liberty, and labored actively for various prison reforms. From 1825 he was for three years associate editor of *The Westminster Review*. He received his doctor's degree from the University of Groningen in 1828. In 1835-37 and again in 1841-48 he was a member of the lower house of Parliament, where he took a prominent part in the proceedings. Then he was appointed British consul in Canton, and in 1854 governor of Hong Kong and minister to China. On his return voyage to England, in 1859, he visited the Philippine Islands and described them in an article. Two years previous he had given a splendid report on the conditions in Siam. Bowring ranked high as a statesman, philanthropist, historian, and poet. Many of his hymns are commonly used. He was always ready and eager to assist promising young men. He continued active until the day of his death, November 23, 1872. Upon his tombstone are inscribed the words of his hymn, "In the cross of Christ I glory." Duffield says of him: "Theoretically, Sir John Bowring was a Unitarian. Practically he was a devoted and evangelical believer." [Dahle, *Library of Christian Hymns*]

CONKEY, Ithamar (1815-1867), was born in Shutesbury, Massachusetts, on May 15, 1815. He served as organist and choir director at the Central Baptist Church Norwich, Connecticut, and as bass soloist at Calvary Episcopal Church, New York. He then became a member of the choir of Grace Church, New York, and bass soloist and conductor of the quartet choir of the Madison Avenue Baptist Church, New York. In New York he was considered an authority on oratorio singing. He died April 30, 1867. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

354. RATHBUN [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

Copeland, William John, 1804-85

William John Copeland was born at Chigwell, England, on September 1, 1804. He studied at St. Paul's School and Trinity College, Oxford, receiving his B. A. in 1829, his M. A. in 1831, and his B. D. in 1840. Copeland was successively a Scholar, Fellow, and Dean of Littlemore, and in 1849 Rector of Farnham, Essex, and Rural Dean of Newport. He has contributed a number of translations from the Roman Breviary, and a number of modern centos are based on his lines. He died at Farnham, August 25, 1885. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

571. *O Christ, who art the Light and Day.* (Tr.) [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

Corbeille, Pierre de, c. 1221

388

Cory, Julia Bulkley Cady, 1882-1963

CORY, Julia Bulkley Cady (1882-). According to the *Handbook to the Hymnal* (Presbyterian) Mrs. Cory is the daughter of J. Cleveland Cady, a noted architect in New York City. He was an active member of Brick Presbyterian Church of that city, and was superintendent of the Sunday school in the Church of the Covenant affiliated with it. Mrs. Cory also was a member of this church. Mr. Frank J. Metcalf of Washington, D. C., wrote us: She is the wife of Robert H. Cory and lives in Englewood, N. J. In 1904 Archer Gibson, organist of the Brick Presbyterian Church in New York, asked her to write a Thanksgiving hymn for the tune Kremser. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

466. *We praise Thee, O God, our Redeemer, creator.* (Tr.)

Cowper, William, 1731-1800

William Cowper was born November 15, 1731, in Great Berkhamstead, where his father, John Cowper, served as pastor and also as court chaplain for George II. His father was a nephew of William, the Earl of Cowper, Lord Chancellor of Great Britain. His mother was a descendant of Henry III. She was a pious woman. She died when William was only six years of age. At the age of 10 years he was sent to the Westminster School, where he remained for eight years. His religious instruction was very meager, a fact to which he often refers with sadness in some of his poems. He studied law, was admitted to the bar, and in 1759 was made commissioner of bankruptcy. In 1763 he was appointed reading clerk to the House of Lords. He suffered from melancholy, and during this period his mind became unbalanced. After an attempt at suicide he was committed to an asylum, where he remained for two years. During his darker moments he was tormented by the illusion that God had rejected him. But under wise and Christian care and treatment it passed away, and after some time he came to Huntingdon in order to be near his brother, John Cowper, who was the rector of that place. Here he became acquainted with the minister, Morley Unwin, and his wife, and formed a lifelong friendship with them. When Morley died, shortly after, Cowper moved to Olney together with Mrs.

Unwin and her children. This was in 1767. At Olney he came under the enthusiastic guidance of John Newton, and the work of these two men became of great importance for the church. Cowper wrote 68 hymns for Newton's well-known collection, called the *Olney Hymns*. He also took an active part in leading at prayer and revival meetings. In 1770, his brother, John Cowper, died and, about a year after, William Cowper's madness returned. The thought of "sacrificing" his life again obsessed him. Southey says that he was under the conviction that God required a sacrifice of him and that he, like Abraham, should offer up his dearest possession. Abraham was to sacrifice his son; Cowper must sacrifice himself. This dark period of affliction lasted 16 months. He resided in Newton's house and was tenderly cared for by Mrs. Unwin. He recovered gradually and spent a few comparatively happy years. His greatest poem, *The Task*, and the comic ballad, *John Gilpin*, were inspired through his acquaintance, in 1783, with Lady Austen. In 1791 he translated *Homer's Iliad* and *Odyssey*. During the long illness of Mrs. Unwin and following her death in 1796, the melancholy darkness again deepened over his soul. *The Castaways* (1799) became Cowper's final contribution to literature. He died April 25, 1800, in East Dereham, Norfolk.

Although Cowper is the most prominent English poet who has written hymns, his productions do not really represent any improvement of their structure or any particular progress in the expression of spiritual ideas. The predominant note is, as in Newton's hymns, peace and thankful contemplation, rather than joy and gladness. The greater number of his hymns are characterized by trust and faith. Many breathe a spirit of deep humility, others are full of sad yearning, self reproach, or dark spiritual conflict. The specialty of Cowper's work is a greater plaintiveness, tenderness, and refinement. [Dahle, *Library of Christian Hymns*]

COWPER, William (1731-1800), was born in his father's rectory at Berkhamstead, England, on November 26, 1731. Although Cowper's mother died when he was only six years old, she had become a real friend and companion to him. When he received a picture of her in his sixtieth year, Cowper composed some lines to her memory which are indeed a high tribute. At school Cowper was wretched because of his extreme shyness and eccentric character. Later at Westminster he adjusted himself a little better. Here Cowper studied law. At this time he fell in love with his cousin, Theodora Cowper, and wrote love poems to her. Her father forbade her to marry Cowper, but she never forgot him and in later years secretly aided his necessities. Fits of melancholy began to seize Cowper with greater regularity. His nomination to the Clerkship of the Journals of the House of Lords proved a calamity. The thought of a public examination disturbed him to the extent of overthrowing his reason and driving him to attempted suicide with "laudanum, knife, and cord". The delusion of his life now appeared - a belief in his reprobation by God. Under the wise and Christian treatment of Dr. Cotton at St. Albans this malady passed away. In general the next eight years were happy ones for Cowper - full of the realization of God's favor. This was the happiest, most lucid period of his life. The first two years of this period were spent at Huntington, where Cowper formed the life-long friendship of Mrs. Unwin, the wife of the Rev. Morley Unwin. The remainder was spent at Olney with John Newton, with whom Cowper collaborated on the justly famous *Olney Hymns*. But the tension of the Calvinistic exercises, the despondence of Newton, and the death of Cowper's brother brought another attack of madness and attempted suicide. For sixteen months Cowper lived under this dark cloud. Mrs. Unwin kept him occupied with small tasks and suggested that he do some serious poetical work. The malady gradually left Cowper by the time his cousin, Lady Hesketh, brought him to Weston in 1786. But the death of Mrs. Unwin brought fixed despair of which Cowper's last poem, *The Castaway*, is

a terrible memorial. From this melancholy Cowper never recovered. He died at East Dereham on April 25, 1800.

[*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

301 There is a fountain filled with blood

434 God moves in a mysterious way

Cox, Frances Elizabeth, 1812-97

Miss Frances Elizabeth Cox for her *Hymns from the German*, 1864. Miss Cox was born in Oxford, May 10, 1812; died September 23, 1897. [Dahle, *Library of Christian Hymns*]

COX, Frances Elizabeth (1812-1897). Frances Elizabeth Cox was born at Oxford in 1812. She made her contribution to hymnology as a translator of German hymns. She was indebted to Baron Bunsen, who guided her selection as to hymns worthy of translation. Her first book was *Sacred Hymns from the German*, 1841. Later she published another book, *Hymns from the German*, 1864. The two books contained a total of 56 translations.

tr. 95, 256, 337, 353, 391

Croft, William, 1678-1727

The melody (St. Anne) was composed by William Croft (b. ca. 1677), organist of St. Anne's, Westminster, later organist of Chapel Royal and Westminster Abbey. He was a prominent composer of church music. Croft died in 1727 and was buried in Westminster Abbey. [Dahle, *Library of Christian Hymns*]

CROFT, William (1678-1727), was born in 1678 at Ettington, Warwickshire, of a good family, and was one of the children of the Chapel Royal under Dr. Blow. He became organist of St. Ann's, Soho, and in 1700 gentleman extraordinary of the Chapel Royal. In 1704 he was made joint organist of the Chapel Royal with Jeremiah Clark and three years later sole organist. In 1708 he was appointed organist of Westminster Abbey and composer to the Chapel Royal. In 1713 he was made a Doctor of Music by Oxford. He died at Bath of an illness occasioned by his attendance on his duty at the coronation of George II. In his earlier life Croft composed for the theater and also wrote sonatas, songs, and odes. Later he became absorbed in sacred music and made for himself in this field one of the greatest names in English musical history. Many fine anthems of his still live; his service music is of the highest importance; but his tunes give Croft his widest fame. It is said that he influenced Händel to a considerable extent and that his cathedral music was one of the models of Händel's high sacred style in his oratorios. Crofts tunes are of importance historically, as they are the earliest examples of the English psalm-tune as distinguished from the Genevan. Croft wrote *Divine Harmony*, a collection of the words of anthems with a brief historical account of English Church music; *Musica Sacra*, a collection of 30 anthems; and a *Burial Service* of his own composition. Crofts epitaph in Westminster Abbey concludes with the words, Having resided among mortals for fifty years, behaving with the utmost candor . . . he departed to the heavenly choir . . . that being near, he might add to the concert of angels his own *HALLELUJAH*.

160

Cronenwett, Emanuel, 1841-1931

CRONENWETT, Emanuel (1841-1931), son of the Rev. George Cronenwett and Magdalene, *née* Knapp, was born near Ann Arbor, Michigan, February 22, 1841, was educated for the Lutheran ministry at Capital University,

Columbus, Ohio, and after his ordination at Woodville, Ohio, served at Carrollton, where he ministered to seven congregations in four counties; then at Waynesburg, Ohio, at Wooster, Ohio, at Delaware, Ohio, and the last fifty-four years of his long ministry at Butler, Pennsylvania. The degree of Doctor of Divinity was conferred on him by Grove City (Pa.) College. A volume of his hymns and poems was published in 1926. He died at Butler, Pennsylvania, March 9, 1931. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

216 Of Zion's honor angels sing!

234 We have a sure prophetic Word

tr. 93, 219, 545

Crossman, Samuel, c. 1624-84

Samuel Crossman was born in Bradfield Monachorum, Suffolk, England. Crossman earned a Bachelor of Divinity at Cambridge University, and was Prebendary of Bristol. His father was Samuel Crossman of Bradfield Monachorum, Suffolk. In 1664, he published his hymns in *The Young Man's Meditation, or some few Sacred Poems upon Select Subjects, and Scriptures*. In 1683 he was appointed dean of the Bristol cathedral.

He died February 4, 1683, Bristol, England, and is buried in the south aisle, Cathedral Church, Bristol, England. [*The Cyber Hymnal*]

303 *My song is love unknown*

Cruciger, Elisabeth Cecelia (von Meseritz), c. 1500-35

Elisabet Creutziger (von Moseritz) was a daughter of a Polish nobleman. During the persecutions, the family came to Wittenberg, where the young woman was married to Kaspar Creutziger, a student at the university and one of Luther's most devoted pupils. Shortly after, he became minister and teacher in Magdeburg and later, 1528, professor of theology in Wittenberg. Elisabet Creutziger, who was a friend of Luther's wife, is mentioned as a woman of rare musical gifts and a model wife and mother. [Dahle, *Library of Christian Hymns*]

224 The only Son from heaven

Crüger, Johann, 1598-62

CRÜGER, Johann (1598-1662), was born at Gross-Breesen, Brandenburg, on April 1, 1598. He studied at schools in Guben, Sorau, and Breslau, the Jesuit College at Olmütz, and the Poets' School at Regensburg. He traveled through Austria, Hungary, Bohemia, and Moravia and then settled at Berlin in 1615. Here he employed himself as a private tutor until 1622, except for a short residence at the University of Wittenberg in 1620. He received a thorough musical training under Paulus Homberger in Regensburg, a pupil of Giovanni Gabrieli. In 1622 Crüger was appointed cantor of St. Nicholas Church at Berlin and also one of the masters of the Greyfriars Gymnasium. Crüger wrote no hymns, but he was one of the most distinguished music and tune composers of his time. He composed 71 *chorales*, of which 18 have received a wide usage in the Evangelical churches of the world. His church-hymn collections include *Neues vollkömmlisches Gesangbuch*, 1640; *Praxis pietatis melica*, 1644, which appeared in many editions; *Geistliche Kirchenmelodeyen*, 1649; *Psalmodica sacra*, 1658. He died at Berlin, February 23, 1662. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

28, 32, 52, 63, 94, 115, 161, 180, 263, 292, 328, 336, 341, 353, 404, 450, 532

Crull, August, 1846-1923

CRULL, August (1845-1923). Crull was born at Rostock, Germany, on January 26, 1845, the son of Hofrat F. Crull. He was educated at the Gymnasium in his home town and at Concordia College (St. Louis and Fort Wayne) and Concordia Seminary, St. Louis, Missouri. He was for a while assistant pastor in Trinity Church, Milwaukee. There he also served as Director of the Lutheran High School. Later he served as pastor of the Lutheran Church in Grand Rapids, Mich., and finally as professor of the German language and literature at Concordia College, Fort Wayne, Indiana, from 1873 to 1915. He published a German grammar and edited a book of devotions, *Das walte Gott*, drawn from the writings of Dr. C. F. W. Walther. Crull was a distinguished hymnologist. Many of his translations have appeared in *The Lutheran Hymnary*, Decorah, Iowa, 1879; in the *Evangelical Lutheran Hymnal*, 1880; in *Hymns of the Evangelical Lutheran Church*, 1886; and in the *Evangelical Lutheran Hymn - Book*, 1912. He died at Milwaukee, Wisconsin, February 17, 1923.

tr. 71, 88, 148, 220, 271, 287, 379, 386, 403, 404, 423, 446, 460, 578

Cutler, Henry S., 1824-1902

The melody (All Saints) was composed by Henry Stephen Cutler, doctor of music, born in America, 1824; died in 1902. [Dahle, *Library of Christian Hymns*]

CUTLER, Henry S. (1824-1902), was born in Boston. He traveled in Europe, making an intensive study of the music of the Established Church. He served first at Grace Church, Boston, and from 1852 to 1858 at the Church of the Advent in Boston. At the latter place he trained an excellent choir of men and boys, noted not only for their fine singing but also because they were apparently the first surpliced choir in this country. In 1858 Cutler joined Trinity Church, New York, where he served as choirmaster for seven years and introduced a full liturgical service. After leaving Trinity he was active in Brooklyn, Providence, Philadelphia, and Troy until his death. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

559

Czamanske, William Martin, 1873-1964

CZAMANSKE, William Martin (1873-), was born August 26, 1873, at Granville, Wisconsin. He was graduated from Concordia College, Milwaukee, Wisconsin, in 1894, and from Concordia Seminary, St. Louis, in 1898. Ordained and installed as pastor July 31, 1898, he served successively Lutheran churches, near Madelia, Minnesota, 1898-1902; West Henrietta, New York, 1902-1904; Rochester, New York, 1904 to 1910; and Sheboygan, Wisconsin, 1910-1951, when he entered retirement. He has contributed poems to the *Lutheran Witness*, *Sunday School Times*, *Etude*, *Expositor*, *Northwestern Lutheran*, and other church publications. He served as member of a subcommittee of the Committee on Hymnology and Liturgics for the Synodical Conference of North America, which edited *The Lutheran Hymnal*.

tr. 186, 392

D. M. Luthers Geistliche Lieder..., Berlin, 1653

532 Jesus Christ, my sure Defense ***ENDED HERE

Dach, Simon, 1605-59

Simon Dach was born July 29, 1605, in Memel, Prussia. He received his education at the cathedral school of Königsberg, the city school of Wittenberg, and the gymnasium of Magdeburg. From 1626 he studied philosophy and theology at the University of Königsberg, after which he served for a time as private tutor until 1633, when he became teacher at the cathedral school and assistant superintendent of same in 1636. Three years later he was appointed professor of poetry at the university. He was repeatedly elected dean of the faculty in the department of philosophy, and in 1656 and 1657 he served as rector of the university. Dach died April 15, 1659, in Königsberg.

During the Thirty Years' War East Prussia suffered less than the other provinces of Germany. This was due to the armistice entered into by Gustavus Adolphus with the King of Poland. The city of Königsberg became a haven of refuge for many, so that science and culture were permitted to flourish. Here also the cause of Evangelical hymn writing received a great impetus. In this school of hymn poets of Königsberg Simon Dach was the leading figure. He wrote upwards of 165 hymns. [Dahle, *Library of Christian Hymns*]

DACH, Simon (1605-1659), was born July 29, 1605, at Memel, seventy-two miles northeast of Königsberg, Prussia. He first attended the Domschule at Königsberg, studying theology and philosophy, leaving, however, for Wittenberg, when a pestilence broke out. Later he went to school at Magdeburg. In 1633 Dach became affiliated with the Domschule at Königsberg, teaching philosophy and theology. He was often physically unwell. This fact together with a meager income hindered his work to a great degree. However, he found a bosom friend in Roberthin, with whose financial aid Dach was able to spend less time teaching and more time writing poetry. He was the most gifted of a group of prominent Prussian theologians, scientists, and poets known as the Königsberg School. In 1636, the same year in which he became assistant rector at the Königsberg Domschule, Dach wrote the folk-song "Ännchen von Tharau ist, die mir gefällt," dedicating the same to the daughter of the pastor of Tharau, whom he had courted in vain. The poem was written in Plattdeutsch. Through the influence of Roberthin, Dach was appointed professor of poetry at Königsberg in 1639. After receiving a grant of land through Roberthin, Dach in 1641 married the daughter of a court official by the name of Pohl. The death of Roberthin in 1648 caused Dach to turn from secular to religious poetry. He now began his hymn writing, which did not cease until after he had written over 150 hymns. He died April 15, 1659. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

414, 526

Dachstein, Wolfgang, c. 1487-1553

331

Dahle, John, 1853-1931

387

setting: 111, 144

Daman, William, 1540-91

DAMAN, William (c. 1580). "One of her Majesties Musicians," Daman was among the first to set the English Psalms to tunes and had a complete series published by John Bull, citizen and goldsmith of London, in 1579. He helped to popularize the C. M. tune.

453 SOUTHWELL

Danish sources

104, 401, 437

Danish, 1830

120

Darwall, John, 1731-89

The melody (Darwall) was composed in 1770 by Rev. John Darwall (b. 1731, England, d. 1789). [Dahle, *Library of Christian Hymns*]

DARWALL, John (1731-1789), was born at Haughton, Staffordshire, England, where he was baptized, January 13, 1731; received his education at Manchester School and at Brasenose College, Oxford, where he graduated in 1756; took holy orders and in 1769 became Vicar of Walsall, Staffordshire, where he remained until his death December 18, 1789. He composed 150 tunes for the metrical psalms. The tunes were not published as a collection, but a number were taken into the hymnals of the Church.

376

Daume, F. P., 1910

tr. 182

Dauids Himlisch Harffen, Nürnberg, 1581

524

Dauids Psalmen, Amsterdam, 1684

349

Day, George Henry, 1883-1966

Dayman, Edward Arthur, 1807-90

Edward Arthur Dayman was born July 11, 1807, in Padstow, Cornwall, England. He was educated at Exeter College, Oxford, where he received honors and was made a fellow. In 1835 he began his activity as a pastor; became rector of Shillingstone in 1842, and in 1862, prebendary of Salisbury Cathedral. He was one of the editors for *The Sarum Hymnal*, and, besides the above mentioned original hymns, he contributed a number of good translations for that work. Dayman died in 1890. [Dahle, *Library of Christian Hymns*]

DAYMAN, Edward Arthur (1807-1890), was born at Padstow, Cornwall, July 11, 1807, the third son of John Dayman of Mambury, North Devon. He was educated at Blundell's School, Tiverton, Devon, and Exeter College, Oxon. For some time he was Fellow and Tutor of his College and Pro-Proctor in 1835. After taking holy orders in 1835 he became examiner for the University Scholarship for Latin in 1838 and in 1840 Senior Proctor of the University. In 1862 he became Honorable Canon of Bitton in Sarum Cathedral. His works include *Modern Infidelity*, 1861, and *Essay on Inspiration*, 1864. He was joint editor with Earl Nelson and Bishop Woodford of the *Sarum Hymnal*, 1868. He also contributed several translations from the Latin to *The Hymnary*, 1872. He died at Shillingstone in 1890.

447

Dearmer, Percy, 1867-1936

Percy Dearmer was born February 27, 1867, in London. He was educated at Westminster School and Christ's Church, Oxford. In 1901 he became vicar of St. Mary the Virgin, Primrose Hill, London. From 1891 he was the secretary for the London division of "The Christian Social Union." Dearmer wrote *The Parson's Hand Book* (first edition, 1899) and other works. He was one of the editors for *The English Hymnal*, which appeared in 1906. For this work he brought many valuable contributions in a series of translations and original hymns. [Dahle, *Library of Christian Hymns*]

Percy Dearmer was born in London, 1867, and was educated at Westminster School and at Christ Church College, Oxford. He has served in London since 1891 as secretary of the London division of the Christian Social Union, also as preacher, author, and translator. He was a member of the committee which prepared The English Hymnal of 1906. To this edition he contributed several translations and a number of original hymns. [Dahle, *Library of Christian Hymns*]

DEARMER, Percy (1867-1936), was born in London, February 26, 1867, and was educated at Westminster School and at Christ Church, Oxford. He served as vicar of St. Mary the Virgin, Primrose Hill, from 1901 to 1915. Dearmer was secretary of the London branch of the Christian Social Union from 1891 to 1912, and, after the first World War, became Professor of Ecclesiastical Art at Kings College, London, and in 1931 canon of Westminster. Dearmer is the author of a number of works in hymnology and liturgics, and was an editor of the *English Hymnal*, 1906, and of *Songs of Praise*, 1925 and 1931, and with Martin Shaw of *Songs of Praise Discussed*, 1933. He died at London, May 29, 1936.

tr. 76, 436

Decius, Nikolaus, c. 1458-after 1546

Nicholas Decius (Hovesch, von Hofe, or Tech) was born in the village of Hofe in the southwestern part of Saxony. The year of his birth is not known. He became a monk and was appointed abbot of the cloister of Stetersburg, near Wolfenbüttel. Being attracted by the Lutheran teaching, he gave up his office of abbot and, upon the invitation of Gottschalk Crusius, came to Brunswick in 1521. Here he was made a teacher in the school of Catharine and Egidius. When Crusius had prepared the Evangelical Lutheran Order of Service for the city, Decius undertook the task of drilling a four-part chorus to lead the singing of the Lutheran hymns. This brought on a great following for the Lutheran services. Two years later he moved to Stettin, the capital city of Pomerania, urged by the Lutheran preacher, Paul of Rhodes. The success of these two men so inflamed the Catholics of Stettin that they tried to incite Duke Bugislav against them. He was at that time absent from the city. As several of his councillors were friendly to the Lutherans, the duke did not care to meddle in the dispute. He died September 30, 1523, before his return from the diet of Nürnberg. Even before that time his councillors had arranged that two Lutheran preachers should be permitted to conduct services during the hours of the day when there was no Catholic worship. They were permitted both to preach and to administer holy communion according to the Lutheran doctrine; Paul of Rhodes in the Church of St. James, and Decius in the Church of St. Nicholas. From that time on the Lutheran faith made steady progress and in 1535 the two preachers were appointed regular pastors in their respective churches. The Reformation had won. Decius labored not only as a preacher, but took an active part in the development of church song in his congregation. But he died at an early age, March 21, 1541. His death came so suddenly and without previous sickness, that the rumor spread that he had been poisoned by the Catholics. (H. Nutzhorn, from E. E. Koch's *Geschichte des Kirchenlieds.*) [Dahle, *Library of Christian Hymns*]

DECIUS, Nikolaus (1490?-1541), was probably a native of Hof in Upper Franconia, Bavaria. He became a monk and in 1519 provost of the cloister at Steterburg, near Wolfenbüttel. At the beginning of the Reformation he was converted to Lutheranism, and in 1522 he left Steterburg and went to Brunswick, where he became a master in the St. Katherine and Egidien School there. In 1523 Decius was invited by the burgesses of Stettin to work as evangelical preacher there with Paulus von Rhode. He became preacher at the church of St. Nicholas in 1526, when von Rhode was installed at St. Jacobs. He died suddenly at Stettin on March 2, 1541. The suddenness of his death gave rise to the rumor that his Roman Catholic enemies had poisoned him. The suspicion, however, lacks confirmation. Decius seems to have been a popular preacher and a good musician. His work was carried on under constant opposition from the Church of Rome.

35, 41

35, 41, 71

DeGarmeaux, Mark, b. 1958

tr. 295, 430

setting: 355

Den danske Psalmebog, Hans Thomisson, 1532-73 (see Thomisson, Hans)

Denicke, David, 1603-80

Gesenius was an accomplished and influential theologian, a famous preacher, and distinguished himself by his efforts to further the catechetical instruction of children in his district. Together with D. Denicke he edited *The Hannoverian Hymn Books* of 1646-1660.—Johann Gerhard, the noted theologian, used the fifth stanza of this hymn every day as a means of reminding himself of the suffering and death of Jesus. [Dahle, *Library of Christian Hymns*]

DENICKE, David (1603-1680), was born at Zittau, Saxony, on January 31, 1603. He studied philosophy and law at the universities of Wittenberg and Jena and then was tutor in law for a time at Königsberg. After that Denicke traveled through Holland, England, and France. In 1629 he became tutor to the sons of Duke Georg of Brunswick-Lüneburg. In 1639 he was appointed director of the foundation of Bursfeld, and in 1642 he became a member of the Consistory at Hanover, where he died on April 1, 1680. Denicke was coeditor with J. Gesenius of various Hanoverian hymn-books published between the years 1646-1659. [*Handbook to the Lutheran Hymnal*] [*Handbook to the Lutheran Hymnal*]

423

Detterer, Frederic W., 1861-93

tr. 579

Deutsch Kirchenamt, Strassburg, 1525

219, 322, 591

Distler, Hugo, 1908-42

428

Dix, William Chatterton, 1837-98

William Chatterton Dix was born June 14, 1837, in Bristol. His father, John Dix, a doctor by profession, was known also as the author of *The Life of Chatterton*. The son, William, was educated for the commercial field. Concerning his life there is but little to relate. For some time he served as an insurance officer. But he has written many fine hymns: *Altar Songs, Verses on the Holy Eucharist*, 1867; *Vision of All Saints*, 1871; *Songs for Christmas and Easter*, and several others. Many of these have found a place in various hymnals. About 40 of his hymns are in common use in England and America. Among his devotional writings may be mentioned, *Light*, and *The Risen Life*, 1883; a treatise on the proper training of children: *The Pattern Life*. Dix died in 1898. [Dahle, *Library of Christian Hymns*]

DIX, William Chatterton (1837-1898), son of John Dix, a surgeon of Bristol, was born in that city on June 14, 1837. He was educated at the Grammar School there for a mercantile life. Later he became manager in a marine insurance company in Glasgow. He was a scholarly layman. Several of his hymns are translated from the Greek. About 40 of his hymns are still in use. He wrote *Altar Songs*, 1867, *Verses on the Holy Eucharist*, 1867, and *Vision of All Saints*, 1871. He died at Clifton, September 9, 1898. [*Handbook to the Lutheran Hymnal*]

145, 168, 413

Doan, Gilbert E., b. 1930

tr. 415

Doane, George Washington, 1799-1859

George Washington Doane, D.D., was born May 27, 1799, in Trenton, N. J. He was educated at Union College, New York state. Being ordained in 1821, he became assistant pastor of Trinity Church, New York, until 1824; the same year, professor at Trinity College, Hartford, Connecticut; rector of Trinity Church, Boston, 1828; bishop of New Jersey, 1832. He founded St. Mary's Hall, Burlington, 1837, and Burlington College, Burlington, 1846. Doane died in 1859. He possessed a talented, cultured, energetic, and warmhearted personality. He was one of the great leaders in the Episcopal Church of his time. In 1824 he published *Songs by the Way*, an excellent little collection of hymns, which appeared later in several enlarged editions. Doane's complete works were published 1860, in four volumes. *Songs by the [day]* (1824) contains many very good hymns. The two hymns commonly considered the best in this collection are "Softly now the light of day" (L. H. 561) and the present hymn. [Dahle, *Library of Christian Hymns*]

DOANE, George Washington (1700-1859), was born at Trenton, New Jersey, May 27, 1799. He graduated from Union College, Schenectady, New York, in 1818 entered the Protestant Episcopal ministry in 1821; served as assistant minister at Trinity Church in New York until 1824; as professor at Trinity College, Hartford, Connecticut, until 1821; and as rector of Trinity Church in Boston from 1828 to 1832. He was made bishop of New Jersey in 1832. He founded St. Mary's Hall Burlington, in 1837 and Burlington College in 1846. He died April 27, 1859. He published *Songs by the Way* in 1824. [*Handbook to the Lutheran Hymnal*]

363, 504

Doddridge, Philip, 1702-51

Philip Doddridge was born 1702, in London. His father was an oil dealer, and his grandfather was a minister. The Duchess of Bedford offered to pay for his university education, in order that he might become a minister in the Church of England, but the offer was rejected. He was educated at a Non-Conformist seminary under the leadership of a certain Mr. Jennings. Then he served as pastor for a few years, until 1729, when he took up his real life work upon being appointed professor and president of the Theological Seminary of Northampton. While in this position, he also served as pastor of the Congregational Church of the city. He performed his duties with faithfulness and zeal until

1751, when he was compelled to go south to seek relief from the tubercular disease which had seized him. He died the same year in Lisbon.

Two hundred students from England, Scotland, and Holland received their education under Doddridge, and the majority of them became Dissenter preachers. The various subjects on which he lectured testify to his versatility and learning. He served as instructor in Hebrew, Greek, algebra, philosophy, and logic, besides the regular theological studies. He was also very productive as a writer. *The Rise and Progress of Religion in the Soul* is his principal work. He ranks as one of the most important hymnwriters of England, not because he has written hymns of strictly first rank, but because many of his hymns are sung wherever the English language is used. The greater number of his hymns were written expressly for the use of his congregation and were sung after his sermons. Doddridge saw very few of his hymns printed. Manuscript copies were made for his church, and these copies were in continual circulation. They were finally gathered, edited, and printed by his disciple, Job Orton, in 1755, under the title, *Hymns Founded on Various Texts in the Holy Scriptures*. They have not the force and fulness of Watts' hymns, but they are characterized by a simplicity and warmth which is lacking in many of the hymns of his great contemporary, and further, they bear witness to deep Christian experience. Doddridge gained fame as a divine and author, and was an intimate friend of Watts, Whitefield, and other leading men of his day. He received his degree of doctor of theology from the university of Aberdeen. [Dahle, *Library of Christian Hymns*]

DODDRIDGE, Philip (1702-1751), was born in London on June 26, 1702, the last of the twenty children. He was a sickly child, and his life was despaired of when young. All twenty children, except Philip and a sister, died in infancy. Doddridge's grandfather was one of the ministers ejected under the Act of Uniformity. His father, Daniel, was a London oilman. Both parents died in 1715. His maternal grandfather was the Rev. John Bauman of Prague, Bohemia, who was exiled on account of his faith and came to London. His mother often sang to him the hymns of the Lutheran Church during his boyhood. After his parents death he came under the care of the Rev. Samuel Clark at St. Albans. In 1718 he united with the Church. At the suggestion of his uncle, who was steward for the Duke of Bedford, the Dowager Duchess of Bedford offered Doddridge a university education for ordination in the Church of England, but Doddridge entered Mr. Jennings' Nonconformist Seminary at Kibworth instead. In 1730 he was ordained and in the same year married Mercy Maris, a lady of superior qualities. They had nine children. In 1723 Doddridge was chosen pastor at Kibworth. In 1729 he was appointed preceptor and divine to the Castle Hill Meeting at North Hampton. About two hundred pupils from England, Scotland, and Holland were prepared in his seminary, chiefly for the dissenting ministry, but partly for professions. The wide range of subjects - daily readings in Hebrew and Greek, algebra, trigonometry, Watts's logic, outline of philosophy and copious theology - is itself a proof of Doddridge's learning. In 1735 he received the degree of D. D. from the University of Aberdeen. At the funeral of his old pastor, the Reverend Samuel Clark, he contracted a cold which developed into pulmonary consumption. In the last stage of consumption he sailed for Lisbon, where he died October 26, 1751. [*Handbook to the Lutheran Hymnal*]

109, 323

Donne, John, 1573-1631

Döring, Carl August, 1783-1844

Carl August Döring was born January 22, 1783, in Mark-Alvensleben, Magdeburg. He attended school at Magdeburg, until his 19th year, when he went to Halle to study theology. He was disappointed in his studies under the influence of the rationalistic teachers, and his mind turned to the study of classic poetry. Having concluded his studies there, he served as a teacher in Waldenburg, in Silesia, and later in Magdeburg. Here he again met the shoemaker, Ruben, of the congregation of the Moravian Brethren. He had stayed in his home during his school days in Magdeburg. In the religious gatherings, which now were conducted at the home of this shoemaker, Döring was brought to a deeper insight into Holy Scriptures and also to a true conversion and a living faith. The school at Magdeburg was closed by Napoleon in 1810. Döring then became family tutor in Helmsdorf, near Eisleben. In 1814 he was appointed afternoon preacher at St. Peter's Church, Magdeburg, and in 1815 he became archdeacon of St. Andrew's Church at Eisleben. There he carried on blessed work, visiting his parishioners, conducting Bible classes, and distributing sacred literature. In 1816 he was called to the pastorate of the Lutheran church at Elberfeld, where he made great progress in establishing the so-called "Mission Societies." On account of overexertion he began to suffer from lung disease, from which he died in 1844. He is one of the best and most prolific hymn writers of the 19th century. His hymns give expression to an intense love of the Lord, but many of them show signs of having been produced hastily and without much attention to detail. The greater number of his hymns were published in *Christliches Haus-Gesangbuch*, of which the first part appeared in 1821, and the second part in 1830. Döring wrote in all about 1,200 hymns. Three of them have been translated into English. In Landstad's Hymnal No. 364 is by Döring. [Dahle, *Library of Christian Hymns*]

509

Douglas, C. Winfred, 1867-1944*setting: 270***Døving, Carl, 1867-1937**

DØVING, Carl (1867-1937), was born at Norddalen, Norway, on March 21, 1867. He received private instruction from Bishop N. Astrup, missionary to South Africa. He served as a teacher in the Schreuder Mission before he emigrated to America in 1890. Here he attended Luther College (A. B. 1903) and Luther Seminary (C. T. 1896). He held pastorates at Red Wing, Minnesota, Montevideo, Minnesota, and Brooklyn, New York. His last charge was that of city missionary in Chicago. Døving served on the Hymnary Committee of the Norwegian Lutheran Church for years. He made extensive researches in the field of hymnology, especially in the English translations of German and Scandinavian hymns. While in the process of this study, he gathered an extensive library on these subjects. This library is now at Luther College, Decorah, Iowa. Døving is the author of many original translations, of which 32 are found in the *Lutheran Hymnary*. He died on October 2, 1937. He was an outstanding linguist. There were infirm patients whom he visited as missionary in Chicago with whom he conversed in German, Icelandic,

Norwegian, Swedish, Danish, and Greek. By means of his great collection of hymnals he was able to establish the following facts concerning the translations of some of the church's great hymns: that Luther's "A Mighty Fortress" has been translated into 183 languages; "Rock of Ages" into 150; "Nearer, my God, to Thee," into 142; "Just as I am," into 131; "Abide with me," into 131; "O come, all ye faithful" into 125; "Jesus, Lover of my soul," into 116, "What a Friend," into 110; "Onward, Christian soldiers," into 108; and "Jesus, lead Thou on," into 104. [*Handbook to the Lutheran Hymnal*]

tr. 44, 131, 142, 150, 211, 259, 268, 365, 368, 457, 462, 493, 495, 510, 514, 585

Dowland, John, 1563-1626

269

Drese, Adam, 1620-1701

Drese was born in Weimar, 1620, and died 1701, in Arnstadt. [Dahle, *Library of Christian Hymns*]

DRESE, Adam (1620-1701), was born in Thuringia, December 15, 1620, probably at Weimar; he studied music at Warsaw under Marco Scacchi; was director at Weimar from 1655; and afterwards held similar appointments to the Duke of Brunswick, and at Arnstadt, where he died, February 15, 1701, shortly before J. S. Bach came there. The following occurs in the notice of Drese's death in the Arnstadt church records: On the 15th of February, 1701, at 10 o'clock in the evening, Herr Adam Drese fell asleep in God. . . . Age, 80 years, 2 months. [*Handbook to the Lutheran Hymnal*]

587

Dretzel, Kornelius Heinrich, 1705-73

Cornelius Heinrich Dretzel (1698-1775) was a composer and organist in Nürnberg. He edited, in 1731, his *Choralbuch*, containing a large number of new tunes, including 43 of his own. [Dahle, *Library of Christian Hymns*] [*Handbook to the Lutheran Hymnal*]

DRETZEL, Kornelius Heinrich (1705-1773), was born at Nürnberg and served successively as organist of the churches of St. Egide, St. Laurentius, and St. Sébald, all in his native town. He was organist in the last-named church till he died in 1773. He published his *chorale* collection, *Des evangelischen Zions musikalische Harmonie*, Nürnberg, in 1731, which was the most complete collection of its kind published up to that time. [*Handbook to the Lutheran Hymnal*]

226, 242

Dudley-Smith, Timothy, 1976

425

Dulcimer, or New York Collection of Sacred Music, 1850

setting: 170

Duncan, Mary Lundie, 1814-40

568

Dwight, John Sullivan, 1813-93, st. 2

This hymn was revised by John Sullivan Dwight, born in Boston, May 13, 1812 (d. 1893), and educated at Harvard, and at Cambridge Theological College.

He became a Congregational minister and later an editor. This form of the hymn appeared in 1844. The melody bears a resemblance to several melodies of earlier date, beginning with an air attributed to Dr. John Bull, 1619. In the second half of the 18th century it became popular in France, Germany, and the Scandinavian countries. [Dahle, *Library of Christian Hymns*]

DWIGHT, John Sullivan (1813-1893), was born in Boston, May 13, 1813. He studied for the Unitarian ministry at Harvard Divinity School, graduated in 1836, and was ordained in the same year as pastor of the Unitarian congregation at Northampton, Massachusetts. He gave up his office to study literature and music. In 1852 he established Dwight's *Journal of Music*, which he owned and edited for thirty years. He died September 5, 1893. [*Handbook to the Lutheran Hymnal*]

602

Dykes, John Bacchus, 1823-76

John Bacchus Dykes (b. 1823, d. 1876), scholar of St. Catharine's, Cambridge; ordained in 1847; precentor of Durham Cathedral, 1849; and in 1862 vicar of St. Oswald's, Durham. Dykes was one of the leaders of the new school of tune-writers in the latter half of the Nineteenth Century. (H. A. & M. Hist. Ed.) [Dahle, *Library of Christian Hymns*]

DYKES, John Bacchus (1823-1876), born at Hull, England, on March 10, 1823, was the son of a banker and the grandson of a well-known evangelical clergyman. Bacchus was the Christian name of his maternal grandfather. At the age of ten Dykes was assistant organist at his grandfather's church. He was first educated at Wakefield and then became a scholar of St. Catherine's, Cambridge. As an undergraduate at St. Catherine's College, Dykes helped found the University Musical Society with William Thomson, afterwards Lord Kelvin. In 1847 Dykes took holy orders and two years later was appointed precentor of Durham Cathedral. In 1861 the University of Durham conferred on him the musical doctorate. The following year Dykes was appointed Vicar of St. Oswald's in Durham. Here Dykes tried to introduce his High-church tendencies. In this he was opposed by his bishop. When Dykes applied to his bishop for a curate to assist him, he was told that he would get one only if he promised never to wear a colored stole, never to have anything to do with incense, and never to stand with his back to the congregation except when arranging the bread for communion. Dykes considered this action illegal, but the courts upheld the bishop. His biographer says

that Dykes never recovered from this shock and that this killed him. He suffered a breakdown of his health in 1875 and died on January 22, 1876. Dykes wrote 300 hymn-tunes. Benson in his *The English Hymn* says that Dykes, together with Monk, Elvey, Gauntlett, and others, crystallized the musical tendencies of the time into a definite form of Anglican hymn-tune, with restrained worship and yet appealing to the taste of the people. [*Handbook to the Lutheran Hymnal*]

15, 278, 418, 557

Ebeling, Johann Georg, 1637-76

Johann Georg Ebeling, born July, 1637, in Lüneburg, became (1662) Johann Crüger's successor as cantor of the St. Nicholas Church in Berlin, where Paul Gerhardt at that time was minister. From 1668 Ebeling was professor of music at the Caroline-Gymnasium in Stettin, where he died in 1676, the year of Paul Gerhardt's death. Among Ebeling's works may be mentioned *Pauli Gerhardi Geistliche Andachten*, 1666-1667. [Dahle, *Library of Christian Hymns*]

EBELING, Johann Georg (1620-1676), like Johann Crüger (q. v.), one of the "singers of Paul Gerhardt," was born in Lüneburg in July, 1620. He became cantor of St. Nicholas Church, Berlin, in 1662, and director of music at the College of St. Nicholas (Schulkollege am grauen Kloster) there, succeeding Johann Crüger. In 1668 he was appointed Professor of Music at the College of St. Charles (Caroline - Gymnasium), Stettin, where he died in 1676, the same year in which Paul Gerhardt died. His chief publication is *Pauli Gerhardt Geistliche Andachten*, 1666-67. [*Handbook to the Lutheran Hymnal*]

57, 377

Eber, Paul, 1511-69

Paul Eber was born November 8, 1511, in Kitzingen, where his father was a tailor. In 1523 he entered the gymnasium in Ansbach. But his health failed and he was compelled to go home. On the way home he was thrown from his horse and, being dragged by the stirrup for a great distance, he suffered injuries which made him a cripple for life. From 1525 to 1532 he remained in the gymnasium of Nürnberg, and here, under the guidance of able teachers, he laid the foundation for his extensive learning. In 1532 he entered the University of Wittenberg. After a few years of study he was appointed tutor in philosophy. In 1544 he was made professor of Latin, and in 1557 professor of Hebrew and also court preacher. The following year he was elected general superintendent or bishop of Saxony. He died in 1569. Eber was a very intimate friend of Melanchthon, who frequently asked his advice on matters of importance. On this account Eber was jokingly called "Philippi Repertorium." Luther, also, placed great confidence in Eber's ability. When he in a conversation with his friends dwelt upon the distress and trials which would befall Germany at his departure, he turned to Eber and said: "Your name is Paul. Therefore I admonish you to follow Paul's example and to put forth all effort to keep and defend the doctrine which St. Paul has given us." In 1560 Melanchthon

died, and Eber suffered much unpleasantness because he, like Melanchthon, was suspected of leaning towards Calvinism on the doctrine of the Lord's Supper. At the colloquium of Altenburg, in 1569, during the synergistic controversies, the assertion was made that the Wittenberg theologians ought not to be accepted into communion nor be permitted to serve as sponsors. Eber returned to his home grievously hurt and sick at heart. Shortly after this his wife died. Scarcely half a year afterwards Eber followed her. The principle according to which he regulated his life was expressed in the 105th verse of Psalm 119: "Thy Word is a lamp unto my feet and a light upon my path." Paul Eber ranks second to Luther as hymn-writer of the Wittenberg school. He wrote in all 17 hymns. A number of these were written especially for his children and set to Lutheran melodies. [Dahle, *Library of Christian Hymns*]

EBER, Paul (1511-1569), son of Johannes Eber, master tailor at Kitzingen, Bavaria, was born at Kitzingen, November 8, 1511. He was sent in 1523 to the Gymnasium at Ansbach, but, forced by illness to return home, was thrown from his horse and dragged more than a mile, remaining as a consequence deformed for life. In 1525 he entered the St. Lorenz School at Nürnberg and on June 1, 1532, he matriculated at the University of Wittenberg, his teachers being Luther and Melanchthon. In 1527 he became tutor in the Philosophical Faculty and four years later was appointed regular professor, first of Latin and then of Physics. In 1557 he was appointed professor of Hebrew and preacher of the Castle Church at Wittenberg. He acted as Melanchthon's secretary at the Colloquy at Worms, but he left for Wittenberg at Christmas. On September 4, 1558, he succeeded Bugenhagen as municipal preacher and general superintendent of the electoral circuit. In 1559 he received the degree of Doctor of Divinity from the University of Wittenberg. He died at Wittenberg December 10, 1569. Paul Eber, next to Luther, was the best poet of the Wittenberg school. His hymns, some of them written for his own children to sing to Luther's melodies, are distinguished for their childlike spirit and beautiful simplicity. [*Handbook to the Lutheran Hymnal*]

238, 257, 530

Eccard, Johann, 1553-1611

The melody, which is of secular origin, was arranged for church use by Johannes Eccard, born 1553 in Mühlhausen. He was a noted church musician. After working for some time in his native city, he moved to Königsberg, and finally became "kapellmeister" in Berlin. He died in 1611. [Dahle, *Library of Christian Hymns*]

238

Edwards, John D., 1806-85

187

Ein schön geistlich Gesangbuch, Jena, 1609 (See Vulpius, Melchior)

473

Ellerton, John, 1826-93

John Ellerton was born December 16, 1826, in London. He was educated at King William's College, on the Isle of Man, and at Trinity College, Cambridge, where he graduated in 1849. The following year he was ordained and appointed assistant pastor of Easebourne. After serving in a number of places, he was, in 1876, appointed to the rectorship of Barnes and in 1886 to the pastorate of White Rodney, in which place he remained until his death in Torquay, June 15, 1893. Together with Wm. Walsham How, Ellerton edited Church Hymns, 1871, and in 1881 he published Notes and illustrations of Church Hymns. As early as 1859 he had published Hymns for Schools and Bible Classes. He has written in all about 50 hymns and 10 or more translations from the Latin. Nearly all his hymns are in common use and a good number of them are very popular. [Dahle, *Library of Christian Hymns*]

ELLERTON, John (1826-1893), son of George Ellerton, was born in London on December 16, 1826. He was educated at Trinity College, Cambridge, and graduated (B. A.) in 1849 and (M. A.) in 1854. After Ellerton took holy orders, he was successively Curate of Eastbourne, Sussex, 1850; Brighton, and Lecturer of St. Peters, Brighton, 1852; Vicar of Crewe Green and Chaplain to Lord Crewe, 1860; Rector of Hinstock, 1872; of Barnes, 1876; and of White Roding, 1886. Ellerton's prose works include *The Holiest Manhood*, 1882, and *Our Infirmities*, 1883. He was editor of *Hymns for Schools and Bible Classes*, Brighton, 1859, and coeditor of the S. P. C. K. *Church Hymns*, 1871. In 1881 Ellerton published his *Notes and Illustrations of Church Hymns* in a folio edition. Although in general the notes are full and accurate, those on the older hymns are too general; while they are useful for the general reading public, they are a disappointment to the hymnologist. John Ellerton wrote about 50 original hymns and translated about ten from the Latin. He died at Torquay in 1893. [*Handbook to the Lutheran Hymnal*]

597

tr. 267

Elliott, Charlotte, 1789-1871

Charlotte Elliott was born March 18th, 1789, in Westfield Lodge, Brighton. The first thirty-two years of her life were spent mostly at Clapham. Later she moved to Brighton, where she remained until her death, September 22, 1871. Her acquaintance with Dr. Cesar Malan, of Geneva, had great influence upon the development of her spiritual life. She had a very weak constitution, in fact, from 1821 on she was an invalid, but just the same she managed to keep up considerable literary activity. She wrote about 150 hymns, of which many were printed in her brother's hymn collection entitled: *Psalms and Hymns for Public, Private, and Social Worship* (by The Rev. H. V. Elliott, 1835-1848). *The Invalid's Hymn Book*, originally edited by Miss Kierman, was revised in 1834 by Miss Elliott and appeared in many editions, to which she contributed in all 112 hymns. She also published *Hours of Sorrow Cheered and Comforted*, and several other minor works. She has few equals in the art of writing for the sick and the sorrowful. (See also under No. 447.) [Dahle, *Library of Christian Hymns*]

ELLIOTT, Charlotte (1789-1871), was the daughter of Charles Elliott, of Clapham and Brighton, England, and the granddaughter of the Rev. Henry Venn, an eminent Church of England divine. She was born March 18, 1789, and developed, at an early age, a passion for music and art. She was unusually well educated. At the age of thirty-two she became an invalid and remained such, at times suffering great pain, until her death on September 22, 1871, at Brighton. She was a member of the Church of England. Her hymns have in them a tenderness and sweetness born

of much suffering and resignation. Although an invalid, she devoted her life to writing. Her *Invalid's Hymn Book* was published in various editions from 1834 to 1854 and contained altogether 115 of her hymns. Other poetic works written by her and containing hymns were: *Hours of Sorrow*, 1836; *Hymns for a Week*, 1839; *Thoughts in Verse on Sacred Subjects*, 1869. Some of her hymns were printed in her brothers somewhat important *Psalms and Hymns for Public, Private, and Social Worship*, 1835. [*Handbook to the Lutheran Hymnal*]

319

Elliott, Julia Anne (Marshall), ?-1841

JULIA ANNE ELLIOTT, daughter of John J Marshall, was married, 1833, to the Rev. H. W. Elliott (a brother of the poetess Charlotte Elliott). She died in 1841. Her hymns, 11 in number, were printed in Rev. H. W. Elliott's *Psalms and Hymns* in 1835, first anonymously; her initials were added in the later edition of 1839. Her hymns are marked by deep religious spirit and fine poetic taste. This hymn has as its first line in Elliott's *Psalms and Hymns*: "Great Creator, who this day." [Dahle, *Library of Christian Hymns*]

ELLIOTT, Julia Anne, *née* Marshall (?-1841), daughter of John Marshall of Hallsteads, Ullswater, on a visit to Brighton with her father, met and afterwards, in 1833, married the Rev. Henry Venn Elliott, brother of Charlotte Elliott. She contributed, anonymously, eleven hymns to her husband's collection, *Psalms and Hymns*, 1835. In later editions her initials were added. She died in 1841 shortly after the birth of her fifth child. [*Handbook to the Lutheran Hymnal*]

14

Elven, Cornelius, 1791-1873

Cornelius Elven was born 1797 in Bury St. Edmunds, Suffolk, where he lived and labored throughout his life. He was pastor of the local Baptist congregation of that place for fifty years. He was an intimate friend of C. H. Spurgeon, who valued his friendship very highly and for whom Elven frequently preached. After the death (1873) of Mr. Elven, Spurgeon often referred to him and praised him highly as an able and faithful servant of the Lord, an intensely fervent and sincere preacher filled with the fire of the Spirit. The melody (St. Cross) was composed by J. B. Dykes. [Dahle, *Library of Christian Hymns*]

ELVEN, Cornelius (1791-1873), was born in St. Edmunds, Suffolk, where he lived and labored throughout his life. He was a pastor of the Baptist Church at Bury St. Edmunds for fifty years. When he took his charge, it numbered only forty members, but increased to more than 600. He was a very good friend of C. H. Spurgeon, who valued his friendship very highly and said of Elven that he was a faithful servant of the Lord, and an intensely fervent and sincere preacher, filled with the fire of the spirit. [*Handbook to the Lutheran Hymnal*]

455

Elvey, George Job, 1816-93

The melody (Urswicke) was composed by Sir G. J. Elvey, Mus. Doc., born 1816, England, died 1893. [Dahle, *Library of Christian Hymns*]

ELVEY, George Job (1816-1893), was born in Canterbury, England, on March 27, 1816, and baptized in the Presbyterian Chapel there. He was educated as a chorister at the Cathedral School and later studied under Dr. Crotch at the Royal Academy of Music in London. When Elvey was only nineteen, he was appointed organist and master of the boys at St. George's, Windsor, after which his well-known tune is named. In 1838 Elvey graduated from Oxford as Bachelor of Music and two years later was granted the Doctorate. As organist of St. George's for forty-seven years, Elvey had charge of the music for many important events connected with the royal house. He was knighted in 1871 after his composition of a *Festival March* for the wedding of Princess Louise. Elvey died at Windlesham, Surrey, December 9, 1893, and was buried outside the west front of St. George's Chapel. [*Handbook to the Lutheran Hymnal*]

22, 55, 403, 461

Emskirchner Choralbuch, Leipzig, 1756

313

Enchiridion, Erfurt, 1524

2, 224, 267, 276, 317, 440

Enchiridion, Erfurt, 1527

549

Engelbretsdotter, Dorothe, 1634-1716

Dorothe Engelbretsdatter, born in Bergen January 16, 1634, was a daughter of Pastor Engelbret Jørgensen. In 1652 she was married to her father's chaplain, Ambrosius Hardenbeck, who later succeeded his father-in-law as pastor at Bergen's Cathedral Church and died as provost. In 1678 Dorothe Engelbretsdatter published "Siælens Sang- Offer, indholdende gudelige Sange paa de fornemste Fester", which was reprinted many times, even as recently as 1782, partly in connection with her "Taare-Offer, gudelige Siæle til Underviisning" (translated in 1727 into Swedish by "a prominent woman"), a versified rendering of Pastor Peder Møller's devotion book "Trøst- og Taarekilde" (1677-79), which dealt with the tearful, the exasperating, the kissing, and the anointing Mary Magdalene. In 1690 she published in addition "Tvende ny aandelige Psalmer", the morning hymn: "Nu er det Tid at vaage" and the evening hymn "Dagen viger og gaar bort" (Psalmebog for Kirke og Hjem Nr. 74); in 1698 "Et christeligt Valet fra Verden og Længsel efter Himmelen" and 1705 "Tvende meget smucke ny Psalmer": "Om nu mit Hoved end svemmed i Vand" and "De, som er til Guds Rige fød". She died in Bergen February 19, 1716, after having lost her husband and all her 9 children, difficult experiences, which partly gave her poetry a darker character. Her contemporaries set great praise on the Norwegian poetess' spiritual poems, and Kingo wrote: "Get now hence, ye nine most famous goddesses, to bow low before one of the women of the North!" "But," N. M. Petersen says: "the honor faded long ago. Her gentle biblical hymns are without enthusiasm, and her occasional verse which should be cheerful or even satirical, is tasteless".

Dorothe Engelbretdatter's thoughts are often trivial, and her preference for foreign words has made the greatest part of her "Sangeoffer" distasteful to later times.

[*Kirke Leksikon for Norden*, Dr. Fredrik Nielsen, Aarhus: Jydsk Forlags-Forretning, 1900, translated by MED]

479

English sources

126, 269

English sources

145, 183, 223, 228, 281, 574

Erbaulicher ... Christenschatz, Basel, 1745

199, 222, 240

Essay on the Church Plainchant, 1782

407

Etlich Cristlich lider, Wittenberg, 1524

227, 241, 374, 378, 392

Eugenie, Princess of Sweden, 1830-89

61

Evangelical Lutheran Hymn-Book, 1912

tr. 405, 564

Evangelical Lutheran Hymnal, 1880, st. 3

tr. 190

Evangelical Lutheran Hymnary, 1996

179, 330, 471

tr. 490, 585

setting: 537

Ewing, Alexander, 1830-95

The melody (Ewing) is composed by Lieut.-Colonel Alexander Ewing, born 1830, Scotland; died 1895.
[Dahle, *Library of Christian Hymns*]

EWING, Alexander (1830-1895), son of Alexander Ewing, M. D., was born in the parish of Old Machar, Aberdeen, January 3, 1830; educated for the law at Marischal College, Aberdeen, but entered the army in 1855; attained the rank of lieutenant-colonel; received a medal for services in China during the campaign of 1869; married in 1867 Juliana Horatia Gatty, second daughter of the Rev. Alfred Gatty, D. D., vicar of Ecclesfield, and subdean of York Cathedral. (She was well known for her writings for the young; died at Bath, 1885.) He studied music at Heidelberg; was associated with the Haydn Society of Aberdeen, and the Harmonie Choir under William Carnie. He died at Taunton in 1895. [*Handbook to the Lutheran Hymnal*]

534

F. B. P., 16th century

The only mark of authorship [of this hymn] is "F. B. P.," which letters have been the object of many guesses. [Dahle, *Library of Christian Hymns*]

539

Faber, Frederick William, 1814-63

Frederick William Faber was born June 28, 1815, in Yorkshire, England. The family descended from the Huguenots. His parents died while he was yet young. Faber was educated at Balliol College, Oxford, where he received his degree of bachelor of arts in 1836. He was for a time Fellow at University College. After taking the theological examination he became rector of Eton, Huntingdonshire, 1843. Here he came under the influence of Cardinal Newman, and joined the Catholic Church in 1846. When he came to London in 1849, he organized an order called The Oratorians, or Priests of the Congregations of St. Philipp Neri. Here he labored until his death, in 1863. His hymns, 150 in number, were published after he had joined the Catholic Church. A few of his hymns are justly held in high esteem. Among these may be mentioned the four which have been taken up in *The Lutheran Hymnary*. His Hymns were published in one volume in 1862. Faber was an idealist. He is spoken of as a pious and amiable personality. [Dahle, *Library of Christian Hymns*]

419

Falckner, Justus, 1672-1723

Justus Falckner, born November 22, 1672, in Langenreinsdorf, Saxony, was the fourth son of Daniel Falckner, a Lutheran preacher of the same city. Justus studied theology in Halle under A. H. Francke. Having completed his studies he, however, shrank from entering the ministry, fearing the heavy responsibilities attached to the office. Together with his elder brother, Daniel, who had lately returned from America, Justus, at Rotterdam, in 1700, became engaged in real estate business in Pennsylvania. The following year they sold 10,000 acres of Pennsylvania land to the preacher, Andreas Rudman, and other Swedes in the Manatawny district. This acquaintance with Rev. A. Rudman led to Falckner's decision to enter the ministry. On November 24, 1703, he was ordained in the Swedish Wicacoa church in Philadelphia. The officiating pastors were Rudman, T. A. Björk, and Anders Sandel. He was called to the pastorate among the Dutch pioneers of the Manatawny district, near New Hannover, 'but shortly after he was

appointed to take Rudman's place in the Lutheran congregations of New York and Albany. He labored there zealously and faithfully. In addition to these congregations he served temporarily the three congregations in New Jersey and two (Loonenburg and Neuburg) in New York state.

The records state that the New York charge became vacant. It is not definitely known whether this was due to Falckner's death or to his removal to some other charge. Michael Knoll, who became pastor in New York 1732, expressed the opinion that Falckner died in the year 1723. But from the ministerial records of the congregation it seems rather probable that he withdrew to another charge in New Jersey, where the work would be less strenuous.

Justus Falckner was the first Lutheran pastor to be ordained in America. Likewise, the catechism prepared by him is the first Lutheran book to be published on this continent. It was written in the Dutch language and published in New York in 1708 under the title: *Grondlycke Onderricht*, etc., and has a supplement of three hymns translated from the German. [Dahle, *Library of Christian Hymns*]

FALCKNER, Justus (1672-1723), born on November 22, 1672, at Langenreinsdorf, Crimmitschau, Zwickau, Saxony, was the son of a Lutheran pastor. He studied theology under A. H. Francke at the University of Halle. As he had a feeling of inadequacy for the ministerial office, he turned to a secular calling instead, and on April 23, 1700, accepted the power of attorney for the sale of Penn's lands in Pennsylvania. It was a Swedish pastor, Andrew Rudmann, who persuaded him to accept the call to the Lutheran Church in New York. Falckner was ordained to the ministry in the Swedish Church at Wicaco, Philadelphia, on November 24, 1703, the first Lutheran clergyman ordained in America. He became pastor of the Lutheran congregations at New York and Albany, where he had a parish extending over two hundred miles. He also ministered to three congregations in New Jersey. In 1704 Falckner published a catechism, *Grondelycke Onderricht*, which was the first Lutheran book to be published on this continent. He died in 1723. [*Handbook to the Lutheran Hymnal*]

217

Fawcett, John, 1740-1817

John Fawcett, Baptist preacher of England, was born January 6, 1739 (or 1740), in Lidget Green, near Bradford, Yorkshire. At the age of 16 he came under the influence of Whitefield and joined the Methodists, but three years later he became a member of the Baptist church of Bradford. In 1765 he was ordained to the ministry and was installed in the Baptist congregation of Wainsgate, Yorkshire. Seven years later, in 1772, he was called to London to succeed the famous Dr. J. Gills of Carter's Lane. He accepted the call. After delivering his farewell sermon to the congregation at Wainsgate, six loads of household goods were brought up near the church preparatory to his leaving for London. But the congregation was not ready to bid him farewell. Men, women, and children thronged about their pastor and his family and wept. Fawcett and his wife also were moved to tears at the sight. Finally his wife said, "O John, I cannot endure this; I do not understand how we can leave this place." "No, you are right," he replied, "neither shall we leave." Then all their belongings were unpacked and put in their old places. It has been thought that Fawcett upon this occasion wrote the famous hymn, "Blest be the tie that binds," which is such a favorite in Reformed circles. In 1777 the congregation built a new church near Heddon Bridge, and about the same time he opened a school in Brearly Hall, where he lived. In 1793 he was offered the position of president of the Baptist academy at Bristol, but declined.

In 1811 he received his diploma of doctor of theology from America. He died in 1817, at the age of 78. Dr. Fawcett wrote many treatises on theological themes, and a large number of hymns and spiritual songs. The greater number of his hymns are found in the collection, *Hymns adapted to the Circumstances of Public Worship and Private Devotion*, Leeds, Wright and Son, 1782, in all 166 hymns. About 20 of these are in general use. [Dahle, *Library of Christian Hymns*]

FAWCETT, John (1740-1817), was born on January 16, 1740, at Lidget Green, Yorks, England; first joined the Methodists through Geo. Whitefield's influence, but then became a Baptist and was ordained to the ministry in 1765 at Wainsgate and afterwards served a church at Hebden Bridge, Yorks, where he labored for the rest of his life, although he received some very important calls, one to succeed the famous Dr. J. Gill at the Carter Lane Church, London; another to become president of the Baptist Academy at Bristol. He was author of a number of religious prose works, including a devotional commentary on the Bible, and a large amount of sacred poetry. His *Hymns adapted to the Circumstances of Public Worship and Private Devotions*, 1782, contains 166 of his hymns. He died at Hebden Bridge in 1817. [*Handbook to the Lutheran Hymnal*]

232, 420, 588

Fick, Herman, 1822-85

FICK, Hermann (1822-1885), outstanding poet among the fathers of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, was brought to America by Wyneken's *Appeal* in 1846; became pastor at New Melle, Mo. ; in 1850 removed to the pastorate at Bremen, a suburb of St. Louis; in 1854 he became pastor of Trinity Lutheran Church, Detroit. Ill health forced him to resign this large charge. He then served our church at Collinsville, Illinois, for thirteen years, and spent the last thirteen years of his life as pastor in Boston, Massachusetts. He published his *Lutherbuch* and contributed articles and poems to *Der Lutheraner*, and other German language periodicals. [*Handbook to the Lutheran Hymnal*]

199

Filitz, Friedrich, 1804-76

The composer of the melody, Friedrich Filitz, was born in Arnstadt, Thüringen. He studied philosophy and received his doctor's degree in this science. He edited *Vierstimmiges Choralbuch zu Kirchen- und Hausgebrauch*, and also four-part settings for Bunsen's *allgemeine Gesang- und Gebetbuch*. He collaborated with Erk in editing many chorals of the most famous masters of the sixteenth and seventeenth centuries. Dr. Filitz resided in Berlin and München. He died in Bonn, 1876. [Dahle, *Library of Christian Hymns*]

FILITZ, Friedrich (1804-1876), was born at Arnstadt, in Thuringia, March 16, 1804. He studied philosophy, in which he received the degree of doctor; resided at Berlin from 1843 to 1847, where he worked with Ludwig Erck, removing in the latter year to Munich, where he died, December 7, 1876. He published his *Vierstimmiges Choralbuch*, Berlin, 1847, a book of four-part tunes for Bunsen's *Allgemeines Gesang- und Gebetbuch*. [*Handbook to the Lutheran Hymnal*]

Findlater, Sarah, née Borthwick, 1823-1907

FINDLATER, Sarah, *née* Borthwick (1823-1907), was born November 26, 1823, sister of Jane Borthwick (q. v.) in Edinburgh. She married the Rev. Eric John Findlater, Scottish Free Church minister at Lochernhead, Perthshire. With her sister Jane she translated from the German *Hymns from the Land of Luther*, 1854, 53 of the 122 translations being from her pen. She died at Torquay in 1907. [*Handbook to the Lutheran Hymnal*]

Also see Jane Laurie Borthwick

tr. 543

Fischer, Christoph. See VISCHER, Christoph

Fischer, Eberhard Ludwig, 1695-1773

FISCHER, Eberhard Ludwig (1695-1773), was born at Aichelberg in Württemberg on August 6, 1695. He was coeditor of the *Württembergischer Gesangbuch* of 1741 with Dr. Tafinger. He was prelate of Adelberg and Consistorialrath at Hohenasperg when he died in 1773. [*Handbook to the Lutheran Hymnal*]

Fortunatus, Venantius Honorius C., c. 530-609

FORTUNATUS, Venantius Honorius Clementianus (c.530-609), was born at Ceneda, near Treviso, Italy. At an early age he was converted to Christianity at Aquileia; received his education at Ravenna and Milan. While a student at Ravenna, where he excelled in oratory and poetry, Fortunatus almost became blind. He recovered his sight, as he believed, miraculously, by anointing his eyes with some oil sent by a friend, Gregory of Tours, which the latter had taken from a lamp that burned before the altar of St. Martin of Tours in a church of Ravenna. This induced Fortunatus to make a pilgrimage (565) to the shrine of St. Martin at Tours, and this pilgrimage resulted in his spending the rest of his life in Gaul. Possessed of a pleasing personality, fond of high living, endowed with poetic gifts, he was popular in all circles. In Gaul he formed a romantic but platonic friendship with Queen Rhadegunda, the daughter of Bertharius, king of the Thuringians, and the wife, though separated from him, of Lothair I (Clothaire), king of Neustria. Rhadegunda had left her throne to found the convent of St. Croix at Poitiers. She induced Fortunatus to enter the service of the Church. To her and Agnes, Rhadegunda's former maid and appointed by her head of the convent, he composed the most extravagant poetic effusions. After Rhadegunda's death Fortunatus was made bishop of Poitiers in 599. A quarto edition of Fortunatus's *Works* was published in Rome in 1786. This work includes his *Life of St. Martin of Tours*. Fortunatus wrote many hymns; however, his *Hymns for all the Festivals of the Christian Year is lost*. Many of his hymns are to the Virgin. Indeed, Fortunatus was the first of the Christian poets to begin that worship

of the Virgin Mary which rose to a passion and sank to idolatry. He was one of the last who, amid the advancing tide of barbarism, retained anything of the old classic culture. [*Handbook to the Lutheran Hymnal*]

273, 298, 398

Foundling Chapel collection, 1796 (See Praise the Lord, Ye Heavens...)

64

Franck, Johann, 1618-77

Johann Franck was born June 1, 1618, in Guben, Brandenburg. His father, an attorney and councillor of the city, died two years later, and the son was adopted by the city judge, Adam Tielckau, who was married to his aunt, and who provided for his education. Johann first attended the school at Guben and later the gymnasium at Cottbus, but he had to leave the latter city on account of the Thirty Years' War. He then continued his studies at Stettin and Thorn, until 1638, when he enrolled as a student of law in the university of Königsberg, the only German university which continued its work somewhat unhindered during the years of the great war. In Königsberg, Franck also developed his poetic talent under the guidance of the pious and prominent professor, Simon Dach. He enjoyed the companionship of Heinrich Held, who also became a hymn writer. He likewise associated with a number of other Christian young men, who kept aloof from the common excesses of student life. In 1640 he returned to Guben at the earnest request of his mother. Here he later entered the law profession and very soon became well and favorably known on account of his poetic and professional ability. He was first elected alderman, then burgomaster, and, finally, a member of the landtag. Franck died in 1677. Two hundred years later a memorial was erected to him in the form of a marble tablet set into the wall of the principal church of the city.

As a writer of hymns Franck is ranked next after Paul Gerhardt during this period. Of his 110 hymns, which are more subjective than Gerhardt's and the earlier Lutheran hymns, over one half are in common use. The present hymn, together with "Jesus, priceless treasure" (Jesus, du min Glæde; Jesu, meine Freude) and "Lord, to Thee I make confession" (Herre, jeg har handlet ilde; Herr, ich habe missgehandelt) have been translated into many languages, and are always mentioned among the best church hymns. Franck's hymns have not the objective character so prominent in the earlier Lutheran church hymns. But they breathe a deep desire for union with Christ, deep piety, and pure, Christian sentiment, and they are characterized by marked pathos and lyric beauty. [Dahle, *Library of Christian Hymns*]

FRANCK, Johann (1618-1677), was the son of Johann Franck, an advocate and councilor at Guben, Brandenburg, where Johann Franck, Jr., was born on June 1, 1618. After his father's death in 1620, Johann was adopted by his uncle, the town judge Adam Tielckau, who sent him for his education to the schools at Guben, Cottbus, Stettin, and Thorn. In 1638 Franck matriculated as student of law 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. The former, a pious and prominent professor of poetry, guided the development of Franck's poetic talent. Upon his mother's request Franck returned to Guben in 1640 to be with her in those times of war during which Guben frequently suffered from the presence of both Swedish and Saxon troops. In May, 1645, Franck commenced practice as a lawyer and very soon

became well and favorably known on account of his poetic and professional ability. In 1648 he was elected burgess and councilor and in 1661 burgomaster. In 1671 he was appointed the deputy from Guben to the Landtag (Diet) of Lower Lusatia. His hymns were published as *Geistliche Sion*, Guben, 1674. On the bicentenary of his death, June 18, 1877, a monumental tablet to his memory was affixed to the outer wall of the Stadtkirche at Guben. Johann Franck is ranked next to Paul Gerhardt as a hymn-writer of his period. Of his 110 hymns, which are more subjective than Gerhardt's and the earlier Lutheran hymns, over one half are in use. Franck marks the transition from the objective form of church song prevalent till his time, to the more individual and mystical type. His leading idea is the union of the soul with its Savior. [*Handbook to the Lutheran Hymnal*]

151, 263, 264, 328, 450

Franck, Melchior, c. 1573-1639, based on

Melchior Franck, born in Zittau, 1580. In 1604 he became chorus director of Coburg, where he died June 1, 1639. Franck composed a number of church tunes of rank. [Dahle, *Library of Christian Hymns*]

FRANCK, Melchior (c. 1575-1639), was born in Zittau and studied at Nürnberg. In 1601 he served as "Musiker des Rates" in that city. Two or three years later he was called as Hofkapellmeister to Koburg, where he remained until his death, June 1, 1639. His first compositions were published in his *Contrapuncti Compositi*, 1602, and his later works in many other collections, the best known of which is *Geistlicher Musicalischer Lustgarten*, 1616. [*Handbook to the Lutheran Hymnal*]

setting: 541

Franck, Salomo, 1659-1725

Salomo Franck was born in Weimar March 6, 1659. His father, Jacob Franck, was the financial secretary in that place. It is supposed that Salomo studied in Jena, after which he occupied a position in Zwickau. In 1689 he served as administration secretary of Arnstadt, and from 1697 and on he held a similar position in Jena. In 1702 he was appointed consistorial secretary, librarian, and curator in his native city, where he died July 11, 1725. Salomo Franck was a member of the so-called "Fruitbearing Society" and author of a series of poems, mostly occasional songs, long since forgotten. His hymns, on the other hand, rank among the best of his time. They are churchly and pervaded by a spirit of deep piety and are characterized by their beautiful forms of expression. Of his 330 hymns a large number are still in use in Germany and in other lands. They are published in his *Geistliche Poesie*, Weimar, 1685, and in his *Geist- und Weltliche Poesie* (Vol. I, Jena, 1711; Vol. II, Jena, 1716). At least 8 of his hymns have been translated into English; some of these have received several renderings. [Dahle, *Library of Christian Hymns*]

FRANCK, Salomo (1659-1725), son of Jakob Franck, was born at Weimar on March 6, 1659. Little is known of his early history. He probably studied at Jena. He held several governmental appointments during his life. He also had severe family afflictions to bear. He died at Weimar, July 11, 1725. Franck also wrote much secular poetry. He was a member of the famous Fruit-bearing Society. As a hymn-writer he is distinguished for his ease, correctness, and adaptation to popular understanding and to congregational singing. His hymns total 330. He

published *Geistliche Poesie*, Weimar, 1685; *Geist- und Weltliche Poesien*, Jena, Vol. I, 1711, Vol. II, 1716. [*Handbook to the Lutheran Hymnal*]

338

Frank, Peter, 1616-75

FRANK, Peter (1616-1675), was born at Schleusingen on September 27, 1616, son of a merchant. He studied theology at Jena about 1636. In 1640 he was at the University at Altorf. Frank worked as a Hofmeister from 1643 to 1645, when he received a position as a pastor. As such he served churches in Thüngen, Rossfeld, Rodach, Gleussen, and Herreth. He died June 22, 1675.

82 FANG DEIN WERK

Franzmann, Martin H., 1907-76

FRANZMANN, Martin (1907-), was born at Lake City, Minnesota, January 29, 1907, son of the Rev. William Franzmann and Else, *née* Griebing; educated at Northwestern College, Watertown, Wisconsin (B. A. 1928), and the Evangelical Lutheran Theological Seminary, Thiensville, Wisconsin, and Chicago University; he was professor at Northwestern College (1936-1946) and at Concordia Seminary, St. Louis (1946-). [*Handbook to the Lutheran Hymnal*]

72, 428, 431

tr. 555 *Rise again, ye lion-hearted*

Franzmann, Werner H., 1905-96

360

Frederiksen, Johan, 1603-41

Johan Frederiksen was born 1603, in Flensborg, where his father was a minister. While a student he accompanied a number of young noblemen on journeys into foreign countries, and gained considerable fame as a writer of Latin poetry. Having completed his studies for the degree of master of arts in Copenhagen, he became rector of Kjøge; later of Malmø. In 1639 he moved to Roskilde, where he was married to Marie Glob. He died in 1641, at the age of 38. (Skaar.) [*Dahle, Library of Christian Hymns*]

4

Fremder, Alfred, b. 1920

555

setting: 598

French carol

116

French sources

110, 116, 298

Freylinghausen, Johann Anastasius, 1670-1739

Johann Anastasius Freylinghausen was born December 2, 1670, in Gandersheim of the principality of Wolfenbüttel. During his early years, while under the instruction of his pious mother, the story of the last judgment so impressed him that he often lay awake during the night weeping as he thought of the torments which the condemned had to undergo. At the age of 12 years he was sent to his grandfather, Polenius of Eimbeck, who was a minister. Here he was given intensive training in Bible study and in memorizing hymns, a work which bore good fruit in his later years. During the year 1689, at the university of Jena, he was led by one of his colleagues to study the writings of Luther, Arndt, and Spener. Their works had a decisive influence upon his development. The fame of Francke's preaching spread also to Jena and, during Easter of 1691, Freylinghausen and some of his friends went to Erfurt to hear him. Francke's and Breithaupt's sermons made a deep impression upon him, and he decided to accept an offer from Breithaupt, to reside with him and take employment as family tutor.

The following year he went with Francke to Halle to complete his studies, and towards the close of 1693 he returned to Gandersheim, where he served for some time as preacher and tutor. In 1695 he became Francke's assistant at Halle. Here he preached at the vesper services, conducted midweek meetings, taught classes in the orphanage school, and delivered lectures on homiletics to the students. He served in this position without salary until 1715. Francke had to use all his income for the support of his institutions of mercy. But when Francke, in 1715, was called to the pastorate of Ulrichskirche in Halle, Freylinghausen became his successor as pastor for the suburb of Glauka. He was now married to Francke's only daughter. He had been her sponsor, and she was even named after him, Johanna Anastasia. After Francke's death he became his successor at the Ulrichskirche and the director of the orphanage "pädagogium." No one was better qualified to continue Francke's work. Under his management the "institutions" flourished as never before. But his physical strength was waning. In 1725 he suffered a stroke, which later recurred several times. In 1737 his tongue became paralyzed, so that he could no longer preach. He died February 12, 1739.

Freylinghausen's essential importance lies in the fact that he was the most eminent hymn writer of the pietistic movement. He wrote 44 hymns. They are all characterized by true Christian feeling, sound, vigorous piety, borne out of deep Christian experience. They are Scriptural and clear, with a rich variety of rhythm, melody, and meter. "Many of his hymns," says Dr. P. Lange, "are especially marked by confessional purity, sincere feeling, clear thought, and beauty of expression." He materially aided the cause of church song by compiling and editing large collections of hymns, and by gathering and composing melodies. It was especially through the latter that the pietistic hymns were given their unique character, so very different from the spirit of the choral. Many of these melodies are not suitable for church use. Freylinghausen's *Geistreiches Gesangbuch*, containing the best pietistic hymns, besides many older hymns, was published 1704, in Hamburg, and later appeared in many editions. The first edition contains 683 hymns

and 173 melodies. Neues Geistreiches Gesangbuch has 815 hymns and 153 melodies. These two collections were combined and published in 1741, by G. A. Francke. The combined volume contained 1,582 hymns and 600 melodies. [Dahle, *Library of Christian Hymns*]

FREYLINGHAUSEN, Johann Anastasius (1670-1739), born at Gandersheim, Brunswick, Germany, on December 2, 1670; studied at Jena, Erfurt, and at Halle. In 1695 he became August Herman Francke's assistant at Glaucha, and when Francke became pastor at St. Ulrich's, in Halle, 1715, Freylinghausen became his colleague. In the same year he married Francke's only daughter, Anastasia, whose sponsor he was. After Francke's death in 1727, he succeeded him as pastor of St. Ulrich's and Director of Francke's Institutions. He died February 12, 1739. He published the *Geistreiches Gesangbuch*, 1704, and *Neues Geistreiches Gesangbuch*, 1704. He himself composed twenty-two melodies. As hymn-writer Freylinghausen was the best of the Pietistic School. [*Handbook to the Lutheran Hymnal*]

95

75, 92, 156, 182, 252, 484

Freystein, Johann Burkhard, 1671-1718

FREYSTEIN, Johann Burkhard (1671-1718), a pious lawyer, was born at Weissenfels, April 18, 1671, the son of A. S. Freystein, vice-chancellor of Duke August of Saxony and inspector of the Gymnasium at Weissenfels. He received his education at the University of Leipzig where he studied law, mathematics, philosophy, and architecture. He resided for some time at Berlin and Halle, and then went to Dresden as an assistant to a lawyer. After graduating (LL. D. at Jena in 1695) he began an independent legal practice at Dresden. In 1703 he became Rath at Gotha, but returned to Dresden in 1709 as Hof- and Justizrath, and was also, in 1713, appointed a member of the Board of Works. Enfeebled by his professional labors, Freystein died of dropsy at Dresden, April 1, 1718. [*Handbook to the Lutheran Hymnal*]

253

Friese, Heinrich, c. 1712

FRIESE, Heinrich. We have been unable to find any details of Friese's life except that he published a Choralbuch in 1712. [*Handbook to the Lutheran Hymnal*]

304

Fritsch, Ahasverus, 1629-1701

FRITSCH, Ahasverus (1629-1701), was born on December 16, 1629, at Mùcheln on the Geissel near Merseburg. His father was Andreas Fritsch, mayor of the town, and his mother was Esther, née Hesse. Ahasverus was the eighth of eleven children. His early youth was spent during the turbulent period of the Thirty Years War. When he was only two years old, his parents had to flee to Voigtland, as their native town was burned. During his youth Fritsch fled from robbers, plunderers, and soldiers; he hid in graves, cellars, and bushes; often he was robbed of

the very clothes he was wearing. When he was fourteen, Fritsch lost his father. Nevertheless, his mother sent him to the Gymnasium at Halle. Here he worked manually and intellectually for six years until July, 1650, when he went to Jena and studied under the learned jurist J. Georg Adam Struve. Poverty greatly interrupted his education, but Fritsch finished his course in 1654. In 1657 he became the tutor of the young Count Albert Anton von Schwarzburg-Rudolstadt. He was greatly admired by the count's family and received various preferments. In October, 1661, he was made a Doctor of Law by the University of Jena. Later he became chancellor of the university and president of the consistory of Rudolstadt. In February of 1662 he married, and his wife, Dorothea Maria, bore him four sons and five daughters. Seven of the children outlived him. Fritsch was a good statesman and the editor of two hymn-collections and a writer on antiquarian, legal, and other subjects. The hymn "Liebster Immanuel, Herzog der Frommen," is ascribed to him. [*Handbook to the Lutheran Hymnal*]

107, 446

Füger, Caspar, d. 1592

FÜGER (Fuger, Fugger), Caspar(?). Two Lutheran clergymen of this name apparently father and son, lived in Dresden in the 16th century. The elder (d. 1592; resided at Torgau for some time and was later court preacher at Dresden to Duke Heinrich. Various works appeared under his name between 1564 and 1592. The younger (d. July 24, 1617) was apparently born at Dresden, where he was later third master and then Conrector in the Kreuzschule. He was subsequently ordained diaconus. [*Handbook to the Lutheran Hymnal*]

122

Funcke, Friedrich, 1642-99

Friedrich Funcke was born in Nossen, Hartzen, and was baptized March 27, 1642. He attended the schools of Freiberg and Dresden. He also studied music and was appointed cantor at Perleberg and later at Lüneburg. In 1694 he was given a pastorate near Lüneburg and died there in 1699. He revised the Lüneburg Hymnary, adding 43 melodies and 7 hymns. [Dahle, *Library of Christian Hymns*]

FUNCKE, Friedrich (1642-1699), was born at Nossen in the Harz, baptized on March 27, 1642, and was educated at Freiberg and Dresden. Later he became cantor at Perleberg. In 1664 he was appointed Stadt-Cantor at Lüneburg and in 1694 pastor at Römstadt, where he died. Funcke revised the *Lüneberg Gesangbuch* in 1686 and contributed 43 melodies and 7 hymns of his own. [*Handbook to the Lutheran Hymnal*]

581

Funk, J., Genuine Church Music, 1832

521

Gabriel's Vineyard Songs, 1892, st. 3

119

Gardiner, William, 1770-1853

William Gardiner's *Sacred Melodies*, 1815 (1st ed. 1812). Gardiner was an English musician (born. 1770; d. 1853). [Dahle, *Library of Christian Hymns*]

GARDINER, William (1770-1853), born at Leicester, was a stocking manufacturer greatly interested in music. In youth, under the *nom de plume* W. G. Leicester he published a collection of his own songs and duets. In 1815 he published *Sacred Melodies* in six volumes, containing tunes of the best masters. He also published *The Music of Nature, Music and Friends*. He died at Leicester in 1853. [*Handbook to the Lutheran Hymnal*]

371

Garve, Karl Bernard, 1763-1841

Carl Bernhard Garve was born January 24, 1763, in Jeinsen, near Hannover, where his father was a farmer. He was educated in the schools of the Moravian Brethren at Zeist, Neuwied, Niesky, and at the Seminary of Barby. In 1784 he was appointed teacher at the pädagogium of Niesky, and five years later at the institution at Barby. Later he was ordained and served as minister in congregations of the Moravian Brethren—from 1799 in Amsterdam, from 1801 in Ebersdorf, in Berlin, 1809, and in Neusalz an der Oder from 1816. In 1836 he retired from the ministry and spent the last years of his life in Herrnhut, where he died June 21, 1841.

Garve was one of the most prominent hymnwriters among the Moravian Brethren. All his hymns are aglow with intense love for the Savior. They are Scriptural and are characterized by beauty of expression. Many of his hymns are extensively used in the Lutheran Church. Thirty-six were included in the Berlin Hymnary of 1829. Most of Garve's hymns were published in his *Christliche Gesänge*, Görlitz, 1825, containing 303 hymns; and in *Brüdergesänge*, 1827, with 65 hymns, especially intended for the Moravian Church. [Dahle, *Library of Christian Hymns*]

GARVE, Karl Bernard (1763-1841), was born January 24, 1763, in Jeinsen near Hanover, where his father was a farmer. He was educated in the schools of the Moravian Brethren at Zeist, Neuweid, Niesky, and at the seminary of Barby. In 1784 he was appointed teacher at the pädagogium of Niesky and five years later at Barby. He served as minister in various congregations of the Brethren from 1799 until 1836, when he retired from the ministry. He spent the rest of his years at Herrnhut, where he died June 21, 1841. Garve was one of the leading hymn-writers among the Moravian Brethren. His hymns are aglow with his intense love for the Savior, Scriptural, beautiful in expression, forceful, and elegant in style. [*Handbook to the Lutheran Hymnal*]

340

Gastoldi, Giovanni Giacomo, c. 1556-c. 1622

Gastorius, Severus, 1646–82

While Rodigast was in Jena, 1675, he wrote this hymn for his sick friend, Severus Gastorius, who was cantor at that place. Gastorius wrote the melody for the hymn. It was printed in the *Hannover Hymn Book*, Göttingen, 1676. It became the favorite hymn of Friedrich Wilhelm III of Prussia, and he requested that this hymn should be sung at his funeral. This was done June 11, 1840. The present English translation was taken from *Miss Winkworth's Chorale Book for England* published 1863. Two stanzas have been omitted. There are at least 14 English translations. The melody employed in *The Lutheran Hymnary* was composed by L. M. Lindeman and was printed in his *Koralbog*, 1877, for the hymn, "I Jesu søger jeg min Fred" (Landst. 298; In Jesus I find rest and peace, L. H. 418). [Dahle, *Library of Christian Hymns*]

GASTORIUS, Severus (c. 1650), was Cantor in Jena, 1675, and there wrote his famous tune for the hymn of his friend Samuel Rodigast. (See Hymn No. 521.) Zahn holds that von Winterfeld's view that Johann Paschelbel wrote the tune is not tenable. No further details on Gastorius's life are available. [*Handbook to the Lutheran Hymnal*]

519, 536

Gauntlett, Henry J., 1805–76

The melody (Hereford) is written by Henry John Gauntlett, born in Wellington, England, 1805. He studied law originally, and was admitted a member of the legal profession in 1830. In 1827 he became organist of St. Olave's, Southwark, London, an appointment which he held for more than 20 years. Dr. Gauntlett died February 21, 1876. [Dahle, *Library of Christian Hymns*]

139

Gebauer, Johan Christian, 1808–84

The melody [Maria, hun var en Jomfru reen] was written by the Danish organist and composer, Johan Christian Gebauer (b. Copenhagen, 1808; d. *ibid.* 1884), for the hymn "Du Herre Krist, min Frelser est." The first four measures are repeated. *Lindeman's Koralbog* has two melodies, the one being taken from *Kingo's Gradual*, 1699, the other being composed by Lindeman. [Dahle, *Library of Christian Hymns*]

268

Geistliche Deutsche Lieder, Frankfurt a. O., 1601

358

Geistliche gesangk Buchleyn, Wittenberg, J. Klug, 1524

33, 48, 247, 327

Geistliche Kirchengesäng, Köln, 1623

16, 389

Geistliche Lieder und Psalmen, Magdeburg, 1540

132

Geistliche Lieder, Leipzig, 1589

511, 578

Geistliche Lieder, Wittenberg, J. Klug

24, 25, 173, 190, 225, 234, 255, 316, 344, 368, 396, 492, 538, 589

Geistliche Psalmen, Nürnberg, 1611

511

Geistliche Volkslieder, Paderborn, 1850

297

Geistreiches Gesang-Buch, Darmstadt, 1698

89, 159

Geistreiches Gesangbuch, 4th edition, Halle, 1708

setting: 252

Geistreiches Gesangbuch, Darmstadt, 1698

6

Gellert, Christian Fürchtegott, 1715-69

Christian Fürchtegott Gellert, son of the minister, Christian Gellert, in Hainichen, Saxony, was born July 4, 1715. He first attended school in Meissen. After having completed his theological studies at the University of Leipzig, he served for a time as his father's assistant. The story is told that he had to make use of his sermon manuscript in the pulpit, as he could not depend upon his memory. This aroused dissatisfaction and criticism, because the practice of using sermon manuscripts was not in accord with the traditions of the Lutheran Church. Gellert then sought another vocation and resumed his studies at the university. He received his master's degree in 1744, and the following year was

appointed lecturer in the faculty of philosophy, and in 1751, extraordinary professor of philosophy. He lectured on poetry, rhetoric, and moral philosophy. In 1761 he was offered a position as ordinary professor, but declined, since he did not feel strong enough. He always suffered from a weak constitution, and in his later years suffered much from hypochondria. Gellert died in Leipzig December 13, 1769.

As a teacher and as a man, Gellert was highly esteemed and loved by the students, both on account of his exceptional ability and on account of the keen interest which he showed toward his pupils, among whom were Goethe and Lessing. As an author and hymn writer, he gained considerable fame. His Fables (first series, 1746, second, 1748), spirited and humorous, won him universal recognition and gave him a place among the German classics. He ranks high also as a writer of hymns. He is, indeed, not free from the rationalistic, moralizing tendencies of his age; yet in general his hymns are Scriptural and characterized by deep Christian piety and pathos, in spite of the fact that many of them are more didactic than lyric. He always prepared to write his hymns through fervent prayer. His Geistliche Oden und Lieder mentioned above appeared in many editions, and many of these hymns have been translated into English and other languages. Fifteen of Gellert's hymns were translated by Birgitte Boye for Guldberg's Hymnal. [Dahle, *Library of Christian Hymns*]

GELLERT, Christian Fürchtegott (1715-1769), the son of a Lutheran pastor, was born at Hainichen in the Saxon Harz on July 4, 1715. After preliminary schooling at Meissen, he entered the University of Leipzig to pursue theological studies. After his graduation Gellert became an assistant to his father. However, he was forced to turn to some other profession since he had a poor memory and the use of a manuscript in the pulpit was not tolerated in the Lutheran Church in his day. Consequently he became the domestic tutor of the sons of Herr von Lüttichau in 1739, but two years later returned to Leipzig to superintend the studies of a nephew at the university and to resume his own studies. Gellert graduated in 1744 (M. A.) in the faculty of Belles Lettres. The following year Gellert became private tutor or lecturer in the philosophical faculty. As a professor Gellert was most popular with his students, among whom were Goethe and Lessing. He took a warm interest in his students personal conduct and welfare. His lectures were much favored, not only because of their charm of style, but also because of their substance and high moral tone. Gellert's Fables, spirited and humorous, won him fame and universal recognition as a German classicist. In 1751 he was appointed extraordinary professor of philosophy, and in this capacity he lectured on poetry, rhetoric, and moral philosophy. Ten years later he was offered an ordinary professorship, but declined because of ill health, having had a delicate constitution since childhood. After 1752 Gellert suffered greatly from hypochondria and died at Leipzig on December 13, 1769. [*Handbook to the Lutheran Hymnal*]

353

General Selection of Spiritual Songs, Lynchburg, 1811

306

Gerhardt, Paul, 1607-76

Paul Gerhardt was born March 12, 1607, in Gräfenhaynichen, a village between Halle and Wittenberg. His father, Christian Gerhardt, who was mayor of the village, died before Paul had reached maturity. Paul Gerhardt's

youth was spent under the stress and suffering of the Thirty Years' War. Otherwise there is little of note to relate from his early life. From 1622-1627 he attended school at Grimma. On the 2nd of January, 1628, he began the study of theology at the university of Wittenberg. This was in his twenty-first year. There is reason to suppose that he remained in Berlin until the first part of the year 1642; but there is very little reliable information on this period of his life. Germany was desolate and depopulated, and many of the younger theologians had to wait a long time before they could enter the active ministry. Thus Paul Gerhardt served for a number of years as family tutor in the home of Andreas Berthold, an attorney in Berlin. In the Christian atmosphere his gift of song began to develop and bear fruit. Many of his hymns were published in 1648 in Johann Crüger's *Praxis Pietatis Melica*. Crüger was cantor and director of music in the church of St. Nicholas, where Gerhardt frequently preached. In 1651 he was called to Mittenwalde, a little town near Berlin, and entered upon his duties there the following year. Four years later he married Anna Maria Berthold. Their first child—a daughter—died in infancy. His office in Mittenwalde brought him only a scant income. Further, he experienced much unpleasantness from his colleague, deacon Allhorn, who was jealous of Gerhardt because he had been selected to the office of provost in preference to himself. Hence, Gerhardt gladly accepted the call from Berlin, in 1657, to become third assistant pastor of the church of St. Nicholas. His activity in Berlin gave him an opportunity to unfold his unusual gifts. He continued to write hymns. He was recognized as the most popular preacher in the city and gathered large audiences at his services. He also became famous for his philanthropy. He gave assistance to all the needy who came to his door. He was of a kindly temperament and bore up cheerfully under all trials. But he was also a most conscientious minister in matters of doctrine and confession.

At this time Prussia was ruled by Elector Friedrich Wilhelm the Great. The majority of the people were Lutherans, but the ruler himself was a Calvinist. There was bitter opposition between the ministers of the two churches, and they condemned each other's doctrine in the most violent terms. Gerhardt, although as faithful and ardent a Lutheran as any one, used more moderate language, for which he gained the respect and esteem of many of the leaders among the Reformed, among whom may be mentioned Duchess Louise. The elector arranged conferences between the leading men of both parties in an attempt to bring about more unity or at least greater tolerance; but this did not bring the desired results. He became impatient and issued an edict forbidding the ministers to attack each other's doctrine and confession, and later he required all the Lutheran ministers to sign a document compelling them to follow the order of the edict. No Lutheran minister who wished to remain true to his confession could agree to this. Several were thus compelled to leave their charges. Gerhardt, who was sick at the time, summoned the ministers of Berlin to his bedside and admonished them to stand firm and not to yield to the demands of the elector.

On the 9th of February, 1666, Gerhardt was called before the consistory and asked to sign the famous document. He was given one week's time to consider the matter; but even before the meeting adjourned he declared that his decision in the matter would not be changed. Following this announcement, Gerhardt was deposed from his office. This caused great consternation and sorrow among his towns-people. Gerhardt, however, retained his calmness of mind and referred to the incident as his "Berlin martyrdom." The matter became more serious when the authorities prohibited him even from conducting private meetings for worship in his own house. This grieved him very much. But other sorrows followed fast. At an earlier period he had lost three of his five children. During this time of trial one of his sons also died and his wife became seriously ill.

The Lutherans of Berlin disliked very much to see their beloved pastor deposed in this manner. Many petitions were sent to the elector by the citizens, by the laborers, by the town council, and even by the wife of the elector. The elector assumed a more favorable attitude towards Gerhardt, and January 9, 1667, he ordered him reinstated. But this did not make matters very much better. The messenger who brought in the news brought also an oral greeting from the elector, which expressed his conviction that Gerhardt, who was known for his moderation, would be able to appear and preach in harmony with the before mentioned edict of the elector. To agree to this would be just as binding upon his conscience as though he had signed the edict. This he expressed in writing to the magistrates as follows: "Whatever is done with a bad conscience, it is an abomination in the eyes of God and brings no blessing, but rather a curse upon the doer; neither I myself nor my congregation will be served in this manner." Then, in 1667, the elector appointed a successor; but this preacher could not take up the work until the latter part of the following year, and until that time Gerhardt received the income from the office. After this he was supported by a number of charitable members of his congregation. His wife died at Eastertide, 1668. Only a son, six years of age, now remained with him. In May, 1669, he was called to the office of archdeacon of Lübben. He labored here for seven years with great success. Gerhardt died June 7, 1676. Here, in the latter period of his life, he found much comfort in the eighth verse of the hymn composed by himself: "Warum sollt' ich mich denn grämen," "Døden kan os ikke døde," "Death cannot destroy forever" (L. H. 342, 4).

Death cannot destroy forever: From our fears, Cares and tears, Soon shall it deliver. Doors of grief and gloom it closes, While the soul, Free and whole, With the saints reposes.

A life-size painting of Gerhardt has been placed in the church of Lübben. The painting has this inscription: *Theologus in cribro Satanae versatus* (A theologian sifted in the sieve of Satan). Paul Gerhardt was an excellent pastor and one of the best, if not the best one, of the hymn writers of Germany. In the upbuilding of the German-Protestant Church Paul Gerhardt ranks second only to Luther as a hymnist. Wackernagel says: "In regard to their spiritual value, the hymns of Paul Gerhardt may be viewed from two opposite angles. His poems seem to reflect the transitional character of his times. His own subjective spiritual life began to assert itself besides giving expression to the Christian consciousness of the congregation. Thus he may be regarded as the last and at the same time the best of those poets who were rooted in confessional Christianity. Gerhardt concludes the list of 'church poets.'" In conclusion we quote the following from Rudelbach: "Together with Paul Gerhardt, who on account of his faithfulness toward the Lutheran confession suffered himself to be deposed from office, all Lutheran Christians join in song, whether it be his hymns for children or his Christmas hymns—which in spirit rank beside those of Luther—or the hymns of sorrow and comfort at the cross of Christ, or hymns of prayer for the Holy Spirit, or when he appears on the side of God as the soldier of Christ and joyfully brings to others the comfort which the Lord has given unto him, or when he meditates upon Christian life, its beginning, progress and end, as it rests in the hand of God."

Paul Gerhardt possesses a certain poetic richness, which by no means can be referred to his poetic individuality alone. It finds its fullest explanation only in the sincere Lutheran spirit with which he was imbued. It is by no means the case, as some of the modern writers have thought, that he was lacking in traditional Lutheran force; indeed, as the Thirty Years' War, which in its campaigns and results brought so much suffering, produced many spiritual heroes, who took on the armor of the Lord; thus also Gerhardt, who himself had experienced many sufferings, took the harp of Zion and sang with a loud voice as follows:

Not fire, nor sword, nor thunder, Shall sever me from Thee; Though earth be rent asunder Thou'rt mine eternally:
Not hunger, thirst, nor danger, Not pain, nor pinching want, Nor mighty princes' anger, My fearless soul shall daunt.

No angel, and no gladness, No throne, no pomp, no show, No love, no hate, no sadness, No pain, no depth of woe, No scheme of man's contrivance, Though it be great or small, Shall draw me from Thy guidance— Not one of these, nor all! [Dahle, *Library of Christian Hymns*]

GERHARDT, Paul (1607-1676). In the Lutheran church at Luebden in Germany there hangs a life-size painting of Paul Gerhardt. Beneath it is the inscription: "Theologus in cribro Satanae versatus" (A divine sifted in Satan's sieve). That inscription may be said to epitomize the sad life-story of Germany's great psalmist. Paul Gerhardt was born on March 12, 1607, in Gräfenhaynichen, a village between Halle and Wittenberg. His father was Christian Gerhardt, mayor of the village. He died before Paul reached maturity. During his youth Paul experienced much suffering because of the Thirty Years War that was raging. From 1622 to 1627 he attended school at Grimma. On January 2, 1628, he began the study of theology at the University of Wittenberg, where he remained until at least April, 1642, and then went to Berlin, where he became family tutor in the home of Andreas Barthold, an attorney. Here in a Christian atmosphere his gift of song began to develop and bear fruit. Many of Gerhardt's hymns were published in 1648 in Johann Crüger's *Praxis Pietatis Melica* (q. v.). In 1651 Gerhardt was called to Mittenwalde as provost. When he started his duties of his first settled position, Gerhardt was forty-four years old. Four years later he married Anna Maria Berthold. Their first child, a daughter, died in infancy. The income of the family was sparse. Gerhardt also experienced unpleasantness because of the jealousy of a colleague. In 1657 Gerhardt accepted a call to be third assistant pastor of the Church of St. Nicholas in Berlin. Here he continued to write hymns. Gerhardt was recognized as the most popular preacher in the city. Later he became known also for his philanthropy. At this time there was bitter opposition between the Lutherans and the Calvinists. Since Gerhardt was not as violent as others in condemning the opposition, he gained the respect and esteem of many of the leaders of the Reformed group, including the Duchess Louise. The elector Friedrich Wilhelm the Great, a Calvinist, arranged conferences between the leading men of both parties. But all such attempts failed, and finally the elector issued an edict forbidding ministers to attack each others doctrine and confession. Later he required all the Lutheran ministers to sign a document compelling them to follow the order of the edict. No Lutheran minister who wished to remain true to his confession could agree to this. Gerhardt believed that signing the document would be to compromise the faith. He was sick at the time, but nevertheless he summoned the Lutheran ministers to his bedside and admonished them to stand firm and not to yield to the demands of the elector. On February 9, 1666, Gerhardt was called before his own consistory and asked to sign the famous document. He was given a week in which to consider the matter, but he immediately said that he would not sign. Gerhardt was then deposed from office and even prohibited from conducting private meetings for worship in his own house. Gerhardt called this his Berlin martyrdom. Just before this unfortunate occurrence he had lost three of his five children, and now a son died, and his wife was seriously ill. Petitions from citizens, laborers, the town council, and even from the wife of the elector led the elector to reinstate Gerhardt on January 9, 1667. But the elector had done this with the understanding that Gerhardt would preach in harmony with the aforementioned edict. Under such a condition Gerhardt refused. In the same year the elector appointed Gerhardt's successor. As he did not take up his work until late in 1668, Gerhardt received the income from the office until then. After that he was supported by charitable members of his congregation. Gerhardt's wife died at Eastertide, 1668. Now only a son, aged six, remained.

In May, 1669, Gerhardt was called to the office of archdeacon of Lübben. Here he labored for seven years with success until his death. Paul Gerhardt was an excellent pastor and one of the best, if not the best, of the hymn-writers of the Lutheran Church in Germany. He wrote 133 hymns in all. Not even the hymns of Martin Luther are used so generally throughout the Christian world as are those of Gerhardt. More of the beautiful lyrics of this sweet singer have found their way into the English language than the hymns of any other German hymn-writer, and with the passing of years their popularity increases rather than diminishes. In Gerhardt's hymns is found the transition to the modern subjective note in hymnody. He died at Lübben, June 7, 1676. [*Handbook to the Lutheran Hymnal*]

20, 52, 57, 94, 115, 128, 129, 152, 161, 208, 304, 331, 334, 335, 341, 372, 377, 400, 405, 448, 457, 517, 569

German sources

136, 507, 555, 578

German sources...103, 128, 131, 135, 136, 146, 150, 154, 175, 337, 399, 449, 490

Germanus of Constantinople, 634-734

St. Germanus (634-734) was a Greek hymnwriter and one of the most eminent defenders of image-worship. He was born in Constantinople and was a member of a noble family. He became Bishop of Cyzicus and later took part in the Synod of Constantinople (712), which adopted a resolution favoring Monothelism (Monothelites, a sect which taught that Christ had two natures, but one will, the divine). But St. Germanus later condemned this doctrine. In 715 he was made patriarch of Constantinople. Despite vigorous opposition to the contrary, he was removed from this office in 730 by the iconoclastic emperor, Leo the Isaurian. Shortly afterwards he died at the age of 100 years. A number of his hymns have been translated into English by Dr. J. M. Neale. Among these the present hymn was included in his *Hymns of the Eastern Church*, 1862. [Dahle, *Library of Christian Hymns*]

St. Germanus of Constantinople, (634-734), was born in Constantinople of a patrician family. He was ordained there and subsequently became the Bishop of Cyzicus. He was present at the Synod of Constantinople in 712, which restored the Monothelite heresy, but in after years he condemned the heresy. In 715 he was made the Patriarch of Constantinople. In 730 St. Germanus was driven from that see, not without blows, for refusing to yield to the Iconoclastic Emperor, Leo III, the Isaurian. [*Handbook to the Lutheran Hymnal*]

113

Gesangbuch, Münster, 1677

54

Gesangbuch, Rudolstadt, 1688

427

Gesangbuch, Wittenberg, Klug, J., 1543

36

Gesangbuch...der Herzogl..., Württemberg, 1784

279, 485

Gesenius, Justus, 1601-73

Justus Gesenius, D. D., son of Joachim Gesenius, pastor at Esbeck, near Lauenstein, Hannover, was born at Esbeck, July 6, 1601. He studied at the universities of Helmstedt and Jena, receiving the degree of master of arts at the latter institution, 1628. In 1629 he became pastor of the church of St. Magnus, Brunswick; in 1636 court chaplain and preacher at the cathedral in Hildesheim; and in 1642 chief court preacher, "consistorialrath," and general superintendent of Hannover. He died at Hannover September 18, 1673.

Gesenius was an accomplished and influential theologian, a famous preacher, and distinguished himself by his efforts to further the catechetical instruction of children in his district. Together with D. Denicke he edited *The Hannoverian Hymn Books* of 1646-1660.—Johann Gerhard, the noted theologian, used the fifth stanza of this hymn every day as a means of reminding himself of the suffering and death of Jesus. [Dahle, *Library of Christian Hymns*]

GESENIUS, Justus (1601-1673), was the son of Joachim Gesenius, pastor at Essbeck, Hanover, where Justus was born on July 6, 1601. He studied theology at Helmstedt and Jena and was awarded his M. A. from the latter university in 1628. The following year Gesenius became pastor of St. Magnus's Church at Brunswick. In 1636 he became court chaplain and preacher at the Cathedral in Hildesheim and in 1642 councilor and general superintendent of Hanover. Gesenius and David Denicke (q. v.) were coeditors of the Hanoverian hymn-books of 1646-1660. They did not give any of the authors names, and they recast many of the hymns according to the poetical canons of Martin Opitz. In some cases they destroyed very much, but their book was not as bad as the recasts of the rationalistic period. In spite of their shortcomings these hymnals met with favor and were widely used. Gesenius was an accomplished and influential theologian, a famous preacher, who distinguished himself by his efforts to further the catechetical instruction of the laity. [*Handbook to the Lutheran Hymnal*]

276, 564

Gesius, Bartholomäus, c. 1555-1613

The melody is of German origin and has been ascribed to Bartholomäus Gesius, who in 1605 composed a hymn to which this melody was first set, namely, "Mein Seel, o Gott, musz loben dich." In the Scandinavian countries this melody has been associated with the hymn "Jesu, din Ihukommelse" (Landst. 66), "Jesus, the very thought is sweet" (L. H. 154), "Jesu dulcis memoria." Gesius (1555-1621) was cantor at Frankfurt an der Oder. [Dahle, *Library of Christian Hymns*]

208, 323, 324, 422, 432

Geystliche gesangk Buchleyn, Wittenberg, 1524

setting: 90

Giardini, Felice de, 1716-96

The melody (Italian Hymn) was composed by Felice de Giardini, an Italian musician born 1716, in Turin, Italy, and died 1796, in Moscow, Russia. [Dahle, *Library of Christian Hymns*]

GIARDINI, Felice de (1716-1796), was born in Turin, Piedmont, Italy, on April 12, 1716. He studied singing, clavier, and harmony in Milan. He became a celebrated violinist in both Italy and Germany, made his London debut in 1750, where he became the leader and in 1856 impressario of the Italian Opera. Giardini afterwards served Sir William Hamilton, British ambassador to the Sardinian court at Naples. When he returned to London five years later, Giardini found that his popularity had waned considerably. He traveled to Moscow, hoping for better recognition, but was disappointed. He died there in poverty in 1796. Giardini composed a great number of operas, quartets, concertos, sonatas, and other pieces. Capricious in character, he seems to have had few friends and many enemies, but he is considered one of the greatest musicians of the 18th century. [*Handbook to the Lutheran Hymnal*]

11, 12, 202

Gibbons, Orlando, 1583-1625

The melody (Gibbons) is by Orlando Gibbons (1583-1625). Gibbons was one of the most prominent English musicians and composers of his time. He was the first chorister of King's College, Cambridge, and became, 1604, organist of Chapel Royal, and in 1623 organist of Westminster Abbey. [Dahle, *Library of Christian Hymns*]

GIBBONS, Orlando (1583-1625), was born in Cambridge, England. He joined the choir of King's College at 13 and at 21 became organist of the Chapel Royal. In 1619 he was King's musician for the virginals, and after receiving his degree of Doctor of Music from Oxford in 1622, he was made organist of Westminster Abbey. He played the organ for the funeral of James I. He died at Canterbury on June 5, 1625, while preparing to attend Charles I at his marriage with Henrietta Maria of France. Gibbons was one of the greatest of the polyphonic writers. The tunes for Withe's *Hymns and Songs of the Church*, 1623, are from his pen. [*Handbook to the Lutheran Hymnal*]

402

Gieschen, H., 1899-1987

tr. 166

Gläser, Carl Gotthelf, 1784-1829

The melody (Azmon) was composed by Carl G. Gläser, born in 1784 at Weissenfels; died 1829, in Barmen, Germany. [Dahle, *Library of Christian Hymns*]

GLÄSER, Carl Gotthelf (1784-1829), was born at Weissenfels, Germany, on May 4, 1784, was taught music by his father, and later attended St. Thomas's School in Leipzig. In 1801 he began to study law at the Leipzig University, but he soon gave it up for music. He studied music under J. A. Hiller, A. E. Müller, and Campagnoli. He settled in Barmen, where he taught piano, violin, and voice. He was known as a director of choruses and composed many chorals and songs. He died April 16, 1829. [*Handbook to the Lutheran Hymnal*]

176

Goss, Sir John, 1800-81

The melody (Waterstock) was composed by John Goss (1800-1880). Sir John Goss studied music under Thomas Attwood and became his successor as organist of St. Paul's Cathedral, London, 1856-1872. Goss became a prominent church composer, editor of the Parochial Psalmodie, 1826, and music editor for Mercer's Church Psalter and Hymn Book, 1854. [Dahle, *Library of Christian Hymns*]

The melody employed in *The Lutheran Hymnary* bears the name "Glad Tidings" and was composed by Sir John Goss, born 1800, in Fareham, England. At eleven years of age he became chorister in the Chapel Royal, and later studied organ music under Thomas Attwood. In 1838 he became successor of the latter as organist in St. Paul's Cathedral, London. John Goss has produced a great amount of church music, many hymn tunes, and choir anthems, which have gained universal favor. Goss died in 1880. [Dahle, *Library of Christian Hymns*]

GOSS, Sir John (1800-1880), was born at Fareham, Hants, England, December 27, 1800; son of Joseph Goss, organist of that place. He became chorister in Chapel Royal under John Stafford Smith 1811, and was a pupil of Thomas Attwood. He was organist of St. Luke's, Chelsea, 1824; organist of St. Paul's Cathedral in 1838, succeeding Thomas Attwood. He resigned in 1872 and received the honor of knighthood. He was also composer to the Chapel Royal from 1856 to 1872. He received his Mus. D., Cambridge, in 1876. He died at Brixton, London, May 10, 1880. He was a composer of much excellent church music. [*Handbook to the Lutheran Hymnal*]

8, 67

Gounod, Charles François, 1818-93

GOUNOD, Charles François (1818-1893), was born in Paris, June 17, 1818; entered the Conservatoire in 1836, studying under Halévy and others, gaining the Grand Prix de Rome in 1839. He is well known by his opera *Faust*, and his oratorios *The Redemption* and *Mors et Vita*. He died at Saint-Cloud, October 17, 1893. [*Handbook to the Lutheran Hymnal*]

565

Gradual, Prague, 1567

204

Gramann, Johann (Poliander), 1487-1541

Johannes Graumann, also known by the name Poliander, the Greek translation of his name, was born July 5, 1487, in Neustadt, Bavaria. He studied in Leipzig, where he afterwards was appointed teacher at the Thomas-Schule. During the disputation of 1519 between Eck, Luther, and Carlstadt, Graumann served as a loyal Catholic on Eck's side. But this disputation brought on him a doubt as to the correctness of his position, and this for two reasons: he was struck by the fact that Luther always supported his opinions with references to the Holy Scriptures; in the second place, he was moved by Luther's strong appeal to the dictates of conscience rather than by Eck's cleverness in the art of disputation. As Graumann often had occasion to preach, his sermons from now on became more and more Lutheran. In 1520 he was appointed rector of the Thomas-Schule. But he nourished a strong desire to leave Leipzig and go to Wittenberg, all the more now because his activities in the interest of the Reformation had brought on strained relations with the Catholic duke, George of Saxony. In 1522, after having found one who could take his place as rector of the Thomas-Schule, he went to Luther and Melancthon at Wittenberg.

The following year he was made a preacher in the Bavarian town of Würzburg am Main. There he served for two years, until 1523, when the Peasants' War broke out and spread into those parts. Graumann moved to Nürnberg. But Luther, the same year, induced him to go to Königsberg, where he assisted John Briesmann in furthering the cause of the Reformation in the province of Count Albrecht of Brandenburg. Graumann also reorganized the school system of Brandenburg. The count appointed him preacher in the Altstadt church of Königsberg. There he not only gathered a large number of hearers, but he showed that he was fearless in his proclamation of the Gospel truths, and braved even the risk of incurring the displeasure of the count. It came about in this manner. Anabaptist doctrines had gained favor with many congregations and preachers, and, although their leader was an intimate friend of the elector, still Graumann sharply attacked him. The count decided that the two parties should meet for a public disputation, and the victorious doctrine should be given the right of way in the land. At the disputation Graumann was victorious. No matter how cleverly the Anabaptists advanced their proofs, Graumann, with clear and direct Scripture statements, refuted all their arguments and silenced all his opponents. In that manner the province was saved from the Anabaptist domination. Graumann died in the year 1541 from a stroke of paralysis at the age of 54. [Dahle, *Library of Christian Hymns*]

GRAMANN (Graumann), Johann (Poliander) (1487-1541), was born in Neustadt, in the Bavarian Palatinate, on July 5, 1487. After he finished his studies at Leipzig (M. A. 1516; B. D. 1520), he was appointed rector of the St. Thomas's School in Leipzig. In 1519 he attended the disputation between Eck, Luther, and Carlstadt as the amanuensis of Eck. After the disputation Gramann espoused the cause of the Reformation, because he noticed that Luther supported his opinions with references to Scripture, and he was moved by Luther's strong appeal to the dictates of conscience, rather than by Eck's cleverness in the art of disputation. He decided to leave Leipzig because of strained relations with the Catholic duke, George of Saxony, and went to Wittenberg to join Luther and Melancthon. In 1523 he was appointed preacher at Würzburg. At the outbreak of the Peasants War in 1525, he went to Nürnberg and was appointed preacher to the nunnery of St. Clara in that city. Upon Luther's recommendation he was called by the Margrave Albrecht of Brandenburg to come to the Margrave's province and to assist the cause of the Reformation there. In this work he assisted John Briesmann. Gramann became pastor of the Altstadt church in Königsberg in

October, 1525. Later he incurred the displeasure of the count by opposing the Anabaptists, who had gained favor with the count and the people of the congregation. In a public disputation ordered by the count, Gramann successfully refuted the Anabaptists on the basis of Scripture and saved the province from this false doctrine. He also opposed the Schwenckfeldians and was active in organizing the evangelical schools of the province. Gramann died at Königsberg on April 29, 1541. [*Handbook to the Lutheran Hymnal*]

456

Grant, Sir Robert, 1779-1838

Sir Robert Grant was the second son of Charles Grant, famous philanthropist, statesman, and member of parliament from Inverness. He was born in 1785. He was educated at Magdalen College, Cambridge, together with his elder brother Charles (later Lord Glenelg). Robert studied law and became a lawyer, 1807; member of parliament, 1826; privy councillor, 1831; governor of Bombay, 1834. He died in Dapoorie, West Indies, 1838. In 1839 his brother, Lord Glenelg, collected and published 12 of his hymns under the title: Sacred Poems, by the Right Hon. Sir Robert Grant, London, 1839. New editions were made in 1849 and 1868. Grant ranks high as a writer of hymns. His hymns are characterized by grace and beauty of style, and intense religious feeling. The two hymns which have been included in *The Lutheran Hymnary* are sung wherever the English language is used. [Dahle, *Library of Christian Hymns*]

GRANT, Sir Robert (1779-1838), the second son of Charles Grant, M. P., and a director of the East India Company, was born in Bengal, India. When Robert was six years old, the family moved to London. He was educated at Magdalen College, Cambridge, and called to the English Bar in 1807. In 1826, as his father had been Grant became M. P. for Inverness. While in Parliament, he introduced a bill to remove restrictions imposed upon the Jews. The historian Macaulay made his maiden speech in Parliament in support of this measure. In 1831 Grant became a privy councillor, in 1832 Judge Advocate General, and two years later was appointed Governor of Bombay, being knighted at the same time. Grant died at Dalpoorie Western India, where a medical college bearing his name has been erected as a memorial to him. Grant wrote twelve hymns; they were published posthumously by his brother, Lord Glenelg, in 1839 under the title *Sacred Poems*. [*Handbook to the Lutheran Hymnal*]

296

Greek, c. 200

572

Green, Fred Pratt, b. 1903

380

tr. 349

Gregory I, 540-604, attr.

Greiter, Matthias, Strassburger Kirchenamt, 1525

272

Grenoble Antiphoner, 1753

248

Grieg, Edvard Hagerup, 1843-1907

GRIEG, Edvard Hagerup (1843-1907), Norwegian composer and pianist, was born at Bergen June 15, 1843. His great-grandfather, Alexander Greig, emigrated from Scotland to Norway after the battle of Culloden (1745) and changed his name to Grieg. His father was British consul at Bergen. He married Gesine Judith Hagerup a descendant of Kjeld Stub, from whom Edvard inherited his musical talent. At the advice of Ole Bull, Edvard was sent to the Leipzig Conservatory at the age of fifteen. He studied under Plaidy, Wenzel, Moscheles, E. F. Richter, Hauptmann, and Reinecke. From Leipzig he went to Copenhagen, where he studied under Niels Gade and Emil Hartmann. From 1864 on he was active at Copenhagen and Christiania, conducting, composing, and teaching. He married his cousin Nin Hagerup in 1867. An excellent vocalist, she helped gain favor for his songs. When Franz Liszt became interested in Grieg, the Norwegian government gave him financial aid to go to Rome, and Liszt's advice helped him to persevere in his efforts to use his genius in the interest of Northern music. Grieg did for Norway what Chopin did for Poland, Liszt for Hungary, and Dvorak for Bohemia: He created a new national art. He died suddenly Sept. 4, 1907, while boarding a steamer which was to take him to London to fill some concert engagements. [*Handbook to the Lutheran Hymnal*]

*setting: 553****Grigg, Joseph, c. 1722-68***

It is not definitely known at what time this hymn was written. Grigg is said to have begun the writing of hymns at the age of 10 years. The hymn was published by the author in 1765 as one of his *Four Hymns on Divine Subjects wherein the Patience and Love of our Divine Savior is displayed*. It has later been revised by many, among whom may be mentioned Benjamin Francis in *Rippon's Baptist Selection*, 1787. The melody (Federal Street) was composed by Henry Kemble Oliver (b. 1800 in Mass.; d. Boston, 1885).

Joseph Grigg, born 1728, was a son of poor parents and was educated for mechanical pursuits.—In 1743 he gave up this work and became assistant pastor to Rev. Thomas Bures of Silver Street Presbyterian Church in London. When Pastor Bures died, in 1747, Grigg retired from the ministry, married a wealthy lady, and went to reside in St. Albans. He died October 29, 1768, in Walthamstow, Essex. Grigg wrote a number of religious treatises, and several of his hymns are found among these. His hymns were published in 1861, under the title, *Hymns on Divine Subjects*, edited by D. Sedgwick, London. The present hymn, together with "Behold a stranger at the door," have gained great favor and are extensively used. [Dahle, *Library of Christian Hymns*]

GRIGG, Joseph (c.1722-1768), was born of poor parents and trained for the trade of a mechanic. He became assistant to the Rev. Thomas Bures of the Presbyterian Church, Silver Street, London, in 1743, after whose death, in 1747, he retired, marrying a lady of property. He died at Walthemstow, Essex, October 29, 1768. [*Handbook to the Lutheran Hymnal*]

471

Grindal, Gracia, b. 1943

tr. 479

Grodzki, Michal, c. 1550

GRODZKI, Michal (c. 1550) . There seem to be no data available on this author. [*Handbook to the Lutheran Hymnal*]

285

Gruber, Franz, 1787-1863

Franz Gruber, born November 25, 1787, in Hochburg, near Linz, and died in 1863, as organist of Hallein, near Salzburg. [Dahle, *Library of Christian Hymns*]

GRUBER, Franz (1787-1863), was born in Hochburg, Upper Austria, on November 25, 1787. He served most of his life as Roman Catholic schoolmaster and parish organist in the town of Arnsdorf, near Oberndorf (see Joseph Mohr), and died at Hallein, only twelve miles from where he was born, on June 7, 1863. [*Handbook to the Lutheran Hymnal*]

140

Grundtvig, Nicolai Frederik Severin, 1783-1872

Nicolai Fredrik Severin Grundtvig was born September 8, 1783, in Udby, near Vordingborg, Denmark. His father, grandfather, and great-grandfather were ministers. Through his mother he descended from the famous Hvid family. His father was one of the very few ministers of Denmark who did not join the rationalist ranks, but remained true to the Gospel of Christ. In the childhood home the ruling spirit was that of the good old orthodox piety, and Luther was his hero; but in the church and school the doctrine of reason reigned supreme, so that as Grundtvig grew up he was bound to be influenced by it. At the age of nine he was sent to a minister in Jylland to be educated. Here he read Saxo's works, Snorre, Holberg's historical writings, and all sorts of old folklore. Suhm's book on Odin and Heathen Mythology especially awakened his interest for Northern mythology. He read aloud to the workmen in the shoe shop in the house where he resided. In that way he became familiar with the old Danish popular stories and fables. He began even then to write poetry. After two years' study he passed the examen artium, 1800—the same year as Oehlenschläger—and three years later he took the examination for the office of the ministry. During the last year

of his study he grew wholly indifferent toward religion. He says himself that he ended his academic career without spirit and without faith. But he had also received impressions in another direction. His cousin, Henrik Steffens, lectured on natural philosophy and poetry, among other subjects, also Goethe, "the only class he truly appreciated." Steffens showed him the importance of history and gave him a poetic insight into the beauty and glory of true Christianity as contrasted with a Christianity based on reason. The idea of a connection between the various periods of history and of Christ as the central fact of all history made a profound impression upon Grundtvig. He gained greater clearness on this subject during his three-year service as family tutor in Langeland. In his spare time he read Shakespeare, Goethe, Schiller, Fichte, Schelling, and others, and studied Old Norse language and literature. In 1807 he wrote his first theological treatise on Religion and Liturgics, in connection with certain proposed changes in the liturgy of the Danish church. His intense study of this romantic literature and also an unfortunate experience in love affairs stirred the chords of his heart. He also passed through another crisis during this time which brought him to a deeper appreciation of Christianity and history. Oehlenschläger's *Nordiske Digte* and *Vaulunders Saga* aroused Grundtvig's interest in the ancient glory of the people of the Northern countries, and from now on he wrote several articles on the Edda Sagas and on Old Norse Mythology. In 1808 he returned to Copenhagen where he sought a professorship at the university. In the meantime he was appointed teacher of history in one of the Copenhagen schools. During the same year he published *Northern Mythology or the Religion of the Eddas*. In 1810 *Scenes from the Northland; Life among the Giants*. The first represents the romantic conception of mythology as the poetic-symbolic garb of thought given to the popular view of life. It marks a turning-point in mythological research. In the second work Grundtvig desired to stir up his indifferent generation to a realization of the glory of the past. Both were the products of his enthusiasm for the ancient glory of the Northern countries, a characteristic which never left him. As he busied himself with history and mythology his attention was more and more drawn towards true historic Christianity, and his relation of opposition to rationalism became more pronounced. Then, in 1810, he delivered his famous probational sermon in Copenhagen. His text was *Why Has the Word of God Departed from His House?* In this sermon he violently attacked the spirit of the times which had put the thoughts and commandments of men in place of the saving Gospel of Jesus Christ. This sermon was printed and caused a great stir. The clergymen of the capital sent in a protest against it, and Grundtvig was called to appear before the consistory of the university. The government board of justice (*kancelli*) decided that he should receive a reprimand, because, by having his sermon printed, he had betrayed a vain desire for publicity. But all this only served to force Grundtvig deeper and deeper into the study of Christianity. He was now more determined than ever to keep aloof from the popular philosophy of Schelling. In a little volume of poems, *New Year's Eve*, 1811, he tells the story of his experiences, how he had learned to distinguish poetry and philosophical research from the truly religious, and that he now had arrived upon true Christian ground and had come to a personal faith in Christ. The spiritual struggle which he had gone through had so far undermined his health that he now sought relief by going home to his father's parsonage. In the dedication of *New Year's Eve* he announces his future program as follows:

Hvad er Kløgt, og hvad er alt paa Jord mod det rene, klare Guddomsord! Derfor skal min Sang nu ene tone til hans Pris som steg fra Himlen ned, som os vilde med vor Gud forsone, skjænke os en salig Evighed.

He who had "thought it possible to approach God with giant strides, and not through humble penitence"; he who had "dreamt of accomplishing heroic deeds for the glory of his faith"; he who "had, indeed, been deeply stirred with

enthusiasm for Christianity as the greatest spiritual power in the world,” but “who had not yet beheld the cross”; he “who had spurned the thought of becoming a village pastor” —now desired nothing more than to become his father’s assistant. This was granted to him in 1811. In the tranquillity of his childhood home he regained his peace of heart. In 1812 he published *A Short Summary of World’s Events*, which drew much attention and considerable discussion. After his father’s death he returned to Copenhagen, where he led a lonely life among his books and a few friends, among whom may be mentioned the poet Ingemann. At times he was given an opportunity to preach. His sermons always dealt with the contrast between faith and unbelief, between the world and the Church. Hence, he was called a fanatic and mysticist, and one by one the churches were denied him. Finally, only the Fredriksberg church remained open to him. Here, in 1816, he delivered a series of Biblical Sermons. At the same time he carried on his literary efforts on a large scale. Among other publications should be mentioned, *Bible Chronicle*, *Roskilde Poems*, and *Roskilde Saga*, *Little Songs*, besides editing the periodical *Dannevirke* from 1816 to 1819. In this latter publication he continued his attacks upon the rationalistic philosophers of his time and pointed to history as the great and all-embracing proof of the truth of Christianity. This thought he developed more fully in *Survey of World Events*, especially during the Lutheran era, published 1817. In 1818-1822 his translations of Saxo and Snorre appeared. He also found time to study English language and literature, and in 1820 he published a free translation of *Beowulf*. Without application Grundtvig was called to the pastorate of Prestø, south Sjælland, 1821, but it was his firm desire to labor in the capital city, “that city, from which unbelief was spreading over the land and from which all good movements ought to go out.” At his own urgent request he was appointed assistant in Our Savior’s Church, Kristianshavn, 1822. It appeared during that period that the dawn of a new day had come in Europe. The war of independence in Greece heralded a new era. And Grundtvig, who “felt the powers of a new morn,” wrote *New Year’s Morn*, 1824, which has been mentioned as “a mighty poem.” In the prelude he sent the following greeting to the peoples of the North:

Guds Fred, hvor I bygge Paa Mark og paa Fjeld, I Bøgenes Skygge, Ved Elvenes Væld! Guds Fred over Skoven, Hvor Stammene staa. Guds Fred over Voven, Hvor Snækkene gaa, Som ankre, som flage Paa festlige Dage, Som end tone Fædrenes Flag.

Guds Fred, som den fandtes I Fædrenes Barm, Guds Fred, som den vandtes Ved Frelserens arm, Guds Fred, som den troner, Hvor Kjærlighet bor, Guds Fred, som den toner I Hytter av Jord, Som selv jeg den nyder, Tilønsker og byder Jeg Brødre og Frænder i Nord.

During the summer of 1825 Professor H. N. Clausen published his *The Constitution, Doctrine, and Ritual of the Catholic and the Protestant Churches*. A few weeks later Grundtvig issued *Kirkens Gjenmæle* (*The Reply of the Church*), in which he charged Clausen with false doctrine and demanded that he either retract or resign from his position as teacher. This article caused an extraordinary sensation. It appeared in three editions within a short time. Clausen, however, did not enter into arguments with Grundtvig, but took occasion, from the virulent expressions in the article, to sue him for libel. Grundtvig was found guilty and had to pay a fine and the costs of the trial. Even before the judgment was announced he resigned from his office, in 1826. In memory of his pastoral work he published *Christian Sermons and Sunday Book*.

But during this time Grundtvig’s “views on the Church” took definite form. He took a firm stand on the baptismal confession of faith. For over a thousand years the Christian congregation had required that all who desired to become

members should make this good confession, i. e., the renunciation and the confession. Hence, he reasoned this must be the sum and substance of all Christianity, and the requirements for admission to the Christian congregation must have been laid down by Christ Himself. Thus, the confession is a word from the Lord's own mouth; Baptism as the life-giving sacrament, and the Lord's Supper as the life-sustaining, furnish the fountain of all Christian life., In close connection lies his conception of the living (oral) word and the dead (written). Spiritual life can be transmitted only by means of the "living" word; Jesus Christ, the Word who became flesh, still lives in His congregation, in His institutions, and in the words of the sacraments. The Holy Scriptures are an indispensable book of information, but they are only a description of Christ and His work, they do not bring us Christ Himself. Together with Rudelbach he had, in 1825, founded the Theological Monthly, and through a series of essays in this magazine he now sought to develop and establish his views on the Church. During the years 1829-1831, being furnished an allowance from the Danish king, he made several trips to England for the purpose of studying the old manuscripts of Anglo-Saxon literature, which, up to that time, had not been published. In fact, Grundtvig's work gave impetus to the work of their publication. But these visits to England had great influence upon Grundtvig in another line. He was deeply impressed by the spirit of liberty enjoyed by the people of England. It taught him "with respect of freedom, as well as all other human agencies, to emphasize realities. with deep disdain for the empty theories of quill-drivers and bookworms."

His desire now was to work for the development of a free and vigorous civil life. In 1832 he published Northern Mythology or Emblematic Language, one of the most brilliant books in Danish literature. He considers the myths as emblematic, figurative representations of the moral views of the people, and that "they are prophetic of the future of the nation." In a series of essays he draws a comparison between the moral views of the Greeks and those of the peoples of the Northern lands. In 1829 he published A Handbook of History According to the Best Sources.

His historical lectures in Borch's College, 1838, made a great sensation and were heard by a large circle of influential men. But Grundtvig was in close touch with his age also in another connection. He was, indeed, without regular employment as pastor until 1839, but not without pastoral work. In March, 1832, he was permitted to use Fredrik's German Church for evening services, but he must not administer Baptism or the Lord's Supper, or confirmation. For seven years he gathered a free congregation here, and it served to keep alive the issues of interest for him. Even at an earlier period he had written several hymns and devotional songs, but it was really from this time that he became known as one of the most unique and forceful hymn writers of the Church. In 1837 he published Songs for the Danish Church. He continued writing hymns during the following years to such an extent that, when they were all published after his death, they comprised five volumes of Hymns and Spiritual Songs, 1873-81. An abridged edition of one volume appeared in 1883. The four-volume edition contains translations and versions of the best hymns of all Christian churches outside of Denmark, revisions of old Danish hymns, and original hymns. In The Seven Stars of Christendom, 1860, he gave a unique survey of church history. The striking characteristic of this work is the fact that "it contains Christian life throughout as a spiritual folk-life, which has for ages been in lively intercommunication with the development and language of the principal nations of the earth."

Grundtvig also directed his attention to the school system, endeavoring to solve the problem of proper education for the rising generation. He was of the opinion that the current methods were too one-sided and merely intellectual and that the ethical side of the child's development should be emphasized more, so that, through a more harmonious training of faculties, a better type of personality might be developed. He vigorously opposed the preponderance of the

study of Latin, as well as the other dead languages in the schools, demanding that instruction be made more free and lively, and that the old "system of examinations" be abolished. He insisted on a departure from the old style of "bookworm spirit," and would rather expend the time and energy of the pupil equipping him for the problems of real life; "a consistent, joyful, active life on earth... with the eye, as it was created, turned toward heaven, yet open to all the beauty and glory here upon earth." Such a life, he claimed, should be the final goal of all educational activities. Grundtvig's ideas in this line had a very considerable influence upon the development of the Danish as well as the Norwegian educational system. Their special feature resulted in the development of the popular high schools (folkehøiskoler). Grundtvig's lyric poems furnish the key to a proper understanding of his genius. He subordinated form and style to thought. Hence, many of his poems are not masterpieces of art; gold and dross lie side by side in most of them. His chief aim was to express his poetic visions and feelings in their first freshness and originality; "Altid jeg sang hvad jeg hadde i Sinde," (Always I sang what came to my mind). The fact that the expression thus produced became at times unclear and indistinct, did not worry him. "Transparency was not always the decisive mark of the truth," was his reply. In many respects he was a true romanticist. He says, "It is, indeed, a strange thing to be a bard, we perceive the voices from above, in mysterious accents; what we say, we know not." Love plays a minor part in his poetry, nature is subordinated, but otherwise, almost everything which can stir the feelings in the human breast has found expression in his productions. For this latter reason many of his songs are still popular among the people of his country. In 1897, seven volumes of his secular poems were published.

In 1839 Grundtvig became pastor in Vartou, and gathered a large congregation which through Christian living and congregational singing had a decisive influence upon the development of the Church. In 1861, when he celebrated his golden jubilee as pastor, he was given the title of bishop. His friends presented him with a seven-armed candlestick, and numerous other gifts as tokens of love and esteem. He died September 2, 1872, at the age of 89. He passed away quietly and peacefully, "like an autumn sunset." He delivered his last sermon on the day before his death.

The most important of Grundtvig's productions are his hymns. As a writer of hymns he ranks above Kingo in poetic flights and in intensity of feeling. He is especially a "Pentecost songster," and his church hymns are unexcelled. While Grundtvig for some time spent a rather lonely existence, he gained, after a while, the respect and esteem of the greater number both in Denmark and in Norway. After the Haugean revival, which especially affected the middle lower classes in Norway, there followed another awakening along the lines of Grundtvig's ideas, but this affected chiefly the upper classes, especially the clergymen and the teachers. Professors of the University of Norway, Hersleb and Stenersen, were Grundtvig's staunch friends, and the famous minister, W. A. Wexels, was in great measure influenced by him. In the main the influence of Grundtvig was strongly felt in the Church of Norway, until Johnson and Caspari opposed it with their strict Lutheran theology. But his influence was also felt in educational circles. Men like Herman Anker, Arvesen, Chr. Bruun, and Ullmann prepared the way for the popular high schools. Chr. Bruun, in his *Folkelige Grundtænkning*, gives eloquent tribute to Grundtvig's pedagogical principles: "Many reforms undertaken in the educational systems of Norway, during the latter half of the last century, especially the reduction in Latin requirements, and the coordination of the so-called 'landsmaal' and the 'riksmaal' (the popular language and the official language of the land) are in great measure due to the influence of Grundtvig's ideas on popular education." And finally, the spirit of Grundtvig's poetic and religious genius found its way to the hearts of the people through the new expression which was given to it by Bjornson, who wrote many of his spiritual songs while under the influence of

Grundtvig's style, especially the song, "Til Kamp da, Venner, for Kristendomslivet" (To arms, then, Friends, for Christian life).

Bishop Bang says: "Grundtvig is the most important hymn writer of the 19th century; in this respect he ranks with Brorson of the 18th and Kingo of the 17th century." Bishop Skaar: "His influence has especially been great in the line of awakening and strengthening Christian life, and that not only among those who have favored his views on these issues, but even among his opponents. His untiring opposition to rationalism; his work in speech and in song to open heart and vision to the objective truths of Christianity, and, especially, to the significance of the sacraments; all in all, his work has been rich in blessing both for the Danish and the Norwegian church." [Dahle, *Library of Christian Hymns*]

GRUNDTVIG, Nicolai Fredrik Severin (1783-1872), was born in Udby, near Vordlingborg, Denmark, on September 8, 1783. He was descended from a long line of ministers. At the age of nine he was sent to a minister in Jylland to be educated, where, after two years study he passed the examen artium, and in 1803 he took the examination for the office of the ministry. During the last year of his study Grundtvig had grown entirely indifferent to religion. He tutored for three years in Langeland and in 1807 wrote his first theological treatise on Religion and Liturgics. From 1808 until 1811 he was a teacher of history in one of the Copenhagen schools and in the latter year became assistant to his father in his home town. In 1821 King Frederick VI appointed him pastor at Presto. In 1822 he became assistant pastor of Our Savior's Church, Kristianshavn. In 1826, as a result of a libel suit for charging Prof. H. N. Clausen with false doctrine, Grundtvig was forced to resign from his office. During the years 1829-1831 he made several trips to England to study old Anglo-Saxon manuscripts. Although he lectured in Borch's College in 1838, he was without regular employment as a pastor until 1839. He had previously written several hymns and devotional songs, but the years 1837-1860 were his most prolific for song-writing. In 1839 Grundtvig became pastor in Vartau, and when he celebrated his golden jubilee as pastor, he was given the title of bishop. He died at the age of 89, having delivered his last sermon on the day before his death. Grundtvig is called the most important Scandinavian hymn-writer of the 19th century, ranking with Brorson and Kingo. He published *Songs for the Danish Church* in 1837. After his death his poems and hymns were published in five volumes, entitled *Hymns and Spiritual Songs*. [*Handbook to the Lutheran Hymnal*]

120, 143, 211, 462, 583, 595

Gryphius, Andreas, 1616-64

GRYPHIUS, Andreas (1616-1664), was born on October 2, 1616, at Gross-Glogau, in Silesia. He was educated at the school in Fraustadt, Silesia, 1631-34, and at the Gymnasium at Danzig, 1634-36. He was tutor in the house of Baron Georg von Schönborn for a while, but then was forced by the Counter-Reformation to find refuge in Holland. There he entered Leyden University, 1638, and was university lecturer until 1643. He toured France, Italy, Holland, and South Germany, finally settling in Fraustadt in 1647. He was appointed syndicus of the principality of Glogau in 1650. He died of a paralytic stroke, while attending a meeting of the diet at Glogau, on July 16, 1664. [*Handbook to the Lutheran Hymnal*]

Guthrie, John, 1814-78

John Guthrie, born in Milnathort, Scotland, May 30, 1814, was educated at the University of Edinburgh, receiving the M. A. degree in 1835. He was ordained to the ministry in 1840, and began his activity as a minister in the United Secession Church of Kendal. It very soon developed that he shared the anti-Calvinistic views of Dr. James Morrison, and he became, together with Dr. Morrison, one of the founders of the Evangelical Union. He, however, continued to labor in Kendal until 1848, when he took up work in one of the churches of his denomination in Glasgow. In 1851 he moved to Greenock; in 1862 to London; four years later, again to Glasgow. Aside from his work as a minister, he served as professor from 1846 to 1861. In 1878 he planned a trip to New Zealand, but came only as far as London, where he died September 18 of the same year. Guthrie received the degree of doctor of theology in 1875. In 1869 he published *Sacred Lyrics*, containing 28 original hymns, 17 translations from the German, and 37 hymn paraphrases. Several of his hymns and translations are valued highly. [Dahle, *Library of Christian Hymns*]

384

Hálfðánarson, Helgi, 1826-94

Helgi (or Helge) Hálfðánarson, Icelandic theologian and hymnwriter, was born 19 August 1826 on a farm, Rústadir in Ögjorden, where his father, Hálfðán Einarsson, later ordained a pastor and installed as provost, who at that time made his living as a farmer. His mother's name was Alfheidur, a daughter of the famous editor of the edifying pamphlets, Pastor Jón Jónsson of Mödrufell. In 1848 he enrolled in college in Reykjavik and later studied theology at the University of Copenhagen, becoming candidate of theology in 1854. He was ordained the next year. The first three years he was pastor at Kjalarnesping, from 1858 at Gardar on Alftanes near Reykjavik. In 1867 he received appointed to the Seminary in Reykjavik, and 1885 was *Forstander* [Principal], or *Lector theologiae*, at the school, an office he held until his death 2 Jan. 1894.

Sincere devotion and firm confession of faith in the heritage of the church are the heart of Helge Hálfðánarson's activity, which is so multi-faceted and rich in blessings. At the seminary he was mainly a teacher of church history, ethics, and practical theology. The fruits of this teaching activity are in "*Saga fornkirjunnar*" (History of the ancient church), "*Kristileg sidfræði* (Ethics) *eftir luterskri kenningu*" and "*Sutt ágríp af þrjedikunarfræði*" (a short outline of homiletics). These textbooks were, for the most part, published after his death, by his son, first docent at the Seminary, Jón Helgason, and they are still used at the school [in 1900]. All Helge Halfðanarson's lectures and textbooks excel in their rich content and clear presentation. At his 25th anniversary of teaching Helge Hálfðánarsson said that when he entered the service of the Church as a young man, there were three things that were especially needed, and with which he wished to busy himself: a better textbook for confirmation instruction, a new hymnbook, and revision of the Bible translation. Two of these wishes he had fulfilled, the third and last remained, but it would be taken up by younger power, and this hope even now is coming to fulfillment under Bishop Hallgrímur Sveinsson's direction.

Balle's textbook was translated into Icelandic in 1796 and it completely replaced "Ponti", that is Pontoppidan's textbook. When the "old Balle" was found to be less up-to-date, a translation of Balslev's Catechism came out in 1866,

but it was not correct. So in 1877 Háldánarson's completely new and original textbook *Kristilegur barnalærdómur eftir luterskri kenningu* found a very quick introduction; the only complaint against this textbook, apart from content and form, is that perhaps it has too much dogmatic material for the instruction of children. It is divided into two main parts: doctrine of faith and doctrine of the seed.

Iceland had a hymnbook from the beginning of the 19th century, which was not a little influenced by the rationalistic spirit of that time. The book was not well received and was found even less satisfactory in the sense that it was wakened from the purity and beauty of the language in the editions of the sagas, and even greater formal demand was placed on the poets. A Supplement at the middle of the century helped only a little, and Bishop Pjetur Pjetursson therefore wanted to meet the requests for a new hymnbook. For this work he wanted to get help from Helge Háldánarsson, who at that time had just begun his teaching work at the seminary and was already known as a poetically gifted person, with special interest and knowledge in hymn-writing. But they could not agree on how to proceed. Háldánarsson wanted to be much more radical for the work than the bishop; the revised hymnbook of 1871 contained certain hymns by Helge Háldánarsson, but he did not work on it. This revision was considered a less-than-successful project that was half-done, and in 1878 a committee of 7 men was established to make a thorough revision of the hymnbook. In this commission Helge Háldánarsson only proposed that they have completely free hands, and he was the self-appointed chairman, who had most of the work. The new hymnbook came out in 1886 containing 650 hymns, of which only a fifth were taken over from older hymnbooks in unaltered form. Over 200 hymns come from the pen of Helge Háldánarsson, of which a third are original. As a hymn translator Háldánarsson stressed using the hymns which were common in the Lutheran Church. So he made a faithful translation of all of Luther's hymns, which had not yet been published in their entirety. Two smaller selections of translations and original hymns by Helge Háldánarsson came out in 1873 and 1874.

Helge Háldánarsson's hymns are distinguished by their genuine churchly tone, sincerity, and strength of faith and strong observance of all the metrical demands. A collection of sermons or postil by Helge Háldánarsson was printed in November 1900. Helge Háldánarsson had a bit of time for everything, in the years before the millennium-celebration, when the constitutional struggle reached its highest point. Although he asserted himself little in politics, his calm arbitration found not a little significance even in the matter of the constitution. A legate at the seminary "Minningarsjodur lektors Helge Háldánarsson", established by the country's pastors, makes mention of Iceland's greatest teacher in the 19th century. [*Kirkeleksikon for Norden*] A man of a sincere Christian character, a Lutheran of the old school, his influence lives on not least in the admirable translations of foreign hymns which he bequeathed as a legacy to the Icelandic Church. [C. Venn Pilcher, *The Passion-Hymns of Iceland*]

346 Death is dead, the true Life liveth

Hammerschmidt, Andreas, c. 1611-75

Andreas Hammerschmidt, born at Brüx in Bohemia, received his early musical training from the cantor Stephan Otto at Schandau in Saxony. He became organist of St. Peter's in Freiberg in 1635, succeeding Christoph Schreiber, and in 1639 of St. John's Church in Zittau, again as successor to Schreiber, which position he held until his death on October 29, 1675. Hammerschmidt was one of the most distinguished composers of church music in the 17th century; he contributed prolifically to the choir and congregational music of his day. His *Musicalische Andachten*, 1638,

and *Kirchen- und Tafelmusik*, 1662, are representative. In 1659 his *Fest-, Buss- und Danklieder* was published at Zittau and Dresden. [*Handbook to the Lutheran Hymnal*]

163 *FREUET EUCH, IHR CHRISTEN ALLE* (*O rejoice, ye Christians loudly*)

362 *MEINEN JESUM LASS ICH NICHT* (*Jesus I will never leave*)

Hammond, William, 1719-83

William Hammond was born in Battle, Sussex, England, on January 6, 1719, and educated at St. John's College, Cambridge. In 1743 he joined the Calvinistic Methodists and two years later the Moravian Brethren. He died in London on August 19, 1783. Besides writing original hymns, many of which were once widely used, he was among the first to publish translations of the old Latin hymns. His *Psalms, Hymns, and Spiritual Songs* appeared in 1745. [*Handbook to the Lutheran Hymnal*]

17 Awake and sing the song

Händel, Georg Friedrich, 1685-1759

Georg Friedrich Händel was born at Halle on February 23, 1685. From about the age of ten he devoted himself to music, although his father intended him for the legal profession. From F. W. Zachau, the organist of the cathedral at Halle, he learned the rudiments of composing and quickly mastered the organ, clavier, violin, and oboe. In 1702 he entered the new University of Halle and was appointed organist of the cathedral. In the following year he went to Hamburg, where he played the violin in the opera orchestra, wrote four operas, producing his first one *Almira*, in 1705. During the years 1707-1710 Händel traveled in Italy, studying the Italian opera. After a brief tenure of office as chapelmaster to the Elector of Hanover, later King George I of Great Britain and Ireland, he went to England, where he became a naturalized British subject in 1726. He was for a time chapelmaster to the Duke of Chandos, at Cannons, near London, where he composed the Chandos *Te Deums and Anthems*, and in 1720 his first oratorio, *Esther*. After 1737 Händel seems to have concentrated almost exclusively on the writing of oratorios. He composed his *Messiah* in 24 days, and after its enthusiastic acceptance in 1741 basked in the light of popular favor until blindness overtook him in 1752. He died on April 14, 1759, and was buried in the Poets' corner of Westminster Abbey. [*Handbook to the Lutheran Hymnal*]

73 *JUDAS MACCABAEUS* (*Thine is the glory*)

138 *ANTIOCH* (*Joy to the world*)

232 *SIROË*

Harding, James Proctor, 1850, 1859?-1911

John P. (James?) Harding. There seems to be uncertainty regarding the first name of this composer and the exact year of his birth. McCutchan calls him James and gives the year of his birth as 1859, and Covert and Laufer call him John and give his birth as 1850. Harding was organist and choirmaster at St. Andrew's Church, London, for thirty-five years. Many of his compositions were inspired by children's festivals in connection with the Gifford Hall Mission. Harding composed anthems, church services, part songs, and carols. For many years he was engaged in work in the Civil Service. He died in 1911. [*Handbook to the Lutheran Hymnal*]

Harmonia cantionum, Leipzig, 1597

261:2-3 Who trusts in God, a strong abode

Harmonischer Lieder-Schatz, Frankfurt, 1738

409 ICH WILL DICH LIEBEN (*Thee will I love, my Strength, my Tower*)

Hartmann, Johan Peter Emilius, 1805-1900

The melody *FRED TIL BOD* was composed by the Danish organist and composer, Johan Peter Emilius Hartmann, of Copenhagen. It was first published as the setting for Grundtvig's hymn, "Fred til Bod for bittert Savn" (Peace to soothe our bitter woes). [Dahle, *Library of Christian Hymns*]

14 *FRED TIL BOD (HARTMANN) (Father, who the light this day)*

595 *FRED TIL BOD (HARTMANN) (Peace to soothe)*

Hassler, Hans Leo, 1564-1612

HASSLER, Hans Leo (1564-1612), was born October 25, or 26, 1564, at Nürnberg, Bavaria, the son of Isaac Hassler, an eminent organist, the town musician, and his first teacher. Hassler was the first notable German composer to go to Italy to study, where in Venice he was a fellow-pupil of Giovanni Gabrieli under the latter's uncle, Andrea Gabrieli, organist of St. Mark's. Returning to Germany, Hassler was successively organist to Count Ottavianus Fugger, the great merchant prince and art patron of Augsburg, at the Frauenkirche in Nürnberg, and at the court of the Elector of Saxony. Hassler accompanied the Elector to the Diet at Frankfurt in 1612 and died there. Hans Leo Hassler was the most eminent organist of his day. He is classed with Gumpeltzhaimer, Erbach, and Melchior Franck as one of the founders of German music. Hassler's style was strongly influenced by the Gabrielis. [*Handbook to the Lutheran Hymnal*]

334, 335

setting: 344

Hastings, Thomas, 1784-1872

Thomas Hastings, son of Dr. Seth Hastings, was born October 15, 1784, at Washington, Litchfield county, Connecticut. Two years later the family moved to Clinton, Oneida county, N. Y. The boy showed marked musical talent at an early age, and through intense private study in music he was able, at the age of 22, to begin giving lessons. Seeking a larger field, he moved to Troy in 1817, then to Albany, and in 1823 to Utica. Here he published a religious journal, where he gave expression to his ideas on church music. He began to draw attention to his work, and in 1832 he was called to New York City to take charge of several church choirs. There he labored for forty years, instructing church choirs, writing hymns, and composing melodies. He edited and published several collections of anthems and

music books. Many of his hymns and melodies became very popular. His musical fame rests on the melody (Toplady) for "Rock of Ages." Hastings died in New York, 1872.

The collections published by Hastings include the following: *Spiritual Songs for Social Worship*, Utica, 1831-32; in this work he was assisted by L. Mason; *The Mother's Hymn Book*, 1834; *The Christian Psalmist*, N. Y., 1836; *Devotional Hymns and Poems*, 1850; besides *Musica Sacra*, *Church Melodies*, and other song collections. [Dahle, *Library of Christian Hymns*]

HASTINGS Thomas (1784-1872), born in Litchfield, Connecticut, October 15, 1784. From 1821 to 1832 he conducted a religious journal in Utica. He was for nearly forty years resident in New York, where he was invited by a number of the churches to improve their psalmody, a subject to which he had given much attention from his earliest years. He was composer of many hymns and tunes which were published in the collections he issued: *The Christian Psalmist*, 1834; *Church Melodies*, 1858; *Devotional Hymns and Poems*, 1850. He collaborated with Lowell Mason in *Spiritual Songs for Social Worship*, 1832. [*Handbook to the Lutheran Hymnal*]

286

Hatton, John, c. 1710-93

The melody (Duke Street) is by John Hatton of Warrington. Later he moved to St. Helens, where he died in 1793. The tune has been given the name of the street where the composer dwelt. It appeared in print in 1790. [Dahle, *Library of Christian Hymns*]

HATTON, John (?-1793), was probably born in Warrington, England. We know only that just before his death he lived in St. Helens, in the township of Windle. Hatton is buried in the Presbyterian Chapel in St. Helens. [*Handbook to the Lutheran Hymnal*]

193, 351

Hausmann, Julie von, 1825-1901

210

Havergal, Frances Ridley, 1836-79

Frances Ridley Havergal was born December 14, 1836, at Astley, Worcestershire. Five years later, her father, who was a minister, was transferred to the rectorship of St. Nicholas in Worcester. In 1850 Frances began her studies in Mrs. Teed's school. Her stay there had a marked influence upon her spiritual development. The following year she writes: "I gave myself wholly to my Savior, and heaven and earth seemed to me more beautiful than before." Within a remarkably short time she mastered French, German, Italian, Latin, Greek, and Hebrew. After a short stay in Germany she was confirmed July 17, 1853, in Worcester Cathedral, where her father served as canon. Later on she visited Switzerland, Scotland, and Wales. During 1878 she stayed in Caswal Bay, Swansea, in South Wales. Here she suffered an attack of pneumonia and died June 3rd, 1879. Joyful and happy she waited for the hour of death and sang the hymn, "Jesus, I will trust Thee, trust Thee with my soul," to the melody "Hermas." This tune was one of her own

compositions. "How splendid to be so near the portals of heaven," she whispered as she again attempted to sing; but her voice faltered as she drew her last breath. She was buried at Astley. On her tomb was carved according to her own request: "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).

Miss Havergal never laid claim to high rank as a poet; but she possessed a gifted Christian personality, and sang of God's love and saving grace. Her hymns are filled with deeply religious sincerity, and every line breathes a fervent love of the Savior which nothing can move. The sole aim of her life was, by means of her hymns, to point the way to Him who bore the sin of the world. In one of her hymns she says: "Take my life, and let it be consecrated unto Thee." All her work as well as her song she dedicated to Him, with whom full and free salvation is to be found, through His merit alone, for all sinners who receive Him in faith. Miss Havergal was an ardent supporter of missions. Many of her hymns were printed in pamphlets by P. & R. Parlane; others were printed on art cards and published by Caswell & Co. From time to time these were gathered and appeared in the following editions: Ministry of Song, 1869; Twelve Sacred Songs for Little Singers, 1870; Under the Surface, 1874; Loyal Responses, 1878; Life Mosaic, 1879; Life Chords, 1880; Life Echoes, 1883. [Dahle, *Library of Christian Hymns*]

HVERGAL, Frances Ridley (1836-1879), was the youngest child of William Henry Havergal, Vicar of Astley, Worcestershire (q. v.), and was born there on December 14, 1836. Her early life was spent in Worcestershire. At the age of seven she began to write verses which gained publication in several religious periodicals. But her frail health proved a great handicap to her in her work. Nevertheless, she studied and mastered French, German, Italian, Latin, Greek, and Hebrew. For a time she studied at Düsseldorf. In early life Miss Havergal was much shadowed by fear and a morbid sense of the vanity of human life, but after the age of fourteen the shadows lifted. A volume of *Memorials* of her, which includes a partial *Autobiography*, disclosed a remarkable Christian character. Miss Havergal was a diligent Bible-reader and began her perusal at 7:00 A. M. in the summer and at 8:00 A. M. in the winter. When informed that she was going to die, Miss Havergal said, "If I am going, it is too good to be true." She died while singing "Jesus, I will trust Thee," and her epitaph at her request reads "The blood of Jesus Christ, His Son, cleanseth us from all sin." Miss Havergal was the most gifted and popular female hymn-writer that England produced in the last half of the century. About 75 of her hymns are in use. She died June 3, 1879, at Caswall Bay, near Swansea. [*Handbook to the Lutheran Hymnal*]

206, 444, 570

Havergal, William Henry, 1793-1870

William Henry Havergal, born at High Wycombe, Buckinghamshire, 1793, was educated at St. Edmund's Hall, Oxford. In 1829 he became rector of Astley; in 1842, rector of St. Nicholas Worcester, and in 1860 rector of Shoreshill. He was also Hon. Canon of Worcester Cathedral from 1845. He died April 18, 1870. Rev. W. H. Havergal wrote many hymns, but he is best known as a musician. He wrote numerous hymn tunes and other compositions for the Church. [Dahle, *Library of Christian Hymns*]

HVERGAL, William Henry (1793-1870), born at High Wycombe, Buckinghamshire, January 18, 1793, baptized February 15; educated at St. Edmund's Hall, Oxford, where he graduated in 1815, took holy orders February 24, 1816, M. A. June 25, 1819; and was rector of Astley, Worcestershire, 1829 to 1842; honorary canon, Worcester

Cathedral, 1845; rector of St. Nicholas, Worcester, 1845 to 1860, when he resigned as a result of a carriage accident that had permanently injured his sight; rector of Shareshill from 1860 to 1868. He died at Leamington, April 19, 1870. He published a report of *Ravenscroft's Psalter*, 1844, and three years later the *Old Church Psalmody*, which reached the fifth edition in 1864; *A History of the Old Hundredth Psalm Tune, with Specimens*, 1854, and, in 1859, *A Hundred Psalm and Hymn Tunes* of his own composition. [*Handbook to the Lutheran Hymnal*]

441, 444, 512

Haweis, Thomas, 1732-1820

Dr. Thomas Haweis, an English preacher and musician (b. 1732; d. 1820). [Dahle, *Library of Christian Hymns*]

HAWEIS, Thomas (1732-1820), was born at Cornwall, England, in 1732. He practiced medicine for a time and then entered Cambridge to study theology. He became assistant to M. Madam at Lock Hospital, London. Later he was Rector of All Saints, Aldwinckle, Northampshire, and then chaplain to Lady Huntington at Bath. He earned the distinction of being the most musical of the chaplains. After Lady Huntington's death he published *Original Music Suited to the various Metres*. He died at Bath February 11, 1820. Haweis was a copious writer, publishing several prose works, *A History of the Church*, *A Translation of the New Testament*, and *A Commentary on the Holy Bible*. His hymns, only a few of which have more than ordinary merit, appeared in *Carmina Christo, or Hymns to the Savior*. Many of them are also included in Lady Huntington's *Collection*. [*Handbook to the Lutheran Hymnal*]

109

Haydn, Franz Joseph, 1732-1809

The melody, variously called "Austria," "Haydn," or "Vienna," is by the famous Austrian composer Franz Joseph Haydn (1732-1809). He was far advanced in years when he wrote it upon a request to furnish a melody for the Austrian national anthem, "Gott erhalte Franz den Kaiser." It was sung for the first time in all the theatres of Vienna on the occasion of the emperor's birthday anniversary in 1797, and became immensely popular, not only throughout Austria, but also in other lands. It has been used with many national poems, and Haydn, who valued it very highly, later composed a number of variations upon it. He also made use of it in his Kaiser-Quartet. It is claimed that this tune was built upon the melody of an ancient Croatian folksong. [Dahle, *Library of Christian Hymns*]

64, 170

Hayn, Henriette Luise von, 1724-82

HAYN, Henriette Luise von (1724-1782), was born at Idstein, Nassau, on May 22, 1724. She was formally received into the Moravian Community at Herrnhag in 1742. She was teacher in the Girls School at Herrnhag, later in Grosshennersdorf and after 1751 at Herrnhut. From 1766 until her death Miss Hayn cared for the invalid sisters of the community. Over forty hymns or portions of hymns by her appeared in the *Brüder Gesangbuch*, 1778. She died August 27, 1782. [*Handbook to the Lutheran Hymnal*]

Heber, Reginald, 1783-1826

Reginald Heber was born April 21, 1783, in Malpas, Chesher, England, and was the son of Reginald Heber, the rector of Malpas, a minister of great learning and in possession of considerable wealth. The younger Reginald showed remarkable talents even at an early age. He wrote verses of merit as a child. His older brother, Richard, had a large library (some authorities say 150,000 volumes), and this gave Richard a splendid opportunity to satisfy his desire for knowledge. At the age of seventeen he entered Oxford, where he was educated at Brasenose College. Even during his first year at this institution he won the prize for his Latin poem, *Carmen Seculare*, and later the first prize for an English poem, *Palestine*, which has been called the best prize poem ever produced at Oxford, and has been given a permanent place in English literature. The outline was read to Walter Scott, and many of the striking expressions of the poem are due to his assistance. During his last year at the college he received another prize for his treatise, *The Sense of Honor*. Then he was given an appointment as Fellow of All Souls' College. Having completed his university education, he was ordained to the ministry and became pastor of Hodnet church, where he applied himself extensively to his literary work. He was assistant editor of the *Quarterly Review* and delivered several lectures of the famous Bampton Lecture series. He wrote all his hymns during his 16 years at Hodnet. He prepared a splendid collection of hymns arranged according to the Sundays and festivals of the church year. This collection was not published, however, until after his death. In 1822 he became preacher at Lincoln's Inn, London. Heber took great interest in the affairs of India and studied diligently the geography and the conditions of that country. He often expressed the desire of becoming bishop of Calcutta. In 1823 this desire was fulfilled. He received the degree of doctor of theology before leaving England. During the three years of service as missionary bishop, he showed extraordinary perseverance in the work, great self sacrifice, and a never waning enthusiasm for his calling. He ordained the first native minister, Christian David. He made extensive journeys of visitation through Bengal, Bombay, and Ceylon; later to Madras and Trichinopoli, where he confirmed 42 persons, April 3, 1826. At the close of this memorable day he went home to his lodging and, as was his custom, took a cold bath. He suffered a stroke of paralysis and died in the bathroom.

One hymnologist says regarding Heber's hymns: "The lyric spirit of Scott and Byron entered into our hymns through the works of Heber." A richer rhythm was given to the stanzas of the old meter, as, for instance, in the martial air, "The Son of God goes forth to war" (L. H. 491), and the free meter which characterized the contemporary poetry of the times, was also introduced into hymnwriting, as in the hymn, "Brightest and best of the sons of the morning" (224). His hymns possess an unusual grace of diction and elegance. We do not find the peculiar Scriptural richness and forceful expression which mark the older hymns of the Church, nor the dogmatic power of the Latin hymns; but as pure, graceful spiritual poetry, they will continue to be a source of joy and edification for Christians. Heber's hymns form a part of the finest and most charming poetry in the English language. After Heber's death the manuscript was found entitled, *Hymns, Written and adapted to the Weekly Church Service of the Year*. This was published in London in 1827. It contains 57 of Heber's own hymns, 12 by Milman, and 29 by other authors. This hymnal is extensively used in England and America. [Dahle, *Library of Christian Hymns*]

HEBER, Reginald (1783-1826), was born in Malpas, Cheshire, England, on April 21, 1783, the son of his father's second wife, Mary, the daughter of the Rev. Cuthbert Allanson, D. D. His father was his first instructor. At

seven Heber versified in English the Latin writer Phaedrus. At eight he was sent to Dr. Kent's grammar school in Whitchurch and at thirteen to the Rev. Mr. Bristow's select school at Neasdon. Here he formed a lasting friendship with John Thornton, the philanthropist of later years. In 1800 he entered Brasenose College, Oxford, the Alma Mater of his father. Heber's brother Richard was a Fellow there at the time. During his first year he gained the Chancellor's prize for the best Latin verse by his *Carmen Seculare*. In 1803, when he was seventeen, he wrote his Newdigate prize poem *Palestine*, a striking passage of which was suggested by Walter Scott. *Palestine* is almost the only prize poem that has won a permanent place in poetical literature. After he was awarded the prize, Heber's parents found him on his knees in grateful prayer. At graduation he gained the University Bachelor's prize for the best English prose essay with his *Sense of Honor*. He was also chosen a Fellow of All Souls College. In 1804 Heber's father died. The following year was spent with his friend Thornton on a Continental tour. In 1806, when he returned, his brother Richard presented him with the living of Hodnet, where the family had moved. Heber was ordained early in 1807 as Vicar of Hodnet. All his hymns were written during his sixteen years at Hodnet. In April, 1809, he married Amelia, the youngest daughter of Dean William D. Shipley and granddaughter of the bishop of St. Asaph. In the same year he published *Europe: Lines on the Present War*. During 1811 and 1812 he contributed hymns to *The Christian Observer*. A new edition of his *Poems* with translations of Pindar was issued in 1812. In December, 1818, the death of Heber's only child at the age of six months gave occasion to the hymn beginning "Thou art gone to the grave, but we will not deplore thee." In 1819 he started a compilation of his hymns. Heber prevailed upon his gifted friend, the Rev. Henry Hart Milman, to contribute several admirable hymns. Heber presented a masterly but effectual plea to the Bishop of London for an ecclesiastical approval of his design. For this reason the result of Heber's efforts was not published until after his death (1827) by his widow under the title, *Hymns Written and Adapted to the Weekly Service of the Year*. In 1822 Heber edited the *Whole Works of Jeremy Taylor* and prefixed *A Life of the Author*. In April of that year he obtained the Preachership of Lincoln's Inn, London, which called him to the city about three months in the year and added about 600 pounds to his annual income. Also in this year Heber refused a call to India because of his wife and only child. In February of 1823 he received the degree of D. D. from the University of Oxford. Again he received the call to India, and this time he accepted. On June 1, 1823, he was consecrated by the Archbishop at Lambeth and sailed for India on June 18, arriving in October. In India he ordained the first native pastor of the Episcopal Church, Christian David, in his capacity as Bishop of Calcutta. Heber died of apoplexy at Trichinopoly occasioned by a cold bath after strenuous work April 3, 1826. In 1828 his *Journey Through India* was published, followed two years later by *The Life of Reginald Heber, D. D., Lord Bishop of Calcutta, by his Widow*. In 1837 three volumes of his *Parish Sermons* appeared. [*Handbook to the Lutheran Hymnal*]

15, 169, 312, 559

Hebrew, 17th century, arr. Lyon, Meyer, c. 1751-97

69

Heermann, Johann, 1585-1647

Johann Heermann was born October 11, 1585, in Raudten, Silesia. He was the fifth child in the family. As the other children had died at an early age, the parents were naturally worried when Johann also was taken seriously ill. In their prayers to God they made the solemn promise that if their son's life was spared, they would educate him for the ministry, even though they should be compelled to beg for the necessary means. Their son recovered, and his parents now sought to fulfil their promise, although they were very poor. Johann attended school in Raudten and Wolau, but was again stricken with sickness and had to return home. Again he recovered and continued his studies at Raudten. In 1602 he came to Fraustadt in Posen, where he was engaged as a tutor for Valerius Herberger's son. Herberger esteemed the studious and talented youth very highly. Heermann, on his part, no doubt found, in the circle of the pious and lovable pastor's home, rich opportunity for spiritual development. In the spring of 1603 he entered the gymnasium of Breslau, and in the fall of the following year he went to Brieg, where he became the tutor of two young noblemen. Here he became acquainted with the poet M. Zuber and was crowned poet laureate with the title: "Poeta laureatus caesareus." In 1609 he went to Strassburg with the intention of completing his studies, but a vicious eye-disease compelled him to return to his home again in 1610. Georg von Kottwitz called him as his assistant in the town of Köben, and shortly afterwards he became the regular pastor of that city. But soon began a period of severe trials during which he was to be trained to sing songs unto the Lord. The Thirty Years' War broke out, and he had to witness the devastation of his fatherland. His brethren of the faith were persecuted and the testimony of the Gospel was held in contempt. Then came sickness again. His wife died in 1617, and in 1623 he suffered a severe attack of throat trouble which finally compelled him to give up his preaching. He called the hymns written during this period his Thränen-Lieder (Songs of Tears, of Sorrow), but they are also filled with divine "light" and "comfort." Our present hymn was found in this collection. The city of Köben was sacked four times. Heermann lost all his property, and his life was often in danger. Once a Croatian soldier swung his saber over him; at another time several soldiers with drawn swords pressed in upon him; a third time he saved his life by crossing the river Oder in the midst of a rain of bullets. Following these ravages, pestilence broke out in 1631 and caused the death of 550 people. During these severe visitations, Heermann wrote one of his finest hymns, "Zion klagt mit Angst und Schmerzen" (Zion mourns in fear and anguish; Ev. Luth. Hymn Bk. 505: Zion klager med stor Smerte; Landst. Am. Ed. 712; Synod H. Bk. 272). During the latter years of his life he was frequently confined to his bed. During this period he also experienced the great sorrow of seeing his son become a Roman Catholic. In response to the father's pleadings and admonishings the young man finally returned to the Lutheran faith, but died shortly after. There is strong suspicion that he was poisoned by the Jesuits. Heermann lived yet for four years, but was steadily losing strength. As he felt death approaching he wrote these words: "Lord, behold, he whom Thou lovest is sick" (John 11:3), and his constant prayer was, "Lord Jesus, come and give me release." He died February 17, 1647, at Lissa, Posen. By his own request the sermon at his funeral was preached upon the text, 1 Pet. 5:2-4, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Heermann composed in all about 400 hymns, of which many are counted among the most precious gems in Lutheran hymnody. His hymns breathe the Lutheran spirit, but they are of a more subjective trend than those of his predecessors. Next to Luther and Paul Gerhardt, Heermann is the most popular hymn-writer of the Lutheran Church. (Partly based on Skaar's estimate.) [Dahle, *Library of Christian Hymns*]

HEERMANN, Johann (1585-1647), was born on October 11, 1585, son of Johannes Heermann, furrier at Raudten, Silesia, and was the fifth and only surviving child of his parents. He passed through a severe illness in his childhood, during which his mother vowed that if he would recover, she would educate him for the ministry, even though she had to beg the necessary money. Heermann attended schools at Raudten, Wohlau, and Fraustadt, the St. Elizabeth Gymnasium at Breslau, and the Gymnasium at Brieg. At Fraustadt Heermann was engaged as tutor for the Rev. Valerius Herberger's sons. The pastor esteemed Heermann very highly, and Heermann found rich opportunity for spiritual development in the circle of the pious and lovable pastor's home. Later Heermann became the tutor of the sons of Baron Wenzel von Rothkirch, and as such he accompanied them to the University of Strassburg in 1609, but an eye affection caused him to return to Raudten in the following year. In 1611, upon the recommendation of Baron Wenzel, Heermann was appointed diaconus of Köben, a small town on the Oder, and within a year was advanced to the pastorate. After 1623 Heermann suffered from a throat affection, which finally stopped his preaching in 1634. Four years later he retired to Lissa in Posen, where he died on February 17, 1647. Johann Heermann lived during the distresses of the Thirty Years War. During his pastorate at Köben the town was plundered four times and devastated by fire and pestilence. Several times Heermann lost all his movables; once he had to keep away from Köben for 17 weeks, twice he was nearly sabered; and once he heard bullets whistle over his head as he and others fled across the Oder in a frail boat. He also suffered the sorrow of losing his son to the Roman Catholics. However, the son returned to the Lutheran faith only to die shortly afterward. There was a strong suspicion that he was poisoned. Heermann was indeed well grounded in the school of affliction. As a hymn-writer Heermann ranks with the best of his century. Some regard him second only to Gerhardt. He composed 400 hymns, many of which are counted as the most precious gems in Lutheran hymnody. Heermann began writing Latin poems about 1605, and in 1608 he was crowned poet laureate. He also marks the transition from the objectivism of the Reformation period to the subjectivism which followed him. [*Handbook to the Lutheran Hymnal*]

198, 213, 221, 292, 293, 374, 470, 475, 550, 599

Heilige Seelenlust, Breslau, 1657

157

Held, Heinrich, 1620-c. 1659

It was written by Heinrich Held, a lawyer of Guthrau, Silesia, educated in Königsberg, d. ca. 1659. The Danish translator is unknown. Our present English version was rendered by Dr. C. W. Schaffer (b. 1813 in Maryland; d. 1896), professor of theology at the Lutheran Seminary in Philadelphia. The melody is taken from *Freylinghausen's Gesangbuch*, 1704. [*Dahle, Library of Christian Hymns*]

HELD, Heinrich (1620 - ca.1659). Heinrich Held was the son of Valentin Held of Guhrau, Silesia. He studied at the University of Königsberg (c. 1637-40), Frankfort on the Oder (1643), and Leyden. In 1647 Held was in residence at Rostock. He then became a licentiate of Law and settled as a lawyer in Guhrau, where he died in 1659 or before Michaelmas, 1661. Held was one of the best Silesian hymn-writers, taught in the school of affliction resulting

from the Thirty Years War. His only extant poetical work is his *Deutscher Gedichte Vortrag*, Frankfurt on the Oder, 1643. [*Handbook to the Lutheran Hymnal*]

165, 438

Helder, Bartholomäus, d. 1635

HELDER, Bartholomäus (?-1635), was born at Gotha, son of John Helder, at the time superintendent in Gotha. In 1607 he became schoolmaster at Friemar, near Gotha, and in 1616 pastor at Remstädt, also near Gotha. He died of the pestilence on October 28, 1635. Helder was a distinguished hymn-writer and composer. His hymns rapidly became known and were nearly all taken into the Thuringian *Hymnal*. In the *Cantionale Sacrum* there are over 50 hymns that are attributed to him. Helder published his hymns in two collections: *Cymbalum Genethliacum*, Erfurt, 1615; *Cymbalum Davidicum*, Erfurt, 1620. [*Handbook to the Lutheran Hymnal*]

271

Helmbold, Ludwig, 1532-98

Ludwig Helmbold was born January 13, 1532, in Mühlhausen in Thüringen. At first he attended school in his native town. In 1547 he entered the University of Leipzig, and later studied at the University of Erfurt. In 1550 he became rector of a school in Mühlhausen. But in spite of his great ability and faithfulness of service, there were some who persisted in making his work unpleasant, so that he resigned from this position and resumed his studies at Erfurt. In 1554 he began to conduct public lectures on poetry. In 1562 a gymnasium was established in Erfurt, and Helmbold was given a position here. During the following year the pestilence occurred, and upwards of 4,000 of the population were stricken. The work at the university and other schools had to be discontinued. Helmbold and many others left the city. He went home to his native town. When the university opened again, in 1565, Helmbold was appointed dean of the department of philosophy, and in 1566 was made poet laureate by Emperor Maximilian II. In 1570 he was compelled to discontinue his work at the university because of a conflict with the Catholics, the council being too weak to defend him. Now he continued his theological studies, and in 1571 was made deacon of the church of St. Mary's in Mühlhausen and, in 1586, pastor of the Church of St. Blasius and superintendent of Mühlhausen. In 1598 he was cast upon the sick-bed and, as he understood that the end was drawing near, he called his colleagues together and exhorted them to fraternal harmony and not to set their hearts on the things of this world. He died April 8, 1598. His favorite slogan was expressed in 1 Tim. 1:15: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." He wrote several Latin hymns for use in the schools. Among other compositions he produced a versified edition of the Augsburg Confession. Ludwig Helmbold wrote about 400 hymns. [*Dahle, Library of Christian Hymns*]

HELMBOLD, Ludwig (1532-1598), German theologian and hymnist, was born on January 13, 1532, at Mühlhausen, Thuringia. His father was Stephan Helmbold, a woolen manufacturer. He received his education at Leipzig and at Erfurt. He served as lecturer at the University of Erfurt. In 1566 he was crowned poet-laureate by Emperor Maximilian II. He remained at Erfurt until the year 1570, when he had a violent disagreement with the

other members of the faculty. Though he was now already 39 years old, he began the study of theology in earnest to prepare himself for the ministry. In 1571 he delivered his first sermon at Bollstädt. He became deacon and later pastor of the Liebfrauenkirche in his home town. His heart and soul were so much in his writings that he composed verse to the very last day of his life, April 8, 1598. His last hymn was: "Du kennst mein Seufzen, Herr Christ." He also wrote a complete metrical version of the Augsburg Confession. He published *Geistliche Lieder*, 1575; *Neue Geistliche Lieder*, 1595. [*Handbook to the Lutheran Hymnal*]

186, 465, 551

Hemy, Henri Frédéric, 1818-88

The melody is by Henri F. Hemy, England, 1818-1888, altered by James G. Walton, England, 1821-1905. [Dahle, *Library of Christian Hymns*]

395

Herberger, Valerius, 1562-1627

HERBERGER, Valerius (1562-1627), was born April 21, 1562, at Fraustadt, Posen. He studied at Frankfurt a. Oder and at Leipzig. When he had been at the University of Leipzig for two years, he was called back to Fraustadt to teach school. Later he became diaconus of St. Mary's Church there, 1590, and finally chief pastor, 1599. Herberger was an outstanding preacher in his day. Because of his evangelical sermons, he was called: "Jesusprediger." The Romanists nicknamed him "The little Luther." He was also known under the name "the evangelical Abraham of Santa Clara". In his early days Herberger came close to missing his calling. For when he was but seventeen years old, his father died, and Valerius decided to become a shoemaker to support his mother. Hewas finally dissuaded from this plan by his relatives. In 1604 his congregation at Fraustadt was ousted from its beautiful large church by King Sigismund III to make room for a small group of Romanists. The new place of worship was called "Kripplein Christi," and Herberger became known as the "Prediger am Kripplein Christi." He died May 18, 1627. Herberger was a man of prayer. He led a very good Christian life and set an excellent example for his people. He was known far and wide as a man with an apostolic spirit. Herberger published many writings, predominantly sermon books: *Evangelische Herzpostille*; *Epistolische Herzpostille*; *Geistliche Trauerbinden* (funeral sermons); *Himmlisches Jerusalem*. [*Handbook to the Lutheran Hymnal*]

535

Herbert, George, 1593-1632

George Herbert was born April 3, 1593, Montgomery Castle, England. Herbert attended Westminster School and Trinity College at Cambridge, England. When he was appointed the school's Public Orator, it became his duty to give speeches—in Latin—to visiting dignitaries, and to give thanks for books donated to the school library. King James I was impressed with Herbert, and it seemed for a while he might make Herbert an ambassador. When these hopes were dashed by the king's death, Herbert fell back on his original career plans, and was ordained in 1626. His

first appointment was as vicar, then rector, of the parish of Bemerton and Fugglestone. He produced a book of poems titled *The Temple*, many of which were published posthumously as hymns. Died: March 1, 1632, Bemerton, Wiltshire, England, where he is buried. [*The Cyber Hymnal*]

22, 442

Herbert, Petrus, d. 1571

Petrus Herbert was very likely born at Fulnek in Moravia. In 1562 he was ordained pastor of a congregation of Bohemian-Moravian Brethren, and was soon made a member of the church council in his church. He was tendered many positions of trust. He was sent as the representative of his church to the conference with Calvin and later to Duke Christopher of Württemberg, to make arrangements concerning the placing of young Bohemian and Moravian students at the School of Tübingen. He was also a member of the delegation sent to Vienna to present before Emperor Maximilian II the revised confession of the Moravian Church and their new German hymn book, *Kirchengeseng*. This hymn book contained 92 of Herbert's hymns. It was published in 1566, and Herbert himself was one of the chief editors. A later edition, 1639, contains 104 of his hymns. His hymns are praised very highly. No. 90 in *Landstad's Hymn Book* is by Petrus Herbert. Herbert died, while yet a comparatively young man, in Eibenschütz, 1571. [*Dahle, Library of Christian Hymns*]

HERBERT, Petrus (?-1571), was either a resident or a native of Fulnek, Moravia. In 1562 he was ordained a priest of the United Brethren (Moravian) and in 1567 became a member of the Select Council. Later Herbert became Consenior of the Unity. The Unity entrusted him with many important missions: deputy to confer with Calvin; to arrange with Duke Christoph of Württemberg for the education at Tübingen of young men from the Bohemian Brethren; deputy to Vienna to present the revised form of the Brethren's Confession of Faith to the Emperor Maximilian II; in 1564 and again in 1566 to present their new German hymn-book. Herbert died a comparatively young man at Eibenschütz. He was one of the principal compilers of the Moravian hymn-book, or *Kirchengesang*, 1566, and he himself contributed 90 hymns to it. In a later edition, 1639, 104 hymns are attributed to him. A number of Herbert's hymns are translated from the Bohemian. [*Handbook to the Lutheran Hymnal*]

361

Herman, Nikolaus, c. 1480-1561

Nicolaus Herman, who lived at the time of Luther, was a choirmaster and school teacher in the mountain district of Joachimsthal, Bohemia, near the border of Saxony. He was a warm friend of his pastor, Johannes Mathesius, and when the latter had delivered a good sermon, Herman made use of it as a text for a hymn. In this way he produced his *Sontags Euangelia vber das gantze Jar, in Gesenge verfasst, Für die Kinder vnd Christlichen Hausveter, Durch N. H. in Joachimsthal* (1560). Besides this he composed his songs for the miners, and especially for his beloved young people, for whom he wrote a great deal of the Biblical history in verse form. (Skaar.) Herman is especially remarkable in that, unlike the other Reformation hymn writers, he not only sings about God's work of salvation. but also weaves into his hymns the thoughts of this life's work and strife, together with the joys and sorrows of the ordinary home-life. In this way he directs it all into the sphere of the spiritual life, and dedicates the whole to a life in God. For this reason his

hymns and songs are strongly affected by the folksong. This popular and unpretentious composer accordingly introduced a new era in Lutheran hymnody. In many instances he composed the melodies for his own hymns.

In his old age Herman suffered from rheumatism and was confined to his easy chair. After writing a song concerning the ascension of Elijah, Herman adds a stanza about his sickness and suffering with this ending: "God, take Thy suffering Herman home, where Elijah is rejoicing." Concerning his death Mathesius writes, "Nicolaus Herman, a good musician, who has composed many chorales and German songs, has peacefully passed away in the name of his Lord, the 3rd day of May, 1561." [Dahle, *Library of Christian Hymns*]

HERMAN, Nikolaus (c. 1480-1561), is associated with Joachimsthal in Bohemia, just over the mountains from Saxony. It is not known whether he was a native of this place, but he seems to have been there in 1518 and was certainly in office there in 1524. For many years he was Master in the Latin School and Cantor or Organist and Choirmaster in the church. Toward the end of his life Herman suffered from gout and had to resign even his post as cantor a number of years before his death. He died in Joachimsthal on May 3, 1561. Herman was a great friend and helper of his pastor, Johann Mathesius. When Mathesius preached a specially good sermon, Herman straightway embodied its leading ideas in a hymn. His hymns, however, were not primarily written for use in church, but were intended for the boys and girls in the schools, to supplant profane songs in the mouths of the young. Herman was a poet of the people, homely, earnest, and picturesque in style. He was an ardent lover of music and a very good organist. The *chorales* which he published with his hymns are apparently all of his own composition and are among the best of the Reformation-period. He published *Die Sontags Evangelia über das gantze Jar*, 1560, and *Die Historien von der Sintflut*, 1562. [*Handbook to the Lutheran Hymnal*]

78, 148, 417, 480, 481, 562

80, 81, 148, 153, 275, 394, 397, 590

Herrnschmidt, Johann Daniel, 1675-1723

HERRNSCHMIDT, Johann Daniel (1675-1723), was born at Bopfingen, Württemberg, on April 11, 1675, the son of G. A. Herrnschmidt, who was diaconus and then town-preacher in that community. He entered the University of Altdorf in 1696 and graduated (M. A.) in 1698. In the autumn of that year he went to Halle. In 1702 he was made assistant to his father. In 1712 he became superintendent, court-preacher, and Consistorialrath at Idstein. The same year he graduated (D. D.) at Halle. He was appointed Professor of Theology at Halle in 1715 and the following year subdirector of the Orphanage and Pädagogium there. His colleague in the management of the Orphan House was August Hermann Francke. He died at Halle, February 5, 1723. He was one of the best of the older Pietistic school. His hymns are Scriptural but do not possess much poetic force. Most of them were written between 1698 and 1702 while Herrnschmidt was at Halle. [*Handbook to the Lutheran Hymnal*]

497

Herzberger, Frederick William, 1859-1930

HERZBERGER, Frederick William (1859-1930). Herzberger was born October 23, 1859, in Baltimore, Maryland. He was the son of a Lutheran pastor and was orphaned at the age of two years. Herzberger graduated from Concordia Seminary in 1882 and first served as a pioneer missionary in Arkansas, where he founded six congregations. After serving in Carson, Kansas, Chicago, Illinois, and Hammond, Indiana, Herzberger was installed as the first city missionary of the Missouri Synod in 1898 for the city of St. Louis. In 1903 he founded the Society for Homeless Children. Herzberger was instrumental in founding the Lutheran Altenheim and the Lutheran Convalescent Home of St. Louis and aided in such endeavors as the Associated Lutheran Charities, the Wheat Ridge Sanitarium, and the Bethesda Home at Watertown, Wisconsin. Herzberger was a poet of ability and the author of *The Family Altar*. He died, August 26, 1930, at St. Louis. [*Handbook to the Lutheran Hymnal*]

tr. 164, 507

Hey, Johann Wilhelm, 1790-1854

117

Heyden, Sebald, 1499-1561

272

Heyder, Friedrich Christian, 1677-1754

HEYDER (Heider), Friedrich Christian (1677-1754). He was born in Merseburg; became Diaconus, 1699; pastor in Zörbig near Halle, 1706 41; died-there as emeritus. [*Handbook to the Lutheran Hymnal*]

313

Hiller, Philip Friedrich, 1699-1769

Philip Friedrich Hiller was born in Mühlhausen, Württemberg, January 6, 1699. He was educated in a school for pastors in Denkendorf, which was under the management of J. A. Bengel; in Maulbronn; and at the University of Tübingen. In 1720 he received the master's degree from the latter institution. He served as assistant pastor in Brettach from 1724 to 1727. He then served as curate and instructor in Nurnberg until 1732, when he became pastor in Neckargrönningen. In 1736 he accepted the pastorate in his native city. In 1748 he accepted a call to Steinheim, where he remained until his death, April 24, 1769. Three years after he arrived in Steinheim he lost his voice, and, as a result was compelled to secure an assistant.

Hiller's best hymns appeared in his *Arndt's Paradies-Gärtlein, in teutsche Lieder*, Nurnberg, about 1730. At an earlier date Paul Gerhardt had composed one of his most beautiful hymns, using as his text a prayer included in Johann Arndt's famous publication of 1612. The hymn is: "O Jesu Christ, mein schönstes Licht" (L. H. 347) and is entitled *Paradies-Gärtlein*. This publication by Paul Gerhardt served as a stimulus to Hiller, and as a result he composed hymns based on all the prayers in Arndt's publication of 1612. Hiller's hymnbook contains 301 hymns. 297 of these are based on the prayers of Arndt, and four are original compositions. His second hymnbook is *Geistliches*

Liederkästlein, Stuttgart, 1762; and a second volume appeared in 1767. Both of these collections contain 366 short hymns, one for each day in the year. A new edition containing all of Hiller's hymns—1075 in all—was published by C. C. E. Ehmann in 1844, and a second impression again in 1858.

Hiller is the most distinguished as well as the most productive of all the early hymn writers of Württemberg. His hymns are Scriptural and plain. They breathe forth a depth of Christian experience they offer guidance and comfort in the vicissitudes of life and are, therefore, probably best adapted to use for family devotions. They were greatly appreciated in his native land and in southern Germany. Hiller has been called the "Swabian Gerhardt." When his voice failed him and he was unable to continue preaching, he concentrated most of his efforts upon the writing of hymns. Through the medium of song, God permitted his "voice" to be heard, instructing, warning, comforting, and inspiring thousands of people in the surrounding countries. He learned to realize the truth of the Biblical statement: "To them that love God all things work together for good" (Rom. 8:28). When his voice became silent, he wrote richer and sweeter hymns than before. Even at the present time the Württemberg hymnbook contains about 50 of Hiller's hymns. About 20 have been translated into English. The melody (Baden) is furnished by Severus Gastorius, 1673. (From J. Mearns and Söderberg.) [Dahle, *Library of Christian Hymns*]

536

Hillert, Richard W., b. 1923

359

Hilton, John, 1599-1657

498

Himmliche Harmony, Mainz, 1628

332, 516

Hintze, Jakob, 1622-1702

The melody (Salzburg) is by Jacob Hintze (1622-1700), "stadt-musikus" of Berlin. After Johann Crüger's death, Hintze undertook to superintend further issues of the *Praxis Pietatis Melica*, and added a number of new tunes. [Dahle, *Library of Christian Hymns*]

172

Hirthenlieder, Altdorf, 1653

460

Hodenberg, Bodo von, 1640

564

Hodges, E., 1864

setting: 214

Hoff, Erik Christian, 1832-94

The melody is by Erik Christian Hoff (b. 1832). Hoff was an organist in Christiania. Among other works he has published a book of chorals for church use. [Dahle, *Library of Christian Hymns*]

HOFF, Erik Christian (1832-?), was organist in Christiania (now Oslo). Among other works he has published a book of chorals for church use. Other details of his life are lacking. [*Handbook to the Lutheran Hymnal*]

56, 367

Holden, Oliver, 1765-1844

In America the melody "Coronation" (L. H. 6) is used very extensively. This was composed by the American composer, Oliver Holden (b. 1765) of Massachusetts. He was a dealer in music and also served as director of music. He published *The American Harmony* in 1792, and the *Worcester Collection* in 1797. Holden died in Charleston, Mass., Sept. 4th, 1844. The English melody is the best and is especially effective with the three-fold, "Crown Him." But it requires a greater range of voice (from low B to F). Holden's melody is used most extensively in this country, both because it is "ours" and because it is melodious and very singable. [Dahle, *Library of Christian Hymns*]

HOLDEN, Oliver (1765-1844), was born in Shirley, Massachusetts, on September 18, 1765. He was trained as a carpenter and moved to Charlestown at 21 to help rebuild the city after it had been burned by the British. He was active in the real-estate business and was elected Representative to Congress. He later owned a music store, conducted a number of singing-schools, and compiled song-books. When Washington visited Boston in 1789, he wrote the words and music for the song which the choir sang as Washington reached the Old State House. With almost entirely his own funds he built the Puritan Church in Boston and served as its preacher. He edited and published several hymn-books, among them *American Harmony*, 1793, and *The Worcester Collection*, 1797. He died September 4, 1844. [*Handbook to the Lutheran Hymnal*]

49

Holm, Nils Johannes, 1778-1845

Nils Johannes Holm was born 1778, in Sonderfarup, near Ribe, Denmark. In 1820 he became superintendent of the congregation of the United Brethren of Christiania and served there until 1834, when he returned to Denmark. He became pastor at Kristiansfeld, where he died in 1845. W. A. Wexels says concerning Holm: "Nils Johannes Holm is a man of keen appreciation, of considerable knowledge, and takes a lively interest in the affairs of the Kingdom of God. His lectures on Sunday afternoons are attended by a goodly number to considerable profit. He wrote a number of works, especially for children. His hymnal, *Harpen*, contains 366 hymns—original hymns, translations, and revisions of other hymns, intended mainly for the use of the congregation of 'Brethren' and 'Friends.' He edited and published a mission paper, which has attained its fifth volume, and serves as a connecting link between the 'Haugeans' and the 'United Brethren.' Throughout all this activity he has sought, according to his viewpoint, to extend the

Kingdom of Christ. His writings will also attain this worthy end, but their Christian value would have been enhanced if the language, the development, and the presentation of ideas had been given more of the Biblical character and spirit." [Dahle, *Library of Christian Hymns*]

585

Homburg, Ernst Christoph, 1605-81

Ernst Christoph Homburg was born 1605 in Mühla, near Eisenach. He studied law and located in Naumburg, where he remained until his death, June 2, 1681. Homburg was highly esteemed as a poet. During the early part of his life he lived as a worldling, and his poetic productions from 1638 until 1653 are marked by this characteristic. In 1648 he was made a member of "The Fruitbearing Society." But Homburg and his wife were both visited by sickness and reverses. Tribulation taught him to seek the Lord and to sing praises unto Him. And as trial and suffering aroused him to more sober thought, his inner spiritual life continually developed through his experiences in the way of the cross. Throughout his life he was purged in the furnace of affliction. In the foreword to his songs, which were commonly written on Sundays, he says: "If anyone, thinking it strange that I am writing hymn poetry, should ask: 'Is Saul also among the prophets?' or scoffingly say, 'He follows the common custom of the world and sacrifices unto the world the most precious flower of his youth, but renders only the dry chaff of old age unto God,' then he shall know that I have been especially prompted to do this by reason of the heavy cross with which my good and faithful Lord has visited me. During all this time I have found my best comfort and strength in the Word of God. For the cross which is placed upon us teaches us to fear God, and spiritual struggle trains us to give heed to the Word. A Christian who has not endured the cross of tribulation is like unto a pupil who has not yet received his book of lessons, or a bride who has not yet been adorned with the bridal wreath. Our heavenly Father is such that He teaches us through humiliation; unveils spiritual mysteries through the chastisement of our flesh; makes us rejoice through sorrow; brings us to life through death." At first Homburg did not intend to have his hymns published, but he desired to use them for the strengthening of his own life in faith and trust and in order that he might, in the privacy of his home, with heart and mouth sing praises unto God. But his friends induced him to have his hymns published. He did not consider the criteria of the world, but sang unto the glory of God, giving expression to his thoughts and sentiments in a most direct and simple form. He wrote 148 hymns which appeared under the title *Geistliche Lieder*, in two volumes, 1658-59.—The hymn was translated into Danish by Fr. Rostgaard; into English by R. Massie, 1857. (For notes on the melody, see Vol. I, No. 42.) [Dahle, *Library of Christian Hymns*]

HOMBURG, Ernst Christoph (1605-1681), was born at Mihla near Eisenach. As Clerk of the Assizes and Counselor he practiced at Naumburg, Saxony. In 1648 he became a member of the Fruit-bearing Society and later a member of the Elbe Swan Order founded by Johann Rist in 1660. He was regarded by his contemporaries as a poet of the first rank. His earlier poems were secular, including love and drinking songs. Domestic troubles arising from the illness of himself and of his wife, and other afflictions, led him to seek the Lord, especially through hymn-writing. In the foreword to his songs, which were commonly written on Sundays, he says: "If any one, thinking it strange that I am writing hymn poetry, would ask: 'Is Saul also among the prophets?' or scoffingly say, 'He follows the common custom of the world and sacrifices unto the world the most precious flower of his youth, but renders only the dry chaff of old age unto God,' then he shall know that I have been especially prompted to do this by reason of the heavy cross

with which my good and faithful Lord has visited me. During all this time I have found my best comfort and strength in the Word of God." Homburg did not intend to have his hymns published, but he desired to use them for the strengthening of his own life in faith and trust and in order that he might, in the privacy of his home, with heart and mouth sing praises to God. He died, June 2, 1681, at Naumburg. His hymns appeared in two parts, *Geistliche Leiden, Erster Theil* and *Ander Theil*, 1659. [*Handbook to the Lutheran Hymnal*]

333, 336

Hopkins, Edward John, 1818-1901

HOPKINS, Edward John (1818-1901), was born on June 30, 1818, at Westminster, London. He was a chorister in the Chapel Royal under William Hawes from 1826 to 1833 and played for services at Westminster Abbey before he was sixteen. He was a pupil of T. F. Walmisley. At the age of 16 he secured the appointment of organist at Mitcham Parish Church. In 1844 he went to Temple Church, where he remained for forty-five years until his retirement in 1898. In that year he edited the *Temple Choral Service Book*. Earlier, in 1876, he was selected to complete the *Wesleyan Tune Book*, after the deaths of H. J. Gauntlett and George Cooper, who had started the work. Hopkins was a composer of works for the organ and much church music. He also wrote on the organ and edited ancient music. Chaste melody, unobtrusive harmony, grateful inner parts, and a devotional fervor characterize his music. He died February 4, 1901. [*Handbook to the Lutheran Hymnal*]

597

Hopkins, John Henry, 1820-91

John Henry Hopkins was born in Pittsburgh, Pennsylvania, October 28, 1820. He was educated at the University of Vermont. He was ordained to the ministry in 1850 and served as rector of Christ's Church, Williamsport, Pennsylvania. He died August 13, 1891, in Troy, New York. Hopkins published *Poems by the Wayside*, 1883; the above mentioned *Carols, Hymns and Songs*, first edition, 1862; second edition, 1866; third edition, 1882. [Dahle, *Library of Christian Hymns*]

7

Hopkins, Josiah R. 1786-1862

tr. 75

Horn (Roh), Johann, c. 1490-1547

141

Horsley, William, 1774-1858

HORSLEY, William (1774-1858), was born in London. He was handicapped in his early musical training by a teacher who did him more harm than good. However, naturally endowed as he was, Horsley became organist of Ely Chapel, Holborn, in 1794, of the Asylum for Female Orphans in 1802, of Belgrave Chapel in 1812, and of the Charterhouse in 1838. Horsley was a great friend of Mendelssohn and one of the founders of the Philharmonic Society of London. He published a number of collections of songs, glees, psalm- and hymn-tunes, and several sonatas. He edited *Vocal Harmony* in 1830. [*Handbook to the Lutheran Hymnal*]

301

How, William Walsham, 1823-97

William Walsham How, born Dec. 13, 1823, in Shrewsbury, England, was educated at Wadham College, Oxford (B. A., 1845). He was ordained to the ministry in the Episcopal Church in 1846 and served as curate of St. Georges, Kidderminster, and Holy Cross, Shrewsbury. In 1851 he became rector of Wittington; 1879 rector of St. Andrews, Undershaft, and ordained assistant bishop for East London. In 1888 he was made bishop of Wakefield. He died in 1897. He wrote Commentaries on the Four Gospels; Plain Words for Children; Lectures on Pastoral Work; Sermon Collections; Three All Saints Summers and Other Poems. Besides these works he wrote between fifty and sixty hymns, which were published in *Psalms and Hymns*, 1854. Almost all of these are in common use. His hymns are marked by exceptional rhythm and melody and are filled with deeply religious sentiment. They are simple and Scriptural—popular—in a good sense. Many of his best hymns are found in *The Lutheran Hymnary*. [Dahle, *Library of Christian Hymns*]

HOW, William Walsham (1823-1897), son of William Wybergh How, a solicitor, was born in Shrewsbury, December 13, 1823, and educated at Shrewsbury School and Wadham College, Oxford (B. A. 1845). He took holy orders in 1846 and was Curate at Kidderminster and later of Holy Cross, Shrewsbury. In 1851 he was made Rector of Whittington; in 1879 he was appointed Rector of St. Andrew's, Undershaft, and was consecrated Bishop-Suffragan (of Bedford) for East London; in 1888 he was made Bishop of Wakefield after having declined the Bishopric of Manchester, without even mentioning it to his wife, and that of Durham, one of the most distinguished posts in the Church of England. He died August 10, 1897. In addition to his very useful pastoral books and other works, he wrote a good many hymns and published *Psalms and Hymns* in 1854; he was one of the editors of *Church Hymns*, 1871, sponsored by the Society for the Promotion of Christian Knowledge, of which Arthur Sullivan was the musical editor. [*Handbook to the Lutheran Hymnal*]

31, 156, 171, 225, 445, 554

Howells, Herbert, 1892-1983

203

Hoyle, R. Birch, 1875-1939

tr. 73

Hubert, Konrad, 1507-77

415

Hughes, John, 1873-1932

262

Hurd, David, b. 1950

567

setting: 273

Hus, Jan, c. 1369-1415

HUSS (Hus), John (1373?-1415), the great Bohemian reformer, was born at Hussinecz, Bohemia. In 1402 he became rector of the University of Prague and began to preach in the vernacular. Six years later he was forbidden by Archbishop Sbynko to perform the priestly acts and to preach. Huss became the popular champion. He was excommunicated in 1410. In his retirement he wrote his principal book; *De Ecclesia*, in which he asserted that the Church is the communion of all who are predestined to salvation, and that Christ and not the Pope is the head of the universal Church. The Ecumenical Council at Constance tried and condemned him as a heretic on July 6, 1415, and had him burned at the stake. [*Handbook to the Lutheran Hymnal*]

316, 317

Huxhold, Harry N., b. 1922, st. 1-2

188

Hymns Ancient and Modern, 1904

tr. 81

Idle, Christopher M., b. 1938

42

Irish sources

59, 370, 425

Irons, William Josiah, 1812-83

William Josiah Irons, born 1812, died 1884, minister in England and doctor of theology, translated “Dies irae” in 1848. During this year of the revolution Dr. Irons resided in Paris. The archbishop, D. A. Affre, was shot and killed upon the barricade at the Bastille, while trying to persuade the rebels to cease firing. This took place on the 25th of June. On the 7th of July Irons was present at the memorial service conducted in the Notre Dame Cathedral. It was a most impressive service. The heart of the bishop was exhibited in a vessel in the chancel. The ritual, and especially “Dies irae,” sung by a large choir of priests, made a profound impression upon Irons. When he came back to his residence he wrote his translation of this hymn based upon the Latin text of the Paris Missal, and this is the most popular English version of this famous hymn. [Dahle, *Library of Christian Hymns*]

IRONS, William Josiah (1812-1883), was born at Hoddesdon, England, September 12, 1812. He took his B. A. degree at Queens College, Oxford, 1833, and became a clergyman of the Church of England, 1835. He served at various places until he became rector of St. Mary-Woolnoth in 1872, formerly held by his fathers friend, John Newton. He was also Bampton Lecturer in 1870 and Prebendary of St. Paul’s Cathedral. He died June 18, 1883. The Bampton Lectures on *Christianity as Taught by St. Paul* were his most important work. Numerous hymns and compilations of hymn-books are credited to him. He translated the *Dies Irae* and *Quicumque vult*. He published *Metrical Psalter*, 1857; *Brompton Metrical Psalter*, 1861; *Hymns for Use in Church*, 1866; *Psalms and Hymns for the Church*, 1873. [*Handbook to the Lutheran Hymnal*]

tr. 537

Isaac, Heinrich, c. 1450-1517

This tune was composed, or possibly only arranged, by Heinrich (Henricus) Isaac, born cat 1450. Isaac was a prominent and prolific composer, living for some time in Florence (Firenze). For a time he was concert master at the court of Emperor Maximilian I. He composed 24 masses, and his *Choralis Constantini* embraces the complete Catholic liturgy. His music bears the mark of the German and Italian school as well as the influence of the Netherland school.— Concerning this melody, Mozart said that he would gladly give his best production in exchange for it. A similar sentiment was at one time expressed by Johann Sebastian Bach, who employed this melody in several of his compositions. [Dahle, *Library of Christian Hymns*]

ISAAK (Isaac, Izac, Ysack, Yzac), Heinrich (c.1450-c.1527), also known in Italy by the name of Arrigo Tedesco, was one of the foremost musicians of his day. He was very likely a Netherlander, in spite of the fact that the Italians called him Tedesco or Gemmanus, as his testament designates him as Ugonis de Flandria. He was at Ferrara for a time, and then went to Florence to serve as organist of the Church of San Giovanni. He was also organist at the Medici Chapel, 1477-93, and music-master to the children of Lorenzo the Magnificent. After the death of his patron

in 1492, Isaak appears to have remained for some years in Italy, where he enjoyed a great reputation. He left for Vienna in 1496 and became *Symphonista regis*, or chapelmaster, to Maximilian I at Innsbruck, 1497-1515. He retired on an annual pension of 150 florins, returned to Italy, and was recommended to Duke Ercole of Ferrara, but without result. The last trace history gives of him is at San Lorenzo Maggiore in Rome, old and sick, and without means. Isaak died in Florence. He was a prolific composer of motets, masses, chorales and songs. His masses number 23 or 24. His *Choralis Constantini* embraces the complete Roman Catholic liturgy. Isaak was an eminent contrapuntist. One of his peculiarities is the frequent appearance of the melody in the soprano, which was an unusual procedure at his time. [*Handbook to the Lutheran Hymnal*]

266, 475, 569

Italian, 18th century

283

Jacobi, John Christian 1670-1750

tr. 20

Jacobs, Henry Eyster, 1844-1932

JACOBS, Henry Eyster (1844-1932), was born at Gettysburg, Pennsylvania, November 10, 1844. He received his education in the College and Seminary at Gettysburg and from 1864 to 1867 served as professor in the College. He was home missionary at Pittsburgh, 1867-1868, and then became pastor at Philipsburg, Pennsylvania, and principal of Thiel Hall, 1868-1870, and then served as professor at Pennsylvania College, 1870 to 1883. From then until his death he was Professor of Systematic Theology at the Lutheran Theological Seminary, Philadelphia. Among his works are the following: *History of the Evangelical Lutheran Church in the United States*; *Elements of Religion*; *Martin Luther, the Hero of the Reformation*; *German Emigration to America*; *A Summary of Christian Faith*. He was editor of the *Lutheran Church Review* from 1882 to 1896, translated Hutter's *Compendium of Lutheran Theology* and H. Schmid's *Doctrinal Theology of the Lutheran Church*. He died July 11, 1932. [*Handbook to the Lutheran Hymnal*]

311

Jeffrey, J., 1880

The English translation was rendered by J. Jeffrey in 1880. [Dahle, *Library of Christian Hymns*]

tr. 295

John of Damascus, c. 750

John of Damascus, or John the Damascene, was born in Damascus near the beginning of the 8th century. He was the last of the Greek Church Fathers and, according to Neale, he was also the greatest of the Greek hymn writers.

Rudelbach says: "Throughout the Greek Church he was acknowledged as the foremost writer of sacred poetry; his hymns were likened to the sweet music of the lyre and the joyful notes of the song of the nightingale." Together with his foster-brother, Cosmas, he was educated in Damascus and dwelt there several years. He was employed in several high offices of the state. Later on he gave away all his property and, together with Cosmas, retired to the cloister of St. Sabas, between Jerusalem and the Dead Sea. John of Damascus was highly recognized in the church for his great festival odes and other hymns. He was otherwise known as the ablest opponent of the so-called Iconoclasts (Image-destroyers). His appeal to legendary history and appreciation of the beautiful; to the intimate connection between the visible image and the invisible things of the spirit revealed to believers, furnished him with powerful weapons for the attack. He says: "I am too poor to possess books. I come to the church filled with worldly thoughts, and the glowing colors soothe me like a scene in the flower garden. Imperceptibly the glory of God takes possession of my soul. I see the exalted place and the crown of the martyrs, and I feel a holy and burning desire to emulate them. I kneel down, in the martyr I worship God and accept salvation. The Lord called His disciples blessed for what they had heard and seen, and through the picture (image) we share in the same blessedness."

From the story of his youth the following incident is related: "The father of the Damascene was a lawyer and judge. One day he met a monk who had been taken prisoner by pirates at sea. He was doomed to die and stood weeping pleading for his life. When the judge ridiculed him for weeping, the monk answered: 'I do not weep because I fear for my life, but I weep at the thought of the enormous mountain of learning which must perish with me,' and he counted upon his fingers all the sciences which he had mastered. The judge was deeply moved, secured his release and entrusted to him the tutorship of his son." In his later years John of Damascus served in the church of Jerusalem. His hymns, especially those written for the Easter Festival, the Ascension, and the St. Thomas Festival, had far-reaching influence upon the hymn writing of the Greek Church. Hymns connected with the name John Arklas have also been ascribed to John of Damascus. He has been called the "Thomas Aquinas of the Orient."—It might be of interest to give an account of the incident which brought forth the present Easter hymn, the subject of this sketch. The scene is laid in Athens, Easter Eve. The midnight hour is drawing near. The archbishop and the priests, together with the king and the queen, come out from the church and ascend a large platform from which they may be seen by the crowd. The people stand round about in silent expectation, reverently holding their torches which are ready to be lighted. A muffled song of the monks is heard from a distance. The firing of a cannon announces the midnight hour. The old archbishop raises the cross toward the heavens and with a powerful and jubilant voice he exclaims: "Christos anesti" (Christ is arisen). The silence is broken by the triumphant shout of joy coming from the multitudes who repeat the grand message: "Christ is risen! Easter Morn is breaking, darkness fades away." In a moment thousands of torches are lighted as by a magic stroke and the light is reflected from the many faces beaming with enthusiastic joy. The air is filled with the playing of instruments, the roll of drums and the roaring of cannons. The people shake hands and embrace each other. From the olive groves the rockets shoot up towards the sky. Christ is risen! He has conquered death, trampled it under foot, and by the power of His resurrection all the faithful, whose bodies are in their graves, shall arise unto eternal life. Thus the hymn of the priests, re-echoed by the multitudes, rings out exultingly with an impassionate spirit, which only the true Easter joy can create. [Dahle, *Library of Christian Hymns*]

JOHN OF DAMASCUS, ST. (c.750), Greek theologian and hymn-writer, was born in Damascus and educated by the elder Cosmas. He held an office under the Mohammedan Caliph and afterwards retired to the monastery of

St. Sabas, near Jerusalem, where he composed theological works and hymns. He was ordained priest of the Church of Jerusalem late in life and lived to a high age; December 4, the day of his death, is assigned to him in the Greek calendar. He was one of the last of the Fathers of the Greek Church and has been called the greatest of her poets. He gave an immense impetus to Greek hymnody, and the arrangement of the *Octoechus* in accordance with the Eight Tones was his work. The best known of his canons is the Easter or Golden canon. [*Handbook to the Lutheran Hymnal*]

347, 356

Jonson, B., 1572?-1637

130

Joseph the Hymnographer, c. 800-883

JOSEPH, THE HYMNOGRAPHER, ST. (c.800-883), was born in Sicily and received his early training at the Sicilian school of poets. He left Sicily in 830 for the monastic life at Thessalonica and moved successively to Constantinople, Rome, Crete (where he was a slave), and finally back to Constantinople. There he founded a monastery in connection with the Church of St. John Chrysostom. He was banished to the Chersonese for defense of the icons, but was recalled by the Empress Theodora and made Scenophylax (keeper of the sacred vessels) in the Great Church of Constantinople. He died at an advanced age in 883. His day in the calendar of the Greek Church is April 3. St. Joseph is the most voluminous of the Greek hymnwriters. He is said to have composed 1,000 canons. [*Handbook to the Lutheran Hymnal*]

548

Joyful Sounds

setting: 175

Julian, John, 1839-1913

JULIAN, John (1839-1913), was born at Topcliffe, Yorkshire, eldest son of Thomas Julian of St. Agnes, Cornwall. He was vicar of Wincobank (1876-1915), and from 1905 onward vicar of Topcliffe. He was canon of York from 1901 on. He is noteworthy for his monumental *Dictionary of Hymnology*. He also wrote: *Concerning Hymns; The Outgrowth of Some Literary, Scientific, and Other Hobbies*; he composed a number of hymns and translations. [*Handbook to the Lutheran Hymnal*]

170

Katholisches Gesangbuch, 1686

43

Katholisches Gesangbuch, c. 1774-80

577

Katholisches Gesangbuch, Vienna, 1774

43

Katholisches Gesangbuch, Würzburg, 1828

85

Keble, John, 1792-1866

John Keble, son of the Reverend John Keble, the vicar of Coln St. Aldwin's, Gloucestershire, was born in Fairford, England, April 25, 1792. He and his brother Thomas studied under their father's tutorship until the age of 14, when he matriculated at Corpus Christi College, Oxford. He proved himself to be a brilliant scholar, and within a short time received many marks of honor. He was graduated in 1810, and at the age of 18 years became Fellow at Oriel College. He was ordained in 1816 and became curate of East Leach and Burthope. In 1827 appeared his classic, *The Christian Year*, a collection of religious poems and hymns for the church year. It was said concerning these poems that "nothing equal to them existed in our language." Ninety-six editions of this work were published under the direct supervision of the author. In the course of 25 years 108,000 copies were sold, and by 1873 the number had mounted to 305,300. The poems of this collection are really not church hymns in the strict sense of the term. But they have been a source of inspiration for many later hymn writers and many hymns have been made upon portions of Keble's work. One author says: "I know of no body of poetry where purity and power, where knowledge of Holy Scripture and knowledge of the human heart, where the love of nature and the love of Christ are so wonderfully combined." In 1831 Keble was appointed professor of poetry at Oxford. He also became one of the leaders in the reform movement through the Church of England, the so-called "Oxford Movement." In this connection he produced a series of articles called *The Tracts for the Times*. In 1835 his father died, and the following year Keble was appointed vicar of Hursley, at which place he labored until his death, March 29, 1866. John Keble's noble character and his pathetic love for his parents and brothers and sisters must be emphasized. In order to help them and be near them he time and again declined the offer of splendid positions in the church. His father being sickly, and his mother having died at an early age, John Keble assumed the duties of his father. Any one, and especially our theologians and pastors, will be benefited by studying the life of John Keble. [Dahle, *Library of Christian Hymns*]

KEBLE, John (1792-1866), was born, April 25, 1792, at Fairford in Gloucestershire, and at the age of 15 won a scholarship at Corpus Christi College, Oxford. In 1812 he also won both the English and Latin prize essays. He was ordained deacon in 1815 and priest in 1816. From 1836, when he accepted the living of Hursley, near Winchester, his life was spent mostly in this small country parish, devoted faithfully to its simple duties, though he exerted great influence throughout England by a vast correspondence. Quiet and retiring as he was, he is yet considered, on Newman's testimony, as the real author of the Oxford movement, to which he is held to have given the impulse by his sermon on National Apostasy, preached at Oxford in 1833. His important contribution to the literature of the movement was his share in the translations of the *Library of the Fathers* and in the *Tracts for the Times*, of which he

wrote seven, besides being ultimately associated in counsel with the other authors. His *The Christian Year*, a volume of verse which he published anonymously in 1827 had a remarkable success and influence, not equaled by that of his later volume *Lyra Innocentium*, 1846. He was professor of poetry at Oxford from 1831 to 1841. He died at Bournemouth, March 29, 1866. Keble College in Oxford was founded as a memorial to him. [*Handbook to the Lutheran Hymnal*]

577

Kebl, Roy F., 1984

setting: 498

Keimann, Christian, 1607-62

Christian Keimann was born February 27, 1607, in Pankratz, Bohemia, where his father served as a minister. In 1627 he began his studies at the University of Wittenberg, receiving his master's degree in 1634. The same year he was appointed associate director of the gymnasium of Zittau, and in 1638 was promoted to the position of director. He died in Zittau, 1662. Keimann was a prominent teacher and author, especially of scholastic writings. His hymns, about 13 in number, are among the best of his time; they breathe a firm conviction of faith; they are churchly; they are an expression of sound Christian experience and are characterized by exceptional poetic beauty. The melody was composed by James Tilleard (b. England, 1827, —d. 1876). A second melody by H. Pope has been taken from a Swedish book of chorales, where it was set to J. O. Wallin's hymn: "Stilla jag pea dig vill akta." [Dahle, *Library of Christian Hymns*]

KEIMANN (Keymann), Christian (1607-1662), was the son of Zacharias Keimann, a Lutheran pastor at Pankratz, Bohemia, where Christian was born on February 27, 1607. In 1627 Keimann entered the University of Wittenberg and in 1634 graduated (M. A.). The same year he was appointed by the Town Council of Zittau as Conrector of their Gymnasium, of which he became Rector in 1638. He was a distinguished teacher, author of a number of scholastic publications, several Scriptural plays, and of some thirteen hymns, almost all of which came into church use. They rank high among those of the seventeenth century, being of genuine poetic ring, fresh, strong, full of faith under manifold and heavy trials, and deeply spiritual. He died January 13, 1662, at Zittau. [*Handbook to the Lutheran Hymnal*]

163, 362

Kelly, John, 1833-90

tr. 304, 341, 377

Kelly, Thomas, 1769-1854

Thomas Kelly, the son of an Irish judge of the same name, was born in Kellyville, Queens county, Ireland, July 13, 1769. It was his father's wish that the son should study law, so he entered Dublin University. One of the works which he read awakened his interest for Hebrew, and during the course of his study of this language, he was brought in closer touch with the Holy Scriptures. This led him again to read other works of a religious nature. He was especially impressed by a treatise written by the pious William Roumaine. Having completed his reading of Roumaine's work, Kelly determined to forsake the world and all its attractions and take up the study of theology. His religious fervor developed at first into fanaticism, and his asceticism undermined his health, until he finally found peace and comfort through faith in the grace of God through Jesus Christ. In 1792 he was ordained to the ministry in the Episcopalian Church and began to proclaim the old Gospel of sin and grace, of salvation through faith in Jesus Christ. He found a good friend and co-worker in the famous preacher Rowland Hill, who was also educated in the Church of England. Hill served for a time as traveling preacher in the western part of England and in Ireland. These two men were, however, soon to experience that such purely evangelical sermons did not please the leading men of the Episcopalian Church of Ireland. It did not harmonize with the viewpoint and requirement of the times. Rowland Hill and Kelly were forbidden by Archbishop Fowler to preach in his bishopric. In other words, they were suspended from the Episcopalian Church. But Archbishop Fowler could not forbid them to proclaim the Gospel. Thus Kelly became a so-called Dissenter preacher. He set up preaching places in Dublin and the surrounding districts, where he became the soul of the evangelical movement. He was met by strong opposition, not only from the archbishop and the clergy, but even from his own family. But in return he was loved by the common people and not the least by the poorer classes in Dublin. After some time he also gained universal recognition on account of his culture and thorough learning, but especially on account of his endearing personality, his sincere piety and humility, his charity work, and untiring zeal for the extension of the Kingdom of God. At the age of 30 he was married to a young lady, who shared his spiritual views and who brought him a goodly fortune. Thomas Kelly is the Prince of the Singers of Erin. In 1802 he issued a Collection of Psalms and Hymns Extracted from Various Authors. This contained a supplement of 33 hymns written by himself. In 1804 he published 98 original hymns: Hymns on Various Passages of Scripture. During a number of years this appeared in several enlarged editions, until, in the last edition of 1854, there were 765 original hymns by Kelly. It is evident that, among so many original hymns, many are of lesser merit. But the greater number in this collection are of high rank. About 100 of them are in universal use. One hymnologist asserts that Kelly is at his best in the hymns of praise and in the hymns written in the more modern meter. His hymns are characterized by simplicity and natural expression. His hymns reflect in the main his charming personality; they are lyrical and Biblical. They are not so subjective as the great number of hymns of the Methodist school. Kelly was a talented musician and wrote melodies for all the various metrical forms used in his hymnal. He died of heart failure in 1855, at the age of 86. As he felt death approaching he exclaimed: "Not my will, but Thine be done." One of his friends read to him: "The Lord is my Shepherd." He whispered: "The Lord is my All." His last words. Later years have brought a new interest in Kelly's hymns, particularly on account of the many beautiful melodies furnished for them by Miss Havergal. [Dahle, *Library of Christian Hymns*]

KELLY, Thomas (1769-1854), was born at Kellyville, Athy, Queens County, Ireland, on July 13, 1769. His primary education was obtained at Portarlinton and Kilkenny. He received his secondary education at Trinity College of Dublin University. He graduated with the highest honors. Expecting to become a lawyer, Kelly went to the Temple

in London for that purpose. At the Temple he befriended Edmund Burke. While reading law Kelly had to study Hutchinson's *Moses Principia*, which required him to study Hebrew. This in turn interested him in Romaine's teachings. While thus engaged, Kelly developed a consciousness of sin that distressed him very much. He now practiced asceticism, and even jeopardized his life by his rigorous discipline. He took holy orders in the Established Church in 1792. At this time he became an intimate of Walter Shirley, and his sympathies were wholly with the evangelical movement. Because of the dearth of evangelical preaching, people very soon flocked to hear him preach in Dublin. This aroused the ire of Archbishop Fowler to such an extent that he forbade Kelly and his friend Rowland Hill to use the Irish pulpits. Kelly, however, continued preaching at Plundet Street and Bethesda in Dublin and also had meetings at an alderman's home in Luson Street. Having seceded from the Established Church, Kelly built chapels with his own money on York Street, at Athy, Portarlinton, Wexford, Waterford, and elsewhere. About 1800 he married Miss Tighe of Rosanna, Wicklow. In 1804 his *Hymns on Various Passages* appeared. While preaching at the age of eighty-five, Kelly had a severe stroke, which resulted in his death on May 14, 1854. Benson ranks Kelly with the best of English hymnists. Many of the 765 hymns are in use. [*Handbook to the Lutheran Hymnal*]

297, 390, 393

Ken, Thomas, 1637-1711

Thomas Ken was born in Berkhamstead, England, 1637. His parents died when he was a child, and he was reared in the home of Izaak Walton, who was married to Ken's elder sister. In 1651 he became a pupil at Winchester College. In 1657 he was made fellow of New College, Oxford; rector of Little Easton, 1663; fellow of Winchester, 1666; rector of Brighstone, the following year; promoted to the rectorship of Woodhay and prebendary of Winchester, 1669. In 1679 he was appointed court preacher for Princess Mary, at The Hague, Holland. He returned to England the following year. In 1685 he was elected bishop of Bath and Wells. He was imprisoned in 1688 because he refused to subscribe to the so-called "Declaration of Indulgence." He died in Longleat, 1711.

Bishop Ken was a bold and zealous servant of the Lord. He was compelled to leave the court of Princess Mary in Holland because of his fearless opposition to the riotous mode of life maintained there. When Charles II came to Winchester and requested room in the pastor's house for his concubine, Nell Gwynne, and her company, the bishop bravely refused, and it seems that the king was deeply impressed by his fearless and firm attitude, since he secured his appointment to the bishopric.

Bishop Ken ministered to the king when he lay upon his deathbed. James II called Ken "the most eloquent Protestant preacher." He was also a warmhearted friend of the poor and needy. According to his own wish he was buried at sunrise, in Frome, below the east chancel window of the church, during the singing of his morning hymn, "Awake, my soul, and with the sun." After Ken's death his *Hymns for all the Festivities of the Year* were published in 1721. In the course of time a large number of centos of Ken's hymns have been made. [Dahle, *Library of Christian Hymns*]

KEN, Thomas (1637-1711), was born in July, 1637, at little Berkhamstead. His mother died when he was but four years old, and his father followed her very shortly. He was brought up by his half-sister Anne, wife of Izaak Walton, author of the *Compleat Angler*. He was educated at Winchester and New College, Oxford. His musical talent

expressed itself at this period in his fine voice, on the lute, on the organ, and on the viol. He was ordained in 1662 and held several livings until 1666, when he returned as Fellow to Winchester College. There he prepared for the boys of the school his *Manual of Prayers*, which contained his three most famous hymns. In 1679 he was created Doctor, and was appointed, by the Duke of York, chaplain to his daughter Princess Mary, the wife of William of Orange, at the Hague. Dismissed for his outspokenness, he returned to England and became chaplain of Charles II. At Whitehall the King once left his court with the words: "I must go hear Ken tell me my faults." Later when the court visited Winchester, the King wanted Ken to house his mistress, Nell Gwynne. Ken replied: "Not for a kingdom." In spite of this bold defiance Charles appointed Ken bishop of Bath and Wells. He was consecrated June 29, 1685. In lieu of the customary consecration-dinner Ken gave 100 pounds to charity. Eight days later Ken was called in to minister to the King who had suffered a stroke. For three days the bishop pleaded and prayed and finally got the King to give up "poor Nell" and to make amends to the Queen. But the Duke of York through the Papist priest Huddleston received the King into the fold of the Catholic section of the Church. At the coronation of James II, Ken was the right-hand supporter of the King. After the battle of Sedgmore, by the King's behest, Ken had to minister to the hardened Duke of Monmouth. After the execution, which Ken attended, he used his influence to stop the wholesale execution of the Dukes followers. He was one of the seven bishops who refused to read, at the Kings command, the "Declaration of Indulgence" or the "Liberty of Conscience to All." They were speedily imprisoned in the Tower. Later they were all acquitted amid the loud exultation of the people. Shortly after, the King abdicated, and Mary with William of Orange became sole rulers of England. Ken refused to swear allegiance and, after the year of grace allowed had ended, was deprived of his bishopric. The remainder of Ken's life was uneventful. He was offered his bishopric again upon the accession of Anne but declined it, pleading ill health. In the last years of his life he suffered acutely from various ailments, but uncomplainingly. He died March 19, 1711, and was buried just before sunrise two days later under the chancel-window of the church at Frome, Selwood. He published *Hymns and Poems for the Holy Days and Festivals of the Church* (this suggested to Keble the idea of his *The Christian Year*); *Anodynes*, written in his last years of suffering. [*Handbook to the Lutheran Hymnal*]

74, 565, 592

Kennedy, Benjamin Hall, 1804-89

Benjamin Hall Kennedy, D. D., son of the Rev. Rann Kennedy, was born November 6, 1804, in Summer Hill, near Birmingham. He was educated in King Edward's School, Birmingham, Shrewsbury School, and St. John's College, Cambridge. Kennedy was the president of the Shrewsbury School from 1836 to 1866 and in 1867 was made professor of Greek at Cambridge. From the latter date he also served as canon of Ely. He was ordained to the ministry in 1829, but served in a pastorate only a short time. Kennedy prepared a number of splendid textbooks for school use. Also several editions of ancient classics, and a volume of University Sermons. Approximately 127 of his hymn-paraphrases were published in his Psalter and Hymnologia Christiana mentioned above. The latter contains also a great many translations from the German, and several original hymns. Kennedy died April 6, 1889. [Dahle, *Library of Christian Hymns*]

KENNEDY, Benjamin Hall (1804-1889), was born at Summer Hill, near Birmingham on November 6, 1804. He was educated at King Edward's School, Shrewsbury School, and St. John's College, Cambridge. Kennedy was successively Fellow of his College, 1828-1836; Headmaster of Shrewsbury School, 1836-1866; Regius Professor of Greek in the University of Cambridge; and Canon of Ely, 1867. Kennedy took holy orders in 1829 and served for a while as Prebendary in the Litchfield Cathedral and Rector of West Felton, Salop. Kennedy's chief hymnological works are his *Psalter in English Verse*, 1860, and *Hymnologia Christiana*, 1863. [*Handbook to the Lutheran Hymnal*]

tr. 261, 275

Kentucky Harmony, 1816

186, 434

Kethe, William, d. c. 1593

KETHE, William (?-c.1593). The date and place of birth of William Kethe are unknown. He was an exile from Scotland for some time during the Marian persecutions, at Frankfurt in 1555, and at Geneva in 1557. During this exile he contributed twenty-four metrical psalms to the *Psalms Book* prepared by these English refugees and also helped in the translation of the Bible. In 1561 he was made rector of Childe Okeford, Dorsetshire, and probably remained there until his death. [*Handbook to the Lutheran Hymnal*]

51

Kingo, Thomas H., 1634-1703

Thomas Hansen Kingo, born in Slangerup, Denmark, December 15, 1634, was the son of a linen weaver, Hans Thomesøn Kingo. His father came, at an early age, to Denmark from Scotland. Thomas Kingo spent his boyhood years in Slangerup and in Fredriksborg, where he attended the Latin school. In 1654 he passed the examen artium and, after four years' study at the university, completed his course for the ministry in 1658. After serving for some time as private tutor, he became assistant pastor with Peder Jakobssøn Worm, and remained with him seven years. Worm died in 1668, and in the same year, in August, Kingo became pastor in his native city of Slangerup. By this time he had become known as a poet. In 1665 appeared his *Sæbygaards Koklage* and subsequently, among others, the famous pastoral poem - *Chrysilis*, which became very popular. His rank as a poet was thus established even before he appeared as a hymn writer. Therefore, Bishop Wandal, in his preface to Kingo's first hymn book, called him "our most famous Danish bard." At Christmas, 1673, his collection of spiritual songs, *Aandelig Sjungekors første Part* (Spiritual Songs, First Part) appeared. This contained only twenty-one hymns: fourteen morning and evening hymns, and seven of the penitential Psalms of David. While his other poetry followed the style of his times and has but little of present-day interest, his hymns have exceptional vigor and beauty. His morning psalms are like the morning dawn itself, presaging the coming of a new day for Danish poetry. In 1670 he was appointed bishop of the diocese of Fyen, which at that time included also Lolland and Falster. He performed the duties of his office faithfully and did not spare those who were neglectful of their work, while at the same time he proved a friend and helper to all who were conscientious in

the performance of their duties. On the 15th of June, 1679, Kingo was made a member of the Danish nobility, and in 1682 he was created doctor of theology.

In 1681 appeared the second part of *Aandelig Sjungekor*. This contained twenty hymns and sixteen prayers. Of the hymns six deal with confession and sanctification; four with the Lord's Supper; five with the vanity of the world and the providence of God; three are table hymns; a devotional for travelers; and a hymn for sea-farers. In poetic beauty and force this edition was fully equal to the first part. Kingo now ranked as the first poet of Denmark. He supplied melodies for his hymns, and some hymns were composed directly to secular melodies (folksongs). To justify this latter practice he directs an appeal to "the courteous and fairminded reader," in which he calls attention to the fact that he thereby desires to make these tuneful and pleasant melodies more heavenly and more devotional: "If you through some pleasing melody enjoy a song of Sodom, how much more ought you not, as a true child of God, to enjoy a song of Zion with the same melody." King Christian V, under whose directions the ritual of the church was being prepared, desired also to have a new hymn book to take the place of Hans Thomissøn's, which had been in use since 1569. This hymnal (Thomissøn's) had been reprinted many times with but few changes up to the middle of the 17th century. From that time, however, it was to a large extent supplanted by various editions, especially by the publications of the firms of J. Moltke, Kr. Cassuben, Kr. Geertsøn, and Dan. Paulli, publishers of Copenhagen. The many editions which appeared contained the hymns of Thomissøn's Hymnal, but included also a great amount of material borrowed from various devotional writings and poor translations. In many cases the original hymn book made up the smaller part of the editions. Complaints began to be made that almost every congregation, "nay, almost every church-goer carried a different hymn book." Furthermore, so many misprints and errors appeared that the old, familiar hymns could scarcely be recognized. Hence, when Kingo's *Spiritual Songs* appeared, it was only natural that the desire for better hymnaries made itself felt. It was also natural that King Christian V, in casting about for a better hymn collection, turned his thought toward Kingo's edition. By the royal rescript of March 27, 1683, Kingo was ordered to prepare a new hymn book to contain "the best of the old, familiar hymns and a good number of his own compositions, so that more variety of selection might be possible in the future." Kingo was further ordered to retain without change the principal hymns sung before the sermon on Sundays. A change in these would not be tolerated except in cases where a new word here or there might actually improve the hymn. Under no circumstance should there be any change in the thought of any of Luther's hymns. With respect to the arrangement of material, each Sunday was to have its own series of hymns, "not too long, and according to the best and most familiar church melodies." When this new book had been approved and accepted, Kingo should publish it and possess the sole right of sale, at a popular price, for fifteen years. Churches and schools were to be required to buy it, and the use of any other hymnal was to be strictly forbidden.

Six years later, in 1689, the first part appeared. This was called *The Winter Part* (from Advent to Easter) and contained 267 hymns. Of these, 136 were by Kingo. It was approved January 25, 1690, and ordered to be introduced in all the churches of the kingdom. The order should take effect upon the first Sunday in Advent of that year. But on the 22nd of February the king cancelled this order and also Kingo's rights of publication. This was a hard blow to him, but not wholly undeserved, as he had not followed the prescribed method of procedure. The greater number of the hymns, except those by Kingo himself, were not well suited for church use. The task was now given to Søren Jonassøn, dean of Roskilde, but the collection which he delivered in 1693 did not contain a single one of Kingo's

hymns, and for that reason could not be approved. Kingo then sent a petition to the king, and the result was that a commission was appointed to prepare a new hymnal based upon the outline of Kingo's hymn book. The developments, however, proved disappointing to Kingo. In the new hymnal only 85 of his hymns appeared and in the book of family devotions, prepared at the same time, only 21 hymns from the first part of *Spiritual Songs* were made use of, and 3 from the second part. On July 21, 1699, the hymn book popularly known as Kingo's was introduced in all the churches of Denmark. But the adversity which he encountered in connection with the hymnary was not the only incident which cast a gloom over his later years. His successor in office, Bishop Müller, accused Kingo of misappropriation of funds, but after a long and bitter court trial, Kingo was exonerated. The charge of avariciousness, which by some has been placed against him, has never been substantiated. He was recognized as an able and energetic bishop, and his secular poems were praised very highly. But his fame rests mainly on his immortal hymns. A Danish author says of him: "He showed rare genius in moulding language into beautiful rhythm, in unfolding deeply religious thought in clear and striking pictures. New and melodious expressions are born through him. The force of his Alexandrine stanzas, which otherwise might have developed into bombast and empty pathos, has in his hymns been combined with the most elegant grace." As Grundtvig, the famous hymn writer, once expressed it, "He effected a combination of sublimity and simplicity, a union of splendor and fervent devotion, a powerful and musical play of words and imagery which reminds one of Shakespeare." But the chief characteristic of his work is to be sought in the manner in which he brought out the true hymn spirit and gave it a deeply religious expression. For this reason he has been called, "Salmisten i det danske kirkekor" (The Psalmist of the Danish Church Choir). Personally he was of a very excitable and even impassionate temperament, and thus would have been able to picture varying moods of stress and trial in the deeply religious soul, but in his hymns he does not often dwell on the subjective moods. His hymns are always tempered by experience, experience supported by and interwoven with the everlasting thoughts and facts of a living Christianity. For that reason his hymns are truly church hymns. Of course, rationalism did not appreciate his Christianity nor his hymns, but when this movement receded, in the 19th century, Kingo again was restored to his place of honor. Bishop Skaar says: "Among the finest hymns in *Spiritual Songs* must be mentioned the morning and evening hymns with their accompanying prayers, and the table and communion hymns. His hymns based upon the Gospel and epistle lessons, especially, express in striking phrases the thoughts that stir the hearts of Lutheran believers as they behold the life of the Savior upon earth; His lowly birth, suffering, death, resurrection, and ascension. These hymns, which generally end with an appeal to lift the heart unto God in prayer and thanksgiving, have always been cherished by those who have learned to know them." [Dahle, *Library of Christian Hymns*]

KINGO, Thomas Hansen (1634-1703), Denmark's first great hymnist, was born in Slangerup, Denmark, December 15, 1634. His grandfather had emigrated from Scotland to Denmark. Thomas spent his boyhood in Slangerup and Fredriksborg, where he attended the Latin school. He completed his course for the ministry in 1658, and from then until 1668 he served as tutor and assistant pastor, when he became pastor in Slangerup. He possessed unusual poetic gifts and early attracted attention with his secular poetry, especially his popular "Chrysilis." 1673 marked the first appearance of his religious poetry *Spiritual Songs, First Part* (*Aandelig Sjungekors første Part*), which made a great impression, and he was duly rewarded with the bishopric of the diocese of Fyen. He dedicated his *Spiritual Songs* to Christian V, and in his dedication address he championed the cause of true Danish hymnody over that of foreign peoples, for the Danes used many hymns of foreign origin in their worship. His hymns have

exceptional vigor and beauty, and his value as a poet was gradually being realized. As further reward he was made a member of the Danish nobility in 1679 and created doctor of theology in 1682. The second part of his *Aandelig Sjungekors* appeared in 1681 and was dedicated to Queen Charlotte. In his dedication address he praised her heroic efforts to master the Danish language before coming to Denmark to be its queen, at the same time referring to certain foreign courtiers who spent thirty years in that country without endeavoring to learn thirty Danish words. Many of his hymns were sung to Danish folk songs, while he supplied melodies for some of them. At this time King Christian V desired to have a new hymnal to replace the one which had been in use since the year 1569. On March 27, 1683, Kingo was ordered to prepare this book, with certain specifications: He should include some of his own hymns, was to make very few changes in the old traditional hymns; and not to alter the meaning of Luther's hymns in any way. In 1689 the first part of the hymn-book appeared, containing 267 hymns, of which 136 were Kingo's own. It had been prepared at Kingo's expense, but was now rejected because he had not followed the prescribed method of procedure. The task was turned over to Sören Jonassön, dean of Roskilde, and his book appeared in 1693, containing not a single one of Kingo's hymns. This was consequently disapproved, and a commission was appointed under Kingo's direction to try again. The new hymn-book was approved and introduced into all the churches of Denmark in 1699. Only eighty-five of Kingo's hymns were contained in the book. However, he never recovered from the indignity and humiliation he had received in connection with these various controversies. He died October 14, 1703. His immortal fame rests on his religious rather than on his secular poetry. His morning hymns are among the finest songs of praise in existence and are truly church-hymns. Of his works Bishop Skaar says: "Among the finest hymns in *Spiritual Songs* must be mentioned the morning and evening hymns with their accompanying prayers and the table and Communion hymns. His hymns based upon the Gospel and Epistle lessons, especially, express in striking phrases the thoughts that stir the hearts of Lutheran believers as they behold the life of the Savior upon earth: His lowly birth, suffering, death, resurrection, and ascension. These hymns, which generally end with an appeal to lift the heart unto God in prayer and thanksgiving, have always been cherished by those who have learned to know them." [*Handbook to the Lutheran Hymnal*]

13, 83, 178, 241, 243, 259, 295, 324, 325, 354, 418, 449, 529, 593, 596, 601, 598

4

Kinner, Samuel, 1603-68

KINNER, Samuel (1603-1668), the son of Martin Kinner, was born in Bristan in 1603. He practiced medicine for a time in his home town. Later he entered the service of the Duke of Liegnitz-Brieg as Rath and Court Physician. He served in this capacity until his death on August 10, 1668, at Brieg. [*Handbook to the Lutheran Hymnal*]

320

Kirbye, George, c. 1560-1634

147

Kirche-Gesäng, Frankfurt am Main, 1569

481

Kirchengesang, Berlin, 1566

26

Kirchengesangbuch, Darmstadt, 1687

333

Kirchengesangbuch, Strassburg, 1541

36

Kirchengesenge, Nürnberg, 1531

584

Kirkpatrick, William James, 1838-1921

William James Kirkpatrick was born February 27, 1838, Duncannon, Pennsylvania. Son of a school teacher and musician, Kirkpatrick published about 50 hymn collections, many in collaboration with John Robson Sweney. He died September 20, 1921, Germantown, Pennsylvania.

119

Kitchin, George William, 1827-1912

194

Kitson, Charles Herbert, 1927

setting: 425

Knapp, William, 1698-1768

KNAPP, William (1698-1768), born at Wareham, England, in 1698, probably of German descent. He is said to have been organist of one of the churches of Wareham. He became parish clerk of St. James's Church, Poole, and held the office for thirty-nine years. He died at Poole in 1768 and was buried September 26, somewhere near the old town wall. [*Handbook to the Lutheran Hymnal*]

309

Knecht, Justin Heinrich, 1752-1817

Knecht was a famous German virtuoso organist, violinist, and pianist, besides being well versed in the theory of music and an able composer. He was born in Biberach, Württemberg. After serving two years as music director at Stuttgart, he resigned on account of intrigues, and returned to his native city, where he gave instruction in harmony and composition. He died suddenly in 1817. [Dahle, *Library of Christian Hymns*]

KNECHT, Justin Heinrich (1752-1817), born September 30, 1752, at Biberach, in Suabia, studied music under Kramer, was organist of the Roman Catholic Church at Biberach, and, afterwards from 1768 to 1771 under Schmidt, director of the music at the gymnasium at Esslingen. He was appointed in 1771 director of the music at Biberach, and, with the exception of the years 1807 and 1808, when he was music director at Stuttgart, remained there till his death, December 1, 1817. He was one of the great organists of his time. [*Handbook to the Lutheran Hymnal*]

201, 381, 382, 515

Knudsen, Peder, 1819-63

127

Kocher, Konrad, 1786-1872

The melody, called "Dix," from its association with this hymn, has been arranged upon a tune composed by Conrad Kocher for the hymn, "Treuer Heiland, wir sind hier," in his collection, *Stimmen aus dem Reiche Gottes*, Stuttgart, 1838. [Dahle, *Library of Christian Hymns*]

KOCHER, Konrad (1786-1872), was born at Ditzingen, Württemberg, on December 16, 1786. He intended to enter the teaching profession and at 17 went as a tutor to St. Petersburg. However, the music of Haydn and Mozart made such an impression on him that he decided on a musical career. His friend, Clementi, the great pianist, confirmed him in this decision. After he had studied in St. Petersburg, Kocher returned to Germany and published compositions of such promise that means were found by the publisher Cotta to enable him to proceed to Italy. There his studies, particularly of Palestrina, made him an enthusiast for church choral music. Returning to Germany, Kocher set about to improve church music by popularizing choral singing. From 1827 until 1865 he was organist of the Stiftskirche, Stuttgart. There Kocher founded a school of sacred song which started a movement that spread throughout Württemberg popularizing four-part singing. In 1852 the University of Tübingen gave him the degree of Doctor of Philosophy. Kocher occupied himself in the revision of various hymn-books and contributed new tunes to them. He published a large collection of *chorales* under the title *Zionsharfe*, 1854-1855, and *Der Tod Abels*, an oratorio, in addition to several operas, sonatas, and other pieces. [*Handbook to the Lutheran Hymnal*]

168

König, Johann Balthasar, 1691-1758

The melody is by Johann Balthazar Koenig (born 1691, in Waltershausen von Gotha, and died 1758, in Frankfurt am Main). In the latter place he served as music director and published in 1738 a large collection of chorals: *Deutscher Liederschatz*. [Dahle, *Library of Christian Hymns*]

KÖNIG, Johann Balthasar (1691-1758), famous for his collection *Harmonischer Liederschatz*, 1738, is practically unknown otherwise, and the details of his life are lacking. He was according to the title-page Director Chori Musices at Frankfurt-am-Main in 1738, and in 1767, when the second and enlarged edition of his work appeared, he was Kapellmeister in the same city. [*Handbook to the Lutheran Hymnal*]

185, 293, 443, 468

setting: 411

Koren, Ulrik Vilhelm, 1826-1910

REV. U. V. KOREN was intensely interested in church music. He became the leader in the work of compiling the hymn book for the Norwegian Synod. In this edition the above-mentioned hymn was first published in 1874. This happy version of the 100th Psalm of David, together with his translation of "Dies irae, dies illa" (Hymn bk. of Norw. Synod 54), and his revisions of a number of hymns, show his unusual ability to strike the true spirit of the church hymn. They bear witness of his aesthetic taste and marked sense of rhythm and euphony. His hymn paraphrase was entered into G. Jensen's "Utkast til ny Salmebog" for the Church of Norway, but later omitted by the committee in charge. For the revised edition of the hymn book for the Norwegian Synod, Dr. Koren rewrote several hymns, making them better suited for church use. He was also very musical and keenly interested in the older rhythmic form of church music. At his suggestion was published the *Rythmisk Koralbog*, which had some influence upon the composition of *The Lutheran Hymnary*. The English translation of Dr. Koren's hymn is by Mrs. Harriet R. Spaeth, 1898. The melody is by Erik Christian Hoff (b. 1832). Hoff was an organist in Christiania. Among other works he has published a book of chorals for church use.

Ulrik Vilhelm Koren was born in Bergen, Norway, December 22, 1826. He completed the course at the Cathedral School of Bergen and entered the University of Christiania in 1844. In 1852 he became a candidate of theology and was given a teaching position at Nissen's latin og real-skole. In 1853 he received a call to a pastorate among some Norwegian congregations of the state of Iowa. He accepted this call and was ordained to the ministry in Norway on the 25th of July, 1853. During the winter the young minister, accompanied by his wife, Else Elisabeth (Hysing), set out upon the voyage across the ocean, to preach the Gospel to their countrymen who had settled on the plains of the far West. They arrived in Little Iowa (later called Washington Prairie) in December, 1853. Rev. U. V. Koren was the first Norwegian pastor to settle west of the Mississippi river. For many years he served the settlements of northeastern Iowa and southeastern Minnesota, a territory now comprising more than 20 parishes. In 1855 he was chosen secretary for the Norwegian Synod; was a member of the church council from 1861; vice-president of the Synod, 1871-1876; president of the Iowa district, 1876-1894; from 1894 until his death, 1910, president of the Norwegian Lutheran Synod of America. On Christmas Day, 1903, he delivered his 50th Christmas sermon before his congregation on Washington Prairie, where he had resided continuously throughout his long term of activity. [Dahle, *Library of Christian Hymns*]

KOREN, Ulrik Vilhelm (1826-1910), was born in Bergen, Norway, on December 22, 1826. He studied at the Cathedral School there and then entered the University of Christiania in 1844. In 1853 he received a call to a pastorate among some Norwegians in Iowa. He was ordained in Norway on July 25, 1853, and the following winter crossed the ocean with his wife, Else Elisabeth, *née* Hysing. He arrived in Little Iowa (Washington Prairie), Iowa, in December, 1853. Koren was the first Norwegian pastor to settle west of the Mississippi. He labored in northeastern Iowa and southeastern Minnesota. From 1894 until his death in 1910 he served as President of the Norwegian Lutheran Synod of America. [*Handbook to the Lutheran Hymnal*]

56

Krauth, Charles Porterfield, 1822-83

C. P. Krauth, D. D., LL. D., was born in Virginia in 1823 and died in 1883. He was a prominent Lutheran theologian, professor, and author, and served for some time as assistant president of Pennsylvania University. [Dahle, *Library of Christian Hymns*]

tr. 143, 265

Kretzmann, Paul Edward, 1883-1965

KRETZMANN, Paul Edward (1883-), was born in Dearborn County, Indiana, August 24, 1883. He studied at Concordia College, Fort Wayne, and at Concordia Seminary, St. Louis, with additional work at the University of Minnesota (M. A. 1913; Ph. D. 1915), La Salle University, Chicago, and Washington University, St. Louis. After his ordination to the Lutheran ministry in 1906, he served as pastor at Shady Bend, Kansas (1905-1907), and Denver, Colo (1907-1912); as professor of science and mathematics at Concordia College, St. Paul, Minnesota (1912-1919); as production manager of Concordia Publishing House, St. Louis (1919-1923); as professor of theology at Concordia Seminary, St. Louis (1923-1946); as pastor at Forest Park, Ill. (1946-1948); and, after a period of retirement, is now president of Orthodox Lutheran Seminary, Minneapolis. He is the author of a large number of theological and educational works, especially *Popular Commentary of the Bible* (4 volumes). A number of his hymns are included in the *American Lutheran Hymnal*. [*Handbook to the Lutheran Hymnal*]

tr. 107

Kurtzweilige Teutsche Lieder, Nürnberg, 1576

467

Kvamme, Kristen, 1866-1938

KVAMME, Kristen (1866-1938), was born at Lom, Norway, on February 17, 1866. Before he emigrated to America in 1882, he attended the North Gudbrandsdalen Amtsskole. In America he attended St. Ansgar Academy, St. Ansgar, Iowa, Luther College (A. B. 1894), Luther Seminary (C. T. 1899). Before he became a pastor, Kvamme served as a teacher at Luther College for two years. He then held pastorates at New York, New York, Washington,

D. C., Salt Lake City, Utah, and Ossian, Iowa. From 1913 until his death Kvamme was the editor of Sunday-school papers. He wrote many Norwegian hymns and translated a few into English. [*Handbook to the Lutheran Hymnal*]

tr. 596

Landstad, Magnus Brostrup, 1802-80

Magnus Brostrup Landstad was born October 7, 1802, in Maasø, Finmarken, where his father served as pastor at the time. Landstad was accordingly baptized in the "northernmost church in the world." In Oksnes he spent seven of his childhood years (from 2 till 9). Aside from the solitude, storm, and darkness, which prevailed in that region and oppressed the mind, war, hunger, and high prices often caused the ever increasing family to feel the lack of the very necessities of life. During his childhood occurred also the removal of the family from Oksnes to Vinje, Telemarken, October, 1811. The very next year was also a year of famine, 1812. All over the country the grain froze and the people suffered intensely from the war and high prices. But from Vinje Landstad could also draw brighter memories. He spent his childhood amid natural scenes which, tho harsh enough in the winter, still in the summer were replete with magic inspiration, and these environments warmed his spirit and placed an indelible stamp upon the feelings and imagination of the future hymn writer.

He received his preparatory training from his father, and in 1822 he began his studies at the university. During the following year he took his master's examination and began the study of theology. When it became difficult for his parents to pay his expenses in Christiania, he was given a position as family tutor in Hadeland. The following year he returned to the university and continued his studies under the teachers Hersleb and Stenersen. In December, 1827, he passed the final examinations with the grade "laudabilis." His graduation sermon was preached upon the text in 1 Cor. 11: 28-29. In November, 1828, he was appointed resident vicar of Gausdal. The following year he was married to Vilhelmine Lassen, a daughter of Albert Lassen, the dean of Grau, in Hadeland. In 1834 he was appointed to the pastorate of Kviteseid, and in 1839 he became his father's successor as pastor of Seljord. In Kviteseid his income was very meagre, and sickness in his family further increased his difficulties. He was stricken with an attack of pneumonia and could not take over his father's charge until 1840. In Seljord he labored for eight years under the most trying circumstances.

In Landstad's *Sange og Digte* there are two memorial poems which date from his first year as a student. These poems were written as a tribute to two of his brothers who passed away. Aside from the inner promptings in his own soul, Landstad's interest for hymn writing was awakened through an interesting incident of which he himself relates the following: "Once during my student days I happened to walk by a house where an auction sale of books was in progress. The doors were open and I entered without having in mind to make any purchase. Just then a package of old books was offered. I made a bid of four cents, the deal was made, and I walked home with my package. It contained two volumes in leather binding. One was *Freuden-Spiegel des ewigen Lebens*, by Philipp Nicolai. On the last few pages of this book four of Nicolai's hymns were printed. The other book was Arrebo's *Hexaameron*, *The Glorious and Mighty Works of the Creation Day*. In that manner two splendid hymn collections, one German and one Danish-Norwegian, unexpectedly came into my possession. I was not acquainted with either of these works before. Nicolai's hymns appealed to me very strongly, and I at once made an attempt to translate them. 'Wachet auf, ruft uns die

Stimme' was rendered into Norwegian in essentially the same form as it now has in the hymnal, 'Zions Vægter hæver Røsten.' The second hymn, 'Wie schön leuchtet der Morgenstern,' was given a free rendering. This hymn, 'Af Høiheden oprunden er,' was already used by our church through Kingo's Hymnary. Later on, therefore, when it became my duty to prepare the hymn book for the church, I limited my work upon this hymn to a few minor changes in Kingo's version. My experience with these hymn collections, I believe, gave me the first impetus in the direction of hymn writing. Furthermore, it gave me a deeper insight into the life and spirit of the old church hymns."

Landstad's first original hymn dates from his sojourn in Gausdal, "Ser jeg mig i Verden om" (Landst. 399). During his pastorate in Kviteseid he composed three hymns for the Reformation festival of 1837. Two of these were sung in his church on November 5 of that year: "O Kristenhed! i Nattens Stund" (Landst. 556) and "Herrens Raad ei Støv udgrunder." But, if Landstad had already in his student days gained an "insight into the life and spirit of the old church hymns," this deepened more and more as he began to delve into the works of the hymn writers of the Church. Landstad's Hjertesuk (Prayers) are the direct fruit of these studies. In 1841, shortly after moving to Seljord, he published *Hjertesuk til hver Dag i Ugen, Morgen og Aften, saa vel som ved andre Anledninger* (Prayers for Morning and Evening, and Other Occasions). This work has later been printed in a great many editions and has proved a blessing to many. Ten of these Prayers are written by Landstad. Among these may be mentioned the following: "Slukt er Dagens lyse Flammer" (Landst. 616); "Jeg ligger her i Vaande" (Landst. Norw. ed. only, 621). The rest of these prayers were rewritten by Landstad and given better form. Two years later seven of his hymns appeared in the periodical *Nor*. Five of these are original. There is a marked foreign element, however, in many of these hymns. It is apparent that Landstad at the time borrowed from the Danish poets. He had not yet fully acquired the homelike and warmhearted tone which characterizes his later hymns. During his stay in Kviteseid he began to gather folk-songs. He completed the collection in Seljord and published it in 1853 under the title: *Norske Folkeviser*. This received much favorable mention from P. A. Munch and others. His work in the field of folk-song had great influence upon his development as a writer of hymns. Thus he learned to appreciate the force of that unaffected poetry which, by means of direct and simple words, is often capable of making the most profound impression upon the soul. He called forth from his harp deep-sounding and forceful tones, that struck a sympathetic chord in the hearts of his people. Through the hymns which he published the attention of the church officials was directed to Landstad as the logical man for the work of preparing a new hymn book for the Church of Norway. In 1848 the church department of the government requested him to undertake this task.

He declined at first, because his pastorate in Seljord claimed so much of his time. It left him no opportunity for study and research in the vast field of hymnological literature which would necessarily require his attention. He therefore applied for the pastorate of Fredrikshald and was appointed in 1849. The church department had not, however, given up the plan for a new hymn book for Norway, especially since W. A. Wexels, a "prominent follower of Grundtvig," in 1849, also issued a hymnal which he desired should be considered as a "proposal for a new hymn book, submitted to the judgment of fellow-Christians." In 1852 Landstad was again called upon to undertake the task of preparing the new hymnal. The same year he was granted an assistant in his pastorate, and on October 7th a royal resolution was passed, delegating to Landstad the work of preparing "an outline for a new church hymn book essentially along the lines of his previous plan." In 1855 Landstad published *Martin Luthers aandelige Sange*, oversatte

og med Anmerkninger ledsagede. Julesalmer, saadanne som de agtes foreslaaet til kirkelig Brug, followed in 1856; and in the spring of 1861 appeared the long looked for Kirke-Salmebog, et Udkast.

Landstad's book was reviewed by Morgenbladet, one of the leading papers of Norway, in the issues of August and September, 1861. It expressed sincere appreciation of the hymnal, and voiced the hope that the church people of Norway would rally around it. But the article also expressed the conviction that the omission of certain hymns, and especially that the form of language employed in the book would prove a serious handicap in the way of its adoption by the congregations. This review gave the occasion for Landstad's reply, Om Salmebogen, first printed in Morgenbladet and later issued in book form. A few excerpts will suffice to show the trend of his defence: "If we are to get a new hymnal, we must meet on the common ground of faith in love. We must not cling to our preconceived notions; not let ourselves be influenced too strongly by our own tastes! nor by our own desires, as though we were the only ones entitled to a hearing. We must concede that others may also have well-founded demands that ought to be considered. Again, it is the common observation that differences of opinion arise over minor matters; but we must always hold fast to this principle: 'not to swerve a hair's breadth at any time from the true ground of faith' (at vi ei fra Troens Grund et Haarsbred viger nogen Stund). Even those who speak from the assurance of conviction and authority may often be grossly in error. A church hymnal has the lofty mission of serving as the medium of confession, of prayer, and of praise, during the service in the sanctuary, as well as in the home. We must offer something which will serve the congregation, something which will satisfy their longings and desires, and which will fulfil the lofty missions of such a publication. If we would simply take from the existing material all that which seems serviceable and useful and without further ado include it in our hymnal, then a book could very easily be manufactured. The very fact that the material is so vast in volume, makes our task difficult, because all of it is not pure gold." Concerning the qualifications of the one who is to prepare a hymnal, Landstad writes: "An intimate knowledge of hymn literature, poetic vision, and knowledge of language, especially the mother tongue. We must above all demand that our hymns possess the elements of poetic diction and true song. We must consider the historical and churchly elements, and the orthodox objectivity, which shows respect for church tradition and which appreciates the purity, clearness, and force of confession. But the sickly subjectivity, which 'rests' in the varying moods of pious feelings and godly longings, and yet does not possess any of the boldness and power of true faith— such as we find in Luther's and Kingo's hymns— this type of church hymn must be excluded. Finally, we must also emphasize the aesthetic feature. Art must be made to serve the Church, to glorify the name of God, and to edify the congregation of worshipers. But it must always be remembered that art itself is to be the servant and not the master." This very scientific and earnest defence gained many friends for Landstad's work on the hymnal, but it did not, however, win universal sympathy for the new forms of expression which he had introduced into the language of the hymns. During the following years, Landstad thoroughly revised his hymn book. In the course of this work about 30 of the more recent hymns were omitted and an equal number of the older hymns were included. Numerous changes in expression, however, were incorporated. In 1865 the revised work was submitted to a committee consisting of Bishop A. Grimelund, Prof. M. J. Monrad, Prof. R. T. Nissen, the pastor (later bishop) Jørgen Moe, and the associate pastor (later bishop) J. N. Skaar. The committee gave their opinion in 1867, and considered the matter again in 1868. Finally, on October 16, 1869, the book was authorized for use at the public services in all places where the congregations would so decide. By the close of the year 1870 Landstad's Hymnary had been introduced into 648 of the 923 pastorates in Norway.

On April 23, 1859, Landstad was appointed to the charge of Sandherred and labored there until 1876, when he sought release from his duties. He was granted a pension of 4,000 crowns. We quote the following estimate written on this occasion: "In consideration of Landstad's long and honorable service in the ministry, and in recognition of his great merits as a writer of hymns and as editor of the hymn book, we have recommended for him a larger pension than any other pastor hitherto has received. The committee heartily endorses this and recommends: That the proposed pension for M. B. Landstad be granted." This pension was granted unanimously and without debate by the Storting in 1877. The golden wedding on May 6, 1879, developed into a grand celebration in honor of the aged hymn writer and his estimable wife. Innumerable presents, telegrams, and flowers were showered upon them from all parts of the country, and by all classes of people. Landstad died October 9, 1880, in Christiania.

We quote the following from Skaar's Norse History of Hymns: "Landstad's work in folk-song gave a decidedly Norwegian ring to his hymns, but he did not succeed in liberating himself entirely from his Danish patterns.... His hymns are marked by a popular tone, but they also possess pure warmth and earnestness and a churchly spirit.... In a masterly manner he restored the old hymns. Although his hymns, in poetic flight, cannot rank with Kingo's, still in depth of feeling, in truth and sobriety of sentiment, in simplicity, in clear and open confession of that which is most precious to the heart of the Christian, in these Landstad's hymns rank equal to, if not above, the best in the possession of our Church." [Dahle, *Library of Christian Hymns*]

LANDSTAD, Magnus Brostrup (1802-1880), was born in Maaso, Finmarken, Norway, on October 7, 1802, where his father was pastor at the time. His youth was spent in Oknes and Vinje, where the family suffered because of the solitude, storm, darkness, and famine. Landstad received his preparatory training from his father. In 1822 he began his studies at the university, took his master's examination the following year, and began the study of theology. For financial reasons he was obliged to take a position as family tutor in Hadeland to continue his studies at Christiania. After a year Landstad returned to the university and studied under the teachers Hersleb and Stenersen. In December, 1827, he passed the final examination with the grade "Laudabilis." In November, 1828, he was appointed resident vicar of Gausdal. The following year he married Vilhelmine Lassen, a daughter of Albert Lassen, the dean of Grau in Hadeland. In 1834 Landstad became pastor at Kviteseid and in 1839 succeeded his father as pastor of Seljord. He did not start duties there, however, until 1840, because of an attack of pneumonia. Here he labored for eight trying years. Landstad's interest in hymn-writing was awakened during his student-days through an accidental purchase of two books, *Freuden-Spiegel des ewigen Lebens* by Philipp Nicolai (q. v.) and Arrebo's *Hexaameron, The Glorious and Mighty Works of the Creation Day* (q. v.), at an auction sale. His first original hymn was written during his sojourn in Gausdal. During his pastorate in Kviteseid Landstad composed three hymns for the Reformation festival in 1837. At this time he also began to collect folk-songs, a work that had a great influence upon his hymn-writing. Through the hymns which he published he came to the attention of the church officials and was asked to prepare a new hymn-book for the Church of Norway. He declined the offer as his pastorate in Seljord claimed so much of his time. He therefore applied for the pastorate of Fredrikshald and was appointed to it in 1849. An assistant in this pastorate was granted him, and on October 7, 1852, a royal resolution was passed, delegating to Landstad the work of preparing an outline for a new church-book essentially along the lines of his previous plan. In 1861 the long-looked-for *Kirke-Salmobog et Udkast* appeared. An article in one of the leading newspapers expressed sincere appreciation of the hymnal but also expressed the conviction that the omission of certain hymns, and especially that the form of language

employed in the book, would prove a serious handicap in the way of its adoption by the congregations. Landstad gave a very scientific and earnest defense of his work, and while it gained many friends, it did not win universal sympathy for the new forms of expression which he had introduced into the language of the hymns. During the following years Landstad thoroughly revised his hymn-book. On October 16, 1869, *Landstad's Hymnary*, was authorized for use at public services in all places where the congregation would so decide. By the close of the year 1870 Landstad's *Hymnary* had been introduced into 648 of the 923 pastorates in Norway. In April, 1859, Landstad was appointed to the charge of Sanherred and labored there until 1876 when he was granted a release from duties with a pension. His golden wedding anniversary in 1879 developed into a grand celebration in honor of the hymn-writer and his estimable wife. Landstad died in Christiania, October 9, 1880. [*Handbook to the Lutheran Hymnal*]

111, 189, 200, 493, 457, 495, 525

Latin sources

34, 38, 112, 181, 343, 527, 537, 571

Latin sources

8, 11, 34, 68, 96, 108, 110, 112, 131, 135, 159, 223, 266, 294, 310, 314, 342, 352, 397, 436, 571

Laudamus, 1952

tr. 584

Laurenti, Laurentius, 1660-1722

Laurentius Laurenti was born in Husum, Slesvig, the 8th of June, 1660. He studied at Kiel University, and became cantor in 1684 and director of music at the Cathedral of Bremen. He died in Bremen May 29, 1722. He was very much influenced by the Pietistic movement. His 148 hymns were published in *Evangelia Melodica*, mentioned above. His hymns, says Söderberg, give evidence of a Christian judgment which has maintained the earlier Lutheran spiritual soundness and firmness. [Dahle, *Library of Christian Hymns*]

LAURENTI, Laurentius (1660-1722), was the son of Herr Lorenz (or Laurenti), a burgess of Husum, Schleswig, and was born at Husum on June 8, 1660. In 1681 Laurenti entered the University of Rostock and stayed there for a year and a half. He then attended the University of Kiel, where he studied music. In 1684 Laurenti was appointed cantor and director of the music at the Lutheran Cathedral Church at Bremen. He is one of the best hymn-writers of the Pietistic school. His hymns are founded on the Gospels for Sundays and festivals and make application from the leading thoughts to the Christian's life. They are characterized by noble simplicity, Scripturalness, and fervor. His 148 hymns were published in *Evangelia Melodica*, 1700. He died May 29, 1722. [*Handbook to the Lutheran Hymnal*]

Laurinus, Laurentius, 1573-1655

Laurentius Laurinus was born in 1577; assistant master (rektor), 1603, and later head master of Söderköping; pastor of Häradschammar, 1609; lost his eyesight in his latter days, and died in 1656. Johann Åström, pastor and doctor of theology; b. 1767; d. 1844.—William Maccall (b. Scotland, 1812; d. 1888) published many translations of Danish and Swedish hymns. [Dahle, *Library of Christian Hymns*]

542

LeCroy, Anne K., b. 1930 (revision)

tr. 567

Lee, Olav, 1859-1943

tr. 70

Leeson, Jane Eliza, 1807-82

JANE ELIZABETH LEESON was born 1807 in England (according to some, 1815). She published several hymnals, especially for children: *Infant Hymnings*, *Hymns and Scenes of Childhood*, 1842; *The Child's Book of Ballads*, 1849; *Songs of Christian Chivalry*, 1848; *Paraphrases and Hymns for Congregational Singing*, 1853.—Miss Leeson died in 1882. [Dahle, *Library of Christian Hymns*]

LEESON, Jane Eliza (1807-1882). In spite of the fact that she is included in almost every collection of hymn-writers biographies in the English language, very little is known about this English woman and her private life, except the dates of her birth in 1807 and death in 1882. She was for years a well-known figure in the Catholic Apostolic Church, contributing to its hymn-book nine hymns and translations. Later in life she entered the Roman communion. Some of her hymns were produced as “prophetical utterances,” supposedly under the prompting of the Holy Spirit, at public services. A former member of the same communion, who heard her produce one such hymn at a service in Bishopsgate Church, records that “it was delivered slowly with short pauses between the verses, a pause three times as long as any one would ordinarily make in reading. I have not known any one with a similar gift; but I have heard of an improvisatore who far surpassed Miss Leeson. She only exercised her gift at long intervals and could choose her own time and her own subject. He improvised very frequently, much more rapidly, and on any subject chosen for him by others.” She possessed rare gifts in writing for children and many such hymns flowed from her prolific pen. Her published collections of children’s hymns date from 1842 with *Infant Hymnings* and *Hymns and Scenes of Childhood*; *The Child's Book of Ballads*, 1849; *Songs of Christian Chivalry*, 1848; *Paraphrases and Hymns for Congregational Singing*, most of which were rewritten from the *Scottish Translations and Paraphrases of 1781*, in 1853. [*Handbook to the Lutheran Hymnal*]

367

tr. 345

Lemke, August, 1820-1913

LEMKE, August (1820-1913). Very little is definitely known about this man. He came to America from Germany and became, in 1847, schoolteacher, organist, and choir director for Trinity Lutheran Church, Milwaukee, where he served until 1851. Then he resigned his position and entered a secular occupation. There are no further traces of him in the records of Trinity Church. It was during his term of service at this church that Lemke composed his tune for Weissel's great Advent hymn. He died November 1, 1913. [*Handbook to the Lutheran Hymnal*]

91

Lettermann, Henry L., b. 1932

195

Lieder für Kleinkinder-Schulen, Kaiserwerth, 1842

570

Lindeman, Ludvig Mathias, 1812-87

Ludvig Mathias Lindeman was born November 28, 1812, in Trondhjem. His first music teacher was his father, Ole Andreas Lindeman, organist at Our Lady's Church of that city. Having taken eksamen artium and commenced his theological studies, he was appointed to the position of organist in Our Savior's Church, Christiania. In this work he continued until his death, May 23, 1887. From 1849 and on he also served as professor at the theological seminary. In 1871 he published *Koralbog for den norske kirke*. Through this work as well as through all his work in general, Lindeman contributed greatly to the cause of good church song among the Norwegian people. It was stated at his funeral that he was the person who had taught the Norwegian people to sing. He certainly gave impetus to congregational singing through his many and varied choral melodies. His melodies are to a large degree original. Some have been recast from older tunes. Lindeman's hymn tunes breathe a spirit of deep religious fervor, refreshing vigor, and partake of the character of the folk-tune. The latter explains to some extent their popularity (Bishop Dr. A. Chr. Bang). Lindeman's life and work will be treated more fully in a later section. [Dahle, *Library of Christian Hymns*]

LINDEMAN, Ludvig Mathias (1812-1887), was born November 28, 1812, in Trondhjem, Norway. His father, Ole Andreas Lindeman, organist at Our Lady's Church of that city, was his first music teacher. After completing his liberal arts studies and beginning the study of theology, he was appointed organist at Our Savior's Church in Christiania, where he remained until his death on May 23, 1887. From 1849 on he also served as professor at the theological seminary. In 1871 he published his *Koralbog for den Norske Kirke*. Lindeman contributed greatly to the cause of good church music among the Scandinavians. It was said at his funeral that he had taught the Norwegian people to sing. Though some of his melodies are based on older *chorale* tunes, many are original. They breathe a spirit of deep piety and often partake of the character of the folk-song. [*Handbook to the Lutheran Hymnal*]

4, 112, 189, 251, 348, 399, 405, 430, 449, 479, 493, 499, 563, 580, 583

setting: *Lindeman, Ludvig Mathias, 1812-87*

setting: 95, 112, 211, 215, 258, 264, 295, 340, 412, 437, 462, 463, 585

Lindemann, Johann, 1549-c. 1631

149

Little Children's Book, Philadelphia, 1885, st. 1-2

119

Littledale, Richard Frederick, 1833-90

Richard Frederick Littledale was born September 14, 1833, in Dublin. He was educated at Bective House Seminary and Trinity College, Dublin.

During his student years he earned several honor titles for scholarship. In 1862 he received the degree of LL. D., and also the D. C. L. from Oxford. Having been ordained in 1856, he became curate of St. Matthew's, Thorpe Hamlet, Norwich, and the following year was moved to St. Mary the Virgin, Soho, London, where he served until 1861, when he was compelled to resign on account of failing health. From this time until his death he was engaged in literary pursuits. He wrote several theological, historical, liturgical, and hymnological works, as well as hymns, litanies, and translations of a large number of hymns from the Danish, Swedish, Greek, Latin, and Italian. His original hymns and translations rank very high. In 1864 he published *The Priest's Prayer Book with Hymns*, and in 1867 the *People's Hymnal*. Littledale died January 11, 1890. The melody (O Jesu, for din Pine) is taken from *Kingo's Gradual*, 1699. [Dahle, *Library of Christian Hymns*]

tr. 9

Lockhart, Charles, 1745-1815

The melody (Carlisle) was composed by Charles Lockhart, an English musician, b. 1745, d. 1815.

Some authorities find the date of the melody in 1769; others in 1791. [Dahle, *Library of Christian Hymns*]

192

Löbner, Johann, 1645-1705

411

Longfellow, Henry Wadsworth, 1807-82

LONGFELLOW, Henry Wadsworth (1807-1892), born at Portland, Maine, February 27, 1807, was educated at Bowdoin College. After four years of study in Europe, he became professor at Bowdoin, where he remained until 1854. His reputation as a poet is well known. He died on October 3, 1892. A bust was placed in his honor in Westminster Abbey. [*Handbook to the Lutheran Hymnal*]

tr. 526

Löwenstern, Matthäus Apelles von, 1594-1648

Matthæus Apelles von Löwenstern was born April 20, 1594, in Neustadt, Silesia, where his father was a saddlemaker. The son became famous as a talented musician, and in 1625 was given a position with Duke Heinrich Wenzel. Six years later he was appointed royal councillor and chamberlain. Later he entered the service of Ferdinand III and was by him raised to the nobility. Finally he became secretary of state under Duke Karl Friedrich of Münsterberg. He died April 11, 1648, in Breslau. In all he wrote about 30 hymns, several of which have been translated into English and other languages. [Dahle, *Library of Christian Hymns*]

LÖWENSTERN, Matthäus Apelles von (1594-1648), was born at Neustadt, Silesia, the son of a saddler, on April 20, 1594. In 1625 he was appointed music director and treasurer at Bernstadt by Duke Heinrich Wenzel of Münsterberg. The following year he received the appointment of director of the princely school at Bernstadt. In 1631 he was made Rath and Secretary and also Director of Finance. Löwenstern then served as Rath for the Emperors Ferdinand II and Ferdinand III. The latter ennobled him. His last office was Staatsrath at Öls to Duke Carl Friedrich of Münsterberg. He died at Breslau, April 11, 1648. Löwenstern's thirty hymns were written in imitation of antique verse forms and on the mottoes of the princes under whom he had served. [*Handbook to the Lutheran Hymnal*]

439

Loy, Matthias, 1828-1915

Matthias Loy, D. D., was born March 17, 1828, in Cumberland County, Pennsylvania. He was educated for the ministry at the theological seminary of the Ohio Synod in Columbus, Ohio. He served first as pastor at Delaware, Ohio (1849-65), and later as editor of *The Lutheran Standard*. In 1865 he was made professor of theology at the *Evangelical Lutheran Seminary*, Columbus, Ohio, and in 1880 was elected president of Capital University, of which the seminary is one department. For a number of years he served as president of the Ohio Synod. Loy died in 1915. Twenty-one of his original hymns and a like number of his translations have been embodied in *The Evangelical Lutheran Hymnal of the Ohio Synod*. [Dahle, *Library of Christian Hymns*]

LOY, Matthias (1828-1915), was born in Cumberland County, Pennsylvania, near Harrisburg, on March 17, 1828. He was the fourth of seven children. The mother of the family, who was a Lutheran, gave the children a Christian education. In 1834, when Matthias was six years old, the family moved to Hogestown. When Matthias was fourteen, he was sent as an apprentice to Baab and Hummel, printers of Harrisburg. Here he worked for six years, all the while attending school. Through Mr. Hummel he came to the attention of the Rev. C. W. Schäffer (q. v.), pastor at Harrisburg, who suggested to him the vocation of the Lutheran ministry. Meanwhile he studied Latin and Greek

under the tutorship of the principal of the Harrisburg Academy. Later he attended this Academy as a regular student. By this time he had made up his mind to become a minister. He left for Circleville, Ohio, to print a German semimonthly paper for the United Brethren Publishing House. Arriving in Circleville in the autumn of 1847, Loy met the Lutheran minister there, who suggested that he leave immediately for Columbus and there enter the Theological Seminary of the Evangelical Lutheran Synod of Ohio. Loy secured a release from his contract with the publishing house, and with the financial assistance of the Lutheran pastor, he left for Columbus. During his student days Loy was a reader of the *Lutheraner*, edited by C. F. W. Walther. Upon his graduation in 1849 Loy was called to a congregation in Delaware, Ohio. In 1860 he was elected President of the Joint Synod of Ohio and four years later was appointed editor of the *Lutheran Standard*. Then after sixteen years in the ministry, Loy was called to the professorship of theology at Capital University in March, 1865. In 1878 he resigned as President of the Ohio Synod; he was succeeded by Prof. Wm. F. Lehmann, who had been Vice-president. At this time Loy returned the call to the English professorship of theology at Concordia Seminary, St. Louis. In 1880, when Prof. Lehmann died, Loy succeeded him both as President of the synod (which office he held until 1892) and as President of Capital University. In 1881 Loy started the *Columbus Theological Magazine*. He also fostered the formation of the Synodical Conference. However, at the Ohio Synod meeting at Wheeling in 1881, the synod withdrew from the Synodical Conference. He wrote the following books: *The Doctrine of Justification*, 1868; *Sermons on the Gospels*, 1888; *Christian Church*, 1896; *The Story of My Life*, 1905. He retired as professor emeritus in 1902 and died in 1915. [*Handbook to the Lutheran Hymnal*]

5, 233, 245, 309, 492

tr. 24, 100, 221, 290, 394, 417, 427, 491, 551

Ludämilia Elisabeth, Countess of Schwarzburg, 1640-72

Ludämilia Elisabeth of Schwarzburg-Rudolstadt, a daughter of Count Ludwig Gunther, was born April 7, 1640. When she was six years old, her father died. But her mother, Æmilie Antonia, tenderly cared for bringing her up together with her orphaned relative, Emilie Juliane, who had been adopted into the family. The highest aim of the mother was to instruct them in the Word of God and in the Confessions of the Lutheran Church and otherwise to give them all good and useful training. She secured a pious and learned theologian as their teacher. But Ludämilia's development was particularly influenced by Ahasverus Fritsch, who later became the tutor of her brother Albert Anton. Fritsch was a highly cultured man, a man of integrity, filled with a living love for the Word of God and the confessions of his church, and a great lover of spiritual song. After the death of her mother, Ludämilia was betrothed, 1672, to her cousin, Christian Wilhelm, Count of Schwarzburg-Sondershausen. But she did not become his wife. The following year the district was visited by an epidemic of measles, and Ludämilia's oldest sister was stricken and died after a short illness. Ludämilia, who had tended her together with one of the younger sisters, was infected by the same disease and died a few weeks later. As soon as she was stricken she went to bed and said: "Here I lay me down in Jesus' name; may He do unto me according to His good pleasure." And when she had partaken of Holy Communion, she exclaimed: "My God, come what may, life or death; my will is the will of Jesus; I am a child of God. Nothing, nothing shall separate me from the love of God, which is in Christ Jesus. God has blessed me now in Holy Communion as before in my Baptism." And later: "God be praised that I was brought up in the true Christian,

Lutheran religion, and that I now do not doubt, but firmly, yea, firmly dare to believe that I by the blood of Jesus am an heir to eternal salvation and that I shall stand before my God in heaven, the moment my body and soul are separated on earth.” During her last night, she was continually praying, and when morning came she sang hymns and prayed: “Lord God, my Father, what Thou hast created; Lord, the Son of God, what Thou hast redeemed; Lord God, the Holy Ghost, what Thou hast sanctified, this I commend into Thy divine hands...

*Be near me when I'm dying,
O show Thy cross to me; and to my succor flying,
Come, Lord, and set me free:
These eyes, new faith receiving,
From Jesus shall not move;
For he who dies believing
Dies safely, through Thy love.”*

(Landst. 333, 8; Luth. Hym. 315, 8.)

Thereupon she bade her loved ones farewell, expressing her joy and delight in the glory which awaited her, and recited John 3:16: “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” “Father, in Thy hands I commend my spirit!” She expired at noon, March 12, 1672. Ludämilia Elisabeth wrote over 200 hymns. This hymn was translated by H. A. Brorson, and has been called “The principal gem in Elisabeth’s crown of evangelical hymns.” In addition to this hymn, Landstad also has included her popular hymn “Sørg, o kjære Fader, du” (Landst. 525). [Dahle, *Library of Christian Hymns*]

LUDÄMILIA ELISABETH, Countess of Schwarzburg (1640-1672), the second daughter of Count Ludwig Günther I of Schwarzburg, Rudolstadt, was born on April 7, 1640, at the Castle of Heidecksburg near Rudolstadt and was educated there, along with her cousin Ämilie Juliana (q. v.). In 1665 she went with her mother to the dowager Castle of Friedensburg near Leutenberg; but after her mother’s death in 1670, she returned to Rudolstadt, where on December 20, 1671, she was formally betrothed to Count Christian Wilhelm of Schwarzburg-Sondershausen. At that time measles were raging in that district. Her sister Sophie Juliane was stricken and died February 14, 1672. By attending on her, Ludämilia and her youngest sister, Christiane Magdelene, caught the infection, and both died at Rudolstadt on March 12, 1672. [*Handbook to the Lutheran Hymnal*]

379

Lundeen, Joel W., b. 1918

tr. 146

Luther, Martin, 1483-1546

Martin Luther (1483-1546), German reformer, was born in Eisleben, the son of Hans and Margarete Ziegler (Lindemann?) Luther. His parents were miners. In 1484 they removed to Mansfeld, where the father became a prominent citizen. The training in the parental home was very strict and the son was kept rigidly at his studies. He

received his early education in Mansfeld, Magdeburg, and Eisenach. In 1501 he became a student at Erfurt. His father decided that he should study law, but Luther, suffering from anguish of conscience, entered the Augustinian cloister at Erfurt in 1501. In 1507 he was ordained. While in the cloister he showed great zeal both in acts of penitence and in the study of the Holy Scriptures, which he here learned to know for the first time. But he suffered still from remorse of conscience. For this the vicar-general Staupitz gave him great comfort. Staupitz brought Luther to the attention of Elector Friedrich the Wise, who procured for him a professorship at the university of Wittenberg in 1508.

In 1511 Luther went on his famous journey to Rome. In 1512 he was created doctor of theology. His religious views began to ripen and take form as he studied the Letter to the Romans, the Psalms, Augustine, Bernhard, and the German mystics. Righteousness by faith now became the central doctrine of his theology.

Then came his public declaration against the selling of indulgences. In the 95 theses, nailed on the church door at Wittenberg, October 31, 1517, he challenged the pope's authority to remit punishment except that which he had himself ordered. This caused a great sensation; Luther had had the courage to come out openly and express an opinion which already had been nourished by many. The pope tried in vain to silence Luther, first through Cardinal Cajetan (Augsburg, 1518), then through his chamberlain Miltitz (Altenburg, 1519). At the disputation with Eck (Leipzig, 1519) it appeared that Luther's views on the authority of the pope were entirely different from that held by the Catholic Church.

In the meantime Luther was supported by his colleagues, especially Melanchthon, by the elector and many of the humanists, as Hutten and Crotus, and by the common people. In 1520 the main Reformation writings appeared: To the Christian Nobility, emphasizing the universal priesthood of all believers; The Babylonian Captivity with its new conception of the sacraments; and Christian Liberty. On January 3, 1520, Luther was placed under the ban of the Church. In 1521 he was cited to appear before the Diet of Worms, where he was asked to retract all his writings. Upon his determined refusal to do this (April 18), he was declared (May 25) also under the ban of the empire. The elector had, however, prepared a place of safety for Luther at Wartburg, where he found time and peace to translate the Bible for his people. March 7, 1522, the fanaticism of Carlstadt drew him again to Wittenberg. He now began to organize the work of the church and the order of service. During this period he also wrote many of his powerful hymns.

In the following year the humanists (Erasmus), the fanaticists (Carlstadt, Münzer), and the peasants (Peasants' War, 1524-1525) deserted the cause of Luther. Through his action during the war Luther strengthened the position of the rulers. On June 15, 1525, he married a former nun, Katharina von Bora. During the following year he visited the congregations in Saxony, for whom he wrote the Small Catechism. During the years 1526-1530 there arose the controversy with the Swiss reformers, especially with Zwingli, who so far disagreed with the Lutherans on the doctrine of the Lord's Supper that Luther at the conference at Marburg, 1529, declared openly, "Ye are of a different spirit from us." During the Diet of Augsburg, 1530, Luther followed the proceedings from his retreat at Coburg. Thus it came to pass that, while the Augsburg Confession contains the fundamental ideas of Luther, it was given its form under the painstaking hand of Melanchthon.

Luther's polemics did not grow milder as he ripened in years. Even in 1545 he wrote about the Papacy at Rome, Founded by the Devil. His many letters to his wife and children prove that his domestic life was very happy. During his later years he grieved over the fact that the Gospel of Christ bore so little fruit.

His Table Talks show him to have been a prince of entertainers, both along the line of mirth and in serious conversation. Death overtook him upon a journey which he made in an attempt to reconcile the counts of Mansfeld. He died in his home town of Eisleben. He was buried in the castle church of Wittenberg.

Luther was a spiritual giant, great in the fearless fight which he waged, and great in true conservatism. Personally he was the incarnation of the strength of the German people. He was a master of language, both written and spoken. His translation of the Bible alone would have established his fame. He was exceptionally earnest and sincere. The desire of his heart caused him to enter the cloister; but the constant faith of his heart led him forth again from the cloister into active life, and this experience of his heart, based upon the testimony of Scripture, he made the firm foundation upon which he took his stand in defiance of all human onslaughts. His strong realistic tendency might at times verge on coarseness, but we see in it simply a frank protest against vain sentimentalism, against affectedness and vacillation. The quadri-centennial of Luther's birth was celebrated in 1883 by Lutheran churches over the whole world.

LUTHER'S HYMNS

ORIGINAL

1. Eines neues Lied wir heben an.
2. Erhalt uns, Herr, bei deinem Wort.
Hold oppe, Gud, hos os dit Ord. Landst. 29.
Lord, keep us steadfast in Thy word. L. H. 138.
3. Jesus Christus, unser Heiland, der den Tod.
4. Nun freut euch, lieben Christen g'mein.
(Nu fryde sig hver kristen Mand.)
Nu kjære menige Kristenhed. Landst. 9.
Dear Christians, one and all rejoice. L. H. 526.

BASED ON LATIN OR GERMAN ORIGINALS

5. Christ lag in Todesbanden.
Den Herre Krist i Dødens Baand. Landst. 342.
Christ Jesus lay in death's strong bands.
L. H. 330.
6. Jesus Christus, unser Heiland, der von uns.
7. Verleih uns Frieden gnädiglich.

HYMNS REWRITTEN, SOME OF THEM DIRECT TRANSLATIONS, OTHERS ENLARGED FROM LATIN

8. Christum wir sollen loben schon.
Saa langt som Himlens Hvælving naar.
Landst. 295.
From east to west, from shore to shore.

L.H. 291.

9. Der Du bist Drei in Einigkeit.

O hellige Treenighed. Landst. 85.

10. Gelobet seist Du, Jesus Christ.

Du være lovet, Jesu Krist. Landst. 133.

O Jesus Christ, all praise to Thee. L. H. 184.

11. Komm, Gott Schöpfer, heiliger Geist.

Kom, Helligaand, med Skabermagt.

Landst. 209.

Come, Holy Ghost, Creator blest. L. H. 355.

12. Komm, heiliger Geist, Herr Gott.

Kom, Hellige Aand, Herre Gud. Landst. 429.

Come. Holy Spirit, God and Lord. L. H. 375.

13. Mitten wir im Leben sind.

Midt i Livet ere vi. Landst. 223.

Though in midst of life we be. L. H. 240.

14. Nun komm, der Heiden Heiland.

Kom, du Folke-Frelser sand. Landst. 141.

Come, Thou Savior of our race. L. H. 186.

15. Was fürchtst du, Feind Herodes sehr.

16. Herr Gott, dich loben wir.

O store Gud, vi love dig. Landst. 10.

Thee God we praise, Thy name we bless.

HYMNS BASED ON OLD GERMAN ORIGINALS

17. Gott der Vater, wohn uns bei.

18. Gott sei gelobet und gebenedeiet.

Gud være lovet evig nu og priset. Landst. 69.

May God be praised henceforth. L. H. 156.

19. Nun bitten wir den heiligen Geist.

Nu bede vi den Helligaand. Landst. 3.

O Holy Ghost, to Thee we pray. L. H. 39.

HYMNS BASED ON PSALMS

20. Ach Gott, vom Himmel sieh darein. Psalm

O Gud, av Himlen se hertil. Landst. 497.

Look down, O Lord, from heaven behold.

L. H. 424.

21. Aus tiefer Noth schrei ich zu dir. Psalm 130.

Af Dybsens Nød jeg raabe maa. Landst. 273.

Out of the depths I cry to Thee. L. H. 273.

22. Ein' feste Burg ist unser Gott. Psalm 46.

Vor Gud han er saa fast en Borg. Landst. 266.

A mighty fortress is our God. L. H. 270.

23. Es spricht der Unweisen Mund wohl.

Psalm 14.

24. Es wolt uns Gott genädig sein. Psalm 67.

Nu er os Gud miskundelig. Landst. 28.

May God bestow on us His grace. L. H. 29.

25. Wär' Gott nicht mit uns diese Zeit. Psalm 124.

Var Gud ei med os denne Tid. Landst. 555.

Had God not come, may Israel say. L. H. 527.

26. Wohl dem der in Gottes Furcht steht.

Psalm 128.

HYMNS BASED ON OTHER SCRIPTURE PASSAGES

27. Jesaia, dem Propheten, das geschah. Is. 6:1-4.

28. Mit Fried' und Freud' ich fahr dahin.

Luke 2 :29-32.

Med Fred og Glæde far jeg hen. Landst. 162.

29. Sie ist mir lieb die werthe Magd. Rev. 12 :1-6.

30. Vom Himmel hoch da komm ich her.

Luke 2 :8-12.

Fra Himlen høit jeg kommer her. Landst. 129.

From heaven above to earth I come. L. H. 181.

31. Vom Himmel kam der Engel Schaar.

Luke 2 :10-11.

Fra Himlen kommer Englehær. Landst. 145.

HYMNS BASED ON PARTS OF THE CATECHISM

32. Christ unser Herr zum Jordan kam.

Kristus kom selv til Jordans Flod. Landst. 260.

33. Dies sind die heiligen Zehn Gebot.

34. Mensch, wilst du leben seliglich.

35. Wir glauben all' an einen Gott.

Vi tro og trøste paa en Gud. Landst. 12.

We all believe in one true God. L. H. 71.

36. Vater unser im Himmelreich.

O Fader vor i Himmerig. Landst. 14.

Our Father, Thou in heaven above. L. H. 359.

It is difficult, not to say impossible, to classify Luther's hymns. In the foregoing list, prepared by a Lutheran hymnologist, only four hymns are mentioned as original with Luther. In reality many more deserve to be listed as original, when we consider how the spirit of Luther has adapted and arranged the material of many hymns and impressed the stamp of his personality upon them. The best church hymns as well as our sermons are associated with passages from the Holy Scriptures. But just the same the hymn or sermon may be original to an eminent degree and at the same time be truly Biblical. "A mighty fortress is our God," is based upon the 46th Psalm, but employs very few of the words or expressions of the Scripture text. Yet this hymn must surely be said to be both Biblical and at the same time be Luther's own, original, and characteristic poetry. James Mearns has listed the following as original with Luther:

Christ lag in Todesbanden (partly based on an older Easter hymn).

Christ unser Herr zum Jordan kam (based on Mark 1 :9-11).

Ein neues Lied wir heben an.

Erhalt uns, Herr, bei deinem Wort.

Jesus Christus, unser Heiland, der den Tod.

Nun freut euch, lieben Christen g'mein.

Vom Himmel hoch da kam ich her (Luke 2 :10-16).

Vom Himmel kam der Engel Schaar.

Luther loved the Church and language of his fathers. He loved the hymns and the music of the Church and often expressed his esteem and even admiration for the great poets and musicians of the Church. He loved the hymns of the ancient Church and praised especially the use of the Latin language for its fine tone and musical cadence, and expressed the wish that the youth of his time might be trained in the language of the ancient Church. For this purpose he retained many of the four part choir songs with Latin texts. He did not consider himself proficient enough to render these glorious hymns into his mother tongue, still less did he feel that he could create anything new to take their place. He considered the Church as a large garden where, through lack of care, many kinds of weeds are threatening to choke the good seed, and to destroy the tender shoots and the fragrant flowers that are left. But he loved this old garden, and like a wise, cautious, and conservative gardener, he hoped to pluck out the tares, and plant the good seed in places where the weeds before had made the ground unfruitful, then to cleanse, water, and care for it. In other words, as a true child of the Church, he wished to preserve, ennoble, and enrich the better portion of the heritage received through his Church.

He realized fully the importance of providing suitable hymns in the language of the people. He had possibly made various attempts, but he felt that he himself was no poet; others more talented would have to supply this need of the Church. But at this time an event took place which gave impetus to Lutheran church song. In the Netherlands the Lutherans had gained a great following, but they were hard pressed by their enemies. Especially was this the case with

the monks of the Augustinian cloister of Antwerp, where all who would not retract their Lutheran convictions were cast into prison.

Among these prisoners were the two youths Heinrich Voes and Johannes Esch (Esche). Together with the prior of the abbey they were brought to Wierwoerde, near Brussels, and brought to trial before the inquisition of the Dominicans. They remained true to their confession and were placed in the prison at Bruges. July 1, 1523, Heinrich Voes and Johannes Esch were condemned to die. When their gowns had been removed the inquisitor announced that he still had power to set them free if they would recant. But they declared stoutly that they rejoiced to pass out of this world and to be with Christ. Having been clad, one in a black, the other in a yellow cloak, they were led to the stake. The four “confessors” burst into tears as they saw the courage and cheerfulness of the youths, but the two martyrs said to them that they should rather weep over their own sin and because righteousness was being mocked. Surrounded by flames they recited the Apostles’ Creed and sang the famous Latin hymn “Te Deum Laudamus.” (Thee God we praise, Thy name we bless. Landst. 10; L. H. 1). Soon they perished in the flames.

The inquisition had done its work, but its first Lutheran victims had entered into their glory. The third victim, the prior of the abbey, was choked to death in the prison cell shortly afterwards. The tidings of their martyr death spread from city to city, until it also reached Luther and the reformers. Luther sent a letter of consolation to the congregations of Holland, Brabant, and Flanders. It has been said that the blood of the martyrs is the seed of the Church. These youthful martyrs faced death with the song of praise upon their lips—the most glorious hymn of the ancient Church. From this “Te Deum” thousands of hymns were born, and like carrier doves they brought the glad tidings of the Gospel to many lands. From the ashes of the two Dutch youth there arose, Phoenix-like, a new “Te Deum,” the new song of the Reformation. As Heinrich Voes and Johannes Esch passed “into Paradise with songs,” a fountain of song was opened in the Lutheran Church, and especially in Luther’s own bosom. He now wrote his festival hymn commemorating the death of the two Lutheran martyrs, “Ein neues Lied wir heben an.” The melody (L. H. 29) for this hymn was composed by Johann Walther, who was a member of Duke Frederick’s choir. The same year it was published in pamphlet form. The following year it appeared in the Erfurt Enchiridion. It is not strictly a church hymn, but it sings of springtime and announces that the summer is drawing nigh.

Luther wrote to his friends and encouraged them to write hymns. In a letter to Spalatin, the secretary and chaplain to the elector, he writes: “Following the example of the prophets and the church fathers, I wish to compose hymns for our people; spiritual songs, that the Word of God through song may live among the members of our Church. I search everywhere for poets. Since you possess ease of expression and taste in choice of words, having been trained in both these respects, I beg you to take a hand in this and to rewrite one of the Psalms of David after the pattern which I herewith submit to you. Avoid fanciful expressions. Let the words come in the most natural and direct manner, which may be clearly understood, but let the thought be rendered exactly and in harmony with the Psalm. Of course, having grasped the thought of the sacred writer, one must have the liberty to depart from the literal words of the Psalm and to choose words which best convey the inspired burden of the text.”

Luther sent a similar request to Johann Doelzig, and suggested a few of the Psalms for this work. He adds that he has already worked over the 130th Psalm in this manner (Aus tiefer Noth). Spalatin and Doelzig did not fulfil Luther’s wish. But Paul Speratus composed three hymns and Justus Jonas one. There was springtime and seedtime in Luther’s heart. The fountains of song began to flow in rich measure. A fruitful year was at hand. “Nun freut euch,

lieben Christen g'mein" appeared shortly after "Ein neues Lied," and, before the close of the year 1524, 24 of Luther's hymns, together with the contributions from his helpers, were printed in many small hymnals, which flew over the countries carrying with them the seeds of life. And thus Lutheran hymn singing, which was destined to become such a powerful factor in the Church of Christ, had begun its triumphant course, filled with the fulness and the power of the Gospel of Christ. [Dahle, *Library of Christian Hymns*]

LUTHER, Martin (1483-1546), the Great Reformer. His life is too well known to require more than the mention of some important details concerning his work as a hymn-writer. He was born at Eisleben, November 10, 1483, son of the miner Hans Luther and Margarete, *née* Ziegler. After receiving his education at Magdeburg, Eisenach, and Erfurt (M. A. 1505), he entered the Augustinian Convent at Erfurt and was ordained priest in 1507. He began to lecture at the University of Wittenberg in 1508 and was made Doctor of Theology in 1512. His nailing the 95 Theses on the door of the Castle Church in Wittenberg, October 31, 1517, is called the beginning of the Reformation. He was summoned to Rome to answer for his theses, but his Elector would not let him go. His *The Babylonian Captivity of the Church* brought the papal condemnation upon him, and at the Diet of Worms, 1521, he was placed under the Imperial ban. His friends took him to the Wartburg, where he spent a year and began the translation of the Bible (completed by 1534), besides writing other works. He returned to Wittenberg in 1522 to calm the disturbed minds there and in 1523 began the writing of hymns, which led to the publication of the *Achtliederbuch* in 1524, the first Lutheran hymnal. This so-called *Achtliederbuch* contained eight hymns. Four were by Luther, three by Paul Speratus, and one by an unknown author (probably Justus Jonas). This is the tiny spring from which sprang the mighty stream of Protestant hymnody. In 1524 there appeared the Erfurt *Enchiridion or Handbook of Spiritual Songs and Psalms*, containing 25 hymns, 18 by Luther. In the same year Johann Walther (q. v.), musician, together with Luther issued *Spiritual Hymn-booklet*, for choir-singing for the young in five parts, with 32 German hymns, 24 by Luther - two thirds of all that he created for congregational hymnsinging. In time Luther added 12 more hymns, including *From Heaven Above* and *A Mighty Fortress*. Luther's method was to versify psalms, to translate and adapt Latin hymns, to improve and spiritualize folk-songs, and to write original hymns. [*Handbook to the Lutheran Hymnal*]

As a tribute to Luther as hymn-writer Merle D'Aubigne says: "The Church was no longer composed of priests and monks; it now was the congregation of believers. All were to take part in worship, and the chanting of the clergy was to be succeeded by the psalmody of the people. Luther, accordingly, in translating the psalms, thought of adapting them to be sung by the Church. Thus a taste for music was diffused throughout the nation. From Luther's time the people sang; the Bible inspired their songs. Poetry received the same impulse. In celebrating the praises of God, the people could not confine themselves to mere translations of ancient anthems. The souls of Luther and of several of his contemporaries, elevated by their faith to thoughts the most sublime, excited to enthusiasm by the struggles and dangers by which the Church at its birth was unceasingly threatened, inspired by the poetic genius of the Old Testament and by the faith of the New, ere long gave vent to their feelings in hymns in which all that is most heavenly in poetry and music was combined and blended. . . . Other children of the Reformation followed his footsteps; hymns were multiplied; they spread rapidly among the people and powerfully contributed to rouse it from sleep." [*Handbook to the Lutheran Hymnal*]

2, 18, 33, 38, 40, 45, 48, 123, 124, 136, 154, 247, 250, 251, 327, 343, 378, 383, 396, 440, 452, 488, 490, 527, 556, 584, 589, 591

40, 45, 123, 124, 250, 251, 383, 405, 452, 493, 499, 530, 573, 583

Lutheran Book of Worship, 1978

tr. 57, 210, 398

setting: 188, 415

Lutheran Hymnal, Australia, 1973

tr. 45, 118

setting: 45

Lutheran Worship, St. Louis, 1982

setting: 549

Lutherische Hand-büchlein, Altenburg, 1648

23

Lyra Davidica, 1708

tr. 352

Lyra Davidica, 1708

352

Lyte, Henry Francis, 1793-1847

Henry Francis Lyte, son of Captain Thomas Lyte, was born June 1, 1793, in Ednam, near Kelso. He was educated in the Royal School of Emiskillen and Trinity College, Dublin, where he was graduated in 1814. He won great distinction at the university, receiving three prizes for English poems. At first he planned to study medicine, but gave this up for the study of theology and was ordained in 1815. He served near Wexford and later at Marazion in Cornwall. So far he had not been imbued with Christian earnestness to any great extent, but in 1818 the sickness and death of one of his friends and colleagues brought a radical change in his spiritual life. When he was to try to bring comfort to his dying brother clergyman he began to feel how sorely he himself needed to enter into a closer communion with his Lord and Savior, Jesus Christ, and the two friends began a period of intense devotion and prayer. He writes about the death of his friend: "He died in willing resignation under the will of God, and with the firm conviction that, although he had sinned much, still there was one who by His suffering and death had atoned for all his transgressions." Lyte adds that, at the deathbed of this friend, he himself went through a great spiritual awakening, receiving a wholly different view of life a new vision of the requirements of Christianity. In all earnestness he now took up the study of

the Word of God, and his preaching became quite different from what it had been. He showed a spirit of great self-sacrifice in caring for the family of his departed friend. A fervent desire to serve his Lord and Savior and to help his fellowmen in spiritual and bodily need, became from now on the guiding force in his life. He had a very weak constitution but when his friends begged him to seek relief, he replied that it was better to wear one's self out in the service of the Lord than to rust away. In 1819 he was transferred to Lymington, where he wrote a collection of poems, *Tales on the Lord's Prayer*. In 1823 he was called as perpetual curate of Lower Brixham, Devon, and among these sturdy people his labors were richly blessed, until, stricken with consumption of the lungs, in the fall of 1847, he had to leave for Nizza, Italy, where he died November 20th, the same year.

Among Lyte's poetic works may be mentioned: 1. *Poems, Chiefly Religious*, 1833, and an enlarged edition, 1845; 2. *The Spirit of the Psalms*, 1834; enlarged edition, 1836. After his death *Miscellaneous Poems*, 1868, and *Remains*, 1850, were published. Lyte's hymns are noted for their beautiful diction, a deeply religious and pious tone. Even in his hymns which breathe the spirit of the rejoicings of faith there is an undercurrent of sadness and grief. Many of his hymns are very popular, and are used by all denominations throughout the English-speaking world. [Dahle, *Library of Christian Hymns*]

LYTE, Henry Francis (1793-1847), was born June 1, 1793, at Edham, Ireland. Although he had intended to enter the medical profession, Lyte was led into the Gospel ministry and was ordained in 1815. He graduated from Trinity College, Dublin, where three times he won the prize for the best English poem. Early in his ministry he experienced a change of heart. He had been called to minister to a dying clergyman friend whose faith was clouded, and together they found peace in Christ. Of the change that came to him he wrote: "I was greatly affected by the whole matter and brought to look at life and its issue with a different eye than before and I began to study my Bible and preach in another manner than I had previously done." He cared for the children of his friend and, although he was always poor, carried the burden cheerfully. He was jostled from one curacy to another until he settled in 1823 at Lower Brixham, a fishing village. The parish was new and consisted of fisherfolk. He was delicate and sensitive; his health was undermined, and he sought rest and restoration on the Continent. He died at Nice, November 20, 1847. His last words were "Peace; joy!" He published *Tales on the Lords Prayer in Verse*, 1826; *Poems Chiefly Religious*, 1833; *The Spirit of the Psalms*, 1834. [*Handbook to the Lutheran Hymnal*]

67, 218, 424, 561, 582

Maccall, William, 1812-88

William Maccall (b. Scotland, 1812; d. 1888) published many translations of Danish and Swedish hymns. [Dahle, *Library of Christian Hymns*]

tr. 542

Mackay, Margaret, 1802-87

MARGARET MACKAY's hymn, "Asleep in Jesus I blessed sleep," appeared for the first time in *The Amethyst; or Christian's Annual*, 1832 (W. Oliphant), Edinburgh. It contained six stanzas with the following introduction:

“Sleeping in Jesus. By Mrs. Mackay of Hedgefield. This simple but expressive sentence is inscribed on a tombstone in a rural burying ground in Devonshire, and gave rise to the following verses.” It was included in *Mrs. Mackay’s Thoughts Redeemed*, 1854, where she relates that the monument bearing the inscription, “Sleeping in Jesus,” is found in the cemetery near Pennycross Chapel and adds: “Distant only a few miles from a bustling and crowded seaport town, reached through a succession of those lovely green lanes for which Devonshire is so remarkable, the quiet aspect of Pennycross comes soothingly over the mind. ‘sleeping in Jesus’ seems in keeping with all around.” (Melody [Wareham], see No. 475.)

Margaret Mackay, born 1802, was the only daughter of Captain Robert Mackay, of Hedgefield, Inverness. In 1820 she was married to Major William Mackay, later lieutenant colonel and prominent officer. He died in 1845. Mrs. Mackay died on the fifth of January, 1887, in Cheltenham. In 1854 she published her *Thoughts Redeemed, or Lays of Leisure Hours*, containing 72 original hymns and poems together with a few prose writings. [Dahle, *Library of Christian Hymns*]

MACKAY, Margaret (1802-1887), was born in 1802. She was the only daughter of Captain Robert Mackay, of Hedgefield, Inverness. She was married to Major William Mackay of the 68th Light Infantry in 1820. Mrs. Mackay died at Cheltenham, January 5, 1887. In addition to various prose works she published *Thoughts Redeemed, or Lays of Leisure Hours*, 1854, which contained 72 original hymns and poems. [*Handbook to the Lutheran Hymnal*]

478

Madson, Juul B., b. 1920

tr. 324

Madson, Norman Arthur, 1886-1962

MADSON, Norman Arthur (1886-), son of Andrew J. Madson and Mary, *née* Hoverson, was born November 16, 1886, at Manitowoc, Wisconsin. He was educated at Wittenberg, Wisconsin, Academy; Luther College, Decorah, Iowa; Chicago University; and Luther Seminary, Hamline, Minnesota. Ordained November 14, 1915, he was traveling missionary of the Norwegian Synod on the Iron Range in northern Minnesota, 1915-1916; teacher at Luther College, 1916-1918; U. S. Army chaplain, 1918-1919; pastor at Bode, Iowa, 1919-1925, and Princeton, Minnesota, 1925-1946; and professor at Bethany Lutheran College, Mankato, Minnesota, 1946 . He was married August 31, 1918, to Elsie Haakenson. He has served in the following church offices: Secretary, Bethany Lutheran College Association, 1927-1929, President of Norwegian Synod, 1935 (relieved because of ill health), Editor, *Lutheran Sentinel*, 1927-1929; Member of Committee on Church Union, 1938-1957; Member of Inter-synodical Committee on Hymnology and Liturgics, 1929 ; Member of Missionary Board of Synodical Conference, 1946-1950. He wrote *Ved Betlehems-krybben*, a book of festival sermons; *Evening Bells at Bethany*, I and II, *Preaching to Preachers*; and the monograph *The Norwegian Synod and the Christian Day-School*. [*Handbook to the Lutheran Hymnal*]

tr. 127, 178

Magdeburg, Joachim, c. 1525–after 1583

Joachim Magdeburg was born in Gardelegen, Altmark, about 1525. From 1544 he studied at the University of Wittenberg, and in 1546 he was made rector of Schöningen. Later he served as pastor in various places, but met with many difficulties. Repeatedly he was compelled to discontinue his work, partly because of conflicts with the Catholics, and partly on account of differences as to doctrine. He remained for a while in Erfurt. He was then appointed pastor of Efferding, in Austria, where he remained until 1583, when he had to give up his work there also. The story of his later life is not known. Magdeburg was a close friend and follower of the talented and warmhearted Lutheran theologian and historian, Flacius. During the violent and acrimonious doctrinal controversies which centered about his leader, he also made many bitter enemies.—The English translation is by B. H. Kennedy, 1863 (see No. 217). [Dahle, *Library of Christian Hymns*]

MAGDEBURG, Joachim (c. 1525 - c. 1583), was born at Gardelegen in the Altmark. He matriculated at the University of Wittenberg in 1544. Two years later he became Rector in Schöningen, Brunswick, and pastor in Dannenberg, and in 1549 at Salzwedel, Altmark. In this year he allied himself with Flacius in an attack upon the Catholic Church. He refused to adopt the ceremonies of Rome prescribed in the Interim and was banished in 1552. By gaining the friendship of Superintendent Joh. Aepinus, he became in 1552 the diaconus of St. Peter's in Hamburg. In collaboration with Flacius, Magdeburg published the well-known historical work *The Magdeburg Centuries*. Shortly thereafter he finally succeeded in finding a permanent position. He was made chaplain under the Austrian Commander at Raab in Hungary. In 1571 he was at Erfurt and in 1581 at Efferding in Austria. He published *Christliche und tröstliche Tischgesenge*, 1572. [*Handbook to the Lutheran Hymnal*]

261

Maker, Frederick Charles, 1844–1927

The melody (St. Christopher) is by F. C. Maker, composer of songs, born 1844, in England. [Dahle, *Library of Christian Hymns*]

330

Mann, A. H.

MANN, Arthur Henry (1850-1929), was born on May 16, 1850, in Norwich, England, and started his musical career as a chorister in the cathedral there. He later served as organist at St. Peter's, Wolverhampton, Tottenhall Parish Church, Beverley Minster, and King's College, Cambridge. He was also organist at the University of Cambridge and music master of Leys School in Cambridge. He received his degree of Bachelor of Music from Oxford in 1874, and in 1882 his degree of Doctor of Music. He wrote a great deal for voice and organ and was musical editor of *The Church of England Hymnal*. [*Handbook to the Lutheran Hymnal*]

setting: 139

Mant, Richard, 1776–1848

Richard Mant was born February 12, 1776, in Southampton (the birthplace of Watts). His father was the rector of All Saints' Church, and was noted for his learning. Richard was educated at Winchester School and at Trinity College, Oxford, where he took examinations in 1801. At first he served as assistant to his father. In 1810 he became vicar of Coggeshall, Essex, and in 1813 was appointed assistant to the archbishop of Canterbury. He served in London from 1816 until 1820, when he was appointed bishop of Killaloe, Ireland. Three years later he removed to the bishopric of Dawn and Connor. In 1842 he was promoted to the position of bishop of Dromore. He died November 2, 1848. Bishop Mant was a prolific writer. He wrote a great number of hymns which are to be found scattered throughout his works. Among the collections published may be mentioned *The Book of Psalms in an English Metrical Version*, 1824; *Ancient Hymns from the Roman Breviary*. As a supplement to the latter, *Original Hymns* were published in 1837. [Dahle, *Library of Christian Hymns*]

MANT, Richard (1776-1848), was born on February 12, 1776, at Southampton, the son of the Master of the grammar school there. He attended Winchester and Trinity, Oxford, and received his B. A. in 1797 and his M. A. in 1799. After being ordained Mant first assisted his father as curate and subsequently served as Vicar of Coggeshall, Essex, 1810; Domestic Chaplain to the Archbishop of Canterbury, 1813; Rector of St. Botolph, Bishopsgate, London, 1816, and East Horsley, 1818; Bishop of Killaloe, 1820, of Down and Connor, 1823, and of Dromore, 1842. Mant was also Bampton Lecturer in 1811. He is known chiefly through his translations from the Latin. Among his noteworthy publications are his *Metrical Version of the Psalms*, 1824, *Holy-days of the Church*, 1828-1831, and *Ancient Hymns*, 1837. He died November 2, 1848. [*Handbook to the Lutheran Hymnal*]

408

March, Daniel, 1816-1909

THIS missionary hymn was written by the Rev. Daniel March, who was born in America, July 21, 1816. He was a member of the Congregational Church. A number of his hymns have been included in various hymnaries. He published several works, among which the best known is *Night Scenes in the Bible*. [Dahle, *Library of Christian Hymns*]

MARCH, Daniel (1816-1909), was born at Millburg, Massachusetts, July 21, 1816. After graduating from Yale, he was ordained to the Presbyterian ministry in 1845. Later he joined the Congregational Church. By 1868 Doctor March was pastor in Philadelphia. It was during this pastorate that he wrote his well-known hymn "Hark! the Voice of Jesus Calling." He published *Night Scenes in the Bible*, *Our Fathers House*, *Home Life in the Bible*, *From Dark to Dawn*. He died on March 2, 1909, at Woburn, Massachusetts, at the very old age of ninety-three years. [*Handbook to the Lutheran Hymnal*]

191

Marriot, John, 1780-1825

John Marriott, son of Rev. R. Marriott, rector of Cottesbach, England, was born in 1780. He first attended school at Rugby and continued his studies at Christ Church College, Oxford, where he won a prize in one of the contests.

Having completed his studies at Oxford, he served for a time as private tutor and house chaplain for the Duke of Buccleuch. Later, on the recommendation of the duke, he became rector of Church Lawford of Warwickshire. He remained in this position until his death. On account of his wife's ill health, however, he had to change his place of residence to Devonshire. From that place he served the congregations at Exeter and Broadclyst. He died March 31, 1825.

Marriott published a volume of sermons in 1818. Another volume of his sermons was published by his sons in 1838. He did not publish any of his hymns. Some were printed while he lived, but without his permission. Marriott was an intimate friend of Sir Walter Scott, who dedicated some of his works to Marriott, in memory of their friend***
[Dahle, *Library of Christian Hymns*]

MARRIOTT, John (1780-1825), was born at Cottesbach, near Lutterworth, and was educated at Rugby and Christ Church, Oxford. He tutored for two years in the family of the Duke of Buccleuch, from whom he received the Rectory of Church Buccleuch in Warwickshire. He also served as curate of St. Lawrence and other parishes in Exeter, and of Broadclyst, near Exeter. Marriott published a volume of *Sermons* in 1818, but his hymns have never appeared in book form. He died March 31, 1825. [*Handbook to the Lutheran Hymnal*]

202

Marzolf, Dennis William, b. 1958, st. 2

40

Mason, Arthur James, 1851-1928

MASON, Arthur James (1851-?), son of G. W. Mason, was born on May 4, 1851, and educated at Trinity College, Cambridge. He became a Fellow of his college in 1873 and Assistant Tutor in 1874. Mason was ordained in the latter year and was Honorary Canon and Canon Missioner of Truro and Vicar of All Hallows, Barking, London. In 1835 Mason became Professor at Cambridge and Canon of Canterbury and in 1903 Master of Pembroke College, Cambridge. A number of his hymns appeared in *Hymns Ancient and Modern*, particularly his translations from the Latin. He published *The Faith of the Gospel*. [*Handbook to the Lutheran Hymnal*]

tr. 325

Mason, Lowell, 1792-1872

Lowell Mason, doctor of music, was born January 8, 1792, at Meafield, Massachusetts, and resided at Savannah, Georgia, from 1811 to 1827, when he settled in Boston. Dr. Mason was early devoted to hymnody and was a great reformer and improver of its standards in the United States. He was associated with G. J. Webb in promoting the cause of music in Boston, and accomplished much for musical education and culture. He died at Orange, New Jersey, August 11, 1872. [Dahle, *Library of Christian Hymns*]

MASON, Lowell (1792-1872), son of Johnson Mason and Caty, *née* Hartshorn, was born at Medfield, Massachusetts, January 8, 1792. When not much more than a boy, his fondness and aptitude for music placed him in

the position of leader of a church choir in his native town. From Massachusetts he removed to Savannah, where he became clerk in a bank. Here he conducted the music of the large Presbyterian church and compiled his first collection of church music with the help of his teacher. Obtaining leave of absence from the bank, he bent his steps to Philadelphia and offered the copyright of his book to the publishers, provided he might receive a few copies for his own use. They all declined the offer; and when the young enthusiast went to Boston, he fared no better. He was about to return to Savannah, when he met George K. Jackson, who desired to examine his work. This gentleman expressed great satisfaction with it, and, with Lowell Mason's permission, showed the manuscript to the Board of Management of the Boston Händel and Haydn Society, of which he was a member. That society published it, giving the author an interest in the work. It became immensely popular, and in the next thirty years ran through seventeen large editions. This success decided Lowell Mason's course of life. He remained in Savannah five years more and then took up his abode at Boston, became organist of Dr. Lyman Beecher's church, and commenced the work of lecturing and publishing church music in earnest. In 1832 he established the Boston Academy of Music, and in 1838 he obtained power to teach in all the schools of Boston. At the same time he founded periodical conventions of music teachers, which have proved very useful and are now established in many parts of the States. He also published a large number of manuals and collections, which sold well and produced for him a handsome fortune. His degree of Doctor of Music the first of its kind conferred by an American college was granted by New York University in 1835. He died at Orange, New Jersey, August 11, 1872. [*Handbook to the Lutheran Hymnal*]

184, 195, 308, 420

setting: 176

Massie, Richard, 1800-87

Richard Massie, born 1800, in Chester, England. In 1854 he published in London Martin Luther's Spiritual Songs. His *Lyra Domestica*, London, 1860 and 1864, contains Spitta's and other German hymns in English translation. He also translated many German hymns for Mercer's Church Psalter and Hymn Book. Massie died March 11, 1887. [Dahle, *Library of Christian Hymns*]

MASSIE, Richard (1800-1887), was born on June 18, 1800, at Chester, England, the son of the Rev. R. Massie and Hester, *née* Townshend. His early days were spent at Chester, where his father was rector of St. Brid'es. On January 7, 1834, he married Mary Ann Hughes of Blache Hall, Chester. She died seven years later. He translated many of the hymns of Spitta, Gerhardt, and Luther with artistic skill. His *Lyra Domestica*, 1860, Vol. I, contains translations of the first series of Spitta's *Psalter und Harfe*. Volume II of 1864 contains Spitta's second series and has an appendix of translations from other German authors. He died March 11, 1887. [*Handbook to the Lutheran Hymnal*]

tr. 18, 75, 154, 293, 336, 338, 343, 378, 421, 517, 531, 591

Mathesius, Johann, 1504-65

The author of this hymn is not known. It has been accredited to Johann Mathesius, a disciple and friend of Luther, born June 24, 1504, and died as pastor of Joachimsthal, Bohemia, October 8, 1565. He suffered a stroke while

in the pulpit preaching upon the Gospel Lesson for the 16th Sunday after Trinity. But the hymn is not found in any of his writings. Our English translation is by Dr. Henry Mills (1786-1867), a Presbyterian professor at Auburn Theological Seminary, New York. The melody is taken from the *Catechismus-Gesangbüchlein durch David Walderum*, Hamburg, 1598. Others have claimed as its source an *Eisleben Gesangbuch* of the same year. [Dahle, *Library of Christian Hymns*]

386

Mattes, John Caspar, 1876-1948

MATTES, John Caspar (1876-1948), was born in Easton, Pennsylvania, on November 8, 1876. He attended Lafayette College (A.B. 1898; A.M. 1901), was graduated from the Philadelphia Lutheran Theological Seminary in 1901, and received his D. D. from Mühlenberg College in 1925. Mattes was ordained to the Lutheran ministry in 1901 and served as pastor of the Church of the Savior, Trenton, New Jersey, 1901-1915; Holy Trinity, Scranton, Pennsylvania, 1915-1927; and St. John's Church, Scranton, 1927-1938. Mattes was appointed Professor of Theology at Wartburg Seminary, Dubuque, Iowa, in 1939, served twice as President of the Wilkes-Barre Conference of the Pennsylvania Ministerium, and was active on a number of committees and boards of the Lutheran Church. Mattes is the translator of six hymns in the *Common Service Book* of the United Lutheran Church in America. [*Handbook to the Lutheran Hymnal*]

tr. 121

Maude, Mary Fawler (Hooper), 1819-1913

Mary Fowler Maude, daughter of George Henry Hooper, of Stanmore, Middlesex, was born October 25, 1819, in London. In 1841 she was married to the preacher Joseph Maude, vicar of Chirk near Ruabon, and hon. canon for St. Asaph. Her hymns were published in the above mentioned *Twelve Letters on Confirmation*, 1848, and in *Memorials of Past Years*, 1852. [Dahle, *Library of Christian Hymns*]

MAUDE, Mary Fawler, née Hooper (1819-1913), the daughter of George Henry Hooper, was born in Stanmore, Middlesex, England, and was married to the Rev. Joseph Maude in 1841. She became well known as a poet and hymn-writer. She published *Twelve Letters on Confirmation* in 1848 and *Memorials of Past Years* in 1852 (privately printed). She died at Overton in 1913. [*Handbook to the Lutheran Hymnal*]

515

Maurus, Rhabanus, 776-856

Rabanus Maurus was born in Mainz (?) 776. He attended school in the Cloister of Fulda and was ordained to the office of deacon in 801. He also continued his studies under the famous teacher, Alcuin of Tours, who gave him the name Maurus. In 804 he became the head of the school at Fulda in connection with the cloister of that place. In 822 he was made abbot. And in the year 847 he was appointed archbishop of Mainz, at that time the principal bishopric of Germany. He died in 856. Rabanus Maurus was a very prolific writer. [Dahle, *Library of Christian Hymns*]

RHABANUS MAURUS (776-856), a great ecclesiastic and teacher of the ninth century, was born at Mainz of a noble family. He began his education early at Fulda and entered the Benedictine order. In 801 he received orders of a deacon, and the following year he was sent to continue his studies at Tours, under Alcuin, from whom he received his surname Maurus, after St. Maur, the disciple of Benedict. In 803 he became head of the school at Fulda, which flourished greatly under his leadership. In 814 he was ordained priest, in 822 he was chosen Abbot of Fulda and performed his duties with much ability until 842, when he resigned and withdrew to the cloister of St. Peter to devote himself to literature. In 847 he became Archbishop of Mainz. He died at Winkel on the Rhine, February 4, 856. Maurus took an active part in opposing Gottschalk and his theories about Predestination and also the doctrines of Paschasius Radbertus with regard to the Eucharist. His voluminous writings upon diverse subjects include a Latin-German glossary on the Bible, a sort of encyclopedia *De Universo Libri XXII* commentaries on the Old and New Testaments and poems. [*Handbook to the Lutheran Hymnal*]

10, 547

McComb, William, 1793-c. 1870

McCOMB, William (1793 - c. 1870), was born in Coleraine County, Londonderry, Ireland, in 1793. He was a layman and for many years a bookseller in Belfast, Ireland. He published *The Dirge of O'Neill*, 1816, and *The School of the Sabbath*, 1822. These, together with smaller pieces, were collected and published in 1864 under the title *The Poetical Works of William McComb*. [*Handbook to the Lutheran Hymnal*]

429

McDougall, Alan C., 1895-1964

tr. 567

Mealy, M. W., b. 1922

setting: 451

Medley, Samuel, 1738-99

Samuel Medley was born June 23, 1738, at Cheshunt, Herts, where his father kept a school. He received a good education, but entered the Royal Navy. Having been severely wounded in a battle with the French fleet, in 1759, he was obliged to retire from active service. A sermon by Dr. Watts, read to him about this time, led to his conversion. He joined the Baptist Church in Eagle Street, London, then under the care of Dr. Gifford, and shortly afterwards opened a school, which for several years he conducted with great success. Having begun to preach, he received, in 1767, a call to become pastor of the Baptist Church at Watford. Thence, in 1772, he removed to Byrom Street,

Liverpool, where he gathered a large congregation, and for 27 years was remarkably popular and useful. After a long and painful illness he died July 17, 1799.

Most of Medley's hymns were first printed on leaflets or in magazines. Later they appeared in several small volumes. Medley's hymns have been very popular in his own denomination. Their charm consists less in their poetry than in the warmth and occasional pathos with which they give expression to Christian experience (W. R. Stevenson in *Julian's Dictionary*). [Dahle, *Library of Christian Hymns*]

MEDLEY, Samuel (1738-1799), was born on June 23, 1738, at Cheshunt, Hertfordshire, where his father kept a school. He received a good education. He was apprenticed to an oil-dealer, but, dissatisfied with the business, entered the Royal Navy. Medley had to retire from active service after having been wounded severely in a battle with the French fleet off Port Lagos, 1759. He was taken to the home of his grandfather and was converted by the latter's prayers and by a sermon of Dr. Watts, which was read to him. He became a member of the Baptist Church in Eagle Street, London, under Dr. Gifford, and shortly afterwards opened a school which he conducted for several years with success. Medley started preaching and received a call in 1767 to become pastor of the Baptist Church at Watford. In 1772 he became pastor in Liverpool, where he labored very successfully for twenty-seven years until his death on July 17, 1799. [*Handbook to the Lutheran Hymnal*]

351

Melanchthon, Philipp, 1497-1560

MELANCHTHON, Philipp (Schwarzerd) (1497-1560), was born February 16, 1497, at Bretten, near Carlsruhe, and was the son of Georg Schwarzerd. He attended the Latin School at Pforzheim from 1507 to 1509, and in October of the latter year entered the University of Heidelberg. Johann Reuchlin called him Melanchthon, the Greek form of his name, meaning Black Earth. He was transferred to Tübingen on account of his extreme youth and there received his M. A. in 1514 and remained until 1518, as a private lecturer in philosophy. In that year he was appointed professor of Greek at the University of Wittenberg, and, after an inauspicious beginning, gradually gained the respect and esteem of both faculty and students. After the Leipzig Disputation in 1519 he was made a Bachelor of the Bible and a lecturer on theology, at times addressing from 500 to 1,500 students. Martin Luther was Melanchthon's spiritual father and through the early period of Reformation the two worked side by side, the former continually strengthening and supporting the latter. Melanchthon's *Loci* and his framing of the *Augsburg Confession* have proved monumental contributions to Lutheranism even though he altered his position somewhat after Luther's death. Melanchthon's poems and hymns were written in Latin and had very little influence on the development of German hymnody. They were edited completely by C. G. Bretschneider at Halle, 1842, and a number have appeared in translation in Protestant hymnals. He died April 19, 1560. [*Handbook to the Lutheran Hymnal*]

545

Melodia Sacra, 1815

setting: 232

Mendelssohn, Felix, 1809-47

MENDELSSOHN-BARTHOLDY, Jacob Ludwig Felix (1809-1847), was born on February 3, 1809, at Hamburg, the son of a Jewish banker. His grandfather, Moses Mendelssohn, was a famous Jewish philosopher. He was baptized in the Lutheran Church at Berlin. As a boy he showed extraordinary musical talents, appearing as a concert pianist at the age of 10 and writing several compositions before he was much past 12 years. He was only 17 when he wrote the overture to *A Midsummer Nights Dream*. He was responsible for renewed interest in the study and performance of Bach in his time, and he himself excelled as a composer of sacred music, particularly in the larger forms. In 1829 he made his first of eleven visits to England, where he later received inspiration for some of his best works. In 1833 he served as director of concerts at Düsseldorf. From 1835 to 1843 Mendelssohn was conductor and teacher at the Gewandhaus in Leipzig. For the two years following he served the King of Prussia as royal Kapellmeister and director of the musical division of the Academy of Arts. He established and directed the Leipzig Conservatory, was a friend of every important musician of his day, and in all his musical compositions of every form he reflected a true Christian spirit of consecration. [*Handbook to the Lutheran Hymnal*]

125, 531

setting: 171

Mentzer, Johann, 1658-1734

Johann Mentzer, the author of this hymn, was born in 1658, in Sahmen, near Roxenburg in Silesia, and studied theology in Wittenberg. He became pastor in Merzdorf, 1691. He was transferred to Hauswalde in 1693, and in the year 1696 to Chemnitz, near Bernstadt, Saxony, where he died in 1734. He was an intimate friend of Count N. L. von Zinzendorf and had connections also with other famous hymn writers. About 30 of his hymns were included in contemporary hymnaries. Mentzer's hymns are characterized by a deeply religious sentiment and fervent love for the Savior. Zinzendorf called Mentzer "a Christian purged in the furnace of tribulations. [Dahle, *Library of Christian Hymns*]

MENTZER, Johann (1658-1734), was born July 27, 1658 at Jahmen, near Rothenburg in Silesia, and studied theology at Wittenberg. In 1691 he was appointed pastor at Merzdorf, in 1693 at Hauswalde, near Bischofswerde; in 1696 at Chemnitz, near Bernstadt, Saxony, where he died February 24, 1734. He was a good friend of J. C. Schwedler, Henriette Catherine von Gersdorf, and N. Ludwig von Zinzendorf, all hymn-writers and close neighbors. He had his share of afflictions. He wrote a large number of hymns, over 30 of which appeared in various hymn-books of his time. [*Handbook to the Lutheran Hymnal*]

212, 443

Messenger, J. A., 1843

MESSENGER, John A. (?). In the English version of D'Aubigne's *History of the Reformation* we find this translation of a portion of Luther's ballad on the martyrs of Brussels, and Messenger is given as translator. Julian records this also. There are no other details available. [*Handbook to the Lutheran Hymnal*]

tr. 556

Meyer, Anna Magdalena, née Plehn, 1867-1941

MEYER, Anna Magdalena, née Plehn (1867-1941), was born November 14, 1867, in Alt-Rüdnitz, Neumark, Germany. Her parents were Georg Plehn and Ottilie, née Kassube. Her father was teacher of the Lutheran school at Alt-Rüdnitz, for nine and one half years, beginning in 1859. He resigned his position in 1869 and emigrated to America with his wife and four children. Entering our Practical Seminary, then at St. Louis, he was admitted to the ministry in 1871. After serving at Lake Ridge and Tecumseh, Michigan, several years, he served at Chippewa Falls, Wisconsin, for twenty-two years. At Chippewa Falls Anna Meyer received her schooling, first in the Christian day school, then at the local high school, after which she taught school herself for a number of years. On July 25, 1893, she was united in marriage with the Rev. Christian Meyer of Howard, South Dakota. Her husband died in 1939, after serving congregations in Nebraska, Illinois, and Wisconsin. She wrote original poems and translations from the German, which were published in church periodicals. An invalid for over a year, she died at Milwaukee, Wis., August 18, 1941, and was laid to rest beside her husband, three days later, at Sheboygan, Wis. [*Handbook to the Lutheran Hymnal*]

tr. 350

Meyer, Franz Heinrich Christoph, 1705-67

MEYER, Franz Heinrich Christoph (1705-1767), was born, February 8, 1705, in Hanover, where his father Franz David Meyer was castle church organist, an office which his grandfather David Meyer had held and which he was to occupy after his father in 1734. His own two sons followed him in the same capacity. He was commissioned to provide the new tunes for the enlarged edition of the *Hannöverisches Kirchengesangbuch*, 1740. [*Handbook to the Lutheran Hymnal*]

513

Meyfart, Johann Matthias, 1590-1642

Johann Matthäus Meyfart was born in Jena, November 9, 1590. He studied at the universities of Jena and Wittenberg (M. A., 1611; D. D., 1624). For a while he held a position in the faculty of philosophy in Jena. In 1616 he was appointed professor at the gymnasium in Coburg, and in 1623 was made director of the same institution. He was a zealous worker for the cause of good morals and the spiritual development among those who attended the institution. A publication, *De Disciplina Ecclesiastica*, issued in 1633, aroused resentment among his colleagues and became the occasion for a complaint to the authorities, with the result that Meyfart accepted a call to become professor

of theology at the University of Erfurt. In 1634 he was promoted to the rectorship of this university, and later also served as pastor of the Prediger Kirche. Meyfart died in Erfurt January 26, 1642. He was the author of many works, all devoted to the same cause of raising the moral and spiritual standards among the people, and especially among the younger generations. As a rule he encountered considerable opposition and ridicule, and he did not live to see much fruits of his labors in that line. He wrote only a very few hymns. (From J. Mearns). [Dahle, *Library of Christian Hymns*]

MEYFART, Johann Matthaeus (1590-1642), was born November 9, 1590, at Jena; studied at Jena and received several degrees; in 1616 he was made professor at Coburg. There he was a great moral power. In 1633 he published *De Disciplina ecclesastica*, on account of which his colleagues made a complaint to the government. He left there and became theological professor at the revived University of Erfurt. He died at Erfurt, January 26, 1642. Meyfart is noted for his devotional works: *Tuba Poenitentiae prophetica*, 1625; *Tuba novissima*, 1626; *Hoellisches Sodema*, 1629; *Himmlisches Jerusalem*, 1630; *Jüngstes Gericht*, 1632. These were noted for their vivid portrayals and their earnest calls to repentance and amendment of life. [*Handbook to the Lutheran Hymnal*]

541

Miller, Edward, 1731-1807

Edward Miller (1735-1807), organist of Doncaster, England, composed a number of church melodies and other works. [Dahle, *Library of Christian Hymns*]

MILLER, Edward (1731-1807), was born at Norwich, England. He studied music under Dr. Burney and at one time played the German flute in Händel's orchestra. He was organist of Doncaster Parish Church from 1756 to 1807. Miller received his degree of Doctor of Music from Cambridge in 1786, and in the following year he published *Elements of Thorough-Bass and Composition*. He wrote a number of elegies songs, sonatas, flute solos, and psalm tunes; he edited *The Psalms of David* in 1790 and *Psalms and Hymns Set to New Music* in 1801. [*Handbook to the Lutheran Hymnal*]

233

Mills, Henry, 1786-1867

Dr. Henry Mills was born in Morristown, New Jersey, 1786. He became a minister in the Presbyterian Church and later professor at Auburn Theological Seminary. Mills died in Auburn, New York, 1867. [Dahle, *Library of Christian Hymns*]

tr. 294

Milman, Henry Hart, 1791-1868

Henry Hart Milman was born January 10, 1791, in London. His father, Sir Francis Milman, was the private physician of King George III. Henry was educated in Dr. gurney's Academy, Greenwich, in Eton, and in Brasenose College, Oxford, where he won prizes for literary productions in verse and prose, both in English and in Latin. At the beginning of his career he also wrote dramas which proved successful.—Being ordained to the ministry in 1817, he

was appointed vicar of St. Mary's, Reading. In 1821 he was appointed professor of poetry at Oxford. Sir Robert Peel secured his appointment as canon at Westminster and rector of St. Margaret's. In 1849 he was elected dean of St. Paul's Cathedral. Milman was a prolific writer and was widely recognized for his work in church history. His most important productions in poetry are *The Fall of Jerusalem*, *The Martyr of Antioch*, together with 13 hymns, which are used very extensively. These hymns were printed, 1827, in *Heber's Posthumous Hymns*, mentioned above. Milman died September 24, 1868. [Dahle, *Library of Christian Hymns*]

MILMAN, Henry Hart (1791-1868), was born on February 10, 1791, in the parish of St. James, Westminster, London, and received his early training at Dr. Burney's at Greenwich and at Eton. Then he attended Brasenose College, Oxford, and took first place in classics, also carrying off a number of prizes, - an event chronicled in one of the Ingoldsby Legends as follows: [*Handbook to the Lutheran Hymnal*]

His lines on Apollo [*Handbook to the Lutheran Hymnal*]

Beat all the rest hollow, [*Handbook to the Lutheran Hymnal*]

And gained him the Newdigate prize. [*Handbook to the Lutheran Hymnal*]

Milman received his B. A. in 1813 and his M. A. in 1816. In the latter year he was ordained and served as Vicar of St. Mary's, Reading, until 1835. He wrote a number of plays, his tragedy, *Fazio*, being perhaps the best known. In 1821 Milman was appointed Professor of Poetry at Oxford, an office which he held for 10 years. He seems to have started his more intensive study of theology about the year 1827 his Bampton Lectures (delivered at Oxford), and his *History of the Jews* being the first products of the transition. In 1835 Milman was presented with the Canonry at Westminster and the Rectory of St. Margaret's by Sir Robert Peel. He was made Dean of St. Paul's in 1849, and five years later published his greatest work, *History of Latin Christianity*. Milman wrote about 13 hymns, all of which are noteworthy for their high literary expression and lyric grace. His *Poetic Works* were published complete in three volumes in 1839. He died on September 24, 1868. [*Handbook to the Lutheran Hymnal*]

274, 280

Möck, Christian, 1737-1818

MÖCK, Christian (1737-1818), was born on October 18, 1737, at Thann, on the Altmühl. He was interested in music from his earliest youth and served as oboist in the chapel of an infantry regiment in Ansbach from 1771 to 1781, in the latter year he became organist of the Cathedral there, in which position he served the Church for 37 years. He died April 11, 1818. [*Handbook to the Lutheran Hymnal*]

111, 483

Mohr, Joseph, 1792-1848

Joseph Mohr was born December 11, 1792, in Salzburg, Austria. He was ordained to the ministry in the Roman Catholic Church August 21, 1815, by the Bishop of Salzburg. He served in various places in this bishopric until his death, December 4, 1848. Franz Gruber, born November 25, 1787, in Hochburg, near Linz, and died in 1863, as organist of Hallein, near Salzburg. [Dahle, *Library of Christian Hymns*]

MOHR, Joseph (1792-1848), was born in Salzburg, Austria, December 11, 1792. Ordained a Roman Catholic priest, August 21, 1815, he served at Ramsau, Laufen, Kuchl, and other parishes in the diocese of Salzburg. He died at Wagrein, December 4, 1848. [*Handbook to the Lutheran Hymnal*]

140

Monk, William Henry, 1823-89

The melody (St. Mathias) is by W. H. Monk, English church musician, 1823-89. It has the name of the church at Stoke Newington, where Monk was organist. [Dahle, *Library of Christian Hymns*]

MONK, William Henry, Mus. D. (1823-1889). Born in London, March 16, 1823, he became organist at St. Matthias Church, Stoke Newington, where he was able to conduct a daily choral service with only a volunteer choir. He was also organist and choir director of Kings College, London, and professor of music. From 1876 he was professor in the National Training School for Music and at Bedford College. His chief fame rests on his work as musical editor of *Hymns Ancient and Modern* at which he was engaged practically until his death. He had the sole musical initiative and veto on the original edition, and no other musical counsel was called in until the position of the book had been made. He also founded and edited the musical journal *The Parish Choir*. [*Handbook to the Lutheran Hymnal*]

96, 496, 561

setting: 393, 407

Monsell, John Samuel Bewley, 1811-75

John Samuel Bewley Monsell was born March 2, 1811, in St. Columbs, Londonderry, Ireland, where his father, Thomas Bewley Monsell, was archdeacon. John Samuel was educated in Trinity College, Dublin, and was ordained to the ministry in the Episcopal Church and appointed assistant to Bishop Mant. Afterwards he served as chancellor of the bishopric of Connor and as rector of Ramoan. In 1853 he became vicar of Eghan and in 1870 rector of St. Nicholas, Guilzford. He died there in 1875 through an accident, falling down from the roof of the church, which was undergoing repairs. Monsell wrote about 300 hymns. Of this number about one-fourth are in common use. [Dahle, *Library of Christian Hymns*]

MONSELL, John Samuel Bewley (1811-1875), was born in Londonderry, Ireland, on March 2, 1811. He received his education at Trinity College, Dublin. He was a well-known divine of the Church of England and a popular writer of prose and verse. His most popular book was *Our New Vicar*, 1867; it was printed in sixteen editions. He wrote about 300 hymns. He died as the result of a fall from the roof of his church at Guildford, which was in the course of rebuilding, on April 9, 1875. [*Handbook to the Lutheran Hymnal*]

249, 464

Montgomery, James, 1771-1854

James Montgomery was born in Irvine, Ayrshire, 1771. His father, John Montgomery, was Irish and a minister of the Moravian Church. It was decided that James should also become a minister in the same church, and he was sent to their seminary in Fulneck, near Leeds. His parents were sent as missionaries to the West Indies, where both died. Their son, compelled to give up his plan of entering the ministry, left Fulneck in 1787. He was given a position by a merchant of Mirfield, where he worked for a year and a half. One more year was spent in another little village. Then we find him setting out for London with a few of his poems in manuscript. He wished to have them printed and tried to secure the aid of a publisher, but without success. Later, in 1792, he was given a position by a publisher in Sheffield, which town became his future home. The owner and editor of *The Sheffield Register* was a man named Robert Gales. He was a liberal minded journalist, who shared many of the views of young Montgomery. Gales openly espoused the cause of the common people, but fell out with the authorities and was forced to leave Sheffield in 1794.

Montgomery now became owner and editor of the paper and changed its name to *The Sheffield Iris*. The policy of the paper remained liberal and radical, and Montgomery was imprisoned and fined two times for “seditious articles.” In 1797 he published a volume of poems entitled *Prison Amusements*, because some of them had been written while he was in the prison at York. For 30 years he served as the editor of the paper. For a space of 50 years he contributed poems and hymns which brought him fame and extended his influence. Aside from his editorial and literary work, he was a lecturer and a zealous worker for missions and for *The Bible Society*. His lectures on English literature and later, those dealing with poetry and literature in general, delivered before the Royal Institute, aroused great interest, and were printed both in London and in New York.

In 1833 Montgomery was granted a royal pension of 200 pounds annually. He was never married. At the age of 83 he died, while sleeping, and he was buried at public expense. A fine monument was erected in his memory in the Sheffield cemetery. A Wesley chapel and another public building in Sheffield bear his name. He wrote between 400 and 500 hymns. As a hymn writer he ranks among the best, with Watts, Wesley, Newton, and Cowper. His best hymns, however, were written during his earlier days. In later years he wrote too much. About 100 of his hymns are in general use. Like many others, Montgomery detested those who took liberties with his poems, while he himself, without further ado, undertook to change hymns such as “Rock of Ages” and “There is a Fountain filled with Blood ;” for which he was justly criticized. In general, however, Montgomery deserves the best of praise. He was a talented poet, had a broad view of life, and was filled with a pious spirit. He could express deep Christian feelings without becoming sentimental. With a firm faith he combined a child-like, pious mind. He had acquired a very thorough knowledge of the Bible. His hymns bear the marks of a fine sense of rhythm and musical expression.

A list of his principal works includes the following:

1. *Prison amusements*, 1797.
2. *The Wanderer of Switzerland*, 1806.
3. *The West Indies and other Poems*, 1807, in which he praises the abolition of negro slavery.
4. *The World before the Flood*, 1813.
5. *Greenland and other Poems*, 1819.
6. *Songs of Zion*, 56 Hymns, 1822.
7. *The Christian Psalmist*, 100 Hymns, 1825.
8. *The Christian Poet*, 1825.

9. *The Pelican Island*, 1828.

10. *The Poet's Portfolio*, 1835.

11. *Original Hymns for Public, Private, and Social Devotion*, 1853, containing 355 hymns and 3 doxologies. He also contributed many hymns to other hymnals. A great number of his hymns were first printed in *The Sheffield Iris*. His poetical works were published in four editions, 1828, 1836, 1841, and 1854. Grundtvig has translated two of Montgomery's hymns. [Dahle, *Library of Christian Hymns*]

MONTGOMERY, James (1771-1854), was the oldest son of John Montgomery, an Irish minister of the Moravian Church, and was born in Irvine, Ayrshire, Scotland, on November 4, 1771. At the age of seven he was sent to school at Fulneck in Yorkshire to prepare for the ministry. It was during his years at Fulneck that his parents were sent to the West Indies as missionaries. Both of his parents died there. He left Fulneck in 1787 and received work as a merchant in Mirfield. Despite his great dislike for the work, Montgomery worked in Mirfield for a year and a half. Then he took a similar position at Wath only to find it quite as unsuited to his taste as the former. He finally set out for London with a copy of his poems in the hope of finding a publisher for them. In this he failed. He did, however, get in touch with Mr. Robert Gales of Sheffield, the owner and editor of the Radical *Sheffield Register*. Since Montgomery soon shared the views of Mr. Gales, he became coeditor. When Mr. Gales was forced to leave England to avoid prosecution, in 1794, Montgomery took over the paper and became its owner and editor. Montgomery changed the name of the paper to the *Sheffield Iris*. During the first two years of his editorship Montgomery was imprisoned twice in the Castle of York and fined, once for three months for commemorating the fall of the Bastille and again for six months for reporting a riot in Sheffield. But Montgomery did not remain a strict radical all his life. At the age of forty-three he returned to the Moravian congregation at Fulneck and became an active member. He was a zealous worker for missions and was an active member of the Bible Society. Montgomery was also a bitter opponent of slavery. He could not forget that his parents had given their lives as missionaries to the wretched blacks of the West Indies. His father's grave was at Barbados, and his mother was sleeping on the island of Tobago. Besides contributing poetry and hymns to the world for a period of fifty years, Montgomery lectured on poetry and literature. In 1833 he received a royal pension of \$1,000.00 per year. James Montgomery never married. He reached the ripe old age of 83. He died at Sheffield and was honored with a public burial. He wrote 400 hymns, of which 100 are still in common use. A perusal of almost any English evangelical hymn-book will probably reveal more hymns by this gifted and consecrated man than by any other author, excepting only Isaac Watts and Charles Wesley. Among his longer poems are *The West Indies*, a poem in honor of the abolition of the African slave trade by the British Legislature in 1807; *The World before the Flood*, 1813; *The Pelican Island*, 1828. [*Handbook to the Lutheran Hymnal*]

103, 114, 284, 369, 382, 387, 412, 552

Morgen- und Abend-segen, Waldenburg, 1734

82

Morison, John, 1749-98

MORISON, John (1749-1798), was born in Aberdeen and studied at the university (Kings College) there. In 1780 he was installed as parish minister at Canisbay Caithness, Scotland. He died at Canisbay, June 12, 1798. His work in hymnody was done in connection with the revision of the Scottish *Translations and Paraphrases* of 1745, as he was appointed a member of the revision committee in 1775. [*Handbook to the Lutheran Hymnal*]

153

Mote, Edward, 1797-1874

Edward Mote was born January 21, 1797, in Upper Thames Street, London. He became a minister in the Baptist Church, after having gone through a sincere conversion under the influence of J. Hyatt's preaching. During the last twenty-six years of his life he labored in Horsham, Sussex, where he died November 13, 1874. Edward Mote wrote upwards of 100 hymns, which were printed in his *Hymns of Praise*, mentioned above. [Dahle, *Library of Christian Hymns*]

MOTE, Edward (1797-1874), was born in London on January 27, 1797. As a youth he went astray, but was converted in 1813 under the preaching of the Rev. J. Hyatt. Thereupon he joined the congregation of the Rev. Alex Fletcher. Two years later he joined the Baptist Church. For some years he plied the trade of a cabinetmaker, spending some of his spare time writing for the press. At the age of fifty-five he entered the Baptist ministry. From 1852 until his death on November 13 1874, he was pastor of the Baptist Church at Horsham, Essex. He published *Hymns of Praise*, London, 1836, which contained about 100 of his own compositions. Benson calls this publication an anthology of Calvinistic praise. [*Handbook to the Lutheran Hymnal*]

197

Mozarabic, 10th century

567

Mueller, John Theodore, 1885-1967

MUELLER, John Theodore (1885-), was born on April 5, 1885, at Janesville, Minnesota. He graduated at Concordia Seminary, St. Louis, 1907. He also studied at Tulane University and Xenia Theological Seminary. From the latter institution he received the degree of Doctor of Theology. After teaching at Luther College, New Orleans, Louisiana, from 1907 to 1911, and at Wittenberg Academy, Wisconsin, from 1911 to 1913, he became pastor of St. John's Church, Hubbell, Michigan, 1913, and of Zion Church, Ottawa, Illinois, 1917. He has served as professor of systematic theology and exegesis at Concordia Seminary, St. Louis, since 1921. He is well known as an author and poet. Among his works are: *Christian Fundamentals*, 1926; *The Church at Corinth*, 1928; *Christian Dogmatics*, 1934; *John Paton*, 1941; *Great Missionaries to Africa*, 1941. [*Handbook to the Lutheran Hymnal*]

tr. 47, 272

Mühlmann, Johannes, 1573-1613

MÜHLMANN, Johannes (1573-1613), was born at Pegau, 1573, studied at Leipzig and Jena, and after serving as clergyman at Leipzig, Naumberg, and Laucha, he returned to Leipzig and ultimately became professor of theology at the university there. He died of typhus, November 14, 1613. He was a staunch defender of Lutheranism. [*Handbook to the Lutheran Hymnal*]

86

Musae Sionae, 1609

100, 106

Musicalisch Hand-Buch, Hamburg, 1690

31, 280

Musika Deutsch, Nürnberg, 1532

414, 427

Neale, John Mason, 1818-66

John Mason Neale, son of the preacher, Cornelius Neale, was born January 24, 1818, in London. He was graduated from Cambridge, 1840, and became Fellow at Downing College. Eleven times he won the Seatonian prize for religious poetry. He was ordained in 1841 and became warden of Sackville College, East Greenstead, 1846. Here he established the Sisterhood of Margaret, a school for nurses, which in time developed into an extensive institution including an orphanage, an intermediate school for young girls, and a reformatory at Aldershot.

Dr. Neale was an exceptionally active man, and his piety bordered on fanaticism. Throughout his life he had to struggle against poverty and poor health. His Stories for Children were written chiefly to gain the means of existence. He "wasted" his earnings in his charity work for others. Dr. Neale wrote many historical and theological treatises. But especially important is his valuable contribution to the treasury of church hymns. Besides furnishing many original hymns, he made a large number of splendid translations of Latin and Greek hymns and sequences. Of these, nineteen have found a place in *The Lutheran Hymnary*. Neale died in 1866 at the age of 44 years. His great service in the interest of church hymns will be more fully mentioned in a later paragraph. [Dahle, *Library of Christian Hymns*]

NEALE, John Mason (1818-1866), was born on January 24, 1818, in London, the son of the Rev. Cornelius Neale, a man of considerable learning. His father died in 1823, and Neale's education continued under his gifted mother's direction. Later he attended Sherborne Grammar School and after that was a private pupil, first of the Rev. William Russell, Rector of Shepperton, and then of Prof. Challis. In 1836 he obtained a scholarship in Trinity College, Cambridge, where he was considered the best student in his class. He graduated as B. A. in 1840, continued as a Fellow at Downing College, and graduated as M. A. in 1845. Neale did not graduate with more than ordinary degrees, for he had the greatest antipathy to mathematics, proficiency in which was a prerequisite for Classical Honors.

However he did win many honors and prizes while at college. There, too, he identified himself with the Church movement, becoming a founder of the Ecclesiological, or as it was commonly called the Cambridge Camden Society. Neale was ordained deacon in 1841 and priest in the following year. In the latter year he married Miss Sarah Norman Webster, the daughter of an evangelical clergyman. In 1843 Neale was presented with a small incumbency of Crawley, Sussex. Because of his bad lungs, he was obliged to go to Madeira as the only chance of saving his life. He stayed there until the summer of 1844. In 1846 he was presented by Lord Delaware with the Wardenship of Sackville College, East Grinstead. Here in quiet retreat he devoted himself to literary work, to the advancement of the great church revival, and to the Sisterhood of St. Margaret's, which he founded with Miss S. A. Gream. Other institutions gradually arose in connection with this Sisterhood of St. Margaret's, viz., an orphanage, a Middle Class School for girls, and a House at Aldershot for the reformation of fallen women. The blessings which the East Grinstead Sisters brought to thousands of sick and suffering cannot be counted. Dr. Neale met with many difficulties and great opposition from the outside, which on one occasion, if not more, culminated in actual violence. His character, however was a happy mixture of gentleness and firmness, and he therefore lived down all opposition. His last public act was to lay the foundation of a new convent for the Sisters on July 20, 1865. Neale took sick the following spring and after five months of acute suffering died August 1, 1866. One of his traits must not pass unnoticed - his charity, which was unbounded. He was an industrious and voluminous writer of prose and verse. His prose works include: *Commentary on the Psalms*, *The History of the Holy Eastern Church*, *The Primitive Liturgies of St. Mark, St. Clement, St. James, St. Chrysostom, and St. Basil*. His original poetical works include: *Hymns for Children*, 1842; *Hymns for the Young*, 1844; *Songs and Ballads for the People*, 1844. As a translator Neale's success was preeminent. To him more than to any one else we owe some of the most successful translations from the classical languages. Neale had all the qualifications of a good translator - an excellent knowledge of the classics and medieval Latin and an exquisite ear for melody and spiritedness. From the Latin Dr. Neale translated hymns which appeared in 1851 under the title *Medieval Hymns and Sequences* and in 1852-1854 *Hymnal Noted*. These two were followed by *Hymns, chiefly Medieval, on the Joys and Glories of Paradise*, 1865. *Hymns of the Eastern Church*, 1862, are translations from the Greek. [*Handbook to the Lutheran Hymnal*]

546

tr.

8, 108, 113, 159, 173, 181, 223, 277, 314, 347, 356, 366, 534, 548, 574

Neander, Joachim, 1650-80

Joachim Neander was born 1650, in Bremen, where his father, the minister Johann Joachim Neander, served as a teacher at the pedagogium. The family name was Neumann, or Niemann, but the grandfather, Joachim N., who also was a minister, changed the name to Neander. The younger Joachim completed the course at the pedagogium and afterwards at the gymnasium of Bremen. Here he associated with frivolous companions and took part in the reckless life of the students. In 1670 the noted preacher and pietist, Theodor Under-Eyck, formerly pastor at Mülheim, was appointed rector of St. Martin's Church of Bremen. Young Neander and two like-minded companions went one day to Under-Eyck's church, more particularly to criticize and ridicule the service. But Neander, being deeply stirred by the forceful sermon of this pious man, began to entertain serious scruples as to the salvation of his soul, and through

the fatherly guidance of Under-Eyck he was led forward to a true conversion. In 1671, when he had concluded his studies, he was appointed private tutor for the sons of a few wealthy merchants. He accompanied the boys to the university of Heidelberg and remained there till the fall of 1673. He spent the following year in Frankfurt am Main, where he became acquainted with Philipp Jakob Spener and J. J. Schütz, and others belonging to this circle. In the spring of 1674 he was appointed rector of the Latin school at Düsseldorf. This institution was at that time under the supervision of the Reformed pastor and the church council of that city. The pastor, Sylvester Lürsen (also from Bremen, and a few years older than Neander), was a very able and earnest man, but jealous and of a contentious spirit. At first all went well, and Neander assisted the minister both in preaching and in the pastoral work. But Neander came under the influence of Labadie and other separatists. He absented himself from the Lord's Supper for the reason that he could not for conscience' sake partake of it together with the unconverted sinners. Others followed his example. Neither did he attend public services regularly. Then, without consulting the pastor and the elders of the church, he began to conduct prayer meetings, set up special holidays for the school, changed the hours for the classes, and undertook a remodeling of the school buildings, all of his own accord. In 1676 the church council investigated the matter and Neander was suspended as teacher and preacher from January, 1677. But already the same month he signed a declaration binding himself to follow the rules of the church and school. He was then permitted to resume his work as teacher, but could not continue as assistant preacher. The story of his exile from Dusseldorf and his sojourn in Neanderthal, near Mettmann, is not reliable. Yet it is not impossible that some of his hymns were composed during his frequent trips into the beautiful Neanderthal. In 1679 Neander was called to Bremen as Under-Eyck's assistant at the church of St. Martin. He accepted, although the position offered only 40 thaler per year and home. This was intended as a stepping stone to a better position for him, but his career was ended May 31, 1680. During his illness he had to go through a violent spiritual struggle, as it appeared to him that the Lord had hidden His face from him. But he found comfort in these words: "It is better to hope unto death than to die in unbelief." Death came on Pentecost Monday. He requested that Hebrews 7: 9 be read to him, and when asked how he felt, he replied: "The Lord has settled my account, Lord Jesus, make also me ready." Shortly after he said in a whisper, "It is well with me. The mountains shall be moved, and the hills shall tremble, yet the grace of God shall not depart from me, and His covenant of peace shall not be moved."

Neander was the first hymn writer of importance in the Reformed Church of Germany. The greater number of his hymns were evidently written at Dusseldorf. Fifty-seven of these were published in the volume, *Glaub- und Liebesübung*, mentioned above. In the fifth edition of this book, printed in Frankfurt and Leipzig, 1691, eight new hymns were added. W. Müller says, "Neander's hymns are sincere and unpretentious expressions coming from a heart which has turned to God and found salvation in Him; they are not brilliant, but they are deeply religious and Biblical in expression and spirit, and, furthermore, they are free from obscure mysticism." [Dahle, *Library of Christian Hymns*]

NEANDER, Joachim (1650-1680), was born at Bremen, the eldest child of Johann Joachim Neander and Catharina, *née* Knipping. The father was a master in the Paedagogium at Bremen. The grandfather had changed the family name from Neumann or Niemann to the Greek form. Joachim was descended from a long line of distinguished clergymen, going back as far as his great-great-grandfather. Neander first attended the Paedagogium in Bremen. In October of 1666 he entered as a student at the Academic Gymnasium of Bremen. His student life was as riotous and profligate as that of his fellow-students. He once went to a service at St. Martin's Church with two like-minded

comrades to criticize and find amusement. But the earnestness of the Rev. Theodore Under-Eyck touched his heart, and subsequent conversations with Under-Eyck proved the turning point of his spiritual life. Hatfield reports Neander's conversion as coming after his conversations with the Rev. Under-Eyck, when Neander lost his way among the rocks and wooded hills in eager pursuit of game. Night had overtaken him, and he wandered about until he found himself on the very edge of a steep precipice, where another step forward would have ended his life. He now fell on his knees in prayer and vowed to give himself to God's service. He then resumed his search for a way of escape, and speedily, as if led by a divine hand, he succeeded in finding the well-known path to his home. Neander kept his vow and became a new man. In the spring of 1671 Neander became the tutor of five young men, sons of wealthy merchants at Frankfurt-am-Main and accompanied them to the University of Heidelberg. Here Neander remained until 1673, and here he learned to know and love the beauties of nature. In the spring of 1674 Neander was appointed Rector of the Latin School at Düsseldorf. This institution was under the supervision of a Reformed pastor, Sylvester Lürsen, an able man, but of a contentious spirit. At first the two men worked together harmoniously, Neander assisting with pastoral duties, and preaching occasionally, although he was not ordained as a clergyman. Later, however, he fell under the influence of a group of separatists, influenced by Labadie, and began to imitate their practices. He refused to receive the Lord's Supper on the ground that he could not partake of it with the unconverted. He induced others to follow his example. He also became less regular in his attendance at public worship and began to conduct prayer meetings and services of his own. In 1676 the church council of Düsseldorf investigated his conduct and dismissed him from his office. Fourteen days after this action was taken, however, Neander signed a declaration in which he promised to abide by the rules of the church and school, whereupon he was reinstated. There is a legend to the effect that, during the period of his suspension from service, he spent most of his time living in a cave in the beautiful Neanderthal, near Mettmann, on the Rhine, and that he wrote many of his hymns at this place. It is a well-established fact that Neander's great love for nature frequently led him to this place, and a cavern in the picturesque glen still bears the name of Neander's Cave. In July, 1679, Neander became an unordained assistant of the Rev. Under-Eyck at St. Martin's Church. He most probably would have advanced to the pastorate, but consumption brought death the following year. Joachim Neander is regarded as the foremost hymn-writer of the German Reformed Church and is called the Paul Gerhardt of the Calvinists. He wrote about 60 hymns. [*Handbook to the Lutheran Hymnal*]

65, 203

29, 217, 547

Nederlandsch Gedenckclank, Haarlem, 1626

466

Nelson, Horatio Bolton, 1823-1913

Horatio Earl Nelson, the third earl with this name, was born August 7, 1823. He was the son of Thomas Bolton, Burnham, Norfolk, who was a nephew of the famous Admiral Viscount Nelson, whose name he received when he became the second earl. Our hymn writer was educated at Eton and Cambridge. He edited the *Salisbury Hymn*

Book with the assistance of John Keble, 1857. This was revised in 1868, under the title *The Sarum Hymnal*. His own hymns appeared in the above-mentioned *Hymns for Saints' Day*, etc. He also published a prayer book with the Scripture passages for each day of the year and other works. Earl Nelson died in 1913. [Dahle, *Library of Christian Hymns*]

558

Neswick, Bruce, b. 1956

setting: 181

Neues Gesangbuch, Dresden, 1593

235

Neumann, Caspar, 1648-1715

NEUMANN, Caspar (1648-1715), was born at Breslau, September 14, 1648. He attended the University of Jena and was graduated with an M. A. in 1670. For some time he lectured at this university. On November 30, 1673, he was ordained traveling chaplain to the son of Duke Ernst of Gotha, Prince Christian. Three years later he became court-preacher at Altenburg. He was appointed diaconus of St. Mary Magdalene Church at Breslau in December, 1678, and was pastor there in 1689. The following year he accepted the position as pastor of St. Elizabeth's Church at Breslau. In connection with this position he also inspected churches and schools of his district and was first professor of theology in the two Gymnasia at Breslau. He died at Breslau on January 27, 1715. Neumann was regarded as a poet of first rank. His hymns, 39 in all, were used almost entirely in such collections as *Breslauische Gesangbuch*, 1748; *Schweidnitzer Gesangbuch*, 1749; and the *Hirschberger Gesangbuch*, 1752. Neumann was a celebrated preacher, but his influence was felt more through his written than through his spoken word. He published a prayer-book, *Kern aller Gebete, Breslau*, 1680. This book passed through many editions. [*Handbook to the Lutheran Hymnal*]

220

Neumark, Georg C., 1621-81

Georg Neumark was born in Langensalza, Thüringen, March 16, 1621. He was educated in the gymnasiums of Schleusingen and of Gotha, completing his course at the latter place in 1641. In the fall of the same year he accompanied some merchants to an exposition in Leipzig. Here he joined a party headed for Lübeck, and it was his intention to go on to Königsberg to continue his studies at the university in that city. When they had passed through Magdeburg they were attacked by robbers. Neumark was stripped of all his possessions except a prayer book, and a small sum of money which was sewed up in his clothes. He returned to Magdeburg and tried to get employment, but was unsuccessful. He fared likewise in Lüneburg, Winsen, and Hamburg. Upon arriving in Kiel, he found a good friend in the resident pastor, Nicolaus Becker, who was also a native of Thüringen. But still the chances for employment seemed as remote as ever. Then it happened that the family tutor of the household of the judge, Stephan Henning, fell from grace and fled. Becker now recommended Neumark for the position and was successful in securing

it for him. It was on the day of his appointment that he wrote the present hymn, filled with great joy and thankfulness for the gracious help of God. It is likely that he wrote the melody at the same time. Having earned some money he left, in 1643, for Königsberg, where he studied law and also poetry under the famous teacher, Simon Dach. He earned his livelihood by tutoring, but again he had the misfortune of losing all his worldly possessions this time through fire. After leaving Königsberg, he visited Warsaw, Dorn, Danzig, and Hamburg. During the latter part of 1651 he returned to Thüringen, where Duke Wilhelm II of Sachse-Weimar made his acquaintance. The duke was president of the most influential German literary society of the seventeenth century. He appointed Neumark poet and librarian of the court at Weimar, and later secretary of the archives. In 1653 he became a member of the Fruit-bearing Society and soon afterwards became secretary and historian of the society. He was elected member also of another order of poets and ranked high as a writer. In 1681 he was stricken with blindness, and died on the 18th of July of the same year. J. S. Bach has written a cantata upon Neumark's melody for this hymn, and Mendelssohn made use of it in his oratorio, St. Paul. [Dahle, *Library of Christian Hymns*]

NEUMARK, Georg (1621-1681), was born on March 16, 1621, the son of Michael Neumark, a clothier of Langensalza, Thuringia, where Georg was born. After receiving his education at the gymnasia of Schleusingen and Gotha, Neumark became a family tutor. He wished to continue his education at the University of Königsberg but on the way there he was robbed of all of his possessions except his prayer-book and a small amount of money sewn in his clothes. This made university attendance impossible for him at this time, as he was reduced to extreme poverty. He returned to Magdeburg. Failing to find work there, he tried in vain also at Lüneburg, Winsen, and Hamburg till finally at Kiel he found employment through Nicolaus Becker, a former Thuringian, and chief pastor of the city. Neumark became tutor in the home of Judge Stephen Henning. Immediately after Neumark received this position, he wrote "If thou but suffer God to guide thee." He saved enough money to be able to matriculate at the University of Königsberg in 1643. Here he remained for five years studying law and poetry, the latter under the famous Simon Dach (*q. v.*). Thereafter Neumark earned a precious livelihood in Warsaw, Thorn, Danzig, and Hamburg. In Hamburg he found employment through the good graces of the Swedish ambassador. Later he returned to Thuringia as a court poet, librarian, and registrar to Duke Wilhelm II of Saxe-Weimar. Finally he became custodian of the ducal archives. In 1656 Neumark became secretary of the Fruit-Bearing Society. Besides being a hymn-writer, Neumark was also a musician. He died July 18, 1681. [*Handbook to the Lutheran Hymnal*]

205, 479, 563

205

Neumeister, Erdman, 1671-1756

Erdmann Neumeister was born May 12, 1671, in Uechteritz, near Weissenfels. He was educated at the University of Leipzig (1689-95). Having taken final examinations, he entered the ministry two years later. He served in Bibra and for a time also as superintendent of the Eckartsberg district, until 1704, when Duke Johann Georg appointed him court preacher of Weissenfels. In 1706 he became court preacher, member of the consistory, and superintendent of Sorau. Finally, in 1715, he accepted the call to the church of St. Jacobi, in Hamburg, where he served until his death, in 1756.

Neumeister became known as one of the leading preachers of his time, zealous for the orthodox Lutheran doctrine and confessions. From the pulpit and through the press he vigorously opposed the prevalent, unsound, morose pietism and similar phases of religious practice. During his student days he began to write hymns and ranks high as a hymn writer. In all he wrote over 650 hymns. Many of his best productions give evidence of rich Christian experience and sincere study of the Scriptures. His hymns are characterized by simple and striking expressions and fervent, poetic feeling. Several of his hymns are based upon older versions. A number of his later productions are of minor rank.

The greater number of Neumeister's hymns appeared in the following publications: 1. *Der Zugang zum Gnadenstuble Jesu Christi*, Weissenfels (seven editions of devotional books containing hymns, 1705-24); 2. *Fünffache Kirchen-Andachten*, Leipzig, 1716; 3. *Evangelischer Nachklang*, Hamburg, two editions (1718 and 1729). [Dahle, *Library of Christian Hymns*]

NEUMEISTER, Erdmann (1671-1756), was born at Üchteritz on May 12, 1671. He received his education at the University of Leipzig (M. A. 1695). In 1698 he became pastor and assistant superintendent of the Eckartsberg District. He entered upon the office of senior court preacher, consistorialrath, and superintendent in 1706 at Sorau. In the year 1715 he accepted the appointment of pastor of St. James's Church of Hamburg. He died in that city on August 18, 1756. Neumeister ranks high among the German hymn-writers of the eighteenth century, not only for the number of his hymns (650), but also for their abiding value. He uses excellent language. All of his poems reveal a humble trust and faith in God. Neumeister was bitterly opposed to Pietism, and he used the pulpit and the press to warn the people against it and to instruct them in true Lutheranism. It was his purpose to preserve the simplicity of faith from the subjective novelties of this period. One of his poems clearly shows his feelings towards Pietism (*Koch*, V, 374): [*Handbook to the Lutheran Hymnal*]

Und da der Teufel in der Welt Und gib, dass unser Lebenslauf [*Handbook to the Lutheran Hymnal*]

Sich auch durch Frömmigkeit verstellt, Von Herzen fromm, und nie darbei [*Handbook to the Lutheran Hymnal*]

So decke seine Bosheit auf Kein pietistisch Wesen sei. [*Handbook to the Lutheran Hymnal*]

Besides his accomplishments as hymnist, Neumeister was also known as an earnest and eloquent preacher. In his later life he composed tunes to the hymns he had written in his student days. He was a contemporary of J. S. Bach (*q. v.*), to some of whose Cantatas he wrote the texts. [*Handbook to the Lutheran Hymnal*]

246, 426, 494

Neuerfertigtes Gesang-Buch, Darmstadt, 1699

88, 426

Neuvermehrtes Gesangbuch, Meiningen, 1693

37, 171, 421, 470, 503

Neuvermehrtes ... Gesangbuch, Braunschweig, 1661

374

New Catechismus Gesangbüchlein, Hamburg, 1598

79, 105, 259, 391

New Catholic Hymnal, 1971

setting: 269

Newbolt, Michael R., 1874-1956

194

Newton, John, 1725-1807

John Newton was born in London, July 24, 1725. His father served as captain of a merchant vessel. His mother was a very pious, but sickly woman, whose only joy was to instruct her little child, to read and to pray with him. At the age of four years the boy could read. He read the Westminster Catechism and the accompanying Bible passages, together with Dr. Watts' Catechism and Hymns for Children. It was the mother's hope and prayer that the boy should become a minister. Frequently she expressed this desire to her son. The instruction and spiritual care which he received from his pious mother had a far-reaching influence upon his future. But when John was only seven years of age, his mother died, and his step-mother did not continue the systematic instruction in religion. He continued in school and learned the elements of Latin. On his 11th birthday he joined his father on board ship and accompanied him on five voyages to the Mediterranean Sea. He fell in with bad comrades, and after a while became the wildest among the shipmates. Newton has himself described the life which he led during these years, and many have criticized him, saying that he has painted it unnecessarily dark. But he seems to have been fired with an immoderate desire to present himself as a terrifying example by openly portraying the unbridled life of his youth. It seems, however, that he could not entirely undisturbed enjoy his sinful life. The admonishings and prayers of the dear mother of his early childhood seemed to pursue him constantly. At times he would spend days and nights reading his Bible and praying. During several years he experienced a number of these intensely religious periods. They might sometimes last for weeks, but they were, as he himself says, a shallow Christianity. He sought to stay his conscience by reforming himself and by a strict attention to duty. But his heart lacked the deeper sincerity and earnestness, and soon he would again cast himself into the most reckless living. We do not wish to dwell upon the many sad pictures from his early years, although many incidents might be pointed out that would be of great psychological interest.

Following the second voyage he was offered a good position in Spain, but in his thoughtlessness he refused the offer, which act he later explained thus: "As I was my own worst enemy, I seemed determined that no one should be my friend." As time went on he was drawn into the worst forms of unbelief and greatly enjoyed reading Shaftesbury's writings. His father gave up the seafaring life, and the young man then joined one of his friends, who advanced him to midship-man. While occupying this office he would often seek to inculcate virtue and morals in his fellow workmen, while he himself led the most degraded life. This may explain the great indignation and severity with which he later on, as a pastor, attacked all forms of hypocrisy and sham-Christianity.

He fled from the service, but was recaptured and brought back to Plymouth. He was brought on board his ship and publicly whipped and degraded. Then began the darkest period of his life. He was sent to a slave ship, and treated as a slave. His ruin was impending. Only his sincere love for the young girl, Mary Catlett, to whom he was engaged at the age of 17 (she was at that time 14), now buoyed him up during this time of stress and, trial. The curious fact also deserves to be mentioned that at this time of deepest depression he undertook the study of mathematics and languages. Finally, the great crisis of Newton's life came as he was upon a return voyage to England in 1748. By chance he received a copy of *The Imitation of Christ*, by Thomas a Kempis. This book stirred his soul to its depths. His awakening conscience gave him no peace, and during a storm which threatened to wreck the ship, the feeling of misery rose to a cry of despair within his soul.

From that moment Newton became a new man. Gradually he acquired greater peace of mind, but as he formerly had not been able to cast himself entirely into a life in sins, in like manner, he now felt that he could not wholly consign himself to the forgiving grace of God. It was so difficult to find the way to the heart of God, while the memories of his former life cast their dark shadows over his soul. He now sought, through strict observance of duty and a moral life, to do penance for the sins of his earlier years. This he tried to practice during the six years of his life spent as commander of a slave vessel. At the same time his moral and intellectual life ripened, as he made use of all free hours for reading and study. On his last return voyage to England he met a pious captain, and their meeting became of great blessing to Newton. This new friend spoke reverently and sincerely of the great love of Jesus Christ. They spent about a month together in meditation and prayer. Newton says that it was during this time that he received a true and living faith.

Following an illness after his last voyage, in 1754, his physician declared him unfit for service at sea. He was then given a position as inspector of docks in Liverpool. Here began his connection with Whitefield, Wesley, and the Non-Conformists. He began the study of Hebrew and Greek, took part in prayer meetings, delivered occasional sermons at the meetings of the dissenters, until 1764, when he was ordained pastor of Olney. For a number of years his labors were richly blessed, through his sermons, his pastoral work, and not the least through his hymns. The Olney House became the center of a pronounced religious awakening, and Newton, the soul of this activity, was much sought as an advisor, pastor, and friend, by rich and poor alike. He carried on an extensive correspondence, and composed his best works while in the Olney parish. Among his works must be mentioned the book of *The Olney Hymns*, containing hymns by himself and by his friend and co-laborer, the poet William Cowper.

In 1779 Newton was appointed rector of St. Mary Woolnoth, London, where he labored until his death, December 21, 1807. When his eye-sight failed and his friends advised him to cease preaching, he replied: "What! Shall the African scoffer cease, as long as he is able to speak!"

Newton's hymns depict in a clear and impressive manner the contrast between the utter depravity of human nature and the boundless grace of God in Jesus Christ. There is little of the spirit of rejoicing and praise, but a confident note of trust and comfort. His hymns are found in all English hymnals. [Dahle, *Library of Christian Hymns*]

NEWTON, John (1725-1807), was born on July 24, 1725, in London. His mother, a pious Dissenter, found her greatest joy in teaching her boy Scripture-passages and hymns. She often expressed the hope to her son that he might become a minister. However, she died when John was only seven years of age, and thus the boy was left with little religious restraint or influence in his life. Between the ages of eight and ten Newton acquired a meager education.

When he was eleven, he joined his father, who was a sea captain, and made five voyages to the Mediterranean. His subsequent life was one of increasing dissipation and degeneration. He was pressed into the navy, but deserted. He was captured and flogged before the mast. For the next fifteen months he lived, half-starved and ill-treated, in abject degradation under a slave dealer in Africa. Through the study of Shaftesbury and the instruction of one of his comrades, Newton became an outspoken infidel. But the memory of his mother and the religious truths which she had implanted in his soul as a child gave his conscience no peace. The following factors combined to effect a very gradual change that led to his conversion to Christ: the reading of *The Imitation of Christ* by Thomas a Kempis, a terrific storm at sea on a return from Africa, and a deliverance from a malignant fever in Africa. The six following years, during which he commanded a slave ship, matured his Christian belief. On his last voyage he met a pious captain who helped to bring him to a truer and deeper faith in Christ. Newton returned to England, where he studied Hebrew and Greek and exercised in occasional preaching in Liverpool under the guidance of Whitefield, Wesley, and the Non-Conformists. In 1750 he married his childhood sweetheart, Mary Catlett, whose memory also had been a restraining influence in his years of degeneracy. Newton became a minister in 1758, but was not ordained until 1764 at Olney, near Cambridge. The Olney period was the most fruitful of his life. Here he wrote the *Omicron Letters*, 1774, the *Olney Hymns*, 1779, and *Cardiphonia*, 1781. The *Olney Hymns* were written in collaboration with his good friend, the poet William Cowper (*q. v.*). It was at Newton's suggestion that the two undertook to write a hymn-book. Of the 349 hymns in this book Cowper is credited with 66, while Newton wrote the remainder. While at Olney Newton was unwearied in his zeal for pastoral visiting, preaching, and prayer meetings. After sixteen years of service in Olney, he assumed charge of St. Mary Woolnoth in London. In 1805, when Newton was no longer able to read his text, his reply when pressed to discontinue preaching was, "What, shall the old African blasphemer stop while he can speak!" The story of his sins and his conversion, published by himself, and the subject of lifelong allusion, was the base of his influence; but it would have been little but for the vigor of his mind, his warm heart, candor, tolerance, and piety. Newton served for 28 years as rector of St. Mary Woolnoth. Among his converts were numbered Claudius Buchanan, missionary to the East Indies, and Thomas Scott, the Bible commentator. When Newton was nearly 80 years old it was necessary for a helper to stand in the pulpit to hold his manuscript. His self-composed epitaph reads, John Newton, clerk, once an Infidel and Libertine a servant of slavers in Africa, was, by the rich Mercy of our Lord and Savior Jesus Christ, preserved, restored, pardoned, and appointed to preach the Faith he had long labored to destroy. He died December 21, 1807. [*Handbook to the Lutheran Hymnal*]

19, 155, 188, 214, 381, 594

Niceta of Remesiana, c. 392

Modern hymnologists and historians claim that Niceta of Remesiana was the author of "Te Deum laudamus," about 410. Several manuscripts mention Nicetus or Nicetius. An old Latin hymnary lists the hymn as Canticum beati Niceti and expressly mentions Niceta of Remesiana as the author. Niceta, bishop of Dacia, 392-414, is praised by his friend Paulinus of Nola for his learning and poetic ability. Niceta visited Paulinus about 398 or 402. Cassiodorus, also, mentions Niceta with much praise and recognition. The oldest Danish version of "Te Deum" dates from the 13th or the 14th century. This, however, was not well adapted for use in the church. A version specially designed for the public

worship is found in the collection, *Een ny handbog*, Rostock, 1529, by an unknown author. According to the custom of the ancient church, it was ordered to be used at matins. The translation in Landstad's Hymnbook is by Landstad from Luther's German version. The English version in *The Lutheran Hymnary* is by the Rev. Carl Døving, 1911. [Dahle, *Library of Christian Hymns*]

44

Nicholson, Sydney Hugo, 1875-1947

Sydney Hugo Nicholson was born in 1875, London, England. Nicholson served as organist at Manchester Cathedral and Westminster Abbey. [*The Cyber Hymnal*]

194

Nicolai, Philipp, 1556-1608

The author of this work, Philipp Nicolai, served as pastor of Unna while the pestilence raged there and throughout all Westphalia. In Unna alone, 1,400 persons died, among them many of Nicolai's relatives. In this treatise he prays: "I have sought Thee, and I have found Thee, Thou most precious Lord Jesus, and I desire to love Thee. Increase in me an ardent longing after Thee, and do not withhold the object of my prayer. Even if Thou gavest me all that Thou hast brought forth, it could not satisfy me, unless Thou didst give me Thine own self. Behold, I love Thee fervently, but if I love Thee in too small a measure, help me to increase in my affection..." The following is of interest in connection with the origin of this hymn: At the time of the pestilence of 1597, Nicolai, downcast and weary, sat in his study one morning. Then he "lifted up his heart unto God," unto his Savior and Redeemer, and from the depths of his soul sprang this grand hymn of the Savior's love and the glories of heaven. He was filled with holy inspiration and forgot his cares, his surroundings, forgot even his meal, until the hymn was written down, three hours after dinner time. That he should inscribe the initials of Wilhelm Ernst Graf Und Herr Zu Waldeck would not prevent the hymn from being the product of holy fervor and ecstasy, when we consider the powerful influence which it has wielded throughout the Christian world for several centuries. Parallel passages to the hymn are found in Ephesians 5 and in the Song of Solomon. The assertion has been made, especially by Karl von Winterfeld, that it was built upon an old love-song: "Wie schön leuchten die Äugelein der Schönen und der Zarten mein," with a few changes introduced by Nicolai. But Wackernagel has proved beyond a doubt that the above mentioned love-song is a frivolous and most awkward paraphrase based upon this very hymn.

A hymn like this, in which fervent love of the Savior has found true expression, a hymn whose every stanza is permeated with the spirit of this confession: "Thou art the most beautiful among the children of men, for grace is poured out upon Thy lips"—a hymn like this would be sure to find a response in the congregation, where Jesus has become the wisdom from God unto righteousness, sanctification, and redemption. And it certainly gained entrance into the hearts. It was used so extensively at weddings, that the idea really became common that if this hymn were not sung at the wedding, the persons were not properly married. Stanzas of the hymn were engraved upon bowls and kettles and vases. It was sung at Communion not only because of the bearing of the fourth stanza (L. H. 3rd St.), but in view of the plan of the whole hymn. It was used at the deathbed of Christians who had kept the pure faith in love for the Savior of their souls, and who were prepared to follow the invitation to the great supper of the Lamb, the

wedding feast in the Kingdom of God. The pious theologian Johann Gerhard, died while singing the words of the seventh stanza (omitted in L. H.). Susanna Eleonora von Koseritz, during her last moments, asked that this bridal hymn be sung to her. When it was ended she said, "How glorious I" and she repeated three times the words of this line: "Gross ist der König der Ehren," (Praise the God of your salvation, L. H. 220, 5). The hymn has had a place in the hymnals of Sweden since 1610. It is used there as a hymn to be sung during the offertory, especially in the Christmas season. The first Danish translation is said to have been made by Hans Christensøn Sthen. This has been called in question, although the version of this hymn is found in a later edition of his hymnal, *Vandrebog*. The original edition is not extant. But both the hymn and its melody were well known by 1622. The English version of St. 1, 3, 4, 5, 6, used in *The Lutheran Hymnary* is by E. J. Palmer and dates from 1892. There are at least 14 other English translations. The melody is supposed to have been adapted by the poet himself from an older one used for "Jauchzet dem Herren alle land." It has been called the Queen of Chorales, and it deserves this title. It has a beauty and solemn charm of its own. From generation to generation it has resounded from the belfries of the churches of Germany. Philipp Nicolai was born August 10, 1556, at Mengerlinghausen, Waldeck, where his father, Theodor Nicolai, was a minister. In 1576 he was appointed assistant to his father and was transferred in 1586 to Hardeck. From this latter place he was driven out by the Papists on account of certain writings which he sent out, defending his Christian faith against the Papists and the Calvinists. In 1586 he was given charge of the Lutheran congregation in Cologne, and the following year he was made court preacher to the Count of Waldeck. In 1596 he removed to Unna, in Westphalia. and from there again in 1601 to Hamburg, becoming pastor of the Church of Catharine. Nicolai died in 1608. "Of his hymns, only four seem to have been printed." In private life, Nicolai was a most congenial personality, just as he was an esteemed and influential pastor and preacher. But in his polemical writings he would at times be fiery and cutting to the extreme. The present hymn marks the transition in hymn-writing from the objective and proper church poetry to the more subjective and spiritualizing type. [Dahle, *Library of Christian Hymns*]

NICOLAI, Philipp (1556-1608), the son of a Lutheran pastor, was born on August 10, 1556, at Mengerlinghausen. He studied at both the universities of Erfurt and Wittenberg (D. D. 1594). In 1583 he was ordained as Lutheran pastor at Herdecke only to resign this position three years later because of the prevalence of strong Roman Catholic sentiment in that city. In 1587 he became pastor of Niederwildungen after having served there as diaconus for a year. The next year he became chief pastor of Altwildungen and also court preacher to Countess Margareta of Waldeck. It was while there that he took part in the Sacramentarian controversy raging at that time and firmly upheld the Lutheran point of view. In 1596 Nicolai became pastor at Unna in Westphalia, where he became embroiled in the controversy with the Calvinists. During his ministry at Unna the town was devastated by the pestilence. Nicolai's window looked out to the cemetery where often thirty interments a day took place. In these dark days when every household was in mourning Nicolai wrote in his *Frewden-Spiegel*: [*Handbook to the Lutheran Hymnal*]

"There seemed to me nothing more sweet, delightful, and agreeable than the contemplation of the noble, sublime doctrine of Eternal Life obtained through the Blood of Christ. This I allowed to dwell in my heart day and night and searched the Scriptures as to what they revealed on this matter, read also the sweet treatise of the ancient doctor Saint Augustine (*De Civitate Dei*). ... Then day by day I wrote out my meditations, found myself, thank God, wonderfully well, comforted in heart, joyful in spirit, and truly content; gave to my manuscript the name and title of a Mirror of Joy, and took this so composed *Frewden-Spiegel* to leave behind me (if God should call me from this world) as the

token of my peaceful, joyful, Christian departure, or (if God should spare me in health) to comfort other sufferers whom He should also visit with the pestilence. . . . Now has the gracious, holy God most mercifully preserved me amid the dying from the dreadful pestilence and wonderfully spared me beyond all my thoughts and hopes, so that with the prophet David I can say to Him ‘Oh, how great is Thy goodness, which Thou hast laid up for them that fear Thee.’“
[*Handbook to the Lutheran Hymnal*]

Nicolai gained great fame as a preacher and was called a “second Chrysostom.” He was a genius who not only possessed the gift of writing sublime poetry but revealed talent as a composer. His tune for his own “Wachet auf” has been justly called the “King of Chorales.” His tune for his other famous hymn, “Wie schön leuchtet der Morgenstern,” has been called the “Queen of Chorales.” While at Unna Nicolai had to flee before the invasion of the Spaniards in December of 1598, but was able to return by April of the next year. In 1601 Nicolai took his last charge as chief pastor of St. Katherine’s Church in Hamburg, where he died of a fever.

167, 544

6, 27, 142, 167, 348, 518, 544

Nigidius, Georg, 1525-88

NIGIDIUS (Niege), Georg (1525-1588), was born November 25, 1525, at Allendorf on the Werra and was perhaps the son of Peter Nigidius (see below). At nine years of age he came to Kassel, where, under the tutelage of Cantor Georg Kern, the foundation for a very thorough musical education was laid. From 1542 he attended the University of Marburg and graduated in 1546 with a bachelor’s degree. He enlisted in the army and thus began the restless life of a soldier. He served in the Smalcald War, at Bremen, in Scotland, at Hamburg, and was made a prisoner of war in Berlin. Some time later he became a notary in Buxtehude; then an Excise Commissioner in Stade. In the war between Denmark and Sweden he obtained a captaincy and likewise under Ludwig of Nassau in the Netherlands, 1566. After twenty years of intermittent war service he served in various civil offices. Then he re-entered army life in 1578. He then became city magistrate of Lage, near Herford, and, 1585, steward of the Kommenturei in Herford. He moved to Rinteln in 1587, where he died July 4, 1588, of apoplexy. Thus ended the colorful and checkered life of a gifted author and composer, forgotten and unknown until Prof. Dr. P. Althaus of Leipzig in 1918 made a remarkable discovery in the royal library in Berlin. Here were found, after more than three centuries, the manuscripts of several volumes of poetical and musical productions entitled: *The Seven Penitential Psalms together with all manner of Christian Hymns of Praise and Thanksgiving, and also Prayers and Passages of Scripture Composed and Compiled by Georg Niege of Allendorf, a Captain*. Unable to find a publisher, Nigidius had sent the manuscript to Nikolaus Selnecker to obtain his aid for publication in Leipzig. Selnecker, to his regret, could not find a publisher either. His opinion was: “Those beautiful songs are full of comfort and would refresh many Christians.” So the dust of centuries was allowed to accumulate on the manuscript. However, several hymns, among them the morning hymn “Thy Inmost Heart Now Raises,” were published in *Creutzbuechlein*, 1585-1587, at Herford. However, because there were no notes in the printery at Herford, the melodies of Nigidius’ own creation, which Selnecker also praised highly, were not included.
[*Handbook to the Lutheran Hymnal*]

Noel, Caroline Maria, 1817-77

53

Norwegian folk sources

61, 70, 542, 553, 575

Nürnberg Gesang-Buch, 1676

468

Nürnberg, 1534

189, 375

Oakeley, Frederick, 1802-80 and others

tr. 133

Olearius, Johann Gottfried, 1635-1711

OLEARIUS, Johann Gottfried (1635-1711), son of Dr. Gottfried Olearius, was born at Halle, September 25, 1635, was educated at Leipzig and other German universities. In 1658 he was ordained and became assistant to his father at St. Mary's Church, Halle, later becoming pastor and also superintendent of the second portion of the district of Saale. In 1688 he was made chief pastor, superintendent, and Consistorialrat at Arnstadt and also professor of theology in the gymnasium there. He died at Arnstadt, May 21, 1711, after having been totally blind for several years. He published *Jesus! Poetische Ernstlinge* in 1664 and *Geistliche Singe-Lust* in 1697. [*Handbook to the Lutheran Hymnal*]

88, 107

Olearius, Johannes, 1611-84

Johannes Olearius was born September 17, 1611, in Halle, where his father, Johann Olearius, was preacher and superintendent. He received his education in Wittenberg, where he took his master's degree in 1632 and the degree of doctor of theology in 1643. While still a young man he gave lectures at the university, and in 1635 was appointed adjunct of the philosophical faculty. In 1637 Olearius was made superintendent of Querfurt, and in 1643 was appointed to the position of first court preacher and private chaplain in the service of Duke August of Sachsen-Weissenfels, in Halle, where, later on, he became member of the church council and superintendent. When Duke August died, in 1680, the Elector of Brandenburg appointed Olearius superintendent of Weissenfels, where he remained until his death, in 1684.

Olearius was a productive hymn writer. He collected and edited one of the largest hymn books of the 17th century. His *Geistliche Singe-Kunst*, of which the first edition appeared in Leipzig, 1671, contained 1207 (1218) hymns. Of these, 302 were composed by Olearius. The second edition, published in 1672, contained 1340 hymns. His own hymns are as a rule short, and are written in clear and simple language. Many of his hymns have been translated into English and other languages. [Dahle, *Library of Christian Hymns*]

OLEARIUS, Johannes (1611-1684), was born September 17, 1611, at Halle, graduated from the University of Wittenberg and lectured at that institution, later became chief court-preacher and private chaplain at Halle under Duke August. He was made Kirchenrat in 1657 and General Superintendent in 1664. After the dukes death he held similar appointments at Weissenfels until his own death on April 24, 1684. He was the author of devotional books, a commentary of the entire Bible, and compiler of the *Geistliche Singe-Kunst*, 1671, the most comprehensive collection of the best German hymns then in existence, the first edition of which contained 302 of his own hymns. Many of these were for times and seasons hitherto unprovided for, and many were speedily adopted into German hymnals. [*Handbook to the Lutheran Hymnal*]

24, 93, 102, 256, 404, 460

Olivers, Thomas, 1725-99

OLIVERS, Thomas (1725-1799), was born at Tregynon, near Newton, Montgomeryshire, where he was brought up rather carelessly by relatives and given very little formal education. He was apprenticed to a shoemaker and seems to have passed his youth in such disrepute that at the age of 18 he was forced to leave his home town. Then Olivers traveled about the country till he came to Bristol, where he heard George Whitefield preach from the text "Is not this a branch plucked out of the fire?" This sermon changed the whole course of his life. He joined the Methodist Society at Bradford-on-Avon and was engaged by Wesley as one of his preachers. He traveled about as an evangelist from October, 1753, to his death in March, 1799, covering about 100,000 miles in the service of the Gospel. Olivers was for a while coeditor with John Wesley and "Corrector of the Press" of the *Arminian Magazine*. [*Handbook to the Lutheran Hymnal*]

69

98

Olson, Ernst W., 1870-1958

Ernst William Olson was born March 16, 1870, in Skåne, Sweden. Olson's family emigrated to America in 1875. He attended Augustana College in Rock Island, Illinois. He worked for Swedish newspapers, and for a publisher in Chicago, then became editor of the Augustana Book Concern (1911-1949). He wrote four original hymns, and translated almost 30 more. His works include: *A History of the Swedes in Illinois*. He died: October 6, 1958, in Chicago, Illinois. [*The Cyber Hymnal*]

tr. 174

Olsson, Olof, 1841-1900

OLSSON, Olof (1841-1900), was born March 31, 1841, in Karlskoga, Vaermland, Sweden. Ordained in 1863, he served as pastor in Sweden until 1869, when he came to America. Here he served as pastor in Lindsborg, Kansas, 1869, was a member of the Kansas Legislature from 1871 to 1872; professor at Augustana College and Seminary, 1876-1888, and became its president in 1891. He organized the Händel Oratorio Society at the college and seminary. He published *Vid Korset, Det Christna Hoppet*. He died in May, 1900. [*Handbook to the Lutheran Hymnal*]

tr. 329

Opitz, Martin, 1597-1639

OPITZ, Martin (1597-1639), son of Sebastian Opitz, a butcher, was born December 23, 1597, at Bunzlau, Silesia. Martin entered the University of Frankfort on the Oder in 1618 and in 1619 went to Heidelberg, where he was a private tutor while studying literature and philosophy at the university. When Spanish troops threatened, he left and traveled through Holland, Friesland, and Jutland. In 1622 he became Professor of Philosophy in the Gymnasium founded at Weissenburg in Transylvania by Prince Bethlem Gabor. He resigned in 1623. At the request of Duke Rudolf of Liegnitz-Brieg he versified the Epistles for Sundays and festivals according to the metres of the French Psalter and was rewarded with the title "Rath." On an embassy to Vienna in 1625 he presented to Emperor Ferdinand II a poem on the death of the Emperor's brother Grandduke Karl; for this the Emperor crowned him poet and in 1628 raised him to the nobility as Opitz von Boberfeld. For a time he was private secretary to the Burgrave Carl Hannibal von Dohna, who began the Counter Reformation against the Protestants of Silesia in 1628; Opitz wrote poems in praise of him. Three years later Opitz published a translation of the Jesuit Martin Becanus' controversial *For the Conversion of the Erring*. On a diplomatic mission to Paris on Dohna's behalf in 1630 he became acquainted with Hugo Grotius. In 1633 he was sent by Duke Johann Christian of Liegnitz-Brieg as his plenipotentiary to Berlin and also to the Swedish Chancellor Oxenstjerna. Opitz accompanied the Duke to Thorn in 1635 when Wallenstein obtained the mastery over the Silesian duchies. From there Opitz went to Danzig, where in June, 1637, he became historiographer to King Wladislaw IV of Poland. From Danzig Opitz did his best by correspondence and otherwise to atone for the oppression of his brethren in Silesia. On August 20, 1639, three days after being accosted by a diseased beggar, he died of the plague. The author of some 90 works, Opitz was a member of the great German literary union, the Fruit-bearing Society. His great merit was as a reformer of German prosody by his example of literary style and by his *Buch der Deutschen Poeterey*, published at Breslau, 1624. Herein he laid down the rules of German verse which have given it the form it has to this day. [*Handbook to the Lutheran Hymnal*]

166

Osiander, Lukas, 1534-1604

setting: 247

Osler, Edward, 1798-1863

Edward Osler was born 1798, in Falmouth. His parents were Non-Conformists, but their son joined the Episcopal Church. He was educated for the practice of medicine, first under Dr. Carvosse of Falmouth, and later at Guy's Hospital, London. For a time, from 1836, he was connected with the "Society for the Advancement of Christian Education." After 16 or 17 years of practice as a physician, he located in 1841 in Truro. Here he began literary activity as editor of the *Royal Cornwall Gazette* and as author of religious and secular writings in poetry and prose. In 1835 he edited, together with the preacher, W. J. Hall, *Mitre Hymn Book*. This contained 50 of Osler's hymns. He died March 7, 1863, in Truro. [Dahle, *Library of Christian Hymns*]

OSLER, Edward (1798-1863), was born at Falmouth, in January, 1798, and was educated for the medical profession. His hymnological work is mainly connected with the *Mitre Hymn Book*. During 1835-1836 he was associated with W. J. Hall the editor, in producing that collection which was published in 1836 as *Psalms and Hymns Adapted to the Service of the Church of England*. He was active in the work of the Society for Promoting Christian Knowledge and was editor of the *Royal Cornwall Gazette*. He died in 1863. [*Handbook to the Lutheran Hymnal*]

502

Oudaen, Joachim, 1685

349

Oude en Nieuwe Hollantse Boern, 1710

270

Owen, William, 1814-93

390

Palestrina, Giovanni Pierluigi Sante da, 1525-94

Giovanni Pierluigi da Palestrina (the latter name from his native city) was born 1525 or 1526 and died in 1594. He ranks as the foremost composer of the Catholic Church. He began as organist and musical director in his native town, but was soon called to Rome, where he was appointed composer to the Pontifical Chapel and Maestro of St. Peter's. He filled many other engagements as composer, concert-master, conductor, and director in study. Palestrina's works mark the culmination of the era of strict, simple contrapuntal composition, and brought this form of composition into its proper place as a means of expression and not as an end in itself. His complete works have been published in 33 volumes, containing 99 masses, 139 motets, and other compositions almost without number. [Dahle, *Library of Christian Hymns*]

PALESTRINA, Giovanni Pierluigi Sante da (1525-1594), born at Palestrina, Italy, received his early musical training at Rome, where he came under the influence of Orlando di Lasso, the great master from the Netherlands. At

nineteen Palestrina became organist and chapelmaster in his home town, and after serving there a number of years, he was appointed master of the boys in the Julian Chapel in Rome. In 1555 he became a pontifical singer in the Sistine Chapel, but, after about six months, was dismissed because of a papal ruling that only unmarried priests be allowed to attend. He then became chapelmaster, first of St. John Lateran, and then of the Liberian Chapel of Santa Maria Maggiore, spending his last twenty years in practical retirement at St. Peter's. Palestrina is ranked as the foremost composer of the Roman Catholic Church. His greatest contribution to general hymnody was his stand against the introduction of popular airs and lyrics into the church services of the 16th century. Palestrina was able to present simple, polyphonic compositions that were noble and devotional in character. Among his works are 93 masses, 139 motets, and many hymns, prayers, and responses. [*Handbook to the Lutheran Hymnal*]

357

Palmer, Ray, 1808-87

Ray Palmer (1808-87), who rendered the translation for No. 382, served as a congregational preacher in Albany, New York. He was also for a time secretary for The American Congregational Union. Palmer ranks as the foremost American hymn writer. "My faith looks up to Thee" is his most famous hymn (L. H. 456). [Dahle, *Library of Christian Hymns*]

PALMER, Ray (1808-1887), was a direct descendant of John Alden and his wife Priscilla, and of William Palmer, who came to Plymouth in 1621. The son of Judge Thomas Palmer, he was born at Little Compton, Rhode Island, November 12, 1808. Poverty forced him to leave home at thirteen after completing grammar school. While clerk in a Boston dry-goods store for two years, he passed through deep spiritual experiences, with the result that he joined the Park Street Congregational Church, whose pastor was Sereno Edwards Dwight. Palmer's attention was now directed to the ministry. After three years at Phillips Academy, Andover, he studied at Yale College, graduating in 1830. Palmer continued his theological studies under pastoral supervision for a year at New York. Here he wrote the hymn "My faith looks up to Thee." Then he continued his studies for three years at New Haven, where he was associated with Ethan A. Andrews in conducting a Young Ladies Institute. He was ordained pastor of the Central Congregational Church, Bath, Maine in 1835. Here he remained fifteen years except for a trip to Europe for his health in 1847. During these years he wrote some of his best hymns. In 1850 he was appointed to the First Congregational Church at Albany, New York. Here he also labored for fifteen years but had to resign because of failing health in 1865. He moved to New York and was appointed Corresponding Secretary to the American Congregational Union, resigning this post in 1878 and moving to Newark, New Jersey, where he was in active ministerial service for the Belleville Avenue Congregational Church, having especial charge of visiting the people of the congregation. On the day before he died, Palmer feebly repeated the last stanza of his favorite hymn: [*Handbook to the Lutheran Hymnal*]

"When death these mortal eyes shall seal, [*Handbook to the Lutheran Hymnal*]

And still this throbbing heart, [*Handbook to the Lutheran Hymnal*]

The rending veil shall Thee reveal [*Handbook to the Lutheran Hymnal*]

All glorious as Thou art." [*Handbook to the Lutheran Hymnal*]

Ray Palmer is said to have written more hymns than any other American. His *Poetical Works*, published in 1876, fill a volume of more than 350 pages. He died March 29, 1887. [*Handbook to the Lutheran Hymnal*]

184

tr. 11, 318

Parry, Joseph, 1841-1903

Joseph Parry was born May 21, 1841, Merthyr Tydfil, Wales. Parry's family moved to Danville, Pennsylvania, when he was 13 years old, though he often returned to Wales. He attended the Royal Academy of Music, 1868-1871. He was Professor of Music at the University of Wales, 1873-1877, and received his doctorate of music from Cambridge in 1878. He also taught at the University College of South Wales and Monmouthshire, 1888-1903. His works include operas, oratorios, cantatas, piano pieces, and hymn tunes. He died February 17, 1903, Penarth, Wales. [*The Cyber Hymnal*]

209, 296

Paulsen, Paul Christian, 1881-1948

PAULSEN, Paul Christian (1881-1948), son of Andreas Paulsen and Anne, *née* Holbeck, was born March 26, 1881, at Alstrup, Jutland, Denmark, and came to America in 1904. He was educated at Valley City (North Dakota) Normal School; Dana College and Trinity Seminary, Blair, Nebraska; and Chicago Lutheran Seminary, Maywood. After his ordination in 1911 he served the following parishes: Nelson-Osakis-Elmdale, Minnesota, Hartland-Oregon, Wisconsin; Chicago (south side); Calgary, Alberta, Canada; and Ferndale, California, from 1941 to 1946, when he retired to Selma, California. He died there July 26, 1948. He was secretary for nine years and president for three years of the Illinois District of the United Evangelical Lutheran Church. He contributed short stories to synodical papers and periodicals, both Danish and English, and was recognized as an outstanding translator of Danish hymns and songs. He was chairman of the joint committee created in 1925 by the two Danish synods to prepare an English hymnbook, the *Hymnal for Church and Home*, published in 1927, to which Paulsen contributed 63 translations from the Danish and ten original compositions. The committee also issued a Junior Hymnal. [*Handbook to the Lutheran Hymnal*]

tr. 83

Pedersen, B., 1608

THIS hymn was originally printed together with another spiritual song, about the year 1608, under the following title: "Tvende aandelige andægtige Sange, Odense Byes, mine gunstige gode geistlige og verdslige Øvrigheder med deres Menigheder til et ydmygt Taknemmeligheds Tegn, udi denne Forms Bekostning dediceret af B. Pedersen, K. ibidem" (Kannik sammesteds). The author served as canon or minister in Odense or in some city in the district of Fyen. According to a resolution of the church, the fourth stanza of this hymn was to be sung after Baptism, and the

fifth stanza before Communion. It has been extensively used in the parochial schools of the church and as a closing hymn on confirmation day. [Dahle, *Library of Christian Hymns*]

510

Perronet, Edward, 1726-92

Edward Perronet was the son of Rev. Vincent Perronet, whose father, David Perronet, a Frenchman, settled in England about the year 1680. Vincent, educated at Oxford, became vicar of Shoreham, Kent, 1726. He was a zealous evangelical preacher and labored with the Wesley brothers and George Whitefield. Edward Perronet was born August 2, 1721 (according to some, 1726). From his 23rd year he served with his brother Charles in the Methodist movement. In 1756 Edward Perronet wrote a satirical poem in which he bitterly attacked the State Church and its leading men. John Wesley and others were highly incensed over this poem and demanded that it should be suppressed. This was also done. Later on Edward Perronet became pastor for a congregation of dissenters in Canterbury, where he died January 2, 1792. He is mentioned as a zealous, fiery, and energetic preacher, who faithfully proclaimed the Gospel "in season and out of season." His poems were published anonymously in three small volumes: I. Select Passages of the Old and New Testament Versified; 2. A Small Collection of Hymns, etc.; 3. Occasional Verses, Moral and Sacred, London, 1785. [Dahle, *Library of Christian Hymns*]

PERRONET, Edward (1726-1792), of French descent, was born at Sundridge, Kent, the son of Vincent Perronet, whose father, Pasteur Perronet, had been pastor in Switzerland. Edward was baptized and brought up in the Church of England, and originally he had no other thought than to be one of her clergy. However already at an early age, for reasons of conscience, he joined the Wesleys and became an itinerant preacher for them. Though strongly evangelical, he had a quick eye for defects which is a characteristic of his *The Mitre*, a bitter satire on the Church of England, published in 1757, which reflects contemporary ecclesiastical opinion and sentiment. It aroused John Wesley's anger, and he demanded its immediate suppression. As a result, he left the Wesleys and joined Lady Huntingdon's Connection in 1771. This he soon abandoned and became a minister of a small independent chapel at Canterbury, serving this church until his death in 1792. Later he and the Wesleys were reconciled. He died January 2, 1792, his last words being: [*Handbook to the Lutheran Hymnal*]

Glory to God in the height of his divinity, [*Handbook to the Lutheran Hymnal*]

Glory to God in the depth of his humanity, [*Handbook to the Lutheran Hymnal*]

Glory to God in his all sufficiency [*Handbook to the Lutheran Hymnal*]

Into his hand I commend my spirit. [*Handbook to the Lutheran Hymnal*]

49

Peter, Philip A., 1832-1917

PETER, Philip Adam (1832-1917), was born in Hesse-Nassau, January 2, 1832. He was educated under the Rev. E. S. Henkel in Corydon, Indiana, and ordained to the Lutheran ministry in 1858. He served as pastor of the Joint Synod of Ohio and Other States and was active as author. He published *The Reformation of the 16th Century*, 1889; *St. Paul*, 1901; and translated hymns. He died in 1917. [*Handbook to the Lutheran Hymnal*]

tr. 538

Peterson, Victor Olof, 1864-1929

PETERSEN, Victor Olof (1864-1929), was born in Skede, Smaland, Sweden, September 24, 1864, and came to America in 1867. He studied at Augustana College and Academy, Rock Island, Illinois, graduating in 1889. After a summer at the state museum at Springfield, Illinois, under his former professor, Dr. Joshua Lindahl, he taught physics and chemistry at Augustana College. After he took a chemistry course at Harvard, Augustana called him as regular professor. In 1906 he became secretary of the Rock Island Tropical Plantation Co. and from 1907 to 1913 managed the Chalchijapa Plantation in southern Mexico. Then he was engaged in the real estate and insurance business in Rock Island until in 1920 he was called as professor of chemistry at Huron College, Huron, South Dakota, where he remained until his death. He was a lover of hymns and translated a number of them from the Swedish *Psalmbook*. Three are in the present Augustana *Hymnal*. [*Handbook to the Lutheran Hymnal*]

tr. 104

Petri, Olav 1493-1552

tr. 342

Petursson, Hallgrim, 1614-74

NEARLY two hundred and fifty years ago [*written in 1913*], in a lonely Icelandic farm-house a leper lay dying. Outside the doors of the cottage Nature was lavish in her gifts of beauty. To the west the waters of the Whalefirth widened towards the Greenland Sea and the sunset. To the east they narrowed into a girdle of hill and fell, forming a land-locked bay, scene of exploits told in one of the Sagas of long ago. But within the cottage all was bare and comfortless. The membrane of the primitive window rattled in the autumn wind, while on the wooden locker-bed, built into the wall of the house, amidst the heart-breaking squalor of his disease, the leper lay dying. But look! his lips are moving, and, as we listen, we hear him pour forth in his beautiful language a hymn bright with the deathless hope of Christ's Gospel, glad with the assurance of a speedy release from the bondage of corruption into the glorious liberty of the children of God. It was the man's swan-song. Not long afterwards, by the quiet hand of death, he gained his heart's desire.

Such must have been, as in imagination we reconstruct the scene from the knowledge at our disposal, the passing of Hallgrim Petursson, the sacred singer of Iceland. It was a notable example of the victory of the spirit over the flesh, of the triumph of the Christian in his hour of deepest physical need. Small wonder that this was the man who out of his poverty left to his countrymen one of the most precious legacies which they have ever received—those Passion Hymns, which Iceland hearts will cherish, as a poet of their own has said, “as long as the sun shines upon the cold Jokull.”

Hallgrim Petursson was born in the year 1614. His youth was cast in one of the stirring periods of Icelandic history. The breath of the Reformation was breathing upon the dead bones and waking them to life. Odd Gottskalksson had published his Icelandic New Testament in 1540, six years before the death of Luther—a version of which Gudbrand Vigfusson could write: “It is well worthy to stand by the side of that of Tyndal or Luther, and higher praise could hardly be given to it.” Bishop Gudbrand of Holar had brought out his complete edition of the Icelandic Bible in 1584, and was issuing hymns and other religious literature from his press. It was in this bracing atmosphere that Hallgrim spent his early years, his father being sexton of the Cathedral at Holar. Here doubtless were sown in the boy’s heart those seeds which later were to bear such abundant fruit. But the harvest was not yet. Possibly owing to some youthful indiscretion, the young Hallgrim was sent from the school at Holar to Copenhagen. Here, in the great city, the boy’s talents were in imminent danger of being lost. But divine providence was watching over him. Brynjolf Sveinsson, later to become one of the most famous of Icelandic Bishops, found him in a black smith’s shop, and with quick eye discerning the gold beneath the grime, put him again to school. His education in Copenhagen was continued until an event occurred which was to cast its influence over his whole life. It was in the year 1627, the year of Bishop Gudbrand’s death, that four ships from North Africa, three of them being corsairs from Algiers, fell upon the defenceless coast of Iceland. The main attack was delivered upon the Island of Heimaey, the chief of the Westman group. The wanton and inhuman atrocities committed by the pirates so burnt themselves into the memory of the unfortunate inhabitants, that Mr. Nelson Annandale relates that during his six weeks’ stay at Heimaey in the year 1898 he heard almost daily of the raid. Between three and four hundred persons were taken captives chiefly by the Algerians, and sold as slaves in the market at Algiers. Many suffered great cruelty, largely in the form of persecution for their faith. They were “chained in insupportable positions, beaten on the hands and faces, exposed naked in public places, and again beaten until they lost the power of speech.” At length, however, an Icelander was allowed to carry a petition to the King of Denmark, asking for 1,200 rix-dollars as a ransom price for the surviving captives. A subscription was raised in Iceland, to which the King of Denmark himself largely contributed. This was paid over in due course, and in 1637, ten years after the raid, thirty-four survivors out of the hundreds taken were set at liberty.

Some of these people broke their homeward journey at Copenhagen, and here it is that Hallgrim Petursson again comes into the story. During their enforced sojourn in North Africa, these survivors seem to have become more or less infected with Mohammedanism, or at least to have let a part of their Christian faith slip away into the limbo of forgetfulness. It was necessary to remedy this state of things, and to do so an Icelander, learned in Christian truth, but resident at Copenhagen, was needed. Hallgrim Petursson, now a distinguished theological student, fulfilled these conditions, and was forthwith appointed by the authorities to be the religious instructor of his rescued compatriots. Among the captives was a lady, Gudrid by name, who by her beauty had already attracted the attention of the son of the Dey of Algiers. The young prince had even wished to marry her. This, of course, could not be tolerated, and the source of temptation was sent out of the country among the other ransomed slaves. Gudrid thus became a member of the group which was confided to the pastoral care of Hallgrim Petursson. It was perhaps not unnatural that he in his turn should become a captive to those charms which had already proved too potent for the Algerian Prince. Such was the infatuation of the unfortunate man, that although Gudrid had been a married woman in Iceland before the raid, and although, for all that was known to the contrary, her husband was still living there, Hallgrim determined to leave Copenhagen and to sail back to Iceland with Gudrid. Upon their arrival in that country they remained together, and

at length, hearing of the husband's death, were married. This conduct was the great blot upon Hallgrim's life. He did not go unpunished. The sweet fruit became bitter in his mouth. The Mohammedan leanings of his wife were through long years a pain and grief to his sensitive nature. Nor did his conscience keep silence.

“Lord, I have sown the seed of sin;
Hideous have my transgressions been.”

So he sings in one of his Passion-Hymns, and it has been thought that the words bear a special reference to this episode of his career. This sin may have been in a sense the *beata culpa*, which, with its attendant remorse, drove him to the Cross for that gift of pardon and renewal, of which he was afterwards to sing so peerlessly to his countrymen.

Hallgrim Petursson was ordained in 1644 and was in 1650 appointed to the parish of Saurby on the Whalefirth in the south-west of Iceland. Here he gave himself largely to the exercise of his poetic gift, writing much religious verse; and it was here that, inspired by the example of Paul Gerhardt in Germany and of Kingo in Denmark, he achieved his greatest work in the composition of the immortal Passion-Hymns. They appeared in the year 1659, a first copy of the manuscript being sent to the daughter of that Bishop Brynjolf Sveinsson who had formerly befriended him in Copenhagen. But the singer of Christ's Passion was soon himself to pass through a very furnace of affliction. He contracted the dread disease of leprosy. This he bore with exemplary fortitude, and passed away after a lingering illness in the glory of an unclouded hope. He died at Ferstikla near the parsonage of Saurby in the year 1674.

The Passion-Hymns are fifty in number. They tell the story of Christ's sufferings from the moment when the Master sang the Pascal Hymn with His disciples in the Upper Room until the military watch was set and the seal made fast upon His tomb. Each hymn consists, as a rule, of from fifteen to twenty stanzas. The poet begins by paraphrasing the biblical narrative of that incident in the Passion Story with which he is about to deal. He thus accomplishes what is achieved in Oratorio by the recitative. He then passes on to meditation, exhortation, prayer or praise. The hymns were written to be sung, generally speaking, to German chorales of the sixteenth century. With these tunes of stately dignity they naturally blend. To sing them to lighter modern airs would jar on the ear as a kind of sacrilege. In fact, to fully appreciate the hymns, it is necessary to hear them sung to these slow and majestic melodies from the times of Luther, which give free play and scope to the beauty of the Icelandic vowel sounds. In former days it was the custom in the scattered farm-houses of Iceland to sing the Passion-Hymns through during Lent. This custom is still to some extent observed, as, for instance, in the chief Icelandic Church in Winnipeg. Nor can a better preparation for Good Friday, the “Long Fast Day,” as it is called by the Icelanders, be well imagined. The practice however is not as universal as it was, partly owing to the indifference which pervades so much of the modern world, and partly through the prevalence of views in recent years, which, as an Icelandic clergyman has pointed out, “must make the Passion-Hymns of Hallgrim Petursson die upon the lips.” It is however still true to say that this singer of the Cross is the outstanding poet of his people. His hymns have been called “The flower of all Icelandic poetry.” He is still sung and quoted with reverence and with affection. He holds his position, we might almost say, as the Shakespeare or the Milton of his native land.

If we seek the reasons for the spell which the Passion-Hymns have cast over the heart of Iceland for nearly two centuries and a half, we shall not have to look far for an answer. It is true that the range of thought is not wide, that the style is sometimes almost irritatingly didactic, and that the charm of colouring from nature through metaphor or simile is conspicuous only by its absence. The Passion-Hymns possess, however, one mighty secret. In exquisite

Icelandic the poet dwells upon the benefits procured for sinful man by Christ's Passion. He isolates (and surely e may forgive him for doing so) each particular suffering which the Redeemer underwent, and shows the gain wrought for man thereby. Was Christ left alone in His hour of need? It was that we might never be forsaken. Was Christ clothed in a robe of mockery? It was that we might be arrayed in a robe of glory. Was Christ hounded to death with the cry of "Crucify Him?" It was that heaven and earth might over us call "peace." Were Christ's feet pierced? It was that the sins of our wayward feet might be forgiven. Was Christ's side, as Adam's, opened? It was that His Bride, the Church, in that healing stream of Water and of Blood, might be born. The Passion of Christ is the adoring poet's theme. Now in homely teaching, now in pathetic prayer, now in rapturous praise, he "placards " Christ Crucified before his countrymen. He raised, as it were, a mighty crucifix of song over Iceland, and thither, for nearly two centuries and a half, the weary and the heavy laden have turned their eyes. He sang the theme of the ages, and his song has become immortal. Matthias Jochumsson, the leading poet of modern Iceland, has written a beautiful ode to commemorate the bicentenary of Hallgrim Petursson's death. He therein speaks of him as "the David of this land of Jokulls." He calls him a light "who lightened two centuries." He tells us that from the time when the child first says his prayers at his mother's knee, until the day when as an old man he turns him to his last sleep, it is Hallgrim's hymns which have power to soothe and to heal. And when Matthias Jochumsson is describing in another poem the passing of Gudbrand Vigfusson, the great Icelander of Oxford, he pictures him lying with the Havamal* at his head, Heimskringla at his breast, but the Passion Hymns at his heart. That is their secret. The Passion-Hymns have spoken to the heart of Iceland.

(*Readers of Longfellow's "Saga of King Olaf," in the "Tales from a Wayside Inn," will need no explanation of these terms.)
[*The Passion Hymns of Iceland*, by C. Venn Pilcher]

The Lord into His Father's hands

288, 339, 373

Pfefferkorn, Georg Michael, 1645-1732

PFEFFERKORN, Georg Michael (16445-1732), was born March 16, 1645, at Ifta, near Creuzburg on the Werra, where his father had become a pastor in 1619. After studying at the Universities of Jena and Leipzig, Pfefferkorn was for a short time private tutor at Altenburg, and then in 1688 became master of the two highest forms in the Gymnasium at Altenburg. In 1673 he was appointed by Duke Ernst the Pious of Gotha as tutor of his three sons. Three years later Duke Friedrich I appointed him pastor of Friemar, near Gotha, and in 1682 made him a member of the consistory and superintendent at Gräfen-Tonna, also near Gotha. He was an old blind man eighty-six years of age when he died on March 3, 1732. [*Handbook to the Lutheran Hymnal*]

446

Pfeil, Christoph Carl Ludwig, Baron von, 1712-84

PFEIL, Christoph Carl Ludwig, Baron von (1712-1784), was born January 20, 1712, at Grünstadt near Worms, where his father was then in the service of the Count of Leinigen. After completing his course at the University of Halle and of Tübingen, he was appointed Württemberg secretary of the legation at Regensburg in 1732. He was

privileged to hold a number of political offices. Finding himself no longer able to cooperate in carrying out the absolution of the Württemberg prime minister, Count Montmartin, he resigned and then retired to his estate, Deufstetten, near Crailsheim. Later on he was created Baron by the Emperor Joseph II, and in 1765 received the cross of the Red Eagle Order from Frederick the Great. An intermittent fever confined him to his bed from August, 1783, to his death, February 14, 1784, at Deufstetten. Pfeil was a man of deep and genuine piety. His hymn-writing began immediately after the spiritual change which he experienced on the tenth Sunday after Trinity, 1730, and it continued to be his favorite occupation, especially so in his later years at Deufstetten. He was one of the most productive of German hymnwriters, his published hymns numbering about 950. He published *Lieder von der offenbarten Herrlichkeit und Zukunft des Herrn*, Esslingen, 1741; and *Evangelische Glaubens-Herzensgesänge*, Dinkelsbühl, 1783. [*Handbook to the Lutheran Hymnal*]

190

Pierpont, Folliott Sandford, 1835-1917

Folliott Sandford Pierpoint, M. A., was born at Spa Villa, Bath, England, October 7, 1835, and was educated at Queen's College, Cambridge, graduating in 1871. He has published *The Chalice of Nature and Other Poems*, republished, 1878, as *Songs of Love, The Chalice of Nature and Lyra Jesu*. He has also contributed hymns to the *Churchman's Companion*, *The Lyra Eucharistica*, etc. (J. Julian). [*Dahle, Library of Christian Hymns*]

463

Pilcher, Charles Venn, 1879-1960

tr. 288, 339, 346, 373

Pisne duchovni...Cithara Sanctorum, Levoca, 1636

204

Plumptre, Edward H., 1821-91

Edward Hayes Plumptre was born August 6, 1821, London, England. Plumptre was educated at King's College, London, and University College, Oxford, graduating as a double first in 1844. He was for some time Fellow of Brasenose. On taking Holy Orders in 1846, he rapidly reached a foremost position as theologian and preacher. His appointments included assistant preacher at Lincoln's Inn; select preacher at Oxford; Professor of Pastoral Theology at King's College, Oxford; prebendary in St. Paul's Cathedral, London; Professor of Exegesis of the New Testament, King's College, London; Boyle Lecturer; Grinfield Lecturer on the Septuagint, Oxford; and many others. His works include: *Lazarus, and other Poems* (1864), *Master and Scholar* (1866), *Things New and Old* (1884), Translations of Sophocles, Æschylus, and Dante. [*The Cyber Hymnal*]

196

Polack, Herman Adolph, 1862-1930

POLACK, Herman Adolph (1862-1930), son of the Rev. W. G. Polack and Maria Elizabeth, *née* Hans, was born in Crete Township, Will County, Illinois, June 10, 1862. He was educated at the Missouri State Normal School, Cape Girardeau, Missouri. He married Wilhelmina Henrietta Stohs at Bremen, Kansas, February 12, 1885. He taught public school in East St. Louis, then became Lutheran parochial school-teacher, serving schools in St. Louis; Wausau, Wisconsin; Cleveland, Ohio; and other places. He was an accomplished organist, composer, and choir director. Together with H. Ilse (*q. v.*) he served on the music committee of the *Evangelical Lutheran Hymnbook*, 1912. He died at Lakewood, Ohio, April 25, 1930. [*Handbook to the Lutheran Hymnal*]

315

Polack, William Gustave, 1890-1950

POLACK, William Gustave (1890-1950), son of Herman A. Polack and Wilhelmina, *née* Stohs, was born at Wausau, Wisconsin, December 7, 1890. He was educated at Concordia College, Fort Wayne, Indiana, and Concordia Seminary, St. Louis, Missouri; ordained to the Lutheran ministry at Evansville, Indiana, by the Rev. C. A. Frank, founder and first editor of the *Lutheran Witness*. He served as assistant pastor in Trinity Church, Evansville, from 1914 to 1921, succeeding Frank as pastor. He married Iona Mary Gick in Fort Wayne, Indiana, August 9, 1914. In 1925 he was called as professor of theology to Concordia Seminary, St. Louis. He was made chairman of the Missouri Synod's Committee on Hymnology and Liturgics in 1929, and in 1930 he organized the Intersynodical Committee on Hymnology and Liturgics for the Synodical Conference of North America, which was authorized to prepare *The Lutheran Hymnal*. His poetical publications include *Beauty for Ashes* and *Martin Luther in English Poetry*. His prose works include *The Story of C. F. W. Walther*, *The Story of Luther*, *The Story of David Livingstone*, *Into all the World*, *The Building of a Great Church*, *Hymns from the Harps of God*, *Rainbow over Calvary*, *Handbook to The Lutheran Hymnal*. [*Handbook to the Lutheran Hymnal*]

tr. 34, 36, 82, 549

Polish, 1500

285

Pott, Francis, 1832-1909

Francis Pott (b. 1832, England; educated at Oxford; served as minister in various places). Pott's rendering is commonly considered the best English version. It was published in 1861 in *Hymns fitted to the Order of Common Prayer*. The first English translation, "Finished is the battle now," was rendered by J. M. Neale in 1851. [*Dahle, Library of Christian Hymns*]

POTT, Francis (1832-1909), born December 29, 1832, was educated at Brasenose College, Oxford. He received his B. A. in 1854 and his M. A. in 1857. Pott took holy orders in 1856 and served successively as curate of Bishopsworth, Gloucestershire, 1856-1858; of Ardingly, Berks, 1858-1861; of Ticehurst, Sussex, 1861-1866; and as Rector of Norhill, Ely, for 1866. Pott published *Hymns fitted to the Order of Common Prayer*, 1861; *The Free Rhythm*

Psalter, 1898. He was a member of the original committee for *Hymns Ancient and Modern*. He died at Speldhurst, 1909. [*Handbook to the Lutheran Hymnal*]

tr. 357

Praetorius, Michael, 1571-1621

Michael Praetorius was born February 15, 1571, in Kreuzberg, Thüringen. He began his musical career as “kapellmeister” of Lüneburg. In 1604 he was called into the service of the Duke of Brunswick, first as organist, later as “kapellmeister” and secretary. He was appointed prior of the cloister of Ringelheim, but was not required to take up his residence there. Praetorius died in Wolfenbüttel upon his fiftieth birthday, February 15, 1621. He had become famous as composer of church music, among which should be mentioned the mammoth edition of over twelve hundred songs. He is also noted for various writings, among which the great *Syntagma musica* still furnishes much valuable source-material. He ranks high as a writer and also as a composer of church melodies. [Dahle, *Library of Christian Hymns*]

PRÄTORIUS, Michael (1571-1621). Michael Prätorius, the son of Michael Schultze (Praetorius being a Latinization of the name), was born at Kreuzburg Thuringia, on February 15, 1571. At an early age Prätorius attended the University of Frankfurt a. O., his brother supporting him. When his brother died, Prätorius became organist at Frankfurt and later held the same post at Lüneburg. In this latter town Prätorius began his career as Kapellmeister. In 1604 he entered the service of the Duke of Brunswick at Wolfenbüttel and was appointed honorary prior of the Ringelheim Monastery near Goslar, but without compulsion to reside there. He died at Wolfenbüttel on February 15, 1621. Prätorius composed much and was a serious student of music. He began to write a complete encyclopedia of the art and practice of music, of which he finished three volumes with the title *Syntagma Musicum*. The second volume of this work is the most elaborate and valuable of all treatises on instruments and instrumental music in the 16th century. It is considered one of the most remarkable examples of musical scholarship in existence. Among his other titles were *Musae Sioniae* published in nine parts and *Hymnodia Sionae*. [*Handbook to the Lutheran Hymnal*]

setting: 100, 112, 113, 121, 123

Praxis Pietatis Melica, Berlin, 1678

472

Prichard, Rowland Hugh, 1811-87

PRICHARD, Rowland Hugh (1811-1887), was born near Bala, spent most of his life at Bala, but in 1880 he moved to Holywell Hill. He composed tunes which appeared in Welsh periodicals. He published *Cyfaill y Cantorion* (The Singers Friend) in 1844. [*Handbook to the Lutheran Hymnal*]

188, 459

Proulx, Richard, b. 1937

setting: 428

Prudentius, Aurelius Clemens, 348-c. 413

Aurelius Clemens Prudentius, 348-413, the most noted of the early Christian poets in the West, was perhaps born in Tarraco in northern Spain, although some have claimed that he was born either in Saragossa or in Calahorra. From the brief and incomplete autobiographical preface attached to the first edition of his complete works, when he was 57 years old, it is evident that he received a good education, that he belonged to a noble family, that he studied law, became a lawyer, entered public life, and held a prominent position (Roman governor) under Emperor Theodosius.—At the age of 57 he retired to a monastery, where he died shortly afterwards.—The above mentioned preface also contains a list of his works.—His *Cathemerinon Liber* (Daily Round), contains 12 hymns, one for each hour of the day (at cock-crow, morning, before the meal, after the meal, evening, etc.) and a funeral hymn, “Deus ignee fons animarum,” *Cathemerinon*, No. 10. It consists of 44 verses. From this song has been derived the hymn “Jam moesta quiesce querela” (Despair not, O heart, in thy sorrow), formed from verses 31, 15, 10-12, 32-36 of the original poem. Archbishop Trench calls this song “The crowning glory of the poetry of Prudentius.”—It has been called the song of the catacombs, for it is believed to have been sung during the persecutions of the Christians in the catacombs of Rome, whose darkness was changed into light by the glorious hope of resurrection which this hymn gives. “Hors auf mit Tränen und Klagen,” has been a favorite hymn in Germany and in other countries.—Prudentius’ *Liber Peristephanon* consists of 14 hymns to the martyrs. They are glowing hymns which have gained world-wide admiration.—The above mentioned works, together with his *Psychomachia*, were among the most widely read books in the Middle Ages. From an esthetic point of view, *Psychomachia* is less important than the others, but it exerted a greater influence than any of his other works. In this he describes the conflict of Christianity with heathenism, presented allegorically as a conflict between Christian virtues and heathen vices. His *Apotheosis* and *Hamartigenia* are polemic writings. The former is directed against those who deny the divinity of Christ, the latter against the gnostic dualism of Marcion and his followers. *Contra Symmachum* (two volumes of 638 and 1131 hexameter verses) is of historic interest. The first volume attacks the heathen worship, and the second is directed against a petition by Symmachus to the emperor for the restoration of an altar and a statue of the goddess of victory, which Gratian had removed. His *Dittochaeon* is more of an archaeological than a literary work.—Prudentius has written about twenty-eight hymns, some of which are very long, and are found in various breviaries. One of them is divided into eight or nine hymns. It is especially in the Spanish ritual that the hymns of Prudentius are characterized by a deep earnestness. Portions of them are noted for their beauty and richness of expression, and for their dramatic power. However, some of them are artificial and stilted. It is to his credit that he followed the principle that new life and a new view of life will and must manifest themselves in new forms; and also the Latin language must take on a new form in order that it might promote the great truths which hitherto had been foreign to it. Bentley calls Prudentius “the Horace and Vergil of the Christians.”—In our day, a renewed interest in Prudentius has been awakened: J. Bergman’s *Lexicon Prudentianum*, Upsala, 1894; M. Schantz, München, 1904; J. R. Glover, Cambridge, 1901; F. Maigret, Paris, 1903; and many others. —Our English translation is by O. T. Sanden, 1909.

Rudelbach says: "The poetry of Prudentius is like gold set with precious stones." Luther desired that Prudentius be studied in the schools, and also recommended his funeral hymn. [Dahle, *Library of Christian Hymns*]

PRUDENTIUS, Aurelius Clemens (348 - c. 413) . Of the life of Prudentius nothing is known beyond what he himself has written in a short introduction in verse to his works. He was a Spaniard, evidently of a good family, and was born somewhere in the north of Spain, either at Saragossa, Tarragona, or Callahorra. After receiving a good education befitting his social status, Prudentius applied himself for some years practicing as a pleader in the local court of law, until he received promotion to a judgeship in two cities successively and afterwards to a post of still higher authority, perhaps that of Roman governor. When Prudentius was fifty-seven, he became conscience-smitten on account of the follies and worldliness that had marked his youth and earlier manhood and determined to quit all his secular employments and to devote the remainder of his life to advancing the interests of Christ's Church by the power of his pen. He retired to a monastery and then began that remarkable succession of sacred poems upon which his fame now rests. Prudentius is considered the most prominent and most prolific author of sacred Latin poetry in its earliest days. His hymns are contained in two of his works, *Liber Cathemerinon* (containing 14 hymns) and *Liber Peristephanon* (containing 14 hymns to the martyrs). These two works and his *Psychomachia* were the most widely read books during the Middle Ages. Prudentius wrote about 28 hymns in all. Bently calls him "The Horace and Vergil of the Christians. "Luther desired that Prudentius be studied in the schools, and Rudelbach was of the opinion that "the poetry of Prudentius is like gold set with precious stones." [*Handbook to the Lutheran Hymnal*]

181

Psalmodia Sacra, C. F. Witt, 1660-1716, Gotha, 1715

87

Psalms of David in Meeter, Edinburgh, 1650

371

Pusey, Philip, 1799-1855

Philip Pusey was born June 25, 1799, and was educated in Christ Church College, Oxford. He was an elder brother of the famous Dr. Edw. B. Pusey, author and professor at Oxford University. Philip took his academic degree at Oxford, but in 1853 received also the honorary degree of D. C. L. (doctor of civic law). He died July 9, 1855. Matthæus Apelles von Löwenstern was born April 20, 1594, in Neustadt, Silesia, where his father was a saddlemaker. The son became famous as a talented musician, and in 1625 was given a position with Duke Heinrich Wenzel. Six years later he was appointed royal councillor and chamberlain. Later he entered the service of Ferdinand III and was by him raised to the nobility. Finally he became secretary of state under Duke Karl Friedrich of Münsterberg. He died April 11, 1648, in Breslau. In all he wrote about 30 hymns, several of which have been translated into English and other languages. [Dahle, *Library of Christian Hymns*]

PUSEY, Philip (1790-1855). Pusey's father was a son of the first Viscount Folestone, who assumed the name of Pusey instead of that of Bouverie. His elder brother was the famous Dr. Edward Bouverie Pusey, the Tractarian leader.

Pusey, born on June 25, 1799, at Pusey, England, was educated at Eton and Christ Church, Oxford, but left without taking his degree. An Honorary D. C. L. was given him at Commemoration in 1853. After leaving the university Pusey settled on his estate and devoted himself to agriculture and public service. In the former field he was one of the most progressive men of his time; he wrote largely in this field. Pusey was one of the founders of the Royal Agricultural Society. He entered Parliament and sat for Rye, Chippenham, Cashel, and Berkshire. He introduced the term "tenant-right" into the House of Commons. Disraeli said that Pusey was "both by his lineage, his estate, his rare accomplishments and fine abilities, one of the most distinguished country gentlemen who ever sat in the House of Commons." Pusey had many accomplishments: he was a connoisseur of art, a collector of prints and etchings, a copious contributor to the reviews, and one of the founders of the London Library. He was also interested in hymnology. He wanted to supplant the Sternhold and Hopkins version of the psalms by Milman's hymns. In this he was opposed by his famous brother. [*Handbook to the Lutheran Hymnal*]

tr. 439

Rambach, Johann Jacob, 1693-1735

Johann Jakob Rambach was born February 24, 1693, in Halle. From his earliest youth he was taught to be obedient and God-fearing. His parents were both deeply influenced by the pietistic movement through Spener. Rambach's father was a carpenter without sufficient means to permit the son to take up regular studies. But as the boy showed extraordinary talent he was sent to the gymnasium at Glaucha. At fourteen years of age he left this institution and began work in his father's shop to assist his parents in providing for the family. The following year he sprained his foot so that he could not work for several months. Being advised by his physician not to return to the carpenter's trade, and encouraged by his parents to take up his studies again, he entered school once more in 1708 and showed such progress that he was permitted to enter the university in 1712. On account of a serious condition of hoarseness, from which he suffered since his birth, he planned at first to study medicine. But he was strongly advised that the church does not only need preachers, but teachers as well. He then entered in earnest upon his theological studies.

During the spring of 1719 he became ill and spent the summer as the guest of Duke Henkel at the latter's country home. He soon regained his strength. In August he visited Jena, in which city he was called to lecture at the university. He was also frequently called on to preach in the church. Both his lectures and his sermons drew large numbers. In the spring of 1720 he received his master's degree. In 1723 he returned to Halle, where he was appointed adjunct and inspector of the orphanage, later (1726) professor extraordinary; and at A. H. Francke's death, 1727, Rambach was made his successor as regular professor.

Rambach was esteemed very highly both as a professor and as a preacher. It has been claimed that the jealousy of his fellow teachers at Halle caused him to leave his position there. In 1731 he received two calls; one from the Duke of Hessen, asking him to become principal theological professor and superintendent at Giessen; the other from Denmark to become German court preacher and theological professor at the University of Copenhagen. Rambach chose Giessen. Here he found conditions quite different from those at Halle. The people had but little sympathy with an earnest and living Christianity, and Rambach's activity was soon met with scoffing and opposition. It became a matter of continued grief to him that his preaching did not seem to bear any fruit. But he continued to work with

untiring zeal. In 1734 he received a call from the newly established University of Göttingen, to become principal professor of theology. He felt inclined to accept this call, but yielded to the intense desire of the duke that he should remain. The following year he was stricken with a violent attack of fever. He realized that his end was drawing near, and it was his constant prayer that he might retain consciousness until the last. He died the 19th of April, 1735. His last words were, "I hold fast to Jesus, and I am prepared to go to Him." It has been asserted that Rambach died from intense sorrow and grief over his flock.

Rambach wrote over 180 hymns. They were published in *Geistliche Poesien*, Halle, 1720; *Poetische Fest-Gedancken*, Jena and Leipzig, 1721; *Erbauliches Handbüchlein für Kinder*, Giessen, 1734; *Geistreiches Haus-Gesangbuch*, Frankfurt and Leipzig, 1735; *Wunder der bis zum Tode des Kreutzes erniedrigten Liebe*, Giessen, 1750. Rambach's *Geistliche Lieder*, containing 165 hymns, was published in Leipzig, 1844, by Dr. J. L. Pasig. Many of his hymns were taken up by the German hymnals of the 18th century. Many are still in use. There are fifteen of Rambach's hymns in English translation.

Rambach's hymns are characterized by depth of thought, combined with clearness of expression. They are thoroughly Scriptural and churchly. Bunsen says that Rambach's hymns formed a beautiful and very necessary counteraction to the sentimental poetry of his time. And Dr. J. L. Pasig says: "Because his hymns flow out from a heart which is aflame with intense love of Jesus Christ, who alone can give that peace which the world cannot give, therefore they are also permeated by the spirit of the Holy Scriptures, and they speak no other language but the language of the Bible, in which Christ is the central figure and the guiding star." [Dahle, *Library of Christian Hymns*]

RAMBACH, Johann Jacob (1693-1735), one of the outstanding leaders among the German Pietists, was born February 24, 1693, in Halle. When he entered Halle University in 1712, he felt that an impediment in his speech would make it more advisable for him to study medicine than theology; but he was strongly advised by his friends and teachers to change his mind. They recognized his great gifts and argued that the Church needed teachers as well as preachers. He then took up his theological studies in earnest. He was thirty years old when he became Professor Johann Daniel Herrnschmidt's successor at the University of Halle. In 1727 Rambach became the successor of the great August Hermann Francke, founder of the Halle institutions. It has been claimed that the jealousy of fellow-teachers at Halle caused Rambach to leave that university in 1731 to teach at the University of Giessen. He had in that year received two calls: one from Denmark to become German court preacher and theological professor at the University of Copenhagen, the other, from the Duke of Hessen, asking him to serve as principal theological professor and superintendent at Giessen. He accepted the latter position. He found conditions at Giessen much different from those at Halle. His earnest work was not received well. He met with opposition and scoffing. He began to grieve over the fact that his preaching seemed to bear but little fruit. Yet he continued to labor with unremitting zeal at the ultimate expense of his health. He was only forty-two years old when he died from a violent attack of fever, April 19, 1735. His last words were "I hold fast to Jesus, and I am prepared to go to Him." It has been said that intense sorrow over his unresponsive flock contributed to his untimely death. He wrote over 180 hymns in all, although he is better known as a hymnologist than as a hymn-writer. He published *Über Dr. M. Luthers Verdienst um den Kirchengesang*, 1813; *Anthologie christlicher Gesänge*, in six volumes (this is his greatest work). He was principal editor of the Hamburg *Gesang-Buch*, 1842. [*Handbook to the Lutheran Hymnal*]

242, 513

Ramsey, Alfred, 1860-1926

The present English translation was rendered by Dr. Alfred Ramsey, 1911. Dr. Ramsey (b. 1860, Pennsylvania) is a Lutheran theologian and professor at the Theological Seminary in Chicago. [Dahle, *Library of Christian Hymns*]

RAMSEY, Alfred (1860-1926), was born on April 12, 1860, in Pittsburgh, Pennsylvania. He studied at Thiel College and the Lutheran Theological Seminary at Philadelphia. He was ordained to the Pennsylvania Ministerium in 1885 and served pastorates at Scenery Hill and Uniontown, Pennsylvania, and at Minneapolis and Stacy, Minnesota. Ramsey was for thirteen years Professor of Historical Theology at the Lutheran Theological Seminary at Chicago and is remembered as a skilful and fluent translator of German hymns into English. He died June 20, 1926. [*Handbook to the Lutheran Hymnal*]

tr. 28, 52

Recueil de plusieurs chansons, Lyons, 1557

465

Redhead, Richard, 1820-1901

Richard Redhead, born 1820, composed this melody (Debenham, Redhead 143, St. Nicholas, St. Bede). At an early age he became chorister at Magdalen College, Oxford. Here he became acquainted with the Rev. F. Oakeley, who secured his appointment as organist of Margaret Street Chapel in 1839. Redhead's Plainsong Psalter, *Laudes Diurnae*, 1843, and *Church Hymn Tunes*, 1853, and others, were the leading productions in church music during the prosperous period of the English Catholic Church of the nineteenth century. From 1864 Redhead was organist of St. Mary Magdalene Church, Paddington. He has written a number of hymn tunes which are simple and churchly in spirit. He died in 1901. [Dahle, *Library of Christian Hymns*]

REDHEAD, Richard (1820-1901), was born March 1, 1820, at Harrow. He became a chorister of Magdalen College, Oxford, where he came under the influence of the Rev. Frederick Oakeley, who invited him to become organist at Margaret Street Chapel (subsequently All Saints Church), prominent in the Oxford movement. After serving there for twenty-five years, Redhead became the organist of the Church of St. Mary Magdalene in 1864 and served in this capacity until 1894. With Oakeley Redhead edited the first Gregorian Psalter under the title of *Laudes Diurnae*. This and Redhead's other works for the Church greatly influenced the music of the Catholic revival. [*Handbook to the Lutheran Hymnal*]

284, 364, 429

Redner, Lewis Henry, 1831-1908

REDNER, Lewis Henry (1831-1908), was born at Philadelphia, Pennsylvania, where he attended public school and later became a wealthy real-estate broker. He was organist of Holy Trinity Church in Philadelphia and was

particularly active in organizing the Sunday-school of the church. With the help of Phillips Brooks, his pastor, he increased the attendance in the Sunday-school and Bible classes from thirty-six to over a thousand in nineteen years. [*Handbook to the Lutheran Hymnal*]

137

Reed, Andrew, 1788-1862

REED, Andrew (1788-1862), son of a watchmaker of humble circumstances, was born in London, November 27, 1788. In his early years he joined the Congregational Church in the New Road, St. George's-in-the-East. He was privately educated in his father's business, but did not find the work to his liking. So upon the advice of one Rev. Matthew Wilks he entered Hackney Seminary in the New Road, East London, as a theological student under the Rev. George Collison in 1807. In November, 1811, he was ordained as pastor of the congregation in which he originally was a member and with which he remained until November 27, 1861. He was active in founding institutions for orphaned children in London. In 1834 Reed and the Rev. J. Matheson were sent to the Congregational Churches of America by the Congregational Union of England and Wales as a deputation, in order to promote peace and friendship between the two communities. He spent six months in America. On this visit Yale University conferred upon him the honorary degree of D. D. After his return to England he published his *Visit to American Churches* in 1836. In 1843 he published the *Revival of Religion in Wycliffe Chapel*, in 1861 his *Sermons*. He died February 25, 1862. His *Hymn-Book* was a work of years and was published in complete form in 1842. [*Handbook to the Lutheran Hymnal*]

402

Reinagle, Alexander Robert, 1799-1877

Alexander Robert Reinagle (b. 1799, d. 1877) was of Austrian extraction. He was organist of St. Peter's in the East, Oxford, 1822-53. He published two books of hymn tunes, 1836 and 1840. [*Dahle, Library of Christian Hymns*]

REINAGLE, Alexander Robert (1799-1877), was born at Brighton, England, on August 21, 1799, of a well-known musical family of Austrian extraction. He served for thirty-one years as organist at St. Peter's-in-the-East, Oxford. He composed a number of songs and other musical pieces and published two books of hymn-tunes, chants, etc. [*Handbook to the Lutheran Hymnal*]

155

Repository of Sacred Music, John Wyeth, 1813

42, 101

Reusner, Adam, 1496-c. 1575

REUSNER (Renssner, Reisner, Reissner), Adam (1496-c. 1575), was born at Mündelsheim, in Swabian Bavaria. He studied at Wittenberg, supported by the famous Captain Georg von Frundsberg, very likely as companion of

Fruntsberg's second son, Melchior. There he learned to know Luther and other leaders of the Reformation. He studied Hebrew and Greek under Reuchlin in 1521. He then became private secretary to Georg von Frundsberg. Later, in November, 1526, we find him and his friend Jakob Ziegler with Georg von Frundsberg's troops on a campaign in Italy, helping Charles V fight against Clemens VII. In 1530 he visited Jakob Ziegler at Strassburg, where he met Caspar Schwenkfeldt, whose friend and adherent he became. In 1563 he lived at Frankfurt-am-Main. But later he returned again to Mündelsheim, where he was still living in the year 1572. He died about 1575. Reusner wrote hymns as early as 1530. A manuscript at Wolfenbüttel entitled *Tegliches Gesangbuch . . . durch Adam Reusner* contains over forty of his own hymns. [*Handbook to the Lutheran Hymnal*]

524

Reuter, Friedrich Otto (Fritz), 1863-1924

REUTER, Friedrich Otto (Fritz) (1863-1924), was born in Johannsbach, October 11, 1863, in the Erzgebirge, Sachsen, Germany. His father was Johann Friedrich Reuter, his mother Ida Augusta Friedericke, *née* Krätzel. After his confirmation he entered the Teachers Seminary in Waldenburg, graduating in 1884. The same year he accepted the position as assistant teacher at Oberlungwitz, near Chemnitz. In 1887 he accepted the position of teacher, organist, and choir director in Klingenthal. In 1892 he served at Rheinsdorf near Zwickau. In 1893 he went to Lichtenstein-Kallnberg where he was Kantor until 1904. His conscience would not let him serve any longer in the State Church. He, therefore, joined the Lutheran Free Church of Saxony. From 1904 to 1905 he served as teacher in a private boys school in Berlin. In 1905 he accepted a call to the parochial school of the Lutheran congregation in Winnipeg, Canada. In 1907 Reuter came to Bethlehem Congregation in Chicago. In 1908 he accepted a call from the Ev. Lutheran Synod of Wisconsin and Other States to serve as teacher of music at the Dr. Martin Luther College, New Ulm, Minn. On July 14, 1894, he married Clara I. Sonntag. Reuter took all the courses offered in the music department of the Waldenburg Seminary and also studied under such well-known teachers of his day as Reichardt at Waldenburg; Schneider and Schreck at Leipzig; Reinberger at München; and Thiel of the Akademisches Institut für Kirchenmusik at Berlin. Besides teaching music he composed church music for choirs and organ. Much of his work was left in manuscript. He died June 9, 1924. [*Handbook to the Lutheran Hymnal*]

212

Reynolds, William Morton, 1812-76

REYNOLDS, William Morton (1812-1876), was born in Fayette County, Pennsylvania. He was educated at Jefferson College, Canonsburg, and at the theological seminary at Gettysburg, Pennsylvania. From 1833 to 1850 he was a professor at Pennsylvania College; from 1850 to 1853 president of Capital University, Columbus Ohio; and of Illinois State University from 1857 to 1860. Reynolds became a minister of the Protestant Episcopal Church in 1864. He founded the *Evangelical Review*, translated a number of hymns from the German, and edited a hymn-book for the General Synod. [*Handbook to the Lutheran Hymnal*]

tr. 90

Rhabanus Maurus: see Maurus, Rhabanus.

Rheinfelsisches Deutsches Catholisches Gesangbuch, 1666

97

Riley, John Athelstan Laurie, 1858-1945

RILEY, John Athelstan Laurie (1858-1945), was born in London on August 10, 1858. He studied at Eton and at Pembroke College, Oxford (B. A. 1881; M. A. 1883), and served most of his life as a member of the House of Laymen of the Province of Canterbury. Riley helped compile the *English Hymnal* of 1906 and contributed nine translations from the Latin to it and three original hymns. [*Handbook to the Lutheran Hymnal*]

540

Rimbach, J. Adam, 1871-1941

RIMBACH, J. Adam (1871-1941), son of Henry Rimbach and Catherine Elizabeth, *née* Brandau, was born in Elyria, Ohio, October 6, 1871. He was educated at Concordia College, Fort Wayne, and Concordia Seminary, St. Louis, graduating from the Seminary in 1893. His first charge was in Cleveland, where he taught in an academy (progymnasium), opened by the Lutheran congregations of Cleveland in order to gain more students for the ministry and the teaching professions. The Rev. O. Kolbe headed this institution for a time. Rimbach also conducted English services Sunday evenings in Zion Church, Cleveland. The panic of the early nineties and the cry of overproduction caused the school to be closed temporarily, and in 1895 he became pastor of Immanuel Church, Avilla, Indiana; in 1897 of Trinity Church, Zanesville, Ohio; in 1900 of St. Paul's Church, Ashland, Kentucky; and in 1906 of Trinity Church, Portland, Oregon. On June 6, 1941, the Faculty of Concordia Seminary, St. Louis, Missouri, conferred on him the honorary degree of Doctor of Divinity. He married Marie Zorn and had four children. He published, among other works, *Our Father Who Art in Heaven*, and contributed articles and sermons to the periodicals of his Synod. He died on December 14, 1941. [*Handbook to the Lutheran Hymnal*]

tr. 236

Ringwaldt, Bartholomäus, 1532-c. 1600

Bartholomäus Ringwaldt, (Ringwald, Ringwalt), was born in Frankfurt an der Oder, November 28, 1532. At 27 he began work as a minister. In 1566 he became Lutheran pastor of Langfeld, or Langenfeld, Brandenburg, where he labored until his death, presumably in 1599 or 1600. Ringwaldt exerted considerable influence both through his sermons and through his poems. He was a zealous and faithful Lutheran and a good German patriot. He was a bold and aggressive worker and was not afraid to speak his mind. He was a keen observer and recognized clearly the need of his times. In his didactic poems, which were published in many editions, he gave a number of—very interesting

sketches of his age. But he was also a pedagogue, a schoolmaster who could chastise; without regard for persons he swung the lash, and his own contemporaries in the ministry were often made to feel it keenly. In poetic power Ringwaldt resembled Luther. His best known hymn, "Es ist gewisslich an der Zeit," "Det snart forvist paa Tiden er" (Landst. 573), has even been ascribed to Luther. Ringwaldt was one of the most prolific hymn writers of the 16th century. Wackernagel attributes to him 208 poems, of which 165 are hymns. In 1577 appeared his *Der 91. Psalm neben sieben andern schönen Liedern*; his *Evangelia auf alle Sontag vnd Fest durchs ganze Jahr*, about the year 1582. It contains hymns based upon the Gospel lessons for all the Sundays and holidays of the year. *Handbüchlein: geistliche Lieder und Gebetlein*, etc., was published in 1586. All these were published in Frankfurt an der Oder. Several of his hymns are found scattered among his poems mentioned above (*Warnung des Trewen Eckharts* and *Die lauter Wahrheit*). A selection of 59 *Geistliche Lieder* was published in Halle, 1853. [Dahle, *Library of Christian Hymns*]

RINGWALDT (Ringwalt, Ringwald), Bartholomäus (1532 - c. 1600), was born November 28, 1532, at Frankfurt a. O. He was ordained in 1557 and was pastor of two parishes before he settled in 1566 as pastor of Langenfeld near Sonnenburg, Brandenburg. He was still there in 1597, but seems to have died there in 1599, or at least not later than 1600. Ringwaldt exerted a considerable influence on his contemporaries as a poet of the people. After 1577 he published various didactic poems, giving a mirror of the times and of the morals of the people. He was one of the most prolific hymn-writers of the sixteenth century. Wackernagel gives 208 pieces under his name, about 165 of which may be called hymns. A selection of 59 as his *Geistliche Lieder*, with a memoir by H. Wendelbourg, was published at Halle in 1858. [*Handbook to the Lutheran Hymnal*]

25, 26, 538

Rinkart, Martin, 1586-1649

Martin Rinkart (Rinckart) was born April 23, 1586, in Eilenburg, Saxony. Having completed the course at the Latin school in his home town, he became assistant teacher and chorister in the ThomasSchule at Leipzig. In 1602 he enrolled in the university as a student of theology. In 1610 he sought the office of deacon at Eilenburg and even received the recommendation of the city council. But the superintendent denied his application, apparently on the ground that Rinkart was a better musician than a theologian, but in reality because he did not wish to have as a co-worker one who had been born and raised in the city, and one who had at times shown a rather headstrong disposition. Rinkart, however, received an appointment as teacher and cantor in Eisleben, and a few months later he became deacon of the Church of St. Anna of that city. In 1613 he moved to Erdeborn, and in 1617 the city council of Eilenburg appointed him archdeacon of his native city. During his activity here the Thirty Years' War broke out and Rinkart, filled with untiring love and self-sacrifice, had to undergo many severe trials. In 1637 a deadly pestilence raged in the city. Eight thousand people perished, and for a long period Rinkart, three times daily, accompanied a dozen or more to the grave. Scarcely was this visitation over when a terrible famine ensued. People were driven to desperate straits, even to the extent of eating the carcasses of dogs and cats. Rinkart faithfully shared his bread with the famished followers that gathered about his home. In 1639 the Swedish general levied a forced contribution of 30,000 thaler upon the city. Rinkart went out to the leader and begged for clemency, but to no avail. When he came back, he gathered the people of the city and said: "Come, dear parishioners, we have not found grace with men; let us beseech

God to help us.” The bells tolled for the hour of prayer. The congregation sang “When in the hour of utmost need,” and Rinkart, kneeling, appealed to God in a fervent prayer. This made such a profound impression upon the Swedish commander, that he yielded the greater part of the demand.

Rinkart’s people did not seem to appreciate his kindness and faithfulness toward them. He was forced to pay an exorbitant rental for the use of the parsonage, and when soldiers were billeted upon the city, his home was always filled. In addition to all this he was drawn into a long and unjust litigation, which brought him into extreme debt and poverty. The terrible war ended in 1648, and on December 8, 1649, Rinkart passed to his reward.

Rinkart did not write many hymns. Only one has been translated into Danish, namely, “Now thank we all our God,” “Nu takker alle Gud,” which appeared in Pontoppidan’s Hymnary, 1740.

Rinkart wrote a great deal and was very proficient in music. Many of his works have evidently been lost. Among other productions he wrote spiritual comedies and dramas based upon the events of the Reformation period. [Dahle, *Library of Christian Hymns*]

RINKART (Rinckart), Martin (1586-1649), son of Georg Rinkart or Rinckart, cooper at Eilenburg on the Mulde, Saxony, was born at Eilenburg, April 23, 1586. After passing through the Latin school at Eilenburg, he became, in November of 1601, a foundation scholar and chorister of the St. Thomas’s School at Leipzig. This scholarship also allowed him to proceed to the University of Leipzig, where he matriculated for the summer session of 1602 as a student of theology. After he completed his course, he remained for some time in Leipzig. In March, 1610, Rinkart became a candidate for the post of diaconus at Eilenburg. He was presented by the Town Council, but the Superintendent refused to sanction this arrangement, nominally on the ground that Rinkart was a better musician than theologian, but really because he was unwilling to have as his colleague a native of Eilenburg with a will of his own. Not wishing to contest the matter, Rinkart applied for a vacant mastership at the gymnasium at Eisleben and entered on his duties there in the beginning of June, 1610, as sixth master, and also as cantor of the St. Nicholas Church. After holding this appointment for a few months, Rinkart became diaconus of St. Anne’s Church, in the Neustadt of Eisleben, and began his work there on May 28, 1611. Thereupon he became pastor at Erdeborn and Lyttichendorf in 1613. Finally he was invited by the Town Council of Eilenburg to become archidisconus there, and in November, 1617, he became once again a resident of Eilenburg. Here he died December 8, 1649. A memorial tablet to his memory, affixed to the house where he lived, was unveiled at Eilenburg on Easter Monday, April 26, 1886. Rinkart was a voluminous writer and a good musician. A considerable number of his books seem to have perished; others survive only in single copies. He began to write poetry early and was crowned as a poet apparently in 1614. Among other things he wrote a cycle of seven so-called Comedies, or rather dramas, on the Reformation Period, suggested by the centenary of the Reformation in 1617. [*Handbook to the Lutheran Hymnal*]

63

Rippon, J., A Selection of Hymns, London, 1787

Dr. Rippon (Baptist minister and publisher of hymn books, London, 1751-1836). [Dahle, *Library of Christian Hymns*]

521

Rische, A., 19th century

175

Rist, Johann, 1607-67

Johann Rist was born at Ottensen, near Hamburg, March 8, 1607. He was a son of Kaspar Rist, Lutheran pastor at Ottensen, and from his birth he had been designated by his parents to be a minister. He began to attend school in Hamburg, and at an early age proved to be a very gifted boy. Having graduated from the Bremen Gymnasium at the age of twenty, he entered the university of Rinteln, where he, under the influence of Josva Stegmann, began to take interest in hymnology. Having completed his work at Rinteln, he became tutor of the sons of a Hamburg merchant, and accompanied them to the university of Rostock, where he studied Hebrew, mathematics, and medicine. [It is claimed by some that he studied also at Leipzig, Utrecht, and Leyden.] At the time of his stay in Rostock, this university was almost deserted on account of the hardships caused by the Thirty Years' War, and the pestilence kept him in the sick-bed for some length of time. After a sojourn in Hamburg he was engaged as private tutor for a family at Heide, Holstein, and while staying there he was betrothed to Elizabeth Stapfel, a sister of Judge Franz Stapfel. Shortly afterwards he was appointed pastor at Wedel, near Hamburg. In the spring of 1635 he married and settled at Wedel, where he labored until his death, August 31, 1667. Like the rest of his countrymen, Rist had to suffer much from the "famine, plundering, and pestilence" caused by the Thirty Years' War; but otherwise he enjoyed a happy life at Wedel, devoting his time to his pastoral duties and to the writing of poetry. He was respected and honored by all who learned to know him, and gradually he became very famous. In 1644 he was made poet laureate by Emperor Ferdinand III, and in 1653 was raised to the rank of nobility by the same ruler. Duke Christian of Mecklenburg made him a councillor of his civil and ecclesiastical courts. In 1645 he was admitted as a member of the Pegnitz Order, and in 1647 as a member of the Fruitbearing Society, which had been organized by Opitz and was the most famous poets' union of that time. In 1660 he became the founder and head of the Elbe Swan Order, which, however, did not survive his death.

Some writers describe Rist as a vain and ambitious man; but this must be refuted, and it also runs counter to the statements of several prominent historians. The fact that he belonged to the poets' orders of his day and even organized one himself, testifies to his zeal in advancing the cause of poetry, and is by no means a proof that he cherished a vain craving for honor and fame. He has written about 680 hymns and spiritual songs. His hymn-writing embraces or covers, so to speak, the entire field of theology. There are poems for all classes and ranks and for almost all kinds of occasions in human life. Many of his songs are of inferior value and are not suited for church use, nor were they written for that purpose; but many will continue to be among the best church hymns. They are Scriptural, objective, full of Christian faith, and edifying in the best sense of that term. More than 200 of his hymns are said to have been in use in Germany, and many of them have been translated into other languages. The best of his hymns appeared in the following publications: *Himlische Lieder*, 50 hymns, Lüneburg, 1641, and Leipzig, 1642; *Neuer Himlischer Lieder sonderbares Buch*, 50 hymns, Lüneburg, 1651; *Sabbatische Seelenlust*, 58 hymns on the Sunday Gospels; *Frommer und gottseliger Christen Alltägliche Hausmusik*, 70 hymns, Lüneburg, 1854; *Neüe musikalische Fest-Andachten*, 52

hymns on the Sunday Gospels; *Neüe musikalische Katekismus-Andachten*, 50 hymns, Lüneburg, 1656. Among his secular poetry may be mentioned *Friedewünschende Teutschland* and *Friedejauchzende Teutschland*, two plays giving vivid pictures of the life and conditions of the common people during the Thirty Years' War. [Dahle, *Library of Christian Hymns*]

RIST, Johann (1607-1667), was born on March 8, 1607, at Ottensen, near Hamburg, the son of the Rev. Kaspar Rist. From birth he was designated by his parents to be a minister. He attended school in Hamburg and at an early age proved to be a very gifted boy. At twenty Rist graduated from the Gymnasium Illustri at Bremen. Then he entered the University of Rinteln, where, under the influence of Josua Stegmann, he began to take an interest in hymnology. After his graduation from Rinteln, Rist became tutor of the sons of a Hamburg merchant and accompanied them to the University of Rostock, where he studied Hebrew, mathematics, and medicine. While he was at Rostock, the University was almost deserted on account of the hardships caused by the Thirty Years War. The pestilence kept Rist in the sickbed for some length of time. After a stay in Hamburg he was engaged as tutor in the house of the lawyer Heinrich Sager of Heide, Holstein. While staying there, Rist was betrothed to Elizabeth Stapfel, a sister of Judge Franz Stapfel, whose influence seems to have had a good deal to do with Rist's appointment as pastor at Wedel, near Hamburg, shortly afterwards. In the spring of 1635 Rist married and settled at Wedel. He devoted his time to his pastoral duties and to the writing of poetry. Gradually he became famous. In 1644 he was made poet laureate by Emperor Ferdinand III and in 1635 was raised to the rank of nobility by the same ruler. Duke Christian of Mecklenburg made him a councilor of his civil and ecclesiastical courts. In 1645 Rist was admitted as a member of the Fruit-bearing Society, which had been organized by Opitz and was the most famous poets union of that time. In 1660 he became the founder and head of the Elbe Swan Order, which, however, did not survive his death on August 31, 1667. Johann Rist was a voluminous and many-sided writer. His secular works are of great interest to the student of the history of the times, and his occasional poems on marriages, etc., to the genealogist and local historian. He wrote about 680 hymns and spiritual songs, covering the entire field of theology. Not all of Rist's hymns are of equal merit; many are poor and bombastic. But Rist never meant them for public worship, but for private use. Rist excels in his hymns for Advent and for Holy Communion. In general, the hymns of Johann Rist are Scriptural, objective, full of Christian faith, and edifying in the best sense of the word. [*Handbook to the Lutheran Hymnal*]

105, 118, 322, 326, 332

Ristad, Ditlef Georgson, 1863-1938

RISTAD, Ditlef Georgson (1863-1938), was born November 22, 1863, at Overhallen, Norway. He attended the Kläbu Normal School and then became a teacher at the Namsos Middle School in Norway. Ristad emigrated in 1887 and attended Luther Seminary (C. T. 1892) and Chicago University. He held pastorates at Edgerton, East Koshkonong and Rockdale, and at Manitowoc, Wisconsin. Between the years 1901 and 1919 he served successively as president of Albion Academy, of Park Region Luther College, and of the Lutheran Ladies Seminary, Red Wing, Minnesota. In 1897 he edited the *Lutheran Sunday-school Hymnal* and served on the committee for the *Lutheran Hymnary* and the *Lutheran Hymnary Junior*. In 1922 he published a volume of poems in the Norwegian language. He died September 20, 1938. [*Handbook to the Lutheran Hymnal*]

Rodigast, Samuel, 1649-1708

Samuel Rodigast was born October 19, 1649, in Gröben, near Jena, where his father was minister. He was educated at the University of Jena, where he (1676) was appointed assistant professor of philosophy. In 1680 he accepted a position as corrector of the Greyfriars' gymnasium at Berlin. He was offered a professorship at the University of Jena, and the rectorship of the schools in Stade and Stralsund, but declined. In 1690 he was appointed rector for the Greyfriars' institution, in which position he continued until his death, in 1703. [Dahle, *Library of Christian Hymns*]

RODIGAST, Samuel (1640-1708), was born October 19, 1649, in Gröben, near Jena. He studied at Weimar and then at Jena, where he later became adjunct of the philosophical faculty. From 1680 on he served as corrector and later rector at the Gymnasium zum Grauen Kloster in Berlin, where he remained, in spite of offers from other schools, such as Jena, until his death, March 29, 1708. [*Handbook to the Lutheran Hymnal*]

519

Rob, Johann: see Horn.

Rosenmüller, Johann, c. 1619-84

The melody of this hymn is by Johann Rosenmüller, director of music, Leipzig and Wolfenbüttel, of the 17th century. The melody was composed in 1655 and later united with Albinus' hymn, "Straf mich nicht in deinem Zorn" (L. H. 522). [Dahle, *Library of Christian Hymns*]

253, 424, 454, 509

Rosenroth, Christian Knorr, Baron von, 1636-89

Christopher Knorr von Rosenroth, a learned German theologian, Orientalist, and hymn writer, was born in Altranden, Silesia, July 15, 1636. He was educated in Leipzig and Wittenberg; later he traveled in France, England, and Holland. On these travels he met Dr. Henry More, Rabbi Meier Stern, and Dr. John Lightfoot, and was induced by them to study alchemy, Oriental languages, and especially Kabbala (the oral tradition of the Jews, transmitted from Adam; the secret wisdom of the Rabbis). [Kabbala means, in this connection, the Jewish mystico-theosophic philosophy of religion; it arose from a desire for a deeper religious consciousness, as mysticism in Christianity.] Through these studies Rosenroth came in touch with Palsgrave Christian August, who in 1668 appointed him prime minister and privy councillor. In 1677 he was created baron by Emperor Leopold I. Rosenroth strove to harmonize the doctrines of Kabbala and Christianity. His monumental work, *Kabbala Denudata*, Sulzbach, 1677, made him world-famous. He ranks high as a writer of hymns. His hymns were published in 1684 under the title: *Neuer Helicon mit seinen neuen Musen, das ist: Geistliche Sitten-Lieder*. This volume contained 70 hymns, of which a few are translations from the Latin, others are versions of old German hymns. Sixteen of Rosenroth's hymns were taken up

by Freylinghausen in his hymnal, published in 1704, and again in 1714. The hymnologist Hoch says of Rosenroth's hymns that they are the product of a noble, pure, and deep mysticist, with a truly poetic sentiment, and a fervent desire for union with Christ. Rosenroth died in 1689. [Dahle, *Library of Christian Hymns*]

ROSENROTH, Christian Knorr, Baron von (1636-1689), was born on July 15, 1636, at Altrauden, Silesia, where his father was a pastor. He studied at Stettin, Leipzig, and Wittenberg and continued his studies traveling to Holland, France, and England. On these travels von Rosenroth met Dr. Henry More, Rabbi Meier Stern, and Dr. John Lightfoot. Although he was an ardent seeker after the philosopher's stone, von Rosenroth found truth and peace only in Christianity. Later he served as pastor in Silesia. He became proficient not only in philosophy and chemistry, but also in theology and cabalistic lore. His memory was so unique that he knew nearly the whole Bible by heart. He died at Sulzback, Bavaria, at the very hour, so it is said, which he himself had predicted, May 8, 1689. He wrote 70 hymns, which show him to be a mystic of the school of Scheffler; they are full of a glowing desire for inner union with God in Christ. He was, indeed, a great scholar and statesman, and his learning led to his being taken into the service of the Palsgrave Christian August of Sulzbach, and that prince made him his prime minister in 1668. He was created a baron by Emperor Leopold I. His greatest pleasure was the study of the Kabbala - the oral tradition of the Jews, supposedly transmitted from Adam; the secret wisdom of the rabbis. He edited rabbinical writings, and his *Kabbala Denuadata* made him world-famous. He strove to harmonize the doctrine of the Kabbala and Christianity. [*Handbook to the Lutheran Hymnal*]

75, 84

Ross, Roger R., 1817-99

289

Rothe, Johann Andreas, 1688-1758

Johann Andreas Rothe was born in Lissa, near Görlitz, Silesia, May 12, 1688. His father was pastor in Lissa. From the "Gymnasium" of Görlitz and Breslau young Rothe went, 1708, to the university of Leipzig to study theology. Following the final examinations he accepted a position as private tutor in the family of von Schweidnitz, near Görlitz. He preached frequently in the neighboring churches, and at one time Count N. L. von Zinzendorf happened to hear him and was so favorably impressed with the young man that he called him as pastor of Berthelsdorf in 1722. He was installed on August 30, 1722. His field included also the congregation of the Moravian Brethren of Herrnhut. Rothe's firm stand in matters pertaining to the Church together with his fearlessness over against Zinzendorf finally brought on a break between the two. When Rothe was requested to report to the church authorities concerning Zinzendorf's doctrine and practice, the latter was highly incensed, and Rothe resigned and accepted a call to Hermsdorf, near Görlitz. In 1739 he moved to Thommendorf, near Bunzlau, and labored there until his death, July 6, 1758.

There can be no doubt that Rothe in the beginning of his activity was greatly influenced by Zinzendorf, his colleague, as he was, on the whole, in sympathy with the Pietistic tendencies. This is especially apparent in his hymn writing and has rather enhanced the value of his hymn poetry. Whereas his forty or more church hymns are of a churchly character, they are all permeated by a marked sincerity and depth of feeling which characterizes the best

productions of Zinzendorf and the Pietistic school. Later he approached more and more the strict and orthodox Lutheranism. For this reason also Zinzendorf failed in his attempt to again enlist Rothe's services in the Moravian Church. Rothe is described as an able theologian, a fearless witness for truth, and a prominent preacher. [Dahle, *Library of Christian Hymns*]

ROTHE, Johann Andreas (1688-1758), son of the Rev. Ägidius Rothe, was born at Lissa, May 12, 1688. As student of theology he graduated from the University of Leipzig; in 1712 he was licensed at Görlitz as a general preacher. Count von Zinzendorf heard him preach and later gave him a pastorate at Berthelsdorf (August 30, 1722). In 1737 Zinzendorf was displeased with Rothe's doctrinal views; so Rothe accepted a call to Hermsdorf, near Görlitz, where he became minister in 1737. In 1739 he became assistant pastor at Thommendorf, near Bunzlau, where in 1742 he was made chief pastor and remained there until his death on July 6, 1758. His hymns number about 40. Though they do not rank high as poetry, yet they are characterized by glow and tenderness of feeling and by depth of Christian experience. [*Handbook to the Lutheran Hymnal*]

499

Rung, Henrik, 1807-71, composer, born 31 March 1807 in Copenhagen, died the same place 12 December 1871. His childhood was in Næstved, where his father was toll-collector; in his younger years he studied the guitar, but first later he attained a real artistic development from his musical abilities (under L. Zinck and Weyse). Some years he was contrabassist in the royal chapel, but it was first in 1837 when he performed as composer of the music for "Svend Dyrings Hus" that he became known to a greater public. A number of years Rung lived as a real artist's life in Italy in the Thorvaldsen circle and studied old Italian music; later he set himself to studying the art of singing in Paris. In 1842 Rung was installed as song-master at the royal theater and was at that time a very much employed, productive theater composer for various plays and operas, of which none continue in the repertoire. His talent was a real lyric character, and his significance therefore came at being a composer of some romances, some hymn-melodies and folk-style songs. The fresh, natural melody and the folk-like knack in his songs brought them a significant dissemination. As a hymn composer Rung came through P. O. Bojsen in connection with the Vartov congregation and wrote for it his most famous melodies for "Krist stod op af Døde", "Alt staar I Guds Faderhaand", "Tag det sorte kors fra Graven", "Rejs op dit Hoved al Kristenhed", the baptism hymn "O, lad din Aand", "Lad det klinge sødt i Sky" etc. By their folk-like power they penetrated strongly, and at the same time they established a successful artistic moment against the musical democratism rampant in Vartov singing. On 29 October 1851 Rung founded the Cecilia Society, which was to work for familiarity with classical Italian church music, and thus reached its goal in a model society which in great style has accomplished the work of make older church music known here at home. A bitter literary feud which struck him through the years, he carried on with 50 (in "Fædrelandet" and "Dansk Kirketidende") against Berggreen (in "Berl. Tid." and "Evang. Ugeskr.") regarding Berggreen's new chorale-book and its lack of reverence for the old Weyse chorale-book. Rung collected his own melodies and Vartov-melodies in 1857 into a so-called "Supplement to Weyse's Chorale-Book", originally 50 melodies, among them those by Gade, Hartmann, Barnekow, and others. [*Kirkeleksikon for Norden*]

229

Rupprecht, Oliver C., b. 1903

tr. 358

Russell, Arthur Tozer, 1806-74

ARTHUR TOZER RUSSELL was born in Northampton, March 20, 1806. He was the son of a Dissenter minister, William Russell, who preached in Enfield and London. The son received his early education in St. Savior's School of Southwark and the Merchant Taylors' School of London. In 1822 he came to Manchester College, York, and completed his education in St. John's College, Cambridge. Here he received a prize for his treatise, *The Law Our School-Master to Bring Us to Christ*. In 1829 he was ordained by the bishop of Lincoln, and from 1830 to 1852 he served as vicar of Caxton, Cambridge. During this period he wrote extensively on theological themes. About 1840 he published *Hymn Tunes, Original and Selected*. Many of his original hymns, together with translations from the German, appeared in *Hymns for Public Worship*, 1848, Dalston Hospital, London. In 1847 *Christian Life* was published, and in 1851 his edition of *Psalms and Hymns*. His original hymns and translations have been included in several hymnals. A great number of them appeared in Dr. B. H. Kennedy's *Hymnologia Christiana*, 1863. He has also composed melodies which are in use. His hymn poems are characterized by religious fervor and deep piety. He wrote in all upwards of 140 hymns. After serving at Whaddon; at Toxteth Park, near Liverpool; and at Wrockwardine Wood, he finally removed to the rectorship of Southwick, near Brighton, where he died November 18, 1874, after a protracted illness. [Dahle, *Library of Christian Hymns*]

RUSSELL. T., Arthur Tozer (1800-1874), son of the Rev. Thomas Clout (later Russell), was born at Northampton, March 20, 1806. He was educated at St. Saviour's School, Southwark, and at Merchant Taylors' School, London. From 1822 to 1824 Russell attended Manchester College, York. In 1825 he entered St. John's College Cambridge, and in his freshman year gained the Hulsean Prize. In 1829 Russell was ordained by the Bishop of Lincoln and served first as curate of Great Gransden and was then preferred to the Vicarage of Caxton, where he remained until 1852, when he went to the Vicarage of Whaddon, Cambridgeshire. Russell left there in 1866 for St. Thomas's, Toxteth Park, Liverpool. The following year he was at Wrockwardine Wood, Shropshire, where he stayed until 1874 when he was presented to the Rectory of Southwick, near Brighton. Here Russell died after a long and distressing illness on November 18, 1874. Russell started his ecclesiastical life as an extreme high churchman, but through the study of Saint Augustine his views were changed, and he became and continued until his end a moderate Calvinist. He was a prolific writer. His best prose work appeared in 1859 under the title *Memorials of the Life and Works of Bishop Andrewes*. His hymnological works include: *Hymn-Tunes, Original and Selected, from Ravenscroft and other old Musicians*, c. 1840; *Hymns for Public Worship*, 1848, which contained some of his own hymns, original and translated from the German. In 1851 Russell published *Psalms and Hymns, partly original, partly selected, for the use of the Church of England*. He wrote 140 hymns; they are characterized as gracious and tender, thoughtful and devout. His translations are vigorous and strong. [*Handbook to the Lutheran Hymnal*]

tr. 135, 136, 208, 224, 322, 581

Rygh, George Alfred Taylor, 1860-1942

RYGH, George Alfred Taylor (1860-1942), was born March 21, 1860, at Chicago, Illinois. He graduated as A. B. from Luther College in 1881. Thereafter he studied at Luther Seminary and Capital University. During 1883 Rygh served as teacher at the former institution. The following year he became a pastor in Portland, Maine, which position he held until 1889. From then on Rygh alternated regularly between the ministry and the teaching profession, serving as teacher at Wittenberg Academy, 1889-1890; pastor at Grand Forks, North Dakota, 1890-1891; teacher at North Dakota University, 1891-1895; pastor at Mount Horeb, Wisconsin., 1895-1898; pastor at Chicago, 1899-1910; teacher at St. Olaf College, 1910-1913; pastor at Minneapolis, Minnesota (1920-1930); as pastor emeritus he resided in Northfield, Minnesota. From 1909 to 1914 Rygh served as editor of the *United Lutheran*. He was associate editor of the *American Lutheran Survey*, 1914-1921. In 1925 Rygh became an editor of the *Lutheran Herald*. He served as a member of the Committee on the *Lutheran Hymnary*, for which he translated a number of hymns. He translated several devotional books from the Norwegian. He was honored with the degree of Litt. D. from Newberry College, Newberry, South Carolina, in 1917. In 1919 and 1920 Rygh served as National Lutheran Council Commissioner to the Baltic States. He died July 16, 1942. [*Handbook to the Lutheran Hymnal*]

tr. 4, 215, 230, 241, 348, 354, 399, 437, 449, 516, 590, 595, 601

tr.

Sacer, Gottfried Wilhelm, 1635-99

Gottfried Wilhelm Sacer was born July 11, 1635, in Naumburg. At the age of 20 he entered the University of Jena, where he studied philosophy and law for four years. He served two years as secretary to von Platen, privy counsellor of Berlin. Later he served as tutor for a few young noblemen until 1665, when he entered military service as regimental secretary under the commander of Lüneburg and served also as ensign for a time., In 1667 he left the service and went to Kiel to present himself for the final examination for the degree of doctor of jurisprudence. First, however, he made a journey into Holland and Denmark in company with a number of students from Holstein. In 1670 he located as a lawyer in Brunswick. The following year he was granted his doctor's degree, and in 1683 removed to Wolfenbüttel, where he became lawyer of the exchequer. In 1690 he was appointed counsellor of the exchequer. As a lawyer and statesman he became noted for conscientious work and was so unselfish in his practice that he would handle the court cases of poor people without pay; in a number of cases he even assisted in paying the costs. He died September 8, 1699, in Wolfenbüttel. He expressed the desire that his funeral sermon should be preached upon Psalm 73:23-24: "Nevertheless I am continually with Thee: Thou hast holden my right hand. Thou wilt guide me with Thy counsel, and afterward receive me to glory."

Sacer began to write poems at an early age. In 1660 he was accepted as a member of the "Order of the Elbe Swans" and was later presented with the wreath of laurels by the emperor himself. "A more beautiful wreath, however, was the one woven by himself: the 65 hymns which he wrote" (Skaar). His hymns are among the best of the period

immediately following Gerhardt. They are permeated with a warmth of poetic feeling; they are thoroughly Scriptural and noted for their euphony of expression. *Landstad's Hymn Book* contains three of Sacer's hymns: No. 169, "Igjennem Tidens Plager"; No. 439, "Den Idræt Gud er tackkelig"; No. 634, "Kom, Menneske, at skue mig." Sacer's hymns were compiled and published by his son-in-law under the title *Geistliche Liebliche Lieder*, Gotha, 1714. [Dahle, *Library of Christian Hymns*]

SACER, Gottfried Wilhelm (1635-1699), judged by many to be one of the greatest hymnists immediately following the Gerhardt period, was born on July 11, 1635, in Naumberg, Saxony, where his father was senior burgomaster. At the age of twenty he entered the University of Jena as a student of philosophy and law. He held the office of secretary to the privy counselor at Berlin for two years and also served as tutor to some young noblemen until 1665, when he entered military service, first as regimental secretary and later as ensign. Two years later he left the service, planning to apply for the degree of doctor of jurisprudence at Kiel. Before this came about, he toured Holland and Denmark with some young Holstein noblemen. In 1670 he was a lawyer in Brunswick, receiving his degree in the following year. In 1683 he went to Wolfenbüttel to become lawyer of the exchequer; here he was appointed counselor of the exchequer in 1690. He earned a fine reputation as lawyer and statesman, being very unselfish and conscientious, handling the cases of the poor without pay and sometimes even assisting in paying costs. He died September 8, 1699, at Wolfenbüttel. Sacer showed poetic ability at an early age and was made a member of the poetical *Order of Elbe Swans* in 1660. He is often described as the "Kayserlicher Poet," for he had been crowned with a wreath of laurels by the Emperor of Austria himself. He wrote 65 hymns; they were published in 1714 by his son-in-law under the title *Geistliche Liebliche Lieder*. They can be characterized as having poetic glow, dramatic force, euphony of expression, Scriptural content, and excellent style. [*Handbook to the Lutheran Hymnal*]

391

Sächsisches Choralbuch, Leipzig, 1815

582

Sanden (see Arneson)

tr. *Sarum plainsong*

10, 108, 273

Savonarola, Girolamo, 1454-98

Girolamo Savonarola was born 1454, in Italy. He became a member of the Dominican Order of Friars. In Florence (Firenze) he appeared as a preacher of repentance. With fiery zeal he attacked the ungodliness and licentiousness of his times, and multitudes of people came to hear his impressive sermons. "The Church must be regenerated. The punishment from God will fall upon Italy and the whole world. The ministers of God busy themselves only with the outward ceremonies. The inner worship of God, they know not." Pope Alexander sought to win him over by the promise of a cardinal's hat, but to no avail. "I desire no hat but that of the martyr, dyed in my

own blood.” Thereupon the pope ordered him to cease preaching. Soon after Savonarola resumed his preaching more vigorously than before, because he was personally convinced that he was sent by God. The pope placed him under the ban, but even that did not frighten him. He called the pope an atheist and appealed to the rulers of Europe to convoke a council to depose the shameful incumbent of the chair of St. Peter. Savonarola was executed in 1498. He must be regarded as one of the important forerunners of the Reformation.

Savonarola found his spiritual songs to be of great help in furthering his cause. Florence was at that time ruled by Lorenzo di Medici, who wrote many frivolous ballads which he called *Canti Carnascaleschi* (Carnival Songs) to be sung during the carnivals. To counteract the influence of these ballads, Savonarola wrote spiritual songs in the same meter and set to the same tunes. At an earlier period he had written poems on the subjects of Doomsday, the Decadent Condition of the Church, and, as a supplement to a treatise on the Love of Christ, he wrote a number of hymns entitled: *Laude e Contemplazioni infiammative* (Inspiring Hymns of Meditation and Praise). Savonarola’s hymns have been severely criticized by many scholars. Italian critics say that his hymns are poorly worked out and unsuited for church use. [Dahle, *Library of Christian Hymns*]

SAVONAROLA, Girolamo (1454-1498), was born in Italy. Becoming a Dominican Friar, he appeared as a preacher of repentance in Florence, fearlessly attacking the ungodliness and licentiousness of the times. Pope Alexander vainly sought to win him over by the promise of a cardinal’s hat. The Pope finally ordered him to cease preaching, but Savonarola, personally convinced that he was sent by God, preached all the more vigorously. He was placed under the papal ban, but even this did not avail. Savonarola called the Pope an atheist and appealed to the rulers of Europe to convoke a council to depose the shameful incumbent of the papal chair. But the ecclesiastical and secular courts decided that Savonarola should be hanged and afterwards burnt. This sentence was executed on May 23, 1498, and so Savonarola met his death as a martyr. He must be regarded as one of the important forerunners of the Reformation. His spiritual songs helped to further his reform movement. He wrote them in the same meter and set them to the same tunes as the frivolous carnival songs of Lorenzo de Medici. Yet Lorenzo de Medici thought so much of Savonarola that he asked him to come to his death-bed and hear his confession. [*Handbook to the Lutheran Hymnal*]

240

Scandinavian

580

Schaefer, William John, 1891-1976

SCHAEFER, William John (1891-), was born January 30, 1891 at Manitowoc, Wisconsin, the son of John H. Schaefer and Dorothea, *née* Ellermann. He was educated at Northwestern College, Watertown, Wisconsin. After completing two years of the college department, he entered the Concordia Theological Seminary at Springfield, Illinois, graduating in 1913. His first charge was at Garrison, Nebraska. In the fall of the year 1919 he accepted a call to Colome, South Dakota, in the very heart of the recently opened Rosebud Indian Reservation. After ten years of service here he left for Milwaukee in 1929 to take charge of the Church of the Atonement, where he is pastor at the present time. In 1935 he was appointed associate editor of the *Northwestern Lutheran*, the official organ of the Joint

Synod of Wisconsin and Other States, and became its Managing Editor, 1939-1956. He married Pencies C. Palmer in 1913. Of their five children three are living. He was a member of the Intersynodical Committee on Hymnology and Liturgies, which prepared *The Lutheran Hymnal*. [*Handbook to the Lutheran Hymnal*]

tr. 212, 533

Schaeffer, Charles William, 1813-96

Our present English version was rendered by Dr. C. W. Schaeffer (b. 1813 in Maryland; d. 1896), professor of theology at the Lutheran Seminary in Philadelphia. [Dahle, *Library of Christian Hymns*]

SCHAEFFER, Charles William (1813-1896), was born in Hagerstown, Maryland May 5, 1813; graduated from the University of Pennsylvania and the Theological Seminary at Gettysburg, Pennsylvania. He was pastor at Barren Hill, Pennsylvania, 1835-1840; Harrisburg, Pennsylvania, 1840-1849; Germantown, Pennsylvania, 1849 to 1874; and then became professor in the Lutheran Theological Seminary in Philadelphia, serving until 1894, when he was retired as professor emeritus. For many years Dr. Schaeffer was president of the Lutheran Ministerium of Pennsylvania. He was also president of the General Synod and the General Council and served the University of Pennsylvania as a trustee from 1859 till his death in Philadelphia, March 15, 1896. [*Handbook to the Lutheran Hymnal*]

tr. 422, 438

Schaff, Philip, 1819-93

SCHAFF, Philip (1819-1893), was born at Chur, Switzerland, January 1, 1819. He studied theology in Germany, taught for a while in Berlin, and in 1844 became professor of theology at Mercersburg, Pennsylvania. After serving the Church in various other capacities, he became professor at Union Theological Seminary, New York, in 1870. Schaff was active in the Reformed revision of the English Bible. He is perhaps best known for his Church History reference works. He published *Deutsches Gesangbuch*, 1860, *Christ in Song*, 1869; *Hymns and Songs of Praise*, 1874. Together with A. Gilman he published *Library of Religious Poetry*, 1881. [*Handbook to the Lutheran Hymnal*]

tr. 266

Schalling, Martin, 1532-1608

Martin Schalling was born in Strassburg April 21, 1532. He took up his studies in Wittenberg in 1550 and became one of Melancthon's favorite pupils. He was also an intimate friend of Selnecker. Having received his M. A. degree, he lectured for a time in Wittenberg, and in 1554 was called to the office of diaconus of Regensburg. In a short time, however, he incurred the displeasure of Bishop Gallus, who favored the teachings of Mathias Flacius. When Schalling in his sermons attacked Flacius, he was compelled to resign, in 1558. He was called to Amberg, but was again compelled to resign, this time because of his opposition to the Calvinistic views of Elector Friedrich III. Friedrich's son, the later Elector Ludwig of Saxony, who was a Lutheran, recalled Schalling to Amberg in 1576 and made him court preacher and superintendent. After Friedrich's death, the same year, he was made general

superintendent of Oberphalz and court preacher of Heidelberg. A few years later, however, he fell from grace with the elector and had to resign his office, this time because he declined to accept the Formula of Concord, for the reason that this document, in his opinion, contained unjust attacks upon the followers of Melanchthon. In 1585 Schalling was called to the pastorate of Nürnberg, where he served until he lost his eye-sight a few years later. He died in Nürnberg, 1608. Schalling was not a man of strife. But the bitter doctrinal controversies of that period distracted the Church, and the ministers, often against their wish, were drawn into the struggle. [Dahle, *Library of Christian Hymns*]

SCHALLING, Martin (1532-1608), was born at Strassburg, April 21, 1532. He matriculated in 1550 at the University of Wittenberg, where he became a favorite pupil of Melanchthon (*q. v.*) and a great friend of Nicolaus Selnecker (*q. v.*): He continued for a short time at Wittenberg as a lecturer after he earned his M. A. degree, and then, in 1554, he became diaconus at Regensburg. Schalling preached against Flacianism and, as a result, he had to give up his post in 1558. Soon after, he was appointed diaconus at Amberg, Bavaria. In 1568, after the Elector Friedrich III, of the Palatinate had adopted Calvinistic opinions as to the order of service, etc., Schalling had to leave Amberg, since all the Lutheran clergy who would not conform to the change were expelled. But as Duke Ludwig, the son of the Elector, continued as a Lutheran, he allowed Schalling to minister to the spiritual needs of the Lutherans at Vilseck, near Amberg. After Ludwig became Regent of the Oberpfalz, he recalled Schalling to Amberg in 1576 as court preacher and superintendent, and when after his father's death on October 24, 1576, he became Elector of the Pfalz, he appointed Schalling as General Superintendent of the Oberpfalz and also court preacher at Heidelberg. When the clergy of the Oberpfalz were pressed to sign the Formula of Concord, Schalling hesitated to subscribe, holding that it dealt too harshly with the followers of Melanchthon. For this action he was banished from the court at Heidelberg, and after being confined to his house at Amberg from 1580 to March, 1583, he was finally deprived of his offices. He stayed for some time at Altdorf and then was appointed, in 1585, pastor of St. Mary's Church in Nürnberg, where he remained until blindness compelled him to retire. He died at Nürnberg, December 19, 1608. [*Handbook to the Lutheran Hymnal*]

406

Scheffler, Johann (Angelus Silesius), 1624-77

Johann Scheffler (Angelus Silesius) was born 1624 in Breslau in Silesia. His father, Stanislaus Scheffler, was a Polish nobleman, but was forced to leave his country because of his adherence to the Lutheran faith. He moved to Breslau and here the son was educated in the Lutheran faith and doctrine. He completed the course of study in the Breslau Gymnasium and later studied medicine at Strassburg, Leyden, and Padua. He received the degrees of doctor of medicine and of philosophy and was appointed as private physician to the German Duke of Württemberg-Oels. Scheffler was attracted by the mystics and applied himself seriously to the study of Tauler, Jacob Böhme, and Thomas a Kempis. After some time he became convinced that the Lutheran Church had become entangled in dead literalism. In his position he was in constant touch with Lutherans. He began to give expression to his views, and this brought him into a controversy which ended with his joining the Catholic Church. In 1653 he was formally accepted as a member. Now he adopted the name Angelus, very likely in memory of the Spanish monk and mystic, John ab Angelis. The name Silesius was added, so that he should not be mistaken for the Lutheran theologian Johann Angelus of

Darmstadt. In 1654 he was appointed imperial court physician to Ferdinand III. This was, however, only honorary. In 1661 he joined the Franciscan order and was ordained to the priesthood and sent to Nüsse, Silesia. In 1664 he became councillor and lord steward to his friend Sebastian von Rostock, the newly elected prince bishop of Breslau. After the bishop's death, in 1671, Scheffler retired to the St. Mathias cloister in Breslau, where he died in 1677.

Scheffler began to write hymns at an early age. One collection, 206 in number, under the title *Heilige Seelenlust*, oder *Geistliche Hirtenlieder*, was published in 1657, and later an edition appeared with 50 new hymns added. In view of the circumstances, it was but natural that his hymns should possess mystic tendencies. They are marked by deep sincerity. The keynote of his song is the intense yearning of the soul after union with God. The greater number of his hymns were written before he became a Catholic. They were received with joy, and are extensively used in the Lutheran Church. "We sing his hymns with a rejoicing which is intensified accordingly as Jesus becomes our all in all" (Skaar). His reputation as a writer of hymns is growing. Some of his hymns were recently translated and published in *Scribner's Monthly*. G. McDonald says that Scheffler's hymns are a force in showing forth the beauty of the Church of God. Bishop Skaar relates, as a proof of Scheffler's zeal for Catholicism: "In 1662 he arranged that the festival of Corpus Christi should be celebrated with processions, drums and trumpets, and Scheffler had the doubtful honor of carrying the monstrance (the framework of gold or silver, in which the consecrated wafer or host is held up to view before the congregation). This festival had not been celebrated in Breslau since the time of the Reformation." It is difficult to understand a criticism of this kind. Would it have been more to Scheffler's honor if he had attempted to remain part Lutheran and part Catholic? This characteristic simply shows the integrity of his personality. He put his whole soul and being into that which he chose to be.

Landstad has made use of only two of Scheffler's hymns, although he speaks of him as "the beloved writer of excellent Jesus-hymns." *The Lutheran Hymnary* contains five—68, 169, 403, 445, 474. [Dahle, *Library of Christian Hymns*]

SCHEFFLER, Johann (Angelus Silesius) (1624-1677), was born in 1624 of Lutheran parents in Breslau, Silesia. While a young man, he became deeply interested in the mystics, especially in the teachings of a Spaniard, John ab Angelis. Because of his interest in this man, he assumed the name Angelus. The name Silesius is derived from the name of his native state, Silesia. As a boy he became the disciple of the famous shoemaker Jacob Böhme, another mystic, whose writings on the "Inner Life" were scattered throughout Germany. He studied medicine at Breslau and also at Strassburg. He visited various societies and finally attached himself to a society in Amsterdam, one that had adopted the tenets of Böhme. When he returned to his home in 1649, he practiced medicine as the private physician to the Duke of Württemberg-Öls, Sylvius Nimrod. Here his intimate friend was Abraham von Frankenburg, another disciple of Böhme. Because he showed such a great interest in the mystics, the Lutheran clergy regarded him as a heretic and caused him such disgust by their continued contentions that he joined the Catholics in 1653. In 1654 he became Imperial Court Physician of Emperor Ferdinand III. He did not remain a doctor very long after attaching himself to Ferdinand, but gave up this profession and became a Catholic priest. He died July 9, 1677. He published *Cherubinischer Wandersmann*, 1675; *Heilige Seelenlust*, 1657. [*Handbook to the Lutheran Hymnal*]

Scheidt, Christian Ludwig, 1709-61

SCHEIT, Christian Ludwig (1709-1761), was born in Waldenburg, Germany. He was the son of a German official and first attended school at Öhringen. Between the years 1724 and 1730 he was a student at the universities of Altdorf and Strassburg. During his first two years after his graduation from the latter school he served in the capacity of Hofmeister in a small German city. After that, he studied theology at Halle and philosophy at Göttingen. While attending at Halle, he studied diligently and debated theological questions with his professors. It is said that he attended Halle to study and understand the things of God, spiritual things; and his reason for attending Göttingen was to receive a full understanding of the thoughts and works of men. In other words, he wanted a very broad knowledge of men and God. Shortly after he graduated from Göttingen, he was made a doctor of laws and was appointed a member of the faculty of that school. Later on he taught at the University of Copenhagen. He died at Hanover in 1761, where he was Hofrat and librarian. [*Handbook to the Lutheran Hymnal*]

226

Schein, Johann Hermann, 1586-1630

SCHEIN, Johann Hermann (1586-1630), born at Grünhain, near Annaberg, Saxony, January 20, 1586. From 1599 to 1603 he was in the choir of the chapel of the Elector of Saxony at Dresden; studied theology and philosophy at Leipzig; became director of music at Weimar in 1613; precentor in St. Thomas's School, Leipzig, in 1615; and died November 19, 1630. His principal work is the *Cantional* or *Gesangbuch Augsbürgerischer Confession*, Leipzig, 1627. It contains 286 hymns and 206 tunes, of which 57 were by him. In the second edition of 1645, 22 more tunes of his composition were added. [*Handbook to the Lutheran Hymnal*]

setting: 422

Schirmer, Michael, 1606-73

Michael Schirmer was born at Leipzig, apparently in July, 1606. He matriculated at the University of Leipzig, at Easter, 1619, and was graduated as M. A. in 1630. In 1636 he was appointed subrector, and in 1651 corrector of the Greyfriars' gymnasium at Berlin. In 1668 he retired from office and spent the remainder of his life in Berlin, where he published, toward the close of 1668, a version of the *Aeneid* in German Alexandrine verse and wrote various occasional poems, etc. He died in Berlin May 4, 1673.

The hymnologist James Mearns says: "Schirmer had many domestic and personal afflictions to bear. His wife and his two children preceded him in death. The early part of his life in Berlin was spent amid the distress caused by the Thirty Years' War, during which Brandenburg and Berlin itself suffered greatly from pestilence and poverty. In 1644 a deep melancholy fell upon him, which lasted for five years, and something of the same kind seems to have returned to him for a time after his wife's death.

"Schirmer was crowned as a poet in 1637. His earlier productions were mostly occasional pieces in German and Latin. In 1655 he published in Berlin a metrical version of *Ecclesiasticus* as *Das Buch Jesus Sirach*; in 1660, also in Berlin, a Scriptural play, which was acted by the scholars of the gymnasium, and was entitled *Der verfolgte David*. He also

published, Berlin, 1650, versions of the songs of the Old and New Testament as *Biblische Lieder und Lehrsprüche*. The only compositions by him which have come into use as hymns, are those which he contributed to *J. Crüger's Neues vollkömliches Gesangbuch*, Berlin, 1640, and to *Crüger's Praxis Pietatis Melica*, Berlin, 1648. These, five in all, passed into many German hymn books of the 17th century, and most of them are still in use. They are practical, clear, objective, churchly hymns, somewhat related to those of Gerhardt, and still more closely to those of Johann Heermann, from whom, indeed, Schirmer borrows a few expressions." [Dahle, *Library of Christian Hymns*]

SCHIRMER, Michael (1606-1673), was born in Leipzig and studied there. In 1636 he was made the assistant rector of the Greyfriars gymnasium of Berlin. Because of his ill health he never gained the position of rector of the gymnasium, and when a younger man received the position, he retired. His chief reason for retiring, though, was his bad health, for he had suffered from illness since 1644. In spite of this handicap, he labored with determination and worked faithfully. The hardships of his life, including the deaths of his wife and two children and the sufferings of the Thirty Years War, cast a deep spell of melancholy over him. He published, among others, *Biblische Lieder*, 1650. He died at Berlin, May 4, 1673. [*Handbook to the Lutheran Hymnal*]

27

Schlesische Volkslieder, Leipzig, 1842

54

Schmolck, Benjamin, 1672-1737

Benjamin Schmolck was born December 21, 1672, in Brauchitzchdorf, near Liegnitz, Silesia, where his father, Martin Schmolck (Schmolcke), was a minister. For five years he studied at the Lauban Gymnasium. When he came home he delivered a sermon which so pleased his father that he at once determined to provide the means for his theological education. He came to the university of Leipzig, where pious and able teachers, especially P. Olearius and J. B. Carpzov, exerted great influence upon him. He began to write poems, including occasional songs for the wealthy, securing for him a considerable extra income. Having passed the theological examinations, he returned in 1694 to his home, where he was ordained and called as his father's successor. In 1702 he was chosen deacon of Friedenkirche in Schweidnitz. The Catholics had seized all the churches in this district. The Lutherans were permitted only a "meeting-house" (without steeple or tower) erected outside the city limits. This meeting-house was the only Lutheran church for a district comprising about 36 villages. Here Schmolck labored during the remainder of his life. He was promoted to archdeacon, 1708, and to senior, 1712, pastor primarius and inspector, 1714. In 1716 the city of Schweidnitz was destroyed by fire, and many of those who were nearest to him died. He spent a comparatively quiet and carefree life until his 58th year. Then, on the third Sunday of Lent, while he was seated in his home, he was stricken with paralysis. His right side, arm, and leg were paralyzed. He recovered, however, sufficiently to continue his work for five years more in spite of great physical pain. On the Day of Humiliation and Prayer, 1735, he preached his last sermon. Another stroke cast him upon the sickbed, where he lay blind and speechless and was scarcely able to place his hand upon the heads of his people who came to him for blessing. He died on the anniversary of his wedding day, February 12, 1737. Schmolck was a beloved pastor, an able preacher, a man of tact and discretion. He was a prolific hymn

writer. Most of his hymns and spiritual songs are found in different books published from 1704 to 1734. The first volume, entitled: *Heilige Flammen der himmlisch-gesinnten Seele*, appeared during Schmolck's lifetime in 13 editions and made him famous throughout Germany. After his death his books were published in two volumes called: *Sämmtliche Trost- und Geistreiche Schrifften*, etc., in several editions. Schmolck was the most popular hymn writer of his time and has been called "the second Paul Gerhardt" and "the Silesian Rist." His hymns are marked by deep religious fervor, and breathe the spirit of love and devotion to the Savior. But he did not attain to the poetic flights of Paul Gerhardt, neither does he approach his simple, concise, and noble diction, rich poetic imagery and power. But several of his hymns are marked by great warmth and intense feeling, in spite of the fact that many are of less value. He wrote too many hymns, particularly during his later years, and there seems to have been a conscious effort to produce high-sounding expressions. In all he composed about 900 hymns, aside from a great number of spiritual songs. The hymnologist, Bishop Skaar, says that Schmolck wrote a total of 1,183 hymns and spiritual songs. Several of his hymns have been translated into many languages. Forty. one have been translated into English and of these, sixteen have been taken up into various hymnals. [Dahle, *Library of Christian Hymns*]

SCHMOLCK, Benjamin (1672-1737), was born at Brauchitzchdorf, December 21 1672. He studied at Leipzig. After a year as assistant to his father at Brauchitzchdorf he was called as deacon to the Friedenskirche at Schweidnitz in Silesia, where he remained till death becoming pastor primarius and inspector in 1714. He wrote a number of devotional books in which his hymns were included. Of these there was a total of 1,183. He published his *Kirchen-geführte*, 1732, *Heilige Flammen*, 1704, *Klage und Reigen*, 1734, and a number of other works. The most popular German hymn-writer of his day, he was called the second Gerhardt, Silesian Rist. He died February 12, 1737. [*Handbook to the Lutheran Hymnal*]

28, 29, 30, 244

Schop, Johann, c.1590-1667

The melody is by Johann Schop, German violinist and composer, born in Hamburg at the beginning of the 17th century; died in his native city, 1664 or 1665. Schop was a friend of Rist, for whose hymns he composed a number of melodies. [Dahle, *Library of Christian Hymns*]

SCHOP, Johann (?-c. 1664), joined the court orchestra in Wolfenbüttel in 1615 as an intelligent performer on the violin, lute, trumpet, and zinke. In 1664 he became director of music at Hamburg, where he had been "Ratsmusikant" since 1654. Here in Hamburg Schop settled permanently and became a violinist of renown. He wrote much instrumental music. His many hymn-tunes were written for the hymns of his fellow-townsmen and friend Johann Rist (q. v.). [*Handbook to the Lutheran Hymnal*]

13, 118, 230, 354, 448, 457, 507

Schott, J. G., 1603

417

Schröder, Johann Heinrich, 1667-99

Johann Heinrich Schröder was born October 4, 1667, at Hallerspringe, near Hannover. He was educated at the University of Leipzig, where he was deeply stirred by the lectures of A. H. Francke. In 1696 he was called to the pastorate of Meseberg, and entered upon his duties there on his 29th birthday. He died in Meseberg, 1699. Schröder is best known through the four hymns which were included in *Geistreiches Gesangbuch*, Halle, 1697, and in Freylinghausen's *Gesangbuch* of 1704. Two of his hymns were made use of by Landstad. His hymn, "Jesu, giv Seier" (Landst. 471), was branded as chiliastic by the theological faculty of Wittenberg, on account of the last two stanzas, and these were revised in subsequent editions. [Dahle, *Library of Christian Hymns*]

SCHROEDER, Johann Heinrich (1667-1699), was born at Hallerspringe, near Hanover, October 4, 1667. He studied at the University of Leipzig and while there came under the influence of A. H. Franke. In 1696 he became pastor at Mesaberg. He died June 30, 1699. [*Handbook to the Lutheran Hymnal*]

182

Schuette, Conrad Hermann Louis, 1843-1926

Our English version of the first five stanzas was rendered by Dr. Theol. Conr. Hermann Louis Schuette, born in Hannover, 1843; professor of theology, Columbus, Ohio; and president of the Ohio Synod. [Dahle, *Library of Christian Hymns*]

SCHUETTE, Conrad Hermann Louis (1843-1926), was born at Vorrel, Hanover, June 17, 1843. He came to America in 1854. He studied theology at Capital University, Columbus, Ohio, and was ordained in 1865. He married Victoria M. Wirth of Columbus, Ohio, September 4, 1865. He became pastor of St. Mark's Church, Delaware, Ohio, and in 1872 professor of mathematics and natural philosophy at Capital University, and later professor of theology. For several years he was President of Capital University and also served as pastor of Grace Church in Columbus. During the years 1881-1894 he was pastor of Christ Church, Pleasant Ridge (now Bexley) Ohio. In 1894 he was elected President of The Joint Synod of Ohio and Other States and served in this capacity until 1924. During his term as president he collected more than \$400,000 for educational work. He received the degree of Doctor of Divinity from Capital University in 1898. He was one of the founders and molders of the policy and development of The National Lutheran Council, both during and after the World War. He served as its president 1923-1925. He was a frequent contributor to church papers of the Ohio Synod and published *The Church Members Manual; Church, State, and School; Before the Altar; Exercises Unto Godliness*. He died at Columbus, Ohio, August 11, 1926. He contributed five original hymns and several translations from the German to the Ohio Synod *Hymnal* of 1880. [*Handbook to the Lutheran Hymnal*]

tr. 80, 248

Schulz, Johan Abraham Peter, 1747-1800

Johann Abraham Peter Schulz was born March 31, 1747, Lüneberg, Germany. Schulz attended the Lateinschulen in Lüneberg, and studied the organ. After moving to Berlin in 1768, he became teacher and accompanist to Polish princess Saphieha Woiwodin von Smolensky; they toured extensively through Europe. He later began writing opera, his first being *Clarissa* in 1785. The next year, he became musical director of the Berlin French theater. In 1786, he was appointed Hofkapellmeister in Rheinsburg. Two years later, he held the same post in Copenhagen. His works include: *Die wahren Grundsätze zum Gebrauche der Harmonie* (1773), *Clarissa, oder Das unbekannte Dienstmädchen* (1775), *Gesänge am Clavier* (1779), *Lieder in Volkston* (1782), *Entwurf einer neuen und leichtverständlichen Musiktablatur* (1786), *Über den Choral und die ältere Literatur desselben*. He died June 10, 1800, Schwedt an der Oder, Germany. [*The Cyber Hymnal*]

144, 166

Schumacher, Bernhard, 1886-1978

SCHUMACHER, Bernhard (1886-), son of Herman Schumacher and Hulda, *née* Ziemer, was born on December 7, 1886, at Watertown, Wisconsin. He was educated at Northwestern College, Watertown, Wisconsin; Concordia Teachers' College, Addison, Illinois; Johns Hopkins University, Baltimore, Maryland, and Peabody Institute, Baltimore, Maryland. Degrees earned: B. A. and M. A. He married Helen Uttech. They have six children. After serving as Lutheran parochial school-teacher for a number of years, he became Superintendent of Schools for the Southern Wisconsin District of the Lutheran Synod of Missouri, Ohio, and Other States. He has published *Eventide*, sacred cantata, 1917; *King Victorious*, sacred cantata, 1924; *Select Songs*, songs for school and home (coauthor), 1922; *Music Reader for Lutheran Schools*, coauthor, 1933; *Book of Accompaniments to Songs in the Music Reader for Lutheran Schools*, 1933; *Lutheran Organist*, coauthor, 1927; and numerous other compositions for organ and chair. He was secretary of the Intersynodical Committee on Hymnology and Liturgics which prepared *The Lutheran Hymnal* and chairman of its Subcommittee on Tunes. [*Handbook to the Lutheran Hymnal*]

180 (stanza 4)

Schütz, Johann Jacob, 1640-90

Johann Jacob Schütz, born 1640, in Frankfurt am Main, received his education at Tübingen, where he studied jurisprudence. He located as an attorney in Frankfurt am Main. He became famous for his ability as a lawyer and for his piety. He was an intimate friend of Ph. J. Spener, and it was chiefly at his suggestion that the latter began the famous meetings of the "Collegia Pietatis," which laid the foundations for the pietistic movement. When Spener later left Frankfurt, Schütz came under the influence of the chiliast, Prof. Johann Wilhelm Petersen. Schütz had formerly shown tendencies toward separatism, and this learned, talented, and pious, but fanatical mystic gave these tendencies a new impetus, and after a while he withdrew from the Lutheran Church. He died in Frankfurt May 22, 1690. [Dahle, *Library of Christian Hymns*]

SCHÜTZ, Johann Jacob (1640-1690), was born September 7, 1640, at Frankfurt a. M. He studied at Tübingen and practiced law in his native city. He was a man of learning and piety. An intimate of P. J. Spener, he suggested the

famous *Collegia Pietatis*. Schütz was a radical Pietist and ceased to attend the Lutheran services and to commune. He died at Frankfurt, May 22, 1690. [*Handbook to the Lutheran Hymnal*]

435

Scottish Translations and Paraphrases, 1745

260

Scriven, Joseph, 1820-86

The famous singing evangelist, Ira D. Sankey, who conducted Gospel meetings together with D. L. Moody during the latter half of the 19th century, relates that the author of this hymn, Joseph Scriven, was born in Dublin, 1820; that he was a graduate of Trinity College, Dublin; that he came to Canada at the age of 25 years; and that he died at Fort Hope, near Lake Ontario, 1886. A friend came to visit Scriven when the latter was ill, and noticed a copy of this hymn, in which he became very much interested. When he asked who the author was, the sick man told him that he had written it to comfort his mother who was weighed down by sorrow and adversity, but that he did not plan to show it to others. It was printed in a hymn collection of 1865; later it entered into *Gospel Hymns*, and has since been given a place in many modern hymnals. A special melody was written for this hymn by Charles C. Converse. [Dahle, *Library of Christian Hymns*]

SCRIVEN, Joseph (1820-1886), was born at Dublin, Ireland, in 1820. He was graduated from Trinity College, Dublin. Then he moved to Canada in 1845, where he led a humble life and, though eccentric, was very charitable. He died by drowning at Port Hope, on Lake Ontario, October 10, 1886. [*Handbook to the Lutheran Hymnal*]

385

Sedulius, Coelius, c. 450

Coelius Sedulius lived in the 5th century. It is thought that he was a native of Rome. All information concerning him otherwise has been derived from two letters written to Macedonius. From these it appears that he, in his early years, drew his inspiration from heathen literature, and that he only at a later period was converted to Christianity. He was a friend of Gallicanus and Perpetua and was at the height of his career in 450. During that year he refers to commentaries written by Jerome, who died in 420. He won praise and recognition from Cassiodorus and also from Gelasius, who was pope from 492 to 496. The works of Sedulius were compiled by Asterius, consul, 494. Among these may be mentioned: *Carmen Paschale*, a poem portraying the sacred story; *Opus Paschale*, giving the same in prose; *Elegia*, a poem; *Veteris et Novi Testamenti Collatio* and the hymn, "A solis ortus cardine."—Areval (1794) mentions sixteen manuscripts of the works of Sedulius, published at various intervals from the 7th to the 16th century. The best edition of his works is the one prepared by Dr. I. Huemer of Vienna, 1885. Julian remarks that this Sedulius must not be mistaken for the Sedulius of Ireland or Scotland, as is often the case. [Dahle, *Library of Christian Hymns*]

SEDULIUS, Coelius (c. 450), was probably born in Rome. All the facts known about him come from two letters of his written to Macedonius. In early life he devoted himself, perhaps as a teacher of rhetoric, to heathen literature.

Comparatively late in life he was converted to Christianity; or if he had been a Christian before, he now first began to take a serious view of his duties. From then on Sedulius devoted his talents as a priest to the service of Christ. His yearning was to attract the heathen by telling them of the wonders of the Gospel. This moved him to write. His works include *Carmen Paschale*, a poem on the whole Gospel-story dedicated to Macedonius. Sedulius longed to show the heathen that Christianity had more to offer them than heathenism. *Opus Paschale* is a prose rendering of the whole Gospel-story. *Eleglia* is a poem of 110 lines on the same subject as the *Carmen*. Sedulius also wrote *Hymnus de Christo*, a hymn of 23 four-line stanzas, of which each stanza begins with a letter of the alphabet in order. [*Handbook to the Lutheran Hymnal*]

173, 267

Seelenharpf, Ansbach, 1664

497

Seiss, Joseph Augustus, 1823-1904

This version became the basis for our present English translation, which was rendered by Dr. Joseph Augustus Seiss, an American Lutheran pastor born in Maryland, 1823 (d. 1904). It was this hymn with its beautiful melody which inspired the poet B. S. Ingemann to write his famous *Crusaders' Hymn* in the Danish, "Deilig er Jorden," which ought to take the place of this hymn in our English hymnals. [Dahle, *Library of Christian Hymns*]

SEISS, Joseph Augustus (1823-1904), was born March 18, 1823, at Graceham, Maryland. He was the son of a miner and was educated at Gettysburg College and Seminary and was licensed by the Lutheran Virginia Synod in 1842. After his ordination in 1848 he served various churches in Virginia and Maryland, became pastor of old St. John's, Philadelphia, in the latter year, and in 1874 of the Church of the Holy Communion. Seiss served as president of both the Pennsylvania Ministerium and the General Council. He was a noted pulpit orator. He published among other works *Ecclesia Lutherana*, *Lectures on the Epistle to the Hebrews*, *Lectures on the Gospels*. [*Handbook to the Lutheran Hymnal*]

tr. 54, 536, 545

Selnecker, Nikolaus, 1532-92

Dr. Nikolaus Selnecker was born December 5, 1532, in Hersbruck, near Nürnberg. Already at the age of 12, while a pupil in school, he was appointed chapel organist in the Castle of Nürnberg, where his "annual salary consisted of 8 Thaler and two wagon loads of fuel." King Ferdinand, who often visited Nürnberg, thus learned to know the boy, and his genial nature as well as his musical ability made him at once a great favorite with the royal singers. In 1550 he was sent to Wittenberg to study. He became Melanchthon's favorite pupil and was granted his master's degree already in 1554. He delivered lectures at times for upwards of 200 students. Upon Melanchthon's recommendation he was in 1557 appointed court preacher for the Elector August at Dresden. He also served as tutor for the young prince, the heir apparent, and had charge of the instruction of the chapel choristers of the court. At this court were a few Crypto-

Calvinists who found their plans thwarted by Selnecker. Among their leaders may be mentioned the court physician, C. Peucer, Melanchthon's son-in-law, and the privy-councillor, Krakow. These decided to overthrow Selnecker, and they were soon afforded an opportunity. One of the deacons, Hoffmann, in a sermon reprimanded the elector for his reckless hunting whereby his subjects had been defrauded and their property damaged, and when the preacher on this account was exiled from the city, Selnecker declared himself in full accord with him. Naturally he also incurred the displeasure of the elector, and, when Selnecker sought release from his office, this was "graciously granted him." In March, 1565, he delivered a sermon based upon Psalm 141 and added a strong note of warning against false doctrine concerning the Lord's Supper. Selnecker now became professor at the University of Jena. But while at Dresden he had incurred the enmity of the Crypto-Calvinists by defending the Lutheran faith and confession, at Jena he was suspected of being himself a Crypto-Calvinist, presumably on account of his peaceful bearing, and possibly because he was Melanchthon's disciple. He was compelled to leave Jena, and the Elector August appointed him theological professor of Leipzig and preacher of the Church of St. Thomas. After serving here with great success for two years, Duke Julius of Brunswick requested him to organize the Church of Brunswick according to the polity of the Lutheran faith, and while serving as court preacher and bishop of Wolfenbüttel he speedily wrought improvements both in the schools and churches of Wolfenbüttel and other places. Then he again took up his office in Leipzig, where he, together with Chemnitz and others prepared the Formula of Concord, which was published in 1577 and gave rise to violent attacks by dissenters. Selnecker remained calm and patient and during this period employed his spare time in composing poetry and music. He devoted especial attention to the Motette Choir of the St. Thomas Church of Leipzig, the organization which many years later became famous under the leadership of Johann Sebastian Bach. In 1586 the Elector August died and was succeeded by his son, Christian I, who was under Calvinistic influence, and Selnecker was compelled to retire from his offices in Leipzig. Later he was appointed superintendent of Hildesheim. During his stay there, the Elector Christian died suddenly, and the Calvinists lost their power, with the result that Selnecker was recalled to Leipzig. He accepted the call, but was now broken in health and died in Leipzig May 24, 1592.

Selnecker ranks with Helmbold and Ringwaldt as one of the most prominent hymn writers of his age. His hymns are permeated with the objective, churchly spirit of the Reformation, and the greater number of them reveal a deep and intense love for the Savior. Many of his hymns dwell too much upon the bitter doctrinal controversies and conflicts of his period. His *Christliche Psalmen, Lieder und Kirchengesänge*, 1587, contained 140 of his hymns. A few melodies harmonized in four parts are also accepted as his. (According to Skaar, J. Mearns, and others.) [Dahle, *Library of Christian Hymns*]

SELNECKER (Selnecker, Schellenecker), Nikolaus (1532-1592), son of Georg Selnecker, was born at Hersbruck on December 5, 1532. He attended school at Nürnberg, during which time he was organist at the chapel in the Kaiserburg there, and attracted the attention and interest of King Ferdinand and the royal singers. He attended the University of Wittenberg in 1550, graduating as M. A. in 1554. He became Melanchthon's favorite pupil, and later, due to his influence, was appointed Court Preacher to the Elector August at Dresden. His other duties were those of a tutor to Prince Alexander and to supervise the education of the chapel boys in the royal chapel. He was ordained at Wittenberg in 1558. At the Saxon court during this time there were many Crypto-Calvinists who found their plans and preachings regarding consubstantiation thwarted by Selnecker's presence there, and so they decided to overthrow him. He openly adhered to strict Lutheranism in regard to the Lord's Supper. Their opportunity came

when Selnecker took it upon himself to defend his friend Martin Hoffmann, who had been exiled for preaching against the Elector's reckless hunting. Selnecker was himself released from office for incurring the displeasure of the Elector. He is said to have written the hymn "Hilf, Herr, mein Gott, in dieser Noth" on this occasion, but it is more probable that the hymn was written about Selnecker's own troubles and sorrows, for his friend left in 1564, and the hymn is dated 1565. He left Dresden and took the office of professor at the University of Jena, which he held for three years. In spite of his previous stand against the Calvinists here, he was suspected of being one himself, possibly because he had been a favorite disciple of Melancthon. Again he was compelled to leave. Now he became professor of theology at the University of Leipzig, pastor of St. Thomas Church, and Superintendent of Leipzig, having come again into the favor of the Elector. Here he worked quietly and successfully for twelve years, after which he was sent to Wolfenbüttel, where he served as court preacher and General Superintendent, making many improvements in schools and churches. He resumed his work in Leipzig in 1574, when again he became involved in bitter doctrinal disputes regarding the Lord's Supper, and together with Chemnitz and Andreae he prepared the Formula of Concord, which was published in 1577. This was violently attacked and yet was successful largely because it was subscribed to by so many. It was written mainly to unite the Lutherans and to exclude the Romanists on the one hand, and the Calvinists on the other. Following the year 1579 he spent several quiet years at Leipzig, devoting much of his time to building up the Motet Choir of the St. Thomas Church there, which was later to come under the leadership of Johann Sebastian Bach. When the Elector died, his son, Christian I, who was under Calvinistic influence, came into power, and Selnecker was compelled to leave Leipzig. He became superintendent at Hildesheim; while he was there, Christian died, and the Calvinists lost power, Selnecker again being recalled to Leipzig. Chancellor Crell, who had influenced Christians Calvinistic leanings, was deposed, and Selnecker returned, too broken down in health to continue work, and he died May 24, 1592. He had lived during an age of marked doctrinal controversy, and through it all he will always be remembered as one of the great champions of pure Lutheran doctrine. We owe about 150 hymns to this man, and in addition he wrote some 175 theological and controversial works. [*Handbook to the Lutheran Hymnal*]

248, 427, 511, 522, 573

Seltz, Martin L., 1909-67

tr. 97

Sermisy, Claude de, c. 1490-1562

261, 477

Service Book and Hymnal, 1958

tr. 120

Sheppard, Franklin Lawrence, 1852-1930

Shirley, Walter, 1725-86

Hon. Walter Shirley, grandson of the first Earl Ferrers, was born in 1725. Ordained in 1749, he was for some time rector of Loughrea, County of Galway, Ireland. He was a cousin of the Countess of Huntingdon, and assisted her in the selection of hymns for use in the chapels of her connection. He died April 7, 1786. (H. A. & M.) [Dahle, *Library of Christian Hymns*]

SHIRLEY, Walter (1725-1786), was the fourth son of the Hon. Laurence Shirley son of the first Earl Ferrers. Shirley met the Rev. Henry Venn at the home of the Lady Huntingdon, and the conversation and preaching of this cleric resulted in Shirley's conversion. After he had done sporadic preaching in London as the opportunity presented itself, Shirley was ordained in 1749 and nine years later became Rector of Loughrea, Ireland. Shirley was the cousin of the Countess of Huntingdon and assisted her in the selection of hymns for use in the chapels of her connection. Early in 1760 Shirley was deeply grieved by the conduct of his eldest brother Laurence who was condemned and executed for the murder of his steward. In 1766 Shirley married Henrietta Maria Phillips. Shirley was involved in a controversy with the Wesleys and their preachers. A recantation of a declaration in respect to Calvinism was secured by Shirley from them after considerable discussion. He himself continued in the faithful discharge of his duties as a Gospel-preacher until he was worn down by a disease of a dropsical character. He died April 7, 1786. [*Handbook to the Lutheran Hymnal*]

Sicilian melody, 1792***Silcher, Friedrich, 1789-1860***

Friedrich Silcher was born June 27, 1789, Schnait im Remstal, Germany (near Stuttgart). Silcher's father died when he was four years old, and his mother married Christian Heinrich Wegmann, the local schoolteacher. Wegmann was a faithful and loving stepfather, and Friedrich was his special darling. Silcher's schooling ended at age 14, and he wanted to become a teacher. At that time, training involved a three year apprenticeship with a master schoolteacher (Schulmeister), so Silcher became an assistant teacher in Geradstetten, Remstal. His Schulmeister was not only a teacher, but also a renowned choirmaster, which influenced Silcher's future development. In 1806, when his apprenticeship was finished, Silcher became assistant teacher in Fellbach, near Stuttgart. From 1809 on, he taught school in Ludwigsburg, where he met composers Carl Maria von Weber and Konradin Kreutzer. Both encouraged him to make music his profession. While in Ludwigsburg, Silcher also came into contact with the ideas of Swiss teacher Heinrich Pestalozzi. Pestalozzi advocated universal education, and using music and singing as an educational tool. In Switzerland, Hans Georg Nägeli tried to put Pestalozzi's ideas into action: he founded numerous choral societies, mainly male (Männergesangvereine). Nägeli's ideas greatly influenced Silcher. They corresponded with and

visited each other frequently. Silcher highly admired Nägeli, and his letters referred to him as “My dearest friend and patron.” (Once he wrote to Nägeli that Nägeli was a hero and knight of singing, and he, Silcher, was his squire.)

In 1815, Silcher moved to Stuttgart to become a musician and music teacher. One of his mentors was composer Konradin Kreutzer, director of the Württemberg Court Chapel. Silcher lived with the family of the piano manufacturer Schiedmayer. In 1817, Silcher became Music Director at the University of Tübingen, where he stayed the rest of his life. In Tübingen, Silcher founded the Akademische Liedertafel (University Singing Society) in 1829, and was its president for over 30 years. In 1852, the University made him Doctor Philosophiae honoris causa, highest of his many honors.

To give newly formed choral societies something to sing, Silcher collected, composed and edited hundreds of folk songs, tunes, and hymns, and wrote settings and arrangements for choir and home singing. One of the best known, by Silcher himself, was “Ich weiß nicht, was soll es bedeuten,” the “Loreley” song (words by Heinrich Heine, 1823). Silcher published the melody in 1838, but may have written it somewhat earlier.

In 1825 and 1828, Silcher edited Vierstimmige Hymnen und Choralgesänge (Hymns for Four Voices). In 1846, he edited a collection of 62 hymns for two or three voices (“arranged for school, church and home use”). He was also a pioneer in rediscovering sacred music by 16th and 17th century composers, such as Hassler, Palestrina, Praetorius, and Bach. He wrote a *Geschichte des evangelischen Kirchengesangs* (History of Protestant Church Singing). Died: August 26, 1860, Tübingen, Germany. Buried: Tübingen, Germany. In 1912, Silcher’s birthplace, the old school building in Schnait im Remstal, became a museum and memorial to him.

210

SILESIUS, Angelus. See Johann Scheffler. [*Handbook to the Lutheran Hymnal*]

Sloan, John Morrison, 1835-after 1890

John Morrison Sloan (born in Scotland, 1835) was educated in Glasgow, Edinburgh, and Erlangen. Sloan has translated a number of hymns from the German. [Dahle, *Library of Christian Hymns*]

SLOAN, John Morrison (1835-?), was born at Stairaird, Ayrshire. He studied at the University of Glasgow, Edinburgh, and at Erlangen, receiving his M. A. from Edinburgh in 1859. Thereafter he served successively as collegiate minister of the Free Church, Dalkeith, 1864; minister of the South Free Church, Aberdeen, 1868; collegiate minister of Anderston Free Church, Glasgow, 1878; and minister of the Grange Free Church, Edinburgh, 1890. He contributed a number of original hymns and translations from the German to Anglican hymnals of the late nineteenth century. [*Handbook to the Lutheran Hymnal*]

tr. 518

Smart, Henry Thomas, 1813-79

The melody (Bethany) was composed by Henry Thomas Smart (1813-1879), organist in London. [Dahle, *Library of Christian Hymns*]

SMART, Henry Thomas (1813-1879), was born October 26, 1813, in London, the son of Henry Smart, violinist and piano manufacturer. Smart declined a commission in the Indian army, and studied law for four years. Law, however, did not appeal to him, and so he began to develop his natural musical aptitude. He was largely self-taught, but he did take some lessons from W. H. Kearns, a prominent London violinist. His first appointment was as organist at Blachburn, Lancashire. In 1838 he returned to London, where he served successively as organist at three prominent churches, being in active service until his death. As an executant and composer for the organ Smart had few equals. He developed great skill also in the planning and erection of organs, being responsible for the instruments built in some of the chief halls of the country. Smart suffered many years from an affliction of the eyes and became totally blind in 1865. However, he continued his composing by dictating all his work to his daughter. In this condition he even superintended the construction of the organ in St. Andrew's Hall Glasgow, in every detail. He died July 6, 1879. He produced 250 secular works, but his writings for the Church are not extensive. He edited two noteworthy tune-books, namely, *The Presbyterian Hymnal* and the Chorale Book. Lightwood says that in this latter book Smart has done for the English hymn-tune what Bach did for the German *chorale*. Less than a month before he died, the British government granted Smart a pension of about £100 per year in acknowledgment of his services in the cause of music. Smart favored congregational singing, and the slow, dignified style of the old psalm-tunes rather than the quicker measures which his contemporaries were beginning to use. He wrote some very fine music; some parts of his complete "Service in F" have been considered worthy of Beethoven, and his hymn-tunes and anthems are also of a high order. [*Handbook to the Lutheran Hymnal*]

114, 356, 385

Smeby, Oluf H., 1851-1929

SMEBY, Oluf Hanson (1851-1929), was born January 31, 1851, in Rock County, Wisconsin. He attended Luther College (A. B. 1871) and Concordia Seminary (C. T. 1874). He was pastor at Albert Lea, Minnesota, for forty-six years. He also served as teacher at the Luther Academy, Albert Lea; Secretary of the Iowa District of the Norwegian Synod; Vice-President of the same; member of the English Hymn-book Committee (*Christian Hymns*), and chairman of the English Hymn-book Committee (*Lutheran Hymnary*). Smeby translated a number of hymns from the Norwegian. He died July 6, 1929. [*Handbook to the Lutheran Hymnal*]

tr. 25, 26, 111, 475, 482, 563, 586

Sohren, Peter, c. 1630-c. 1692

SOHREN (Sohr, Sohrer), Peter (c. 1630 - c. 1692). There is little material available concerning Sohren's birth and early schooling. We find him first in 1668 as "Bestalter Schul- und Rechenmeister der Christlichen Gemeine zum H. Leichnam in Königlicher Stadt Elbing in Preussen." In that year he edited the Frankfurt edition of *Praxis Pietatis Melica*, with minor changes and additions of his own and about 220 melodies of his own composition. His second hymnal, *Musikalischer Vorsmack* appeared in 1683, when he was cantor and organist of the Elbing Congregation; it is said to contain between 240 and 250 of his melodies. Toward the end of the same year Sohren became organist and

“Kollege” of the Evangelical Church and School in Dirschau, where he appears to have died about the year 1692.
[*Handbook to the Lutheran Hymnal*]

320

Solberg, C. K., 1908

tr. 13

Songs for Liturgy, 1971

setting: 434

Southwell, R., c. 1591-95

162

Spaeth, Harriett R. Krauth, 1845-1925

SPAETH, Harriett Reynolds Krauth (1845-1925). Dr. Sigmund Spaeth, noted son of Mrs. Spaeth, has kindly furnished us with the following data on his mother's career: "Born, Baltimore, September 21, 1845. Married to Adolph Spaeth October 12 1880. Mother of five children, Charles (1881), Carola (1883), Sigmund (1885), Reynold (1886), Alan (1889). The first and last of these children died in infancy. My mother's father was the Rev. Dr. Charles Porterfield Krauth, Vice-Provost of the University of Pennsylvania and a distinguished leader in the Lutheran Church. (See my father's biography of Dr. Krauth). His father was Dr. Charles Philip Krauth, President of Gettysburg Theological Seminary. Three books by my mother are worth mentioning: *The Church Book with Music*, published by the General Council Publication. Board, 1893; *Pictures from the Life of Hans Sachs*; and the *Life of Adolph Spaeth*, General Council Publication House, 1916. Her full name was Harriett Reynolds Krauth Spaeth. She played the piano and organ and had an adequate contralto voice. with which she completed the family harmony (my father being a good tenor, my sister Carola an excellent soprano, and one or more of the boys always available as a bass). My mother died May 10, 1925, in Philadelphia." [*Handbook to the Lutheran Hymnal*]

tr. 56, 117, 121, 144, 258

Spaiser, D., 24 Geystliche Lieder, Augsburg, 1609

517

Spanish, 17th century

510

Spee, Friedrich von, 1591-1635

Spegel, Haquin, 1645-1714,

SPEGEL, Haquin (1645-1714), was bishop of Skara and later bishop of Linköping, before he was elevated to the archbishopric of Upsala in 1711. He was a great traveler, having visited Denmark, Germany, Holland, and England. [*Handbook to the Lutheran Hymnal*]

Haquin Spegel, Swedish archbishop, poet and linguist, born 14 (11?) June 1645 in the then Danish Ronneby, of an old priestly family of a small region. In 1662 he became a student in Lund, went abroad, first to Greifswald, then to Rostock, where he was influenced by the faithful H. Müller, but his real mentor was the Wittenberger Calov, whose so-called Danziger-Catechism was the basis for Spegel's own catechetical works. In Leipzig he heard Kromayer and Valentin Alberti "speak as of the oracles", and in Copenhagen he got to know Wandal and Bang. Armed with strong personal faith and basic theological training he entered the church's innovative works which awaited him at home. — After several teaching jobs and a stopover at the university in Uppsala and Lund in 1671 Spegel became court pastor for queen Hedvig Eleonora, in 1675 the king's confessor, court preacher, and field superintendent during the Scanian war, in 1679 superintendent in Ronneby and the same year superintendent on Gotland. In 1685 he became bishop in Skara, 1691 in Linköping, but still functioned in Skara in 1693, the same year was made Doctor of Theology, 1711 archbishop in Uppsala. He died 17 April 1714. In Gotland he contributed to a high degree to the island's becoming Swedish. Here he began his hymn-writing, which was to give him a prominent place in Swedish sacred poetry. To teach the island inhabitants Swedish, he wrote in "a little paraphrase rhythmical but orthodox" a good deal of the Old Testament Psalms (compare among others, 228, 229, 307, 325, in the Wallin hymnbook). That he was a natural poet, his sometimes dry, but compelling work of Arrebo's Hexaameron "Guds Werk och Hvila" (1685) already shows, a work which certainly unjustly called Spegel into question. Not an insignificant number of Spegel's later hymns were republished in the Swedish hymnbook of 1695. They show an exceptional ability to give expression to a life of faith and the need for the Church, but are on the whole considered backwards as works of art. The main thing for Spegel is "to sin the Lord into the hearts, not the tickle the ears". His hymn-writing is folk-like and sound, never "sweet", but always "orthodox as a confessional writing". The number of Spegel's original hymns is difficult to ascertain; it is most important that we have among them treasures like #75, 298, and 430 (in the hymnbook of 1819). Spegel cannot be regarded as of any single school of poets, but influences from Rist and Paul Gerhardt are strong, and Kingo's "Aandelige Sjungekor" was for Spegel the high point of religious poetry. Of lesser poetical value is his didactic work "Thet öppna och tilslutna Paradiset", 1705. — With the work on the Catechism, "The Book of Questions", Spegel was very valuable, and Svebilius' Catechism relies on his preliminary studies first and last. — In editing the new "Haandbog" Spegel was almost a participant; his works on church law from 1686 and the school ordinance of 1693 are certainly less than accepted up to now. Certainly in every case Spegel like Laurelius staunchly held to church independence, even though his great faithfulness to the king made him quite amenable. — He also worked on the new Bible translation (Kings, Matthew, Revelation, preparation of a list of parallel-passages, as well as a word list of "some Swedish words that seem vague"). His program was: "To make it closer to Luther's version where it was clearer or more in agreement with the Hebrew original than ours". — As a pedagogue he was not a pioneer, but two things

he had an open mind for: the significance of good textbooks and of the school as a place for religious and moral development. — Among Spegel's linguistic works can be named "Glossarium Suiogothicum", 1712; otherwise he published several sermon collections (he was a capable and fearless preacher) and 1707–08 the first "Swedish Church History" in the mother tongue. — Spegel's powerful bishopric left deep imprints in all areas, especially his work for raising the understanding of the people and at getting more capable pastors. [*Kirkeleksikon for Norden*]

329

Spengler, Lazarus, 1479-1536

SPENGLER, Lazarus (1479-1534), the ninth of twenty-one children, was born on March 13, 1479, at Nürnberg, where his father was a clerk of the Imperial Court of Justice. He entered the University of Leipzig in 1494, but when his father died in 1496, he returned to Nürnberg and obtained a position in the town clerks office. In 1507 Spengler became town clerk and in 1516 also Rathsherr. It is interesting to note that when Luther passed through Nürnberg on his way to Augsburg in 1518, Spengler made his acquaintance. He warmly espoused the Reformation doctrines and in 1519 published *Schutzred* favoring Luther. Spengler himself became one of the leaders in the Reformation work at Nürnberg. So it is not surprising to find his name on the list of those condemned by the Bull of Excommunication launched by Leo X on June 15, 1520, against Luther and his friends. But Nürnberg ignored the *bull* and even sent Spengler as one of their representatives to the Diet of Worms, April, 1521. In 1525 Spengler went to Wittenberg to consult with Luther and Melanchthon as to turning the Benedictine Ägidienstift into an Evangelical Gymnasium, and this was opened as such by Melanchthon on May 23, 1526. Spengler was the prime mover to the Visitation of 1528 and upheld strict Lutheranism in the negotiations at the Diet of Augsburg in 1530. He died at Nürnberg, September 7, 1534. [*Handbook to the Lutheran Hymnal*]

430, 491

Speratus, Paul, 1484-1551

Paul Speratus was born December 13, 1489, in Rötlen, Württemberg. His preliminary studies were carried on at a German university. But his great desire for knowledge drew him on to Paris and Italy, where he studied philosophy and law. He received his doctor's degree in both these branches of learning. Later he went to Vienna, where he gained the doctor's degree in theology. About the year 1506 he began his activity as a pastor in the bishopric of Augsburg. He remained a Catholic priest for over ten years. In 1517 he even wrote a poem in honor of Luther's famous opponent, Johann Eck. But very soon Luther's writings and the reform movement in Wittenberg began to bear influence upon him. At first, however, he hoped, like Luther, that a reform could be carried through within the Church, so that celibacy and monastic vows among the clergy might be abolished. With courage and hope he took up the reform measures, when he became dean of Würzburg, where both the bishop and several other leading men agreed with him. Speratus even went so far as to marry. This was several years previous to Luther's marriage. But the district was placed under a new archbishop, who was a very strict Catholic. When he learned that Speratus had broken the law of celibacy, he deposed him from office in 1520. Speratus and his wife then left for Salzburg, where the archbishop was

friendly to the Reformers. He was again given the office of dean and at once resumed his efforts at reform work. But Speratus was undaunted and outspoken, and when he reprimanded his bishop for penuriousness he had to give up his position. On the way to a new field of labor in Hungary he appeared in Vienna and agitated against monastic vows and celibacy. He gained many followers. But he was excommunicated and accused of heresy. His life was now in danger, hence he left Vienna secretly and set out for Wittenberg. He journeyed through the town of Iglau in Moravia, and there he found both the officials and the people very favorable towards the reform movement. He was elected their pastor and preached with great fervor concerning the grace of God in Christ. He gained an extensive following. But a complaint had been sent to the king, and Speratus was soon cast into prison. For the second time he was face to face with death. But these trials only had a ripening influence upon him. Until this time he had been undaunted and daring; from now on a quiet resignation settled upon his mind and actions. From his prison chamber he sent many fervent letters to his dear congregation in Iglau. Here he also wrote this famous hymn. His imprisonment did not last so very long, however. The young emperor took another view of the matter and ordered the bishop to release him on condition that he should leave Moravia. Then he went at once to Wittenberg, 1523. Speratus was heartily received by Luther and his friends. It was just at the time when Luther was laboring to furnish the people with hymns in their mother tongue. In one of the very first hymn collections, the so-called *Achtliederbuch*, three of the hymns of Speratus were included, together with four by Luther and one hymn by an unknown writer. Speratus assisted Luther in many ways. Luther held him in high esteem because of his piety and great learning. When Duke Albrecht of Brandenburg sought Luther's advice concerning the introduction of the Reformation in his state, Luther recommended Speratus for this work. The duke acted accordingly. Speratus became the first palace chaplain of Königsberg, 1524, and from 1530 bishop of Marienwerder, Pomerania. He died in 1551. [Dahle, *Library of Christian Hymns*]

SPERATUS, Paul (1484-1551), born December 13, 1484, in Swabia, entered the University of Freiburg in 1503 and probably also studied at Paris and in Italy. In 1518 he was a preacher at Dinkelsbühl, Bavaria, and in the two following years preached at Würzburg and Salzburg, in both cases being forced to leave for expressing his evangelical views too openly. He received his D. D. from the University of Vienna in 1520 and was one of the first priests to marry, thereby breaking away from the Roman custom of enforced celibacy. He was condemned by the Theological Faculty at Vienna, imprisoned for a time by King Ludwig, and in 1523 came to Wittenberg, where he worked with Luther (*q. v.*) and assisted him in the preparation of the first Lutheran hymn-book, *Etlich Christlich Lider*. In 1524 he was appointed court preacher at Königsberg, and he seems to have had a great deal to do with drawing up the Liturgy and Canons, *Kirchenordnung*, for the Prussian Church, 1526. He died as Lutheran bishop of Pomerania while living at Marienwerder. [*Handbook to the Lutheran Hymnal*]

227

Spiess, Johann Martin, 1715-72

SPIESS, Johann Martin (1715-1772), was born at Bern, was organist of St. Peter's Church in Heidelberg, and professor of music in the gymnasium there. In 1745 he edited a book of *chorales*, *Geistliche Liebes-Posaune*, and in

1761 *Geistliche Arien*. The last years of his life were spent in Bern, where he was organist in 1766. He died in June, 1772. [*Handbook to the Lutheran Hymnal*]

552

Spitta, Karl Johann Philipp, 1801-59

Carl Johann Philip Spitta was born August 1, 1801, in Hannover, where his father, Lebrecht Wilhelm Gottfried Spitta, worked as a bookkeeper and a teacher of French. He descended from a French family of Huguenots, which had settled in Brunswick. As the boy grew up he early exhibited a mild and pious spirit. He was only four years old when his father died. The mother, who was a Christian Jewess, now had to shoulder the responsibility of giving the boy an education. She was an intelligent woman and a good mother. She desired above all that her son Carl should enter the university. But he was very sickly from his eleventh until his fourteenth year. Hence, she gave up the plan of having him study and secured for him a position as an apprentice watchmaker. This work did not satisfy the aspirations of the ambitious and pious youth, but he did not let his feelings in the matter be known to his mother, so as not to grieve her. He sought comfort and encouragement in reading the Bible and other good books, and by writing poetry. In the meantime a younger brother died while occupied with studies preparing for the ministry. Carl confided his desires to a friend, who came to comfort him on the occasion of his brother's death. It was with great joy that he accepted the offer of taking his brother's place in the gymnasium in Hannover. In the fall of 1818 he took up his studies, and with such zeal and enthusiasm that he completed the course at the gymnasium by Easter, 1821, and was ready to enter the university of Göttingen. His teachers at the university were decidedly rationalistic in their views. He completed his theological studies in 1824. Until 1828 he served as teacher in Lüne, near Lüneburg. In 1828 he was ordained to the ministry and became assistant pastor of Sudwalde. He was appointed assistant garrison and penitentiary pastor of Hameln on the Weser, in 1830. In 1837 he received the permanent appointment to this office. But the military authorities, who had learned that Spitta was a pietist, refused to confirm the appointment. During the same year, therefore, he accepted a call sent to him from Wechold. On his birthday, August 1, 1847, he was installed as superintendent of Wittingen, Hannover; this was extended to include Peine in 1853; Burgdorf in 1859. On September 28, 1859, while working at his writing desk, he was stricken with heart failure and died in the course of about fifteen minutes.

Spitta began to write verses at the age of eight. During his stay at the university he wrote a great number of songs and poems and published a collection of folksongs for the laboring people. Among his companions at the university was Heinrich Heine, with whom he developed an intimate friendship. But when Heine, during a later visit in Lüne, where Spitta was engaged as teacher, began to scoff at the holy things in the presence of Spitta's pupils, this friendship came to a sudden close. During the latter part of his university career a decided turn had come over his spiritual life. His work of writing hymns began in earnest in 1824. At that time he expressed himself as follows: "I will sing no more as I have sung. I dedicate my life, my song, my love, to the service of my Lord. His love shall be the theme of all my songs. He gave me the gift of song and of melody; I will give it all back to Him. It is the duty of every Christian singer to sing praises worthily to God for His grace unto us." His most productive period as a hymn writer was during his stay in Lüne. During the still hours of the evening he would write his hymns and sing them to his harp or the piano.

Later he drew his inspiration for many of his hymns from the glorious nature scenes in the beautiful valley of the Weser. He was also inspired by his companionship with intimate friends in Hameln. During his later years, his ministerial duties took up all his time. He wrote very few hymns after the year 1847.

In 1833 Pirna was published, the first edition of *Psalter und Harfe*. This work had the subtitle, *Eine Sammlung Christlicher Lieder zur Häuslichen Erbauung*. The second and enlarged edition, which appeared in Leipzig the following year, gained a unique recognition and distribution among all classes of people. Year after year new editions appeared. The 55th edition was issued in Bremen in 1889. This matchless success led to the publication of a new collection: *Psalter und Harfe, zweite Sammlung, etc.*, Leipzig, 1843. The second edition of this collection was printed before the year was over, and its 42nd edition appeared in 1887. A third edition of older and later songs (hitherto unpublished) appeared after Spitta's death. This was given the title: *Spitta's nachgelassene geistliche Lieder*, Leipzig, 1861. These hymns have a more subjective and individualistic character. The fifth edition of these appeared in Bremen in 1883. In 1890 a new edition of *Psalter und Harfe* was printed in Gotha. This included both parts, both the old and later hymns, and a biography of Spitta. It is chiefly through his *Psalter und Harfe* that Spitta won the favor and love of the people. His hymns are noted for their noble and unaffected expression of thought. They are characterized by a childlike piety, deep Christian earnestness, and a fervent love for the Savior. They are clear, simple, and of suitable length. Spitta's hymns have contributed in great measure towards awakening, renewing, enriching, and establishing the spiritual life of Germany and other countries, and have justly gained an extraordinary distribution among all classes of people.

In 1855 Spitta was created doctor of divinity by the university of Göttingen. He had a loving wife and seven children. Their home is pictured as a home of peace and song. During the evenings he would gather his family and their friends and sing his hymns and other songs, while the neighbors gathered near to enjoy the singing.

His son, Friedrich Spitta, born January 10, 1852, in Wittingen, Hannover, became a theologian and has since 1887 been professor of New Testament exegesis and practical theology at the university of Strassburg. He is especially known through his work on liturgics. He is the author of several treatises, among which may be mentioned, *Luther and the Evangelical Service and Reform of the Evangelical Worship*. [Dahle, *Library of Christian Hymns*]

SPITTA, Karl Johann Philipp (1801-1859), was the greatest German hymnwriter of the 19th century. He was born August 1, 1801, in Hanover of parents in humble life, his father being a bookkeeper and teacher of French. The Spitta family was a Huguenot family that fled during the Roman Catholic persecutions in France. They changed their name from "de l'Hopital to the German equivalent Spital or Spittell, which was later modified into Spitta. His father died when Karl was but four. The mother was a Christian Jewess, and to her fostering care Karl wrote the finest hymn ever written on the Christian home, "O happy home where Thou art loved most dearly." Spitta started to write verse when he was eight. Because of his frail health, Karl's younger brother was sent to school to study for the ministry instead of Karl. His father having died, his mother apprenticed him to a watchmaker. He did not like watchmaking; yet he was faithful and efficient in his work. At this time he began the study of languages. The younger brother died by drowning in 1818, and so Karl was sent to school when he inadvertently made his true desire known to a close friend. He completed his studies at the University of Göttingen, where the professors were rationalistic, in 1824, then tutored in a private family for four years at Lüne, near Lüneburg, till he was ordained to the Lutheran ministry, as assistant pastor of Sudwalde, Hanover. Two years later Spitta received the appointment of chaplain to the prisoners

and garrison of Hameln, Hanover, and would have succeeded as permanent chaplain there, had not the military authorities, alarmed by reports which described him as a Pietist and a mystic, refused to sanction the arrangement. On October 4, 1837, Spitta married Joanna Mary Magdalene Hotzen and in the same year took charge of the Lutheran Church of Wechold, near Hoya, Hanover, where he labored happily and successfully for ten years. Spitta's home was one of peace and song. There were seven children. One son, Friedrich Spitta, born January 10, 1852, became a theologian and was appointed professor of New Testament Exegesis and Practical Theology at the University of Strassburg and is known through his works on liturgics. Another son, Johann August Philipp, was the author of the great biography of J. S. Bach. In 1847 Spitta received the appointment of Ecclesiastical Superintendent of Wittingen and in 1853 that of chief pastor of Peine. Spitta had just been preferred to the Church at Burgdorf when he was stricken with a gastric fever followed by cramp of the heart. He died at the age of 58, September 28, 1859. At the university Spitta had written songs and secular poems, and he even published a number of them anonymously as a *Sangbüchlein der Liebe für Handwerksleute*. At the university Spitta also became fast friends with Heinrich Heine. That friendship came to an abrupt end, however, when Heine visited Spitta at Lüne and openly ridiculed holy things in front of Spitta's pupils. Spitta himself passed through a deep spiritual experience during which he composed some of his finest hymns. In 1826 Spitta wrote to a friend, "In the manner in which I formerly sang, I sing no more. To the Lord I dedicate my life, my love, and likewise my song. He gave to me song and melody. I give it back to Him." Spitta's hymns aroused unparalleled enthusiasm. His *Psalter und Harfe* appeared in a second and larger edition after its first in 1833. By 1889 no less than 55 editions had been published. Another collection of hymns, which was first published in 1843, passed through 42 editions by 1887. A translation of Spitta's hymns into English verse was published by Richard Massie in 1859, entitled *Lyra Domestica*. [*Handbook to the Lutheran Hymnal*]

421, 531

Stainer, John, 1840-1901

John Stainer was born in 1840. While yet a young boy he sang in the choir of St. Paul's Cathedral, London; became organist of Magdalen College, Oxford, in 1859; organist of St. Paul's Cathedral, 1872-1888; professor of music at Oxford University, 1889-1899. He died in 1901. Dr. Stainer was a prominent church musician. He left a large number of works including cantatas, choir anthems, hymn tunes, and books on the theory of music. [Dahle, *Library of Christian Hymns*]

John Stainer, born 1840, was chorister in St. Paul's Cathedral, London, 1847-56. During the latter year he became organist at St. Michael's College, Tenbury. He was organist of Magdalen College, Oxford, from 1859 to 1872, and of St. Paul's Cathedral from 1872 until 1888. During the years 1889-99 he was professor of Music at Oxford University. He died in 1901. Stainer was a very prominent organist, conductor, teacher of harmony, and composer of church music. [Dahle, *Library of Christian Hymns*]

STAINER, John (1840-1901), was born June 6, 1840, in London, and became a choir boy at St. Paul's Cathedral at the age of seven and had several of his own compositions sung in the services during his nine years there. In 1854 he became organist at St. Benet and St. Peter's, Paul's Wharf, and two years later was appointed first organist of St. Michael's, Tenbury. In 1859 Stainer entered Christ Church, Oxford, and in the same year was appointed organist of

Magdalen College and later of the University. He received his Mus. B. in 1859, B. A. in 1863, Mus. D. in 1865, and his M. A. in 1866. In 1872 Stainer became organist at St. Paul's Cathedral, succeeding Sir John Goss, a position which he held until 1888. He also served as Professor of the Organ, and later Principal of the National Training School for Music, organist to the Royal Choral Society, Government Inspector of Music in Training Schools, and finally as Professor of Music at Oxford University. He was knighted by Queen Victoria in 1888 and died at Verona, Italy, March 31, 1901. He wrote much church music, from oratorios to hymn-tunes, and helped to edit the first *Church Hymnary*. He published *The Music of the Bible* and *A Treatise on Harmony*. His cantata *The Crucifixion* is well known. [*Handbook to the Lutheran Hymnal*]

197

Stallybrass, James Steven, 1783-1844

Stallybrass was born in Irkutsk, Siberia, where his father, who was a member of the London Missionary Society, was stationed. He resided for many years in Stoke-Newington, London, where he died, 1888. He translated a great number of hymns from the German. [Dahle, *Library of Christian Hymns*]

tr. 509

Stanford, Charles Villiers, 1852-1924

Charles Villiers Stanford was born September 30, 1852, Dublin, Ireland. Son of a lawyer, Stanford attended Cambridge in 1870; he earned his bachelor's degree in 1874. He studied in Leipzig and Berlin, Germany from 1874-1876, and earned his master's degree in 1877. He was organist at Trinity College 1873-1882, and composed and conducted musical societies. In 1883, he became the first professor of composition and orchestra at the Royal College of Music. From 1885-1902, he conducted the London Bach Choir. From 1887-1924, he taught at Cambridge University. From 1901-1910, he conducted the Leeds Festival. He received a knighthood in 1902. In addition to a body of church and chamber music, his works include: *Piano Suite* op. 2, 1875; *Piano Toccata* op. 3, 1875, Music for Tennyson's *Queen Mary* in London, 1876; *The Veiled Prophet of Khorossan*, an opera, 1877; *Shamus O'Brien*, an opera; *Irish Symphony* op. 28, 1887, *Pages from an Unwritten Diary*, 1914; *Musical Composition*, 1911. He died March 29, 1924, London, England.

380

setting: 370

Starke, Stephen, b. 1955

46, 302

Steele, Anne, 1716-78

Anne Steele, born 1716, was the daughter of William Steele, a lumber merchant, who served without pay as Baptist minister of Broughton, Hampshire, England. Anne Steele was a talented writer and began writing poems at

an early age. But she would not permit any of her poems to be published until 1757. On the 29th of November of that year her father entered the following in his diary: "Today Nanny sent part of her compositions to London to be printed. I entreat a gracious God, who enabled and stirred her up to such work; to direct it and bless it for the good of many ... I pray God to make it useful, and keep her humble." Her *Poems on Subjects Chiefly Devotional*, by Theodosia, were published in 1760. Miss Steele was injured in childhood and lived the rest of her life as an invalid. She also suffered much from nervousness, and confinement to her room, and was often helpless in her bed. Her lover was drowned while bathing, not long before the day fixed for their wedding. But she bore it all patiently and did not waver in her Christian trust. After her death a new edition of her *Poems*, together with a third volume, was published by Rev. Dr. Caleb Evans (Bristol, 1780), who wrote a preface to the work. In these three volumes there are 144 hymns, 34 versifications of Psalms, and 30 other poems. Sixty-two of her hymns were given place in the Bristol Baptist Collection of 1769. In this volume her hymns are distinguished by the letter "T" for "Theodosia." After that period Miss Steele's hymns have been found in all leading English hymnals. No other hymn writer of the Baptist Church has ever written hymns that rank with hers. Her hymns are in more extensive use among other denominations than those of any other Baptist writer. Her hymns are marked by simplicity of expression, deep piety, evangelical spirit, and they breathe an intense love for the Lord Jesus Christ. She prefers to sing of the suffering Savior, and many have criticised the somewhat melancholy and affectionate tone which is characteristic of many of her hymns. There is, indeed, not very much variety in her poetry. Anne Steele died in November, 1778. Among her last words upon her deathbed was, "I know that my Redeemer liveth." [Dahle, *Library of Christian Hymns*]

STEELE Anne (1716-1778), was born in Broughton, Hampshire. Her father, William Steele, was a timber merchant and also at the same time the pastor, without salary, of the Baptist Church in Broughton. In her childhood Miss Steele showed a taste for literature and went so far as to compose little poems, with which she often entertained her father's visitors. From these crude poems of her childhood were developed some of Miss Steele's most impressive, highly emotional hymns. It was not until 1760 that any of her hymns were published. Then she published two volumes of *Poems on Subjects chiefly Devotional* under the assumed name of Theodosia. She composed a great number of hymns, but the nature and style of her hymns are mostly the same owing to the particularly painful circumstances of her life. She suffered from great delicacy of health, enduring great sorrow and finally spending the greater part of her life as an invalid. She had in childhood received a hip injury, from which she never recovered. Later she suffered a great sorrow when her betrothed drowned on the day preceding their anticipated marriage. Composing under such sorrows and afflictions, Miss Steele added to English hymnody the plaintive and sentimental note. She gave us the hymn of introspection and intense devotion, expressed in a vivid and emotional way. The measure of our regard for her hymns today but faintly reflects the enthusiasm of the welcome her hymns received during her lifetime and the years immediately following her death. [*Handbook to the Lutheran Hymnal*]

254

Stegmann, Josua, 1588-1632

Josua Stegmann, son of Ambrosius Stegmann, a German Lutheran minister, was born September 14, 1588, in Sülzfeld. He was educated at the University of Leipzig and served for a time as assistant teacher in the department of

philosophy. In 1617 he was appointed pastor of Stadthagen, principal of the gymnasium in that city, and superintendent of the Schaumburg district. During the same year he was created doctor of theology by the University of Wittenberg. In 1621 he was appointed ordinary professor at the University of Rinteln, but had to flee in 1623 on account of the war. When he later returned he had to suffer a great deal on account of the demands which the Catholics made upon the institution and its property, which formerly had belonged to the Benedictine Order. Stegmann died 1632, in Rinteln. He wrote several Latin poems while a student at Leipzig. He composed a considerable number of hymns. Draw us to Thee in mind and heart. [Dahle, *Library of Christian Hymns*]

STEGMANN, Josua (1588-1632), was born at Sülzfeld, Germany, September 14, 1588, the son of Ambrosius Stegmann, a Lutheran pastor in that city. In 1608 he entered the University of Leipzig, and having received his M. A. in 1611, he was an adjunct of the philosophical faculty. In 1617 he was appointed superintendent of the district of Schaumburg, pastor at Stadthagen, and was also first professor of the Gymnasium there. On October 24, 1617, he received his D. D. from Wittenberg. When the Gymnasium at Stadthagen was changed into a university and transferred to Rinteln in 1621, he became a professor of theology there. During the Thirty Years War he had to leave Rinteln. He returned in 1625 and was appointed Ephorus of the Lutheran clergy of Hesse-Schaumburg. By the edict of Restitution, March 6, 1629, Stegmann was greatly harassed. Benedictine monks claimed to be rightful professors and demanded restoration of the old church land, especially the property formerly belonging to the nunnery of Rinteln, which had now been devoted to the payment of the stipends of the Lutheran professors. On July 13, 1632, soldiers were sent into his house demanding a refund of his salary. They continued to annoy him greatly, even calling him to an open disputation. All this worry and trouble shortened his life considerably, and he died August 3, 1632. [*Handbook to the Lutheran Hymnal*]

579

Stephenson, Isabella Stephana, 1843-90

STEPHENSON (Stevenson), Isabella Stephana (1843-1890), was born at Cheltenham, the daughter of an army officer. Here she spent her entire life. She was a devoted member of the Church of England. For many years Miss Stephenson was an invalid. She wrote only one hymn. [*Handbook to the Lutheran Hymnal*]

576

Steuerlein, Johann, 1546-1613, *Himmlische Harpfe Davids*

STUERLEIN, Johann (1546-1613), was born July 5, 1546, the son of Caspar Steuerlein, or Steurlein, the first Lutheran pastor of Schmalkalden. Steuerlein completed his study of law and c. 1580 was appointed town-clerk of Wasungen (between Schmalkalden and Meiningen). In 1589 he became secretary in the chancery at Meiningen to the Henneberg administration. Then he was a notary public and c. 1604 was mayor at Meiningen, where he died May 5, 1613. He was crowned as poet by the Emperor Rudolph II in recognition of his work of rhyming the Old and New Testaments in German. He was the author of a metrical version of Ecclesiasticus published at Frankfurt a. M. in

1581. He was an excellent musician and published various works containing melodies and four-part settings by himself. [*Handbook to the Lutheran Hymnal*]

464

Sthen, Hans Christenson, b. c. 1540

Hans Christensøn Sthen was one of the most gifted authors of the sixteenth century. Judging by the surname "Roskildensis," he was born in Roskilde, Denmark. While he was yet young, his parents died, and it appears that Christopher Walkendorf took charge of him. He became rector of a school in Helsingør and later vicar in the same city. It is not known definitely at what time he made the journey to Germany, which he refers to in one of his writings. In 1581 he was called to Copenhagen to receive his degree of master of arts. In 1583 he left Helsingør, having received a call to become pastor at Malmø. In the year 1600 the burgomaster and aldermen of Malmø requested of Christian IV, that "Master Hans Christenson Sthen be given the parish of Tygelse and Klagstrup, since he on account of weakness and old age would find it difficult to carry on the work in Malmø." The king, therefore, ordered that Sthen be called to the above parish. In the letter there is made mention also of his "infirmities attendant upon his old age," which proves that Sthen, who served as rector as early as 1564, could not have been born as late as 1544, as the author Worm asserts, but rather ten years earlier, if not more. It appears, however, that this removal to the parish of Tygelse and Klagstrup was not accomplished. There is evidence that he was engaged in work at Malmø in 1603. It is not known when and where his death occurred.

Lyschander says that Sthen was exceptionally well versed in theological and secular sciences, a forceful preacher, a man of keen intellect, honored and respected among all who associated with him, an excellent orator and author, a diligent and successful translator. The citizens of Helsingør loved him dearly and on many occasions gave him gifts of money, because, "as they said, "he has prepared and caused to be printed prayer-books and other useful matter, since he came, to the glory of our congregation." At another time we read, "—a loving gift in appreciation of his long service"; again, "—a fat steer for his wedding festival, 1567."

In his published works he gives evidence of poetic talent. Among his writings may be mentioned *Haandbog, indeholdende adskillige bønner og sange med nyttige livsregler udi rim befattet*. His hymns include translations from the German, redactions of Danish folk-songs, "Kristelig forvendt" (Transferred to a Christian sphere), and original hymns. In point of spirit and expression his original hymns may be classed among spiritual folk-songs, and, in several cases, popular melodies were employed. For this reason they rank in directness and simplicity far above the productions of his contemporaries and of the period following him. As a means of gripping the heart and giving expression to the longing of pious souls they have as yet not been excelled. The first editions of *Haandbogen* and *Vandrebogen* have entirely disappeared, worn out by constant use. Sthen was the best hymn writer before the time of Kingo. We need only mention that he is the author of "Den lyse Dag forgangen er" and "Herre Jesu Krist, min Frelser Du est," and everyone who has learned to cherish these spiritual poems will thank Sthen in his grave. (Dansk Historisk Tidsskrift.) *Landstad's Hymnbook* has the following hymns by Sthen: the present hymn, No. 80 (L. H. 278); No. 119, "Et trofast Hjerte, Herre min"; No. 125, "Gud, efter dig mig længes"; No. 271, "Guds Naade jeg altid prise vil"; No. 541, "O Jesu, Livsens Herre"; No. 610, "Den lyse Dag forgangen en" [Dahle, *Library of Christian Hymns*]

STHEN, Hans Christenson (16th century), was born in Roskilde, Denmark. He was brought up by Christopher Walkendorf and became rector of a school in Helsingö and later vicar in the same city. He seems to have traveled for a short time in Germany, and in 1581 he was called to Copenhagen to receive his degree of Master of Arts. He was called as pastor to Malmo in 1583 and in 1600 was offered the parish of Tyglese and Glogstrup, although it is doubtful whether he ever assumed his duties there. He is spoken of as a man well versed in theological and secular sciences, a forceful preacher, an excellent author, well loved by his parishioners and friends. He translated a number of hymns from the German, and his published works give evidence of poetic talent. [*Handbook to the Lutheran Hymnal*]

258

Stobäus, Johann, 1580-1646

Johann Stobaeus was born July 6, 1580, in Graudenz, West Prussia. At an early age he was sent to Königsberg, where he studied music under Johann Eccard, who was “kapellmeister” in that city. He also attended the university; sang in the chapel chorus, and in 1602 became cantor of the church and the cathedral school. In 1626 he was appointed by the duke to the position of “kapellmeister” of Königsberg, where he labored until his death, in 1646. [Dahle, *Library of Christian Hymns*]

STOBÄUS, Johann (1580-1646), was born in Graudenz, West Prussia. He received his early musical training under Johann Eccard, the “Kapellmeister” in Königsberg. He also attended the university there, sang in the chapel chorus, and in 1602 became cantor of the church and the cathedral school. In 1626 he stepped into the position of his old teacher as Kapellmeister at Königsberg, where he served until his death, September 11, 1646. He published *Cantiones Sacrae*, 1624; *Geistliche Lieder*, 1634. [*Handbook to the Lutheran Hymnal*]

207

Stolshagen, Kaspar, 1550-94, born 1550 in Bernau near Berlin, 1574-86 superintendent in Stendal, died 1594 as superintendent in Iglau in Mähren. [*Kirkeleksikon for Norden*]

358

Stone, Samuel John, 1839-1900

Samuel John Stone, the son of William Stone, an Episcopalian minister, was born April 25, 1839, in Whitmore, Staffordshire. He received his education at The Carterhouse and Pembroke College, Oxford. Being ordained to the ministry in 1862, he was called as curate of Windsor, and in 1870 to a similar office at St. Paul's, Haggerston, where he succeeded his father as vicar in 1874. In 1890-1900 he served in London as rector of All Hallows-on-the-Wall. Stone published *Lyra Fidelium*, 1866; *The Knight of Intercession and other Poems*, 1872; *Hymns*, 1886; *Iona*, 1898. He was a member of the committee which prepared *Hymns Ancient and Modern*. This famous work, in the latest edition, 1909, has nine of Stone's hymns. Rev. S. J. Stone died in Charterhouse November 19, 1900. His poems and hymns, together with a memorial written by F. G. Ellerton, were published in London. His best hymns are graceful

in form, Scriptural, of a strong faith, and clear. Three of his best hymns are found in *The Lutheran Hymnary*. [Dahle, *Library of Christian Hymns*]

STONE, Samuel John (1839-1900), was born in Whitmore, Staffordshire, or. April 25, 1839. He studied theology, and, after having charge of various churches, he succeeded his father at St. Paul's in Haggerston. During his life he wrote four volumes of poetry: *Lyra Fidelium*, 1866; *The Knight of Intercession and other poems*, 1872; *Sonnets of the Christian Year*; *Hymns*, a collection of his original pieces. Samuel Stone died November 19, 1900. [*Handbook to the Lutheran Hymnal*]

486

Strasbourg Psalter, 1545

312

Strassburg, 1525

430, 449

Strømme, Peer Olsen, 1856-1921

STRÖMME, Peer Olsen (1856-1921), was born September 15, 1856, at Winchester, Wisconsin. He attended Luther College (A. B. 1876) and Concordia Seminary (C. T. 1879). Strømme held pastorates at Mayville, North Dakota, Ada, Minnesota, and Nelson, Wisconsin. He also served as Superintendent of Schools of Norman County, Minnesota, teacher at St. Olaf College, and principal of Mount Horeb Academy, Mount Horeb, Wisconsin. Besides editing various Norwegian newspapers and periodicals, Strømme edited the *Minneapolis Times*. He was the author of several books, mostly written in Norwegian, and translated Laache's *Book of Family Prayer*. Strømme also wrote many poems and translated many hymns. He was a lecturer and globe-trotter. He died September 15, 1921. [*Handbook to the Lutheran Hymnal*]

tr. 200, 593, 598

Struther, Jan, 1901-53

59

Sullivan, Arthur Seymour, 1842-1900

The melody is written by Sir Arthur Seymour Sullivan, 1842-1900, a famous English composer who received his training in the Royal Academy and in Leipzig. Sullivan has written considerable church music, especially anthems and hymn tunes. He edited *Church Hymns*, 1874. His best known melodies are: "The lost chord" and "Onward, Christian soldiers." [Dahle, *Library of Christian Hymns*]

SULLIVAN, Arthur Seymour (1842-1900), was born at London on May 13, 1842. The son of a musician, he received his early musical training as a choir boy at the Chapel Royal. He studied at the Royal Academy of Music and

the Conservatory of Leipzig. Sullivan was for a time organist of St. Michael's, Chester Square, and of St. Peter's, Onslow Gardens, and later held the positions of musical director of the Royal Aquarium, Principal of the National Training School for Music and Professor of Composition, Conductor of the Glasgow Choral Union (1875-1877), of Covent Garden Promenade Concerts (1878-1879), of the Leeds Festival in 1880, and of the Philharmonic Society (1885-1887). He was honored by the Legion of Honour in 1878 and was knighted in 1883. He wrote a number of operas, oratorios, and hymn-tunes, but is known chiefly for his operettas written in collaboration with W. S. Gilbert, the English humorist. [*Handbook to the Lutheran Hymnal*]

474

Supplement to Kentucky Harmony, 1820

451

Svedberg, J., Then Swenska Psalmboken, 1695

200

Sveeggen, Peter A., 1881-1959

tr. 61

Swedish folk tune

543

Swedish, 19th century

174

Symphonia Sirenum Selectarum, Köln, 1695

357

Synesius of Cyrene, c. 375-430

SYNESIUS of Cyrene, born ca. 370, belonged to an ancient and renowned family. The family records dated back seventeen centuries. Synesius visited Alexandria, Constantinople, and Athens and came in touch with the Neo-Platonic philosophy. He soon gained widespread fame as a philosopher, orator, statesman, and patriot. When the Goths threatened his land and people, Synesius went to the court of Arcadius and sought to arouse the rulers to prepare to meet the coming danger. "The court indulged the zeal, applauded the eloquence, and neglected the advice of Synesius" (Gibbon).

When he was about forty years of age, he was converted to Christianity. In the year 410 he was chosen bishop of Ptolemais, much against his own will. He died in 430.

H. H. Räder, Ph. D., says that Synesius shows a mixture of Christian teaching and Neo-Platonic philosophy, but that he himself was conscious of the fact that he could not harmonize his philosophy with the doctrines of the Church. Many scholars have doubted his orthodoxy. Mosheim calls him a semi-Christian. Gibbon and Bingham believe that Synesius denied the resurrection of Christ. Chatfield says that the hymn, "Lord Jesus, think on me," shows that he was not a semi-Christian, and that he did believe the resurrection of Christ. Julian agrees to the former, but holds that there is nothing in the hymn to show the latter. Many of the odes of Synesius have been translated into English. His life and poetry have of later years become the subject of increased interest and research. [Dahle, *Library of Christian Hymns*]

SYNESIUS, of Cyrene (c. 375-430), of noble descent, visited Alexandria, Constantinople, and Athens. At Alexandria he studied under the renowned Hypatia. After that he devoted himself to philosophy and the life of a country gentleman. He became a statesman and a patriot, distinguished for his eloquence and philosophy. When the Goths threatened his country, Synesius went to the court of Arcadius and for three years tried to rouse it to the dangers that were imminent. But, as Gibbon says, "The court of Arcadius indulged the zeal, applauded the eloquence, and neglected the advice of Synesius." Synesius even raised a corps of volunteers against the Libyan nomads. In 410 he was made Bishop of Ptolemais, much against his will, lest he see his "bows rusting" or "his hounds in idleness." Synesius was no ascetic, was married, and loved the open-air life. He was imbued with Neo-Platonic philosophy, apparently conscious of the fact that he could not harmonize his philosophy with the doctrines of the Church. [*Handbook to the Lutheran Hymnal*]

496

Tallis, Thomas, 1515-85

The melody is composed by Thomas Tallis, born probably 1520; admitted "a gentleman" of Chapel Royal before the death of Henry VIII (1547). He was organist of Chapel Royal in the reign of Elizabeth. He died November 23, 1585, and was buried in the parish church of Greenwich. Tallis may be regarded as the founder of the school of English church composers. [Dahle, *Library of Christian Hymns*]

TALLIS (Tallys), Thomas (c. 1510-1585), one of the greatest of English musicians, flourished about the middle of the sixteenth century. He was a Gentleman of the Chapel Royal in the reigns of Henry VIII, Edward VI, and Mary, and organist to Elizabeth and of Waltham Abbey till its dissolution in 1540. Tallis composed many anthems, which were published in Barnard's *Selected Church Music*, 1641. He died November 23, 1585, and was buried in the chancel of the Parish Church of Greenwich. His greatest composition is his motet *Spem in alium non habui* for forty voices eight choirs of five parts each. [*Handbook to the Lutheran Hymnal*]

384, 488

Tate, Nahum, 1652-1715

Nahum Tate, son of Faithful Teate, D. D., was born in 1652, in Dublin, and received his education at Trinity College in his native city. He was graduated in 1672. He was created poet laureate in 1690. He died in London, August 12, 1715. Tate is best known for his Metrical Version of the Psalms of David, which he edited in conjunction with Dr. Nicholas Brady. This work, dedicated to William III, was authorized for use in the Episcopal Church, 1696. The Whole of the Psalms, Fitted to the Tunes used in the Churches, was published in 1698. This was followed by The Supplement in 1700. All these hymns are by Tate, and among them is found also the above mentioned Christmas hymn. [Dahle, *Library of Christian Hymns*]

TATE, Nahum (1652-1715), was the son of Faithful Teate, an Irish clergyman. He was educated at Trinity College. Under Dryden's superintendence he wrote all but 200 lines of *Absalom and Abithophel*. In 1692 he succeeded Shadwell as Poet Laureate. He also became historiographer-royal in 1702. He is said to have been a man of intemperate and improvident life, dying deeply in debt. Together with Nicholas Brady he prepared the *New Version* of the psalms, 1696. [*Handbook to the Lutheran Hymnal*]

21, 147

Taylor, R. E., d. 1938

TAYLOR, R. E. (?-1938), Melbourne, Australia. He was a hospital missionary in Melbourne, a Congregationalist. He was an admirer of Luther and his teachings. [*Handbook to the Lutheran Hymnal*]

tr. 513

Taylor, Thomas Rawson, 1807-35

Thomas Rawson Taylor, son of Thomas Taylor, a Congregational minister in Bradford, Yorkshire, was born in Ossett, near Wakefield, May 9, 1807. He was educated in the Free School, Bradford, and in Leaf Square Academy, Manchester. At the age of fifteen he was employed in a store and later in a printing office. Feeling the call of the Lord, he entered Airdale Independent College at the age of eighteen with the purpose of preparing himself for the ministry in the Congregational Church. In 1830 he became pastor of Howard Street Chapel, Sheffield, where he served for six months. This concluded his ministerial work. His health was failing, and he accepted a professorship in Airdale College, but was soon compelled to resign and leave Sheffield. He died March 7, 1835. A volume, *Memoirs and Select Remains*, was published after his death by W. S. Matthews. In this volume are found some poems and hymns. Several of his hymns are in general use. [Dahle, *Library of Christian Hymns*]

TAYLOR, Thomas Rawson (1807-1835), the son of an English Congregational minister, was born May 9, 1807, at Ossett, near Wakefield. At fifteen he became an apprentice to a merchant, but after a few years he was stationed in a printer's shop. The printer was a man of great piety. His character impressed young Taylor very much, and through his guidance the youth received his religious convictions. At the age of eighteen he left the printer's shop with his master's consent to study for the Congregational ministry at Airedale Independent College. He became pastor of Howard St. Chapel in Sheffield. After six months of service he was obliged to give up this work because of ill health.

He then became classical tutor in his alma mater. But after a few years he died of consumption on March 7, 1835.
[*Handbook to the Lutheran Hymnal*]

474

Telemann, Georg Philipp, 1681-1767, Liederbuch, 1730
setting: 208

Teschner, Melchior, 1584-1635

The melody was composed by Melchior Teschner, cantor at Frauenstadt in Silesia, about 1611. [Dahle, *Library of Christian Hymns*]

TESCHNER, Melchior (c. 1615), was a Lutheran cantor at the church “zum Kripplein Christi” in Fraustadt, Silesia, at the beginning of the 17th century and was subsequently pastor of Oberprietschen, near Fraustadt. [*Handbook to the Lutheran Hymnal*]

151, 277, 535

The European Magazine and Review, 1792
setting: 588

The Hymnal 1982
setting: 59

The Lutheran Hymnal, 1941
tr. 33, 131, 161, 167, 199, 313, 327, 440, 443, 477, 483, 494, 524, 532

The Lutheran Hymnary, 1913
tr. 525, 553, 580

The New Congregational Hymn Book, 1859
tr. 452

The New Oxford Book of Carols, 1993
tr. 112, 181

The Psalter Hymnal, 1927
setting: 186

Theodulph of Orleans, c. 770-821

THEODULPH of Orleans, St. (c. 821), was born in Cisalpine Gaul and in 781 was abbot of a monastery at Florence when he was invited to the court of Charlemagne, perhaps when the latter returned from Italy in that year. Then he was preferred by imperial favor to the Abbey of Fleury and about 793 to the bishopric of Orleans, succeeding Guitbert. He ruled with strictness and founded schools for the education of his people. When Charlemagne died in 814, Theodulph continued in favor with Charlemagne's son and successor, Louis le Debonnaire, who employed him at court. Then Theodulph was sent to attend Pope Stephen on his journey from Rome to Rheims for the coronation of the Emperor. However, two years later St. Theodulph was suspected of complicity in the revolt of Bernard, King of Italy, against Louis. Although he protested his innocence, he was deprived of his benefices and was imprisoned in the monastery of Angers, where, it is thought, he died. [*Handbook to the Lutheran Hymnal*]

277

Thesaurus Musicus, London, 1744

602

Thomas à Kempis, 1380-1471

Thomas (Hammerken or Haemmerlein) a Kempis (from Kempen) was born in 1379 or 1380, at Kempen, fifteen miles northwest of Dusseldorf. His father was a tiller of the soil. His mother supervised a primary school for children. Thomas was first received at the brother-house of the Brethren of the Common Life, in Deventer. Later he moved to the Cloister of St. Agnes, near Zwolle. Of this he was made canon, and later second prior. Much of his time was spent in copying missals, breviaries, and other religious works. He wrote the Chronicle of the Monastery of Mt. St. Agnes, besides a number of tracts, hymns, and other devotional literature, all in the Latin language. His famous work, *Imitatio Christi*, is the most widely circulated book in the world next to the Bible itself. It has been translated into a large number of languages. There are several Danish-Norwegian editions. Thomas a Kempis died in 1471. His complete works have been published at various times in Germany, Holland, France, and England. G. M. Dreves, of München, has published his hymns together with historical notes of great interest. [*Dahle, Library of Christian Hymns*]

281

Thomas de Celano, 13th century sequence

Thomas of Celano lived during the first half of the thirteenth century. He was intimately associated with St. Francis of Assisi, the most remarkable personality of his time, whom he describes with an enthusiasm inspired by the deepest admiration and devotion. Among the prominent men of this century may be mentioned the theologians and hymn writers, Thomas Aquinas and Bonaventura, Pope Innocent III, and the founders of the Dominican and Franciscan Orders. The cultural development of the period really culminated in *Dante's Divine Comedy*, which was begun during the last year of the 13th century.

Celano was located in the northern part of the kingdom of Naples. The city was burned, and the inhabitants were compelled to flee during the violent controversies between the pope and the emperor. Only the church remained intact among the ruins. This was one of the childhood memories of Thomas. It was during that period, possibly, that the young man found his way to St. Francis of Assisi, who was to exert such an influence upon his life and whose co-laborer and biographer he became. Thomas of Celano was later chosen to go to Germany to take charge of the work at the cloisters of Maintz, Worms, and Cologne, and later throughout the whole province.

It is not known under what circumstances or at what time “Dies irae” was written—some think about 1220. The authorship has been variously ascribed to several: Gregory the Great, Bernard of Clairvaux, Bonaventura, and others. Most authorities, however, are now agreed that Thomas of Celano is its author. The hymn was originally intended for use at the private devotions in the cloisters. During the latter part of the 13th century it was used in connection with the mass for the dead, and was regularly incorporated in the Catholic liturgy of the 14th century. The hymn was also used during the season of Lent. There is nothing in this hymn offensive to Lutheran Christians. It is truly Biblical throughout. It is the poor sinner seeking grace and mercy with God. It is Evangelical, emphasizing the free access to God’s throne of grace without the mediation of pope, church, or saint. It is recognized as the most sublime hymn of the Middle Ages. One hymnologist says: “The reason for its great power and influence over the minds of people which it has exerted also in literature and music may first of all be sought in the theme itself; its overwhelming grandeur; the holy sincerity and pathos of the author; and its lofty sentiment is further enhanced by the majestic meter with the triple rime.” Fr. von Meyer writes: “This strange poem, rather lacking in imagery, but profuse in feelings, strikes like a hammer with its mysterious triple rime upon the heart of man. I would not dwell under the same roof with the person who was so devoid of feelings that he could read and hear this hymn without fear and trembling.” [Dahle, *Library of Christian Hymns*]

537

Thomissøn, Hans, 1532-73

Den Danske Psalme-Bog appeared in the fall of 1569, and during the same year it was by royal letter approved and ordered introduced into all the churches of the kingdom. It contained 268 hymns. About one-half of these were drawn from older Danish hymn books. Of the remaining hymns some were written down as they had been transmitted orally, others were reconstructed (Christelig forvendte), as, for instance, “Jeg vil mig Herren love.” A number of hymns were either translated or written by himself or by some of his contemporaries. Thomissøn produced nine original hymns, rewrote four “Papistic hymns,” and translated 35 from the Latin and the German. From Thomissøn’s hymnbook, *Den Danske Psalme-Bog*, 123 were included in Kingo’s; 29 in Guldberg’s; 74 in Landstad’s; and 80 in Hauge’s, besides the Litany. Brandt and Helveg in *Den Danske Psalmedigtning* give the following estimate: “When we give Thomissøn high rank as a hymn writer and point to him as the standard-bearer of the 16th century, it is not with the purpose of comparing him with any of the later major hymn poets. It must be kept in mind that he belonged to a period hardly a generation removed from that time when the native tongue of the common people had cast off the yoke of foreign bondage. Rhetoric and diction were not considered, if only the hymns were singable. Again, in that period, characterized by deep emotion and spiritual fervor, people felt no need of considering verse meter and rime, so long as the halting stanzas moved forward upon the wings of enthusiasm.” Later Danish hymn writers built upon the

foundation laid by Thomissøn; accordingly, in giving our estimate of his work, we compare his hymns with contemporary productions. It is evident that Thomissøn was far in advance of his time in point of expression and ability to suit the word to the thought, which proves that he was more than an ordinary maker of rime or a slavish imitator of the German patterns. Ten editions of his hymn books were published. Hans Thomissøn died December 22, 1573, at the age of 41 years. He was laid to rest in the Church of Our Lady in Copenhagen. [Dahle, *Library of Christian Hymns*]

268

Thompson, Alexander R., 1830-87

tr. 321

Thorson, Gerald, b. 1921

tr. 401

Threlfall, Jeanette, 1821-80

THRELFALL, Jeannette (1821-1880), was born March 24, 1821, in Blackburn Lancashire, and was the daughter of Henry Threlfall, a wine merchant. She was early left an orphan. In later years she met with a sad accident that lamed and mutilated her for life. A second accident rendered her a helpless invalid. Cheerfully and patiently Jeannette Threlfall bore her sufferings until her end, entirely forgetful of self. She radiated cheerfulness and courage to all around her. She composed her poems in idle moments and with great ease. Most of her poems and hymns appeared in the two books *Woodsorrel*, 1856, and *Sunshine and Shadow*, 1873. She died on November 30, 1880. [*Handbook to the Lutheran Hymnal*]

279

Thring, Godfrey, 1823-1903

Godfrey Thring, a minister's son, was born March 25, 1823, at Alford, Somerset, England. He was educated at Shrewsbury School and at Balliol College, Oxford (B. A., 1845). He was ordained to the ministry the following year and served as assistant in various places until 1858, when he became his father's successor as pastor of Alford. He continued in this office till 1893, when he was made prebendary of Wells Cathedral. Thring died September, 1903. His publications include the following: *Hymns Congregational and Others*, 1866; *Hymns and Verses*, 1866; *Hymns and Sacred Lyrics*, 1874; ,q*** *Church of England Hymn Book*, 1880. Of this latter work a carefully revised edition was published in 1882. Thring's hymns are extensively used in England and in America. [Dahle, *Library of Christian Hymns*]

THRING, Godfrey (1823-1903), born March 25, 1823, was the son of the Rev J. G D. Thring of Alford, Somerset, and was educated at Shrewsbury School and at Balliol College, Oxford (B. A. 1845). After taking holy orders he was Curate of Stratfield-Turgis, 1846-1850; of Strathlieldsaye, 1850-1853; and of other parishes until 1858, when he became rector of Alford-with-Hornblotton, Somerset. In 1876 Thring was preferred as prebend of East

Harpree in Wells Cathedral. His works include the following: *Hymns Congregational and Others*, 1866; *Hymns and Verses*, 1866; *Hymns and Sacred Lyrics*, 1874; *A Church of England Hymn-Book Adapted to the Daily Services throughout the Year*, 1880; *The Church of England Hymn-Book* (a revised and much-improved edition of 1882). [*Handbook to the Lutheran Hymnal*]

55, 89, 237, 458, 588

Tisserand, Jean, d. 1494

366

Tollefson, Tim, b. 1969

setting: 108, 218, 317

Toplady, Augustus Montague, 1740-78

Augustus Montague Toplady, the son of Major Richard Toplady, was born in Farnham, Surrey, England, 1740. His father died soon after. His mother sent him to the Westminster School of London. Owing to circumstances his mother removed to Ireland, and Augustus continued his studies at Trinity College in Dublin. Toplady has related how he became a child of God during the stay in Ireland. He was at that time 16 years of age. It was indeed peculiar, he says, that he, who had for so long a time been under the influence of the Word of God in England, should thus be brought to God in that secluded district of Ireland, where a handful of people were gathered in a granary, and where the service was conducted by a man who could scarcely spell his own name. (Here, however, Toplady is mistaken, as the minister to whom he refers was none other than the famous Methodist preacher, James Morris).

When he was between 15 and 18 years of age he began to write poetry. His early poems were printed in Dublin in 1759. At the age of 22 he was ordained in Trinity Church. When he was to subscribe to the Church Articles, the Homilies, and the Liturgy, he signed his name five times to show his ardor and sincerity in taking the oath of ordination. He was first appointed curate of Blagdon. In 1768 he became vicar of Broadhambury. Here he received an annual salary of 80 pounds. "It was his life's ambition," says his biographer, Mr. Sedgwick, "to be able to deserve the most, but to be content with the least." Toplady had a very weak constitution. He was a zealous worker who often employed the hours of the night for study. The symptoms of disease developed into tuberculosis of the lungs. In Broadhambury he published his Psalms and Hymns in 1776. Shortly afterwards he moved to London, where he became pastor of the French Calvinistic Church in Leicester Fields.

Toplady was an ardent Calvinist and was at times inconsiderate and unfair over against his opponents or people of other churches. His chief opponents were the Wesley brothers and the Methodists. His doctrinal controversy with John Wesley developed into personal attacks by both men, and neither of them came out with glory. It shows how the best and most sincere Christians may forget themselves in the heat of the battle and give the Old Adam free rule over their heart and mind. Toplady called Wesley "Pope John" and said that he wrote "a known, wilful, and palpable lie to the public." John Wesley declared solemnly that he would not fight with chimney sweeps, "he is too dirty a writer for me to meddle with," etc. The dust of many years has long since settled upon this controversy. Still the immortal hymn

“Rock of Ages” must be considered as a part of the contribution to the controversy, which is indicated by the title given to it, namely, “A living and dying prayer for the holiest believer in the world,” thereby aiming at the Methodist doctrine of personal perfection. But the Methodists prize it very highly, and the hymn is to be found in all the leading Methodist hymnals.

A History of Hymns, published in connection with The Methodist Hymn Book, says: “Toplady lived a God-fearing and holy life; his hymns breathe a spirit of heavenly devotion and are filled with the joy of faith, praise, and prayer, and his departure from this life into the heavenly mansions was beautiful and triumphant.”

Toplady died August 11, 1778, 38 years of age. He called himself the happiest man in the world. As a child longs for father and mother and hopes to see them, he lay upon his deathbed, rejoicing in faith, waiting to be called home.’ “Sickness is no trial; pains are no misfortune; death is no separation; the heavens are clear; there are no clouds overhead. Come, Lord Jesus, come soon!” Shortly before his eyes were closed in death, he said: “It will not be long before God takes me, for no mortal man can live after the glories which God has manifested to my soul.” His famous hymn, “Rock of Ages,” has brought comfort to millions of many generations. It is the most favored and most extensively sung of all the hymns in the English language. He wrote many more hymns, several of which rank above “Rock of Ages” considered mainly from the literary and aesthetic viewpoint, but it seems that the grand inspiration of his life outshines all other hymns which he produced, the only things it gathers in its light is his name and the memory of his triumphant “going home to heaven.”

We append the first stanza of Gladstone’s Latin version.

Jesus, pro me perforatus , Condar infra tuum latus. Tu per lympham profeuentem, Tu per sanguinem tepentem
In peccata me redunda Tolle culpam, sordes munda. [Dahle, *Library of Christian Hymns*]

TOPLADY, Augustus Montague (1740-1778), was born November 4, 1740, at Farnham, England. He studied at Westminster School, London (where the other great hymn-writers George Herbert, Charles Wesley, William Cowper, and John Dryden also attended), and also at Trinity College, Dublin. By his own description his conversion took place, soon after his graduation, in a barn where a lay preacher of the Wesleyan Methodists was holding forth. Ordained to the ministry of the Church of England in 1762, he was vicar of Broadhembury, Devonshire, for a while and in 1775 accepted the call as preacher in a chapel of the French Calvinists in Leicester Fields, London. Of a rather frail constitution, his driving fervor and zeal led him to an untimely death at the age of 38. Considered a very powerful preacher, he drew great crowds to his services, and, as an ardent Calvinist, was one of John Wesley’s chief opponents in the English Arminian controversy. When a friend tried to encourage him shortly before his death he replied, “No, no, I shall die. For no mortal could endure such manifestations of Gods glory as I have, and live.” [*Handbook to the Lutheran Hymnal*]

286

tr. 20

Trabert, George Henry, 1843-1931

TRABERT, George Henry (1843-1931), was born in Lancaster County, Pennsylvania, October 16, 1843. He graduated at Gettysburg College in 1867 and at the Philadelphia Lutheran Seminary in 1870. He was ordained in

1870 by the Ministerium of Pennsylvania. His first congregation was Ephrata, Lancaster County, Pennsylvania, 1870-1873. Then he served Elizabethtown and Mount Joy in the same county until 1877. His next charge was Salem Lutheran Church in Lebanon, Pennsylvania, where he remained until January, 1883. On January 1, 1883, he began English work among Lutherans in the Twin Cities. As he was supported by St. John's Lutheran Church in Philadelphia, the congregation which he established in Minneapolis was called St. John's Church. It was organized June 8, 1883, with seven members. On July 24 of that year he organized also Memorial Church in St. Paul, and these two congregations became the cradle of the Synod of the Northwest. Trabert received the degree of Doctor of Divinity from Bethany College at Lindsborg, Kansas, in 1895. His pastorate at St. John's he resigned in 1892 when he took up work at Warren, Pennsylvania. Four years later he removed to Wilkes-Barre, Pennsylvania, but remained there only about a year. He took up work at Salem Church in Minneapolis in 1897 and continued there until 1920, when he retired. He organized the Inner Mission Society of Minneapolis, and Trabert Hall is a memorial to him. He wrote several books, among them *English Lutheranism in the Northwest and Church History*. He died at Minneapolis, September 16, 1931, and was buried at Allentown, Pennsylvania, having served the Church as a minister for 50 years. [*Handbook to the Lutheran Hymnal*]

tr. 342

Trente quatre pseumes de David, Geneva, 1551

501

Trier, c. 1500

121

121

Tucker, Francis Bland, 1895-1984

187, 312

tr. 183

Vajda, Jaroslav J., b. 1919

tr. 204

50

Vaughan Williams, R., 1872-1958

WILLIAMS, Ralph Vaughan (1872-), was born October 12, 1872, at Down Ampney, Gloucestershire, England. He spent his early days at Charterhouse, studied music at the Royal College of Music, London, and received his Bachelor of Music degree from Trinity College, Cambridge. He further advanced himself with musical studies in Paris and Berlin. He held positions as organist of South Lambeth Church, 1896-1899, Extension Lecturer for Oxford University, and Professor of Composition at the Royal College of Music. He was a private in the army at the beginning of the First World War and later advanced to a commission in the artillery. He seems to have been chiefly interested in choirs, and his choral compositions have been classed among the most beautiful produced in the twentieth century. Williams was musical editor of *The English Hymnal*, 1906, and coeditor with Martin Shaw and Percy Dearmer of *Songs of Praise*, 1925. [*Handbook to the Lutheran Hymnal*]

setting: 76, 98, 119, 183, 228, 298
9, 53, 398, 554

Vetter, Harold R., 1994

tr. 129

Vischer, Christoph, 1520-97

Christoph Vischer (Fischer) was born 1520 in Joachimsthal, Bohemia. He entered the University of Wittenberg in 1540 and was ordained to the ministry in 1544. He was appointed to a pastorate near Wittenberg and later became pastor and superintendent of Schmalkalden, and, in 1571, he was tendered a similar position in Meiningen. Three years later he was appointed court preacher and superintendent of Celle; in 1577 he was made pastor of the Church of St. Martin in Halberstadt. In 1583 he again came to Celle, this time as general superintendent, or bishop, of Lüneburg. Vischer died in Celle, 1597. This is the only hymn which we have from his hand. He composed a number of other works [Dahle, *Library of Christian Hymns*]

FISCHER (Vischer), Christoph (1520-1597), was born in 1520 at Joachimsthal; studied theology at Wittenberg, 1540-1544; was ordained, 1544, at Wittenberg to serve as pastor at the nearby Jüterbogk; became cathedral preacher and superintendent at Smalcald, 1522; pastor and general superintendent at Meiningen, 1571; court preacher and *assistant* superintendent at Celle, 1574; chief pastor at St. Martins Church in Halberstadt, 1577; returned to Celle as general superintendent of Lüneburg in 1583; died at Celle in October, 1597. He was a voluminous writer. [*Handbook to the Lutheran Hymnal*]

275

Voelker, Robert E., 1991

tr. 246

Voelker, Sandra J., 1991

setting: 246

Vollkommenes Choral-Buch, Hamburg, 1715

379

Voss, Arthur Paul, 1899-1955

VOSS, Arthur Paul (1899-1955), was born May 19, 1899, at Bay City, Michigan, son of Christian J. Voss and Augusta, *née* Röcker. He was educated at the Lutheran High School, Milwaukee; Concordia College, Milwaukee; the Theological Seminary of the Joint Synod of Wisconsin and Other States, Wauwatosa, Wisconsin. He was ordained to the Lutheran ministry in 1921 and became pastor of St. James's Ev. Lutheran Church, Milwaukee, and professor at Thiensville in 1954. He married Louise Ebert. He was associate editor of the *Northwestern Lutheran*, Vice-President of the Southeastern Wisconsin District of the Ev. Lutheran Joint Synod of Wisconsin and Other States since 1936, and member of the Board of Control, Northwestern Publishing House, Milwaukee, since 1925. He was a member of the Intersynodical Committee on Hymnology and Liturgics which prepared *The Lutheran Hymnal*. [*Handbook to the Lutheran Hymnal*]

tr. 207

Vulpius, Melchior, 1560-1615

The melody by Melchior Vulpius, 1560-1615, a German church musician, appeared first in *Ein schön geistlich Gesangbuch*, Jena, 1609. [Dahle, *Library of Christian Hymns*]

VULPIUS, Melchior (c. 1560-1615), was born perhaps at Wasungen, in Thuringia, 1560, About 1600 he became precentor at Weimar and died there in 1615. He published *Cantiones sacrae* (1602 and 1604); *Kirchengesänge und geistliche Lieder Dr. Luthers* (1604); *Canticum beatissimae* (1605); *Ein schön geistlich Gesangbuch* (1609). The *Cantional*, Gotha, was published after his death in 1646. [*Handbook to the Lutheran Hymnal*]

287, 366, 416, 435, 473, 579

Wade, John Francis, c. 1711-86

The English text dates as far back as 1751 and is found in a manuscript bearing the title: *Cantus Diversi pro Dominicis et festis per annum*, copied by Rev. John Francis Wade. In 1760 the hymn was included in a church book, and in 1782 it was published in *An Essay on the Church Plain Chant*, London.—In the Portuguese chapel of London, where Vincent Novello was the organist, “*Adeste fideles*” was sung as early as 1797, and Novello mentions John Reading, organist of Winchester College, as the composer of the melody. Novello arranged the melody for church choirs, and the hymn with this stately setting became very popular in a short time. It has been established, however, that Reading did not compose the melody. This has also been called the Portuguese Hymn, and it has been claimed that a Portuguese musician, Marcos Portugal, wrote the tune. This has never been proved. In England the melody has

been called “Adeste Fideles” (or Torbay), and it has always been associated with this hymn. [Dahle, *Library of Christian Hymns*]

133

133

Wagner, J. G., Sammlung ... Melodien, 1742

47, 329

Walker, David Charles, b. 1938

442

Walker, William, Southern Harmony, 1835

218, 306, 431

Walther, Carl Ferdinand Wilhelm, 1811-87

WALTHER, Carl Ferdinand Wilhelm (1811-1887), was born at Langenchursdorf, Saxony, on October 25, 1811. He has been called the most commanding figure in the Lutheran Church of America during the nineteenth century. Of a long line of Lutheran ministers, Walther received his early schooling in his home village and in Hohenstein and was graduated from the Gymnasium at Schneeberg in 1829. He studied theology at Leipzig and managed to avoid its rationalistic influence only by close companionship with men such as Kuehn, Barthel, and Stephan, all true students and ministers of the doctrine of the grace of God in Christ. He was graduated in 1833, became a private tutor for a time, and was ordained to the holy ministry at Braeunsdorf, Saxony, in 1837. Unable to tolerate the rationalistic attitude of the Church in Saxony, he emigrated to America with Stephan's confessional Lutherans and arrived in St. Louis in February, 1839. There he served the pastorates at Dresden and Johannisberg in Perry County, helped build the log-cabin college at Altenburg, and in time took Stephan's place as leader of the colony. In 1841 he succeeded his older brother as pastor of Old Trinity in St. Louis, and, as one of the founders and leaders of the Saxon Immigration, published the *Lutheraner* in 1844, helped to organize and became the first President of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States in 1847, was elected professor of theology at Concordia Seminary in St. Louis, edited *Lehre und Wehre*, 1855, and in his preaching and writings gave direction to American Lutheranism, which is still being felt today. He received his D. D. from Capital University in 1878. He wrote a great deal on Lutheran doctrine and practice, and his sermons are still considered some of the most powerful ever presented in America. An accomplished master of the piano and organ, he wrote a number of hymns and hymn-tunes. American Lutheranism is forever indebted to him for transplanting the pure teachings of the Bible as set forth by Luther from the Old World to the New in both space and time. He died May 7, 1887. [*Handbook to the Lutheran Hymnal*]

350.

350.

Walther, Johann, 1496-1570

WALTHER, Johann (1496-1570), was born in a village near Cola (Kahla?) in Thuringia. In 1524 he was at Torgau as bassist at the Court of Friedrich the Wise, Elector of Saxony. The Elector Johann of Saxony made him choirmaster in 1526. In 1534 Walther was appointed cantor to the school at Torgau. On the accession of the Elector Moritz of Saxony, in 1548, he went with him to Dresden as his Kapellmeister. Walther was pensioned by a decree of August 7, 1554, and soon after returned to Torgau, still retaining the title of "Sengermeister". He died at Torgau in the spring of 1570. Johann Walther was more distinguished as a musician than as a hymn-writer. In 1524 he spent three weeks in Luther's home at Wittenberg, helping to adapt the old church music to the Lutheran services and harmonizing the tunes in five parts for the *Geystliche gesangk Buchleyn*, published at Wittenberg in 1524. Walther was present in the Stadtkirche at Wittenberg in 1525, when, on October 29, the service of the Holy Communion, as arranged by Luther and himself, was first used in German. Most of Walther's hymns appeared in his *Das christlich Kinderlied D. Martini Lutheri*, Wittenberg 1566. Walther was the first Lutheran hymn-writer to sing of the glories of eternal life. Bishop Bang says of him, "On the whole it may be said that Walther together with Luther laid the foundation for evangelical church song. [*Handbook to the Lutheran Hymnal*]

100

18, 90, 165

Walton, J. G., 1821-1905

setting: 395

Walworth, Clarence Alphonsus, 1820-1900

WALWORTH, Clarence Alphonsus (1820-1900), was a graduate of Union College 1838, and was admitted to the bar in 1841. He had studied for the ministry of the Protestant Episcopal Church but was finally ordained a priest of the Roman Catholic Church. He became Rector of St. Mary's, Albany, in 1864, and was one of the founders of the Order of Paulists in the United States. His paraphrases and translations of hymns have appeared in several hymnals. [*Handbook to the Lutheran Hymnal*]

tr. 43

Warner, Anna Bartlett, 1820-1915, st. 1

Anna Warner was born about 1822 in New York City. She published *Hymns of the Church Militant*, 1858, and *Wayfaring Hymns, Original and Translated*, 1869. Several of her hymns are in universal use. The melody (Visio Domini) was composed by J. B. Dykes. [*Dahle, Library of Christian Hymns*]

179

Watts, Isaac, 1674-1748

Isaac Watts was the oldest son of the teacher Isaac Watts. His father was a zealous Non-Conformist (dissenter), who was imprisoned twice on account of his religious convictions. Both these imprisonments took place during the early years of the son Isaac. The family home was at Southampton, where Isaac's father conducted a flourishing boarding school. Here Isaac was born July 17, 1674. The boy was exceptionally talented. He received instruction among other studies also in Latin, Greek, and Hebrew, and he made great progress in these branches even during his childhood years. His poetic talents also developed early. His brilliancy drew the attention of leading men in the city, and several friends offered to pay for his education at some university, provided he would become a minister in the Episcopal Church. Watts did not accept this offer, but in 1790 he went to the Nonconformist Academy at Stoke-Newington, conducted by Thomas Rowe, pastor of the free congregation. Watts was formally accepted as a member. At 20 years of age he left the academy and spent the next two years at his home in Southampton. Here he took up his life's task of furnishing the congregation with new, good, Scriptural hymns. While here he composed the greater number of his Hymns and Spiritual Songs. They were first sung from the manuscripts in the Southampton church. His first hymn was, "Behold the glories of the Lamb," based on Rev. 5: 6, 8, 9, 10, and 12, of which the first stanza is as follows:

Behold the glories of the Lamb,
Amidst His Father's throne.
Prepare new honors for His name,
And songs before unknown.

The six years following he spent in Stoke-Newington in the home of the influential Puritan, Sir John Hartopp, whose son was given private instruction by Watts. It was through the intense studies carried on especially during these years that he gained the profound theological and philosophical knowledge which marks so many of his later works. But during these years he also ruined his health beyond recovery.

Watts preached his first sermon at the age of 24, in Mark Lane, London, and during the next three years he preached on many occasions. In 1702 he was ordained to the ministry and was placed in charge of the large and noted free congregation of Mark Lane, where his predecessors in the office had been among the most prominent and influential clergymen. The membership of this congregation included many of the leading men and women. But his health failed so that already the following year the congregation had to supply an assistant pastor. After a protracted illness he was invited into the home of Sir Thomas Abney, where he remained the rest of his life, his last 13 years at Stoke-Newington. He was never married. In 1728 he was given the degree of doctor of theology by the University of Edinburgh. His health continued on the decline until November 25, 1748, when he through a quiet and peaceful death was released from his sufferings. He was buried in the Bunhill Fields, and a monument was raised in his honor in Westminster Abbey.

Isaac Watts was the first prominent English hymn writer. He has justly been called the father of English hymnody. Through him congregational singing was raised to its proper place in the public worship, and was imbued with new power and life. Julian mentions 454 original hymns and versions of the Psalms of David which are in common use in English speaking countries. Many have been translated into other languages. Besides these, many "centos" or new hymns have appeared through the selection and partial revision of certain stanzas from the original

hymns. Many have severely criticized his hymns and especially his versifications of the Psalms of David as lacking in poetic spirit; that the traditional four-line stanzas have a monotonous effect, and here and there built up with vulgar and tasteless expressions. It may be true that Watts, in many of his hymn paraphrases and original hymns, does not reach greater heights than some of his predecessors. He says himself that he has borrowed ideas and expressions from poets like Denham, Milbourne, Tate, and Brady.

Bombastic expressions were in harmony with the taste of the times. It is not surprising, therefore, that even a poet of the order of Watts should occasionally be drawn into the traditional style of his age. All in all he ranks high above all his predecessors and contemporaries, and no one has had greater influence upon the development of English hymnody. In his hymns there is great wealth of imagery, beauty of expression, lyric euphony and rhythm. They are characterized by deep piety and faith, childlike joy and exultation in praise. They are Biblical and churchly. His versions of the Psalms of David are more on the order of paraphrases or free renderings with the Psalms of David as texts, than metrical versifications or translations. They are eminently evangelical, they place the poetry of the Old Covenant in the light of the Gospel by continuously interweaving parallel passages from the New Testament. No other English hymn writer has been given so much space in *The Lutheran Hymnary* or in other English-Lutheran hymnals, as Isaac Watts. In number they approach Luther's and Gerhardt's. *The Lutheran Hymnary* contains 18 of his most cherished hymns. They are all of the type of the four-line stanza and belong to his most beautiful hymns. Dr. Watts' great learning, his piety, mild disposition, and warmheartedness have gained for him the name of the "Philip Melancthon of England." His most famous hymn is, "When I survey the wondrous cross" (L. H. 306).

Watts' collection, *Hymns and Spiritual Songs*, was published in 1707-1709, although written earlier (see above); *Divine and Moral Songs* appeared in 1715 and *Psalms* in 1719. A few hymns are also included in the collection of poems, *Horae Lyricae*, 1706-1709. Other hymns are found among his printed sermons, 1721-1724. His *Catechism*, *Bible History*, and *The World to Come*, gained large distribution. His book on logic was used as a text book in Oxford University for many years. Among his other works may be mentioned *Speculations on the Human Nature of the Logos*, and *The Improvement of the Mind*. [Dahle, *Library of Christian Hymns*]

WATTS, Isaac (1674-1748), was born July 17, 1674, the son of a Non-conformist minister, who in his later life kept a flourishing boarding-school at Southampton where Isaac, the eldest of nine children was born. Mr. Pinhorn, rector of All Saints and headmaster of the Grammar School in Southampton, taught him Greek, Latin, and Hebrew. Watts refused the offer of a physician of Southampton of an education at one of the universities in preparation for eventual ordination into the Church of England and instead entered a Non-conformist academy at Stoke Newington, which was under the care of Mr. Thomas Rowe, the pastor of the Independent congregation at Girdlers' Hall. Watts became a member of this congregation in 1693. When he was twenty, Watts left the academy and spent the next two years at home writing the bulk of his *Hymns and Spiritual Songs*, which were published 1707 to 1709. These were occasioned by Watts's displeasure of the wretched paraphrases of the Psalms then in use in the Reformed Churches. He was only eighteen years old when he voiced his displeasure publicly and was told by a church officer: "Give us something better, young man." It was not intended to be an invitation, but Watts accepted it as such and wrote his first hymn, of which the opening stanza reads: [*Handbook to the Lutheran Hymnal*]

"Behold the glories of the Lamb [*Handbook to the Lutheran Hymnal*]

Amidst His Father's throne, [*Handbook to the Lutheran Hymnal*]

Prepare new honors for His name [*Handbook to the Lutheran Hymnal*]

And songs before unknown.” [*Handbook to the Lutheran Hymnal*]

Hymns and Spiritual Songs was the first real English hymn-book. These hymns were sung from manuscript in the Southampton Chapel. Watts spent the next six years at Stoke Newington as tutor in the family of Sir John Hartopp. These years were ones of intense study, which resulted in the lifelong enfeeblement of his constitution. In 1702 Watts was ordained pastor of the eminent Independent congregation in Mark Lane. Because of his failing health he was given an assistant, Mr. Samuel Price, who was appointed in 1703. In 1712 a fever attacked Watts which left him a confirmed invalid. Price was now made copastor of the congregation, which had moved to a new chapel in Bury Street. During one of his periods of physical distress, Watts became a guest for a week in the home of Sir Thomas Abney. His health did not improve, and Watts so endeared himself to the Abney family that they refused to let him go. There he remained for the rest of his life - 36 years! In 1728 the University of Edinburgh bestowed an unsolicited D. D. upon him. Isaac Watts is the real founder of English Hymnody and is rightly called the “Father of English Hymnody.” He was called the Melancthon of his day because of his learning, piety, gentleness, and largeness of heart. He was a preacher and a poet, a student of theology and philosophy. His works include: *Speculations on the Human Nature of the Logos* (for which he is charged with Arianism); *The Improvement of the Mind*, 1741, *Logic* (which was a valued text at Oxford during his day); *The Divine and Moral Songs*, 1715, *Hymns and Spiritual Songs*, 1707 to 1709; *Horae Lyricae*, 1706 to 1709; and *Psalms of David*, 1719. [*Handbook to the Lutheran Hymnal*]

Although Watts never married, he deeply loved children and is the author of some of the most famous nursery rhymes in the English language. He is buried in Bunhill Fields, and a monument is erected to his memory in Westminster Abbey. [*Handbook to the Lutheran Hymnal*]

In his introduction to *Hymns and Spiritual Songs* he has given his theory and position regarding psalmody and what should constitute Christian song. He held that psalmody was the most “unhappily managed” of all current religious solemnities and stated: “I have been long convinc’d, that one great Occasion of this Evil arises from the Matter and Words to which we confine all our Songs. Some of ‘em are almost opposite to the Spirit of the Gospel: Many of them foreign to the State of the New Testament, and widely different from the present Circumstances of Christians. Hence it comes to pass that when spiritual Affections are excited within us, and our souls are raised a little above this earth in the beginning of a Psalm, we are check’d on a sudden in our Ascent toward Heaven by some Expressions that are more suited to the Days of *Carnal Ordinances*, and fit only to be sung in the *Worldly Sanctuary*. When we are just entering into an Evangelic Frame by some of the Glories of the Gospel presented in the brightest Figures of *Judaism*, yet the very next line perhaps which the Clerk parcels out unto us, hath something in it so extremely Jewish and cloudy, that darkens our Sight of God the Saviour: Thus by keeping too close to *David* in the House of God, the Vail of *Moses* is thrown over our Hearts. While we are kindling into divine Love by the Meditations of the *lovingkindness of God, and the Multitude of his tender Mercies*, within a few Verses some dreadful Curse against Men is propos’d to our lips; *That God would add Iniquity unto their Iniquity, not let ‘em come into his Righteousness, but blot ‘em out of the Book of the Living*, Psal. 69, 16, 27, 28, which is so contrary to the New Commandment, of *Loving our Enemies*. Some Sentences of the *Psalmist* that are expressive of the Temper of our own Hearts and the Circumstances of our Lives may compose our Spirits to Seriousness, and allure us to a sweet Retirement within our selves; but we meet with a following line which so peculiarly belongs to one Action or Hour of the Life

of *David* or *Asaph*, that breaks off our Song in the midst; our Consciences are affrighted lest we should speak a Falshood unto God: Thus the Powers of our Souls are shock'd on a sudden, and our Spirits ruffled before we have time to reflect that this may be sung only as a History of ancient Saints: and perhaps in some Instances that *Salvo* is hardly Sufficient neither." [*Handbook to the Lutheran Hymnal*]

We have therefore in the work of Watts a new departure. His activity brought about the change from psalmody to hymnody in the English Church. [*Handbook to the Lutheran Hymnal*]

It is worth considering what Benson has to say about Watts's achievement in the establishment of the evangelical hymn in England: [*Handbook to the Lutheran Hymnal*]

"In all fairness it should bear the name of Watts. In the light of its immediate surroundings it was so glaringly original. But, as we discuss it, I think we shall come to feel more and more that to a larger view it was hardly more than a dislodgment of the Calvinistic settlement in favor of a reaffirmation of Luther's, which was the original evangelical settlement of hymnody. . . . [*Handbook to the Lutheran Hymnal*]

"It was not part of Watts's proposal to give up either the form or substance of metrical psalmody. He would carry it on not as inspired Scripture but as a department of Christian song, whose sense and materials were taken from the Bible. And when to this evangelized and modernized Psalter was added a body of hymns of purely human composure, representing our appropriation of the Gospel through Christian experience, we get the full terms of Watts's settlement of the relation of Christian song to the Bible." [*Handbook to the Lutheran Hymnal*]

To which we add the following tribute: "It has been the fashion with some to disparage Watts, as if he had never risen above the level of his *Hymns for Little Children*. No doubt his taste is often faulty and his style very unequal, but, looking to the good and disregarding the large quantity of inferior matter, it is probable that more hymns which approach to a very high standard of excellence and are at the same time suitable for congregational use may be found in his works than in those of any other English writer." (*Encyclopedia Brit.*)

16, 32, 60, 66, 138, 160, 176, 180, 192, 193, 282, 289, 299, 305, 308, 416, 441, 469, 489, 500, 566

Webb, Benjamin, 1820-85

Benjamin Webb was born 1820, in London. He was educated in St. Paul's School and Trinity College, Cambridge. He was ordained to the ministry in 1843, and held various positions until 1862, when he became vicar of St. Andrews, Wells Street, London. In 1881 he became connected with St. Paul's Cathedral. Rev. B. Webb wrote and edited several theological publications and assisted in the preparation of two collections of hymns, namely, *Hymnal Noted*, 1851-1854, and *The Hymnary*, 1872. He has furnished a number of translations, and has composed a few original hymns. Among the latter is "Praise the Rock of our salvation," intended for use at the dedication of churches. Benjamin Webb died 1885, in London. [Dahle, *Library of Christian Hymns*]

WEBB, Benjamin (1820-1885), was born in London in 1820. He studied at St. Paul's School and at Trinity College, Cambridge, where he received his B. A in 1842 and his M. A. in 1845. After being ordained he served first as assistant curate of Kemeston, Gloucestershire, 1843-1844; then of Christ Church, St. Pancras, 1847 to 1849; and of Brasted, Kent, 1849-1851. In 1862 Webb became Vicar of St. Andrew's, London, and in 1881 Prebendary of Portpool in St. Paul's Cathedral. His editorial work extended to all fields of church work, but he is noted in hymnology chiefly for his work on the *Hymnal Noted* and the *Hymnary*, 1872. [*Handbook to the Lutheran Hymnal*]

tr. 281, 389

Wegelin, Josua, 1604-40

WEGELIN (Wegelein), Josua (1604-1640), was born in Augsburg on January 11, 1604, the son of Johann Wegelin, superintendent of the Evangelical college of Augsburg. He attended the University of Tübingen and received his M. A. in 1626. He was for a short time pastor at Budweiler, and in 1627 he was appointed fourth diaconus of the Franciscan church at Augsburg. In 1629 he was compelled to leave Augsburg with thirteen other Evangelical pastors by the Edict of Restitution enacted by Emperor Ferdinand III. This was instigated by the Benedictine monks, who, after they had settled in Rinteln in 1630, claimed to be the rightful professors and demanded the restoration of the old church lands, and especially the property formerly belonging to the nunnery at Rinteln, but which had been devoted to the payment of the stipends of the Lutheran professors. In 1632 he was recalled as archdiaconus of the Franciscan Church, when Gustavus Adolphus took over the city. He was appointed preacher at the Hospital Church of the Holy Ghost in 1633. In 1635 he was again forced to flee, finding refuge in Pressburg, Hungary, where he held office as pastor, Senior, Inspector, and later Doctor of Theology. He died there on September 14, 1640. [*Handbook to the Lutheran Hymnal*]

392

Weingärtner, Sigismund, 17th century

WEINGÄRTNER, Sigismund (17th century). In the *Geistliche Psalmen*, a hymnal containing 766 psalms, published at Nürnberg in 1607, there appeared two hymns under the name of Sigismund Weingärtner. He is thought to have been a preacher in Heilbronn on the Neckar, but this is questionable. Research seems to show that there never was a preacher by this name at Heilbronn on the Neckar. Some have therefore suggested that he may have lived in Basel, others that he must have lived in or near the cloister of Heilbronn in Franconia. [*Handbook to the Lutheran Hymnal*]

467

Weisse, Michael, c. 1480-1534

Michael Weisse was born in Neisse in Silesia about 1480. He took priests' orders and was for a time a monk at Breslau. Later he embraced the Evangelical faith and joined the Bohemian Brethren. He founded a congregation at Landskron in Bohemia, another at Fulnek in Moravia. In 1531 he published a hymn book containing 155 hymns, all apparently either his own translations from the Czech language or originals by himself. [*Dahle, Library of Christian Hymns*]

WEISSE (Weiss, Wiss, Wegs, Weys, Weyss), Michael (c. 1480-1534), was born in Neisse, Silesia. He took priest's orders and was for some time a monk at Breslau. Some of the early writings of Luther came into his hands while he was at the cloister, and, having read them, he abandoned the monastery with two other monks and sought

refuge among the Bohemian Brethren. Weisse was admitted to the Brethren's House at Leutomische, Bohemia. He became a German preacher to the Bohemian Brethren at Landskron, Bohemia, and Fulness, Moravia. In 1522 along with John Roh he was sent to Luther to explain to him the religious views of the Bohemian Brethren. The Bohemian Brethren recognized Weisse's talents and entrusted him with the editing of the first German hymnal of the Bohemian Brethren, which appeared in 1531 under the title *Ein New Gesengbuchlen*. There are 155 hymns embodied in the hymnal, and according to the preface which the editor wrote, all of them seem to have been either composed or translated from Latin or Bohemian by Weisse himself. He died at Landskron in 1534. [*Handbook to the Lutheran Hymnal*]

344, 476

141

Weissel, Georg, 1590-1635

Georg Weissel, son of Johann Weissel, judge and mayor of Domnau, near Königsberg, was born in Domnau 1590. From 1608 to 1611 he studied at the university at Königsberg and later at Wittenberg, Leipzig, Jena, Strassburg, Basel, and Marburg. In 1614 he became rector of a school in Friedland, near his native city, and returned three years later to Königsberg to resume his theological studies. In 1623 he became pastor of the church in Königsberg, and served there until his death, in 1635. Weissel has written about twenty hymns. These are chiefly designated for the festivals of the church year. His hymns rank high and three of them have been translated into English. [Dahle, *Library of Christian Hymns*]

WEISSEL, Georg (1590-1635), was born at Domnau, near Königsberg, Prussia, the son of Johann Weissel, judge and mayor of the town. He studied at the University of Königsberg and then for short periods at Wittenberg, Leipzig, Jena, Strassburg, Basel, and Marburg. In 1614 he was appointed rector of the school at Friedland but resigned after three years to resume his studies of theology at Königsberg. Finally, in 1623, he became pastor of the newly erected Altrossgart Church at Königsberg where he remained until his death, August 1, 1635. At an early age already Georg Weissel developed a remarkable poetic talent and had the gift of inspiring others, Simon Dach particularly. He wrote about twenty hymns in all, the majority of which are for the greater festivals of the church-year. Weissel's hymns are all in good style, of moderate length, and varied in meter. The earliest seem to have been written for use at the consecration of the Altrossgart Church on the Second Sunday in Advent, 1623. [*Handbook to the Lutheran Hymnal*]

91, 92, 207

Weißnitzer, W., c. 1615-97

246

Wesley, Charles, 1707-88

CHARLES WESLEY is mentioned in many hymnals as the author of this hymn, which is used extensively throughout the English speaking world. But it is not found in Wesley's collection of 1779. The meter is also different from that of Wesley's hymns. The hymn is found in a collection edited by Rev. Spencer Madan, in his 3rd edition, 1763. It appears there with the melody "God save the king" (America). George Whitefield had taken the hymn into a collection published by him at an earlier date. In that issue the hymn is called an Hymn to the Trinity. During the Revolutionary War, while the English yet controlled Long Island, the English troops one Sunday morning marched into a church and ordered the congregation to sing "God save the king." The congregation sang the melody of the Old Royal hymn, but the text with the following words:

Come, Thou almighty King, Help us Thy name to sing, Help us to praise; Father all glorious, O'er all victorious, Come and reign over us, Ancient of days. [Dahle, *Library of Christian Hymns*]

WESLEY, Charles (1707-1788), the youngest son and the eighteenth of the nineteen children of Samuel and Susanna Wesley, was born at the Epworth Rectory, December 18, 1707. The parents served as teachers, and Charles studied at least six hours daily. Bible reading and prayer were a part of the daily exercises. The mother exerted a tremendous spiritual influence on the children. In 1716 Charles Wesley went to Westminster School, where his home and board were provided by his elder brother Samuel, who was an usher at the school. In 1721 Charles was elected King's Scholar and as such received his board and education free. While he was at Westminster Charles declined an offer made to him through his father by a wealthy Irishman who offered to adopt him and make him his heir. In 1726 he was elected to a Westminster studentship at Christ Church, Oxford. His brother John, three years his senior, also attended Oxford at this time. At this time England was full of freethinkers, many of whom even denied all faith in God and immortality. This spirit influenced Oxford University especially. To counteract this influence Charles Wesley and some of his friends organized a distinctly Christian society. Members tried to lead good Christian lives, to study the Bible diligently, to visit the sick and the prisoners, and to distribute Bibles and prayers-books. Because of this regular and methodical mode of life, their devotional exercises and intense Christian activity, members were called "Methodists" and their organization the "Holy Club." The Wesley brothers were the leading members, and George Whitefield was a prominent one. From this group the new movement in the Church of England took its beginning. Charles Wesley took his degree in 1729 and became a college tutor. In 1735 he went with his brother John to Georgia as secretary to General Oglethorpe, having before he set out received deacons and priests orders on two successive Sundays. His stay in Georgia was short, and he returned to England in 1736. At this time Charles Wesley espoused the doctrines of the Rev. William Law and had rested in a legal righteousness. But Peter Böhler had selected him as his English teacher, and he and Wesley's simple host at London, Mr. Bray, a brazier, brought him to renounce his self-righteousness. In the same year Wesley came under the influence of Count Zinzendorf and the Moravians. On Whitsunday, 1737, Charles Wesley found rest to his soul and in the following year became curate to his friend Mr. Stonehouse, Vicar of Islington. However, the church wardens were greatly opposed to Wesley; so the Vicar had to proclaim that he "should preach in his church no more." Wesley's work now was identified with that of his brother, and he became an indefatigable itinerant and field preacher. On one of his preaching tours he met Miss Sarah Gwynne, whom he married in 1749. Mrs. Wesley accompanied her husband on his evangelistic journeys, which ceased in 1756, after which time Charles Wesley devoted himself to the care of the Societies in London and Bristol, making the latter place his headquarters until 1771. After 1771 Wesley went to London, where, as in his youth, he dedicated himself

to the spiritual care of prisoners in Newgate. Wesley was troubled about the relations of Methodism to the Church of England and strongly and outspokenly disapproved of his brother John's "ordinations" but did not separate from him. Charles Wesley died on March 29, 1788, and was buried in Marylebone Churchyard. He had not consented to be interred in the burial-ground of the City Road Chapel, where John had prepared a grave for himself. Eight clergymen of the Church of England bore his pall. Charles Wesley had a large family, but only four survived him. Three sons distinguished themselves in the musical world, and one daughter inherited her father's genius. His widow and orphans were treated most kindly by John Wesley. Charles Wesley, "The Prince of Hymn-writers," "The Sweet Bard of Methodism," "The Father of Sacred Song," is considered the great hymnwriter of all ages, taking quantity and quality into consideration. He wrote 6500 hymns, and it is marvelous how many rise to the highest degree of excellence. His feelings on every occasion of importance, whether public or private, found their best expression in a hymn. Charles Wesley also wrote hymns for little children, a branch of sacred poetry in which the mantle of Dr. Watts seems to have fallen upon him. There is much dispute as to whether Wesley or Watts is greater. One critic says this, "While Watts dwells on the awful majesty and glory of God in sublime phrases, Wesley touches the very hem of Christ's garment in loving adoration and praise." [*Handbook to the Lutheran Hymnal*]

3, 62, 87, 98, 125, 209, 307, 352, 376, 388, 407, 506, 520

Wesley, John, 1703-91

WESLEY, John (1703-1791), born June 28, 1703, at Epworth, was the founder of Methodism and the greatest religious force of the eighteenth century in England. He was educated at the Charterhouse and Christ Church, Oxford (B. A. 1724), became a Fellow of Lincoln College in 1726, was ordained in 1725, and in 1735 went with his brother Charles as a missionary to Georgia, where he published *Collection of Psalms and Hymns, Charlestown, 1737*, the first English hymn-book as distinguished from psalm-books to be printed in America. On his return to England he started the great evangelistic work which resulted in the Methodist Church. He translated a number of hymns, chiefly from the German, and is probably the author of some of the hymns accredited to Charles Wesley, as the two agreed among themselves not to distinguish their hymns. His translations are among the finest and most devotional in English hymnody and express deep spirituality of thought and emotion. [*Handbook to the Lutheran Hymnal*]

tr. 372, 432, 499

Wesley, Samuel Sebastian, 1810-76

It was composed by S. S. Wesley (1810-1876), grandson of Charles Wesley. He was at his time one of the leading church musicians in England. [Dahle, *Library of Christian Hymns*]

WESLEY, Samuel Sebastian (1810-1876), was born in London on August 14, 1810. He was the grandson of Charles Wesley, the great Methodist hymn-writer, and the son of Samuel Wesley, the famous composer of church music. A child of the Chapel Royal, he became an organist at the age of ten and served the cathedrals at Hereford, Exeter, Winchester, and Gloucester. Working at a time when church music was at its lowest ebb in England, he suffered considerably from lack of interest and appreciation, but he still managed to exert an uplifting influence on the

church music of his day. He was renowned as an organist, is famous for his organ compositions and anthems, and is remembered today chiefly for his ability to combine in his hymn-tunes ease of singing with churchly dignity. His most important publication was *The European Psalmist*, 1872. [*Handbook to the Lutheran Hymnal*]

486

Wexels, Wilhelm A., 1797-1866

590

Wexelsen, Marie, 1832-1911

Marie Wexelsen published three children's books, among them *Ketil, en Julegave for De Smaa* (*Ketil, a Christmas Gift for Little Ones*), where this Christmas carol, *I Am So Glad When Christmas Comes*, introduced a longer story. At that time she entitled it *The Child's Christmas Carol*.

127 *I Am So Glad When Christmas Comes*

Weyse, Christoph Ernst Friedrich, 1774-1842

Christoph Ernst Friedrich Weyse was born in Altona, March 5, 1774. Already as a young man he became known as a pianist of ability. In 1805 he was appointed organist of Vor Frue Kirke, Copenhagen, where he served until his death, in 1842. Weyse is chiefly known because of his compositions. He was a very highly gifted composer. He wrote several operas and several choral compositions for various plays, romances, cantatas, and preludes and other music for the church. His *Koralbog* was published in 1839. Among Weyse's hymn tunes, his melody for Grundtvig's *Dagvisse*, "Den signede Dag, som vi nu ser," is not only his best, but it ranks as one of the grandest church melodies that have come to us from the Northern countries. (See also L. H. No. 47.) [Dahle, *Library of Christian Hymns*]

WEYSE, Christoph Ernst Friedrich (1774-1842), was born in Altona, Denmark, on March 5, 1774. He studied piano as a youth and in 1805 became organist of Vor Frue Kirke, Copenhagen, where he served until his death. Weyse wrote several operas, cantatas, preludes, and hymn-tunes, and he is ranked as one of the leading church musicians of the North. [*Handbook to the Lutheran Hymnal*]

46, 401, 525

Wilde, Jane Francesca, née Elgee, 1826-96

WILDE, Jane Francesca, née Elgee (1826-1896), was born at Wexford, a daughter of Archdeacon Elgee. She married Sir William Wilde, a Dublin oculist, in 1851. She died February 3, 1896, at Chelsea. [*Handbook to the Lutheran Hymnal*]

tr. 240

Williams, Aaron, 1731-76

WILLIAMS, Aaron (1731-1776), was born in London. Little is known of him except that he worked as an engraver, composer, publisher, teacher of music, and as clerk of the Scots' Church, London Wall. He published *The Universal Psalmodist*, 1770, *Harmonia Coelestis*, 1775, *Royal Harmony*, 1780. [*Handbook to the Lutheran Hymnal*]

60

Williams, Peter, 1722-96 and William Williams, 1717-91

William Williams was born 1717, in Cefnycoed, Carmarthenshire, Wales. He began the study of medicine, but, being influenced by the forceful sermons of the preacher, Howell Harris, he was converted and commenced training for the ministry. In 1740 he was made deacon in the Episcopal Church, where he served two small congregations. But Williams appeared at the same time as a revival preacher beyond the limits of his own parish, in spite of the warning and admonition of the church authorities. He was therefore denied the final ordination to the ministry in the Church of England. Williams then joined the Calvinistic Methodists, and the entire country of Wales became his field of work. For 45 years he labored as preacher and hymn writer and wielded a powerful influence among his countrymen: His colleagues in the service, who soon recognized his poetic talent, encouraged him to write spiritual songs, and from 1745 to 1747, in Bristol, he published *Alleluia* in six parts. Another collection, *Hosannah*, appeared in Bristol, 1759. In this book, 51 of his hymns were published also in the English language. These, together with a later collection, appeared in one volume, 1859, compiled by D. Sedgwick. Williams wrote in all upwards of 700 spiritual songs, published by his son, John Williams, 1811.—The great Welsh evangelist and hymn-poet died 1791 at Pantycelyn, near Llandovery. [Dahle, *Library of Christian Hymns*]

WILLIAMS, Peter (1722-1796), was born January 7, 1722, in Carmarthenshire. He was educated at Carmarthen College. For a time Williams was curate of Eglwyscymmin, but in 1749 he joined the Calvinistic Methodists and subsequently built a chapel for himself at Carmarthen. He died August 8, 1796. [*Handbook to the Lutheran Hymnal*]

tr. 262

Williams, Ralph Vaughan. See *Vaughan Williams, Ralph.*

Williams, Robert, c. 1781-1821

WILLIAMS, Robert (c.1781-1821), was born at Mynydd Ithel, Llanfechell, Anglesey, an island northwest of Wales. Williams was blind from his birth and made his living by weaving baskets. He seems to have been well thought of as a vocalist, and his musical memory drew him quite a little attention. It is said that he could write a tune down without a single mistake after hearing it only once. [*Handbook to the Lutheran Hymnal*]

345

Williams, Thomas John, 1869-1944

Williams, William, 1717-91

WILLIAMS, William (1717-1791), was born at Cefn-y-Coed in the parish of Llanfair-y-bryn, near Llandovery. He was ordained deacon of the Established Church in 1740 by Dr. Claget, Bishop of St. Davids, and for three years served the curacies of Llanwrtyd and Llanddewi-Abergwesyn. He abounded in pulpit service and extended his labors all over the country. He was summoned before his diocesan and tried for these irregularities almost a score of times. For this reason, too, he was denied ordination to the priesthood. At first he identified himself with the Wesley revival. Later he forsook the Wesleys and became a Calvinistic Methodist, having adopted Wales as his parish. As an itinerant preacher he associated with the successful preacher Daniel Rowlands. For thirty-five years he preached once a month at Llanllian and Caio and Llansawel, besides the preaching journeys he took in North and South Wales. During a ministry of forty-five years he seldom traveled less than forty miles a week or 2,000 miles a year. He published *Alleluiah* in 1744; *Hosannah to the Son of David or Hymns of Praise to God*, 1759; *Gloria in Excelsis or Hymns of Praise to God and the Lamb*, 1772. He has been called the Sweet Singer of Wales and the Watts of Wales. He did for Wales what Wesley and Watts did for England or what Luther did for Germany. [*Handbook to the Lutheran Hymnal*]

262

Winkworth, Catherine, 1827-78

Catherine Winkworth was born in London, September 13, 1829. Her early years were spent in Manchester. Later the family moved to Clifton, near Bristol. Miss Winkworth was an active, noble, and pious woman, who came to exert a most beneficial influence in wide circles. She was the leading member of the Clifton Society for the Advancement of Higher Education among Women, and similar societies. She died suddenly of heart failure in July, 1878. Her hymnological works consist of the following: *Lyra Germanica*, first series, 1855; second series, 1858; *The Chorale Book for England* (translations of German hymns, with music), 1863; *Christian Singers of Germany*, biographical, 1869. Miss Winkworth is the most able and most popular among the English translators of German hymns. Others have also reached eminent heights in certain respects. But as to faithfulness toward the original, both in respect of contents and meter, clearness of thought and euphony of language, no one has surpassed her. To this may be added that Miss Winkworth has rendered more translations from the German than any other author, and well nigh all of them are of very high rank. She has done more than any other translator to make German hymns known and appreciated in English-speaking countries. Our Lutheran Hymnary has 53 of her translations. [*Correction & Addition from Volume 3: Of translation by Miss Winkworth there are 67 in The Lutheran Hymnary. Dr. Martineau says that here religious life afforded "a happy example of the piety which the Church of England discipline may implant..." Dr. Percival writes: "Miss W. was a person of remarkable social and intellectual gifts... but what specially distinguished her was her combination of rare ability and great knowledge with a certain tender and sympathetic refinement which constitutes the special charm of the true womanly character."*] [Dahle, *Library of Christian Hymns*]

WINKWORTH, Catherine (1829-1878), the daughter of Henry Winkworth of Alderley Edge, Cheshire, was born in London on September 13, 1829. Her early life was spent in the neighborhood of Manchester. She subsequently moved with her family to Clifton, near Bristol. She died suddenly of heart disease at Monnetier in Savoy. Her sister Susannah started to write a memorial of her, but she died before she finished it. It was completed by their niece, who added some long letters from Susannah and called her book *Memorials of Two Sisters*. It was edited by Margaret T. Shaen. Miss Winkworth published translations from the German of the *Life of Pastor Fliedner* (the founder of the Sisterhood of Protestant Deaconesses at Kaiserswerth), 1861, and of the *Life of Amelia Sieveking* (the founder of the Female Society for the Care of the Sick and Poor in Hamburg, Germany, 1863). Her hymnological works included *Lyra Germanica*, First Series, 1855, which contained translations of 103 hymns selected from the Chevalier Bunsen's *Gesang und Gebetbuch*, 1833; *Lyra Germanica*, Second Series, 1858, which contained 123 hymns selected for their warmth of feeling and depth of Christian experience, rather than as specimens of a particular master or school; *The Chorale Book for England*, 1863, which contained some of the fine old German *chorales* to which the hymns are sung in Germany by vast congregations; and the *Christian Singers of Germany*, 1869, a charming biographical work. She also published *Palm Leaves: Sacred Poems Selected and Translated from the German of Karl Gerok*. Catherine Winkworth is the foremost in rank and popularity of modern translators from German into English. Her translations are the most widely used of any from that language. They have had more to do with the modern revival of the English use of German hymns than the versions of any other writer. [*Handbook to the Lutheran Hymnal*]

tr. 1, 23, 27, 29, 30, 35, 37, 63, 65, 77, 79, 86, 91, 92, 94, 102, 105, 115, 122, 123, 124, 132, 134, 141, 149, 151, 152, 163, 165, 190, 198, 201, 205, 213, 238, 242, 244, 253, 255, 257, 264, 276, 291, 292, 326, 328, 332, 333, 344, 361, 375, 383, 395, 400, 406, 409, 450, 452, 454, 456, 465, 467, 468, 470, 472, 473, 476, 480, 481, 524, 530, 532, 535, 541, 550, 573, 589

Wipo of Burgundy, d. 1048

345

Woodford, James Russell, 1820-85

James Russell Woodford was born April 30, 1820, in Henley-on-Thames. He was educated at Merchant Taylors' School and Pembroke College, Cambridge, where he received the degree of B. A. in 1842. The following year he was ordained to the ministry and served first as teacher and pastor at Bristol. In 1855 he became rector of Kempsford, Gloucestershire, and served in that office till 1868, when he removed to Leeds. Five years later he was elected bishop of Ely. He died here in 1885. Bishop Woodford published Hymns arranged for the Sundays and Holy Days of the Church of England (editions, 1852 and 1855), and together with H. W. Beadon and Greville Phillimore he edited The Parish Hymn Book, which was printed in 1863. This was followed by an enlarged edition in 1875. In these books were included his original hymns and also his various translations from the Latin. [Dahle, *Library of Christian Hymns*]

WOODFORD, James Russell (1820-1885), was born April 30, 1820, at Henley-on-Thames and was educated at Merchant Taylors School and Pembroke College, Cambridge, where he distinguished himself as a scholar. In 1843

he was ordained and became Second Master in Bishop's College, Bristol, and Curate of St. John the Baptist's Church. In 1845 Woodford became incumbent of St. Savior's Church, Coalpit Heath; in 1848 incumbent of St. Mark's, Bristol; in 1855 vicar of Kempsford Gloucestershire. In 1868 Woodford was preferred by the Crown to the important vicarage of Leeds on Dr. Atlay's appointment as Bishop of Hereford. Several times Woodford was Select Preacher at Cambridge and also Honorary Chaplain to the Queen. In 1873 he was consecrated the Bishop of Ely in Westminster Abbey. He died October 24, 1885. [*Handbook to the Lutheran Hymnal*]

185

Wordsworth, Christopher, 1807-85

Christopher Wordsworth was born 1807, at Lambeth, England, where his father was a rector. He was educated at Winchester and Trinity College, Cambridge. He distinguished himself as a student and won many prizes for scholarship. He became "Fellow of Trinity" and delivered lectures in his college. In 1836, when 29 years old, he became "public orator" at the university. In the same year he became "head master of the Harrow School," where he began a sweeping moral reform. Sir Robert Peel appointed him canon of Westminster Abbey in 1844. In 1848 he was appointed lecturer at Cambridge University. He then accepted a call to become preacher in a small place, and here he remained until 1869, when he was ordained bishop of Lincoln. He remained in this office for 15 years, until shortly before his death, in 1885.

Bishop Wordsworth was a nephew of the poet William Wordsworth. He published his hymns under the title *The Holy Year, or Hymns for Sundays and Holidays, and other Occasions*, Rivingtons, London, 1862. The first edition contains 117 original hymns and an supplement of 82 hymns from other sources. In the third edition, 1863, the appendix is omitted, and his own hymns increased in number to 127. He did not select such passages as lend themselves especially to poetic treatment, but limited himself to the regular Sunday and Holiday texts. He maintained that the most important task for a composer of hymns is to emphasize constantly the points of true doctrine, and therefore he should resort to the Holy Scriptures, the Church Fathers, and the early church hymns as sources of inspiration. [Dahle, *Library of Christian Hymns*]

WORDSWORTH, Christopher (1807-1885), was the youngest son of Christopher Wordsworth, an English Church rector at Lambeth, England, where the young Wordsworth was born on October 30, 1807. He was educated at Winchester, where he distinguished himself both as a scholar and as an athlete. In 1826 Wordsworth matriculated at Trinity College, Cambridge, where his father had since become Master. Here he carried off an unprecedented number of college and university prizes. When he graduated in 1830, he was elected a Fellow of Trinity. In 1836 he was chosen Public Orator for the University and also elected Head Master of Harrow School, where he instituted a sweeping moral reform. At this time Wordsworth received his D. D. by royal mandate from the University of Cambridge. In 1838 he married Susan Hatley Freere. Sir Robert Peel appointed him to the Canonry at Westminster in 1844, and during the year 1848 to 49 he was Hulsean lecturer at Cambridge. Shortly after, Wordsworth took the small chapter-living of Stanford-in-the-Vale cum Goosey, in Berkshire, where he was an exemplary parish priest for nineteen years. In 1869 he was elevated to the bishopric of Lincoln, which position he held for fifteen years, resigning only a few months before his death on March 20, 1885. Christopher Wordsworth was the nephew and good friend

of the poet laureate William Wordsworth, whom he constantly visited at Rydal and with whom he kept up a regular and lengthy correspondence. He was a voluminous writer. Of his many works, however, the only one which claims notice from the hymnologist's point of view is *The Holy Year*, which contains hymns, not only for every season of the Church's year, but also for every phase of that season, as indicated in the Book of Common Prayer. Wordsworth held it to be the first duty of a hymn-writer to teach sound doctrine, and thus to save souls. He thought that the materials for English Church hymns should be sought first in the Holy Scriptures, secondly in the writings of Christian antiquity, and finally in the poetry of the Ancient Church. Wordsworth felt himself bound to treat impartially every branch of every subject brought before the people in the Church's services, whether of a poetical nature or not. The natural result is that his hymns are of very unequal merit; while some of them are of a high order of excellence, others are prosaic. Of his 127 hymns about 50 are still in common use. [*Handbook to the Lutheran Hymnal*]

172, 485, 505, 508

Worship Supplement, 1969

setting: 310

Wortman, Denis, 1835-1922

WORTMAN, Denis (1835-1922), was born in Hopewell, New York, April 30, 1835. He received his A.B. at Amherst in 1857. In 1860 he attended the theological seminary of the Reformed Church in New Brunswick, New Jersey. From 1860 to 1871 he served as pastor of three churches, Brooklyn, Philadelphia, and Schenectady, consecutively. For five years, from 1871 to 1876, he withdrew from the active work of the ministry on account of ill health. He then served churches from 1880 to 1902 in Fort Plain, New York; Saugerties, New York. Thereafter he devoted his time to raising contributions for ministerial relief in the Reformed Church of America. Wortman's prominence in the affairs of the Reformed Church may be estimated by the positions of trust which he attained. In 1867 he was delegate to the conference of the Evangelical Alliance at Amsterdam. From 1882 to 1904 he was trustee of Union College and twice held the high offices of Vice-President and President of the General Synod of the Reformed Church in America. [*Handbook to the Lutheran Hymnal*]

501

Young, John Freeman, 1820-85

tr. 140

Zeisler, G. A., 1936

tr. 430

Zich, August F., 1868-1939

ZICH, August F. (1868-1939), son of Christian and Ernestine Zich, was born June 12, 1868, near Stargard, Pomerania, Germany. When still a young boy he emigrated to America with his parents. The family settled on a farm near Waterloo, Wisconsin. He was educated at Northwestern College, Watertown, Wisconsin, and at the Theological Seminary, Milwaukee, Wisconsin. During the years of his ministry he served the Lutheran congregations at Sutton, Minnesota, from 1897 to 1911 and at Green Bay, Wisconsin, from 1911 to 1931. In 1931 he was called to a professorship at the Theological Seminary at Thiensville, Wisconsin, which institution he served until June 25, 1939, when sudden death ended his labors. Professor Zich served as President of the old Minnesota Synod and as President of the North Wisconsin District of the Joint Synod of Wisconsin. He was associate editor of the *Northwestern Lutheran* for 11 years. On September 6, 1893, he was united in marriage with Caroline Lau. He was a member of the Intersynodical Committee on Hymnology and Liturgies which prepared *The Lutheran Hymnal*. [*Handbook to the Lutheran Hymnal*]

tr. 528

Zinck, Hartnack Otto Konrad, 1746-1833, Koralborg

Hartnack Otto Konrad Zinck, born 1746, died 1832, was director of music at the royal theatre in Copenhagen and organist at Vor Frelsers Kirke in the same city. He labored zealously for the cause of congregational singing. In 1801 he published his *Koralbog*, containing melodies for *Den Evangelisk-Kristelige Psalmebog*. [Dahle, *Library of Christian Hymns*]

ZINCK, Hartnack Otto Konrad (1746-1833), was born July 2, 1746, in Husum. He was first cantor in Hamburg and in 1787 became singing-master at the Royal Theater in Copenhagen. During the years 1780-1801 he served also as organist in Our Savior's Church at Christianshavn, and in the latter year he published *Koral-Melodier* for the *Evangelisk-Christelege Psalme-Bog*. He died February 15, 1833. [*Handbook to the Lutheran Hymnal*]

83, 178

Zinzendorf, Nikolaus Ludwig, Count von, 1700-60

Nicolaus Ludwig, Count v. Zinzendorf, was born in Dresden, May 26, 1700. His father, Georg Ludwig, was a member of the privy council of Saxony. Ph. J. Spener was his god-father. His father died shortly after the birth of Nicolaus Ludwig. His mother, Charlotte Justine (b. von Gersdorf) was married again four years later, and the boy found a home with his grandmother, the pious Henriette Catherine von Gersdorf, who gave him a Christian training. Even in his early boyhood years the fundamental truth became deeply rooted in his consciousness, that Christ is our Brother, and that He died for us. He wrote letters to the Savior and placed them out in the street, feeling assured that He would find them on passing the house. When he was six years old he arranged chairs in his room as pews and preached to them concerning the love of Christ. On one such occasion he was surprised by a band of Swedish soldiers who came to plunder, but who were deeply moved by the words of the little child. In 1710 he entered A. H. Francke's *Paedagogium* in Halle, where he remained until his sixteenth year. In this institution he organized the "Order of the Mustard Seed," 1715, taking the name from Matt. 13:31. According to one of the rules of the society, the

members were to work for the conversion of Jews and heathen nations. In 1716 Zinzendorf began the study of jurisprudence at the University of Wittenberg. He remained there for three years, and during his spare time he also studied theology. In 1719 he traveled abroad, and upon his return was appointed government councillor at Dresden. By special permission from Superintendent V. Löscher he conducted devotional meetings in his home on Sundays and holidays. Shortly afterwards he realized his fondest desire, to gather a separate congregation for the purpose of developing a living and practical Christianity. From his grandmother he bought Berthelsdorf in Lausitz and married the young Countess Erdmuth Dorothea (Reuse). When Zinzendorf heard of the savage persecutions of the Bohemian and Moravian Brethren, and how cruelly they were driven from their homes, his efforts were bent in a new direction. He opened his house to many of these fugitives and permitted them to establish new homes upon the lands in his possession. The leader among these first colonists was the carpenter Christian David. This was in the year 1722. Large numbers followed during the next few years, among them also many Lutherans and members of the Reformed Churches, and in the spring of 1727 they formed a congregation of Brethren, with Zinzendorf as teacher and leader. They called the place Herrnhut. Controversies broke out among the Brethren, but Zinzendorf succeeded in uniting them all under a church constitution similar to that of the Moravian Brethren. The fact that some entertained different opinions concerning certain minor points of Christian doctrine did not prevent them from endeavoring to keep "the unity of the spirit in the bond of peace" (Eph. 4:3), seeing that they were all of one mind on the chief point that of faith in the atoning death of Christ.

The congregation and its organizer and leader were exposed to many attacks. The Saxon government repeatedly sent commissioners to investigate the conditions at Herrnhut, presumably upon the request of the emperor, who disliked the many extensive emigrations from his domain; and though the investigations always resulted favorably for the colony of Herrnhut, Zinzendorf was exiled for a period of ten years. During this time he made extensive journeys through many European countries, also to England, where he came in touch with the Wesley brothers. Being fired with missionary zeal, he visited the West Indies in 1738 and came to Pennsylvania in the fall of 1741, remaining there till the spring of 1743. He continued his travels long after the period of exile was over, and did not return to Saxony until 1755. In the spring of 1760 he became ill and died on the 9th of May of the same year. The following inscription was placed upon his tombstone: "He was appointed to bear fruit, everlasting fruit." Though his testimony was not free from errors and certain irregularities, from the Lutheran viewpoint, obtained in his congregation, he became instrumental in saving many souls, and his congregation held on high the Word of the Cross offering spiritual life to sin-sick souls, during the time when the preachers of the Cross of Christ were in most places silenced.

Zinzendorf was very prolific as a hymn writer, having written over 2,000 hymns. The greater number of these, however, are of inferior worth, and are not suited for church use; but a few of them have gained favor and have been translated into many languages. They all cluster about the common idea:

Jesus, crucified for me,

Is my life, my hope's foundation,

And my glory and salvation.

(Skaar and others.) [Dahle, *Library of Christian Hymns*]

ZINZENDORF, Nikolaus Ludwig, Count von (1700-1760), was born at Dresden. May 26, 1700. He was educated at Halle and Wittenberg and became Hof- and Justizrat at the Saxon court in Dresden in 1721. He settled

the refugee Moravians on his estates of Berthelsdorf, the colony being called Herrnhut in 1722. Expelled from Saxony on charges of spreading false doctrine, he could not return for ten years. He spent this time in preaching and traveling from St. Petersburg to the West Indies. He planted Moravian missions in America and founded settlements of the Brethren in Germany, Holland, England, and Scotland. His later years were spent in Herrnhut. He had been consecrated bishop at Berlin in 1737. His whole fortune was spent in behalf of his Church, and he died a poor man. He wrote over 2,000 hymns, some of them good, most of little merit, and some excessive in their emotionalism, bordering on irreverence. He died at Herrnhut in 1760. [*Handbook to the Lutheran Hymnal*]

432, 587

Zwey Bücher...Tabulatur, Strassburg, 1577

406