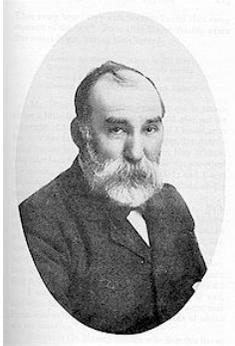


R. Daniel W. Whittle (1840-1901)



Daniel W. Whittle

i. His Life

1. Daniel was named after the American politician Daniel Webster, hence his full name, Daniel Webster Whittle. While still a youth he moved to Chicago, IL, where, as a young man, became a cashier for the Wells Fargo Bank. In 1861, he joined the 72nd IL Infantry Co. B, serving as a second lieutenant. He was with General Sherman on his march to the sea. Whittle reached the rank of major in the American Civil War, and for the rest of his life was known as “Major” Daniel Whittle.⁴⁴
2. Whittle lost his right arm in battle and ended up in a POW camp. Recovering from his wounds in the hospital, he looked for something to read, and found a New Testament. Though the words of scripture resonated in his heart, he was not ready to give his life to Christ. Shortly after, a hospital orderly woke him around midnight and said that a dying prisoner wanted someone to pray with him. Whittle hesitated, but the orderly insisted and said, “I thought you were a Christian; I have seen you reading your Bible.” Whittle then agreed to go. He recorded what took place next, by the dying youth’s bed:⁴⁵

“I dropped on my knees and held the boy’s hand in mine. In a few broken words I confessed my sins and asked Christ to forgive me. I believed right there that He did forgive me. I then prayed earnestly for

⁴⁴ *Hymns of Our Faith*, by William J. Reynolds, pg. 441, 1964.

⁴⁵ http://www.hymntime.com/tch/bio/w/h/i/t/t/whittle_dw.htm

the boy. He became quiet and pressed my hand as I prayed and pleaded God's promises. When I arose from my knees, he was dead. A look of peace had come over his troubled face, and I cannot but believe that God who used him to bring me to the Savior, used me to lead him to trust Christ's precious blood and find pardon. I hope to meet him in heaven."

3. After the war, Whittle became treasurer of the Elgin Watch Co. in Chicago, IL. In less than 10 years, he would enter the evangelism field. Major Whittle would serve in Evangelism for some time still working his job at the Eglin Watch Co., however, after some time of God's troubling of his heart over full-time Christian service and the persuasion of D. L. Moody, Whittle would enter evangelism full-time along with P. P. Bliss, together they would crisscross the US preaching and singing. His surrender to full-time service was related by him in the following words:

... "went into the vault and in the dead silence of the quietest of places I gave my life to my Heavenly Father to use as He would."⁴⁶

4. His time in full time service with Bliss was short lived, however, for on December 29, 1876, Bliss and his wife passed into eternity in a train accident just outside of Ashtabula, OH. Enter James McGranahan. Upon the death of Bliss the Lord impressed upon the heart of McGranahan to give his life fully over to the work of the ministry and alongside Whittle they continued the gospel ministry.
5. The song *Hold the Fort* was written by P. P. Bliss after Major Whittle related to him of a battle in which he participated. (See *101 Hymn Stories*, by Kenneth Osbeck, pg. 92-93, 2012.)

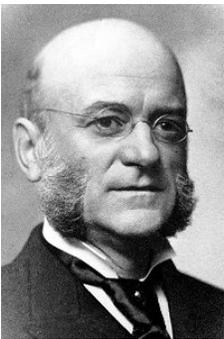
ii. His Hymns and Songs

1. The Banner of the Cross – #720 in PHSS (see history below song)
2. Beloved, Now Are We – #910 in PHSS (see comment by Whittle under song)
3. Christ Liveth in Me – #411 in PHSS

⁴⁶ http://www.hymntime.com/tch/bio/w/h/i/t/t/whittle_dw.htm

4. Come Unto Me, and Rest – #519 in PHSS
5. Have Faith in God
6. I Am the Door
7. I Shall Be Satisfied
8. I'll Stand By Until the Morning – #312 in PHSS (see history below song)
9. I Know Whom I Have Believed – #507 in PHSS
10. Look Unto Me
11. Moment by Moment
12. Neither Do I Condemn Thee
13. Redeemed
14. There Shall Be Showers of Blessings
15. Why Not Now?

S. Henry F. Colby (19th Century)



Henry F. Colby

- i. His Life
 1. Henry was the son of Gardner Colby, benefactor of \$50,000 to Waterville College (now Colby University) in Waterville, ME, and Mary Low Roberts. Born November 25, 1842 in Roxbury, MA,

Henry was educated at Brown University in Providence, RI, of which his father was also a benefactor.

2. Colby grew up in Newton Centre, there he attended the public school and prepared for Brown University. At Newton he was saved, and then baptized by his pastor O. S. Stearns. He graduated Brown at the age of 20, and upon graduation was not sure what lay ahead. He took some time and traveled through Egypt and the Middle East, taking some time in Israel. He then returned with plans to enter the ministry. He entered Newton Theological Institute and graduated in 1867.
3. On January 15, 1868 he was ordained and became the pastor of the First Baptist Church of Dayton. Here he would serve till his death on May 8, 1915. Of his preaching the following was written:

“As a preacher, he never presumed upon his abilities or attainments in coming to the pulpit... ..He was conservative and thorough in his thinking, though of an open and generous mind. He received the gospel as a message of salvation to men needing salvation. He grasped it for himself and for the world.”⁴⁷

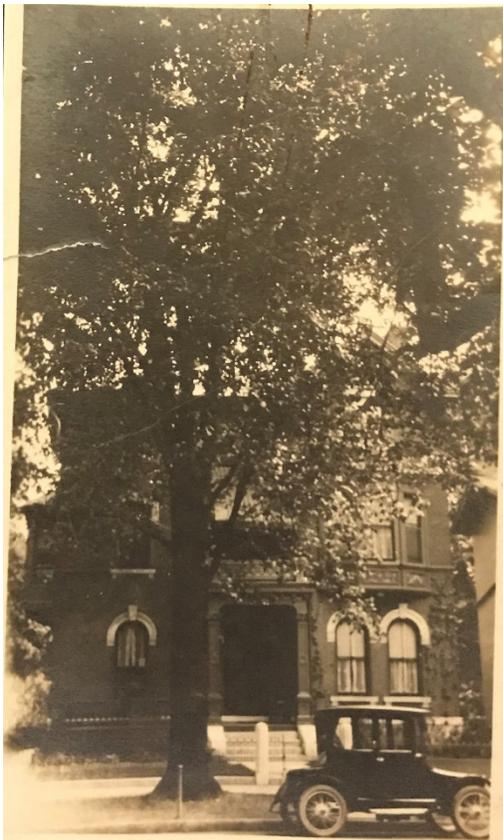
4. It is said that *“In his pastoral relations, [he was] sympathetic and friendly, faithful in counsel, he enjoyed the esteem and love of all. While his church was his first care, he felt his field to be broader than his city, his state, even his country.”⁴⁸*
5. Henry served as president of the American Baptist Missionary Union, was pastor of the First Baptist Church of Dayton from 1868-1903, was president of the Board of Trustees for Denison University; and president of the Ohio Baptist Convention from 1883-1886. He also served his city and community in the Miami Valley Hospital; he was the president for nineteen years.⁴⁹

⁴⁷ *In Memory of Henry Francis Colby, for Private Distribution*, The Otterbein Press, 1916. Pg. 6-7.

⁴⁸ *”*, The Otterbein Press, Pg. 7.

⁴⁹ *”*, The Otterbein Press, Pg. 7.

6. According to a friend in his early years, Galusha Anderson, Colby was also *“imaginative and poetical, sometimes writing a good hymn for public worship, [yet] had a thoroughly practical mind.”*⁵⁰ (See also pages 9-11 of *In Memory of Henry Francis Colby, for Private Distribution*)
7. Colby was also an author, writing several titles over the course of many years they include the following: *“Restriction of the Lord’s Supper”*; *“A Tribute to the Memory of Gardner Colby, 1879”*; *“A Tribute to the Memory of Ebenezer Thresher, 1886”*; *“A Sketch of Caleb Parker”*; *“Under Caesar’s Shadow, 1916”*
8. Note: Letter entries in *“In Memory of Henry Francis Colby.”*



Henry F. Colby’s home in Dayton, OH, circa 1915. (note: Mrs. Colby’s elec. car in front.)

⁵⁰ *In Memory of Henry Francis Colby, for Private Distribution*, The Otterbein Press, 1916. Pg. 10.

- ii. His Hymns and Songs
 - 1. In Christ, in Christ, O Wondrous Words – #509 in PHSS
 - 2. My Faith Still Clings – #658 in PHSS (see history below song)

T. Charles A. Tindley (1851-1933)



Charles A. Tindley

- i. His Life
 - 1. Charles was the son of Charles Tindley and Esther Miller. The son of slaves, he taught himself to read and write at the age of 17. A self-driven young man, Charles worked as a janitor while attending night school, while also studying for the ministry.
 - 2. Upon finishing his schooling, he became the minister of the Methodist Episcopal church of which he had been the janitor.
 - 3. Tindley also led in some of the early calls for reform for racial equality in the United States. Tindley and other leaders led protesters in a march to the Forrest Theater in Philadelphia to protest the showing of D. W. Griffith's film *The Birth of a Nation*.
 - 4. Tindley was a noted songwriter and composer of hymns and songs.
 - 5. Tindley published his songs beginning in 1901, and published several hymn collections, including *Soul Echoes* in 1905 (enlarged edition "No. 2", 1909), and a series beginning with *New Songs of*

Paradise! In 1916. A posthumous *New Songs of Paradise, No. 6* in 1941 was the first collection to bring together all 46 of Tindley's published hymns, though in some cases stanzas that had previously been published were left out. *Beams of Heaven: Hymns of Charles Albert Tindley (1851-1933)* (2006) restores the full original complement of verses.

- ii. His Hymns and Songs
 - 1. After a While
 - 2. A Better Day is Coming By and By
 - 3. A Better Home
 - 4. Christ is the Way
 - 5. Come, Saints and Sinners
 - 6. I'll Overcome Some Day (Note: This song became the basis for the American Civil Rights anthem *We Shall Overcome*, popularized in the 1960's.)
 - 7. I'm Going There
 - 8. Leave it There – #695 in PHSS
 - 9. Nothing Between – #746 in PHSS (see history below song)
 - 10. Stand by Me – #479 in PHSS (see history below song)
 - 11. We'll Understand It Better By and By
 - 12. What Are They Doing in Heaven?
 - 13. Will You Be There?
 - 14. Ye Pilgrims Through This Vale of Tears

U. Annie J. Flint (1866-1932)



Annie J. Flint

i. Her Life

1. Annie was born on Christmas Eve in 1866, in Vineland, New Jersey. Her father Eldon Johnson was English, while her mother Jean Johnson was of Scottish descent. Her mother died in 1869 while Annie was still young, giving birth to a baby sister. Soon Annie and her sister would be parted from their father as well. Mr. Johnson's health was not good, and he was dying from an incurable disease. Left with no other option than to find a family to take the two girls, he found this family in the Flint's, a family in the same city.
2. The Flint's were Baptists and gave the girls a loving home, something that Mr. Johnson was anxious to accomplish. Mr. and Mrs. Flint were true Christians and love reigned in their home. The Flints treated the girls as if they were their own flesh and blood.
3. It was during a revival meeting that Annie gave her heart to Christ as an eight-year-old girl. Though she did not join the church until ten years later, she never doubted her conversion at eight years old.
4. After high school, she took one year in teacher training and a position was offered to her, however, she turned the offer down, believing that she was needed closer to home. Later, in her second year of teaching, arthritis began to flare up, something that would soon cause her great pain. She steadily grew worse

until it became almost impossible for her to walk. She soon had to give up her teaching position, followed by three years of increased helplessness. The death of both of her adoptive parents left her and her sister alone again. There was little money in the bank, and the now twice-orphaned girls were experiencing the lowest point yet in their lives.

5. Finally, their Aunt Susie (a former schoolteacher) came to their aid. Susie had been in the sanitarium at Clifton Springs and was convinced that they could possibly help Annie. Accordingly, arrangements were made to for Miss Flint to go and she was to have the rent of the house she was leaving for her income.
 6. Picture if you can the hopelessness when Annie received the verdict of the staff at the Clifton Springs Sanitarium, that henceforth she would be a helpless invalid. Her own parents had been taking from her as a child, and then her foster parents both had passed away. Her own sister was all too frail and struggling to meet her own situation bravely.
 7. Many at this point would have completely given up or slipped into complete depression, however, Miss Flint took her own experiences and helped others in their own trials. It is thus that God guided this life into its channel of useful service. She loved music. She had spent much time in seeking to make herself proficient to fill any position in that sphere, and then the disease twisted up her fingers to where playing was impossible. It literally drove her to write poems.⁵¹
 8. With pen pushed through bent fingers she wrote at first without any thought of it being an avenue of ministry, yet, it ended up just that.
- ii. Her Hymns and Songs
1. Behold the Lamb of God!
 2. He Giveth More Grace – #473 in PHSS
 3. There is a Wondrous City
 4. What God Hath Promised

⁵¹ *The Making of the Beautiful, The Life Story of Annie Johnson Flint, pg. 30.*