

1: Gospel hymns consolidated (edition) | Open Library

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About he removed with his parents to Newcastle, Pennsylvania, where he became a member of the Methodist Episcopal Church. Four years afterwards he became the Superintendent of a large Sunday School in which he commenced his career of singing sacred songs and solos. Their subsequent work in Great Britain and America is well known. His volume of Sacred Songs and Solos is a compilation from various sources, mainly American and mostly in use before. Sankey, and not one is by Mr. Sankey supplied several of the melodies. The Songs have been translated into several languages. During the past fifteen years Mr. In addition to the "Story of his Own Life," the work contains an account of the most popular of his solos, with interesting reminiscences of the spiritual awakening of many who were influenced through his singing of them in public. In this respect it corresponds in some measure with G. It is an addition to the Sacred Songs and Solos, which will be held in esteem by many. In addition to his hymn, noted on p. Sankey gives details of the following: Out of the shadow-land into the sunshine. Moody in Carnegie Hall, where I also sang it as a solo. It is the last sacred song of which I wrote both the words and music. The idea was suggested by Mr. God is calling me, and I must go. Sankey writes concerning this hymn: City of Rome a storm raged on the sea. The wind was howling through the rigging, and waves like mountains of foam were breaking over the bow of the vessel. A great fear had fallen upon the passengers. When the storm was at its worst, we all thought we might soon go to the bottom of the sea. The conviction came to me that the Lord would be with us in the trying hour, and sitting down in the reading room, I composed this hymn. Before reaching England the tune had formed itself in my mind, and on arriving in London I wrote it out, and had it published in Sacred Songs and Solos, where it is No. Moody in , and visited England for the first time in It was subsequently accepted by Mr. From a return kindly sent us by Messrs. In addition, The Christian Choir, which is generally associated with the Sacred Songs and Solos, was issued in with 75 hymns, and in with

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A song which reminds us that because we can know Him in whom we have believed, we can be persuaded that He is able to keep what we have committed unto Him, and thus tells us that we can be guided by coming to know the Lord is "I Know Whom I Have Believed" in Hymns for Worship Revised and in Sacred Selections for the Church. In , at the age of 21, he joined the 72nd Illinois Infantry, Company B, as a second lieutenant and later became provost marshal on the staff of General O. Sherman on his march to the sea and was wounded at the battle of Vicksburg, MI. At the close of the war he was promoted to the rank of major and carried this title with him the rest of his life. Returning to Chicago after the war, he became treasurer of the Elgin Watch Company. However, Whittle resigned this position in and with the encouragement of Dwight L. Moody he decided to become a revival evangelist. Although Moody was the more famous, Whittle was the more versatile. Not only did he preach, but under the pseudonym "El Nathan," he also wrote a number of gospel songs in the late nineteenth century which have become quite well known. It was fortunate that he was assisted in his evangelistic campaigns by several outstanding song directors. The first was Philip Paul Bliss. The song was copyrighted in and first appeared that year in an apparently revised edition of Gospel Hymns, No. Whittle himself continued his evangelistic work until his death at Northfield, MA, on Mar. Jorgenson; the Christian Hymns No. Sanderson; the Abiding Hymns edited by Robert C. Welch; and the Christian Hymnal edited by J. This hymn contrasts what we know about God with what we do not know. Stanza 1 tells us that we do not know why God showed His grace to us but we do know that He loved us enough to send Christ. It is true that we are sinners who are not worthy: And it is true that God has made known His grace to us in Christ Jesus: However, given our sinfulness, we really do not know why God manifested His grace to make our salvation possible, except for the fact that He loved us: Stanza 2 tells us that we do not know how saving faith is imparted but that it is through the word. We know that we are justified or saved by faith: Some have objected to this stanza, saying that we do know how faith is impartedâ€”through the word: One book even changed the stanza to read, "I know just how this saving faithâ€œ. Yet, our finite human minds do not know exactly the full process by which faith is imparted through the word, except that the stanza does go on to say that it is believing in His word that brings peace to our hearts: Stanza 3 tells us that we do not know how the Spirit moves but that He operates by means of the word. We do know that the Spirit is active in convincing men of sin: Some have objected to this stanza, saying that we do know how the Spirit movesâ€”again, it is through the word: That is true, yet our finite minds do not fully know all the details of how the Spirit operates through the word, except that the stanza does go on to say that He is revealing Jesus through the word to create faith: Stanza 4 tells us that we do not know what this life has in store for us, but that we do know that at its end we shall see the Lord A. This is the only stanza in the entire song for which I have not heard an objection or which has not been changed. However, we simply do not know everything that will happen to us between now and then: Yet, we still look forward to that time when we shall see Him as He is: Stanza 5 tells us that we do not know when the Lord will come nor even whether we shall walk the vale with Him or meet Him in the air, but we do know that He will come A. Some have also objected to this stanza, saying that it teaches premillennialism. One songbook editor even changed it to, "Nor will I walk the vale with Him, But meet Him in the air," apparently thinking that walking the vale refers to living on the earth during the supposed tribulation while the others are raptured in the air. However, walking the vale simply refers to walking the vale of death: Thus, the phrase, "But meet Him in the air," must then refer to being alive at His return to be changed and taken directly in the air with Him without dying: But whichever it will be, we can be assured that He will come again: As noted, the stanzas of this song have been criticized by many through the years from almost every angle. But no one can criticize the chorus because it is a direct quotation from scripture.

3: Book "Gospel Hymns", dated - Yankee Rebel Antiques

Gospel Hymns Consolidated. This book is published by Biglow & Main, Chicago with a copyright year of "" . It is loaded with the music of all the early Gospel songs.

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