

The Myriad Callings of W.E. Blandy

The stirring words of “Where He Leads Me” – #338 in the United Methodist Hymnal – are appropriate as an invitation hymn both for those seeking salvation or sanctification experiences and for those desiring to strengthen their relationship with their Lord.

PREVENIENT GRACE

338

Where He Leads Me

1. I can hear my Sav - ior call - ing, I can
 2. I'll go with him through the gar - den, I'll go
 3. I'll go with him through the judg - ment, I'll go
 4. He will give me grace and glo - ry, he will

hear my Sav - ior call - ing, I can hear my Sav - ior
 with him through the gar - den, I'll go with him through the
 with him through the judg - ment, I'll go with him through the
 give me grace and glo - ry, he will give me grace and

call - ing, “Take thy cross and fol - low, fol - low me.”
 gar - den, I'll go with him, with him all the way.
 judg - ment, I'll go with him, with him all the way.
 glo - ry, and go with me, with me all the way.

Refrain

Where he leads me I will fol - low, where he leads me

I will fol - low, where he leads me I will

WORDS: E. W. Blandy, 1890 (Mk. 8:34; Mt. 8:19)
 MUSIC: John S. Norris, 1890

NORRIS
 888.9 with Refrain

All hymns have a story. The story behind this hymn is usually told as follows: “Blandy, a Salvation Army officer, wrote this song after choosing between a comfortable post at an established church, and an alternate assignment to the New York City waterfront and slum called Hell’s Kitchen. He chose the latter.”¹ Although that story appears in many on-line and informal accounts, it is conspicuously absent from most scholarly works. While much about this hymn and the author of the text remains a mystery, several verifiable facts can be shared – including a connection with our own Susquehanna Conference.

Two respected and well-researched companions to denominational hymnbooks give surprisingly little information about the hymn. The 1993 *Companion to the United Methodist Hymnal* states that the hymn first appeared in the 1891 *Pearls of Paradise* songbook and that the Norris tune given with the hymn “was composed for this text and first appeared with it in 1891.”² That book, however, does not give the usual story associated with the hymn and simply states that “no information is available on Blandy.”³ The 1976 *Companion to Baptist Hymnal* states that many early collections indicate that the hymn was copyrighted by Norris in 1890⁴ and that the identity of E.W. Blandy “is unknown.”⁵

Research has been unable to identify exactly when the writing of the hymn was first identified with the turning down of a position in an established congregation for one in the slums of New York City. In truth, the story of the hymn is a complicated one with many twists and turns. This article attempts to unravel the stories of both the hymn and the author of the text.

The Hymn

The 1891 *Pearls of Paradise* reference cited above is due to Baptist hymnologist William Reynolds who states that it is “the earliest appearance the writer has found.”⁶ That particular songbook seems to be⁷ extremely rare, and present research has been unable to locate any existing copies. The earliest appearance of the hymn discovered in the preparation of this article, #5 in the

¹ <http://www.hymntime.com/tch/htm/w/h/e/r/e/wherehlm.htm>, accessed 6/12/2022

² Carlton R. Young, 1993 *Companion to the United Methodist Hymnal*, page 702.

³ Carlton R. Young, 1993 *Companion to the United Methodist Hymnal*, page 722.

⁴ William J. Reynolds, 1976 *Companion to Baptist Hymnal*, page 96.

⁵ William J. Reynolds, 1976 *Companion to Baptist Hymnal*, page 267.

⁶ William J. Reynolds, 1976 *Companion to Baptist Hymnal*, page 96.

⁷ The phrase “seems to be” will appear several times in this section. The statements that follow that phrase are the results of research in the archives of the Susquehanna Conference and on the Internet, primarily using Hymnary.org and the page images of HathiTrust. The archives of the Susquehanna Conference include a gospel songbook collection of over 1000 different volumes. The titles, editors and publishers of those songbooks are given as a database on the archives website. Go to susumc.org →resources →archives →data bases →shelf holdings →MUS. Any addition or corrections to the information/conclusions presented herein are welcome and will be acknowledged in the on-line version of this issue of *The Chronicle*.

1892 *The Life Line*⁸ edited by A.F. Myers⁹, is given on the following page. This image is identical to #55 in the 1901 Cooper's *Pearls of Paradise Part One*, a reprinting of all or parts of the elusive 1891 *Pearls of Paradise*, which was printed by the Nashville-based publishing arm of the National Baptist Convention, an African-American denomination – and so one may assume this is identical to the original “earliest appearance” found by Reynolds in 1976.¹⁰

Noteworthy about this earliest known appearance is the inclusion of several verses no longer in common use. In addition, the tune is described as “arranged by” J.S. Norris¹¹ and copyrighted in 1889 – one year before the date usually given. The “arranged by” wording is curious, as such designation typically means that the person named is not the actual composer of the music, but a person who adapted an existing tune.¹²

In the early 1900's, more curious designations largely ignored by present musicologists began to appear. The hymn is titled “The Way of the Cross” with the usual text and tune, but without credit for either the text or the tune, as #3 in the “Favorite Songs” section of the 1907 *Praise and Service* edited by Charles H. Gabriel.¹³ The fact that it appears in the special “Favorite Songs” section of the songbook, along with other very well-known hymns, indicates that it must have been quite popular as early as 1907. But while Gabriel gives the authors and composers of other hymns, the lack of credits for this “favorite” is curious.

The hymn appears as #113 in the 1908 *Alexander's Gospel Songs* (No. 1) edited by Charles M. Alexander.¹⁴ That songbook credits the text to E.W. Blandly¹⁵ [sic] and states that the tune (the usual standard tune) was “arranged

⁸ Also relatively rare, this songbook is not among those in the Susquehanna Conference archives or those whose scans are available on-line. This particular image is from the collection of the Pitts Theological Library at Emory University in Atlanta GA.

⁹ Augustus Franklin Myers (1850-1902) was a gospel music composer and publisher who operated out of Toledo OH.

¹⁰ It is also very possible that Reynolds saw only this 1901 reprinting and not the 1891 original.

¹¹ John Samuel Norris (1844-1907) was born on the Isle of Wight, brought to Canada as a child, and ordained in the Canadian Methodist church in 1868. He later moved to the United States and served Congregational churches in the Midwest. He is credited with several hymn texts and tunes, but only this tune has endured as a popular favorite.

¹² That designation appears in connection with this hymn in several songbooks, including #11 in *Kindly Light*, edited and printed by JH Kurzenknabe, featured in the article beginning on page 47, in 1896.

¹³ Charles Hutchinson Gabriel (1856-1932) was a prolific author and composer of gospel songs and songbook editor. His best known works are “Send the Light” and “The Way of the Cross Leads Home.” Originally from Iowa, he did most of his work in Chicago.

¹⁴ Charles McCallon Alexander (1867-1920) edited numerous songbooks. A gospel singer who toured with R.A. Torrey and John Wilbur Chapman, he also held his own evangelistic crusades with his wife, the former Helen Cadbury (1877-1969), serving as a women's/children's worker.

¹⁵ The surname “Blandly” instead of “Blandy” appears consistently in several songbooks from approximately 1900 to 1920.

5. The Way of the Cross.

E. W. BLANDY.
Very slow,

Arr. by J. S. NORRIS.

1. I can hear my Sav - ior call - ing, I can hear my Sav - ior call - ing,
 2. I'll go with him thro' the gar - den, I'll go with him thro' the gar - den,
 3. I'll go with him thro' the judg - ment, I'll go with him thro' the judg - ment,
 4. He will give me grace and glo - ry, He will give me grace and glo - ry,

I can hear my Sav - ior call - ing, "Take thy cross and follow, follow me."
 I'll go with him thro' the gar - den, I'll go with him, with him all the way.
 I'll go with him thro' the judg - ment, I'll go with him, with him all the way.
 He will give me grace and glo - ry, And go with me, with me all the way.

CHORUS.

1-3. Where he leads me I will fol - low, Where he leads me I will fol - low,
 4. Yes, he gives me grace and glo - ry, Yes, he gives me grace and glo - ry,
Final Chorus.
 As he leads me I do fol - low, As he leads me I do fol - low,

Where he leads me I will fol - low, I'll go with him, with him all the way.
 Yes, he gives me grace and glo - ry, And goes with me, with me all the way.
 As he leads me I do fol - low, He goes with me, with me all the way.

||: He may lead me through deep waters, :||
Yet go with me, with me all the way.

||: Furnace fire will but prove me, :||
Since he's with me, with me all the way.

||: I shall find them quiet waters, :||
Since he's with me, with me all the way.

||: He may lead through unknown path -
ways, :||
Yet go with me, with me all the way.

||: He may lead through fiery trials, :||
Yet go with me, with me all the way.

by” P.P. Bliss.¹⁶ The fact that Bliss died well before Blandy composed the text for this hymn suggests that the tune was indeed adapted from a previously known melody. In fact, that earlier melody from which the present tune was adapted appears as early as 1874 with the hymn “Where He Leads We Will Follow” – with words and music by P.P. Bliss. This hymn and related commentary are given in Appendix I.

The hymn appears with the Blandy/Bliss designation in several other gospel songbooks¹⁷ until it appears as #114 in the 1921 *Great Songs of the Church* (No. 1) edited by E.L. Jorgenson – in what seems to be first appearance of the 1890 copyright date and the unqualified attribution of the tune to J.S. Norris. In addition, there appears to be no telling of the story behind the text prior to this date. And so the “usual story” behind the circumstances for the writing of this hymn, the date for its writing, and the composer of the tune seem to have been developed some thirty years after the fact – and well after the 1907 death of J.S. Norris and the 1915 death of W.E. Blandy.

At this point, it appears that the most probable story behind the hymn involves a multi-step process as follows:

1. Sometime in the 1870’s, P.P. Bliss composed a hymn with a tune almost identical to the one now associated with Blandy’s text.
2. Sometime before 1889, W.E. Blandy authored a poem titled “The Way of the Cross” that was printed in a now unknown publication.
3. J.S. Norris was impressed by the poem and attached an adaption of Bliss’s melody to the poem and obtained a copyright in 1889.
4. In 1890, Norris obtained a copyright for the present shortened version of the hymn.
5. After the deaths of all those involved (Bliss in 1876, Norris in 1907, Blandy in 1915) the complete attribution of the music to Norris and the story behind the text, and 1890 copyright date began to appear.

This raises some interesting questions, especially considering the fact that Blandy lived and was active until 1915. Why did the misspelling “Blandly” and the confusion as to the Bliss/Norris authorship of the tune continue for so long and – perhaps more importantly – why does there seem to be no circulation of the story behind the text during Blandy’s lifetime? An examination of the life of William Ernest Blandy may help to answer some of these questions.

Before examining the life of the W.E. Blandy, however, one must acknowledge another item that complicates considerably the story of the hymn as

¹⁶ Philip P. Bliss (1838-1876) was a prolific Pennsylvania author and composer of gospel songs who has three selections in the United Methodist Hymnal – #165 Hallelujah! What a Savior, #377 It Is Well with My Soul, and #600 “Wonderful Words of Life.”

¹⁷ e.g., #329 in the 1913 *The Voice of Thanksgiving* edited by Daniel Brink Towner, #71 in the 1914 *Immanuel’s Praise* edited by C.M. Alexander, #263 in the 1918 *Gospel Melodies* edited by E.M. Spreng.

presented thus far – an 1889 Collins/Kirkpatrick hymn given with additional commentary in Appendix II.

The George W. Collins text titled “Follow All The Way” gives a nine verse text similar to Blandy’s original nine verse poem and an identical chorus. The tune is almost identical to the one by Norris, but “arranged by William J. Kirkpatrick.” Just as it has been conjectured that Norris came across Blandy’s poem “The Way of the Cross” and adapted the Bliss tune to accompany it, the logical conclusion must be that Kirkpatrick came across Collins’ poem “Follow All the Way” and adapted the Bliss tune to accompany it. As the Collins/Kirkpatrick hymn also appears in 1889, the question arises as to which came first – the Collins/Kirkpatrick version, or the Blandy/Norris one.

It seems highly unlikely that two persons – Collins and Blandy – could independently compose such similar nine verse poems – one titled “Follow All the Way” and the other titled “The Way of the Cross” – at the same point in history. It is further highly coincidental that both poems were given essentially identical musical adaptations of an earlier Bliss tune by two different composers. There is clearly more to this story that has not yet been uncovered, and two new questions come to the surface: Is it possible that George W. Collins, about whom nothing else is known, was a pen name used by Blandy? Does this complication cast doubt on the usual story associated with the writing of the text by Blandy?

Appendix III gives another interesting variation of this text and tune.

The Author of the Text

The first matter to be considered is the proper name of author Blandy. Most sources, including the United Methodist Hymnbook, now refer to him as E.W. Blandy, and in the Salvation Army he is referred to as Major Ernest Blandy. In his later years, church records in the Methodist Protestant and the Methodist Episcopal denominations, as well as census and other records, identify him as W.E. Blandy. It appears that his proper name was William Ernest Blandy, and so shall he be known in this article, but that early in his ministry he chose to use his middle name Ernest. Accordingly, some early records identify him as Ernest W. Blandy while some later records declare him to be William E. Blandy.

William Ernest Blandy was born in England in 1848 into a family that included at least one other child – Theophilus Thomas Blandy, born in 1838. Both brothers entered the ministry of the Salvation Army in England, both were originally known by their middle names, and both eventually emigrated to the United States – Ernest in 1884 and Thomas about 1889. Their obituaries summarize what little can be stated with certainty about their lives and ministries.

The 1914 obituary¹⁸ for Thomas reads as follows:

¹⁸ Thomas Blandy and his wife are buried in the Tacoma Cemetery, Tacoma WA. This is the obituary posted without citation for Thomas on his Find-A-Grave web page.

Tacoma, Wash. Thomas T. Blandy, age 74, a veteran evangelist, in Tacoma more than 25 years, coming from Southampton, England, died at his home here September 1. His wife died five years ago. He is survived by three daughters: Mrs. W.R. Flaskett and Mrs. E. Holmes of Tacoma and Mrs. C.E. Harvey of Roy, and one son, H.W. Blandy of St. Louis, Mo.

In his early life Mr. Blandy was a worker in the Methodist church with General Booth before the Salvation Army was founded. He was also a friend and co-labored with Gipsy Smith. For a time Mr. Blandy was active in the work of the Congregational church in Steilacoom.

The only known 1915 obituary¹⁹ for William simply states the following:

Two of the preachers of Wyoming Conference are through with earthly toil and our loss should have a record in this news letter. The Rev. William E. Blandy was called from his home in Waverly²⁰ NY, August 18, 1915, and the Rev...

The life and ministry of Thomas, both in England and in America, is reasonably documented. He was a close associate of William Booth, and accounts of the Salvation Army in England describe the positions of authority to which he was appointed. Much less has been written about his hymn-writer brother W.E. Blandy, including the little known fact that he served within the Wyoming Conference of the Methodist Episcopal Church. This article, beginning with his life in England, will attempt to remedy that.

1848-1884 – England

A brief account of Blandy's early life, his violent youth, his conversion experience, his introduction to the Salvation Army, his marriage and scattered information about his ministry in England are given in an American 1887 Salvation Army publication.²¹ A search of other materials, particularly English publications of the period, helps to fill in some other details of this period of his ministry.

While early records of the Salvation Army appointments in England are elusive, one account²² places him in Barking (a town in East London) in 1875. That account is doubly interesting because it is part of the report of the first female ever placed in charge of a Salvation Army station – and so it is reproduced below.

¹⁹ *The Christian Advocate*, 10/14/1915, page 32.

²⁰ William actually died at his home in Barton NY. Barton is a village 5 miles northeast of the much larger and well-known Waverly NY. It may be assume the announcement named Waverly as his home as a convenience to the reader.

²¹ "Life of Major E.W. Blandy" in *The War Cry*, 2/26/1887, page 1.

²² George S. Railton's 1889 *Twenty-One Years' Salvation Army*, page 103-104. Railton led the Salvation Army's first mission to New York City, arriving in 1880, and later pioneer the work in France and Germany. Arriving in New York in 1884, Blandy would have been one of the city's very early Salvationists and Railton and Blandy might well have known each other.

Who that heard it will never forget the triumph of her description of her tenure of office at that little place as she spoke of it at the meeting of Evangelists round the General's fireside at Christmas, 1875, winding up with the assurance that she had not only left behind her a good society and congregation, free from debt and fear, and ready to go forward in the strength of the Lord, to greater and greater victories; but that she had even amassed a balance in hand of ten shillings towards the payment of the first week's salary of the young man who was to succeed her... That successor by the way, is Major Ernest Blandy of the East New York Division in the United States.

Blandy is listed²³ in the Salvation Army's official magazine as being assigned to Barking 1876-77, and the following account²⁴ indicates that his ministry there began on a positive note.

After the funeral sermon preached by brother Ernest Blandy the next Sunday evening, eleven souls sought the Lord.

The June 1876²⁵ and October 1876²⁶ and January 1877²⁷ issues of the denomination's paper give detailed reports by Blandy of the ministry there. His March 1877 report²⁸ for that station includes accounts of visits by founder General William Booth, denominational leader/historian G.S. Railton, three dramatic conversion stories and the following incident.

When the prayer meetings was nearly over, two roughs came in; we got round them, and wrestled with God till they trembled in their seats; but they would not give up. When they went home, one of them said to his wife, "I got such a doing at that Bethel that you will have to go to-morrow night." She did come, and God saved her and five others.

He also gives a detailed May 1877 report²⁹ of further incidents at the Barking appointment.

The 1877 list³⁰ of appointments places Blandy at East and West Hartlepool.

An 1878 Salvation Army publication³¹ gives the following poem by Blandy, indicating that "Where He Leads Me I Will Follow" was not his only literary venture. The poem is quite moving and insightful, and it can only be conjectured as to whether the author is writing from personal experience – and if so, whether he found himself on the giving or receiving end of the described

²³ *The Christian Mission Magazine*, January 1876, page 23.

²⁴ *The Christian Mission Magazine*, February 1876, page 47.

²⁵ *The Christian Mission Magazine*, June 1876, page 137-138.

²⁶ *The Christian Mission Magazine*, October 1876, page 255-256.

²⁷ *The Christian Mission Magazine*, January 1877, page 17-18.

²⁸ *The Christian Mission Magazine*, March 1877, page 74-75.

²⁹ *The Christian Mission Magazine*, May 1877, page 132-133.

³⁰ *The Christian Mission Magazine*, July 1877, page 192.

³¹ *The Christian Mission Magazine*, May 1878, page 121.

injustice. Later in the same publication³² Blandy gives a detailed report of his ministry at the Bethnal Green appointment.

DON'T BE THE FIRST

Don't be the first to discover
a blot on the fame of a friend,
A flaw in the faith of a brother,
whose heart may prove true in the end.

We none of us know one another,
and oft into error we fall;
Then let us speak well of our brother,
or speak not about him at all.

A smile or a sigh may awaken
suspicion most false and undue,
And thus our belief may be shaken
in hearts that are honest and true.

How often the light smile of gladness
is worn by the friends that we meet,
To cover a soul full of sadness,
too proud to acknowledge defeat.

How often the sigh of dejection
is heaved from the hypocrite's breast,
to parody truth and affection,
or lull a suspicion to rest.

How often the friends we hold dearest
their noblest emotions conceal;
And bosoms the purest, sincerest,
have secrets they cannot reveal.

Leave base minds to harbour suspicion,
and small ones to trace our defects;
Let ours be a noble ambition,
for base is the mind that suspects.

E.W. BLANDY

³² *The Christian Mission Magazine*, May 1878, page 136.

William and Miss Eliza Amelia Eade³³ were married in 1878 and had no children.³⁴ Little is known of Miss Eade, except, as noted later in this article, that she was quite an effective evangelist.³⁵ In the Salvation Army, both spouses are considered ordained in the ministry, and apparently Eliza took that calling seriously.



Two women in Salvation Army outfits. The woman on the left is Eliza Blandy.³⁶

³³ Eliza Amelia Eade was born in 1854 in Hackney, Middlesex, England, the oldest of 11 children of John Saranke Bunn Eade (1829-1873) and Eliza (Lamb) Eade (1833-1885). Her father died and is buried in England. Her mother later moved to New Zealand and is buried with relatives in Wellington. There is an interesting story in the Eade family as to how Eliza's father was named by his father, also John:

John Eade was born about 1795 and named a son, John Saranke Bunn. Apparently Saranke Bunn was quite an important man in Spain but left or fled because of some problem or quarrel and settled in England. He bought a property with a small chapel or church on it, adjoining one owned by the Duke of Bedford. The Duke wanted to buy this property but SB would not sell it to him.

Eventually SB became friendly with a neighbor, John Eade. SB was, for reasons not known now, anxious to perpetuate his name and told John Eade that if he named his son "Saranke Bunn" then he would will his property to the son and appoint him, John Eade, as trustee of this estate.

John, however, was involved in gambling and drinking and got himself into debt. The Duke offered to help him out on condition that he mortgaged the Trust Property as security for the help the Duke gave him. It was reckoned that the Duke got John to sign the deed when he was drunk. Later, when he could not meet the mortgage because of his drinking and gambling debts, the Duke foreclosed on him and took over the property.

The son was urged many times to take a case against the Duke on the grounds that (a) the Duke obtained John's signature when he (John) was drunk, and (b) John was only the trustee and so had no right to mortgage the property. The son declined to do so as it required him to give evidence as to his father's gambling and drinking habits.

³⁴ The 1881 London census states that they were married and does not list any children – and it also correctly states his given names in the proper order – William Ernest. The 1900 New York census states that they were married for 22 years and also does not list any children.

³⁵ The previously mentioned article in *The War Cry* for 2/26/1887 states that Salvation Army founder William Booth was responsible for connecting and later marrying the couple.

³⁶ This photograph is from the archives of *The Salvation Army Museum of the West* in Ranch Palos Verdes CA and simply noted as "taken before 1923."

In 1878, Blandy was assigned to South Shields. One report³⁷ of his work there includes the following:

We held our First Tea on Whit-Tuesday, which was a decided success. There were between four and five hundred present.

At the free meeting afterwards, a great number of our own converts spoke – some saved seven weeks, some six, some five, some but a week, and in one case but an hour.

In the prayer meeting twenty souls stepped into liberty. We appeal to all who sympathize with our work to aid us financially, as our expenses are very heavy.

And a later article³⁸ adds that “Brother E. Blandy’s wife has been helping him to preach.”

1879 finds Captain Thomas Blandy assigned to and giving a report of the work in Barnsley, but no further mention of Ernest seems to appear in *The Christian Mission Magazine* or its successor *The Salvationist*.

The 1881 London census³⁹ reports that William Ernest Blandy and Eliza Emelia Blandy were living in St. Saviour Southwark, London, and that William was working as a “coal porter.” His lack of mention in Salvation Army periodicals during this period indicates that he left the denomination,⁴⁰ but it seems unlikely that he would undertake the strenuous job of delivering bags of coal. Furthermore, his later association with the Salvation Army in America suggests that his heart remained fixed on the preaching ministry. A more likely scenario is that he was working as a “colporteur” (i.e., a distributor of Bibles and religious literature) – and that term was mistranscribed either by the original census takers or the persons who created the website giving the information.

1884-89 – Salvation Army; Maine and New York

At the prompting of General Booth, he emigrated to America in 1884. Apparently the couple was first assigned to Maine, where both of them were active in the ministry as indicated by the following account.⁴¹

Mrs. Capt. Blandy wife of Staff Capt. Blandy, D.O. of the Maine division of the Salvation Army will deliver a lecture at the summer [unclear] tomorrow evening on [unclear]. Mrs. Blandy comes recommended in the highest terms and the public may rest assured that the subject although a novel one will be handled

³⁷ *The Christian Mission Magazine*, July 1878, pages 191-193.

³⁸ *The Christian Mission Magazine*, October 1878, page 279.

³⁹ This information comes from <https://www.findmypast.com/1881-census/william-ernest-blandy-0002662945> as accessed 5/17/2022.

⁴⁰ The previously mentioned article in *The War Cry* for 2/26/1887 states that at this time “he returned to London to settle down in secular life” but later “having rejoined the Army... was soon again in uniform” and eventually “received a letter from the General [i.e. William Booth] asking him whether he would go to America.”

⁴¹ Biddeford ME, *Biddeford Daily Journal*, 9/2/1885, page 3

in a pleasing and instructive manner. Mrs. Blandy has been engaged in the salvation work eleven years and she will give a description of the working of the Army and its aims and purposes.

As previously noted, Railton's 1889 book describes Blandy as "Major Ernest Blandy of the East New York Division." It seems that the couple was soon re-assigned to the New York City area, with Blandy promoted from Captain to Major, and that they worked with the Salvation Army there for several years – with his administrative oversight extended to larger and larger "divisions." Selected articles in *The War Cry*⁴² summarize their work during this period.

The following portions of a June 1885 article⁴³ describe one of their first activities in New York, a multi-day holiness gathering.

Four Days Special Campaign at New York No. 1

On Saturday, led by Staff-Captain Mrs. Blandy, whose cheerful spirit makes any meeting free and easy,...

[On Sunday] in the afternoon, Mrs. Blandy delivered her lecture on Salvation, "What it has done and what it is doing."

The meeting on Monday was a splendid affair. The hall was thronged with people who took a keen interest in every word. Mrs. Blandy took vigorous hold on the people's minds and hearts.

On Tuesday the Holiness Convention was a favored time. Every brother and sister spoke without or fear what the heart prompted. And it was good to see two sisters embrace each other with sympathy and triumph after hearing each other's story of God's saving power over drink. Captain Blandy⁴⁴ led us on to victory over self in this convention.

A later article⁴⁵ entitled "Major and Mrs. Blandy in the New York, New Jersey and Long Island Divisions" details some of their oversight work in Brooklyn, the Bowery, and Patterson. In Patterson, for example, "Many witnessed to salvation... the Major spoke at some length... God gave the increase!"

A final article⁴⁶ "Farewell Trip of Major and Mrs. Blandy to the C.N.Y. Division" indicates that this period of their lives was coming to an end. Cities named in this farewell tour, which included special services and banquets and times of reminiscing, were Schenectady, Catskill, Kingston, Troy, Glen Falls, Sandy Hill, Fort Edward, Albany and Schuylerville. One paragraph given by the accompanying recorder read as follows.

⁴² *The War Cry*, official news publication of the Salvation Army, began publication December 27, 1879, as successor to *The Christian Mission Magazine* cited earlier.

⁴³ This article is taken from a damaged June 1885 paper in The Salvation Army National Archives in Alexandria VA and its exact date and page number can no longer be determined.

⁴⁴ This is Mrs. Blandy. Mrs. Blandy had the rank of Captain, while her husband was a Major.

⁴⁵ *The War Cry*, 2/12/1887, page 3.

⁴⁶ *The War Cry*, 1/29/1887, page 6.

Catskill was our next stop, where we found Captain Helme and the happy singing family doing all they can for the Salvation of the people, and as the Major farewelled many wept, especially Captain Helme who a few months ago was a great drunkard, well known in Syracuse where he was met by the Major and led to the barracks drunk. God took hold of him and convicted him of the sin of his wrong life. The Major went home with him, and the next day he got properly saved, and since has led many poor drunkards and poor sinners to Jesus, his precious wife and children helping in the war.

1889-93 – The Primitive Methodist Church

While the exact relationship of Rev. E.W. Blandy [as he was then known] to the Primitive Methodist Church cannot be determined with any degree of confidence, he is listed⁴⁷ in 1891 as pastor of the Lebanon Primitive Methodist Church on Myrtle Avenue in Brooklyn NY. In 1892, he is named⁴⁸ as pastor of the Bethesda Primitive Methodist Church on High Street in the Olneyville section of Providence RI – with Mrs. Blandy doing the preaching at some of the services.

Mrs. Blandy preached not only at her husband's appointment, but she also had quite an evangelistic ministry of her own – accepting invitations within the Primitive Methodist Church to other cities and states – as illustrated by the following account⁴⁹ from Lawrence MA.

Second Anniversary

Large congregations attended the celebration of the Centre Street Primitive Methodist church anniversary Sunday. Mrs. Blandy pleased and interested the audiences immensely. In the morning she preached from Philippians 1:9, "Paul's prayer, that they might be filled with the love of God, in all knowledge and Judgment."

She also gave an address to the Sunday school immediately afterwards, when quite a number stood up for prayers and decided to become Christians.

Mrs. Blandy preached again at 6:30 p. m. on "The Great Banquet" from the text "Come for all things are ready." The audience was wonderfully moved at times by her eloquent description of the provision made for man, and her appeals to them to avail themselves of it. At the after meeting the altar was crowded with seekers for restoration. It was a grand day.

Mrs. Blandy will preach on Monday, Tuesday, Wednesday and Thursday evenings of this week, and will lecture on Friday evening at 7:30 on "Heroines of Old Battlefields." She will also conduct mother's meetings every day at 3 p.m. Everybody invited, and everybody welcome to these services.

Later in that same year, however, one account⁵⁰ describes Blandy leaving the Providence RI pastorate as follows:

⁴⁷ *The Brooklyn Daily Eagle Almanac*, 1891, page 106.

⁴⁸ *Providence RI Olneyville Times*, 2/26/1892, page 3.

⁴⁹ *Lawrence American*, 3/18/1892, page 1.

⁵⁰ *Providence RI Olneyville Times*, 5/6/1892, page 3.

Rev. Wm. E. Blandy will next week discontinue his labors at the Bethesda Primitive Methodist Church, after a year of zealous and successful work, during which time he has greatly added to the membership and improved the standing of the church. Mr. and Mrs. Blandy expect to devote the remainder of their lives to evangelistic work in their connection.⁵¹ Their departure is regretted by all with whom they have come in contact.

The denominational history of the Primitive Methodist Church recognizes the involvement of Rev, and Mrs. Blandy in three specific instances. In 1889, E.W. Blandy was received as a ministerial supply.⁵² In 1891, evangelist Mrs. Blandy was instrumental in organizing a mission and a Sunday School and the erection of church building in Pascoag RI.⁵³ In 1893, Mr. and Mrs. E.W. Blandy were formally recognized as evangelists.⁵⁴

1893-95 – unknown

Notice that the previous span of four years that Blandy was associated with the Primitive Methodist Church includes the supposed 1889/90 date for his writing the words for “Where He Leads Me I Will Follow” and the events associated therewith. The 1894 New York City directory places Rev. Blandy at 247 W. 68th Street, which is just north of the area presently known as Hell’s Kitchen. Considering Blandy’s later tendency to move back and forth between denomination appointments in established congregations and inner-city mission work, it seems possible that these two years might be the time he spent at Hell’s Kitchen – which decision later became associated with his famous hymn text.

Given the previous 1892 account of Blandy leaving a successful pastorate to pursue evangelistic work, this may well be the move that became associated with the writing of the text. This scenario also appears to remove the Salvation Army from the story behind the hymn – as, although Blandy earlier was employed by them in England and America, this decision involved only his service in the Primitive Methodist denomination. Admittedly, this conjectured timeline and its implications may still need some tweaking.

1895-03 – Queens borough of New York City NY

Blandy presented himself to the October 1895 session of the New York Conference of the Methodist Protestant Church and was appointed to the

⁵¹ The “their connection” refers to the Primitive Methodist denomination as the following year they were identified as evangelists within that body.

⁵² Acornley’s 1909 *A History of the Primitive Methodist Church in the United States*, page 255.

⁵³ Acornley’s 1909 *A History of the Primitive Methodist Church in the United States*, page 351.

⁵⁴ Acornley’s 1909 *A History of the Primitive Methodist Church in the United States*, page 356.

Aqueduct⁵⁵ Methodist MP church on Centreville Avenue at 135th Avenue⁵⁶. Organized in 1849, it was a medium sized congregation with about 40 church members and 100 enrolled in the Sunday School.⁵⁷ The building came into the Methodist Church in the 1939 denominational union and the following 1948 description⁵⁸ of the neighborhood probably describes just what Blandy experienced.

I was granted a license to preach by the Methodist Church. The student parish was in a Queens Long Island Community, Ozone Park, New York. The church building was a quaint little brown church – but it was no “Little Brown Church in the Wildwood” as the hymn puts it. The Far Rockway Beach railroad tracks and wheels of the train could be seen when the chancel windows were open. The tracks were elevated on an embankment. Across the tracks was the Aqueduct Race Track – therefore the church was the Aqueduct Methodist Church. The neighborhood was very middle class. The parsonage was one block from the church. If you watched the television series “All in the Family”, you know exactly how the neighborhood looked.

The transition to Methodist Protestant denomination worked well for Mrs. Blandy. In addition to supporting the work at Aqueduct, she apparently served in other capacities as the opportunities arose. One account⁵⁹, for example, reports that “Mrs. W.E. Blandy, the evangelist, will preach in the South Woodhaven M.P. Church tomorrow evening.”

Blandy’s eight year tenure at Aqueduct certainly implies that he and Eliza were having an effective ministry. One newspaper article⁶⁰ near the end of that tenure confirms such by noting that Mrs. Blandy was president of the congregation’s ladies’ society and that “Rev. Wm. E. Blandy leaves for the seat of conference in the MP Church, Broad Street, Pittston⁶¹, Pa., on the 9th. His congregation have invited him back for the eighth year.”

⁵⁵ Aqueduct is an area in the Jamaica/Ozone Park neighborhood of the borough of Queens, best known today as the site of the Aqueduct Racetrack which opened there in 1894. Its name comes from the aqueduct that once brought water from Eastern Long Island to the Ridgewood Reservoir.

⁵⁶ Centreville Avenue is now Centreville Street, and that portion of 135th Avenue is now a one-block 135th Drive that dead ends at the railroad tracks and the racetrack. The church building is no longer standing.

⁵⁷ *The Brooklyn Daily Eagle Almanac*, 1902, page 354.

⁵⁸ Emil Beck’s 2011 *My Journey into the Trinity: A Personal Adventure into Faith*, page 72.

⁵⁹ *The Brooklyn Daily Eagle*, 2/4/1899, page 2.

⁶⁰ *The Long Island Farmer*, 10/4/1901, page 6.

⁶¹ The Broad Street MP Church in Pittston was one of the Pennsylvania MP Conference congregations then in the New York MP Conference. For an explanation of this situation of overlapping MP conferences see “The Pennsylvania Conference MP” in the 2022 issue of *The Chronicle*, pages 61-73. In 1977 Broad Street (former MP) merged into First (former ME) to form the present Pittston UMC. The former MP building at 66 Broad Street now houses an independent congregation.

1903-05 – Binghamton, Broome County NY

The 1903-05 Binghamton city directory lists Blandy as superintendent of the City Mission on 128 Washington Street⁶².

1907-09 – Wallsville, Lackawanna County PA

In April 1907, Blandy presented himself to the Wyoming Conference of the Methodist Episcopal Church, thus beginning a long (although not unbroken) relationship with that body as a local pastor. He was appointed to the Wallsville charge – 3 church buildings (Wallsville⁶³, East Benton, Montdale), a schoolhouse appointment (Carpenter), and a parsonage (Wallsville). The charge had 112 church members and 185 Sunday School scholars when he arrived, and when he left the two years later those numbers had grown to 160 and 200 respectively.

1909-10 – Waverly, Lackawanna County PA

As a local pastor, Blandy was neither guaranteed an appointment nor obligated to accept one. At the March 1909 session of Wyoming Conference, the appointment at Lakeville, in Wayne County, about 8 miles east of Hamlin, was left unsupplied. Apparently Blandy was offered the appointment after the conference had closed, and it was believed that he would accept the move. As stated, however, in a local newspaper⁶⁴ report: “We learn that Rev. W.E. Blandy is not coming to Lakeville. This leaves us without a minister at present.”

As the 1910 census places the Blandy family in Waverly, Lackawanna County PA, it may be assumed that is where they chose to reside following their service at Wallsville. But the couple continued to be active in ministry and in their connection with the Wyoming Conference. The following January 1910 paragraph⁶⁵, for which the modern reader may need some clarifying footnotes, relates how some of the year was spent.

⁶² The 2011 book *Haunted Southern Tier* by Elizabeth Tucker includes the mission building among the Binghamton locations with a reputation for being haunted. She states, “Care-giving institutions for people under temporary or long-term duress have inspired ghost stories. One of the first such institutions in the Southern Tier was the Rescue Mission at 128 Washington Street in Binghamton, built in 1855. Staffed by caring individuals who wanted to help people make a transition to independent life, the Rescue Mission offered hope and comfort.” In this case, the spirit seems to be a frail older woman who appears in doorways, who opens doors, and whose voice can be heard on telephones disconnected from their wall jacks. The consensus is that this gentle soul “might be watching over the inhabitants of the building as she once might have watched over its other inhabitants in life” as a watchful ghost “determined to remain part of the former Rescue Mission’s daily routines.”

⁶³ The Wallsville church was closed and sold in 1928. The land is now part of Lackawanna State Park. The church was torn down before the park was formed, the parsonage was torn down after the park was formed, and the cemetery remains as part of the park.

⁶⁴ Honesdale PA *Herald*, 4/16/1909, page 4.

⁶⁵ *Christian Advocate*, 1/20/1910, page 24.

Foster Charge⁶⁶, Wyoming Conference: On October 3 the pastor, the Rev. George Farnsworth, began special meetings at Lakeside⁶⁷ appointment, Mrs. W.E. Blandy assisting. There were 25 conversions. The church gained 14 members on probation and one in full connection. Two weeks later the meetings were transferred to Union⁶⁸, where 20 were converted, 15 joining on probation and 3 in full membership. It was cheering to see stalwart men with their wives and children accepting Christ as their Saviour. On December 19 the Rev. C.B. Henry, of Scranton, visited the charge and administered the rites of baptism and communion, preaching three times and baptizing 20. In November, meetings were held at Hop Bottom with the help of adjutants Fuge and Nankerville of the Salvation Army. Forty were converted and 21 probationers received. On November 28, Dr. L.C. Floyd, district superintendent, baptized 21 persons at this chapel. The whole charge has been strengthened, and people and pastor praise the Lord.

The fact that the meetings at Hop Bottom used Salvation Army workers suggests that the Blandy may have renewed his association with that group while he was living in Waverly. Nothing more is known about the activity of the family during their stay in Waverly.

1910-12 – Lackawaxen, Pike County PA

In 1910 Blandy began what would become a two-year appointment to Lackawaxen⁶⁹, on the Delaware River. The Lackawaxen circuit once covered a large portion of northern Pike County and included several preaching appointments, but most of them were schoolhouses. The church at Lackawaxen was a union building erected on ground donated by the Delaware and Hudson Canal Company. By the time that Blandy was sent, the appointment had long passed its prime, and it closed under the following pastor in 1913. The last report of the Lackawaxen charge indicated 2 church buildings [presumably Lackawaxen

⁶⁶ The Foster charge, in Susquehanna County, included appointments at Hop Bottom, Union, Lakeside. It was named for Foster Station, a thriving depot on the Delaware, Lackawanna and Western Railroad. When the borough of Hop Bottom was incorporated in 1881, the originally proposed name had been Foster.

⁶⁷ The Lakeside [aka Lathrop] ME church was dedicated in 1871. It stood near Lakeside Pond, about 3 miles west of Hop Bottom. Services were discontinued about 1924, and the church was officially abandoned and the property disposed of in 1945. The bell was given to the charge's Union church, and the building was dismantled for building material.

⁶⁸ The Union ME church was dedicated in 1899. It stood on about 5 five miles west of Hop Bottom on the Lathrop-Springville township line. Services were discontinued in 1999, and the building reverted to the original property and is now used for storage.

⁶⁹ Lackawaxen is most noted today as the home of the Zane Grey museum (where he lived and wrote many of his books) and the Roebling Aqueduct Suspension Bridge (an amazing structure that was designed by the future architect of the Brooklyn Bridge to connect the Pennsylvania and New York sides of the Delaware and Hudson Canal by going above the Delaware River.)

and Rowland] and a membership of 28. The Lackawaxen building is still standing as an historic structure.

On at least one occasion during Blandy's tenure here, his wife returned to Binghamton NY to assist in Salvation Army meetings. One such account⁷⁰ is as follows: "Misses Grace and Mary Hitchcock, returned missionaries from South Africa, will speak and sing at the City Mission Thursday evening. Evangelist Mrs. William E. Blandy will remain a few days longer."

1912-13 – Binghamton, Broome County NY

The isolation and unfavorable prospects for the work at Lackawaxen may have discouraged Blandy, and he returned to his first love of inner-city mission work – and to the facility where he had worked several years earlier. A fall 1912 reference⁷¹ describes the City Mission, 128 Washington Street, as being superintended by Mr. and Mrs. W.E. Blandy.



This is a 1922 picture of the mission at 128 Washington Street, which presumably hadn't changed much since the 1912 ministry there of Mr. and Mrs. Blandy. The women in the photograph are not identified. The building now houses the

⁷⁰ Binghamton NY *Press and Sun-Bulletin*, 4/19/1911, page 4.

⁷¹ Binghamton NY *Press and Sun-Bulletin*, 10/5/1912, page 4.

Binghamton Hots restaurant on the ground level and apartments on the upper floors.

1913-15 – Lockwood, Tioga County NY

At the April 1913 session of the Wyoming Conference, Blandy was appointed to supply the Lockwood charge – consisting of two church buildings, 59 members and 0 probationers. He served there for two full years, handing over to his successor 3 church buildings, 61 members and 10 probationers. As no special mention is made of the charge in the superintendent's report or elsewhere in the journals, it appears that the increase in the number of church buildings did not involve the erection of a new structure.

At Lockwood, Mrs. Blandy continued to be involved in several different ways. One account⁷² reports that she preached the Sunday morning Mother's Day sermon at Lockwood and led a memorial service that evening – during which she was part of a vocal duet. Later in the year it was reported⁷³ that "Mrs. William Blandy has been elected a delegate to the state convention of the W.C.T.U. in Brooklyn next month."

1915 – Barton, Tioga County NY

Blandy was not given an appointment at the April 1915 conference – presumably by his choice, on account of his age. The 1915 New York state census places him at 496 Waverly Street in Barton, Tioga County NY. The last documented information for W.E. Blandy is the previously cited obituary from *The Christian Advocate* for October 1915.

A record of all of his known appointments (whether with the Salvation Army, the Primitive Methodist Church, the Methodist Protestant Church, the Methodist Episcopal Church, of independent missions) is given in Appendix IV. William Ernest Blandy was truly a man who live by the "**Where He Leads Me I Will Follow**" words attributed to him.

⁷² Elmira NY *Star-Gazette* 5/13/1914, page 10.

⁷³ Elmira NY *Star-Gazette*, 9/11/1913, page 5.

Continuing References to Mrs. Blandy

1916 – Waverly NY

As indicated by the following account,⁷⁴ Mrs. Blandy apparently kept at least some connection with the Wyoming Conference of the Methodist Church: “The funeral service of Charles Green will be held from the Waverly Methodist church Thursday morning at 11 o’clock. Mrs. Eliza Blandy, widow of the former Methodist minister of Lockwood, will have charge of the service.”

1922 – Sayre PA

Mrs. Blandy was definitely staying connected in both the Salvation Army and the Methodist Episcopal Church. While her actual residence is not stated, one account⁷⁵ gives the following details about her continued involvement.

A special meeting will be held at Salvation Army headquarters next Saturday evening at which time Mrs. Blandy will give an address. Sunday evening Mrs. Blandy goes to Lockwood where she is to speak at the Methodist church.

1923 – Buffalo, Erie County NY

The 1923 Buffalo NY City Directory shows Eliza Blandy, as the widow of William E. Blandy, living in Buffalo NY. This is the last documented information for Mrs. Blandy.

Final note: The time and place of the death of Mrs. Blandy could not be determined. While she is clearly listed in the 1923 Buffalo directory as “Eliza Blandy, widow of William E. Blandy,” there is one unexplained 1922 report⁷⁶ of her filling the pulpit at the First Christian Church in Binghamton which reads as follows: “The night services were conducted by Mrs. Shaw [sic] of the Salvation Army, widow of the Rev. Wm. E. Blandy, for years in charge of the Binghamton work of the army. He died a few years ago in the M.E. pastorate at Lockwood.”

⁷⁴ Elmira NY Star-Gazette, 2/2/1916, page 3.

⁷⁵ Sayre PA *Evening Times*, 10/6/1922, page 8.

⁷⁶ Binghamton NY *Press and Sun-Bulletin*, 10/16/1922, page 4.

Appendix I: The P.P. Bliss Original Tune

120

WHERE HE LEADS WE WILL FOLLOW.

P. P. BLISS. "He leadeth me beside the still waters."—Ps. 23: 2. P. P. BLISS.

Not too fast.

1. See the gen - tle Shepherd standing Where the qui - et wa - ters flow; To the
 2. On - ly by the door we en - ter, All who en - ter He will save; Life a -
 3. Safe with - in the fold He leads us, He the Shepherd, we His own; And as

CHORUS.

pastures green in - viting, Hungry, thirsty, let us go. Where He leads, we will follow, Where He
 bundant - ly be - stowing, Tho' His life the Shepherd gave.
 Him the Father knoweth, Precious tho't—of Him we're known.

leads, we will fol - low, Where He leads, we will fol - low, We will fol - low all the way.

BY PERMISSION.

This image is from the 1877 *Welcome Tidings* edited by Lowry, Doane and Sankey noted as “embracing new hymns and music by the late P.P. Bliss” and housed in gospel songbook collection at the Susquehanna Conference archives. The earliest occurrence of this selection in that collection is #49 in the 1874 *Gospel Songs* edited by P.P. Bliss. According to Hymnary.org, this hymn appears in at least 15 different songbooks beginning as early as 1873.⁷⁷

While the words and tune to the verses are different from those of the hymn attributed to Blandy and Norris, the words and tune for the chorus are essentially the same. It is obvious that the tune attributed to Norris is an adaptation/arrangement of the chorus of this P.P. Bliss hymn. It appears that early gospel songbook editors recognized the melody associated with Blandy’s text and automatically attributed it to Bliss. This arrangement is sometimes given the name “Mumbai” – but attempts to determine the origins of that name have been unsuccessful.

⁷⁷ https://hymnary.org/text/see_the_gentle_shepherd_standing, accessed 5/30/2022.

Appendix II: The Collins/Kirkpatrick Hymn

194 FOLLOW ALL THE WAY.
GEO. W. COLLINS. Arr. by WM. J. KIRKPATRICK.

1. I have heard my Sav-iour call-ing, I have heard my Sav-iour call-ing,
2. Tho' He leads me thro' the val-ley, Tho' He leads me thro' the val-ley,
3. Tho' He leads me thro' the gar-den, Tho' He leads me thro' the gar-den,

CHO.-Where He leads me I will fol-low, Where He leads me I will fol-low,
D.C. for Chorus.

I have heard my Saviour calling, "Take thy cross and fol-low, fol-low me."
Tho' He leads me thro' the val-ley, I'll go with Him, with Him all the way.
Tho' He leads me thro' the garden, I'll go with Him, with Him all the way.

Where He leads me I will fol-low, I'll go with Him, with Him all the way.

4 |: Tho' the path be dark and dreary, :| I'll go with Him, with Him all the way.
5 |: Tho' He leads me to the conflict, :| I'll go with Him, with Him all the way.
6 |: Tho' He leads through fiery trials, :| I'll go with Him, with Him all the way.

7 |: I will follow on to know Him :| He's my Saviour, Saviour, Brother, Friend.
8 |: He will give me grace and glory, :| He will keep me, keep me all the way.
9 |: O 'tis sweet to follow Jesus :| And be with Him, with Him all the way.

Copyright, 1891, by Wm. J. Kirkpatrick.

This image is from the 1899 *Gospel Praises* edited by Kirkpatrick, Hall and Gilmore. According to Hymnary.org, the hymn appears in at least 28 hymnals, the earliest of which is #107 in the 1889 *Redemption Songs* edited by Sweney, Kirkpatrick and Lowe.⁷⁸

Nothing is known about the supposed author of the text, George W. Collins. The attribution "arranged by William J. Kirkpatrick" indicates the tune is an adaption of an earlier work – clearly the previously mentioned P.P. Bliss melody. This arrangement is sometimes given the name "Akolo" – but attempts to determine the origins of that name have been unsuccessful.

Whoever George W. Collins was, several of his texts were put to music by Kirkpatrick – "Follow all the Way" being the most popular, and "Marching Home Together" being the second most used.⁷⁹

⁷⁸ https://hymnary.org/text/i_have_heard_my_savior_calling_collins, accessed 5/30/2022.

⁷⁹ Also known by its first line "Will you join our happy band," this hymn appears in at least 7 different gospel songbooks – including #163 in the 1889 *Sowing and Reaping* mentioned in this issue's article on John H. Kurzenkabe.

Appendix III – Yet Another Wrinkle

115 **Follow All the Way**

ELISHA A. HOFFMAN Arr. by IRA ORWIG HOFFMAN
TRIO.

1. I can hear my Sav - iour call - ing, In the tend' rest ac - cents call - ing ;
 2. Tho' the way be dark and drear - y, Tho' my feet be worn and wea - ry,
 3. Je - sus, ev - er go be - fore me, Shin - ing heav - en's sun - light o'er me,
 4. Thro' the val - ley safe - ly lead me, Heav' n - ly man - na dai - ly feed me ;
 5. In thy heart's af - fec - tion hold me, In thy arms of love en - fold me,

On my ear these words are fall - ing, " Take thy cross and dai - ly fol - low me."
 Yet my heart keeps bright and cheery, As I fol - low, fol - low all the way.
 And when weak by grace re - store me, As I fol - low, fol - low all the way.
 Ev - 'ry hour, dear Lord, I need thee As I fol - low, fol - low all the way.
 And with thine own grace up - hold me, As I fol - low, fol - low all the way.

CHORUS.

I will take my cross and fol - low, My dear Sav - iour I will fol - low ;
 Where he leads me I will fol - low, I'll go with him, with him all the way.

6 I will never leave thee, never ; 7 Thro' death's dark and gloomy portal,
 Faithful I will be forever ; Leaving there this body mortal,
 Help me in my weak endeavor Into yonder home immortal
 Thee to follow, follow all the way. I will follow, follow all the way.

Used by per. of HENRY DATE, owner of copyright

This Elisha A. Hoffman⁸⁰ hymn uses the same title as the Collins poem, has similar words, and uses the same basic melody – only here it is “arranged by”

⁸⁰ Elisha Albright Hoffman (1839-1929) was a prolific gospel songwriter [over 2000 hymns] and editor [Over 50 songbooks] from a prominent Pennsylvania Evangelical family. His most

Ira Orwig Hoffman.⁸¹ The earliest appearance of this hymn seems to be #650 in the 1897 *Hymnal of the United Evangelical Church*, where the 1894 copyright is attributed to the Hoffman Music Company. Even though the hymn is clearly an adaptation of the earlier works and not in contention for being their inspiration, its inclusion in this article helps to further identify some of the problems in documenting the precise origins of some hymns.

Another interesting aspect of this adaptation is its copyright. The page reproduced above⁸² indicates the copyright is owned by Henry Date, while most songbooks in which this adaptation appears state that the work was copyrighted in 1904 by the Hoffman Music Company. One source⁸³ ties the Hoffman text directly to Blandy, with no mention of the Collins text, by stating that “Perhaps because Blandy’s text seems somewhat repetitive, a new set of words, entitled ‘Follow All the Way’ was provided by Elisha A. Hoffman.”

popular hymns are “Leaning on the Everlasting Arms”, “Are You Washed in the Blood” and “Is Your All on the Altar of Sacrifice Laid?”

⁸¹ Ira Orwig Hoffman (1866-1943) is the son of Elisha A. Hoffman and Susan Orwig Hoffman.

⁸² #115 in the 1902 *Church and Sunday School Hymnal* edited by J.D. Brunk and printed by the Mennonite Publishing House.

⁸³ <https://hymnstudiesblog.wordpress.com/2008/12/02/quotwhere-he-leads-mequot/> as accessed 5/25/2022.

Appendix IV: Service record of W.E. Blandy
as it appears in the Wyoming Conference pastors file
on the web page for the Susquehanna Conference archives.

BLANDY, WILLIAM ERNEST

Born: 12-7-1848 London, England married: Eliza Amelia Eade (1878)
Died: 8-18-1915 Waverly NY obit: [1854 – after 1923]

Interment: [unknown]

Obit: [*The Christian Advocate* 10/14/1915, page 32]

	Salvation Army in England
1875-77	Barking
1877-78	East and West Hartlepool
1878-79	South Shields
1884	emigrated to America
1884-89	Salvation Army in America [Maine and New York]
1889	“transfer” to Primitive Methodist Church Brooklyn NY Providence RI
1893-95	unknown, living in New York City
1895	“transfer” to Methodist Protestant Church
1895-06	Queens NY Aqueduct Methodist Episcopal Church “transfer” to Wyoming Conference, Methodist Episcopal Church
1907-09	Wallsville
1909-10	Lakeville (did not accept; living in Waverly PA)
1910-12	Lackawaxen
1912-13	superintendent, Binghamton NY City Mission (independent)
1913-15	Lockwood
1915	retired to Barton NY

Note: W.E. Blandy served in the Wyoming Conference as a supply preacher. His name also appears as ERNEST WILLIAM BLANDY, and that is how it appears naming him as the author of the well-known 1890 hymn “Where He Leads Me I Will Follow.” Tradition states he was a Salvation Army Officer who turned down a comfortable ministry at an established church to work in the slums of New York City.