

1954

# Hymns of the Church of Jesus Christ of Latter-day Saints.

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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

HYMNS OF THE CHURCH OF JESUS CHRIST

OF LATTER-DAY SAINTS

by

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## INTRODUCTION

The purpose of this study is to show the Latter-day Saint hymnody as a voice of a people expressing their unique doctrines during the emigration period of the Church; and to show how the hymns are used by the Church today.

The content of the hymn book of the Church can be put into three categories. Approximately 200 hymns are written and composed by members of the Church. There are about 50 hymns in which either the text or music is attributed to a member, and 150 hymns are borrowed from the hymnody universal to many religions. With the exception of three\* all the hymns discussed in this paper are both written and composed by Mormons. A sample of 25 hymns will be quoted, each as a representative of a certain group of hymns which express a particular message. Only those hymns appearing in the 1948-1950 hymn books will be discussed.

The main sources of books and recordings listed in the bibliography of this thesis are in the Latter-day Saint Church Library in Salt Lake City, the Boston Public Library, and Widener Library in Cambridge, and private libraries of friends of the author.

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\* "For the Strength of the Hills"..the text was altered by Edward L. Sloan. "Come,Come Ye Saints" and "The Time is Far Spent" are poems written to folk music.

Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.

Ephesians 5:18-19

136 Oh, How Lovely Was the Morning

George Manwaring

A. C. Smyth

*Cheerfully* ♩ = 84

1. Oh, how love - ly was the morn - ing! Ra - diant beamed the sun a - bove.  
 2. Hum - bly kneel - ing, sweet ap - peal - ing—'Twas the boy's first ut - tered prayer—  
 3. Sud - den - ly a light de - scend - ed, Bright - er far than noon - day sun,  
 4. "Jo - seph, this is my be - lov - ed; Hear him!" Oh, how sweet the word!

Bees were hum - ming, sweet birds sing - ing, Mu - sic ring - ing through the grove,  
 When the powers of sin as - sail - ing Filled his soul with deep de - spair;  
 And a shin - ing glo - rious pil - lar O'er him fell, a - round him shone,  
 Jo - seph's hum - ble prayer was an - swered, And he list - ened to the Lord.

When with - in the shad - y wood - land Jos - eph sought the God of love;  
 But un - daunt - ed still, he trust - ed In his heav - en - ly Fa - ther's care;  
 While ap - peared two heav - en - ly be - ings, God the Fa - ther and the Son;  
 Oh, what rap - ture filled his bos - om, For he saw the liv - ing God;

When with - in the shad - y wood - land, Jos - eph sought the God of love.  
 But un - daunt - ed, still he trust - ed In his heav - en - ly Fa - ther's care.  
 While ap - peared two heav - en - ly be - ings, God the Fa - ther and the Son.  
 Oh, what rap - ture filled his bos - om, For he saw the liv - ing God.

CHAPTER I AN OUTLINE OF THE GROWTH, DOCTRINE AND EMIGRATION OF  
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AS EXPRESSED IN  
THE HYMNODY

Joseph Smith, the Prophet

Joseph Smith, the Prophet and founder of the Church of Jesus Christ of Latter-day Saints was born December 23, 1805 in Sharon, Windsor County, Vermont. He later moved with his family to Palmyra, New York. Stirred by the religious concern of the times and seeking the truth, Joseph Smith read in James (1:5) "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him." Believing literally the scripture, he went into the woods and prayed that he should know which of all the churches was the one to join. At this time two separate Personages, God and His Son, Jesus Christ, appeared to Joseph Smith and told him to "join none of the churches". He was told that in time the Church of Jesus Christ would again be established on earth by him. The narrative of this vision is told by George Manwaring in the hymn, "Joseph Smith's First Prayer".

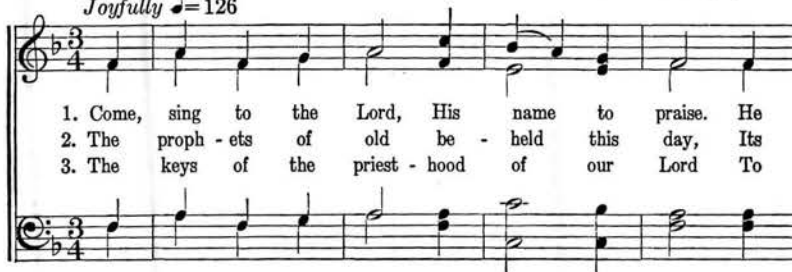
O how lovely was the morning  
Radiant beamed the sun above,  
Bees were humming, sweet birds singing,  
Music ringing through the grove,  
When within the shady woodland,  
Joseph sought the God of love.

Humbly kneeling, sweet appealing  
'Twas the boy's first uttered prayer  
When the powers of sin assailing  
Filled his soul with deep despair,  
But undaunted still, he trusted  
In his heaven'ly Father's care.


## Come, Sing to the Lord

Gerrit de Jong, Jr.

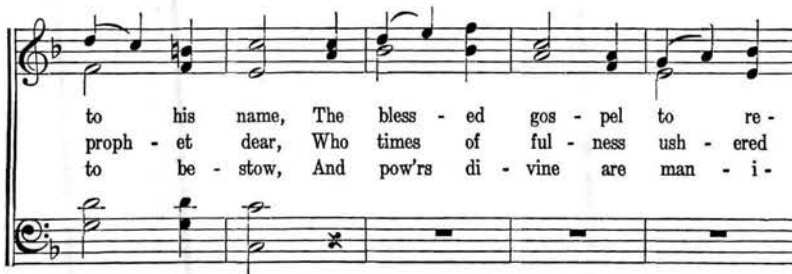
Gerrit de Jong, Jr.

*Joyfully* ♩ = 126


1. Come, sing to the Lord, His name to praise. He  
 2. The proph - ets of old be - held this day, Its  
 3. The keys of the priest - hood of our Lord To



in these lat - ter days did raise A proph - et  
 glo - ry told in won - drous lay; They saw our  
 us in ful - ness are re - stored Their bless - ings



to his name, The bless - ed gos - pel to re -  
 proph - et dear, Who times of ful - ness ush - ered  
 to be - stow, And pow'rs di - vine are man - i -



store; Come, sing to the Lord, His name a - dore!  
 in; Come, sing to the Lord, His prais - es ring!  
 fest; Come, sing to the Lord, His name be blessed!

Suddenly a light descended,  
 Brighter far than noon-day sun,  
 And a shining, glorious pillar  
 O'er him fell, around him shone.  
 While appeared two heav'nly beings,  
 God the Father and the Son.

"Joseph, this is my Beloved,  
 Hear Him!" O, how sweet the word!  
 Joseph's humble prayer was answered,  
 And he listened to the Lord.  
 Oh, what rapture filled his bosom,  
 For he saw the living God.

".....from the Mormon point of view, it (this vision of Joseph

Smith) is the most important happening since the mission of Christ. The Mormons claim that with the passing of the Apostolic period, the primitive church as established by Christ drifted into a condition of apostasy and, in consequence, the power and authority of the priesthood had been withdrawn from the earth, but that through this visitation of Diety, a new dispensation had been established and the way prepared for the subsequent restoration of the true Gospel through the Prophet, Joseph Smith. (1)

Come, sing to the Lord, His name to praise.  
 He in these latter days did raise  
 A prophet to his name,  
 The blessed gospel to restore;  
 Come, sing to the Lord, His name adore!

The prophets of old beheld this day,  
 Its glory told in wondrous lay;  
 They saw our prophet dear,  
 Who times of fulness ushered in;  
 Come, sing to the Lord, His praises ring!

The keys of the priesthood of our Lord  
 To us in fulness are restored  
 Their blessings to bestow,  
 And pow'rs divine are manifest;  
 Come, sing to the Lord, His name be blessed! (2)

---

1. Talmage, James E. Jesus, the Christ pages 745-764

2. "Come, Sing to the Lord" by Gerrit de Jong, Jr.

## An Angel From on High

(Choir)

Parley P. Pratt

John Tullidge

*Quietly* ♩ = 92

1. An an - gel from on high The long, long si - lence broke,  
 2. Sealed by Mo - ro - ni's hand, It has for a - ges lain  
 3. It speaks of Jo - seph's seed And makes the rem - nant known



De - scend - ing from the sky, These gra - cious words he spoke:  
 To wait the Lord's com - mand, From dust to speak a - gain.  
 Of na - tions long since dead, Who once had dwelt a - lone.

*with motion* ♩ = 104

"Lo, in Cu - mo - rah's lone - ly hill A sa - cred rec - ord is con - cealed;  
 It shall a - gain to light come forth To ush - er in Christ's reign on earth;  
 The ful - ness of the gos - pel, too, Its pag - es will re - veal to view;



Lo, in Cu - mo - rah's lone - ly hill, A sa - cred rec - ord is con - cealed."  
 It shall a - gain to light come forth To ush - er in Christ's reign on earth.  
 The ful - ness of the gos - pel, too, Its pag - es will re - veal to view.



4. The time is now fulfilled,  
 The long expected day;  
 Let earth obedience yield  
 And darkness flee away;  
 Remove the seals; be wide unfurled  
 Its light and glory to the world;  
 Remove the seals; be wide unfurled  
 Its light and glory to the world.

5. Lo, Israel filled with joy  
 Shall now be gathered home;  
 Their wealth and means employ  
 To build Jerusalem,  
 While Zion shall arise and shine  
 And fill the earth with truth divine,  
 While Zion shall arise and shine.  
 And fill the earth with truth divine.

## The Book of Mormon

After three years time, Joseph Smith was visited by an angel who declared that engraved, golden plates were hidden in a hill near the Smith home. These plates

revealed the existence of the Book of Mormon-the American volume of scripture- making known the origin of the American Indians and the hand dealings of God with their forefathers. The visit of the risen Christ to them after the close of his post-resurrection ministry in Judea; and also it (the Book of Mormon) gives an account of the establishment of the Gospel and of the Church of Christ in the western world, America. (1)

Joseph Smith was visited yearly by the angel (Moroni) for four years, after which time he was given the plates to translate (which he did).

An angel from on high  
The long, long silence broke,  
Descending from the sky,  
These gracious words he spoke;  
"Lo, in Cumorah's lonely hill  
A sacred record is concealed."

Scaled by Moroni's hand,  
It has for ages lain  
To wait the Lord's command,  
From dust to speak again.  
It shall again to light come forth  
To usher in Christ's reign on earth.

It speaks of Joseph's seed  
And makes the remnant known  
Of nations long since dead,  
Who once had dwelt alone.  
The fulness of the gospel, too,  
Its pages will reveal to view.

1

# Come, Rejoice

Tracy Y. Cannon  
*Joyously* ♩ = 50

Tracy Y. Cannon

1. Come, re - joice, the King of glo - ry Speaks to earth a - gain.  
2. An - gels, mes - sen - gers from heav - en, Come to earth once more;  
3. Great, oh, great, is Christ our Sav - ior. None can stay his hand.

Glad - some words ring out from heav - en, Joy - ous, won - drous strain.  
Bring to men the glo - rious gos - pel; Price - less truths re - store.  
Now he brings to us sal - va - tion, Cheer - ing ev - ery land.

Truth bursts forth in ra - dant light, Show - ing all the path of right,  
Let all hear who live to - day! This is life, the truth, the way.  
Sing, re - joice, the King of love Speaks to earth from heav'n a - bove.

Shout ho - san - na to his name, One and all his might pro - claim.  
Shout ho - san - na to his name, One and all his might pro - claim.  
Shout ho - san - na to his name, One and all his might pro - claim.

The time is now fulfilled,  
 The long expected day;  
 Let earth obedience yield  
 And darkness flee away;  
 Remove the seals; be wide unfurled  
 Its light and glory to the world;

Lo, Israel filled with joy  
 Shall now be gathered home;  
 Their wealth and means employ  
 To build Jerusalem,  
 While Zion shall arise and shine  
 And fill the earth with truth divine.

This hymn, which seems obscure to the uninitiated, is a song of promise fulfilled, and rich theological fact.

#### The Restoration

The first vision of Joseph Smith "was followed by the visitations of heavenly messengers who restored the Priesthood of God to Joseph Smith and others, by which divine agency was again set up on earth, and men were authorized once more to speak and act in the name of God and for Him. Thence arose also the Church of Jesus Christ of Latter-day Saints. A divine agency with a divine mission to proclaim the Gospel to every nation and kindred, tongue and people, ..... for men have departed from Him (Jesus Christ) in worship, and lost true conception of Him; and hence this mission of the Church of Jesus Christ of Latter-day Saints to the world to proclaim the truth, and perfect the lives of those who receive it. (1)

Come, rejoice, the King of glory  
 Speaks to earth again  
 Gladsome words ring out from heaven,  
 Joyous, wondrous strain.  
 Truth bursts forth in radiant light,  
 Showing all the path of right,  
 Shout hosanna to his name,  
 One and all his might proclaim.

---

1. Roberts, Brigham H. "Why Mormonism" page 14-15

## Praise to the Man

William W. Phelps

*Brighly* ♩ = 76

1. Praise to the man who com-muned with Je - ho - vah! Je - sus a -  
 2. Praise to his mem-ory, he died as a mar - tyr; Hon - ored and  
 3. Great is his glo - ry and end - less his priest-hood. Ev - er and  
 4. Sac - ri - fice brings forth the bless - ings of heav - en; Earth must a -

noint - ed that Proph-et and Seer. Bless - ed to o - pen the  
 blest be his ev - er great name! Long shall his blood, which was  
 ev - er the keys he will hold. Faith - ful and true, he will  
 tone for the blood of that man. Wake up the world for the

last dis - pen - sa - tion, Kings shall ex - tol him, and na-tions re - vere.  
 shed by as - sas - sins, Plead un - to heaven while the earth lauds his fame.  
 en - ter his king-dom, Crowned in the midst of the proph-ets of old.  
 con - flict of jus-tice. Mil - lions shall know "broth-er Joseph" a - gain.

Hail to the Proph-et, as - cend - ed to heav Trait - ors and

ty - rants now fight him in vain. Min - gling with Gods, he can

plan for his breth - ren; Death can - not con - quer the he - ro a - gain.

Angels, messengers from heaven,  
 Come to earth once more;  
 Bring to men the glorious gospel;  
 Priceless truths restore.  
 Let all hear who live today!  
 This is life, the truth, the way.  
 Shout hosanna to his name,  
 One and all his might proclaim.

Great, Oh great, is Christ our Savior,  
 None can stay his hand.  
 Now he brings to us salvation,  
 Cheering every land.  
 Sing, rejoice, the King of love  
 Speaks to earth from heav'n above.  
 Shout hosanna to his name,  
 One and all his might proclaim. (1)

The Church of Jesus Christ of Latter-day Saints was organized with six members on April 6, 1830 in Fayette, Seneca County, New York. As the membership rapidly increased, a full organization was made possible. Then the "same organizations that existed in the Primitive Church..apostles, prophets, pastors, teachers, evangelists, etc" (2) was instituted. Joseph Smith was sustained by the members as Prophet, Seer and Revelator.

Praise to the man who communed with Jehovah!  
 Jesus anointed that Prophet and Seer.  
 Blessed to open the last dispensation,  
 Kings shall extol him, and nations revere.

CHORUS Hail to the Prophet, ascended to heaven!  
 Traitors and tyrants now fight him in vain.  
 Mingling with Gods, he can plan for his brethren;  
 Death cannot conquer the hero again.

---

1. words and music by Tracy Y. Cannon

2. Smith, Joseph "The Articles of Faith"

## Behold the Great Redeemer Die

(Choir)

Eliza R. Snow

George Careless

With solemnity  $\text{♩} = 66$   
*mp*

1. Be - hold the great Re - deem - er die, A bro - ken law to  
 2. While guilt - y men his pains de - ride, They pierce his hands and  
 3. Al - though in ag - o - ny he hung, No mur - muring word es -  
 4. "Fa - ther, from me re - move this cup. Yet, if thou wilt, I'll

sat - is - fy. He dies a sac - ri - fice for sin; He dies a  
 feet and side; And with in - sult - ing scoffs and scorns, And with in -  
 capped his tongue. His high com - mis - sion to ful - fil, His high com -  
 drink it up; I've done the work thou gav - est me; I've done the

sac - ri - fice for sin That man may live and glo - ry win.  
 sult - ing scoffs and scorns They crown his head with plat - ted thorns.  
 mis - sion to ful - fil, He mag - ni - fied his Fa - ther's will.  
 work thou gav - est me; Re - ceive my Spir - it un - to thee."

5. He died, and at the awful sight  
 The sun in shame withdrew its light!  
 Earth trembled, and all nature sighed,  
 In dread response, "A God has died!"

6. He lives—he lives, we humbly now  
 Around these sacred symbols bow,  
 And seek, as Saints of latter-days,  
 To do his will and live his praise.

Praise to his memory, he died as a martyr;  
 Honored and blest be his ever great name!  
 Long shall his blood, which was shed by assassins,  
 Plead unto heaven while the earth lauds his fame.

Great is his glory and endless his priesthood.  
 Ever and ever the keys he will hold.  
 Faithful and true, he will enter his kingdom,  
 Crowned in the midst of the prophets of old.

Sacrifice brings forth the blessings of heaven;  
 Earth must atone for the blood of that man.  
 Wake up the world for the conflict of justice.  
 Millions shall know "brother Joseph" again.

### Baptism

With the restoration of the Priesthood, came the authority  
 to perform ordinances. The first principle of the Gospel is faith  
 in the Lord Jesus Christ--faith in His Atonement to bring about the  
 eternal life of man.

Behold the great Redeemer die,  
 A broken law to satisfy.  
 He dies a sacrifice for sin;  
 That man may live and glory win.

While guilty men his pains deride,  
 They pierce his hands and feet and side;  
 And with insulting scoffs and scorns,  
 They crown his head with platted thorns.

Although in agony he hung,  
 No murmuring word escaped his tongue.  
 His high commission to fulfil,  
 He magnified his Father's will.

"Father, from me remove this cup.  
 Yet , if thou wilt, I'll drink it up  
 I've done the work thou gavest me;  
 Receive my spirit unto Thee."

41

## Father in Heaven, We Do Believe

Parley P. Pratt

Jane Romney Crawford

*Devotionally* ♩ = 80

1. Fa - ther in heav'n, we do be - lieve The prom - ise thou hast made;  
2. We now re - pent of all our sin And come with brok - en heart,  
3. We will be bur - ied in the stream, In Je - sus' bless - ed name,

The word with meek-ness we re - ceive, Just as thy saints have said.  
And to thy cove - nant en - ter in And choose the bet - ter part.  
And rise, while light shall on us beam The Spir - it's heav'n - ly flame.

4. O Lord, accept us while we pray,  
And all our sins forgive;  
New life impart to us this day  
And bid the sinners live.

5 Baptize us with the Holy Ghost  
And seal us as thine own  
That we may join the ransomed host,  
And with the saints be one.

He died, and at the awful sight  
 The sun in shame withdrew its light!  
 Earth trembled, and all nature sighed,  
 In dread response, "A God has died".

He lived- he lives, we humbly now  
 Around these sacred symbols bow,  
 And seek, as Saints of latter-days  
 To do his will and live his praise.

Having faith in Christ (in His message and His mission of Atonement)  
 and in the restoration of His church; and having repented of  
 his sins; anyone may be baptised a member of the Church of Jesus  
 Christ of Latter-day Saints and receive the Holy Ghost.

The LDS Church believes in baptism by immersion. Paul speaks  
 of baptism as a "burial" in water to be cleansed from past transgressions.  
 It is symbolic of the Resurrection. (Baptism in the Mormon Church  
 is NOT to remove the original sin of Adam. "We believe that men will  
 be punished for their own sins, and not for Adam's transgression".) ( 1)

Father in heaven we do believe  
 The promise thou hast made;  
 The word with meekness we receive,  
 Just as thy saints have said.

We now repent of all our sin  
 And come with broken heart.  
 And to thy covenant enter in  
 And choose the better part

We will be buried in the stream,  
 In Jesus' blessed name,  
 And rise, while light shall on us beam  
 The Spirit's heavenly flame.

---

1. Smith, Joseph "The Articles of Faith"

# 199 When in the Wondrous Realms Above

Frank I. Kooyman

Alexander Schreiner

*Serenely* ♩ = 84

1. When in the won-drous realms a - bove Our Sav - ior had been called up - on, To  
2. The King of kings left worlds of light, Be - came the meek and low - ly one; In  
3. No crown of thorns, no cru - el cross Could make our great Re-deem-er shun. He  
4. We take the bread and cup this day, In mem - ory of the Sin - less One, And

save our world of sin by love, He said, "Thy will, O Lord, be done."  
bright-est day or dark - est night He said, "Thy will, O Lord, be done."  
count - ed his own will but loss, And said, "Thy will, O Lord, be done."  
pray for strength, that we may say, As he, "Thy will, O Lord, be done."

O Lord, accept us while we pray,  
 And all our sins forgive;  
 New life impart to us this day  
 And bid the sinners live.

Baptize us with the Holy Ghost  
 And seal us as thine own  
 That we may join the ransomed host  
 And with the saints be one. (1)

### The Sacrament

When in the wondrous realm above  
 Our Savior had been called upon  
 To save our world of sin by love  
 He said, "Thy will, O Lord, be done".

The King of kings left worlds of light,  
 Became the meek and lowly one;  
 In brightest day or darkest night  
 He said, "Thy will, O Lord, be done".

No crown of thorns, no cruel cross  
 Could make our great Redeemer shun  
 He counted his own will but loss  
 And said "Thy will, O Lord, be done".

We take the bread and cup this day,  
 In memory of the Sinless One,  
 And pray for strength, that we may say,  
 As he, "Thy will, O Lord, be done". (2)

The Sacrament is not only a remembrance of Jesus but also a renewal of the pledge we made at baptism to be his true disciples, to bear witness of him in all things and at all times. All members

of the Church are eligible to partake of both the bread and the water.

It is administered by Priests each Sabbath. Jesus explained the ordinance of the Sacrament during his three-day ministry on the Western Hemisphere:

---

1. words by Parley P. Pratt.

2. words by Frank I. Kooyman.

68 How Great the Wisdom and the Love

Eliza R. Snow

Thomas McIntyre

*Calmly* ♩ = 66

1. How great the wis - dom and the love That  
2. His pre - cious blood he free - ly spilt; His  
3. By strict o - be - dience Je - sus won The  
4. He marked the path and led the way, And

filled the courts on high And sent the Sav - ior  
life he free - ly gave, A sin - less sac - ri -  
prize with glo - ry rife: "Thy will, O God, not  
ev - ery point de - fines To light and life and

from a - bove To suf - fer, bleed, and die!  
fice for guilt, A dy - ing world to save.  
mine be done," A - dorned his mor - tal life.  
end - less day Where God's full pres - ence shines.

5. How great, how glorious, how complete, 6. In memory of the broken flesh  
Redemption's grand design, We eat the broken bread;  
Where justice, love, and mercy meet And witness with the cup, afresh,  
In harmony divine! Our faith in Christ, our Head.

And this shall ye always do to those who repent and are  
 baptized in my name; and ye shall do it in remembrance of  
 my blood, which I have shed for you, that ye may witness  
 unto the Father that ye do always remember me. And if ye  
 do always remember me ye shall have my Spirit to be with  
 you (1)

How great the wisdom and the love  
 That filled the courts on high  
 And sent the Savior from above  
 To suffer, bleed, and die!

His precious blood he freely spilt  
 His life he freely gave,  
 A sinless sacrifice for guilt,  
 A dying world to save.

By strict obedience Jesus won  
 the prize with glory rife;  
 "Thy will, O Lord, not mine be done"  
 Adorned his mortal life.

He marked the path and led the way,  
 And every point defines  
 To light and life and endless day  
 Where God's full presence shines.

How great, how glorious, how complete,  
 Redemption's grand design,  
 Where justive, love and mercy meet  
 In harmony divine!

In memory of the broken flesh  
 We eat the broken bread;  
 And witness with the cup, afresh,  
 Our faith in Christ, our Head.

---

1. The Book of Mormon III Nephi 18:11

## Go, Ye Messengers of Glory

(Choir)

John Taylor


Leroy J. Robertson

*Joyousy* ♩ = 72


1. Go, ye mes - sen - gers of glo - ry; Run, ye leg - ates  
2. Go to ev - ery tribe and na - tion; Vis - it ev - ery  
3. Go, to all the gos - pel car - ry; Let the joy - ful  
4. Bear - ing seed of heaven - ly vir - tue, Scat - ter it o'er



of the skies; Go and tell the pleas - ing sto - ry  
land and clime; Sound to all the proc - la - ma - tion;  
news a - bound; Go till ev - ery na - tion hear you,  
all the earth; Go! Je - ho - vah will sup - port you,



That a glo - rious an - gel flies; Great and might - y,  
Tell to all the truth sub - lime; That the gos - pel,  
Jew and Gen - tile greet the sound. Let the gos - pel,  
Gath - er all the sheaves of worth. Then, with Je - sus,



Great and might - y, With a mes - sage from the skies.  
That the gos - pel Does in an - cient glo - ry shine.  
Let the gos - pel Ech - o all the earth a - round.  
Then, with Je - sus Reign in glo - ry on the earth.

## The Missionary System

The LDS Church sought to fulfil the initial obligation given at the opening of the New Dispensation; to preach the Gospel to every nation, kindred, tongue and people. Three months after the Church was organized, five men were sent to preach the Gospel to the Indians, to declare the message of the Book of Mormon as a record of their forefathers. During the period of persecution and the migration to the Salt Lake Valley, in the time of the colonization of Utah, through all the history of the Church even to the present day; continually have men left their families to serve as missionaries for the Church.

Go, ye messengers of glory;  
Run, ye legates of the skies;  
Go and tell the pleasing story  
That a glorious angel flies  
Great and mighty  
With a message from the skies.

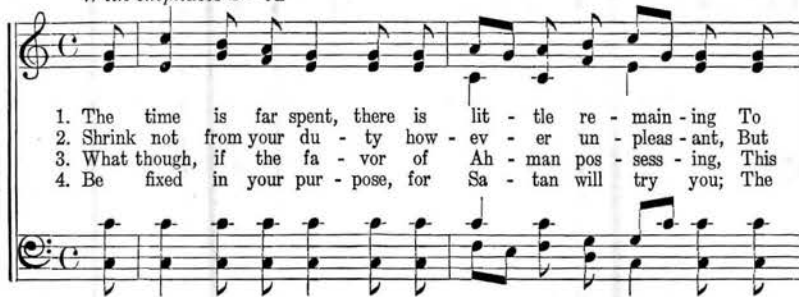
Go, to every tribe and nation;  
Visit every land and clime;  
Sound to all the proclamation;  
Tell to all the truth sublime;  
That the gospel  
Does in ancient glory shine.

Go, to all the gospel carry;  
Let the joyful news abound;  
Go till every nation hear you,  
Jew and Gentile greet the sound.  
Let the gospel  
Echo all the earth around.

Bearing seed of heavenly virtue  
Scatter it o'er all the earth;  
Go! Jehovah will support you,  
Gather all the sheaves of worth,  
Then with Jesus,  
Reign in glory on the earth. (1)

## The Time is Far Spent

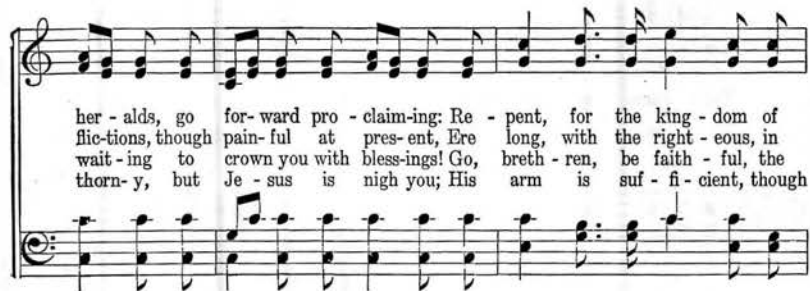
Eliza R. Snow

*With emphasis* ♩=72


1. The time is far spent, there is lit - tle re - main - ing To  
 2. Shrink not from your du - ty how - ev - er un - pleas - ant, But  
 3. What though, if the fa - vor of Ah - man pos - sess - ing, This  
 4. Be fixed in your pur - pose, for Sa - tan will try you; The



pub - lish glad - ti - dings by sea and by land. Then has - ten, ye  
 fol - low the Sav - ior, your pat - tern and friend. Our lit - tle af -  
 world's bit - ter hate you are called to en - dure, The an - gels are  
 weight of your call - ing he per - fect - ly knows; Your path may be



her - alds, go for - ward pro - claim - ing: Re - pent, for the king - dom of  
 fic - tions, though pain - ful at pres - ent, Ere long, with the right - eous, in  
 wait - ing to crown you with bless - ings! Go, breth - ren, be faith - ful, the  
 thorn - y, but Je - sus is nigh you; His arm is suf - fi - cient, though



heav - en's at hand. Re - pent, for the king - dom of heav - en's at hand.  
 glo - ry will end. Ere long, with the right - eous, in glo - ry will end.  
 prom - ise is sure. Go breth - ren! be faith - ful, the prom - ise is sure.  
 de - mons op - pose. His arm is suf - fi - cent, though de - mons op - pose.

....if the numerical and financial strength of the Church be taken into account, or rather its weakness in these respects be taken into account, and if the circumstance of the location of the saints in an undeveloped and comparatively isolated country in the mountain interior of America be also considered, the splendor of this missionary spirit, and the wonder of the journeys of these missionaries to such distant lands, and their achievements in the face of all the hardships and hindrances to be endured and overcome--if all this be considered, it will render these missionary enterprises the most wonderful manifestations of Christian zeal and enthusiasm--the largest and most earnest service undertaken, within the same space of time, for God and man, since the days of the apostles of the early Christian church. (1)

The time is far spent, there is little remaining  
To publish glad tidings by sea and by land.  
Then hasten, ye heralds, go forward proclaiming;  
Repent, for the kingdom of heaven's at hand.

Shrink not from your duty however unpleasant,  
But follow the Savior, your pattern and friend.  
Our little afflictions, though painful at present,  
Ere long, with the righteous, in glory will end.


What though, if the favor of Ahman posséssing  
This world's bitter hate you are called to endure,  
The angels are waiting to crown you with blessings,  
Go, bráthren, be faithful, the promise is sure.

Be fixed in your purpose, for Satan will try you;  
The weight of your calling he perfectly knows;  
Your path may be thorny, but Jesus is nigh you  
His arm is sufficient, though demons oppose.



(At the present time there are 15,000 men and women serving as missionaries for the Church. They devote from 1 to 8 years to the service, having no other occupation during the time. Financially they are self-supporting.)

## The Spirit of God Like a Fire


William W. Phelps

*With exultation* ♩ = 100



1. The Spir - it of God like a fire is burn - ing!  
 2. The Lord is ex - tend - ing the Saints' un - der - stand - ing,  
 3. We'll call in our sol - emn as - sem - bles in spir - it,  
 4. How bless - ed the day when the lamb and the li - on


The lat - ter - day glo - ry be - gins to come forth; The  
 Re - stor - ing their judg - es and all as at first. The  
 To spread forth the king - dom of heav - en a - broad That  
 Shall lie down to - geth - er with - out an - y ire, And





vi - sions and bless - ings of old are re - turn - ing, And  
 knowl - edge and pow - er of God are ex - pand - ing, The  
 we through our faith may be - gin to in - her - it The  
 Eph - raim be crowned with his bless - ing in Zi - on, As





an - gels are com - ing to vis - it the earth.  
 veil o'er the earth is be - gin - ning to burst. We'll sing and we'll  
 vi - sions and bless - ings and glo - ries of God.  
 Je - sus de - scends with his char - iot of fire!





giv - en, Hence-forth and for - ev - er; A - men and a - men!



This is the message which her ( the Church's) missionaries bear to you, O, inhabitants of the earth, crying repent ye of sin, and seek forgiveness of sin; and seek union with God through the Holy Ghost. For the Kingdom of heaven is at hand, the judgments of God are in the earth, and the inhabitants thereof must learn righteousness.

This message is unto all who have not received it, and as many as will come, may come to participate in the joy and in the glory of it. (1)

#### The Emigration of the Church to its Establishment in Utah

Kirtland, Ohio was chosen the city for the Church headquarters. Here the "Saints" (as they called themselves) built a temple to their God. At the dedication of this edifice was sung the hymn, "The Spirit of God like a Fire is Burning" by W.W. Phelps. The members of the Church had believed the testimony of Joseph Smith that he had seen God and Jesus Christ; they believed that by Divine direction the original Church of Jesus Christ had been re-established on the earth; they had received the Spirit of God, it burned in them as a fire, and they bore testimony of it.

The Spirit of God like a fire is burning,  
The latter-day glory begins to come forth;  
The visions and blessings of old are returning,  
And angels are coming to visit the earth.

Chorus We'll sing and we'll shout with the armies of heaven  
Hosanna, hosanna to God and the Lamb.  
Let glory to them in the highest be give,  
Henceforth and forever; amen and amen!

The Lord is extending the Saints' understanding  
 Restoring their judges and all as at first.  
 The knowledge and power of God are expanding,  
 The veil o'er the earth is beginning to burst.

We'll call in our solemn assemblies in spirit,  
 To spread forth the kingdom of heaven abroad,  
 That we through our faith may begin to inherit  
 The visions and blessings and glories of God.

How blessed the day when the lamb and the lion  
 Shall lie down together without any ire,  
 And Ephraim be crowned with his blessing in Zion,  
 As Jesus descends with His chariot of fire.

Financial reverses caused the main body of the Church to move to Missouri. To a group which had settled in Independence, Missouri, the Prophet had announced through revelation that this (Independence) was to be the city of Zion. He said that, "the land should be purchased by the Saints...that they may obtain it for an everlasting inheritance." In two years there were twelve hundred Saints in Jackson County, Missouri (1831-1833). Antagonism developed toward the members of the Church. The Mormon's concept of Missouri as a land of their inheritance; their growing numbers as a political force; their stand as abolitionists in the slavery issue---these things caused antagonism toward and eventually led to the persecution of the Saints (The Mormons were accused of inciting the negroes to revolt, and tampering with the Indians.)

After many outrages (their press and printing office were destroyed, men were beaten and tarred and feathered by mobs) the Mormons agreed to leave Jackson County.

## Come, O Thou King of Kings

Parley P. Pratt  
Boldly ♩ = 92

1. Come, O thou King of kings! We've wait - ed  
2. Come, make an end to sin And cleanse the

long for thee, With heal - ing in thy wings To  
earth by fire, And right - eous - ness bring in, That

set thy peo - ple free; Come, thou de - sire of  
Saints may tune the lyre With songs of joy, a  
Come, thou de - sire, Come, thou de -

na - tions, come; Let Is - rael now be gath - ered home.  
hap - pier strain, To wel - come in thy peace - ful reign.  
sire of na-tions, come,

3. Hosannas now shall sound  
From all the ransomed throng,  
And glory echo round  
A new triumphal song;  
The wide expanse of heaven fill  
With anthems sweet from Zion's hill.

4. Hail! Prince of life and peace!  
Thrice welcome to thy throne!  
While all the chosen race  
Their Lord and Savior own.  
The heathen nations bow the knee,  
And ev'ry tongue sounds praise to thee.

But before they could assemble their possessions and sell their lands; their homes were burned, the men beaten as 15,000 Saints were driven by a mob to Clay County, Missouri. As a result of this persecution Parley P. Pratt wrote the following hymn:

Come, O Thou King of kings,  
 We've waited long for thee,  
 With healing in thy wings  
 To set thy people free;  
 Come thou desire of nations, come;  
 Let Israel now be gathered home.

Come, make an end to sin  
 And cleanse the earth by fire,  
 And righteousness bring in,  
 That Saints may tune the lyre  
 With songs of joy, a happier strain  
 To welcome in thy peaceful reign.

Hosannas now shall sound  
 From all the ransomed throng,  
 And glory echo round  
 A new triumphal song;  
 The wide expanse of heaven fill  
 With anthems sweet from Zion's hill.

Hail! Prince of life and peace!  
 Thrice welcome to thy throne!  
 While all the chosen race  
 Their Lord and Savior own.  
 The heathen nations bow the knee.  
 And ev'ry tongue sounds praise to thee.

Another hymn, "Now Let Us Rejoice" was written by W.W. Phelps in the same year as that just quoted. It came out of the same turmoil, frustration, suffering, and homelessness of the Saints' situation.

## Now Let Us Rejoice

William W. Phelps

*Cheerfully* ♩ = 104

1. Now let us re-joice in the day of sal-va-tion. No long-er as  
 2. We'll love one an-oth-er and nev-er dis-sem-ble, But cease to do  
 3. In faith we'll re-ly on the arm of Je-ho-vah To guide through these

stran-gers on earth need we roam. Good ti-dings are sound-ing to  
 e-vil and ev-er be one. And when the un-god-ly are  
 last days of trou-ble and gloom; And af-ter the scourg-es and

us and each na-tion, And short-ly the hour of re-demp-tion will come,  
 fear-ing and trem-ble, We'll watch for the day when the Sav-ior will come,  
 har-vest are o-ver, We'll rise with the just when the Sav-ior doth come.

When all that was prom-ised, the Saints will be giv-en, And none will mo-  
 When all that was prom-ised, the Saints will be giv-en, And none will mo-  
 Then all that was prom-ised, the Saints will be giv-en, And they will be

lest them from heav-  
 crowned with the an-gels of heaven, And earth will ap-pear as the

gar-den of E-den, And Je-sus will say to all Is-rael, "Come home."  
 gar-den of E-den, And Je-sus will say to all Is-rael, "Come home."  
 gar-den of E-den, And Christ and his peo-ple will ev-er be one.

Now let us rejoice in the day of salvation.  
 No longer as strangers on earth need we roam.  
 Good tidings are sounding to us and each nation,  
 And shortly the hour of redemption will come.

Chorus When all that was promised  
 The Saints will be given,  
 And none will molest them from morn until eve,  
 And earth will appear as the garden of Eden,  
 And Jesus will say to all Israel, come home.

We'll love one another and never dissemble,  
 But cease to do evil and ever be one.  
 And when the ungodly are fearing and tremble,  
 We'll watch for the day when the Savior will come.

In faith we'll rely on the arm of Jehovah  
 To guide through these last days of trouble and gloom;  
 And after the scourges and harvest are over,  
 We'll rise with the just when the Savior doth come.

Last Chorus

Then all that was promised  
 The Saints will be given,  
 And they will be crowned with the angels of heaven,  
 And earth will appear as the garden of Eden  
 And Christ and his people will ever be one.

From the expulsion at Jackson County, the Saints migrated to Davis and Caldwell Counties (Mo.). There were five thousand Mormons in Caldwell County by 1838. Their lot here was no more favorable. On October 30, 1838, a mob of two hundred forty citizens of Caldwell County killed eighteen Mormons and wounded scores of others. And on October 27 of the same year, General Clarke issued the order, "The Mormons must be treated as enemies and must be exterminated or driven from the States, if necessary." (1)

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1. Neff History of Utah

229

## Awake, Ye Saints of God, Awake!

(Choir)

Eliza R. Snow

Evan Stephens

*Vigorously* ♩=96

1. A - wake, ye Saints of God, a - wake! Call on the Lord in  
 2. He will re - gard his peo - ple's cry, The wid - ow's tear, the  
 3. Though Zi - on's foes have coun - seled deep, Al - though they bind with

might - y prayer That he will Zi - on's bond - age break And bring to  
 or - phan's moan. The blood of those that slaugh - tered lie Pleads not in  
 fet - ters strong, The God of Ja - cob does not sleep; His ven - geance

nought the fowl - er's snare, And bring to nought the fow - ler's snare.  
 vain be - fore his throne, Pleads not in vain be - fore his throne.  
 will not slum - ber long; His ven - geance will not slum - ber long.

4. Then let your souls be stayed on God,  
 A glorious scene is drawing nigh;  
 Though tempests gather like a flood,  
 The storm, though fierce, will soon pass by.
6. Our God in judgement will come near;  
 His mighty arm he will make bare.  
 For Zion's sake he will appear;  
 Then, O ye Saints, awake, prepare!
5. With constant faith and fervent prayer,  
 With deep humility of soul,  
 With steadfast mind and heart prepare,  
 To see th' eternal purpose roll.
7. Awake to righteousness; be one.  
 Or, saith the Lord, "You are not mine!"  
 Yea, like the Father and the Son,  
 Let all the Saints in union join.

From this turn of events sprung the hymn, "Awake, Ye Saints of God".

Awake, ye Saints of God, Awake!  
 Call on the Lord in mighty prayer  
 That he will Zion's bondage break  
 And bring to nought the fowler's snare.

He will regard his people's cry,  
 The widow's tear, the orphan's moan  
 The blood of those that slaughtered lie  
 Pleads not in vain before his throne.

Though Zion's foes have counseled deep,  
 Although they bind with fetters strong  
 The God of Jacob does not sleep  
 His vengeance will not slumber long;

Then let your soul be stayed on God,  
 A glorious scene is drawing nigh;  
 Though tempests gather like a flood  
 The storm, though fierce, will soon pass by.

With constant faith and fervent prayer,  
 With deep humility of soul.  
 With steadfast mind and heart prepare,  
 To see th' eternal purpose roll.

Our God in judgement will come near;  
 His mighty arm he will make bare,  
 For Zion's sake he will appear;  
 Then, O ye Saints, awake, prepare!

Awake to righteousness; be one.  
 Or, saith the Lord, "You are not mine!"  
 Yea, like the Father and the Son,  
 Let all the Saints in union join.

In April of 1838, the last Mormon left Far West, Missouri for the new refuge, Quincy, Illinois. Illinois welcomed the Mormons with sympathy and understanding. The headquarters of the Church was made in Hancock County, at the place which became the city of Nauvoo.

232 As the Dew From Heaven Distilling

(Choir)

Parley P. Pratt

Joseph J. Daynes

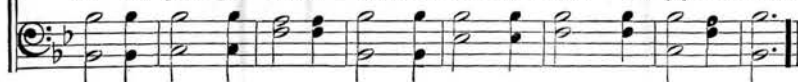
*Smoothly* ♩ = 69



1. As the dew from heaven dis-till - ing Gent - ly on the grass de - scends
2. Let thy doc-trine, Lord, so gra-cious, Thus de-scend-ing from a - bove,
3. Lord, be - hold this con - gre - ga - tion; Pre - cious prom-is - es ful - fil;
4. Let our cry come up be - fore thee; Thy sweet Spir-it shed a - round,



And re - lives it, thus ful - fill - ing What thy prov - i - dence in - tends.  
Blest by thee, prove ef - fi - ca - cious To ful - fil thy work of love.  
From thy ho - ly hab - i - ta - tion Let the dews of life dis - til.  
So the peo - ple shall a - dore thee And con - fess the joy - ful sound.



In a year and a half, two thousand homes had been built there; and in five years the population of Nauvoo was fifteen thousand, the largest city in the state. The hymn, "As the Dew from Heaven Distilling" was written by Parley P. Pratt at this time of comparative peace for the Saints.

As the dew from heaven distilling  
Gently on the grass descends  
And revives it, thus fulfilling  
what thy providence intends.

Let thy doctrine, Lord, so gracious,  
Thus descending from above,  
Blest by thee, prove efficacious  
To fulfil thy work of love.

Lord, behold this congregation;  
Precious promises fulfil  
From thy holy habitation  
Let the dews of life distil.

Let our cry come up before thee;  
Thy sweet Spirit shed around.  
So the people shall adore thee  
And confess the joyful sound.

The antagonism toward the members of the Church reappeared. It gained proportion over a period of six years until on June 24, 1844, Joseph Smith was imprisoned in Carthage Jail. The book of Doctrine and Covenants of the Church says this of Joseph Smith's martyrdom:

To seal the testimony of this book and the Book of Mormon, we announce the martyrdom of Joseph Smith, the Prophet, and Hyrum Smith, the Patriarch. They were shot in Carthage jail, on the 27th of June, 1844, about five o'clock p.m. by an armed mob--painted black--of from 150 to 200 persons. Hyrum was shot first and fell calmly, exclaiming: "I am a dead man!" Joseph leaped from the window, and was shot dead in the attempt, exclaiming, "O Lord my God!" They were both shot after they were dead, in a brutal manner, and both received four balls.

# Though Deepening Trials

(Choir)

Eliza R. Snow

George Careless

*Cheerfully* ♩ = 88*mf*

1. Though deep-en-ing tri - als thron- your way, Press on, press on, ye  
 2. Though out-ward ills a - wait us here, The time at long - est  
 3. Lift up your hearts in praise to God; Let your re - joic - ings

*p* Saints of God! Ere long the res - ur - rec - tion day Will spread its  
 is not long Ere Je - sus Christ will re - ap - pear, Sur - round-ed  
 nev - er cease; Though trib - u - la - tions rage a - broad, Christ says, "In

life and truth a - broad, Will spread its life and truth a - broad.  
 by a glo - rious throng, Sur - round-ed by a glo - rious throng.  
 me ye shall have peace," Christ says, "In me ye shall have peace."

4. What though our rights have been assailed? 6. Though Satan rage, 'tis all in vain;  
 What though by foes we've been despoiled? The words the ancient Prophet spoke,  
 Jehovah's promise has not failed; Sure as the throne of God remain;  
 Jehovah's purpose is not foiled. Nor men nor devils can revoke.
5. His work is moving on apace,  
 And great events are rolling forth;  
 The kingdom of the latter days,  
 The "little stone," must fill the earth.
7. All glory to his holy name  
 Who sends his faithful servants forth  
 To prove the nations, to proclaim  
 Salvation's tidings through the earth.

John Taylor and Willard Richards, two of the Twelve (Apostles), were the only persons in the room at the time; the former was wounded in a savage manner with four balls, but has since recovered; the latter through the providence of God, escaped, without even a hole in his robe.

Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world than any other man that ever lived in it. In the short space of twenty- years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent the fulness of the everlasting Gospel, which it contained, to the four quarters of the earth; has brought forth the revelations and commandments which compose this book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; (1)

Thus the members of the Church were left leaderless.

Finally, in 1847, Brigham Young was chosen President of the Church and sustained as Prophet, Seer and Revelator by the membership. The task fell on his shoulders to lead the Saints 1,000 miles westward to the desert of Utah. From this turmoil was born the song, "Though Deepening Trials", by Eliza R. Snow.

Though deepening trials throng your way,  
Press on, press on, ye Saints of God!  
Ere long the resurrection day  
Will spread its life and truth abroad.

Though outward ills await us here,  
The time at longest is not long  
Ere Jesus Christ will reappear,  
Surrounded by a glorious throng.

Lift up your hearts in praise to God;  
Let your rejoicings never cease;  
Though tribulations rage abroad,  
Christ says, "In me ye shall have peace".

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1. Doctrine and Covenants Section 135:1-3

What though our rights have been assailed?  
 What though by foes we've been despoiled?  
 Jehovah's promise has not failed  
 Jehovah's purpose is not foiled.

His work is moving on apace,  
 And great events are rolling forth;  
 The kingdom of the latter days,  
 The "little stone", must fill the earth;

Though Satan rage, 'tis all in vain;  
 The words the ancient Prophet spoke,  
 Sure as the throne of God remain;  
 Nor men nor devils can revoke.

All glory to his holy name  
 Who sends his faithful servants forth  
 To prove the nations, to proclaim  
 Salvation's tidings through the earth.

As early as 1832 the Mormons collected data about the West from the expeditions of Bonneville, Sublette, Fremont, Walker, and Hastings. The exodus from Illinois began Feb. 4, 1846. In the face of great persecution, the Saints gave up their homes and possessions for what wagons, horses, cattle and other articles necessary to their journey that they could secure.

The beginning of the trek took them through Iowa.

The number of graves along the route of travel told in convincing style the vicissitudes of the exiles. It is a matter of history that the suffering of the Saints during 1846 was far more severe than those of 1847. (1)

On June 14, Council Bluffs became the temporary headquarters. Here were assembled 15,000 Saints.

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1. Neff, History of Utah 54

## Come, Come, Ye Saints

William Clayton  
Resolutely ♩ = 66

Old English Tune

1. Come, come, ye Saints, no toil nor la - bor fear; But with joy  
2. Why should we mourn or think our lot is hard? 'Tis not so;  
3. We'll find the place which God for us pre - pared, Far a - way;  
4. And should we die be - fore our jour - ney's through, Hap - py day!

wend your way. Though hard to you this jour - ney may ap - pear,  
all is right. Why should we think to earn a great re - ward,  
in the West, Where none shall come to hurt or make a - fraid;  
all is well! We then are free from toil and sor - row, too;

Grace shall be as your day. 'Tis bet - ter far for  
If we now shun the fight? Gird up your loins; fresh  
There the Saints will be blessed. We'll make the air with  
With the just we shall dwell! But if our lives are

us to strive Our use - less cares from us to drive; Do  
cour - age take; Our God will nev - er us for - sake; And  
mu - sic ring, Shout prais - es to our God and King; A -  
spared a - gain To see the Saints their rest ob - tain, O

## Come, Come, Ye Saints

this, and joy your hearts will swell- All is well! all is well!  
soon we'll have this tale to tell- All is well! all is well!  
bove the rest these words we'll tell- All is well! all is well!  
how we'll make this cho - rus swell- All is well! all is well!

Meanwhile, the Church authorities selected a place for winter encampment to which most of the Saints on the Missouri could be gathered, since the lateness of the season and the enlistment of five hundred of their most able bodied men in what was called the Mormon Battalion of the Mexican War, precluded any further advance toward their destination. Some twelve miles north of the main camp's ferr<sup>y</sup> on the Missouri was a high plateau overlooking the river and this was the site selected for temporary abode, and given the name of Winter Quarters, the present Florence, Nebraska, some five or six miles above the present city of Omaha. (1)

Colonel Thomas Kane reported six hundred burials in the winter of 1846. It was on this trek between Nauvoo and Winter Quarters that William Clayton wrote the hymn, Come, Come Ye Saints<sup>11</sup>.

Come, come ye Saints, no toil nor labor fear;  
But with joy wend your way.  
Though hard to you this journey may appear,  
Grace shall be as your day.  
Tis better far for us to strive  
Our useless cares from us to drive;  
Do this, and joy your hearts will swell  
All is well!

Why should we mourn or think our lot is hard?  
Tis not so; All is right.  
Why should we think to earn a great reward  
If we now shun the fight?  
Gird up your loins; fresh courage take  
Our God will never us forsake;  
And soon we'll have this truth to tell  
All is well!

We'll find the place which God for us prepared,  
Far away in the West,  
There none shall come to hurt or make afraid;  
There the Saints will be blessed.  
We'll make the air with music ring,  
Shout praises to our God and King;  
Above the rest these words we'll tell  
All is well!

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1. Creer, L.H. Founding of an Empire

And should we die before our journey's through;  
 Happy day! All is well.  
 We then are free from toil and sorrow, too;  
 With the just we shall dwell!  
 But if our lives are spared again  
 To see the Saints their rest obtain,  
 O how we'll make this chorus swell  
 All is well.

On April 7, 1847 the first company, consisting of 143 men, 3 women, and 2 children, left Winter Quarters for the Great Salt Lake Valley.

They had with them 73 wagons, 93 horses 52 mules, 16 oxen, 19 cows, 17 dogs, some chickens and 1 cannon. The men were selected because of their particular skills. Three journals of the trek were kept. They recorded each day: longitude and latitude, barometric readings, temperature, sea level, the distance traveled. They wrote accounts of the fauna, flora and topography of the land, and made maps to illustrate them.

....the Camp of Israel (1) had become a veritable marching, industrial column, founding settlements as it marched; planting for others to harvest, and leaving behind them within easy reach bases of supplies that insured their own safety in case of emergency. (2)

The line of march was on the north side of the Platte, River, which the company followed closely to Fort Laramie. Thence they travelled northwestwardly along the Sweetwater to South Pass. From here they diverted southwestwardly across the Green to Fort Bridger, on Black's Fork. From this post, the Pioneers followed the Donner Trail, via Hastings Cut-off to Great Salt Lake Valley. (3)

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1. The Saints took the name "Camp of Israel" from the similarity of their situation to that of the Exodus of Moses time. Both groups considered themselves a "chosen" people (chosen to do the work of the Lord) going to a promised land. The Camp of Israel was a special organization of the Church for the direction of the Saints during their journey to Utah.

2. Roberts History of the Church III 35

3. Creer, Ieland H. Founding of an Empire 278-280

On June 1 the group reached Fort Laramie where it took them three days to ferry the North Platte. On June 27 they came to the South Pass "Gateway to the West" and the Continental Divide.

On June 30, Samuel Brannan rode into camp (Green River, Wyoming) from San Francisco to try to convince Brigham Young that the Saints should settle in California. His proposal was rejected. Brigham Young chose the potential of the desert of Utah to the obvious promise of California.

On July 7 Fort Bridger was reached, and on July 21 the group camped at Little Mountain at the summit of Emigration Canyon.

On the morning of July 23, 1847, final encampment of the advance pioneer companies was made on the south bank of City Creek, near the site of the present City and County Building . . . . The camp was called together and as Pratt says, 'it fell my lot to offer up prayer and thanksgiving in behalf of our company & all of whom had been preserved from the Missouri River to this point; and after dedicating ourselves and the land to the Lord, we appointed various committees to attend to various branches of business preparatory to putting in the crops'.

In the meantime, President Young and the eighteen remaining wagons were rapidly approaching the Mormon encampment. About two o'clock, on the afternoon of July 24, 1847, President Young and his company arrived at the City Creek encampment.

Thus ends the historic one-thousand-mile trek of the Pioneer company of Mormon refugees from Winter Quarters on the Missouri River to the Valley of the Great Salt Lake. (1)

Neff says: "The importance of the achievements of the Mormon Pioneers, consisted, not in discovering the Great Basin or in finding trails thereto, but in discovering its possibilities and in developing them".

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1. Creer op.cit. 296-298

## High on the Mountain Top

Joel H. Johnson

Ebenezer Beesley

*Not too fast*  $\text{♩} = 60$ 

1. High on the moun-tain top A ban-ner is un-furled;  
 2. For God re-mem-bers still His prom-ise made of old  
 3. His house shall there be reared His glo-ry to dis-play;  
 4. For there we shall be taught The law that will go forth,

Ye na-tions, now look up; It waves to all the world;  
 That he on Zi-on's hill Truth's stan-dard would un-fold!  
 And peo-ple shall be heard In dis-tant lands to say,  
 With truth and wis-dom fraught, To gov-ern all the earth;

In Des-er-et's sweet, peace-ful land—  
 Her light should there at-tract the gaze  
 We'll now go up and serve the Lord,  
 For-ev-er there his ways we'll tread,

On Zi-on's mount be-hold it stand!  
 Of all the world in lat-ter days.  
 O-bey his truth and learn his word.  
 And save our-selves with all our dead.

- 5 Then hail to Deseret!  
 A refuge for the good,  
 And safety for the great,  
 If they but understood  
 That God with plagues will shake the world  
 Till all its thrones shall down be hurled.
- 6 In Deseret doth truth  
 Rear up its royal head;  
 Though nations may oppose,  
 Still wider it shall spread;  
 Yes, truth and justice, love and grace,  
 In Deseret find ample place.

Believing Isaiah (2:2-3) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it", President Young published an epistle in Dec. 1847 at Winter Quarters whence he returned after his journey across the plains inviting all peoples of all faiths to come to Utah and live in peace and harmony with the Saints. This concept of a gathering in the tops of the mountains gave rise to many stirring hymns. Best among these is by Joel Johnson and Ebenezer Beesley, "High on the Mountain Top".

High on the mountain top A banner is unfurled.  
Ye nations, now look up; It waves to all the world.  
In Deseret's sweet, peaceful land  
On Zion's mount behold it stands.

For God remembers still His promise made of old  
That he on Zion's hill Truth's standard would unfold  
"er light should there attract the gaze,  
Of all the world in latter-days.

His house shall there be reared His glory to display  
And people shall be heard In distant lands to say  
We'll now go up and serve the Lord  
Obey his truth and learn his word.

For there we shall be taught The law that will go forth  
With truth and wisdom fraught, To govern all the earth  
For ever there his ways we'll tread  
And save ourselves with all our dead.

Then hail to Deseret! A refuge for the good  
And safety for the great If they but understood  
That God with plagues will shake the world  
Till all its thrones shall down be hurled.

In Deseret Both truth Rear up its royal head;  
Though nations may oppose, Still wider it shall spread  
Yes, truth and justice, love and grace,  
In Deseret find ample place.

## For the Strength of the Hills

(Choir)

Altered by Edward L. Sloan

Evan Stephens

*Energetically* ♩=88

1. For the strength of the hills we bless thee, Our God, our fa-ther's God;  
 2. At the hands of foul op-press - ors, We've borne and suf-fered long;  
 3. Thou hast led us here in safe - ty Where the moun-tain bul-wark stands  
 4. Here the wild bird swift - ly darts on His quar - ry from the heights,

Thou hast made thy chil-dren might - y By the touch of the moun-tain sod;  
 Thou hast been our help in weak - ness, And thy power hath made us strong;  
 As the guar-dian of the loved ones Thou hast brought from man - y lands.  
 And the red un - tu - red In - dian Seek-eth here his rude de-lights;

Thou hast led thy cho-sen Is - rael To free-dom's last a - bode.  
 A - mid ruth-less foes out - num-bered, In wea - ri - ness we trod;  
 For the rock and for the riv - er, The val - ley's fer - tile sod;  
 But the Saints for thy com - mun - ion Have sought the moun-tain sod:

For the strength of the hills we bless thee, Our God, our fa - ther's God.

At the end of 1847 there were seventeen hundred Saints in the Valley. And by the end of 1848 ( one year later) there had gathered fifty-two hundred. At last the Mormons had found a home. The song rose, "For the Strength fo the Hills we Bless Thee, Our God, Our Father's God."

For the strength of the hills we bless thee,  
 Our God, our father's God  
 Thou hast made thy children mighty  
 By the touch of the mountain sod  
 Thou hast led thy chosan Israel  
 To freedom's last abode.  
 For the strength of the hills we bless thee  
 Our God, our father's God.

At the hands of foul oppressors  
 We've borne and suffered long  
 Thou hast been our help in weakness  
 And thy power hath made us strong  
 Amid ruthless foes outnumbered  
 In weariness we trod;  
 For the strength of the hills we bless thee  
 Our God, our father's God.

Thou hast led us here in safety  
 Where the mountain bulwark stands  
 As the guardian of the loved ones  
 Thou hast brought from many lands  
 For the rock and for the river  
 The valley's fertile sod  
 For the strength of the hills we bless thee,  
 Our God, our father's God.

Here the wild bird swiftly darts on  
 His quarry from the heights  
 And the red untutored Indian  
 Seeketh here his rude delight  
 But the Saints for thy communion  
 Have sought the mountain sod  
 For the Strength of the hills we bless thee  
 Our God, our father's God.

## The Voice of God Again Is Heard

(Choir)

Evan Stephens

Evan Stephens

*Majestically* ♩=63

1. The voice of God a - gain is heard. The si - lence has been  
 2. O mes - sen - gers of truth, go forth, Pro - claim the gos - pel

bro - ken. The curse of dark - ness is with - drawn. The  
 sto - ry. Go forth the na - tions to pre - pare To

Lord from heaven hath spo - ken. Re - joice, ye liv - ing and ye  
 greet the King of glo - ry. Shout we ho - san - na, shout a -

dead! Re - joice, for your sal - va - tion Be - gins a -  
 gain Till all cre - a - tion blend - ing Shall join in

new this hap - py morn Of fi - nal dis - pen - sa - tion.  
 one great grand a - men Of an - thems nev - er end - ing.

The musical score is written for a choir in a two-staff system (treble and bass clefs). The key signature is B-flat major (two flats) and the time signature is 2/2. The tempo is marked 'Majestically' with a quarter note equal to 63 beats per minute. The score consists of five systems of music, each with a vocal line and a piano accompaniment line. The lyrics are printed below the vocal line of each system.

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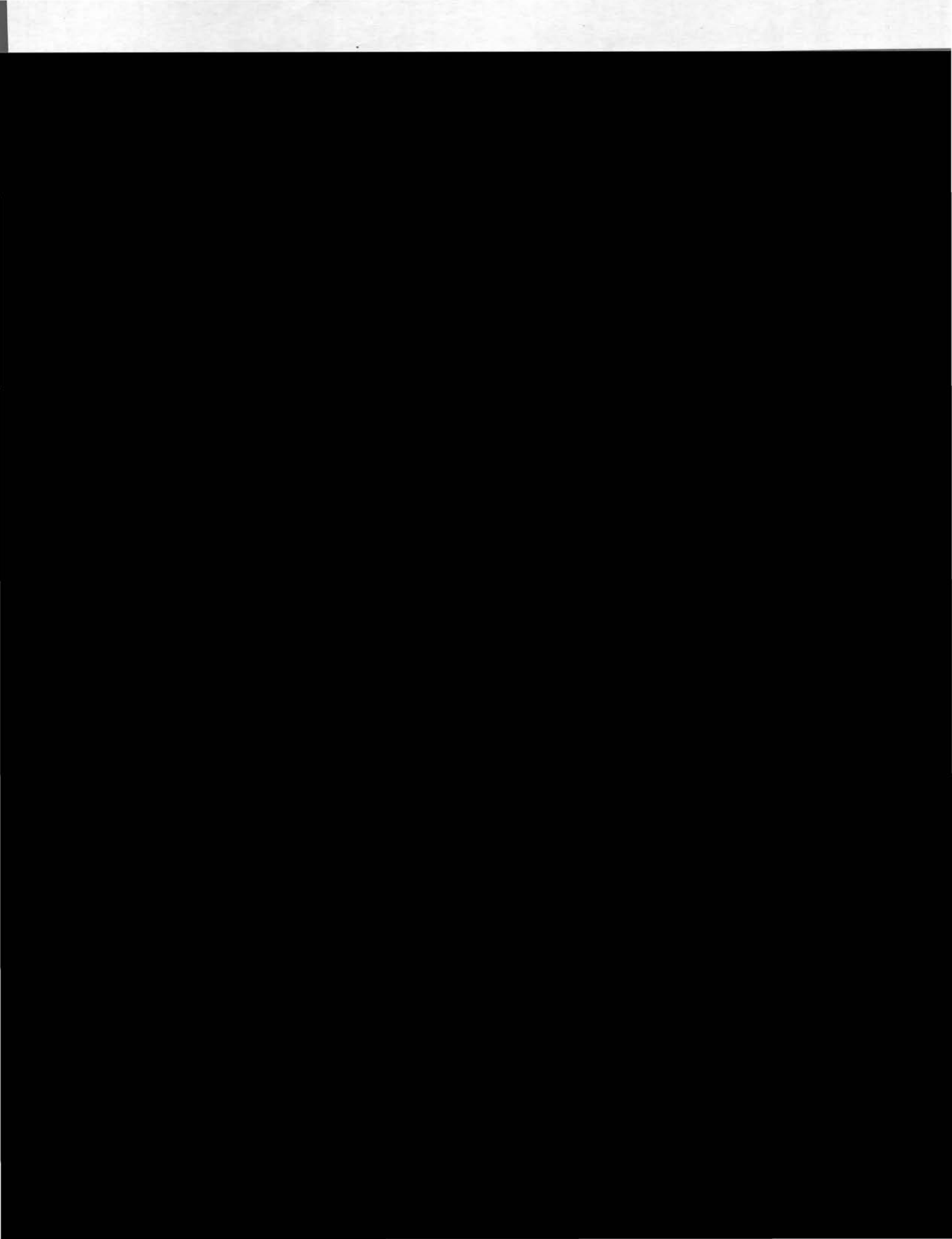
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Notwithstanding the church, as it were, is still in its infancy, yet, as the song of the righteous is a prayer unto God, it is sincerely hoped that the following collection, selected with an eye to his glory, may answer every purpose till more are composed, or till we are blessed with a copious variety of the songs of Zion.

Of the ninety hymns selected by Emma Smith for her first edition twenty seven are in the 1948 edition.

The first European Edition of hymns was printed in 1840 in Manchester, England under the direction of Brigham Young, by order of a General Conference of the Church.

By 1841, Emma Smith, had enlarged her collection of hymns to a total of three hundred four, and had prepared a new edition for publication. This was accomplished in Nauvoo, Illinois. Twenty nine thousand copies of this enlarged edition were sold in ten years.

Turning again to the European Editions, we see that Franklin D. Richards revised the 9th edition in 1851. He removed sixty hymns, added seventy six, prepared an index, increased the page size, and

"...induced the extension of the present issue to 25,000 which with the eight former editions number 45,000 published for sale in the short period of eleven years." (1)

The next significant revision came with the 12th edition, May 16, 1863, in Liverpool, England when George Q. Cannon substituted forty four hymns

"...mostly by our own authors, in the stead of a number selected from other collections which were scarcely so well adapted for the worship of the Saints". (2)

- 
1. LDS Hymn Book (9th edition) Liverpool, England Preface
  2. LDS Hymn Book (12th edition ) Liverpool, England Preface

The first edition to be published in the Utah territory was the 14th American Edition, compiled by George Q. Cannon in Salt Lake City. It was cast from moveable type and contained fourteen new hymns.

The book entitled IDS Psalmody was published in Salt Lake City in 1889. It was the result of the combined efforts of Careless, Beesley, Daynes, Stephens and Griggs. The seed for this publication was planted in England in 1857 by John Tullidge. Tullidge was the first publicist for the music improvement in the Church, and in writing to the "Millennial Star" (the Church publication in England), he stated the object of his first little Psalmody ( a book containing thirty eight anthems):

My object in composing the IDS Psalmody was to give them (the Saints) a selection of music which would harmonize with the words; also to avoid the frequent appeal to tunes that were in many respects objectionable; and lastly to supply a volume of their own (1)

Similarly the Psalmody was to supply a tune for every hymn in the hymn book.

It wasn't until 1927 that the Psalmody, Hymn Book and Songs of Zion were all combined into one volume when the LDS Church Music Committee (2) published a new hymn book. It contained 421 hymns, adding 62, but not omitting any of the poor ones.

In 1948 the Church Music Committee published a new compilation of hymns, selected from the 1929 Sunday School Song Book and the 1927 Hymn Book.

- 
1. Tullidge, John, Letter to the Millennial Star (England), 22:11
  2. The Church Music Committee was organized in 1920 to coorelate all the music instruction of the Church.

This was necessitated by the wide use of the Sunday School book for all Church functions, and little use of the 1927 Hymn book. It became expedient to combine the best of these to produce a book suitable for all occasions, including the Sunday School, to bring all the songs under one cover. (The 1948 edition is poorly printed since the music was photographed instead of being set with musical type. At a glance one may distinguish between the 1948 and 1950 editions). The 1948 edition retains 168 hymns from the 1927 hymn book and 117 from the 1909 Sunday School book; 23 songs are new with this edition.

In 1950 a revision of the 1948 edition was published. As mentioned before, this book was had set in musical type which makes it much more clear and readable than the previous edition. Unfortunately the covers of the two editions are exactly the same. Some of the hymns appear in both books, but on different pages in each. This causes confusion in the congregational singing. The revised edition (1950) is divided into four parts. The first part contains songs arranged for congregational singing, the second part is a group of hymns arranged for choir (the more difficult hymns to sing are in this section), the third section contains hymns arranged for male voices only (for Priesthood gatherings, etc.), and the fourth part is exclusively for women's voices (to be used for Relief Society meetings and by the Singing Mothers). The 1950 edition was revised to supply more hymns for specific occasions. As was the custom from the first hymn collection by Emma Smith, several hymns were borrowed from other churches.

Let it be understood that we lay no claim to exclusive inspiration in the matters of songs or music; we not only believe that to a most eminent degree great poets and composers of all time and place have been inspired, but from their inspirational writings we freely cull the material most suitable and expressive of our religious thoughts and emotions, and use them in their full spirit and meaning.(1)

Forty new hymns (borrowed for the first time or newly composed) were included in the 1950 revision which were not in the 1948 book. Fifteen of those appearing in the 1948 edition are not included in the 1950. About fifteen hymns were revised for the most recent collection.

In a personal interview with Dr. Alexander Schreiner, the author learned that a contest was held (by the Deseret News) throughout the Church in which members were encouraged to enter their poems, the best of which would be set to music and published in the new (1948) hymn book. Of six hundred poems entered not one was judged by the Church Music Committee good enough for publication. For hymn texts the Committee then called on certain members of the Church (Frank I. Kooyman, John Widtsoe, etc.) and borrowed texts of Watts and the Wesleys. These poems were assigned to composers of the Church Music Committee (mainly Alexander Schreiner and Leroy J. Robertson) who set them to music. In <sup>the</sup> four years since their first publication some of these hymns have become among the most popular with the Church congregations.

---

1. Stephens, Evan     Improvement Era 17:765

## Editions of the Latter-day Saint Hymn Book \*

## American Editions

<u>Edition</u>	<u>Date</u>	<u>Publisher</u>	<u>Place</u>	<u>Comment</u>
-----	1835	Emma Smith F.G. Williams Co.	Kirtland, Ohio	Migration of the Saints
-----	1841	Emma Smith E. Robinson	Nauvoo, Illinois	"
-----	1843	John Hardy Dow and Jackson Press	Boston, Mass.	"
14th	1871	George Q. Cannon	Salt Lake City, Utah	first in Utah
15th	1883	Deseret News Co.	Salt Lake City, Utah	
20th	1891	" " "	" " "	" metrical description
21st	1894	George Q. Cannon	" " "	"
22nd	1897	" " "	" " "	" metrical index
23rd	1899	" " "	" " "	"
24th	1905	Deseret News Co.	" " "	" Psalmody
25th	1912	" " "	" " "	"
--- --	1927	Church Music Committee	" " "	" to combine Psalmody,
-----	1928	Deseret News Co.	" " "	" Hymn book, Songs of Zion
-----	1948	" " "	" " "	" to combine 1927 hymns,
-----	1950	" " "	" " "	" 1909 Sunday School
--- --	1953	" " "	" " "	"

\* Table from Ina Webb with additions of 1948, 1950, 1953.

## Editions of the Latter-day Saint Hymn Book \*

## European Editions

<u>Edition</u>	<u>Date</u>	<u>Publisher</u>	<u>Place</u>	<u>Comment</u>
-----	1840	Brigham Young	Manchester, England	
8th	1849	Orson Pratt	Liverpool, England	
9th	1851	F. D. Richards	" "	
10th	1854	Orson Pratt	" "	
11th	1856	F.D. Richards	" "	authors' names and index
12th	1863	George Q. Cannon	" "	
13th	1869	Albert Carrington	" "	
15th	1871	" "	" "	
16th	1877	" "	" "	
17th	1881	" "	" "	
18th	1884	John H. Smith	" "	
19th	1889	George Teasdale	" "	metrical index
20th	1890	" "	" "	

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\* from Ina Webb.

## Classification of Essential Subject Matter of \*

## Sunday School Songs 1909

Subject of Hymns	Subtotal	Total	Percent
Praise to Deity		111	37.4
The Godhead	41		
Thanks for Sunday School	40		
Enlistment	30		
Trust and Faith		67	23
God, Holy Spirit and Heaven			
as an Eternal Home	31		
Communion, and Savior	36		
Brotherhood, fraternal living and moral teachings		32	10.8
Our Mountain Home		27	9
The Second Coming of Christ		10	3.7
Special Occasions		24	8.1
Restoration Proclaimed		13	4.4
Unclassified		11	3.6
TOTAL		295	100

\* from Wheelwright page 252

Classification of Essential Subject Matter of  
 LDS Hymns 1927 Edition

Subject of Hymns	Total Number	Percent
Trust and Faith Faith in God, Holy Spirit Communion Crucifixion	140	33.3
The Restoration Missionary calls Faith in Church and Leaders	67	15.7
Praise to Deity as voiced in rejoicing in salvation and gratitude for protection	65	15.5
The Second Coming of Christ Zion	42	10
Brotherhood, fraternal living	43	10.2
Mountain Home	16	3.8
Special Occasions Baptism Funeral Blessing of Infants	23	5.5
Unclassified	25	6
<hr/>		
TOTAL	421	100

\* from Wheelwright page 247

## Classification of Essential Subject Matter of

## LDS Hymns 1948 Edition

Subject of Hymns	Total Number	Percentage
Trust and Faith	136	49
Faith in God, Holy Spirit		
Communion		
Crucifixion		
Resurrection		
Exhortation		
The Restoration	28	10.1
Missionary calls		
Faith in Church Leaders		
Book of Mormon		
Praise to Deity	24	9
in salvation and		
protection		
The Second Coming of Christ		
Zion	29	11
Brotherhood, fraternal living	5	1.6
Mountain Home	5	1.6
Patriotism	4	1.4
Special Occasions	36	13
Baptism		
Funeral		
Blessing Infants		
Christmas		
Unclassified	9	3
<b>TOTAL</b>	<b>276</b>	<b>100</b>

## Classification of Essential Subject Matter of

## LDS Hymns 1950 Edition

Subject of Hymns	Total Number	Percent
Trust and Faith	179	56
Faith in God, Holy Spirit		
Communion		
Resurrection		
Exhortation		
The Restoration	26	8
Missionary Calls		
Faith in Church Leaders		
Book of Mormon		
Praise to Deity	23	7
salvation and protection		
The Second Coming of Christ		
Zion	31	9
Brotherhood, fraternal living	12	3.7
Mountain Home	7	1.8
Special Occasions	33	10.1
Baptism		
Funeral		
Blessing Infants		
Christmas		
Unclassified	11	4
<b>TOTALS</b>	<b>322</b>	<b>100</b>

Comparison of Essential Subject Matter of Hymns \*  
in the Editions of 1871, 1927, 1950

Subject of Hymns	1871		1927		1950	
	No.	%	No.	%	No.	%
Trust and Faith	70.....	20.3	140.....	33.3	179.....	56
The Restoration	69.....	20	67.....	15.7	26.....	8
Praise to Deity	40.....	11.5	65.....	15.5	23.....	7
The Second Coming	37.....	10.6	42.....	10	31.....	9
Brotherhood	21.....	6	43.....	10.2	12.....	3.7
Mountain Home	19.....	5.5	16.....	3.8	7.....	1.8
Special Occasions	31.....	8.6	23.....	5.5	33.....	10.1
Unclassified	61.....	17.4	25.....	6	11.....	4
<b>TOTALS</b>	<b>345.....</b>	<b>100</b>	<b>421.....</b>	<b>100</b>	<b>322.....</b>	<b>100</b>

\* 1871 and 1927 from Wheelwright page 249

Interpretation of the Comparison of Subject Matter of Hymns  
of the 1871, 1927, and 1950 editions.

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Trust and Faith

The comparison of these hymns indicates a decided increase from 20% (1871) to 56% in 1950. The need for trust and faith in the

Lord is as great today as it has ever been. In 1871 the Saints had lived their faith in the emmigration to Utah. The stress in their hymns was on the tremendous religious upheaval which had caused them to establish their homes in the West. Today, the members of the Church are removed as far as three and four generations from the founders and Pioneers. The stress for this generation then, is to keep faith in the eternal principles of the Gospel.

The Restoration

From 20% in 1871 to 8% in 1950 shows a decrease in the hymns sung about the Restoration. The impact of the visions of Joseph Smith, and the concept of a restoration of the Gospel of Jesus Christ has been felt throughout the world. Although the idea is totally revolutionary to religious thinking, still the initial shock of idea is over.

Brotherhood

the hymns about fraternal living have decreased from 6% in 1871 to 3% in 1950. Although this is just a small decrease, it is indicative that the persecutions of the Mormons are almost nil in comparison to the persecutions of the earlier Saints. Thus, we are not so often reminded to love our neighbor, as they were.

### Mountain Home

There has been a real decrease in the hymns sung about "Our Mountain Home". (From 5.5% in 1871 to 1.8% in 1950). The membership of the Church is not so concentrated today as it was in 1871. (There are as many Mormons in California as there are in Utah). The stress has changed from the idea of gathering in the tops of the mountains to the concept of Zion being the pure in heart. The Church is trying to build up Zion throughout the world. Temples are being built in England and Switzerland (there are already temples in Canada, Hawaii, and the U.S.). The suggestion is to establish the Church wherever you are rather than trying to concentrate the membership of the Church in one place. Through this is still maintained the expectation of the establishment of the City of Zion in Missouri.

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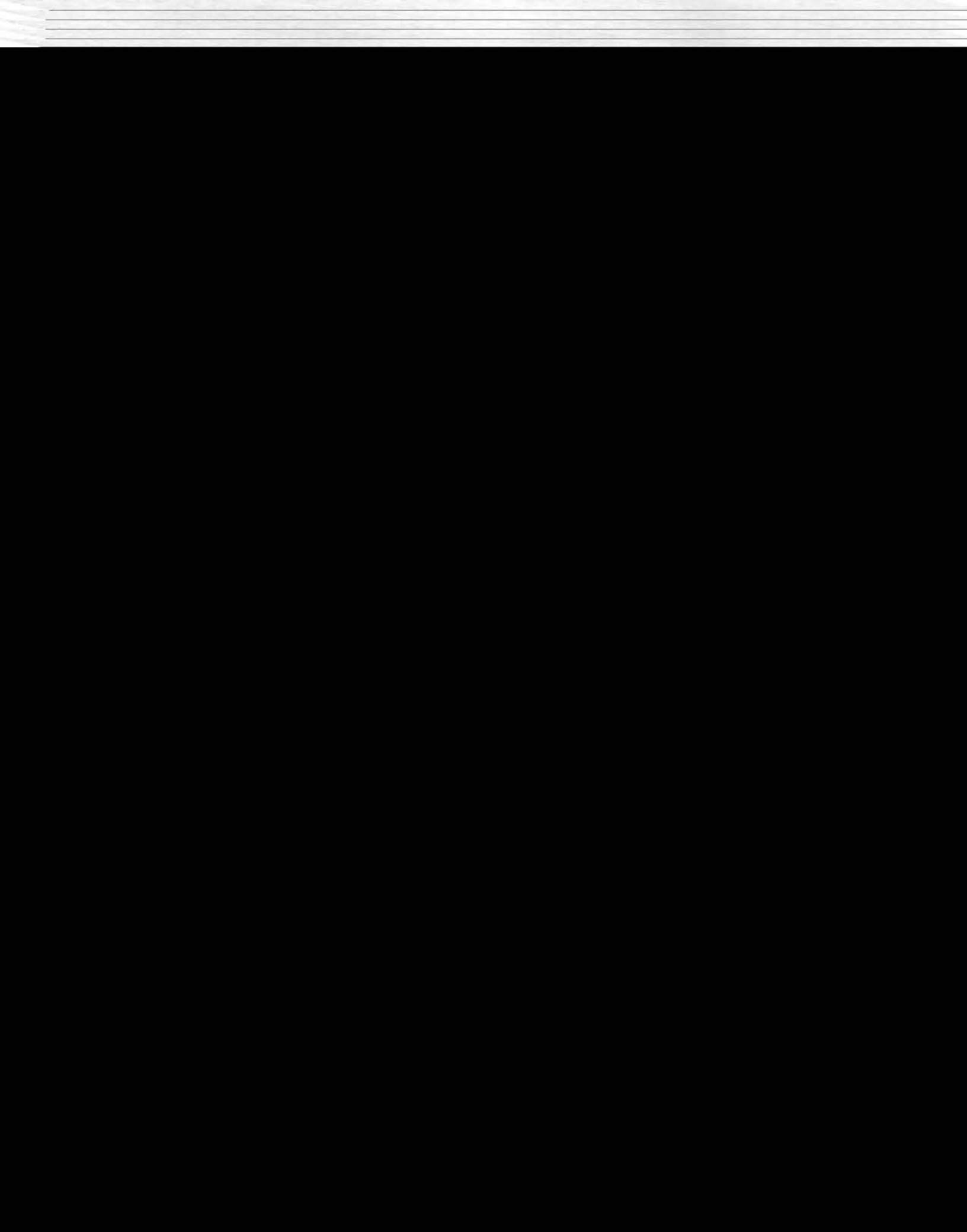
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Today the Sunday School is divided into two parts: the Junior Sunday School (ages two to twelve) and the Sunday School proper. The Junior Sunday Schools have their own chorister and organist. The children have time for a song practice, as do the adults. The tune book published by the Deseret Sunday School Union (1951) for use in the Junior Sunday School is entitled, The Children Sing.

The Preface reads:

This book has been compiled for Latter-day Saint boys and girls. The songs have been selected to correlate with the lessons taught in the Primary Association and the Junior Sunday School and to provide valuable experiences in the building of complete personalities through music, verse, religious teachings and social activities. The book is presented in seven sections:

The Children Sing

1. Of the Lord
2. Of the Gospel of Jesus Christ
3. Of Strength of Character
4. Of Home and Family
5. Of Nature and the Seasons
6. Of Special Days and Holidays
7. For Special Occasions

Out of 199 songs in this book, 67 are hymns which are contained in the adults' hymn book. Thus the members are taught from two years of age to sing the hymns.

The Primary Association

The Primary Association provides direction for leisure and recreational activities and functional moral and religious teachings for the IES children (ages four to eleven, inclusive). The main objective of this organization is to teach the children the fundamental principles of the Gospel as applied to their daily lives.

Music plays a very important part in the Primary. Time is allowed for the music director to teach the children both recreational songs and hymns. Here the children learn to sing in two or even three-part harmony. The book, The Children Sing is used by the Primary. The members of the General Board of the Primary (1) in charge of music communicate with the Ward Primary music director through the magazine "The Children's Friend". Again, the "Hymn of the Month" is discussed, with methods of presentation and suggestions for directing given. The hymns, then are learned and sung in the weekly Primary meetings.

#### The Mutual Improvement Association

The Mutual Improvement Association (referred to as MIA) is an organization for the members of the Church aged from twelve years old on. It is divided into the Young Men's MIA and the Young Women's MIA. The two groups meet together or apart as the program provides. Individual classes for religious instruction are held according to ages. The MIA provides, as the Primary, recreational and religious teachings. In the recreational program several fields are established: music, dance, drama, sports, and speech. Instruction in each of these fields is incorporated in, or alternates with the religious instruction periods. Recreational Songs is the book used by the MIA. It was published by the Church Music Committee in 1949.

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1. Both the Primary and the MIA are presided over by a "General Board" They consist of about twenty five members who are in charge of all aspects of the organizations.

Alfred M. Durham

**Firm as the Mountains Around Us**

42

Ruth May Fox  
Sublimity = 104

**Heaven, We Do Believe**

Harley P. Pratt

Devotionally ♩ = 80

Jane Romney Crawford

1. Fa - ther in heav'n, we do be - lieve The prom - ise thou hast made;
2. We now re - pent of all our sin And come with brok - en heart,
3. We will be bur - ied in the stream, In Je - sus' bless - ed name,

rock of hon - or and vir - tue, Of faith in the  
her - i - tage they left us, Not of gold or

**Firm as the Mountains Around Us**

B

The General Board of the MIA communicates with the Stake Board (in charge of four to ten Wards) through the "MIA Stake Leader". Again, the "Hymn of the Month" is discussed. In the "Leader" instruction for music to be used in a particular class is given.

Each Ward MIA music director is supplied with a Music Director's Manual. "This manual has been written to familiarize MIA music directors and organists with their duties and responsibilities, and to give a few "helps" in carrying out the music program of MIA".

Of the hymns especially for the youth of the Church, "Carry On" by Ruth Kay Fox has become a sort of theme song for the MIA.

Firm as the mountains around us  
Stalwart and brave we stand  
On the rock our fathers planted  
For us in this goodly land.

The rock of honor and virtue,  
Of faith in the living God.  
They raised his banner triumphant  
Over the desert sod.

#### CHORUS

And we hear the desert singing  
Carry on, carry on, carry on  
Hills and vales and mountains ringing  
Carry on, carry on, carry on!  
Holding aloft our colors,  
We march in the glorious dawn.  
O youth of the noble birthright,  
Carry on, carry on, carry on!

We'll build on the rock they planted  
A palace to the King.  
Into its shining corridors,  
Our songs of praise we'll bring,  
For the heritage they left us,  
Not of gold or worldly wealth,  
But a blessing everlasting  
Of love and joy and health.

All aspects of music are developed in the MIA: congregational singing, solos, ensembles, orchestral, dramatic and choral.

Once a year a quartet contest is held for all members of the Church. Entries are made in one or all of three groups; all men, all women, or mixed quartets. They each sing a religious and a comical song one of which has to be original on a Church-wide theme. The quartets are judged by Wards, Stakes, Divisions and finally the best quartets perform two nights in the Assembly Hall in Salt Lake City. A dance is then held at which time the eight best quartets in the contest sing. In 1953 over nine hundred quartets entered the contest.

Each year every Ward puts on an original one-act dramatic production. This will include songs, choruses and an orchestra, depending on the talent available in the particular Ward. These productions are fully staged with scenery and costumes. They are called "Roadshows" because each ward travels to every other ward in its stake to present the production. They are judged on originality, use of talents of the individuals and the quality of the production.

The groups are budgeted so that the cost is very small. A particular theme is chosen by the Stake Board for all the groups to follow.

In June of every year the MIAs throughout the world hold a seven-day conference in Salt Lake City. Each day, one field of recreation holds a festival (dance, speech, drama, etc.). The music festival for 1954 will include: a mixed chorus and full symphony orchestra, a ladies chorus and a male chorus.

## Shall the Youth of Zion Falter?

Evan Stephens

Evan Stephens

*Firm march time* ♩=100


1. Shall the youth of Zi - on fal - ter In de - fend - ing truth and right?  
 2. While we know the powers of dark - ness Seek to thwart the work of God,  
 3. We will work out our sal - va - tion; We will cleave un - to the truth;  
 4. We will strive to be found wor - thy Of the king - dom of our Lord,



While the en - e - my as - sail - eth, Shall we shrink or shun the fight? No!  
 Shall the chil - dren of the prom - ise Cease to grasp the "i - ron rod"? No!  
 We will watch and pray and la - bor With the fer - vent zeal of youth. Yes!  
 With the faith - ful ones re - deem - ed, Who have loved and kept his word. Yes!



True to the faith that our par - ents have cher - ished, True to the



*Organ accomp.*

*Pedal obbligato*




Printed programs of the festival numbers are sent to each Ward, including titles, composer, publisher, serial number and price. The ward supplies music to young people interested in participating in the festivals. The numbers are learned under the direction of the ward MIA leaders. About one week before the performance, all those participating in the festival meet in Salt Lake Cit. and practice under the General MIA Board Member who will conduct the festival. To hear hundreds of young people singing great masterpieces of music to the accompaniment of a full orchestra is truly an inspirational experience. The program for the June, 1954 music festival will include:

"Now Let all the Heaven Adore Thee" from "Sleepers Wake!" ...Bach

Afterglow " (ladies chorus) .....Debussy

"Tales from the Vienna Woods" (orchestra)....Strauss

"Suite on LDS Hymns (orchestra)...Crawford Gates

"Pilgrim's Chorus" form "Tannhauser".....Wagner

"How Beautiful Upon the Mountains" from "Oratorio from the Book of Mormon".....Leroy J. Robertson.

The purpose of the MIA program is to teach the LDS youth the Gospel of Jesus Christ. Music is used as an expression of and an educative means to this purpose.

Shall the youth of Zion falter  
In defending truth and right?  
Shall the enemy assaileth,  
Shall we shrink or shun the fight ? No!

#### CHORUS

True to the faith that our parents have cherished,  
True to the truth for which martyrs have perished,  
To God's command, Soul, heart and hand,  
Faithful and true we shall ever stand.

### The Relief Society

The LDS women are organized into a group called the Relief Society. It is a group designed to meet the cultural, spiritual and temporal needs of the families of the Church. All women in each ward meet once a week. Each month they devote one meeting to a study of theology, one meeting to the world's great literature, one meeting to social science, and one week to sewing and providing for needy families. Women, in groups of two, designated as teachers, are sent to visit each family in the Ward each month and to carry with them a spiritual message.

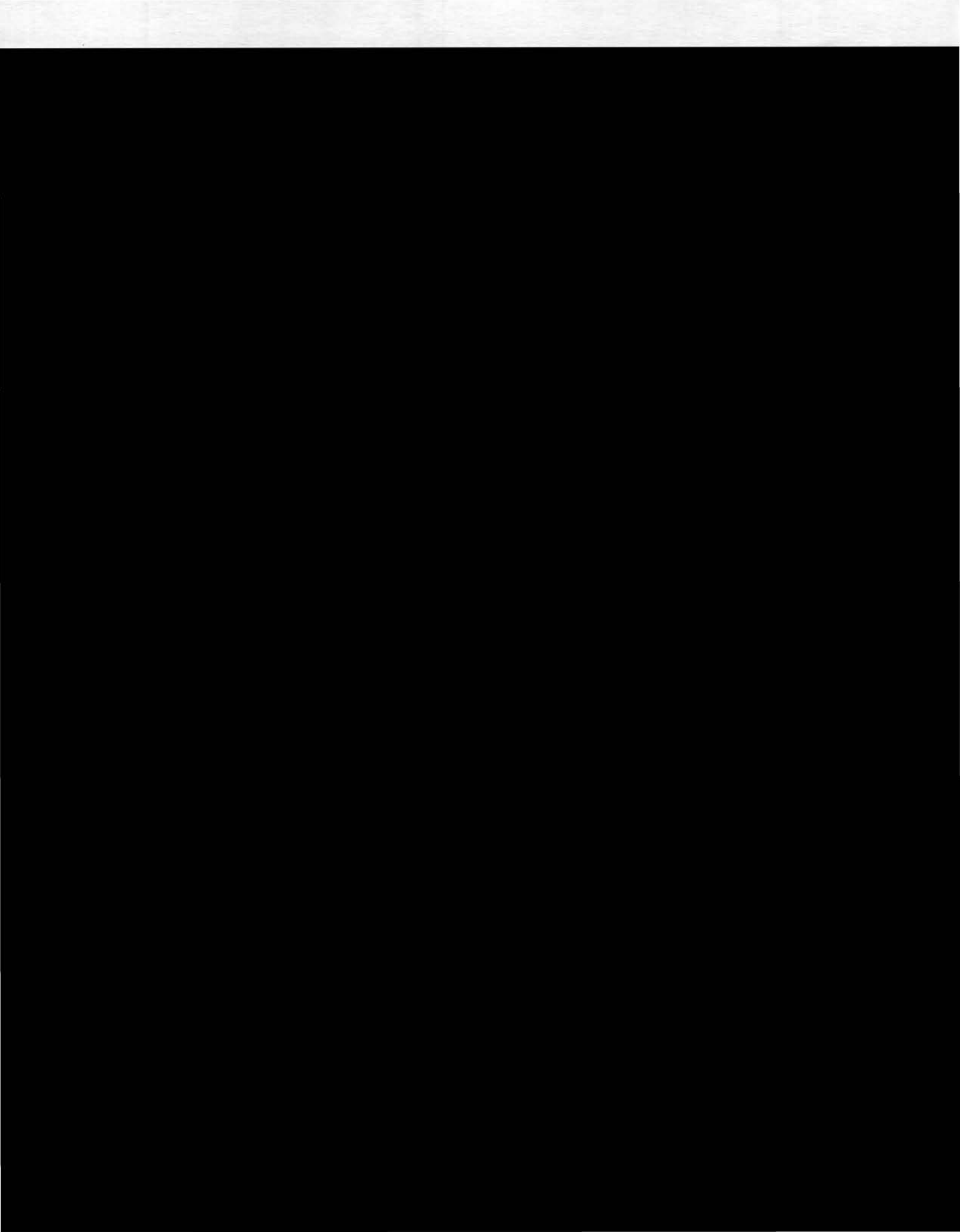
As do the other organizations of the Church, the Relief Society has its own chorister and organist. She directs hymns at each of the meetings and leads the women's choir, called the "Singing Mothers". The Singing Mothers is a group open to all women who wish to participate in it. They sing hymns (arranged for three-part women's voices in the fourth section of the hymn book) and special anthems for special meetings and events of the Relief Society and the Church. Twice a year the Relief Society holds a general conference at which time (like the MIA) members come from all over the world to participate and to combine and sing as the "Singing Mothers" of the Church. These choruses of ordinary housewives produce beautiful music. It is truly a thrilling spiritual experience to hear them sing.

### The Church Choristers and Organists Training Program

Considering the number of choristers and organists needed by each ward (the Church would prefer to have a different chorister and organist for each auxiliary) to realize the music program outlined by the Church; the General Music Committee has provided training in these skills. Anyone in the Church may take the instruction offered. Separate classes (enrollment not exceeding ten organists or twenty conductors) are given at a particular ward building or meeting place. Each class consists of 24 hours of instruction, two hours per class, with meetings twice per week, as may be determined. The fee for these classes is \$5 (for all 24 hours- 12 meetings). The teachers are people certified by the General Music Committee. Regular teachers on this staff are: Alexander Schreiner, Roy Darley and Frank Asper, Tabernacle Organists; and J. Spencer Cornwall, Tabernacle Choir Conductor. These men receive \$3 and travel expenses from the Church for each class meeting (two hours- ten to twenty students). An outline of the course of study for each group is this:

- |                   |  |
|-------------------|--|
| <u>Conductors</u> | <ol style="list-style-type: none"> <li>1. Beat directions</li> <li>2. Attack and release</li> <li>3. Tempo</li> <li>4. Interpretation</li> <li>5. Principles of vocalization and direction</li> <li>6. Conduct of the rehearsal</li> <li>7. Mechanical details for successful choral organization</li> <li>8. Selection of materials.</li> </ol> |
| <u>Organists</u>  | <ol style="list-style-type: none"> <li>1. Difference between piano and organ technic</li> <li>2. Effective use of various organ technics</li> <li>3. Fundamentals of organ registration</li> <li>4. Application of organ technic in the playing of hymns and solos.</li> </ol>   |





## Gently Raise the Sacred Strain

William W. Phelps

Thomas C. Griggs

*Flowing* ♩ = 96

1. Gent - ly raise the sa - cred strain, For the Sab - bath's  
 2. Ho - ly day, de - void of strife; Let us seek e -  
 3. Sweet - ly swells the sol - emn sound While we bring our

come a - gain That man may rest, That man may rest,  
 ter - nal life That great re - ward, That great re - ward,  
 gifts a - round Of bro - ken hearts, Of bro - ken hearts,

And re - turn his thanks to God, For his bless - ings  
 And par - take the sac - ra - ment In re - mem - brance  
 As a will - ing sac - ri - fice, Show - ing what his

to the blest, For his bless - ings to the blest.  
 of our Lord, In re - mem - brance of our Lord.  
 grace im - parts, Show - ing what his grace im - parts.

Gently raise the sacred strain,  
 For the Sabbath's come again  
 That man may rest,  
 And return his thanks to God  
 For his blessings to the blest

Holy day, devoid of strife;  
 Let us seek eternal life  
 That great reward  
 And partake the sacrament  
 In remembrance of our Lord.

Sweetly swells the solemn sound  
 While we bring our gifts around  
 Of broken hearts  
 As a willing sacrifice  
 Showing what his grace imparts

Happy type of things to come,  
 When the Saints are gathered home  
 To praise the Lord  
 In eternity of bliss  
 All as one with sweet accord.

Holy, holy is the Lord  
 Precious, precious is his word;  
 Repent and live;  
 Though your sins be crimson red  
 Oh, repent, and he'll forgive.

Softly sing the joyful lay,  
 For the Saints to fast and pray!  
 As God ordains,  
 For his goodness and his love,  
 While the Sabbath day remains.

as applicable to our experience as theirs. The conviction of the Saints today is no less great than that of the founders; only the circumstances of their lives are different. There is no longer the tremendous impact that such a revolutionary religious concept produces.



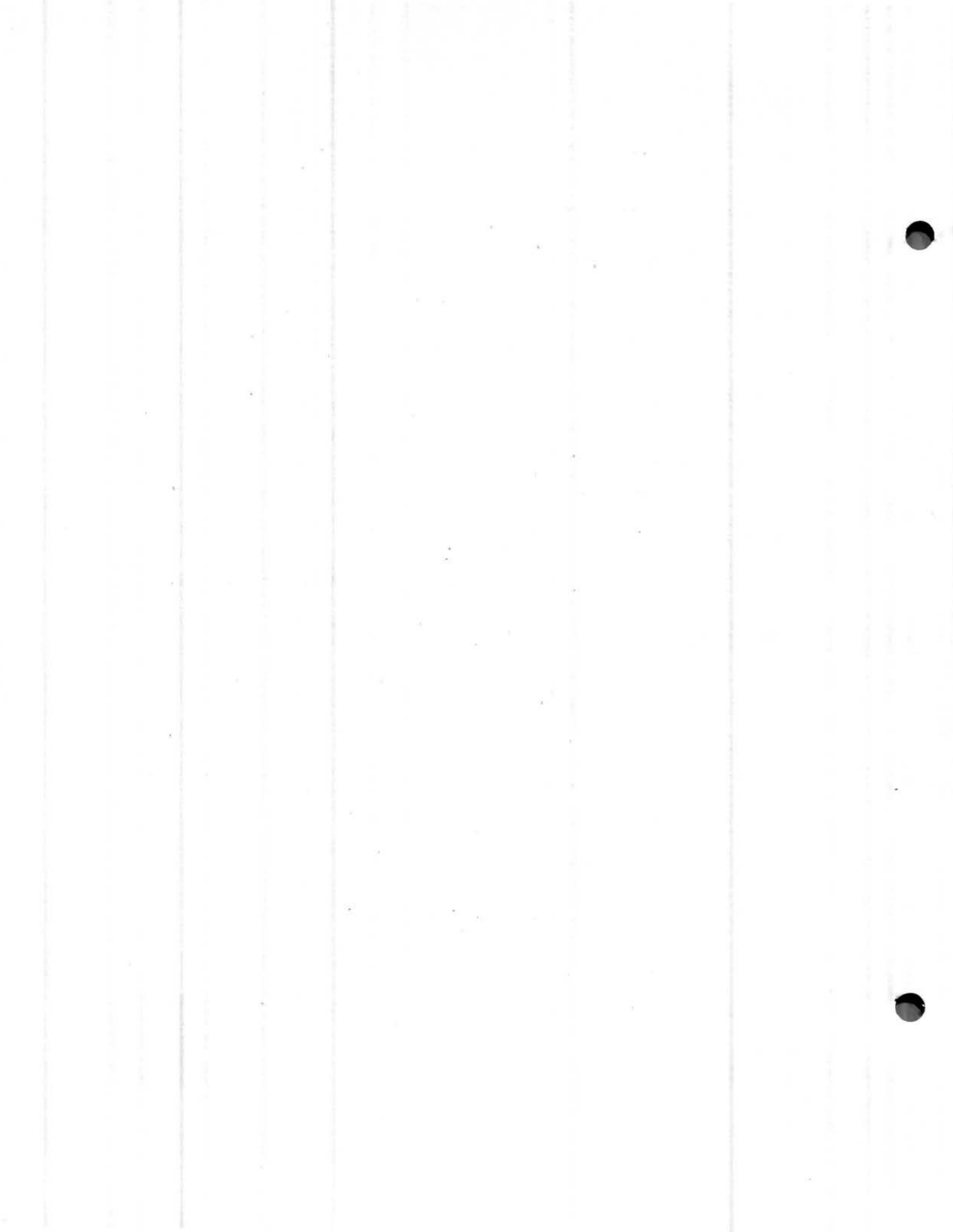
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## ABSTRACT

The purpose of this study is to show the Latter-day Saint hymnody as a voice of a people expressing their unique doctrine during the emmigration period of the Church; and to show how the hymns are used by the Church today.

The content of the hymn book of the Church can be put into three catagories. Approximately 200 hymns are written and composed by members of the Church. There are about 50 hymns in which either the text or music is attributed to a member, and 150 hymns are borrowed from the hymnody universal to many religions. With the exception of three all the hymns discussed in this paper are both written and composed by Mormons. A sample of 25 hymns will be quoted, each as a representative of a certain group of hymns which express a particular message. Only those hymns appearing in the 1948-1950 hymn books will be discussed.

Joseph Smith, the Prophet and founder of the Church of Jesus Christ of Latter-day Saints was born December 23, 1805 in Sharon, Windsor County, Vermont. He later moved with his family to Palmyra, New York. Stirred by the religious concern of the times and seeking the truth, Joseph Smith read in the Book of James (1:5) "If any of you lack wisdom, let him ask of God that giveth to all men liberally and upbraideth not; and it shall be given him". Believing literally the scripture, he went into the woods and prayed that he should know which of all the churches was the one to join. At this time two separate Personages, God, the Father; and His Son, Jesus Christ, appeared to Joseph Smith and told him to "join none of the churches".

He was told that in time the Church of Jesus Christ would again be established on the earth by him.

...from the Mormon point of view, it (this vision of Joseph Smith) is the most important happening since the mission of Christ. The Mormons claim that with the passing of the Apostolic period, the primitive church as established by Christ drifted into a condition of apostasy and, in consequence, the power and authority of the priesthood had been withdrawn from the earth, but that through this visitation of Deity, a new dispensation had been established and the way prepared for the subsequent restoration of the true Gospel through the Prophet, Joseph Smith. (1)

Three months after the organization of the Church (1830), the following instructions were given to Emma Smith, wife of the Prophet, through revelation:

And it shall be given thee, also, to make a selection of sacred hymns, as it shall be given thee, which is pleasing unto me, to be had in my church.

For my soul delighteth in the song of the hearth; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads. (2)

In 1950 a revision of the 1948 edition was published. As mentioned before, this book was hand set in musical type which makes it much more clear and readable than the previous editions. Unfortunately the covers of the two editions are exactly the same. Some of the hymns appear in both (1948 and 1950) editions, but on different pages in each. This causes confusion in the congregational singing. The revised edition (1950) is divided into four parts. The first part is a group of hymns arranged for choir (the more difficult hymns to sing are in this section), the third section contains hymns arranged for male voices only (for Priesthood gatherings, etc.), and the fourth

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1. Talmage, James E. Jesus, the Christ pages 745-764
  2. Doctrine and Covenants of the LDS Church Section 25: 10-11

part is exclusively for womens voices (to be used for Relief Society meetings and by the Singing Mothers). The 1950 edition was revised to supply more hymns for specific occasions. As was the custom from the first hymn collection by Emma Smith, several hymns were borrowed from other churches.

Let it be understood that we lay no claim to exclusive inspiration in the matters of songs or music; we not only believe that to a most eminent degree great poets and composers of all time and place have been inspired, but from their inspirational writing we freely cull the material most suitable and expressive of our religious thoughts and emotions, and use them in their full spirit and meaning. (1)

The proselyting force of the Church which has entered more homes than any other is the Latter-day Saint Tabernacle Shoir. Since 1929 the weekly broadcasts have been a source of inspiration to people everywhere . This magnificent choir is composed of more than three hundred singers (none of them receives any remuneration). "The Spoken Word" is by Apostle Richard Evans (director, commentator and writer of the broadcasts). The themesong of the choir , and thus the most widely known of the Mormon hymns is "Gently Raise the Sacred Strain".

The hymnody of the Church of Jesus Christ of Latter-day Saints is a spontaneous burst of song which gave voice to a people in a revolutionary movement. They reveal the gratitude of those people for the restoration of the Gospel of Jesus Christ. The hymns publish to the world the message of Joseph Smith. They indicate the sorrows and persecution the members experienced as a result of their beliefs.

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1. Stephens, Evan Improvement Era 17:765

The hymns sing of the blessings and the joy of this life, and of hope for life eternal. In the hymns is a communication through song from the pens of every class of society made one by the Gospel. Nowhere in the history of church music can one find such an abundant expression of conviction rising from the members of a religious congregation.

As literature the texts are frequently imperfect in rhyme, composed usually in iambic meter, averaging six stanzas, mostly of the lyric song type.

Musically speaking the tunes range from folk-song type to the form of Baroque chorals.

Since 1900 comparatively few new hymns have been published by the Church. Many have been written, but only a small portion of them carry the fervor that the actual experience and suffering of the early Saints gave to their songs. In the hymns of the early Saints is the significance and joy of the universal, timeless message which is just as applicable to our experience as theirs. The conviction of the Saints today is no less great than that of the founders; only the circumstances of their lives are different. There is no longer the tremendous impact that such a revolutionary religious concept produces. The reverberations of this initial stroke are felt now, but they are cushioned by a century of existence of the Church and by an increase in membership from 6 in 1830 to 1, 189,053 in 1953. The mission of this generation of Saints is to carry the Gospel and to establish the Church throughout the world, which the mission of the great Mormon hymn writers was to declare the restoration and to form a nucleus from which the Church could expand. Theirs was an age of revelation ours is an age of application.