

Hymns as Language Evolution

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Hymns of the Church of Jesus Christ of Latter-day Saints provide a unique opportunity to study language change; many of these hymns' lyrics were originally canonized in 1835 but have been purposely updated to reflect modern American usage. This essay classifies and quantifies the types of changes that have been made from the earliest edition to the most recent edition of Latter-day Saint hymnals, finding that sixty-five percent of the changes in the hymnal relate to the evolutions of American grammar, spelling, and semantics.

In their idioms, English speakers often revere music as a method of capturing the intangible: undying love, religious devotion, anguish of spirit, and now—language change? Hymns have been used for centuries to capture these deep emotions, yes, but hymns’ long lifespan over periods of language evolution also makes their lyrics a valuable sample of changes that the English language has undergone. The hymnal of the Church of Jesus Christ of Latter-day Saints is especially interesting, as it represents one group’s codified canon of these lyrics. This is significant because the lyrics of these hymns have undergone deliberate edits to match them to current English usage and also because some hymns have remained in every edition of the hymnal, so their changes can be followed with ease. This article will examine the first hymns from the Church’s original hymnal that remain in its current edition, analyzing the differences between the editions to understand how the hymns reflect changes in the English language.

Literature

Several studies confirm, and few would disagree, that “a hymn is a cultural product,” as Elsabé Kloppers (2020, p. 4) declared when studying the linguistic functions of hymns. Because hymns are a product of culture, they reflect culture directly; therefore, they change as a culture changes. For example, modern churchgoers may witness a new style of hymn emerging as pop culture integrates into worship music. Though listeners might assume that the largest changes in worship music happen within the realm of instrumentation, Lester Ruth’s 2015 research shows that modern syntax and vocabulary have also seeped into hymns’ lyrics. Ruth attributed this change to English’s overall shift towards writing as we speak. This shift to writing lyrics as we speak is a clear effect of cultural changes on language evolution in hymns (p. 6).

In his 1979 article, Samuel Monson was quick to point out that the need for rhyme or meter consistently caused many peculiarities in hymns (p. 13). However, he acknowledged many linguistic features that may account for a hymn’s evolution over time: personal pronouns, verb endings, do-support, and even pronunciation (pp. 14–22). All of these features are tied to a language’s evolution and eventually end up reflected in a hymn’s text—both despite and because of the peculiarities of the register.

The question of what to do with the variance has been largely ignored by the more descriptive linguists. However, theologians have debated the merits of updating older features to more modern audiences. In a June 1987 article, Reformed Worship presented the opinions of several religious leaders in a symposium panel. Leaders generally fell into two groups. One group recognized outdated vocabulary and non-inclusive language and believed that updating language would better include and teach younger generations (Why Modernize? section). The other group believed that to only retain modern morals is a revisionist lens that overfocuses on clarity to the detriment of the art and deeper feelings of the piece (Why Preserve Old Hymns? section). My research will examine how editors for the hymnals of the Church of Jesus Christ of Latter-day Saints have reconciled these two perspectives on language change in hymns, and what their decisions imply are key changes to the English language.

Research

My research methods compare the twenty-six common hymns from *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter-day Saints* (1835) and *Hymns of the Church of Jesus Christ of Latter-day Saints* (1985)—the earliest and latest hymnals of the Church, respectively. The titles of each of the twenty-six hymns can be found in the appendix. To collect qualitative and quantitative data, I began by transcribing the original hymns and inserting the edits of the current hymns through my word processor’s change-tracking software. Afterwards, I tagged each type of change by color in order to analyze the types of changes and their frequency.

Seven different types of changes surfaced in the hymns, which I titled *ear-pleasing*, *grammatical*, *formatting*, *stylistic*, *theological*, *consistency*, and *evolutionary*. Ear-pleasing changes have the sole purpose of improving the flow of the line when singing. One example is the change from “know then that every soul is free” to “know this that every soul is free.” No real shift in meaning occurs, but the change from an ending alveolar nasal /n/ to an ending alveolar fricative /s/ allows for a swifter transition to the interdentals fricative /ð/. Marvin Gardner, a member of the 1985 hymnbook editorial committee, called this type of edit a “touch of elegance” (personal communication, March 24, 2022).

A grammatical change is a change to make an ungrammatical sentence grammatical in modern American usage (e.g., removing the unnecessary comma between “our shadow by day, /and our pillar by night”). Formatting changes are a result of the pairing of the written format with music and largely concern the abbreviation of words like *ev’ry* to fit the number of syllables in a musical line. (The hymns in the 1835 hymnal were not set to specific tunes, so the same line may have needed different syllables depending on the tune.) Stylistic changes are changes that do not adhere to usage guidelines but instead appeal to an editor’s preference. An example might be the change from “one chorus—God is love” to “one chorus: God is love”; either is grammatically acceptable.

Theological changes shift the lyric’s meaning or emphasis to evoke a different religious implication; changing “Our King, our companion” to “Our King, our Deliv’rer” exemplifies the nuance of this category, as the change makes the audience’s relationship with the Savior less familiar and more formal or worshipful. Consistency changes make a lyric more related to the grammar of its internal text even though its original grammar was not incorrect. This change also includes edits made to keep the hymns consistent with other edits. For example, changing “in vain the tomb forbids his rise” to “in vain the tomb forbade him rise” brings the whole verse to a consistent use of past tense. Finally, evolutionary changes reflect actual evolution in the usage of a word, whether that be in its spelling, vocabulary, or capitalization. One example changed capital C to lowercase *c* in the noun *chorus* because in 1835, it was less clear which nouns were considered proper nouns. Verses inserted or removed are also highlighted but not included in this discussion of language change.

After all the tagging was completed, the total number of changes (not counting whole verses changed) was 394. The breakdown is as follows: consistency, 13; evolutionary, 19; formatting, 34; ear-pleasing, 34; theological, 49; stylistic, 91; and grammatical, 154.

Discussion

Because their changes are more rooted in historical usage than musical aesthetics or theology, I consider the evolutionary, stylistic, and grammatical categories to reflect language change most. Evolutionary changes reflect a change in the way a word is used,

stylistic changes reflect a change in attitudes surrounding punctuation (if not an outright change in what is considered correct), and grammatical changes reflect changing prescriptive rules. In all, these changes made up 264 of the 394 total edits, or about sixty-five percent. A strong majority of changes, then, are the result of language change in some form or another.

Most changes involved punctuation. In 1985, the comma and semicolon were used at the end of nearly every line, often leaving the comma to splice clauses and the semicolon to introduce a perfectly average phrase. With these hymnbooks as reference, one would naturally conclude that a semicolon and comma held a slightly different purpose at the time.

Perhaps more interesting and complex than changes in punctuation are changes in usage; in hymn 21, the change from “strange work” to “great work” reflects a pejoration in the meaning of *strange*, necessitating the use of a more appropriate adjective. In the same hymn, “converse hold” was changed to “speak again.” A quick check of the Oxford English Dictionary reveals that *converse* was formerly a noun, but that sense of the word has become archaic. Gardner also spoke on the subject of archaic language, saying that their original direction from leaders of the Church was to not “change anything that doesn’t have to be changed,” implying that these shifts were so far from their original meaning that understanding necessitated editing. These semantic shifts, as well as changes in spelling, illustrate that although the hymnbook preserves language from a time period, it does not mean that language’s meaning will stay the same.

The four remaining categories make clear language changes less than the other categories. In my categorization, consistency changes correct actual errors in the original hymn, while ear-pleasing and formatting changes simply show the changes needed to accommodate a new tune or hymnbook singing. These changes may mark a cultural shift toward the importance of the tune in hymns or toward a common hymn and tune pairing, but those shifts are minimal parts of the culture and therefore peripheral to this discussion. Theological changes reflect a different kind of language change and will be discussed shortly. Summed, these four categories are 130 out of the 394 changes, about thirty-five percent.

Still, these changes highlight shifts in language in several ways. For one, Gardner’s “touches of elegance” were often focused on

matching syllabic stress to hymn tunes. In hymn 1 (formerly “Know Then that Ev’ry Soul is Free”) the change from “Bless them with wisdom, love, and light” to “And bless with wisdom, love, and light” illustrates the importance of strong thoughts on strong musical beats. More research would be required, but it is certainly possible that prosody has changed, altering where the stress falls.

Theological changes, too, show the history of a language. The language of the Church of Jesus Christ of Latter-day Saints is indeed its own social dialect, and the Church’s history (and general English history) has bled through into its hymns. For example, many instances of the word *sons* have been seamlessly transformed into *Saints*; this change is telling of the original patriarchal state of the United States and the Church’s increased efforts to provide inclusivity after decades of social justice advocacy. However, Gardner noted the fact that other churches’ efforts at inclusivity involved removing male markers associated with God, while lingering lyrics in Latter-day Saint hymns such as “O God, th’Eternal Father” (hymn 57) illustrate the importance of eternal gender to the Church’s theology.

Gardner also reflected often on the “retribution language” of the Church from the era of the Mormon Trail and government persecution. At the time, that language depicted a God who dealt justice upon those who harmed members or their loved ones. But today, when the Church has relatively good relations with society, new lyrics like “God’s commandments to mankind” that replace older lyrics like “the commandments to the Church” reflect the modern Church’s more accepting attitude toward a universal fellowship.

Conclusion

Though much is to be said about how individual words and usage have changed in the English language, this research highlights the fact that hymns are being changed and the manner in which editors are doing so. Even the way that the lyrics were changed, no matter the reason or category, provides interesting insights to how English has evolved and how hymns preserve older styles of language while accommodating new ones. Gardner recalled that hymnbook editors patched up lyrics by turning to the text of the Book of Mormon and Old Testament, a register rife with older usages. There, Gardner explained, an editor could

match the “spirit and flavor of the language. Sometimes it’s too formal. . . . We match the register instead with the tone, the voice, the formality. We’re looking at the original intent of the author.” Hymns, then, have become a kind of museum where the ancient language and its modern counterpart touch for a brief moment of doctrinal clarity.

Indeed, the sheer number of changes (394) in these twenty-six hymns alone illustrates the grand scope of language change, even over a two hundred year time span. In lasting, publicly used texts such as these hymns, a sense of authorship fades in the face of community meaning. As Gardner proposed,

When we look at examples such as these, it becomes clear why some revising . . . of hymn text and tunes is a necessary standard practice through[out] Christian hymnity. . . . Even though an edited word or line may feel disruptive at first, that doesn’t mean the change is unwarranted or inappropriate. We have no reason to be apologetic about careful, informed, revisions that correct doctrinal inaccuracies and help make hymns and songs more appropriate or inclusive for modern worldwide audiences.

Indeed, one can expect exponentially more changes to be made to these hymns and others as their use continues throughout time periods. One researcher might study the rippling effects of these edits on other religious communities, while another might look deeper into which decades these changes came about. Overall, the broader picture is the fascinating and constant change of language itself, and the way that hymns provide an accessible example of people grappling with changing language in cherished objects. Like the Latter-day Saint quote from Doctrine and Covenants 121:33, “as well might man stretch forth his puny arm to stop the Missouri river” as to stop the ever-flowing and ever-changing river of language, which includes these hymns as important stepping stones.

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Appendix

Key: **formatting**, **grammatical**, **consistency**, **ear-pleasing**,
evolutionary, **doctrinal**, **verses**, **stylistic**

1 - Know Then that Ev'ry Soul is Free

240 - Know This, That Every Soul is Free

Know **this** that ev'ry soul is free / To choose his life and
what he'll be; / For this eternal truth is giv'n; / That God
will force no man to heav'n.

He'll call, persuade, direct aright, / **And bless** with wis-
dom, love, and light; / In nameless ways be good and
kind; / But never force the human mind.

Freedom and reason make us men; / Take these away,
what are we then? / Mere animals, and just as well / The
beasts may think of heav'n or hell.

May we no more our pow'rs abuse, / But ways of truth and
goodness choose; / Our God is pleas'd when we improve
/ His grace and seek his perfect love.

4 - Glorious things of thee are spoken

46 - Glorious Things of Thee Are Spoken

Glorious things of thee are spoken / Zion, city of our God!
/ He whose word cannot be broken / Chose thee for his
own abode;

On the Rock of **Ages** founded / What can shake **our** sure
repose? / With salvation's walls surrounded, / Thou
may'st smile on all thy foes.

See the stream of living waters / Springing from celestial
love / Well supply thy sons and daughters / And all fear
of drought remove;

**Deleted stanza: Who can faint while such a river / Ever
flows their thirst t'assuage? / Grace which like the Lord,
the giver, / Never fails from age to age.**

Round each habitation hov'ring, / See the cloud and fire
appear / For a glory and a cov'ring / Showing that the
Lord is near;

Blest inhabitants of Zion / Purchased by the Savior's blood; / Jesus, whom their souls rely on, / Makes them kings and priests to God.

While in love his Saints he raises, / With himself to reign as King; / All, as priest, his solemn praises / For thank-off'rings freely bring.

[verses deleted]

6 - Redeemer of Israel

6 - Redeemer of Israel

Redeemer of Israel, / Our only delight, / On whom for a blessing we call; / Our shadow by day; / And our pillar by night, / Our king, our Deliv'rer, our all;

We know he is coming / To gather his sheep; / And lead them to Zion in love, / For why in the valley / Of death should they weep; / Or in the lone wilderness rove?

How long we have wandered / As strangers in sin / And cried in the desert for thee! / Our foes have rejoiced / When our sorrows they've seen; / But Israel will shortly be free.

As children of Zion; / Good tidings for us; / The tokens already appear; / Fear not and be just, / For the kingdom is ours; / The hour of redemption is near.

[verse deleted]

[verses added]

10 - He died! the great Redeemer died

192 - He Died! The Great Redeemer Died

He died! The great Redeemer died; / And Israel's daughters wept around; / A solemn darkness veiled the sky; / A sudden trembling shook the ground;

Come saints and drop a tear or two; / For him who groaned beneath your load; / He shed a thousand drops for you, / A thousand drops of precious blood.

Here's love and grief beyond degree; / The Lord of glory
died for men; / But lo! what sudden joys were heard; /
The Lord, though dead, revived again!

The rising Lord forsook the tomb; / In vain the tomb forbade
him rise; / Cherubic legions guard him home / And
shout him welcome to the skies.

[verses deleted]

11- Earth with her ten thousand flowers

87- God is Love

Earth, with her ten thousand flowers, / Air, with all its
beams and showers, / Heaven's infinite expanse, / Sea's
resplendent countenance— / All around and all above /
Bear this record: God is love.

Sounds among the vales and hills, / In the woods and by
the rills, / Of the breeze and of the bird, / By the gentle
murmur stirred— / Sacred songs, beneath, above, / Have
one chorus: God is love.

All the hopes that sweetly start / From the fountain of
the heart, / All the bliss that ever comes / To our earthly
human homes, / All the voices from above / Sweetly
whisper: God is love.

13 - Guide us, O thou great Jehovah

83 - Guide Us, O Thou Great Jehovah

Guide us, O thou great Jehovah, / Guide us to the promis-
ed land, / We are weak but thou art able, / Hold us with
thy powerful hand, / Holy Spirit, Holy Spirit / Feed us till
the Savior comes. Feed us till the Savior comes.

Open, Jesus, Zion's fountains: / Let her richest blessings
come; / Let the fiery, cloudy pillar / Guard us to this holy
home: / Great Redeemer, Great Redeemer, / Bring, oh,
bring the welcome day, Bring, oh, bring the welcome day!

When the earth begins to tremble, / Bid our fearful
thoughts be still; / When thy judgments spread destruc-
tion, / Keep us safe on Zion's hill, / Singing praises, Sing-
ing praises, / Songs of glory unto thee, Songs of glory
unto thee.

14 - We're not ashamed to own our lord

57- We're Not Ashamed to Own Our Lord

We're not ashamed to own our Lord / And worship him
on earth / We love to learn his holy word / And know
what souls are worth.

When Jesus comes in burning flame, / To recompense the
just, / The world will know the only name / In which the
Saints can trust.

When he comes down from heav'n to earth / With robes
of righteousness, / Before creation's second birth, / We
hope with him to stand.

[verse added]

15 - Joy to the world! the Lord will come!

201 - Joy to the World

Joy to the world, the Lord is come, / Let earth receive her
King, / Let ev'ry heart prepare him room, / And Saints
and angels sing, And Saints and angels sing, And Saints,
and Saints and angels sing.

Rejoice! Rejoice when Jesus reigns, / And saints their
songs employ, / While fields and floods, rocks, hills, and
plains / Repeat the sounding joy, Repeat the sounding joy,
Repeat, repeat the sounding joy.

No more will sin and sorrow grow, / Nor thorns infest the
ground; / He'll come and make the blessings flow / Far as
the curse was found, Far as the curse was found, Far as,
far as the curse was found.

Rejoice! Rejoice in the Most High, / While Israel spreads
abroad, / Like stars that glitter in the sky, / And ever wor-
ship God, And ever worship God, And ever, and ever wor-
ship God.

18 - Now let us rejoice in the day of salvation

3- Now Let Us Rejoice

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: / When all that was promised the Saints will be given, / And none will molest them from morn until ev'n, / 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 shall come. / When all that was promised the Saints will be given, / And none will molest them from morn until ev'n, / And earth will appear as the Garden of Eden, / And Jesus will say to all Israel: "Come home!"

In faith we'll rely on the arm of Jehovah. / To guide thru 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. / Then all that was promised the Saints will be given, / And they will be crown'd as the angel of heav'n: / And earth will appear as the Garden of Eden, / And Christ and his people will ever be one.

21 - The happy day at last has come

32 - The Happy Day at Last Has Come

The happy day at last has come, / The truth restored is now made known. / The promised angel's come again / To introduce Messiah's reign.

The gospel trump again is heard. / The truth from darkness has appeared. / The lands which long benighted lay / Have now beheld a glorious day.

The day by prophets long foretold, / The day which Abram did behold, / The day that Saints desired so long, / When God his great work would perform,

The day when Saints again shall hear / The voice of Jesus in their ear, / And angels, who above do reign, / Come down to speak again with men.

23 - This earth was once a garden place

49 - Adam-ondi-Ahman

This earth was once a garden place, / With all her glories
common, / And men did live a holy race, / And worship
Jesus face to face, / In Adam-ondi-Ahman.

We read that Enoch walked with God, / Above the pow'r
of mammon, / While Zion spread herself abroad, / And
saints and angels sang aloud / In Adam-ondi-Ahman.

Her land was good and greatly blest, / Beyond old Israel's
Canaan; / Her fame was known from east to west, / Her
peace was great, and pure the rest / Of Adam-ondi-Ahman.

Hosanna to such days to come, / The Savior's second
coming / When all the earth in glorious bloom, / Affords
the saints a holy home, / Like Adam-ondi-Ahman.

24 - Gently raise the sacred strain

146 - Gently Raise the Sacred Strain

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

Holy day, devoid of strife / Let us seek eternal life, /
That great reward, / That great reward, / And partake the
sacrament, / In remembrance of the Lord, / In remem-
brance of the Lord.

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

[verse deleted]

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

[verse deleted]

26 - Now We'll Sing with One Accord

25 - Now We'll Sing with One Accord

Now we'll sing with one accord, / For a prophet of the Lord, / Bringing forth his precious word, / Cheers the Saints as anciently. / When the world in darkness lay, / Lo! he sought the better way, / And he heard the Savior say, / "Go and prune my vineyard, son!"

And an angel surely, then, / For a blessing unto men, / Brought the priesthood back again / In its ancient purity. / Even Joseph he inspired; / Yea, his heart he truly fired / With the light that he desired / For the work of righteousness.

And the Book of Mormon, true, / With its cov'nant ever new, / For the Gentile and the Jew, / He translated sacredly. / God's commandments to mankind, / For believing Saints designed, / And to bless the seeking mind, / Came to him from Jesus Christ.

[verse added]

43 - Come let us sing an evening hymn

167 - Come, Let Us Sing an Evening Hymn

Come, let us sing an evening hymn / To calm our minds for rest, / And each one try, with single eye, / To praise the Savior best.

Yea, let us sing a sacred song / To close the passing day: / With one accord, call on the Lord, / And ever watch and pray.

Oh, thank the Lord for grace and gifts / Renewed in latter days; / For truth and light to guide us right, / In wisdom's pleasant ways.

For ev'ry line we have received, / To turn our hearts above, / For ev'ry word and ev'ry good, / That fill our souls with love.

Oh, let us raise a holier strain / For blessings great as ours, / And be prepar'd while angels guard / Us through our slumb'ring hours.

Oh, may we sleep and wake in joy, / While life with us remains, / And then go home beyond the tomb, / Where peace forever reigns.

46 - Great God! to thee my evening song

164 - Great God to Thee My Evening Song

Great God, to thee my evening song / With humble gratitude I raise, / Oh, let thy mercy tune my tongue, / And fill my heart with lively praise.

My days, unclouded as they pass, / And ev'ry onward rolling hour / Are monuments of wonderous grace / And witness to thy love and power.

[verses removed]

With hope in thee mine eyelids close / With sleep refresh my feeble frame / Safe in thy care may I repose / And wake with praises to thy name.

54 - Jesus, mighty King of Zion

234 - Jesus, Mighty King in Zion

Jesus, mighty King in Zion, / Thou alone our guide shalt be, / Thy commission we rely on, / We will follow none but thee.

As an emblem of thy passion / And thy vict'ry o'er the grave, / We, who know thy great salvation, / Are baptized beneath the wave.

Fearless of the world's despising, / We the ancient path pursue, / Buried with our Lord, and rising / To a life divinely new.

57 - O God th' eternal Father

175 - O God, the Eternal Father

O God, th' Eternal Father, / Who dwells amid the sky, / In Jesus' name we ask thee / To bless and sanctify, / If we are pure before thee, / This bread and cup of wine, / That we may all remember / That offering divine.

That sacred holy off'ring, / By man least understood, / To have our sins remitted

And take his flesh and blood, / That we may ever witness
/ The suff'ring of thy Son / And always have his Spirit /
To make our hearts as one.

When Jesus, the Anointed, / Descended from above / And
gave himself a ransom / To win our souls with love /
With no apparent beauty, / That man should him desire—
/ He was the promised Savior, / To purify with fire.

How infinite that wisdom, / The plan of holiness, / That
made salvation perfect And veiled the Lord in flesh, / To
walk upon his footstool / And be like man, almost, / In
his exalted station, / And die, or all was lost.

[verses deleted]

65 - Come all ye sons of Zion

38 - Come, All Ye Saints of Zion

Come all ye Saints of Zion, / And let us praise the Lord;
/ His ransomed are returning, / According to his word.
/ In sacred songs and gladness, / They walk the narrow
way / And thank the Lord who brought them / To see the
latter day.

Come, ye dispersed of Judah, / Join in the theme and sing
/ With harmony unceasing / The praises of our King, /
Whose arm is now extended, / On which the world may
gaze, / To gather up the righteous / In these the latter
days.

Rejoice, rejoice, O Israel, / And let your joys abound / The
voice of God shall reach you / Wherever you are found /
And call you back from bondage, / That you may sing his
praise / In Zion and Jerusalem, / In these the latter days.

Then gather up for Zion, / Ye Saints throughout the land,
/ And clear the way before you, / As God shall give com-
mand, / Thowicked men and devils / Exert their pow'r,
'tis vain, / Since He who is Eternal / Has said you shall
obtain.

66 - Let Zion in her beauty rise

41 - Let Zion in Her Beauty Rise

Let Zion in her beauty rise; / Her light begins to shine,
/ Ere long her King will rend the skies, / Majestic and
divine, / The gospel spreading through the land, / A peo-
ple to prepare / To meet the Lord and Enoch's band /
Triumphant in the air.

Ye heralds, sound the golden trump / To earth's remotest
bound, / to spread the news from pole to pole / In all the
nations round; / That Jesus in the clouds above, / With
hosts of angels too, / Will soon appear, his Saints to save,
/ His enemies subdue.

[verses removed]

That glorious rest will then commence / Which proph-
ets did foretell, / When Saints will reign with Christ on
earth, / And in his presence dwell / A thousand years, oh,
glorious day! / Dear Lord, prepare my heart / To stand
with thee on Zion's mount / And nevermore to part.

[verses removed]

68 - Come all ye saints, who dwell on earth

65 - Come, All Ye Saints Who Dwell on Earth

Come, all ye Saints who dwell on earth, / Your cheerful
voices raise, / Our great Redeemer's love to sing, / And
celebrate his praise, / Our great Redeemer's love to sing,
/ And celebrate his praise.

His love is great, he died for us, / Shall we ungrateful be,
/ Since he has mark'd a road to bliss, / And said, "Come
follow me," / Since he has mark'd a road to bliss / And
said, "Come follow me?"

The strait and narrow way we've found, / Then let us
travel on, / Till we, in the celestial world, / Shall meet
where Christ is gone, / Till we, in the celestial world, /
Shall meet where Christ is gone.

And there we'll join the heav'nly choir / And sing his
praise above, / While endless ages roll around, / Perfected
by his love, / While endless ages roll around, / Perfected
by his love.

70 - Great is the Lord: 'tis good to praise

77 - Great Is the Lord

Great is the Lord; 'tis good to praise / His high and holy name / Well may the Saints in latter days / His wondrous love proclaim.

[moved to final verse] To praise him let us all engage, / For unto us is giv'n / To live in this momentous age / And share the light of heav'n.

[verses deleted]

The Comforter is sent again, / His pow'r the church attends, / And with the faithful will remain / Till Jesus Christ descends.

We'll praise him for a prophet's voice, / His people's steps to guide, / In this, we do and will rejoice, / Tho' all the world deride.

[verses deleted]

74 - From Greenland's icy mountains

268 - Come All Whose Souls Are Lighted

[verse moved to second] From Greenland's icy mountains, / From India's coral strand, / Where Afric's sunny fountains / Roll down their golden sand, / From many an ancient river, / From many a palmy plain, / They call us to deliver / Their land from error's chain.

[verse deleted]

[verse moved to first] Come, all whose souls are lighted / With wisdom from on high, / Shall we to men benighted, / The lamp of life deny? / Salvation! Oh, Salvation! / The joyful sound proclaim, / Till earth's remotest nation / Has learn'd Messiah's name.

Go tell, ye winds, his story, / And mighty waters, roll, / Till, like a sea of glory; / It spreads from pole to pole, / Till o'er our ransom'd nature, / The Lamb, for sinners slain, / Redeemer, King, Creator, / In bliss returns to reign.

79 - I know that my Redeemer lives

136 - I Know That My Redeemer Lives

I know that my Redeemer lives! / What comfort this sweet sentence gives! / He lives, he lives, who once was dead, / He lives, my ever-living Head! / He lives to bless me with his love / He lives to plead for me above / He lives my hungry soul to feed / He lives to bless in time of need

He lives to grant me rich supply / He lives to guide me with his eye / He lives to comfort me when faint / He lives to hear my soul's complaint / He lives to silence all my fears / He lives to wipe away my tears / He lives to calm my troubled heart / He lives all blessings to impart

He lives, my kind, wise heav'nly Friend / He lives and loves me to the end / He lives, and while he lives, I'll sing / He lives my Prophet, Priest, and King / He lives and grants me daily breath / He lives, and I shall conquer death / He lives my mansion to prepare / He lives to bring me safely there

He lives! All glory to his name! / He lives, my Savior, still the same / Oh, sweet the joy this sentence gives / "I know that my Redeemer lives!"

82 - How firm a foundation

85 - How Firm a Foundation

How firm a foundation, ye Saints of the Lord, / Is laid for your faith in his excellent word / What more can he say than to you he hath said / Who unto the Savior, who unto the Savior, / Who unto the Savior for refuge have fled?

In every condition—in sickness, in health, / In poverty's vale or abounding in wealth, / At home and abroad, on the land or the sea, / As thy days may demand, as thy days may demand, / As thy days may demand, so thy succor shall be.

Fear not, I am with thee; oh, be not dismayed / For I am thy God and will still give thee aid / I'll strengthen thee, help thee, and cause thee to stand, / Upheld by my

righteous, upheld by my righteous, / Upheld by my righteous, omnipotent hand.

When through the deep waters I call thee to go, / The rivers of sorrow shall not thee o'erflow, / For I will be with thee, thy troubles to bless, / And sanctify to thee, and sanctify to thee, And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie, / My grace, all sufficient, shall be thy supply, / The flame shall not hurt thee; I only design / Thy dross to consume, thy dross to consume, Thy dross to consume and thy gold to refine.

E'en down to old age, all my people shall prove / My sov'reign, eternal, unchangeable love; / And then, when gray hair shall their temples adorn, / Like lambs shall they still, like lambs shall they still / Like lambs shall they still in my bosom be borne.

The soul that on Jesus hath leaned for repose, / I will not, I cannot, desert to his foes; / That soul, though all hell should endeavor to shake, / I'll never—no, never, I'll never, no never, / I'll never, no never, no never forsake!

86 - O God! our help in ages past

31 - O God, Our Help in Ages Past

O God, our help in ages past, / Our hope for years to come, / Our shelter from the stormy blast, / And our eternal home.

Within shadow of thy throne; / Still may we dwell secure, / Sufficient is thine arm alone, / And our defence is sure.

Before the hills in order stood, / Or earth received her frame, / From everlasting thou art God, / To endless years the same.

[verses removed]

O God, our help in ages past, / Our hope for years to come, / Be thou our guide while life shall last, / And our eternal home!

90 - The Spirit of God like a fire is burning

2 - The Spirit of God

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 given, / Henceforth and
forever; **A**men and amen!

The Lord is extending the **S**aints' understanding; /
Restoring their judges and all as at first; / The knowledge
and power of God are expanding; / The **v**eil 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 chariots of fire!