

## 96 On Jordan's Bank the Baptist's Cry

1 On Jor - dan's bank the Bap - tist's cry an -  
 2 Then cleansed be ev - ery life from sin; make  
 3 We hail you as our Sav - ior, Lord, our  
 4 Stretch forth your hand; our health re - store, and

nounc - es that the Lord is nigh; a - wake and heark - en,  
 straight the way for God with - in, and let us all our  
 ref - uge and our great re - ward; with - out your grace we  
 make us rise to fall no more. O let your face up -

for he brings glad ti - dings of the King of kings!  
 hearts pre - pare for Christ to come and en - ter there.  
 waste a - way like flowers that with - er and de - cay.  
 on us shine and fill the world with love di - vine.

This hymn shows how once-unconnected parts can work together. The text about John the Baptist was written in Latin in the 18th century and translated into English in the 19th century. Similarly, the 17th-century melody was adapted to its present form in the 19th century.

## Watchman, Tell Us of the Night 97

1 Watch-man, tell us of the night, what its signs of prom-ise are.  
 2 Watch-man, tell us of the night; high-er yet that star as-cends.  
 3 Watch-man, tell us of the night, for the morn-ing seems to dawn.

Trav-eler, what a won-drous sight: see that glo-ry-beam-ing star.  
 Trav-eler, bless-ed - ness and light, peace and truth its course por - tends.  
 Trav-eler, shad-ows take their flight; doubt and ter-ror are with-drawn.

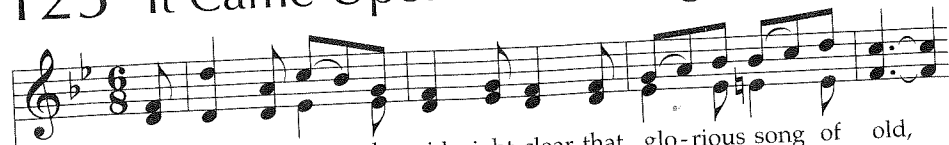
Watch-man, does its beau-teous ray news of joy or hope fore - tell?  
 Watch-man, will its beams a - lone gild the spot that gave them birth?  
 Watch-man, you may go your way; has-ten to your qui - et home.

Trav-eler, yes; it brings the day, prom-ised day of Is - ra - el.  
 Trav-eler, a - ges are its own; see, it bursts o'er all the earth.  
 Trav-eler, we re - joice to - day, for Em - man - u - el has come!

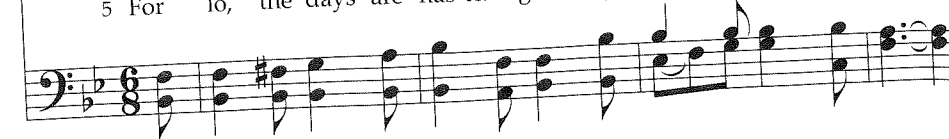

\*May be sung antiphonally.

This unusual dialogue hymn alternates between the voice of a traveler and that of a watchman, setting up an exchange that creates parallels between the coming of dawn and the birth of Christ. The tune is named for a Welsh town whose name means "mouth of the bending river."

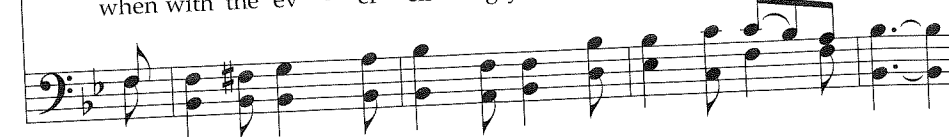

## 123 It Came Upon the Midnight Clear



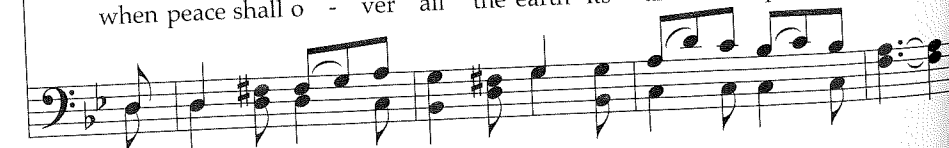
1 It came up-on the mid-night clear, that glo-rious song of old,  
 2 Still through the clo-ven skies they come, with peace-ful wings un-furled,  
 3 Yet with the woes of sin and strife the world has suf-fered long;  
 4 And you, be-neath life's crush-ing load, whose forms are bend-ing low,  
 5 For lo, the days are has-tening on, by proph-ets seen of old,


from an-gels bend-ing near the earth, to touch their harps of gold:  
 and still their heaven-ly mu-sic floats o'er all the wea-ry world:  
 be-neath the heaven-ly hymn have rolled two thou-sand years of wrong;  
 who toil a-long the climb-ing way with pain-ful steps and slow,  
 when with the ev-er-cir-cling years shall come the time fore-told,


"Peace on the earth, good will to all, from heaven's all-gra-cious King":  
 a-bove its sad and low-ly plains they bend on hov-ering wing,  
 and we at war on earth hear not the tid-ings that they bring;  
 look now, for glad and gold-en hours come swift-ly on the wing:  
 when peace shall o-ver all the earth its an-cient splen-dors fling,



The "it" of the first line of this text by a Unitarian minister does not refer to the birth of Jesus, but to "that glorious song of old," the angelic tidings of peace on earth. The restored third stanza laments how often the noise of human strife has obscured that message.




the world in sol-emn still-ness lay, to hear the an-gels sing.  
 and ev-er o'er its Ba-bel sounds the bless-ed an-gels sing.  
 O, hush the noise and cease the strife to hear the an-gels sing!  
 O, rest be-side the wea-ry road, and hear the an-gels sing.  
 and the whole world give back the song which now the an-gels sing.

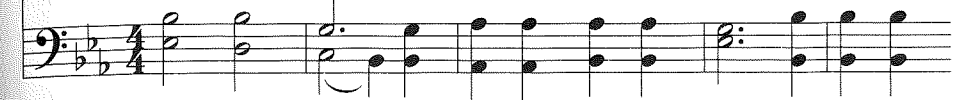



## Still, Still, Still



124




1 Still, still, still, he sleeps this night so chill! The vir-gin's  
 2 Sleep, sleep, sleep, he lies in slum-ber deep while an-gel

ten-der arms en-fold-ing, warm and safe the child are hold-ing.  
 hosts from heaven come wing-ing, sweet-est songs of joy are sing-ing.

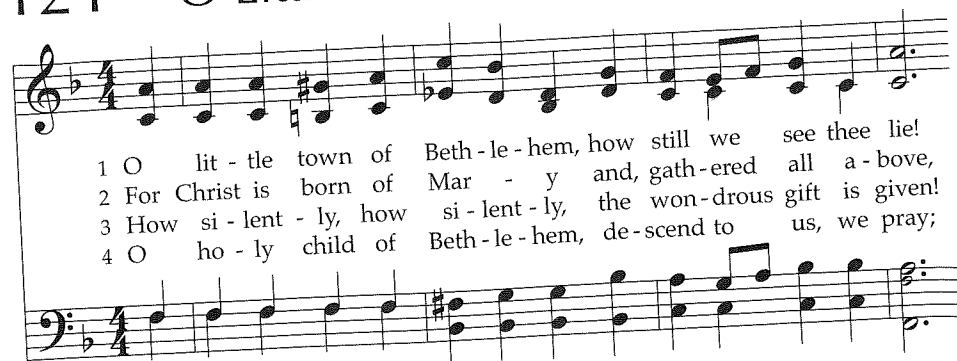



Still, still, still, he sleeps this night so chill.  
 Sleep, sleep, sleep, he lies in slum-ber deep.

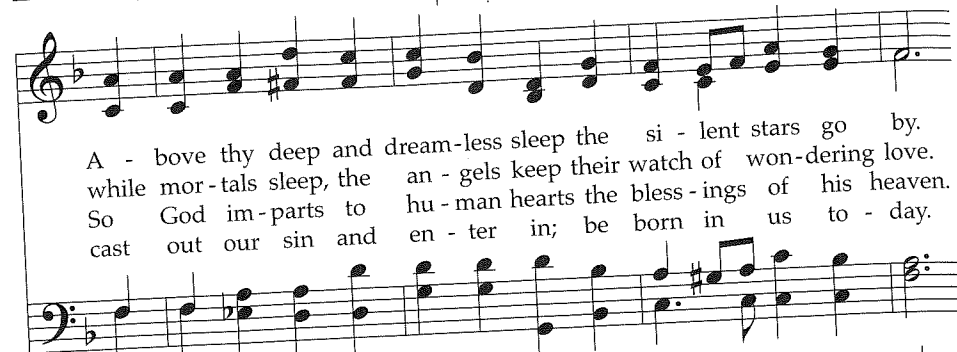


The great virtue of this Austrian carol is its sheer simplicity, which is reinforced by the re-use of the first two lines as the last two. This narrow scope makes the text into the verbal equivalent of a close-up photograph or painting, so that the sleeping child seems very near.

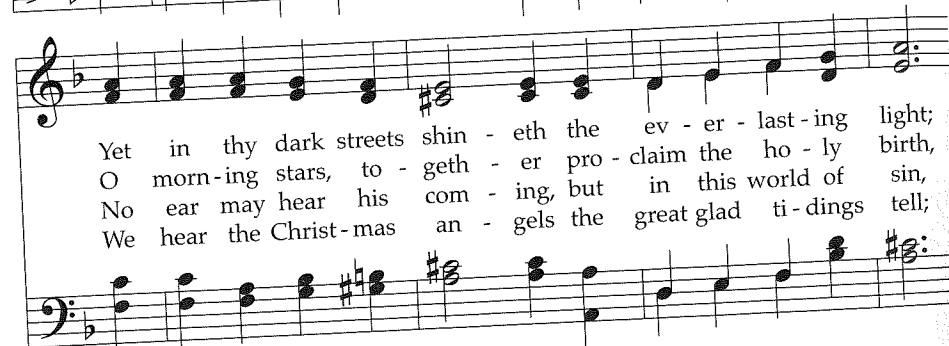
## 121 O Little Town of Bethlehem



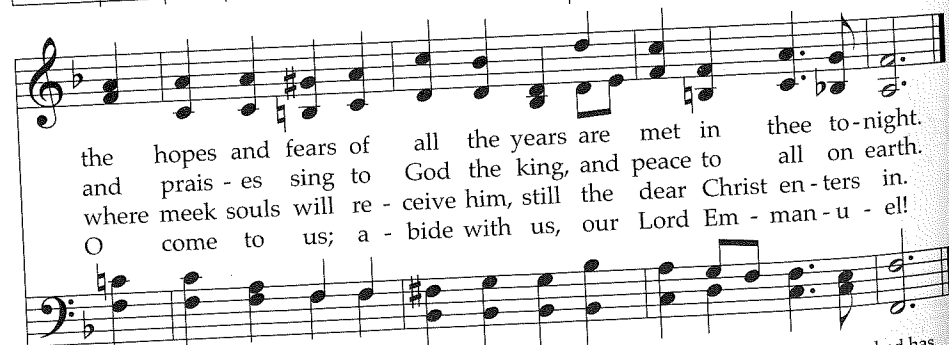
1 O lit - tle town of Beth - le - hem, how still we see thee lie!  
 2 For Christ is born of Mar - y and, gath - ered all a - bove,  
 3 How si - lent - ly, how si - lent - ly, the won - drous gift is given!  
 4 O ho - ly child of Beth - le - hem, de - scend to us, we pray;



A - bove thy deep and dream-less sleep the si - lent stars go by.  
 while mor - tals sleep, the an - gels keep their watch of won - dering love.  
 So God im - parts to hu - man hearts the bless - ings of his heaven.  
 cast out our sin and en - ter in; be born in us to - day.



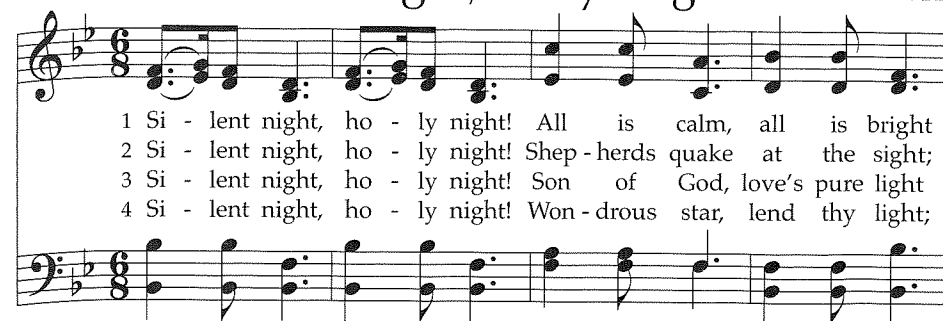
Yet in thy dark streets shin - eth the ev - er - last - ing light;  
 O morn - ing stars, to - geth - er pro - claim the ho - ly birth,  
 No ear may hear his com - ing, but in this world of sin,  
 We hear the Christ - mas an - gels the great glad ti - dings tell;



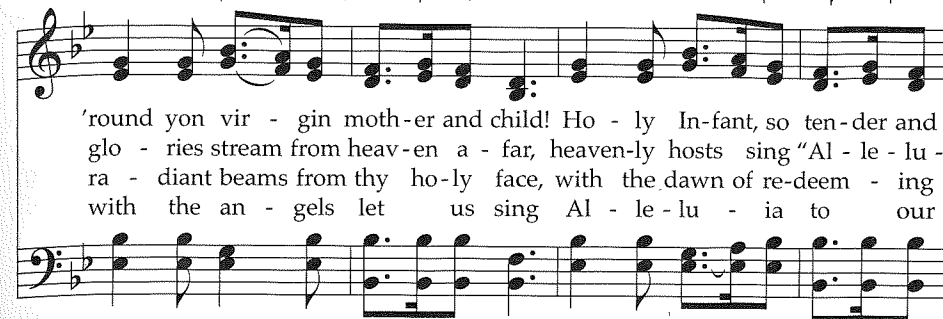
the hopes and fears of all the years are met in thee to - night.  
 and prais - es sing to God the king, and peace to all on earth.  
 where meek souls will re - ceive him, still the dear Christ en - ters in.  
 O come to us; a - bide with us, our Lord Em - man - u - el!

Though he was famed during his lifetime as a great preacher, no sermon Phillips Brooks ever preached has been heard or read by as many people as have sung this carol he wrote in December 1868 for the Sunday School children of Holy Trinity Episcopal Church in Philadelphia.

## Silent Night, Holy Night! 122



1 Si - lent night, ho - ly night! All is calm, all is bright  
 2 Si - lent night, ho - ly night! Shep - herds quake at the sight;  
 3 Si - lent night, ho - ly night! Son of God, love's pure light  
 4 Si - lent night, ho - ly night! Won - drous star, lend thy light;



'round yon vir - gin moth - er and child! Ho - ly In - fant, so ten - der and  
 glo - ries stream from heav - en a - far, heav - en - ly hosts sing "Al - le - lu -  
 ra - diant beams from thy ho - ly face, with the dawn of re - deem - ing  
 with the an - gels let us sing Al - le - lu - ia to our



mild, sleep in heav - en - ly peace, sleep in heav - en - ly peace.  
 ia: Christ the Sav - ior is born; Christ the Sav - ior is born!"  
 grace, Je - sus, Lord, at thy birth, Je - sus, Lord, at thy birth.  
 King: Christ the Sav - ior is born; Christ the Sav - ior is born.

## GERMAN

1 Stille Nacht, heilige Nacht!  
 Alles schläft, einsam wacht  
 nur das traute, hochheilige Paar.  
 Holder Knabe im lockigen Haar,  
 schlaf in himmlischer Ruh,  
 schlaf in himmlischer Ruh!

## KOREAN

1 고요한밤 거룩한밤  
 어둠에 묻힌밤  
 주의부모 앉아서  
 감사기도 드릴때  
 아기잘도 잔다  
 아기잘도 잔다

## SPANISH

1 ¡Noche de paz, noche de amor!  
 Todo duerme en derredor,  
 entre los astros que esparcen su luz,  
 bella, anunciando al niño Jesús,  
 brilla la estrella de paz,  
 brilla la estrella de paz.

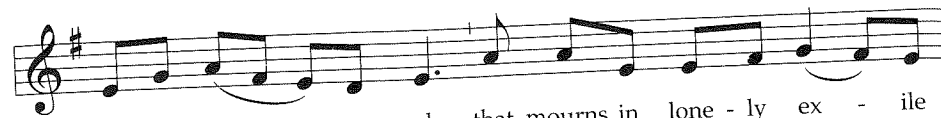
The tradition that this carol's tune was created for guitar accompaniment at its first singing on Christmas Eve 1818 seems reliable, though a recent find shows that the text was about two years old. But there is no question that this is now a favorite Christmas carol worldwide.

TEXT: Joseph Mohr, 1816; stanzas 1-3, English trans. John Freeman Young, 1863;  
 stanza 4, English trans. Jane Montgomery Campbell, 1863, alt.

## 88 O Come, O Come, Emmanuel



1 O come, O come, Em - man - u - el, and ran - som  
 2 O come, thou Wis - dom from on high, who or - derest  
 3 O come, O come, thou Lord of might, who to thy  
 4 O come, thou Root of Jes - se, free thine own from



cap - tive Is - ra - el, that mourns in lone - ly ex - ile  
 all things might - i - ly: to us the path of knowl - edge  
 tribes on Si - nai's height in an - cient times didst give the  
 Sa - tan's tyr - an - ny; from depths of hell thy peo - ple



here un - til the Son of God ap - pear.  
 show; and teach us in her ways to go. Re-joice! Re-joice!  
 law in cloud and maj - es - ty and awe.  
 save and give them vic - tory o'er the grave.



Em - man - u - el shall come to thee, O Is - ra - el.

5 O come, thou Key of David, come,  
 and open wide our heavenly home;  
 make safe the way that leads on high,  
 and close the path to misery.  
 Rejoice! Rejoice! Emmanuel  
 shall come to thee, O Israel.

6 O come, thou Dayspring, come and cheer  
 our spirits by thine advent here;  
 disperse the gloomy clouds of night,  
 and death's dark shadows put to flight.  
 Rejoice! Rejoice! Emmanuel  
 shall come to thee, O Israel.

7 O come, Desire of nations, bind  
 all peoples in one heart and mind;  
 bid envy, strife, and discord cease;  
 fill the whole world with heaven's peace.  
 Rejoice! Rejoice! Emmanuel  
 shall come to thee, O Israel.

One stanza of this paraphrase of the great O Antiphons may be sung on each of the last days of Advent as follows:

Dec. 17: O Wisdom (2)

Dec. 18: O Lord of might (3)

Dec. 19: O Root of Jesse (4)

Dec. 20: O Key of David (5)

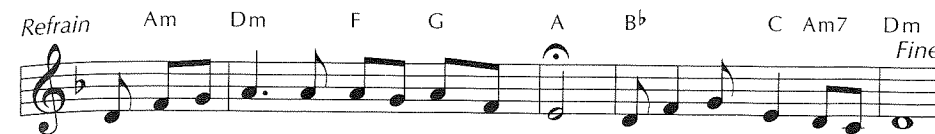
Dec. 21: O Dayspring (6)

Dec. 22: O Desire of Nations (7)

These titles of the coming Christ appeared in daily Vesper antiphons sung during the week before Christmas; their roots date at least to the reign of Charlemagne. Both text and tune are the fruit of 19th-century efforts to reclaim Christian treasures from pre-Reformation sources.

For You, O Lord, My Soul  
in Stillness Waits  
My Soul in Stillness Waits

89



For you, O Lord, my soul in still-ness waits; tru-ly my hope is in you.



1 O Lord of Light, our on - ly hope of glo - ry,  
 2 O Spring of Joy, rain down up - on our spir - its;  
 3 O Root of Life, im - plant your seed with - in us,  
 4 O Key of Knowl - edge, guide us in our pil - grim-age;  
 5 Come, let us bow be - fore the God who made us;  
 6 Here we shall meet the Mak - er of the heav - ens,



your ra-diance shines in all who look to you; come, light the  
 our thirst - y hearts are yearn - ing for your word; come, make us  
 and in your ad - vent, draw us all to you, our hope re -  
 we ev - er seek, yet un - ful-filled re - main; o - pen to  
 let ev - ery heart be o - pened to the Lord, for we are  
 Cre - a - tor of the moun-tains and the seas, Lord of the



hearts of all in dark and shad - ow.  
 whole, be com - fort to our hearts.  
 born in dy - ing and in ris - ing.

us the path - way of your peace.  
 all the peo - ple of God's hand.  
 stars, and pres - ent to us now.

With a paraphrase of Psalm 62:5 as a refrain, this Advent text adapts four of the "Great O" antiphons (all of which can be seen in no. 88), combining them with a paraphrase of Psalm 95:6-7 and an echo of a medieval hymn. This rich blend yields a wealth of imagery and meaning.



## Joy to the World

1 Joy to the world, the Lord is come! Let earth re-ceive  
 2 Joy to the earth, the Sav-ior reigns! Let all their songs  
 3 No more let sins and sor-rows grow, nor thorns in-fest  
 4 He rules the world with truth and grace, and makes the na-  
 her king; let ev-ery heart pre-pare him room,  
 em-ploy, while fields and floods, rocks, hills, and plains  
 the ground; he comes to make his bless-ings flow  
 tions prove the glo-ries of his righ-teous-ness  
 and heaven and na-ture sing, and heaven and na-ture  
 re-peat the sound-ing joy, re-peat the sound-ing  
 far as the curse is found, far as the curse is  
 and won-ders of his love, and won-ders of his  
 and heaven and na-ture sing,  
 sing, and heaven, and heaven and na-ture sing.  
 joy, re-peat, re-peat the sound-ing joy.  
 found, far as, far as the curse is found.  
 love, and won-ders, won-ders of his love.  
 heaven and na-ture sing,

While Isaac Watts did not write this text strictly for Christmas use, he did purposely cast his paraphrase of Psalm 98:4-9 in Christian terms, titling it "The Messiah's coming and kingdom." So "the Lord" here is Jesus Christ, rather than the God of Abraham, Isaac, and Jacob.

## There's a Star in the East

Rise Up, Shepherd, and Follow

1 There's a star in the east on Christ-mas morn. Rise up, shep-herd, and  
 2 If you take good heed to the an-gel's words, rise up, shep-herd, and  
 fol-low. It will lead to the place where the Christ was born.  
 fol-low. You'll for-get your flocks; you'll for-get your herds.  
 Refrain  
 Rise up, shep-herd, and fol-low. Fol-low, fol-low;  
 rise up, shep-herd, and fol-low. Fol-low the star of  
 Beth-le-hem. Rise up, shep-herd, and fol-low.

This African American spiritual, cast in a characteristic call-and-response style, provides a reminder that the good news of the Incarnation should lead Christians not only to awe and adoration but also to living and acting in ways that make God's purposes known to others.