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The Journey Home: A Root-metaphor Analysis of the 1840 Mormon Manchester Hymn Book

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THE JOURNEY HOME:
A ROOT-METAPHOR ANALYSIS OF THE 1840
MORMON MANCHESTER HYMNBOOK

by

James Nathan Arrington

A thesis submitted to the faculty of
Brigham Young University
in partial fulfillment of the requirements for the degree of

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This thesis has been read by each member of the following graduate committee and by majority vote has been found to be satisfactory.

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ABSTRACT

THE JOURNEY HOME:
A ROOT-METAPHOR ANALYSIS OF THE 1840
MORMON MANCHESTER HYMNBOOK

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Master of Arts

In 1840, apostle missionaries for the Church of Jesus Christ of Latter-day Saints compiled, printed, and began distributing a hymnbook that eventually would become the basis for all subsequent LDS hymnbooks published in English in the nineteenth and twentieth centuries. This thesis, as a contribution to the literature of communication, book history, and hymnology, as well as the intellectual and cultural history of the early years of the LDS Church, focuses on analyzing the poetry of the 1840 Mormon Manchester hymnbook. Using qualitative root-metaphor analysis, the author identified and analyzed expressions, supporting an emergent journey root-metaphor. He then divided the expressions into eight categories, each describing important and distinct aspects of the Journey. These categories include the following: 1) the travelers, 2) the activities on the journey, 3) the way, 4) the destination, 5) the guide, 6) the invitation to come, 7) the
motivations, and 8) the lost wanderers. This thesis is based on the assumption that cultures and religions can be understood through the stories they tell. The story of the journey as told through the poetry of the 1840 Manchester hymnbook illuminates one aspect of the religious experience of early members of the Church of Jesus Christ of Latter-day Saints. Taken together, the eight aspects of the journey root-metaphor identified in this thesis tell a story about LDS members as travelers on a journey home, who walk on a straight and narrow path, away from a dark and fallen world, through snares, darkness, and other dangers, toward a glorious destination where rest, joy, and other rewards await them. Ultimately the travelers must rise above this world and follow Christ to a place where they may live with God to serve and praise him ever more.
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Chapter 1

Introduction

After the 1844 death of the their leader Joseph Smith, members of the Church of Jesus Christ of Latter-day Saints (hereafter referred to as Mormons, Saints or LDS) were scattered in their allegiances, dividing into several factions, the leader of each vying to succeed Joseph. Michael Hicks (1989) records “the principal claims to oversee the church came from the competing hymnbook compilers: from Joseph’s family (led by Joseph’s widow, Emma Smith) on one hand, and from the apostles (led by Brigham Young), on the other” (p. 31). Hicks further writes, “The majority eventually offered their allegiance to the apostles, who in late winter 1846 led the famous ‘exodus’ from Illinois to the Rocky Mountains” (p. 31). He describes those who followed the apostles as a “large and cohesive group filled with the apostles’ British converts who had immigrated to Nauvoo, discard[ing] Emma Smith’s hymnal and [keeping] the Manchester collection” (p. 31). This group eventually became the group by which the “Mormon” name would be known.

The hymns in this Manchester collection have played a vital role in the history of the Church of Jesus Christ of Latter-day Saints. J. Spencer Cornwall (1963) says, “No religious movement has ever started without the aid of religious song” (p. v). He calls music the “handmaiden of religion” (p. v) and suggests that putting musical texts into books and distributing them is important to the success of any religion because hymns provide “legitimacy and durability that could not be matched by the oral tradition” (p.
19). Mormonism was no exception to this pattern and the hymnbook compiled by the early apostles in Manchester, England, was the epitome of Mormonism’s “handmaiden.”

In *The Web of Print*, David Whittaker (1997) speaks of the importance of looking at historical books as “cultural artifacts, important tools in intellectual and social history” (p. 2). Books can help readers to “understand early social and cultural movements” (p. 3). Furthermore, he argues that books “help us take the cultural pulse of a society” (p. 37). In this light, this thesis analyzes the first edition of *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter-day Saints, in Europe*, hereafter referred to as the 1840 Manchester hymnbook. The thesis begins with the “idea of capturing otherness” (Darnton, 1984, p. 3). In his historical ethnography *The Great Cat Massacre and Other Episodes in French Cultural History*, Darnton (1984) laments “nothing is easier than to slip into the comfortable assumption that Europeans thought and felt two centuries ago just as we do today” (p. 4). He advocates, “We constantly need to be shaken out of a false sense of familiarity with the past” (p. 4). Assuming the apostles and Saints of the nineteenth century did *not* think the way we now do, we should consider historical literature in light of the window it may provide to understanding the manner in which they *did* think.

Andrew Greeley (1995) theorizes, “Religious heritages constitute storytelling communities” (p. 42) and suggests that if we wish to understand a religious heritage we must first come to understand its stories. Greeley reasons, “If I know your stories, then I’ll know how you explain life” (p. 39). (The relationship between religion and storytelling is discussed more thoroughly in Chapter 2.) The author hopes that an analysis of poetry found in the 1840 Manchester hymnbook might provide insight into the heritage of the nineteenth-century LDS Church. According to Greeley’s theory, if we can understand the stories being told in this hymnbook we will understand one way life is
explained in this religious heritage. As a contribution to intellectual and cultural history, this thesis may help readers better understand one manner in which the early hymnbook compilers construed their religion and took meaning from it.

No attempt at establishing a hymnbook was made during the first major LDS mission in Great Britain from 1837 to 1838. However, by the beginning of the second major mission in 1840, the early LDS apostles realized the importance of distributing a formal hymnbook so that the English Saints might begin to sing hymns that taught the doctrines of the LDS Church (Allen, Esplin & Whittaker, 1992, p. 247). Consequently the publication of the 1840 Manchester hymnbook was a high priority in the first general conference held in Manchester in April of 1840. Hicks (1989) records that within ten days of landing in Liverpool at the beginning of the second major mission of the church, conference attendees agreed that LDS apostles “[Brigham] Young, [Parley P.] Pratt and John Taylor should compile, revise and publish a hymnbook in Manchester, on the premise that British converts were discarding their old Protestant hymnals” (p. 26). One might speculate that British converts were discarding their old hymnals in favor of new doctrines and stories from a hymnbook that was advocating a fresh religious heritage.

Pratt, Taylor, and Young wrote in the preface of the 1840 Manchester hymnbook that the hymns were carefully selected because of the many Saints in Great Britain who were “desirous for a hymn book adapted to their faith and worship that they might sing the truth with an understanding heart and express their praise, joy and gratitude in songs adapted to the new and everlasting covenant” (Pratt, Young, & Taylor, 1840, p. 1). The intent of these LDS leaders was to spread and reinforce a restored theology through hymns. Other LDS Church leaders, like Hyrum Smith, similarly encouraged the wide distribution of hymnbooks for the manner in which
they “impart knowledge, intelligence and joy, to all who shall drink at the stream” (Hicks, 1989, p. 25).

Parley P. Pratt was the chief compiler and a primary contributor to this first hymnbook. Hicks (1989) calls Pratt’s contributions “uniquely Mormon” because of Pratt’s emphasis on a restoration of the ancient gospel through Joseph Smith and “the building of Zion” (p. 26). Hicks credits Pratt with having a profound effect upon Mormon hymnody and calls him “the most gifted of poets of the church’s first decade” speaking of him “reshap[ing] the church’s scarcely born hymnody” (p. 23). While Emma Smith compiled the first LDS hymnbook in 1835, the 1840 Manchester hymnbook, containing Pratt’s contributions, would eventually become the basis for all subsequent LDS hymnbooks published in English in the nineteenth century (Allen, Esplin, & Whittaker, 1992, p. 248-249). After the death of the Prophet Joseph Smith Jr. and the great exodus of the Saints from Nauvoo to the Salt Lake Valley, the majority of the Saints, who were immigrant converts of the apostles, followed, across the plains, the leaders with whom they were familiar. Emma Smith stayed behind, retaining her hymnal. As a result the Saints ultimately “discarded Emma Smith’s hymnal and kept the Manchester collection” (Hicks, 1989, p. 31). Hicks explains that the 1840 Manchester hymnbook was “better known to the immigrants, [and] it was the work better-suited to the expanding theology of Joseph’s last years” (p. 31).

The 1840 Manchester hymnbook included most of the hymns from Emma Smith’s 1835 edition (see Appendix I for a comparison of hymns found in the 1835, 1840, and 1985 hymnbooks). Allen, Esplin, and Whittaker (1992) write that it added forty-four new hymns written by Pratt himself. Seventeen of these were taken from his 1840 book, *The Millennium and Other Poems* (p. 248-249). The hymns of the 1840 Manchester hymnbook
were divided into many sections, including public worship hymns, doxologies (dismissal hymns), morning and evening hymns, baptismal hymns, communion (or sacrament) hymns, funeral hymns, farewell hymns, and then a large miscellaneous section (see Appendix II for categorical descriptions of the hymns of the 1840 Manchester hymnbook). Hicks (1989) records that in the spring of 1841 the apostles printed a second edition that added several sections that were more uniquely Mormon, including hymns about the “Priesthood,” the “Second Coming of Christ,” and the “Gathering of Israel” (p. 27-28). The 1840 Manchester hymnbook contained a total of 277 hymns, tripling the number of hymns found in Emma Smith’s 1835 version, adding not only Protestant hymns, but uniquely Mormon hymns as well (see Appendix III for a complete transcription of the 1840 Manchester hymnbook). In other words, the 1840 Manchester hymnbook focuses more on the theological perspectives of Mormonism and less on those of general Protestantism.

In this thesis, the author explores the hymns published in the first LDS hymnbook published in Manchester, England, in 1840. The author identified and analyzed root-metaphors found therein as a means of understanding stories being told in the hymnbook. This thesis will focus on the prominent metaphor of journey through which stories of Mormonism are communicated and life is explained throughout the hymns.

How the Thesis Proceeds

This thesis proceeds in Chapter 2 with a review of literature about 1) the first decade of missionary work of the Church of Jesus Christ of Latter-day Saints in Great Britain, 2) the conditions of the British people in the 1840s, 3) emigration enthusiasm in Great Britain during the Victorian Era, 4) the history of music within the LDS
Church, 5) religion as relayed through storytelling, and 6) root-metaphor analysis as a research methodology.

Following a review of existing literature, the application of constant comparative analysis is discussed, in Chapter 3, as a means of gathering data, and root-metaphor analysis is discussed as a means of making sense of such data. While discussing the methodology the author explains emergent categories of data as they pertain to the journey root-metaphor, including the travelers, the journey, the way, the destination, the guide, the invitation to come, motivations, and lost wanderers.

Following a discussion of the methodology, chapters 4 through 11 discuss the eight categories in turn, with one chapter devoted to each category. In each of these chapters the author identifies numerous expressions from the 1840 Manchester hymnbook, organizing the expressions into subcategories of meaning. The author then summarizes the expressions as they relate to the journey root-metaphor and offers suggestions about the story that is told through these metaphorical expressions. Additionally the author discusses the significance of such a story and gives suggestions for further research.

This thesis also includes three appendices. Appendix I is a comparison of the songs contained within the 1840 Manchester hymnbook to the songs contained within the first hymnbook put out by Emma Smith in 1835 and those within the 1985 LDS hymnbook. Through this comparison researchers may quickly see which hymns were borrowed from Emma Smith’s original hymnbook and which hymns remained in subsequent hymnbooks until the current time. Appendix II is a description of sections in the 1840 Manchester hymnbook. For this appendix the author provides a summary and description of the types of songs found in each section of the hymnbook. This appendix will help readers understand the organization of the 1840 Manchester hymnbook and the
basic themes of songs contained within each section. Appendix III is a complete transcription of the 1840 Manchester hymnbook. Each of the hymns are found in their entirety just as they were published in the 1840 Manchester hymnbook, with the exception of some spelling corrections and minor grammatical edits made by the author. It is the author’s hope that this transcription will be of value to future researchers who seek to study the hymns of this hymnbook. Taken together, the appendices to this thesis are a valuable contribution to the history of this period in and of themselves.

This thesis explores the following research questions about the hymns in the 1840 Manchester hymnbook:

1) What prominent root-metaphor emerges through expressions used within the poetry of the 1840 Manchester hymnbook?

2) What story is told within the hymns of the 1840 Manchester hymnbook?
Chapter 2

Literature Review

In this chapter the author conducts a review of secondary literature about various topics related to this thesis, including 1) the first decade of missionary work of the LDS Church in Great Britain, 2) the conditions of the British people in the 1840s, 3) enthusiasm about emigration in Victorian Great Britain 4) the history of music within the LDS Church, 5) religion as relayed through storytelling, and 6) root-metaphor analysis as a tool of analyzing literature. A review of the following literature supports a root-metaphor analysis of the 1840 Manchester hymnbook, an important item of historical Mormon literature.

Missionary Work in Great Britain, 1837-1847

At the end of the second major mission of the LDS Church to the British Isles in 1841, Wilford Woodruff, one of the early church apostles and later the third church president, recorded in his journal several of the printing achievements made during that mission. These printing achievements include 5,000 copies of the Book of Mormon, the start of the Latter-day Saints Millennial Star periodical, thousands of pamphlets and broadsides and 3,000 hymnbooks. Commenting on these achievements David J. Whittaker (1982) writes,

Through printed matter they spread the gospel, defended the faith, communicated with the Saints and left a vital historical record of much of what they thought and did. The literature they produced, moreover, had a lasting impact on the spiritual
and intellectual heritage of Mormonism and it affected for generations to come the way many doctrines and ideas would be presented. (p. 236)

Much has been written about the first decade of the growth of the LDS Church in the British Isles, providing a rich background of secondary information by which to study the 1840 Manchester hymnbook. For purposes of organization the author has categorized this literature into four categories, acknowledging there may be some overlap and such works could be grouped in a different way. The author has categorized the works as follows: the first category contains histories and documentaries of the LDS Church in Great Britain (Evans, 1937; Cotterill, 1978; Bloxham, Moss & Porter, 1987; Harris, 1987; Jorgensen, 1988; Taylor, 1965; Thorp, 1977). The second category includes accounts of the missionaries serving in Great Britain (Allen & Thorp, 1975; Allen, Esplin & Whittaker, 1992). The third category contains works discussing the significance of published literature as part of this movement (Whittaker, 1982; Crawley & Whittaker, 1987; England, 1987; Parrish, 1990; Crawley, 1997; Whittaker, 1997; Arrington, 2004). The fourth category includes bibliographies that catalogue and index published works for further research (Berrian, 1898; Flake, 1978; Flake, 1992; Crawley, 1997).

Growth of the LDS Church

The first group of secondary literature includes the histories of the LDS members and numerous documentaries about the growth of the LDS Church in Great Britain. John Cotterill (1978) focuses on the missionary work done just in the West Midlands of Great Britain. Jan Harris (1987) and Lynne Jorgensen (1988) focus on the Saints of Manchester and London respectively. Philip Taylor (1965) recounts the growth and emigration pattern of these early British Saints, while Malcolm Thorp (1977) gives an account of their religious backgrounds.
Richard Evans (1937) has become a source for British history to which many other LDS historians look for reference. His book, *A Century of Mormonism in Great Britain*, details the growth of the LDS Church in England from its beginnings in 1837. More than half of the book is devoted to the foundation built from 1837 to 1841. Additionally, it contains descriptions of the *Latter-day Saints Millennial Star* periodical and other printing endeavors of these early missionaries. Most of Evans’s information is taken from the *History of the Church* and from journals of missionaries who served in Great Britain at this time. Inspired by Evans’s book and commissioned by the LDS Church, Ben Bloxham, James Moss, and Larry Porter (1987) edited the research of eleven authors, adding fifty years onto Evans’s research and giving a 150-year account of the same growth in Great Britain. Each of these accounts focus little on the publications but provide rich detail about the lives of these early converts to the LDS Church.

*Missionary Work in Great Britain, 1837-1841*

A second group of secondary literature provides accounts of missionaries serving in Great Britain. James Allen and Malcolm Thorp (1975) co-authored an article in *BYU Studies* that provides a focused history of the apostles’ work during that second mission. Later Allen joined Ronald Esplin and David Whittaker (1992) to create a book that gives a more comprehensive look at the first two major missions from 1837 to 1841. They make the definitive contribution on early missionary publication efforts with their book *Men With A Mission*. This book contains a chapter devoted to all of the major publications, giving their historical background and illustrating the historical significance of each piece.
Significance of Published Literature as Part of the Mormon Movement

A third group of secondary literature discusses the significance of published Mormon literature at this time and place in history. Whittaker’s (1982) work on early Mormon pamphleteering identifies most of the literature, specifically pamphlets, published during the first decade of missionary work in Great Britain from 1837 to 1847 and discusses the historical context and significance of the literature. Similarly, Peter Crawley and David Whittaker (1987) discuss many individual pamphlets published in Great Britain between 1837 and 1857. Their book is an important resource for understanding the literature of this period in Great Britain, providing detailed specifications about each piece as well as historical significance. Crawley’s (1997) descriptive bibliography is also important as it gives historical perspective and insights for most works published by the LDS Church between 1830 and 1847. Eugene England (1987) writes about early Mormon works, giving only a general summary of the literary efforts of these missionaries. Whittaker (1997) recounts the history and utility of the printed word and illustrates how the accessibility of pamphlets and books creates a strong culture of print at a critical period when Mormon missionary work began to spread throughout the world. Alan Parrish (1990) gives a detailed account of The Latter-day Saints Millennial Star, topically categorizing the contents of this periodical for the first 25 years. James Arrington (2004) provides a personal response to the textual content of 14 pamphlets published between 1837 and 1841. Each of these works provides a strong foundation by which one may understand the cultural artifacts left behind by Mormon writers in Great Britain in the Victorian Era.
Bibliographies and Catalogs of Mormon Literature

A fourth group of secondary literature includes bibliographies which catalog and index published Mormon works. William Berrian (1898), Chad Flake (1978, 1992), and Peter Crawley (1997) each compiled a bibliography in which the books, pamphlets, periodicals, and broadsides of Mormon origin are indexed. Berrian (1898) provides bibliographic information for the works published from the LDS Church’s beginnings until 1898. Flake’s 1978 bibliography is a broad sweep of all the Mormon literature produced during the first century of the LDS Church in England from 1830 to 1930. In 1992 he added a ten-year supplement to the 1978 version. His bibliographies contain no contextual information. On the other hand, Crawley’s (1997) descriptive bibliography gives historical perspective and insight for only selective works published between 1830 and 1847 but, as mentioned above, provides valuable commentary about the literature of this period. These bibliographies are useful to identify and understand the literature being written and distributed by early Mormon authors.

The authors of the literature featured above have done a thorough job of identifying and describing the types of communications used by the early LDS missionaries in Great Britain. Detailed studies have been done on the growing membership, the missionary endeavors, the organizational growth, and the periodicals, pamphlets, and other printed materials distributed during this time. However, little has been written about the 1840 Manchester hymnbook as a literary contribution. This thesis focuses on this neglected yet important item of historical Mormon literature. More specifically, the author focuses on the poetry within this hymnbook as a contribution to religious, intellectual, and cultural history.
Conditions of the Working Class in England

Frederick Engels, a German philosopher from the mid-nineteenth century, spent twenty-one months in Great Britain observing the people and recording the conditions of the proletariat in his book *The Condition of the Working Class in England*. These people, he noted, were impoverished, filthy, malnourished, and simply “in a condition unworthy of human beings” (Engels, 1845, Ch. 3, para. 17). He spoke of “the great mass of working people,” saying, “The state of misery and insecurity in which they live now is as low as ever, if not lower” (Engels, 1845, Ch. 1, para. 4), thereafter calling the east end of London “an ever-spreading pool of stagnant misery and desolation, of starvation when out of work, and degradation, physical and moral, when in work” (Ch. 1, para. 4).

Engels attributed the poor conditions of the English proletariat to the great industrial revolution of Great Britain, starting at the end of the eighteenth century with the “invention of the steam engine, and of machinery for working cotton” (Ch. 1, para. 1). These and subsequent inventions, he said, “revolutionised this county, converting it from an obscure, ill-cultivated swamp into a busy, lively region” (Ch. 1, para. 10). Additionally it centralized the people into large industrial cities. Engels spoke of the revolution “multiplying its population tenfold in eighty years, and causing giant cities such as Liverpool and Manchester . . . and a whole list of other manufacturing towns to spring up as if by a magic touch” (Ch. 1, para. 9).

According to Engels, the result of this industrial revolution was two-fold. The first result was “a country like no other . . . with vast manufacturing cities . . . an industry that supplies the world, and produces almost everything by means of the most complex machinery” (Ch. 1, para. 23). The second and mightiest result of this “industrial transformation,” according to Engels, “is the English proletariat” (Ch. 1, para. 23).
At the time he wrote his book, Engels said that the working-class made up three-fourths of the population. Being thus, he stated, “The condition of the working-class is the condition of the vast majority of the English people” (Ch. 1, para. 26). Furthermore, those born into the working class had little hope of ever escaping the conditions in which they were held. Engels said,

The working-class became, for the first time, an integral, permanent class of the population, whereas it had formerly often been merely a transition leading to the bourgeoisie. Now, he who was born to toil had no other prospect than that of remaining a toiler all his life. (Ch. 1, para. 24)

According to Engels, life was desperate for the working class, and any chance of escape from such conditions, within the political boundaries of Great Britain, was futile. The wages that came to the working class would “scarcely suffice to keep body and soul together” he said (Ch. 3, para. 5). Engels discussed how no help was offered from those in the middle class, and little help could be expected from the government. Under such circumstances many turned to crime or starvation for a way out of such misery (Engels, 1845).

Concerning the proletariat environment, Engels recorded, “The streets [were] generally unpaved, rough, dirty, filled with vegetable and animal refuse, without sewers or gutters, but supplied with foul, stagnant pools instead” (Ch. 3, para. 8). He spoke of dogs and horses sharing the same living space as humans creating a “shocking stench, with filth and swarms of vermin” (Ch. 3, para. 31) Furthermore, he described how working class families, none of which owned property, were obliged to live in homes that were “badly planned, badly built, and kept in the worst condition, badly ventilated, damp, and unwholesome” (Ch. 3 para. 85). The environment, as a whole, was “unfit for human
beings,” and yet three-quarters of the population lived in such conditions. Not all were at the point of starvation, of course, but Engels writes, “The average is much nearer the worst case than the best” (Ch. 3 para. 85).

Life for the working class was miserable and constraining to the degree that when the prospect arose in the mid-nineteenth century to migrate across the ocean to a land of opportunity, it is little wonder that so many thousands forsook their native land for a chance to break from class bondage and gain control of their own life. The people of Great Britain were prepared, through harsh conditions, to heed the message being proclaimed by the early missionaries of the Church of Jesus Christ of Latter-day Saints, to travel to Zion.

The Spirit of Emigration

The journey discussed in this thesis is a figurative journey. The author notes, however, that great journeys were quite literal to thousands who read and sang the hymns of the 1840 Manchester hymnbook. Economic conditions for the majority of the British population in the mid-nineteenth century were such that thousands upon thousands of people migrated from the crowded ports of Liverpool headed for an “endless, boundless” land looking “for agricultural and mercantile adventure” (Pratt, 1841, p. 55). Many of these were newly converted Mormons journeying to America perhaps to escape affliction and join other Saints, exemplifying the words of Parley P. Pratt (1842) in *The Latter-day Saints Millennial Star*: “Thousands have gone, and millions more must go, The Gentiles as a stream to Zion flow” (p. 153).

According to Allen, Esplin, and Whittaker (1992), “Poor economic conditions contributed to the emigration of thousands of British citizens to other parts—particularly to the United States and Canada” (p. 18). Allen, Esplin, and Whittaker documented how
“more than 55,000 left in 1830, and by the late 1840s and early 1850s the annual figure was sometimes higher than 250,000” (p.18). Emigration was already a norm by 1841, when the British Saints were ready to begin emigrating. It had “developed into an industry, featuring emigration agents, propaganda offices, and even shipping rebates” (p.18). The nature of this industry of emigration to other parts of the world, particularly the United States, “helped create an atmosphere for success when the apostles began to organize Latter-day Saint emigration” (Allen, Esplin, & Whittaker, 1992, p.19). Everything necessary to make emigration possible and affordable was in place.

In April of 1841 the LDS apostles living in England published a letter to all the British Mormons stating that emigration was “the only effectual remedy for the evils which now afflict the over peopled countries of Europe” (Pratt, 1841, p. 310). LDS leaders often encouraged those joining the church to migrate to America to escape affliction and join the cause of Zion. Many articles published under the heading “Emigration” in The Latter-day Saints Millennial Star featured news, advice, propaganda, encouragement, and general information regarding the emigration of British Mormons to America. These articles describe America as a “vast territory surpassing in internal resources, and nearly in dimensions, any of the empires of the Old World” (Pratt, 1841, p. 55).

Early LDS accounts of those migrating from Great Britain agree with Engels’s descriptions of the proletariat. They speak of the people as the “industrious poor, who were upon the point of starvation in this land, or who were working like slaves to procure a very scanty subsistence” (Pratt, 1841, p. 263). In one article, LDS leaders express gladness for many of the poor British Mormons who, by migrating, escaped the “general distress, poverty, and famine, which prevails throughout this country” (Pratt, 1841, p. 263). Recognizing this condition of the poor of Great Britain, one article says,
In the midst of the general distress which prevails in this country on account of want of employment, the high price of provisions, the oppression, priestcraft, and iniquity of the land, it is pleasing to the household of faith to contemplate a country reserved by the Almighty as a sure asylum for the poor and oppressed. (Pratt, 1842, p. 153).

Writers spoke of Great Britain as a land of “abuses and distress” (Pratt, 1842, p. 153), and a place where “every branch of inland navigation, has been pushed to its very limits, where every art is overdone, and where the heart of the ingenious almost sinks within them for want of scope for their enterprise” (Pratt, 1841, p. 55). England was spoken of as a land where “thousands . . . have no prospect of home, inheritance, or sustenance for themselves and their children in their own native country” (Pratt, 1841, p. 60). Great Britain was seen as a land of burden from which the saints needed to escape.

On the contrary, writers spoke of America as “a refuge for all nations” (Pratt, 1841, p. 263), a country “in every way adapted to the wants and conditions [of the poor] . . . where by persevering industry they may enjoy all the blessings of liberty, peace, and plenty” (p. 153). Writers spoke of “wide-spread . . . navigable streams [and] endless, boundless field[s] for agricultural and mercantile adventure” (Pratt, 1841, p. 55). Speaking of it as a “field for emigration,” one Mr. Shirreff said, “There is no country in the world where a farmer can commence operations with so small an out-lay of money, and so soon obtain a return” (Pratt, 1841, p. 59). To emigrants and Mormon leaders America was the “promised land” (Pratt, 1842, p. 153), and a country where the poor and meek of the earth could “sit under their own vine and fruit tree, and suffer no more reproach of famine among the heathen” (Pratt, 1841, p. 60).
According to Parley P. Pratt (1841) “thousands and tens of thousands” of British citizens were migrating to America. At this time, Pratt and other leaders of the LDS Church encouraged British members of the church, if possible, to “do likewise” (p. 136). In fact, one article says, “the Saints in England, in obedience to the command of their Heavenly Father, commenced a general plan of emigration to the land of Zion” (Pratt, 1842, p. 153). Many of the British Mormons were obedient to this command, perhaps “hoping by their industry to get a morsel of bread cheaper and easier . . . and thus escape the miseries of hunger which some are already enduring” (Pratt, 1841, p. 136).

Accordingly, while journey was used as a figurative means of describing religious experience, the spirit of journey was very much a literal part of the religious experience for many who read and sung the hymns of the 1840 Manchester hymnbook. Perhaps there is a connection between the messages of the 1840 Manchester hymnbook and the emigration patterns of the British converts to the LDS Church.

Music in the LDS Church

The most comprehensive study done on the history of Mormon hymnody is the 1989 book *Mormonism and Music* by Michael Hicks. His study details the beginnings of Mormon hymnody and discusses the nature of the early hymnbooks. Hicks describes the formation of choirs, bands, ballads, dances, and eventually committees to oversee the development and performance of quality music in the LDS Church. Pyper (1948) discusses the 1920 hymnbook; Cornwall (1963) the 1950 hymnbook, and Davidson (1988) the 1985 hymnbook. Each gives histories of select hymns, discussing the authors, the origin of specific hymns, and what distinguishes them from other hymns. With the exception of a brief overview and commentary given in *Mormonism and Music*, none of
these histories discuss the contributions made by the 1840 Manchester hymnal. This group of literature does illustrate, however, the importance of music among the early Saints, and the manner in which music motivated and enhanced religious experience.

Religion and Story Telling

*Religion and Symbolic Language*

In the preface of his book *Religion as Poetry*, Andrew M. Greeley (1995) “proposes a theoretical framework for understanding religion that emphasizes religious stories that ‘we tell to ourselves and to others to explain what our life means’” (p. ix). He suggests that understanding the stories of a religious heritage is imperative to understanding the way it explains life.

Greeley defines religion as “a system of narrative symbols” which serves many functions. Among other things, it enables humans to “formulate conceptions of a general order of existence” and cope with the various pressures and events of life (p. 2). In short, he says, “The function of religion is to give meaning to life” (p. 14).

Whether in the individual or in the heritage, Greeley says that religion begins with experiences that translate into images, which are “stored in symbols” (p. 32). Religion, he explains, is “a collection of directing ‘pictures’ through which humans organize and give meaning to the phenomena that impinge on their consciousness, especially in so far as these phenomena require some explanation of the ultimate purpose of life” (p. 124). Quoting Thomas Fawcett, author of *Symbolic Language*, Greeley (1995) explains how symbols and symbolic language help humans “grasp . . . the real nature of life, the stuff of existence itself . . . by taking images derived from the world of sense experience and using them to speak of that which transcends them” (p. 32). He goes on to explain, “a
symbol is a metaphor that is retained in the memory of either a heritage or a person because the experience it recalls gives meaning to the events of life” (p. 33). In this manner, symbolic language, particularly expressed through metaphors, is conveniently used to give meaning to the events of life.

Understanding a Religion through Story Telling

The easiest way to transfer or communicate the symbols of a religious heritage is through the telling of stories. Stories become important keepers of meaning in religious heritages, not as they retain every possible detail, but as they describe “the strategic and significant details that remind [others] of parallel experiences” (Greeley, 1995, p. 35). As a great proponent of story telling, Greeley says that people tell stories to “explain ourselves and our lives, first of all to ourselves and then to others” (p. 37). He continues, “Story telling is humankind’s primary meaning-bestowing activity. Without stories nothing makes sense” (p. 38). Greeley quotes Professor Roger Schank, a cognitive psychologist at Northwestern University, who says,

People think in terms of stories. They understand the world in terms of stories they have already understood. New events or problems are understood by reference to old previously understood stories and explained to others by the use of stories . . . Stories are very basic to the human thinking process (p. 39).

According to Schank (1990), “we live in a world of stories” (p. 241). Greeley then explains that “religious symbols are inherently narrative,” saying, “If I know your stories then I’ll know how you explain life” (p. 39). Greeley proposes that “religion is story, story before it is anything else, story after it is everything else, story born from experience, coded in symbol, reinforced in the self, and shared with others to explain life and death” (p. 40).
He also says, “Religious heritages constitute storytelling communities” (p. 42), since within religious heritages the same stories are told, in the same way, with the same meanings, providing a shared understanding of the meaning of life and passing those meanings on from generation to generation.

Speaking more on the idea of a storytelling community, Greeley suggests that members of a storytelling community use stories “as prisms through which life can be viewed and as templates that guide and shape one’s responses to the problems and tragedies of life—as well as its hopes and joys” (p. 44). According to this statement, early readers and singers of the hymns in the 1840 Manchester hymnbook may have used the stories told in the hymns to guide and shape their worldviews. Compilers likely selected hymns for their ability to guide such a process.

While Greeley focuses in his book on poetry of what he terms the “popular tradition,” this thesis focuses on poetry of what he terms the “high tradition” (p. 49). As Greeley describes it, the high tradition “is the version of the story told by religious adepts, leaders, thinkers, teachers, philosophers, and theologians” (p. 49.) This description fits these hymns as they were written and compiled by leading authorities within the LDS Church and likely selected for their content and meanings. Greeley continues his description of high tradition calling it “systematic, rationalized, elaborate, detailed, reflective, precise, prosaic, and formal” (p. 49). Such were the hymns of the 1840 Manchester hymnbook. Greeley describes one last criteria of the high tradition as the necessity of having “some group of deputized decision makers within the community [who] have final authority to determine whether a given version of the story is truly compatible with the heritage” (p. 49). The early apostle compilers of the hymnbook were selected in the first general conference of the church in England in 1840, no doubt for their
authority to make decisions regarding acceptable and unacceptable doctrines and ideas contained within the hymns of the day. The hymns of the 1840 Manchester hymnbook fit into a high tradition of poetry and may be regarded as an intentional means of teaching or expressing a specific worldview and explaining life through poetry. The author, therefore, hopes that by identifying a story being told in the hymns of the 1840 Manchester hymnbook, readers may better understand the manner in which early LDS hymnbook compilers explained life within their religious heritage and expressed religious experience.

**Understanding an Organization through Storytelling**

Em Griffin (2000), writing on a cultural approach to organizations, speaks of culture as “shared meaning, shared understanding, [and] shared sensemaking” (p. 248). Similar to Greeley’s storytelling communities, Griffin (2000) says, “culture consists of webs of meaning that people have spun” (p. 248), identifying communication as the process of spinning the web. Accordingly, the communication of an organization creates the culture of that organization. From a researcher’s perspective, understanding the communications of an organization will therefore help in understanding its culture. Griffin describes three particular forms of communication that “provide helpful access to shared meanings within an organization,” including the imaginative or metaphorical language members use, stories they tell, and rites or rituals they practice (p. 251). This thesis focuses on all three of these forms of communication: the ritual of singing hymns and the metaphors and stories contained in those hymns. Of metaphor, Griffin says, “When used by members throughout a community, metaphors can offer…a starting place for accessing the shared meaning of a . . . culture” (p. 251). Of storytelling, he says, “stories that are repeated over and over provide a convenient window through which to
view . . . webs of significance” (p. 252). It is through the singing of these hymns that early LDS members shared the stories and metaphors contained within and collectively became part of a storytelling community. In this light the author identified and analyzed a prominent root-metaphor of the 1840 hymnbook in order to illuminate a story through which significant aspects of early LDS culture could be viewed and meaning could be accessed.

**Root-Metaphor as a Tool of Analysis**

One way to analyze stories is through a qualitative analysis of root-metaphors within literature. Ruth Smith and Paaige Turner (1995) provide a history of the use of metaphor analysis as a method of researching texts. They assert, “Prevailing metaphor analyses draw on the central tenet of metaphor theory (that one thing is understood in terms of another)” (p. 158). As Stephen C. Pepper (1942) writes,

A man desiring to understand the world looks about for a clue to its comprehension. He pitches upon some area of commonsense fact and tries if he cannot understand other areas in terms of this one. This original area becomes the basic analogy or root-metaphor. He describes as best he can the characteristics of this area, or, if you will, discriminates its structure. A list of its structural characteristics becomes his basic concepts of explanation and description. (p. 91)

Much of the literature incorporating root-metaphor analyses follows the works of Pepper in the field of psychology and counseling (Pepper, 1942; Pepper, 1981; Lyddon, 1989; Zencey, 1991; Super & Harkness, 2003). Pepper was primarily concerned with “world views, or metatheories, underlying different philosophical systems” (as cited in Super & Harkness, 2003, p. 3). Pepper suggests, “At the core of every world hypothesis...
is a root-metaphor or basic analogy that one uses to interpret the world or organize his or her experience” (as cited in Lyddon, 1989, p. 442). These root-metaphors become a “scheme for organizing theories” in whatever field one may be studying (Super & Harkness, 2003, p. 3). This thesis uses root-metaphor analysis to organize expressions related to a journey root-metaphor and theorizes a story being told through the use of such expressions. The author suggests that expressions in these hymns provide the reader with all of the “structural characteristics” (Pepper, 1942, p. 91) necessary to explain one worldview of the early LDS religious heritage: a worldview like that of a journey.

Ruth Smith and Eric Eisenberg’s 1987 study of the root-metaphors used by staff members at Disneyland serves as a prominent example within the field of communications. They found that staff members described their work using metaphors that framed the Disney experience as either “drama” or “family” (p. 372). Similarly, John Lepter and Thomas Lindlof (2001) conducted a root-metaphor analysis of Nazarene reactions to movies and media. In this study they found the Nazarene discourse of media represented chiefly by the root-metaphors of “contest” and “purity” (p. 225). Each of these studies serves as a model of root-metaphor analysis and illustrates how root-metaphors are drawn from text. In each case, root-metaphors are identified “through a semantic sorting process in which coherent patterns or clusters of meaning emerged around specific metaphorical expressions” (Koch & Deetz, 1981, p. 1). David Ritchie (2002) suggests that an important part of this sorting process takes place as the inquirer “carefully consider[s] entailments of a proposed root-metaphor, rejecting those that seem contradictory with the intent of those who use the metaphor as well as those that simply do not fit and accepting only those that convincingly contribute to understanding the
target concept” (p. 47). In other words the inquirer will accept those expressions that build the root-metaphor and reject those that seem contradictory.

Summary

Literature was an important tool for the early apostle missionaries of the Church of Jesus Christ of Latter-day Saints in 1840 Great Britain. Among other significant pieces of literature published for the purposes of teaching and converting the British peoples was the 1840 Manchester hymnbook.

Music was important to the vitality of the LDS Church in these early days in Great Britain and no doubt influenced those who participated in singing the songs of the new and everlasting covenant (Hymnbook Preface, see Appendix 3). Furthermore, LDS leaders were eager that the new converts sing hymns that taught the doctrines of the LDS Church (Allen, Esplin and Whittaker, 1992, p.247).

Singing common hymns and telling common stories through poetry and song is one manner in which people combine as part of a storytelling community and collectively explain life and religious experience.

The author hopes, therefore, that a root-metaphor analysis of the 1840 Manchester hymnbook will prove an important item of historical Mormon literature, and a meaningful contribution to the study of historical and religious communications.
Chapter 3

Methodology

This study considers all 277 of the hymns written and published as *A Collection of Sacred Hymns for the Church of Jesus Christ of Latter-day Saints, in Europe, (1840)* referred to as the 1840 Manchester hymnbook. This hymnbook in its entirety is available online through the Brigham Young University Early Mormon Publications database at http://sc.lib.byu.edu/collections/wm_americana.html, and is also held in the Special Collections Archive in the Harold B. Lee Library at Brigham Young University.

Root-metaphor analysis is a qualitative and subjective approach to analyzing content. As Sweeny (1982) describes, this form of analysis “depends crucially upon the inquirer’s theoretical aim, the nature of the discipline and its operative criteria” (p. 67). He says that this form of inquiry “may well vary from one thinker to another as reflecting different judgments of importance” (p. 67). Furthermore, “it is from a particular cultural or value orientation that the inquirer considers the metaphor” (p. 67). Ritchie (2002) supports this line of thought, saying, “Each culture seems to have its own preferred metaphors” (p. 45). Each metaphor alluded to in this thesis suggests and reinforces a distinct way of framing LDS theology, a distinct set of assumptions about LDS theology, and a distinct way of interpreting assertions about LDS theology. Furthermore, it represents the author’s speculations on what story may have been communicated by the early Latter-day Saint hymn compilers in Great Britain. The author is fully aware of the
limitations of a qualitative root-metaphor analysis, yet given the subject matter, it seems most fitting to his objectives.

Smith and Turner (1995) described the semantic sorting process used to identify root-metaphors from text describing how “coherent patterns or clusters of meaning emerge around specific metaphorical expressions” (p. 371). The author uses similar terms to illustrate an example of root-metaphor analysis of a hymn (see Table 1).

Table 1

<table>
<thead>
<tr>
<th>Terms</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaphorical Expressions:</td>
<td>“morning breaks”</td>
</tr>
<tr>
<td></td>
<td>“shadows flee”</td>
</tr>
<tr>
<td></td>
<td>“clouds of error”</td>
</tr>
<tr>
<td></td>
<td>“rays of truth”</td>
</tr>
<tr>
<td></td>
<td>“Zion’s light is bursting forth”</td>
</tr>
<tr>
<td>Shared understanding:</td>
<td>The coming forth of Zion is a bright light, bursting forth and starting a new day, cutting through clouds and making shadows flee.</td>
</tr>
<tr>
<td>Manifest implications:</td>
<td>Abstract things are compared to things natural: truth to light and error to darkness. The start of a spiritual dispensation is compared to daybreak.</td>
</tr>
<tr>
<td>Root-metaphor:</td>
<td>Zionism is a new day.</td>
</tr>
</tbody>
</table>

Identification of the Journey Root-metaphor

All of the hymns in the 1840 Manchester hymnbook were divided and analyzed by the author, through a “semantic sorting process” as illustrated above, to discover metaphors within each hymn. Using constant comparative analysis, the author analyzed every hymn and identified expressions throughout the hymns that fell within the context
of emerging root-metaphors. Some of the root-metaphors that emerged included, for example, conflict, kingdom, and journey. While this process revealed numerous root-metaphors, expressions related to the *journey* were most prevalent. Consequently the author conducted additional analyses of all the hymns, using constant comparative analysis, to draw out expressions related only to the *journey* (see Table 2).

Table 2

*Example of Journey Root-metaphor Analysis of “Come All Ye Saints” (h14)*

<table>
<thead>
<tr>
<th>Terms</th>
<th>Examples</th>
</tr>
</thead>
</table>
| **Metaphorical Expressions:** | “He has marked a *road to bliss*”  
“And said, *come follow me*”  
“The *strait and narrow way we’ve found*”  
“Then let us *travel on*”  
“Till we shall meet where Christ is gone” |
| **Shared understanding:** | All have been invited to follow Christ and travel on a straight and narrow road that leads to bliss in a celestial world where Christ is gone. |
| **Manifest implications:** | The process of learning and applying the gospel of Jesus Christ is compared to making a journey. Spiritual life is compared to a straight and narrow road that leads to bliss and will eventually land the follower in heaven (i.e. celestial world). |
| **Root-metaphor:** | Spirituality is a journey. |

Next, all of the expressions related to *journey* were isolated into a separate document where they were analyzed and categorized according to the aspect of the journey they referred to. Some of the expressions, for example, referred to those making the journey, while others referred to the road on which they traveled. The categories were given names typically taken from common expressions. For example, the path on which
the travelers’ journey was titled “The Way” because it is most often referred to as the way within the hymn expressions. Ultimately expressions were divided into eight categories, each describing a different aspect of the journey (See Table 3).

Table 3

*Categories of Expressions Related to the Journey Root-metaphor*

<table>
<thead>
<tr>
<th>Category</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Travelers:</td>
<td>Who is on the journey</td>
</tr>
<tr>
<td>Activities on the Journey:</td>
<td>What happens on the journey</td>
</tr>
<tr>
<td>The Way:</td>
<td>What path travelers take</td>
</tr>
<tr>
<td>The Destination:</td>
<td>Where travelers are going</td>
</tr>
<tr>
<td>The Guide:</td>
<td>Who is showing travelers the way</td>
</tr>
<tr>
<td>The Invitation to Come:</td>
<td>Biddings from the guide to come</td>
</tr>
<tr>
<td>The Motivations:</td>
<td>What influences travelers to go</td>
</tr>
<tr>
<td>The Lost Wanderers:</td>
<td>Those who will not go</td>
</tr>
</tbody>
</table>

Once expressions were grouped into categories, they were again divided and grouped according to specific terms used within them. If the expressions, for example, referred to the destination and gave it a certain name then they would be grouped and reported together. This process revealed specific characteristics about each aspect of the journey. For example, the destination to which the travelers are going is often referred to as “home.” In some cases, characteristics of the eight major categorical aspects of the journey could be grouped into sub-categories depending on specific details within the expressions. Within the chapter discussing “the invitation
to come,” for example, sub-categories emerged regarding who was making the invitation, who was being invited, what they were invited to do, and where they were invited to go. In these instances, specific characteristics were reported under the pertinent sub-categories (See Table 4).

**Table 4**

*Categorical Breakdown of Expressions related to Invitation to make the Journey*

<table>
<thead>
<tr>
<th>Categorical Aspect</th>
<th>Sub-Category</th>
<th>Specific Characteristic</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Invitation</td>
<td>Making the Invitation</td>
<td>Jesus Christ</td>
</tr>
<tr>
<td></td>
<td>Being invited</td>
<td>Those who love the Lord</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Children</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The afflicted</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wanderers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sinners</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The entire world</td>
</tr>
<tr>
<td>Invited to do</td>
<td></td>
<td>Receive blessings</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Perform tasks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Press forward</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Be baptized</td>
</tr>
<tr>
<td>Invited to go</td>
<td></td>
<td>Home</td>
</tr>
<tr>
<td></td>
<td></td>
<td>To Christ</td>
</tr>
</tbody>
</table>

**Analysis of Expressions According to Category**

In order to address issues of trustworthiness and rigor the author followed strict guidelines established for grounded theory when conducting a constant comparative analysis of the expressions within the 1840 Manchester hymnbook. The author first established a method for identifying expressions that could be duplicated with similar results. The hymns were coded and categorized, then re-analyzed according to the first
categorization and re-categorized. This process was repeated until expressions from the hymns were appropriately divided into eight relevant categories.

For purposes of organization the author has categorized the expressions into the following eight sections: 1) the activities on the journey, 2) the travelers, 3) the way, 4) the destination, 5) the guide, 6) the invitation to come, 7) the motivations, and 8) the lost wanderers (see Table 3). The author understands there may be overlap and such expressions could be grouped in a different way. Descriptions of each of these sections are given below:

The Travelers. Expressions contained within this category describe aspects of those traveling on a metaphorical journey including names by which travelers are called and common characteristics. These expressions make up the “who” of the journey.

The Activities on the Journey. Expressions contained within this category describe travelers seeking and finding, coming and going, running, walking, wandering, gathering, and so forth. Actions highlighted in this section suggest individuals who are figuratively moving from one point to another and are therefore on a journey of the soul. These expressions represent the “what” and “how” of the journey.

The Way. Expressions contained within this category describe aspects of the path on which travelers are metaphorically journeying, including where it is, where it leads, whose way it is, and numerous other characteristics. These expressions constitute the “how” of the journey, meaning “the way” in which travelers go to the destination.

The Destination. Expressions contained within this category describe aspects of the destination to which travelers are moving on a metaphorical journey. This section describes the location of the destination, what is done at the destination, the nature of the destination,
and who travelers will meet and be with at the destination. These expressions make up the “where” of the journey.

*The Guide.* Expressions contained within this category describe characteristics of a guide of those traveling on a metaphorical journey. This individual, who is almost exclusively Jesus Christ, is described as one who leads, directs, gathers, teaches, supports, and so forth, ever-guiding travelers toward the destination and helping them along the way. These expressions make up the “who” and “what” of the journey.

*The Invitation to Come.* Expressions contained within this category describe an invitation, extended by the guide to the travelers. The expressions further describe what travelers are being invited to do and where they are being invited to go.

*The Motivations.* Expressions contained within this category describe what influences compel travelers to go on a metaphorical journey. Motivations include desires to be with certain persons at the destination, longing for rewards, emotional motivations such as love or peace, or other drives. These expressions make up the “why” of the journey.

*The Lost Wanderers.* Expressions contained within this category describe travelers who reject the given path and do not reach the destination. Such expressions describe characteristics of lost wanderers and the path they take. These expressions also make up the “who” of the journey.

When citing the expressions within each category, the author has given each expression a code referring to the hymn from which the expression was taken. The code corresponds with the number of the hymn, as transcribed in Appendix 3. For example, (h246) refers to hymn number 246 in Appendix 3. This manner of citation was developed by the author for purposes of organization and citation and will be used.
throughout this thesis. Future research may develop a more precise way of citing individual expressions, but for the purposes of this thesis the above mode is sufficient.

As the author considers the root-metaphor of *journey* in this thesis it becomes apparent that not all of the expressions related to journey refer to it in a figurative sense. In several examples the “journey” being spoken of is quite literal such as one hymn that asks, “who has seen o’er the wide spreading plain, the Lamanites wander forlorn?” (h260). In this example, the Lamanites are actually wandering. Because some *journey* expressions are literal, all of those selected to support this thesis were carefully scrutinized as to whether they were literal or figurative. Only *journey* expressions that suggest a figurative journey of the soul are reported in this thesis. Selected expressions do not speak of a real journey, where a traveler trudges on mile after mile towards a real and determined destination. Rather this journey is symbolic. It is a journey of the soul away from worldly ways of living toward godly ways of living. A common expression of individuals “coming nearer to God” may literally suggest that those persons are moving closer to God in proximity, but typically speaks of them conforming their will to God’s will and conditioning their spirits to be more receptive to his direction, thus being figurative. This is the same manner in which journey is characteristically used in the hymns. The hymns speak of souls that are "lost," "wandering" or on the "downward road to hell." Again, this is not an actual road but an expression of rebellion toward God. Having said this, it is important to understand that moving, traveling, and journeying was very much a literal part of the experience of these early Saints. One might say they literally acted out the journey metaphor as they collectively moved numerous times in their early years. These early Saints actively taught doctrines related to the building of a New Jerusalem and
gathering to Zion and continue to teach in their tenth Article of Faith that there is to
be a “literal gathering of Israel and . . . restoration of the Ten Tribes; [and] that Zion (the
New Jerusalem) will be built upon the American continent (Pearl of Great Price, 1979,
p. 61). While the expressions identified in the 1840 Manchester hymnbook speak of a
figurative journey, many Saints made journey a literal experience.

The author must note an important difference between a metaphor and a root-
metaphor. Metaphors are typically “manifest,” meaning that the symbolic comparison
being made by them is readily understandable; or rather, their meaning is manifest.
According to the Merriam-Webster Dictionary (Mish, 1997) a metaphor is a “figure of
speech in which a word for one idea or thing is used in place of another to suggest a
likeness between them as in ‘the ship plows the sea’” (p. 464). Smith and Turner (1995)
describe metaphors as being taken from a semantic expression “where one thing is
understood in terms of another ” (p.158). A root-metaphor, on the other hand, is “latent”
and typically not manifest as it evolves from discourse. Instead of being one simple and
concise metaphor it is a complex and “rich summary of an interpretive framework”
(Smith & Eisenberg, 1987, p. 367) Smith and Eisenberg (1987) continue to explain, “the
notion of ‘root-metaphors’ is itself a metaphor. The roots of a plant are vital to its
survival, but as a rule, are below ground and not immediately visible” (p. 369). Similarly
a root-metaphor is not immediately manifest but can be identified through constant
comparative analysis. According to Smith and Eisenberg (1987), they can be “recognized
by their ability to under gird a broad area of meaning” (p. 369). In the case of this thesis
the author has identified words that serve as clues, such as “come,” “go,” “find,” “seek,”
“walk,” “way,” “path,” and so forth, analyzing thereafter whether the expressions fit into a
larger framework of meaning. Over the course of analyzing the entire hymnbook the idea

Chapter 3: Methodology

Arrington 2005
of a “journey of the soul” emerged as a dominant root-metaphor, not a real journey in terms of distance and geography, but one that even immobile individuals can make. While the individual on a journey of the soul does not literally move closer to God in such examples, the metaphor of a journey, as used in the hymns, is useful in helping readers understand the manner in which they can live a life pleasing to God.

The identification of one root-metaphor does not exclude other root-metaphors. A tree has many roots. Art and communication allow for multiple interpretations and meanings. Therefore, the illustration of one root-metaphor contained within the 1840 Manchester hymnbook does not eliminate or reject other important ones. Based upon a thorough and rigorous analysis of the complete hymnal, the author is simply arguing for the existence of one particular root-metaphor in the hymns, called journey for the purposes of this thesis. Subsequent research should find evidence of other root-metaphors contained in the same group of hymns. According to standards of qualitative research and proper root-metaphor analysis, those expressions that do not support a journey root-metaphor have been rejected from analysis by this thesis (Ritchie, 2002, p. 47).

Through symbolic expressions and using constant comparative analysis, the author identified journey as a prominent root-metaphor. The expressions have been identified and categorized to illustrate a story by which early LDS hymnbook compilers may have construed their religion and explained life.

This thesis analyzes expressions within the poetry of this hymnbook relating to a prominent metaphor about a journey that emerged in the hymns. The purpose of this analysis is to understand the story being told through the journey lens, thereby giving insight into Mormon heritage and the manner in which the early Mormon compilers of this hymnbook explained life through religious prose. Analyzing all root-metaphors
found within the 1840 Manchester hymnbook is beyond the scope of this thesis. Such research should be pursued in future projects as there are many stories that may be told within the pages of this hymnbook.
Chapter 4

The Travelers

“Abraham’s sons are gath’ring home, and daughters too, with joyful lays, are hastening here to join in praise” (h193).

Many expressions found in the 1840 Manchester hymnbook that relate to the root-metaphor of the journey focus on the individuals traveling from one point to the other. Such expressions describe many aspects of the travelers, including several names by which travelers are identified as well as the characteristics and attributes of those making the journey. In each of the expressions given the individuals are not just mentioned generically but are discussed in a context related to the metaphor of journey. Through the following expressions the hymns of the 1840 Manchester hymnbook describe who the travelers are and many characteristics of those traveling on this metaphorical journey of the soul.

Expressions that describe who the travelers are describe them as a special people, people of Israel, Saints, and children. Expressions that describe their characteristics describe them as being happy, protected, and righteous, as well as sinners and needy individuals. They are also described as followers and pilgrims.

Who They Are

When determining the details of a journey invariably one must ask, “Well, who is making this journey?” In response to such a query, the hymns of the 1840 Manchester hymnbook have been clear in their description of the travelers. The most common
references to travelers refer to them as one of four terms: 1) special people who are covenant or chosen in some manner, 2) Israel, or the people referred to by the name of Israel, 3) Saints and 4) children, including both sons and daughters. The following are names given to those involved in the various activities of the journey.

*The Travelers are a Special People*

Many of the hymns describe travelers making the journey as a special people to the Lord. In one hymn the Lord is said to one day raise “his people” (h3) to where he is. Another hymn says the Lord’s “mighty arm is making bare his covenant people to receive” (h1). Another hymn names the Lord’s home “the place of thy people’s abode” (h26) suggesting that the Lord’s home is also the home for which his special people are destined. Similarly, another expression says “the great redeemer comes to bring his ransom’d people home” (h182), again supporting the idea that travelers embarking on this journey of the soul are his. According to these expressions the travelers are a covenant people to the Lord who have been or will be ransomed by him. Furthermore, and perhaps most importantly, the Lord claims these people as his own. The travelers are his people.

*The Travelers are the People of Israel*

Many hymns give the name of Israel to the people making the journey to Zion, the people who will be gathered home. One hymn discusses a time “when the sons of Israel come” (h220), and another says that “Israel’s tribes [will] be gather’d home” (h195). Similarly other hymns say, “all Israel now shall know his voice, and gather to their land” (h250), and “Israel and the Gentiles too, the way to Zion shall pursue” (h258). One hymn discusses the Lord’s plan “to gather scatter’d Israel in” (h224) while another says,
“Israel surely will return to Zion and Jerusalem” (h262). Consistent with these examples, Israel, or the people of Israel, will come, pursue the way, gather and be gathered to Zion.

*The Travelers are Saints*

In several hymns travelers are referred to as saints. For example, one hymn says, “All the saints, from every clime, will soon be gathered home” (h5). Similarly, another hymn talks of a time when “saints shall all be welcomed home” (h12). One hymn discusses their motivations for traveling saying, “the saints on their way home to glory are… determin’d by goodness, to reach the blest land” (h242). One hymn invites, “come, all ye saints that dwell on earth” (h14) and another bids “gather up to Zion ye saints, throughout the land, and clear the way before you” (h226). A third invitation, made in another hymn, says, “afflicted saint, to Christ draw near” (h247). Each of these expressions invites Saints to make a journey to Christ or Zion. One hymn contains an expression of travelers pleading, “Guide us, O thou great Jehovah, saints upon the promis’d land” (h228) and another one talks of the “happy saints who pay their constant service there” (h7). Two other hymns talk of “saints ascend[ing] the skies” (h168) and “saints meet[ing] in the air” (h177) suggesting one manner in which the Saints will travel toward a destination on their journey. According to these expressions Saints will ascend and draw near, gather and meet, clear the way, receive guidance, and eventually be welcomed home. The travelers on this journey are Saints.

*The Travelers are Children*

In some of the hymns, the travelers are referred to as children. Many of these expressions, however, are unclear in their reference to children and leave the reader to decide whether the travelers being identified are children because of their youthful age or
because of their lineage. In each of these examples travelers may be children because they are young, or because they are the progeny of important others. The author prefers the latter definition. (Many expressions describing the travelers as children contain invitations to come and will be discussed in Chapter 9.) Two expressions speak of children returning to Zion, saying, “Zion’s light is bursting forth to bring her ransom’d children home” (h1) and, “we hope to see the day When Zion’s children shall return” (h269). Another hymn says, “soon as I heard my father say ‘ye children seek my grace’ my heart replied without delay, ‘I’ll seek my Father’s face’” (h131). According to these expressions the Father bids his ransomed children of Zion to come home.

In a few expressions references to children are directed toward a specific gender. One hymn says, “on earth three witnesses are given to lead the sons of earth to heaven” (h254). Another hymn referred to the travelers as sons and daughters saying, “Abraham’s sons are gath’ring home, and daughters too, with joyful lays, are hastening here to join in praise” (h193). According to these examples Abraham’s sons and daughters are gathering home.

Characteristics of the Travelers

Expressions in the hymns describe many characteristics and attributes of the travelers. The hymns describe travelers as a large, happy group of individuals who are protected by the Lord. They describe travelers as being both righteous and sinners. They describe them as needy, afflicted and helpless in many respects. The travelers follow a guide and are pilgrims on this journey. The following expressions describe these characteristics.
The Travelers are Happy

Some of the hymns describe the travelers as being happy. For example, one hymn says, “happy we, who love the way to Zion’s hill” (h7) and another says, “with a cheerful zeal we’ll haste to Zion’s hill” (h231). Another hymn speaks of these happy travelers saying, “cheerful they walk with growing strength, till all shall meet in heaven at length” (h119). Another hymn reflects, “may I that happy person be…that seeks in God his only rest” (h24). Similarly, one hymn says, “happy the man that finds the grace” (h30). Each of these expressions describes travelers on the path as happy. Another example of this is found in one hymn that says, “how happy, gracious Lord are we, divinely drawn to follow thee” (h51). Consistent with these expressions, travelers on this journey to Zion’s hill are happy as they walk with cheerful zeal to find God’s grace and rest. The travelers are happy.

The Travelers are Protected

Several of the hymns use expressions that imply travelers are protected from the dangers of the path. A traveler says in one hymn, “Unhurt on snares and death I’ll tread” (h60). Another speaks of “walking in [the] Captain’s light” (h59) as a means of protection. One hymn contains several references to this divine protection afforded to the travelers saying, “beneath thy shadow we abide, the cloud of thy protecting love” (h68). Another expression from this hymn says travelers will be “as far from danger as from fear, while love, almighty love is near” (h68). Another hymn talks of travelers “who unto Jesus for refuge have fled” (h229) illustrating that travelers have a shelter to flee to. According to these expressions travelers are protected from snares, darkness, death and other dangers as they seek refuge beneath a cloud of protecting love. The travelers are protected.
The Travelers are Righteous

Several hymns speak of the righteous as those who are gathering and arriving at the destination. One hymn, for example, says, “the righteous gather home for the great Millennium” (h173). This gathering of the righteous is perhaps because, as one hymn states, the Lord’s “arm is now extended to gather up the righteous, in these the latter days” (h226). Another one speaks of the role of the prophets “to call the righteous home” (h143). One other talks of how “the righteous will gather, [while] the wicked must perish” (h23). Another speaks of travelers who are “beginning to come to the feast for the righteous prepar’d” (h242). Others speak of the righteous without mentioning them explicitly. For example, one hymn says, “the man of faith approaches God” (h15). Another one speaks of “those that adhere [to God’s way], he turns their will [and] those that hear, in glory dwell” (h232). According to these expressions those who will be gathering home, hearing and heeding the call of prophets, approaching God, and adhering to his ways are the righteous. The travelers are righteous.

The Travelers are Sinners

Contrary to descriptions of the travelers as “the righteous,” many hymns portray the travelers as sinners. These expressions describe them differently, however, from those that describe wanderers (see Chapter 13). In these expressions, sinners are being invited to come unto the Lord. One hymn says, “God invites the fallen race . . . come to the living waters, come!” (h18). These travelers are then told “sinners, obey your Master’s call, return ye weary wanderers home and find my grace is free for all” (h18). Another hymn contains a similar invitation to “come, sinners to the Gospel feast” (h25), and “come all ye souls by sin oppressed” (h25). Another expression pleads, “come hither, all
ye weary souls, ye heavy-laden sinners, come” (h80). Later in this same hymn the travelers say, “Lord, we humbly venture near, by unbelief and guilt opprest” (h80). One other hymn uses a similar invitation to draw the sinners near saying, “Ye souls with sin distress’d, who fain would find relief, come, on his promise rest” (166). Each of these portrays the Lord inviting sinners to come on the path leading to him. The travelers, according to these invitations, are sinners who are part of a fallen race that wanders wearyly being oppressed by sin, guilt and unbelief. The travelers are sinners.

The Travelers are Needy

Several of the hymns describe travelers as needy in some way. One example says, “ye poor, and maimed, and halt, and blind, in Christ a hearty welcome find” (h25). Another speaks of Christ as the “friend of the friendless…whose open door invites the helpless and the poor” (h88). One hymn refers to them as “souls in deep distress” and another as “afflicted saints,” inviting them “to Christ draw near” (h247). Another one expresses, “the lame, the halt, the blind, the deaf, the dumb, the sick, the poor, [who] flock to the friend of human kind” (h35). Another hymn describes where these needy travelers find the help they need saying, “through the road they lean upon their helper God” (h119), suggesting that while they are needy, they are not without divine assistance. According to these expressions the travelers are impoverished, helpless, and lonely, and afflicted by all manner of infirmities, such as being maimed, halt, blind, lame, deaf, dumb, sick, or being in deep distress. The travelers are needy.

The Travelers are Exiles

In a few cases travelers are described as being exiles, travelers who are kept from the path or the destination. One example says, “long, long thou hast wandered an
exile forlorn” (h257). In another hymn a traveler is a “captive exile” that says, “far from home, for Zion’s sacred walls I sigh” (h269). In this case the traveler longs for the destination but, being captive, cannot obtain it. This is again expressed by a traveler saying, “I long, dearest Lord, in thy beauties to shine, no more as an exile in sorrow to pine” (h267). These expressions describe travelers seeking the path and longing for the destination to which the path leads. The travelers are exiles.

The Travelers are Followers

Several expressions describe travelers as followers of God or Christ. One hymn calls them “meek, simple followers of the Lamb” (h31), while another calls them “followers of a dying God” (h40). One hymn says, “so will the Lord his followers join, and walk and talk himself with [them]”(h69). Another hymn speaks of them as the Lord’s “tempted followers” (h63), and they are said in one hymn to “follow him in all his ways” (h157). One hymn speaks as the travelers saying, “how happy, gracious Lord, are we, divinely drawn to follow thee” (h51). The above examples term the travelers “followers” or refer to them as “following.” Other examples of them following include a hymn that says, “dauntless, untired, I follow thee” (h70) and another that says, “we will follow none but thee” (h148). Along this same mode of expression one hymn says, “we’ll follow him where he has been” (h153) and another speaks of the travelers “following [their] triumphant Head” (h126). One more example of this description is found in a hymn that talks of travelers who “follow their great General” (h245). Consistent with these expressions travelers are followers of the Lamb who is a dying God. They follow the Lord in all his ways divinely drawn and tempted at the same time. Travelers follow their triumphant general fearlessly and without tiring. The travelers are followers.
The Travelers are Pilgrims

The travelers are aptly called pilgrims in several of the hymns. One hymn speaks of how the travelers “spend [their] lives as pilgrims here” (h216) on earth. One hymn speaks of “the prophets and pilgrims of old” who followed Jesus Christ and declared his coming. Another hymn speaks of all humans as pilgrims, saying, “arise all ye pilgrims and lift up your voices” (h175). Each of these expressions describes a wandering traveler by ascribing to them the title of pilgrim. The travelers are pilgrims.

The Travelers are Numerous

The expressions given in the hymns describe the travelers as being not a few, but many. One hymn gives an expression of travelers as “countless thousands of our race [who] shall dwell with Christ” (h4). Another makes it clear that “God hath bidden all mankind” (h25), saying things like “Come, all ye souls by sin oppressed” (h25), and “Come, all the world” (h25). Another hymn expresses the invitation, “everyone that thirsts, draw nigh” (h18). One hymn says, “all the saints…will soon be gathered home” (h5), and another invites, saying, “come all ye saints who dwell on earth” (h14). In other hymns the travelers are described as “all tempted followers [of Christ]” (h63). These travelers say in one hymn “we will find the promised rest with all the just” (h11). In another they are invited to “seek the Saviour here, for whosoever will may come” (h81). In another example Christ is referred to as the “guide of all who seek the land above” (h68). Another hymn says, “all tribes and tongues shall flow up to the mount of God…and to his house [they]’ll go” (h198). Another says, “all Israel now shall…gather to their land” (h250). According to these expressions the travelers invited to make the journey consist of all mankind, come from all tribes in all the world, speak all tongues,
include countless thousands, and comprise all souls who are oppressed by sin, who thirst, and who seek and wish to come. The travelers are many.

The hymns of the 1840 Manchester hymnbook feature many descriptions of the individuals who are metaphorically journeying. The featured expressions describe names and many of the characteristics and attributes of travelers who make their way on this metaphorical journey of the soul.

The hymns refer to the travelers by several names, including covenant people to the Lord who have been or will be ransomed by him. They are his people. They are also called Israel, or the people of Israel, who will come, pursue the way, gather and be gathered to Zion. Other expressions refer to travelers as Saints who will ascend and draw near, saints who will gather and meet, saints who clear the way, receive guidance, and eventually will be welcomed home. Finally the hymns refer to travelers as children. As Abraham’s sons and daughters they are gathering home. Invitations to gather have also been sent to the sons of earth, the sons of grace, and the sons of Zion. According to above expressions, travelers are children, saints, and the people of Israel, who are a chosen and special people to the Lord, for they are his.

Summary

The hymns of the 1840 Manchester hymnbook describe many of the characteristics of those making the journey. They are described as a happy people, walking with cheerfulness and zeal to find God’s grace and rest. They are described also as a protected people. They are protected from snares, darkness, death, and other dangers as they seek refuge beneath a cloud of protecting love provided by the guide, who is the Lord. They are described in some hymns as being righteous. These expressions suggest
that it is the righteous who will be gathering home, hearing and heeding the call of
prophets, approaching God and adhering to his ways.

Contrary to descriptions of a happy, protected, and righteous people, other hymns
suggest that they are sinners. They are those who suffer all forms of maladies. Such a
principle is consistent with Christ’s parable of the wedding feast as found in Matthew
Chapter 22 and the great supper as found in Luke Chapter 14 of the New Testament
where friends are first invited to a great feast and afterwards the poor and suffering are
invited. Many hymns directly invite sinners, who are part of a fallen race, to come. They
are a race that wanders wearily being oppressed by sin, guilt, and unbelief. Travelers are
oppressed by physical burdens as well. They are an impoverished, helpless, and lonely
group of people, who are afflicted by all manner of infirmities, such as being maimed,
halt, blind, lame, deaf, dumb, sick or being in deep distress.

The travelers are followers. They are followers of the Lamb. In all his ways they
fearlessly and tirelessly, follow their triumphant head and general, who is the Lord.

The travelers consist of all mankind, coming from all tribes in all the world,
speaking all tongues, including countless thousands, and comprising all souls oppressed
by sin, who thirst, and who seek or wish to go home to heaven.

According to the hymns of the 1840 Manchester hymnbook the travelers are
happy, righteous, and protected followers of the Lord while being, at the same time,
sinners who suffer from every malady. They come from every walk of life and every
part of the world, having one thing in common: they are Saints, the chosen people of
the Lord and they are returning home as they have been invited.
Chapter 5
Activities on the Journey

“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” (h14).

Many of the expressions used in the 1840 Manchester hymnbook illustrate actions typically performed either by travelers, the guide, or divine others on a metaphorical journey of the soul. According to expressions highlighted in this chapter travelers will seek, find, come, go, run, walk, tread, wander, bring, leave, return, rise, pursue, be gathered, receive support, hasten, and generally move along on the journey. Each of these actions is inherently connected to moving from one point to another and appropriately describes travelers on their journey toward a destination. The following expressions describe those actions of the travelers.

Actions that Take Place on this Journey

Seeking on the Journey

One of the activities highlighted in these hymns, which plays to the root-metaphor of journey, is that of seeking. According to these expressions, seeking is done predominately by travelers. The things for which they seek include 1) intangibles, such as rest, life, and safety, 2) tangibles, such as supplies, bread, or something to eat, drink, or wear, 3) a path, 4) a destination, such as heaven or, 4) a person, such as God.
Many of the hymns speak about seeking on the journey. One hymn, for example, says, “Lord, we are come to seek supplies” (h2), stating the purpose for which the traveler is come. Another says, “That path, with humble speed, I’ll seek, in which my Saviour’s footsteps shine” (h62), depicting a traveler looking for the path to travel on. Another depicts travelers pleading with the Lord, saying, “Grant we all may seek and find” (h85). One hymn speaks of the Sabbath as a day set aside “for to seek eternal life” (h145). Another hymn says, “Lord we humbly venture near…and seek in thee the promis’d rest” (h80). The promised rest being sought by travelers is, then, the reason why they venture near. In other examples the hymns discuss that which should not be sought. For example, one asks, “Why seek ye that which is not bread?” (h18). Another counsels, “Do not seek with anxious care what ye shall eat, or drink, or wear” (h24). These expressions outline some of the things travelers are seeking for, such as supplies, a path, eternal life, and rest. They also outline some of the things that travelers are encouraged not to seek, including that which is not bread, and contrarily, what they should eat, drink, or wear.

Other hymns speak only of a destination being sought by travelers. One hymn, for example, calls the Lord the “Guide of all who seek the land above” (h68) mentioning the “land above” as the thing being sought for. Another bears an invitation to the “ransom’d of the Lord” saying, “To Zion now return, and seek a safe abode” (h194). In this case the safe abode is the thing being sought for. Another example portraying a traveler says, “This world…is not my place, I seek my place in heaven” (h123). Each of these examples highlights a destination as object of travelers’ seeking.

Some hymns depict travelers seeking God or Jesus Christ. One hymn speaking of a traveler who has received an invitation from the Lord, says, “Thou callest me to seek thy face, ’tis all I wish to seek” (h50). Similarly another gives the invitation, “Ye
children, *seek my grace*” (h131), followed immediately by a response, “My heart replied without delay, ‘I’ll *seek* my father’s face’” (h131). Another hymn directs travelers to “no more from Jesus rove, but *seek the Savior here*” (h81), and another asks, “Shall we *seek thee, Lord, in vain*?” (h85). These are joined by other expressions such as, “now we *seek thee*—here we stay” (h85), and “While on in Jesu’s steps we go to *seek thy face* above” (h128). A few other hymns speak of seeking divinity in this same manner. For example, one hymn speaks of the Lord bidding travelers “together *seek his face*” (h105). Another depicts a group of travelers saying, “Come, let us *seek our God* to-day!” (h231). Another talks of souls that find a place within the temple of the Lord’s grace who “*seek [His] face*” (h119) and learn his praise. According to these expressions travelers are seeking members of the Godhead.

Finding on the Journey

Another activity highlighted in these hymns is that of finding. Much like seeking, this activity is done chiefly by travelers. The things being found by travelers include 1) intangibles, such as grace, welcome, or relief, 2) locations or markers, such as a destination or the path leading to it, or 3) a person, such as another traveler on this journey.

Many of the hymns give expressions that depict travelers in the act of finding some intangible quality or thing. For example, one hymn, speaking as the guide, says, “they shall *find rest* that learn of me” (h80). Another one says, “all the heirs of him will *find the promised rest*” (h11). Each of these expressions suggests travelers are looking for or finding rest. Other things that travelers are finding include grace, welcome, and relief. Some examples of expressions that depict travelers finding these things include one inviting, “Return, ye weary wanderer’s, home, and *find my grace* is free for all” (h18),
and another that says, “Happy the man that finds the grace” (h30). Another hymn discusses “grace which all may find” (h41). In addition to finding grace one hymn says many travelers will “in Christ a hearty welcome find” (h25). As far as relief is concerned, one hymn identifies a destination as a place where travelers may “find their trials o’er” (h40). Conversely, another hymn talks about “souls with sin distress’d, who fain would find relief” (h166). In this example, travelers were unable to find relief because of individual sin. Two other things travelers are depicted as looking for are stated in one hymn saying, “find in Christ your all in all” and “find on earth the life of heaven” (h33). According to these expressions there are many intangibles travelers are looking for and set to find, such as rest, grace, welcome, relief, and life.

Other hymns portray travelers finding certain locations or markers. For example, a few hymns speak of travelers finding the way. Expressions such as “find in Christ the way of peace” (h33) and “may I . . . find my way to heaven” (h27) depict travelers with a desire to find a certain path. Another example of this says, “Blest are the men whose hearts are set to find the way to Zion’s gate” (h119). Other hymns portray travelers finding or intending to find a destination. One hymn says, “Blest are the souls that find a place within the temple of thy grace” (h119), and another says, “O let our heart and mind continually ascend, that heaven of repose to find” (h126). As one portrays travelers intent on finding a place within a temple, the other portrays travelers desiring to find heaven. Another expression depicts the finding of a destination as it says, “Let this my every hour employ till I thy glory see; enter into my Master’s joy, and find my heaven in thee” (h50). According to these few hymns travelers may find a destination, or at least the path leading to it.
A few more hymns depict travelers finding a person, whether it is themselves or other beings. For example, one portrays travelers discussing some who are lost while claiming “[them]selves but newly found in thee” (h22). Another expression depicts travelers looking, in vain, for those who are descendents of ancient travelers. This hymn asks, “where shall I wander now to find the successors they left behind?” (h31) and then follows with a reply, “The faithful, whom I seek in vain, are minished from the sons of men” (h31). In this case travelers are not finding the faithful as they desire. Another hymn, however, gives a promise that “the worst of sinners here may find a Saviour pitiful and kind” (h235). According to these expressions travelers may find themselves, other travelers, or the Savior who is their guide.

**Coming on the Journey**

A number of the hymns depict travelers in the act of coming. These expressions say, “Lord, we come before thee now” (h85) and “In all my afflictions, to thee would I come” (h267). Another one says, “To God I’m reconcil’d . . . with confidence I now draw nigh” (h140). One uses this activity unusually as it describes the traveler looking back on old prophets and saying, “we will pass these ancients by who spoke and wrote by prophecy, until we come to him of old, ev’n Joseph whom his brethren sold” (h224). One other hymn refers to an entire lost civilization as one man, saying, “Israel shall come from his place of retreat” (h257). According to these expressions travelers will be in the act of coming on this journey.

**Going on the Journey**

Some of the hymns speak of travelers in the act of going on the journey. Two hymns, for example, speak of travelers who “hand in hand go on” (h105, h127), and
another says, “then rejoicing we will go, to do our Father’s will below” (h159). One hymn speaks pessimistically, saying, “Our souls how heavily they go, to reach eternal joys” (h122), and another triumphantly, saying, “following our triumphant Head, to farther conquests [we] go” (h126). One hymn asks, “Whither, ah! Whither should we go?” (h18), and another answers such a question saying, “with you we’ll go, for Jehovah’s with you” (h257). According to each of these expressions travelers are depicted as going toward a destination.

Running on the Journey

Some hymns depict travelers in the act of running on the journey. One of these depicts a traveler saying, “my soul would . . . run up with joy the shining way” (h49). Another one depicts a traveler saying, “Awake my soul, and with the sun, thy daily course of duty run” (h200). The last of these examples portrays a traveler describing a time “when in the slipp’ry paths of youth, with heedless steps I ran” (h118). According to these expressions running is an action taken by travelers on the journey.

Walking on the Journey

Several hymns depict travelers in the act of walking on the journey. One of these depicts faithless travelers “still walking downwards to the tomb” (h167), and another depicts faithful travelers “walking in the light of God” (h198). Another hymn describes travelers’ actions and the nature of their path as it says, “I’ll walk o’er life’s tempestuous sea” (h60). Another hymn depicts travelers committing “in [their] life and conduct [to] show how [the Lord] lived and walked below” (h248). Similarly another hymn says if travelers “walk in the spirit, as Jesus has done . . . [they] will overcome” (h246). According to these expressions walking is an action taken by travelers on the journey.
**Treading on the Journey**

Some hymns say that travelers will tread on the journey, much in the same manner they will walk or run. One hymn says that since the Lord has bid them come travelers “unhurt on snares and death [will] *tread*” (h60). Another one depicts travelers saying, “Lord, we thy precepts would obey, in thy own footsteps *tread*” (h154). According to these expressions treading is also an action taken by travelers on the journey.

**Hastening on the Journey**

Many hymns speak of the travelers hasting toward a destination. Travelers are described as moving quickly, such as in one hymn that says, “Yet onward I *haste*, to the heavenly feast” (h47), and one that speaks of travelers who “*haste to join* those heavenly powers in everlasting lays” (h51). One says, “Zion’s King shall *hasten there*” (h191).

**Moving on the Journey**

Many hymns speak somewhat generically about moving toward a destination. Travelers are described as moving in many different ways, such as one hymn that says, “With joy *I remove* to the heaven of heavens” (h47). Another hymn depicts a traveler saying, “Bold I *approach* the eternal throne” (h46), and another one describes how “Saints shall *flow* to Zion” (h188). Another depicts travelers saying, “Then may we *to Zion repair*, and wait our blest Master to see” (h210). Another talks of travelers, who will “*never stand still* till the Master appears” (h39). Two others hymns speak of travelers proceeding. One encourages travelers “Nobly from strength to strength [to] *proceed*” (h156) and the other invites travelers saying, “O let us still *proceed* in Jesu’s work below” (h126). According to these expressions travelers are described as moving, in many ways, toward a destination.
Bringing on the Journey

Some of the expressions feature either the guide or travelers bringing something with them on the journey. The expressions featuring the guide depict him as bringing something to the travelers, and the expressions featuring the travelers depict them as bringing something to the Lord.

Included in the expressions depicting the Lord bringing something to travelers is one hymn that says, “He’ll bring again Zion” (h174), and another that says, “He brings deliverance to the Jews” (h185). Another hymn is a plea to the Lord to “come, make an end to sin . . . and righteousness bring in” (h190). These expressions depict the Lord bringing Zion, deliverance, and righteousness to travelers.

Other expressions depict travelers bringing something to the Lord. One hymn says, “sweetly swell the solemn sound, while we bring our gifts around” (h145). Another one says, “let us gladly bring our sacrifice of praise” (h96). Another depicts travelers saying, “We’ll bring home our thousands in Zion to rest” (h213), speaking of other travelers they would bring with them. These expressions portray travelers as bringing gifts, sacrifices of praise, and other travelers to the Lord.

Wandering on the Journey

Some of the hymns depict travelers wandering or roving. These examples are different in that the wandering that takes place by the unrighteous who wander from the path (see chapter 13). These examples feature travelers who are wandering closer to the destination, not further from it.

A few of these examples portray travelers in the act of wandering. One hymn, for example, depicts travelers looking for the descendants of past travelers asking, “Where
shall I wander now to find, the successors they left behind?” (h31). Another one speaks of absent friends “who wander o’er life’s boisterous wave” (h218). Each of these expressions portrays travelers wandering.

Two other expressions describe travelers as roving. Two hymns carry the same expression as they say, “O may these thoughts possess my breast where’er I rove, where’er I rest” (h110, h111). Another one says, “here o’er earth we rove” (h50). These expressions portray travelers roving about on their journey.

A Pilgrimage on the Journey

Other hymns tell of travelers making a pilgrimage. One hymn says, “Soon our pilgrimage shall end” (h216b), and another says, “Still I’ll remember in pilgrimage there the joys that we tasted in answer to prayer” (h221). These two expressions suggest that travelers are in pilgrimage while on this journey.

Leaving on the Journey

Leaving is another action expressed in the hymns. In each of the following expressions travelers are depicted as leaving some place or thing the most common of which is the world. Other things that are left include fear, sin, the word, or other travelers.

Many of these expressions feature travelers leaving the world as they move toward a destination. One hymn talks of how travelers will “far from an evil world retreat, and all its frantic ways” (h125). Another says, “we shall rise, and leave the world on fire” (h245), and another says, “my soul shall then . . . leave the world . . . behind” (h23). Similarly one hymn says, “Here we do bid the world farewell” (h153), and another gives a long expression related to leaving as it says, “While in the region here below, no other good will I pursue; I’ll bid this world of noise and show with all
its glittering snares, *adieu*” (h62). According to each of these expressions travelers will be leaving the world for a destination separate from it.

Other expressions suggest that travelers will be leaving intangible items such as fear, sin, or the word. In the case of fear one hymn says, “I’ll *bid farewell to every fear*” (h124). Two other hymns talk of leaving sin as they say, “O may I still *from sin depart*” (h27), and, “my soul shall then . . . *leave . . . sin behind*” (h23). Another hymn features travelers who do not want to leave the word as they plead, “may we receive *the word we hear, nor ever with it part*” (h91). Each of these expressions depicts travelers seeking to leave fear and sin and wanting to not part with the word.

One expression speaks of not leaving other travelers. Inherent is such a statement is the implication that a traveler can therefore be left behind. This hymn says, “Let *every soul* be Jesus’ guest. Ye need not one be left behind for God hath bidden all mankind” (h25). According to this expression travelers can be left behind, but need not be.

*Returning on the Journey*

Some of the expressions feature travelers returning to a place on the journey, suggesting they are going some place they have been before. Some of the expressions featuring travelers in the act of returning include invitations saying, “*Return, ye weary wanderer’s, home, and find my grace is free for all*” (h18), or, “To Zion now *return, and seek a safe abode*” (h194). Others simply state that travelers “shall now *return unto their fold*” (h196), and that “*empires shall tremble at Israel returning*” (h217). According to these hymns travelers will return home, to Zion, to a safe abode.
Pursuing on the Journey

A few of the hymns depict travelers in the act of pursuing something on the journey. For example, one hymn portrays one traveler saying, “While in this region here below, no other good will I pursue” (h62), and another vowing, “The business [to] pursue [the Lord] hath made me to do” (h54). Another hymn portrays a traveler saying, “Most of all, may I pursue that example Jesus drew” (h248). According to these expressions pursuing is an action travelers may be performing on the journey.

Rising on the Journey

Several of the hymns suggest or say that travelers will rise as part of their journey. One hymn says there will be a time when travelers will “rise to that immortal state” (h33), and, according to another hymn, “there only [they] covet…to rise to be hid in [the Lord’s] breast” (h26). Other hymns say travelers will “mount up on high” (h23) and “rise into the life of God’ (h33). One hymn features a traveler saying, “my soul ascends to God” (h107), and another saying, “we’ll rise with the just when the Saviour doth come” (h180). Other hymns advise travelers to “forsake your sins, and follow him, till [they] in glory rise” (h153), and “then rise to life divinely new” (h164). One hymn portrays a traveler saying that because of mortal weakness, “in vain we strive to rise” (h122), but another says that at least “the Saints shall rise and reign” (h220). Another hymn talks of Jesus’s invitation to all travelers to come asking, “Are we not tending upward too, as fast as time can move?” (h168). One other says, “The gospel is spreading through the land, a people to prepare to meet the Lord and Enoch’s band triumphant in the air” (h178). Each of these expressions presents travelers rising or preparing to rise as part of their journey.
**Being Gathered on the Journey**

Some of the hymns discuss the act of gathering that takes place on the journey. This action, like receiving support is unique in that travelers are acted upon instead of acting. For example travelers are to be “gathered to the fold above” (h29), or, “gather’d into one, to our high calling’s glorious hope” (h105), or as stated in one hymn, travelers “shall now be gathered home” (h197). According to these examples travelers will be gathered on this journey.

**Receiving Support on the Journey**

Several expressions in these hymns suggest that travelers are supported as they travel. Some of these are pleas for support while others depict support being given. One hymn says, “Angels . . . keep [us] in all our ways; they all our steps attend” (h34), and another says, “thy arm, unseen, convey’d me safe, and led me on to man” (h118). These two expressions depict the divine giving assistance to travelers. Another expression serves as a plea for support, saying, “O refresh us—traveling through this wilderness” (h95). One hymn depicts a traveler saying to the Lord, “I rest upon thy word” (h64), and another talks about “the soul that on Jesus hath lean’d for repose” (h229). According to these expressions travelers may receive support as they make the journey.

**Summary**

The hymns of the 1840 Manchester hymnbook feature many different activities related to the metaphor of the journey. The featured expressions illustrate the actions of travelers or others as they make their way on this metaphorical journey of the soul.

Travelers are said to be seeking and finding a variety of tangible and intangible things. They are seeking for the path leading to an intended destination. They are seeking for
heaven, for Zion, or for the land above. They are seeking for the Lord, who is their guide on this expedition, and for other faithful travelers. Travelers are seeking to find rest, grace, welcome, relief, and life, and are said to be finding the heaven for which they were seeking.

In addition to seeking and finding, the travelers are coming and going in a variety of ways. Expressions suggest they are running, walking, and treading toward their intended destination. They’re proceeding to heaven, repairing to heaven, and hastening to heaven. They flow and join, never standing still, as they approach the eternal throne. Furthermore they are bringing things with them such as gifts and sacrifices of praise. They are also bringing other travelers with them to the destination.

Many expressions discuss how travelers are wandering and roving as they move forward on their pilgrimage. They are said to be leaving the world with its sin and fear behind. They bid farewell to noise, show and glittering snares, as they retreat far from the world and all its frantic ways. Leaving the world, travelers will pursue the work given them by the Lord and return to a home they once knew. They are returning to Zion, a safe abode.

Travelers must rise to get to their intended destination. Expressions suggest that faithful travelers will mount up on high and rise to the life of God. They tend upward as fast as time can move and will rise in glory, ascending to God, where they will find a life divinely new.

According to expressions in the hymns of the 1840 Manchester hymnbook travelers will participate in many different activities as they seek to obtain the destination. Summarily, each of these activities will put them ever closer to their intended destination.
Chapter 6

The Way

“From Adam to the present day, many have sought a righteous way; and some have found the narrow road, and Enoch-like, have walked with God” (h15).

Many of the expressions used in the 1840 Manchester hymnbook illustrate the path by which travelers make their way on this metaphorical journey of the soul. Expressions used to describe the way illustrate 1) where the way is, 2) where the way leads, 3) whose way it is, and 4) numerous characteristics of the way. Each of the descriptions talks of the way as a road or path taken by individuals seeking a destination. The following expressions clarify the root metaphor journey by illustrating the path on which the travelers will be journeying.

Where the Way Leads

Many of the expressions regarding the way ascribe names to it according to where it leads. They describe the way as leading to places like Zion and Heaven or to a state of being such as happiness or joy. Other hymns describe the way as a path to the place where God is.

_The Way to Zion’s Hill_

Expressions in the hymns describe a path leading to various parts of Zion. One expression declares, “blest are the men whose hearts are set to find the way to Zion’s gate” (h119). Another says, “Israel and the Gentiles too, the way to Zion shall pursue” (h258).
Another hymn describes how “happy we [are] who love the way to Zion’s hill” (h7), suggesting that once within the gates of Zion the path will lead further to Zion’s hill. According to these expressions the path taken by travelers on this journey leads to Zion, through its gates and to a hill referred to as Zion’s hill.

_The Way to Happiness_

Other hymns describe a way leading to happiness or joy, a state of being. For example, one hymn speaks of the Lord marking “a road to bliss, and [saying], come follow me” (h14). Another calls the path a “lonely and unfrequented way to life and happiness” (h34), implying that few travelers take such a path. Another describes the way as the means whereby all can know true happiness, saying, “we’ll teach the ignorant the way true happiness to know, and how the vilest sinner may escape eternal woe” (h96). This expression describes a way leading to happiness and away from misery or despair. According to another hymn, the pathway eventually leads to gate called “death,” which serves as “the gate to endless joy” (h169). According to these expressions the path leads to endless joy, which lies just beyond death’s gate. It is a road to bliss, happiness, and life that is traveled by few.

_The Way to God and Heaven_

Some of the expressions of “the way” describe it as the path to heaven or the way to God. In one hymn a traveler asks, “O may I still from sin depart . . . and find my way to heaven” (h27). Similarly, one hymn says, “Here we do bid the world farewell to practice his command; it is the road that leads to God, the way to Canaan’s land” (h153). Later in that same hymn the lyrics say, “We’ve found the road that leads to
According to these hymns the pathway is the “way to heaven” or the “road that leads to God.”

Where the Way Is

Many of the hymns give expressions illustrating where the pathway lies. Some of the examples compare it to locations or geographical formations that are upon the earth, while others compare it to the ocean or fire. Each of the expressions describes, however, the environment in which the path exists and what the traveler must pass through if he or she is to reach the intended destination.

*The Way is on the Earth*

Several expressions describe the environment surrounding the path in terms of the Earth and some of its geographical features. One hymn, speaking of the journey, speaks of the time “while here o’er earth we rove” (h50). Another asks for the Lord to provide refreshment to those “traveling through this wilderness” (95), suggesting that the path leads over the earth through wild and untamed regions. In a like manner, one hymn speaks of the collective church as a fair individual who is “from the wilderness trav’ling, looking for Christ” (h242). At one point the path must go over a plain, as suggested in one hymn that invites the traveler to “come ye from Babylon, Egypt and Sodom, and make your way over the plain” (h246). Another suggests that the path lies somewhere “betwixt the mount and the multitude” (h51), for that is where the travelers are “divinely drawn to follow [the Lord]” (h51). Furthermore, the travelers are said to be “marching thro’ Immanuel’s ground to fairer worlds on high” (h28). According to this selection of hymns the path lies on the earth, in a wilderness that includes a plain and a mount over which the travelers must pass to reach the destination.
The Way is on or Through Water

Some of the expressions describe the path of the traveler as passing over the seas and waterways. One example says, “Since thou hast bid me come to thee, I’ll walk o’er life’s tempestuous sea,” (h60) and continues, saying, “when passing through the watery deep, I ask, in faith, [the Lord’s] promised aid” (h60). Another expression speaks of a traveler “who wanders o’er life’s boisterous wave” (h218). In one other hymn the Lord is speaking to the traveler of time “when through the deep waters I call thee to go” (h229). Accordingly, these expressions describe life’s journey as lying over a tempestuous sea and over a boisterous wave and the traveler must, at times, pass through the watery deep.

The Way Lies Through Fire

Some of the expressions describe the path of the traveler as passing through fire. For example one says, “To [the Lord] mine eye of faith I turn, and through the fire pursue my way” (h60). Another speaks of times “when through fiery trials [the traveler’s] pathway shall lie” (h229). These expressions suggest that the path, which leads to the intended destination, may be aflame and the traveler have to pass through this fire.

Characteristics of the Way

Expressions in the hymns describe many characteristics and attributes of the path. The hymns describe the way as a straight and narrow way of peace and happiness. They describe the path as being the Lord’s way and therefore being blessed, good, and wise. Other expressions speak of it as an ancient path. Still others speak of a way that is dangerous, dark, and full of pain. The following expressions describe these characteristics.
Many expressions portray the path leading to a desirable destination as being straight. One example talks of the duty of the servants of God to “make straight his paths, and do his will” (h161), saying also that “his servants must prepare his way and all his paths make straight again” (h161). According to this expression the Lord’s paths were once straight and must be made so again. Another hymn says, “O may thy Spirit guide my feet . . . and make every path of duty straight” (h201). According to these few examples the path is intended to be a straight one leading to a specific destination.

The Way is Narrow

The hymns describe the manner in which the way is narrow. This characteristic is set in contrast to the paths of “weary souls that wander wide” (h33). One example, shared in the previous section, says, “the strait and narrow way we’ve found, then let us travel on” (h14). One hymn says, “from Adam to the present day, many have sought a righteous way; and some have found the narrow road” (h15), and another says, “they walk the narrow way” (h226), both referring to the path taken by righteous travelers. Another example says, “if I truly love my neighbor, I am in the narrow way” (h255). According to these expressions the road on which the righteous travel is a narrow one.

A Way of Peace

Many hymns describe the path as being a way of peace. One hymn says, “[wisdom’s] ways are ways of pleasantness, and all her flowery paths are peace” (h30). Another hymn invites travelers to “find in Christ the way of peace, peace unspeakable, unknown” (h33). Another talks about “simple souls who stray far from the paths of peace” (h34), asking them, “why will ye folly love and throng the downward road?”
(h34). One hymn, speaking of Christ, says, “we’ll follow him where he has been for all his paths are peace” (h153). Another expression pleads with the Lord, saying, “O! Grant me, then thy Spirit’s power to guide my feet in ways of peace” (h204). According to these expressions the path leading to the Lord is a way of peace and pleasantness, peace unspeakable and unknown.

The Way is the Lord’s

Several descriptions of the way refer to it as being Jesus Christ’s way. These expressions describe the Lord as either the creator of this path or the one who first trod it. In two examples he is described as being the way. The following examples suggest how Jesus Christ holds ownership of the path.

In one example of this the servants of the Lord were asked to “make straight his paths . . . thus was Messiah’s way prepared, when first he came unto his own” (h161), and now they are asked to again “prepare his way and all his ways make straight again” (h161) for those who would follow it. Another example says those “who taste the sweetness of his word, in Jesus’ ways [go] on” (h235), again ascribing the path to the Lord. One example urges righteous travelers, “the track of your Saviour keep still in your view” (h246), and another, speaking to the Lord says, “In thine own appointed way now we seek thee—here we stay” (h85), speaking for all righteous travelers. Another hymn depicts the traveler pleading with the Lord, saying, “teach us to walk with thee today, our only care to keep thy way” (h98). According to these expressions the Lord holds ownership of the path either because he first walked it or because he created it.

Several of the expressions accredit the path to the Lord because he walked it. For example one hymns depicts a traveler saying, “most of all, may I pursue that example
Jesus drew; in my life and conduct show how he lived and walked below” (h248).

Another urges travelers to follow his example and “walk in the Spirit as Jesus has done” (h246). One hymn writes of the time while “on in Jesus’s steps we go” (h128). The path is referred to in one hymn as “the way the Saviour came” (h157). Another depicts the traveler saying, “Saviour, where’er thy steps I see, dauntless, untired I follow thee” (h70), while one depicts a traveler saying, “that path, with humble speed, I’ll seek, in which my Saviour’s footsteps shine” (h62). In each of these hymns the path is ascribed to the Lord because he walked it and showed the way where the traveler would thereafter follow.

Other expressions speak of the Lord actually being the way. One such example says, “Know thou the Lord, this is the way” (h224), and another pleads with the Lord, saying, “if in this darksome wild I stray . . . be thou my Way” (h70). According to both of these examples the traveler recognizes the Lord as the path leading to the destination.

The Way is Blessed, Good, and Wise

Some expressions describe the path on which the travelers are moving as a good, blessed, or righteous way. One hymn expresses, “from Adam to the present day, many have sought a righteous way” (h15). Another hymn calls it the “providential way” (h68), and another calls it the “heavenly way” (h74). Each of these examples describes the way as a good or desirable way for travelers to take. One hymn asks the Spirit to “guide [the traveler’s] feet in ways of righteousness” (h201). Another hymn exclaims, “We’ve found the road that leads to God the way of holiness” (h153) expressing that the way is not only good, but also holy. Another says that God is pleased when the travelers choose “ways of truth and goodness” (h232). Another example shows the goodness of one way by contrasting it with an evil one. This hymn says “superior sense may I display, by
shunning every evil way, and walking in the good’ (h27). According to this hymn, the only sensible way is “walking in the good [way]” (h27). Another hymn chimes “thank the Lord . . . for truth and light to guide us right in wisdom’s pleasant ways” (h199). Similarly one hymn asks the Lord for help to “walk in the paths of virtue and wisdom” (h199). According to these hymns the way leading to God is not only wise and sensible, but is a righteous, heavenly, providential way of holiness, truth, virtue, and goodness.

The Way is Ancient

Some expressions describe the way by which the travelers are traveling as an old and ancient path. In two instances the hymns say that the travelers will “the ancient path pursue” (h148, h166). Another hymn states that by being baptized the traveler will “thus pursue the paths of old” (h161). These few examples describe the path as an old path that has been in place since ancient times.

A Way that is Dangerous, Dark, and Full of Pain

While most of the hymns describe the way as a pleasant and desirable path there are several examples of expression which describe it in a much more formidable manner. One hymn describes the path as “that lonely, unfrequented way to life and happiness” (h34), suggesting that while happiness lies at the end, the path itself may be void of it. Another hymn depicts travelers looking back and reminiscing about “what troubles [they] have seen [and] what conflicts [they] have past” (h104). Other examples talk about the path being full of snares to catch those traveling along the path. One hymn describes travelers bidding “this world of noise and show with all its glittering snares adieu” (h62) as they push toward a destination. Another hymn describes travelers as being “expos’d to every snare” (h115) while on the path; nevertheless,
travelers who are led by the Lord “unhurt on snares and death [will] tread” (h60). This is expressed in another hymn which says the Lord’s “mercy has preserv’d my soul through toils and dangers, grieves and fears” (h204). It is perhaps because of this immunity that in one hymn the travelers are willing to “gladly linger out below a few more years in pain” (h100). The faithful traveler expects that “if rough and thorny be the way, my strength proportion to my day; till toil, and grief, and pain shall cease” (h70) indicating that the way is full of toil, grief, and pain which will come to an end at the destination. According to these expressions, the way, while leading to a place of hope and happiness, is not an easy road to travel. They describe it is as being full of snares, conflict, toil, danger, grief, fear, and pain, and one meant to be lonely and unfrequented. Nevertheless the way leads to a glorious destination and thus brave travelers walk it.

Summary

The hymns of the 1840 Manchester hymnbook describe many characteristics of a path relating well to the metaphor of the journey. The featured expressions illustrate where the path leads, where it lies, and many characteristics of the path.

According to the above expressions, the path taken by the travelers leads to Zion, through its gates, and up Zion’s hill. It leads to endless joy, which lies just beyond death’s gate. It is a road leading to bliss, happiness, and life, and is the way to heaven and God.

Other expressions explain that the path lies on the earth, in a wilderness that includes a plain and a mount over which the travelers must pass. Part of this path lies over a tempestuous sea and a boisterous wave. The traveler must, at times, pass through
deep waters. Some expressions describe how the path may also be ablaze, forcing the traveler to metaphorically pass through fire.

Other expressions describe many characteristics of the path. It is a straight and narrow path and a way of peace and pleasantness. The Lord owns this path for he created it, walked it once, and in some instances is the very path. This path is a wise, sensible way of righteousness. It is a heavenly and providential way of holiness truth, virtue, and goodness. The path is an old path that has been in place since ancient times.

While much good is said about this path, several hymns attribute many negative characteristics to it. This same path that is wise and sensible, is full of snares, conflict, toil, danger, grief, fear, and pain, and is meant to be lonely and unfrequented.

The mere idea of there being a path on which individuals walk suggests a journey from one point to another. The expressions given in this chapter describe many aspects of that path so that readers may know the means whereby travelers in this metaphor get from the world to the destination. According to these expressions the way is straight and narrow, a way of peace, righteousness and goodness. While containing many dangers the way leads to happiness and life in Zion or heaven, where God resides.
Chapter 7

The Destination

“O let our heart and mind continually ascend, that heaven of repose to find, where all our labours end. Where all our toils are o’er, our suff’ring and our pain; who meet on that eternal shore shall never part again. O happy, happy place, where saints and angels meet, there we shall see each other’s face, and all our brethren greet” (h126).

The expressions used to describe the intended destination for which travelers are moving on this metaphorical journey create a picture of an ideal place apart from this world. Expressions that flesh out the details of the end location can be divided into four categories: 1) those that describe the location of the destination, 2) those that focus on what travelers will do upon arriving at the destined location, 3) those that describe the state of the destination, and 4) those that discuss who travelers will coexist with when reaching the destination.

The Location of the Destination

The expressions in these hymns speak of the location of the destination, including where it is, what it is called, and what it is like. Combined they create an image of a blessed and ideal place, in another world, where all must travel and all are welcome.
The Location of the Destination

The hymns describe, in many ways, the end for which travelers are moving. One manner in which the hymns express this location is by comparing the destination to geographical markers familiar to readers. Starting off very broadly the destination is expressed as being “fairer worlds on high” (h28), many worlds, for which travelers are “marching” (h28). In another hymn this is narrowed to one specific “celestial world” (h14) in which travelers will “meet where Christ is gone” (h14). This is again narrowed in another hymn wherein travelers are seeking a place in a “country far from mortal sight” (h123). The destination has gone from being articulated as many worlds, to one world, to one country within one world. Still narrowing, one hymn speaks of “the land above” (h68) that is sought by such travelers who would have the Lord as their guide. Another describes how “the saints will then, with pure delight, possess the holy land” (h181). In this example the destination is isolated to a region within a country. It is further expressed that travelers “shall come to the city of . . . God” (h121), reducing the destination to a specific city within a region of a country of a world. Continuing in this pattern “the Saints in robes of light shall walk the golden street” (h222), which leads to the point in which “they’ll say, ‘to His house we’ll go’” (h198). Travelers are now destined for the very metaphorical structure in which God figuratively resides. Another hymn describes how no worldly honor or pleasure could possibly tempt travelers’ “feet to leave [God’s] door” (h132), and another takes us not only to his door but “within the temple of [God’s] grace” (h119). Once inside travelers plead with the Lord, saying, “let me in thy temple tread” (h201). The ultimate destination is not yet reached, however, for one more hymn speaks of travelers hoping that they might “safely reach [their] home, and [their] God” (h124), leading to the last example, which speaks of the “heights of rapture” to be known “when round his throne we meet” (h105).
The destination for which travelers are heading is the throne on which God sits, inside of his temple home, behind a door, on a golden street, in a city of an holy land that is within a country of one of many worlds on high.

The Destination Described Through Geographical Imagery

Using familiar imagery many of the hymns use desirable settings to represent the destination for which travelers are bound. One hymn describes it as an “eternal shore” where those “who meet . . . shall never part again” (h123). While this one speaks of the waterfront another hymn says it is a “holy hill” (h70) to which travelers are led by the hand of the Savior. Similarly, one hymn speaks of the “mount of God” to which “all tribes and tongues shall flow” (h198). Another speaks of the day in which all travelers must “pass the veil of death, and gain the mountain top” (h126). Each of these expressions describes the destination as a mount of sorts. One hymn speaks of travelers meeting again “on [truth’s] rock” (h220). Another says, “there on those high and flow’ry plains, our spirits ne’er shall tire” (h130). In this expression the destination changes from a mount to a plain. Two others speak of a destination, not on the earth, but in the heavens. One expresses how “in the clouds we’ll meet again” (h220), and the other describes how travelers will “rise above the sky” (h167). In each of these examples the metaphorical destination is expressed by using imagery of things with which all humans are familiar: hills, mountains, plains, sky, and clouds. Perhaps the destination includes each and every one of these elements.

The Destination as Zion

The destination for which travelers are headed is often expressed as “Zion,” yet Zion is not always referred to in the same manner. In one example “Zion’s light is
bursting forth” (h1), suggesting that Zion is something very bright and visible. Another
refers to “Zion’s bright shore” (h17) to which Jesus will escort his own after “conflicts
are o’er” (h17). Many of the expressions about Zion speak of it in terms of a mount or
hill on which travelers may stand. The following expressions depict these hills and
mountains, saying, “we shall come to Zion’s hill” (h121), and “we’ll haste to Zion’s hill”
(h231). They also say, “the poor and meek shall . . . with him on mount Zion stand”
(h186), and “When mount Zion we regain, there may we all meet again” (h220). Other
expressions about this Zion are not as specific. For example, one hymn simply states,
“with him I on Zion shall stand” (h129), and another says, “we’ll bring home our
thousands in Zion to rest” (h213). According to these hymns Zion is a name whereby the
destination is expressed, whether referred to as Zion’s bright shore, Zion’s hill, mount
Zion, or simply Zion.

The Destination as Canaan

A few of the hymns used actual locations to metaphorically express an unseen
world. One example of this is the use of Canaan, which served as a promised land to
Abraham and his posterity. One hymn speaks of how Judah’s remnant “shall in their
promised Canaan stand” (h1) as part of their reward in the latter days. Another example
illustrates the longing for the land where “God the Son for ever reigns” (h130), speaking
of it as “Canaan’s fair and happy land where my possessions lie” (h130). Part of the
reward given those who will stand with the Lord on Zion is that they may survey “the
breadth of Immanuel’s land” (h129). Each of these hymns uses a geographical location,
such as Canaan, to symbolically illustrate the future destination of our travelers.
The Destination as Heaven

Many of the hymns express the destination as heaven. One example depicts travelers rejoicing in the day when “with joy I remove to the heaven of heavens” (h47) or the time when they “enter into [their] Master’s joy, and find…heaven in [the Lord]” (h50). In one hymns the travelers cry, “This world . . . is not my place, I seek my place in heaven” (h123). Thus heaven, as the destination, becomes the designated meeting spot, for “all shall meet in heav’n at length” (h119). In one hymn travelers exclaim “yet O! by faith I see the heaven prepar’d for me” (h123). Heaven is the place that travelers hope to “safely reach” (h124), for they are seeking “that heaven of repose to find, where all our labours end” (h126). As evident through expressions such as these heaven is a term by which the destination is referred.

The Destination as Home

As one hymn states there will be a time when all will “go home beyond the tomb, where peace forever reigns” (h205). “Home” serves as a common expression used to describe the destination in many of the hymns (h5, h12, h18, h77, h124, h127, h145, h173, h205, h213). Each of the hymns using this expression speaks of the Saints or the righteous followers of the Lord being gathered or led home. For example, one hymn states, “all the saints from every clime, will soon be gathered home” (h5), and another states, “the day of the redeemed has come, the saints shall all be gathered home” (h12). Another hymn speaks of the “happy” time “when the saints are gather’d home” (h145). Using this expression one hymn invites “weary wanderers” to return to their “home” (h18). Another hymns says Jesus’ “Spirit shall guide us safely home” (h77). Following this same idea, one hymns says, “all shall be brought home” (h127), and another gives an account of a single traveler...
saying, “Let storms of sorrow fall, so I but safely reach my home” (h124), which consists of “mansions in the skies” (h124). One hymn speaks of the millennial “home” to which all the righteous will gather to rest in blessedness (h173). Similarly one missionary hymn says, “we’ll bring home our thousands in Zion to rest” (h213). Home, therefore, is one manner in which these hymns portray the destination, not as if it were a foreign place, but rather somewhere very familiar and comfortable to travelers, a place where they would feel very welcome.

What Travelers Will Do Upon Arrival

The hymns speak of many things that will be done by travelers when they reach the intended destination. These duties range from specific actions such as worshipping and singing to meeting others and looking over the new world.

Meeting at the Destination

Expressions used in these hymns describe the destination foremost as a place where the meeting of others takes place. One hymn speaks frequently of the destination being a place where the righteous “meet again” (h220), saying things like, “on [truth’s] rock we’ll meet again” and “in the clouds we’ll meet again” (h220). Travelers anxiously wait “till all shall meet in heav’n at length” (h119) intending to “meet where Christ is gone” (h14). One hymn speaks of the time when “round his throne [they] meet” (h105). And others speak of a time when travelers will “meet in heaven” (h109) or “meet in the air” (h129, h177, h178). According to these expressions travelers will meet in a variety of places including on truth’s rock, in the air, in the clouds, in heaven, where Christ is gone, and round his throne.
Many different names are given to the destination. Accordingly there are different names given whereupon travelers may figuratively meet. For example, one hymn suggests travelers saying, “in Zion soon we all shall meet” (h269). According to other hymns they may plan to “meet on Zion’s hill” (h256) or “meet on that eternal shore” (h126). Therefore travelers may meet within Zion, on its hill, or on the shore.

Some of the hymns describe the destination as a place for meeting and is not a place for parting. One hymn states that those who meet shall “part no more” (h248), while another expresses that the destination is a place where the “saints will meet no more to part” (h262). Similarly, another hymn states that those who meet at this destination “shall never part again” (h126). Travelers may say, “here we stay” (h85), and “Lord, from hence we would not go” (h85) for those “who meet on that eternal shore shall never part again” (h126). According to these expressions the destination is not a place for parting.

The reasons for meeting are established in several of the hymns. One hymn has written “In Jesus’s name behold [they] meet” (h125). Another states that they have been invited saying, “soon [they] shall meet together there for Jesus bids [them] come” (235). What is this invitation? According to one hymn the Lord bids, “come, meet at my table” (h139). In another hymn the Saints are instructed to prepare their hearts for the Lord for “soon [they’ll] meet him there” (h183). According to these expressions travelers come to meet as they are invited to do so by the Lord.

A few expressions describe who travelers will meet. According to one hymn, “they joy to meet their Lord” (h178). This hymn continues to state their intentions to “meet the Lord and Enoch’s band” (h178), for, according to another hymn, “with Enoch here [they] all shall meet” (h12). Another hymn suggests that travelers will “meet the assemblies of [the] saints,” for they are going “where saints and angels meet” (h126), knowing that when
they shall “these worthies meet” (h248), they “shall meet a brother and a friend” (h4). According to these expressions the Saints intend to meet the Lord, angels, the people of Enoch, other worthy saints, friends, and associates.

**Singing, Praising and Serving at the Destination**

Upon reaching the destination there are various forms of worship that certain hymns suggest will be performed. One hymn states that “happy saints [will] pay their constant service there” (h7), while another hymn says that they will bring “solemn praises, each for a thank offering” (h3). A third says, “with vows and anthems new” (h128) travelers will “before . . . God appear” (h128), planning their “vows and honours [to] pay” (h231). Another form of praise and worship convenient to hymns is that of singing. One hymn, focusing on this aspect of worship taking place at the destination, says “saints who dwell on earth” (h14) will one day reach the destination and “join the heavenly choir” (h14), that they may “sing his praises above” (h14). According to these expressions travelers will worship at the destination as they pay service, and bring solemn praises, vows, honours, anthems, and songs.

**Standing at the Destination**

According to a few of the hymns the place where one stands when reaching the destination is important. When reaching the destination travelers may hope they “at last may stand at (the Lord’s) right hand” (h29). Another hymn states that the Saints will then possess the holy land “and in his presence stand” (h181). Several hymns talk about standing “on Zion” (h129, h186, h264). One of these speaks of a time when “the saints in peace possess the land . . . and with [the shepherd] on mount Zion stand” (h186). Another states fervently, “With him I on Zion shall stand, for Jesus hath spoken the word” (h129).
Together these examples suggest that travelers will be standing on Zion in the presence of the Lord, even at his right hand.

*Walking at the Destination*

Similar to the example of standing, many of the hymns suggest that travelers will walk somewhere or with someone upon arrival. One hymn seems to rejoice in the time when “the Lord [will] his followers join, and walk and talk himself with [them]” (h69). Another speaks highly of a time when “the saints in robes of light shall walk the golden street (h222). This reward is only increased as these Saints are able to walk with the Lord in white (h32, h34, h126, h181). One of these discusses the need to be “worthy to walk with [the Lord] in white” (h32). Another discusses the blessings afforded to those who “walk with him in white” (h126). Together these hymns suggest that travelers, upon reaching the destination will walk with the Lord in white on a street of gold.

*Seeking, Finding, Ranging, and Resting at the Destination*

After “pass[ing] the veil of death” (h126), and “gain[ing] the mountaintop” the hymns illustrate how travelers intend to “dwell with Christ (h4, h271) and him obey” (h4). It is in this new place that travelers will “always abide, and never a moment depart” (h26). It is there travelers have gone to “find the promised rest” (h11), and “find a place within the temple of [the Lord’s] grace” (h119). His place where they may “behold [the Lord’s] gentler rays, and seek [his] face, and learn [his] praise” (h119). In addition to passing and gaining, seeking and finding, dwelling and abiding, travelers hope “True happiness to know” (h96). These travelers will “range the blissful shore” (h248) where, weary from travel, they may “rest in blessedness” (h173), their “rest obtain” (h220) and “find their trials o’er” (h40).
The Nature of the Destination

Expressions in the hymns describe the destination as a place of rest where all are nourished after a long journey. It is a happy land filled with joy, peace, and light.

The Destination is a Place of Rest

Speaking chiefly to the “laboring burdened sin-sick souls” (h18) several hymns describe the destination as a place of rest, a place where all of the heirs of the Lord “will find the promised rest” (h11). Another hymn states how every “child of grace” will see the “land ofrest, the heaven prepar’d for [them]” (h123). One hymn states, “there only I covet to rest” (26), for travelers are aware that “thus shall the soul be truly blest, that seeks in God his only rest” (h24). A few of the hymns suggest, however, that the sinners are they who need the rest and will therefore obtain if they heed the invitations to “come, all ye souls by sin oppressed, Ye restless wanderers after rest, in Jesus rest” (h25). Another one invites “come hither, all ye weary souls, ye heavy-laden sinners, come; I’ll give you rest from all your toils” (h80). In these expressions the rest is being offered to those who seem to need it most, heavy-laden sinners and restless wanderers. Many other hymns however speak of the Saints and the righteous being those that obtain the rest, not the sinners. One speaks of the Saints who join the Church of the Firstborn, “crown’d with endless joy, return[ing] to [their] eternal rest” (h126). This same hymn, speaking to those who are “proceed[ing] in Jesus’s work below” (h126), bids the traveling soul to “continually ascend that heaven of repose to find, where all our labours end” (h126). Another hymn gives a promise that “they shall find rest that learn of me” (h80). According to these expressions all travelers making the journey to this destination, whether they are sinner or saint, may obtain rest.
The Destination is a Feast

Several of the hymns describe the destination as a feast prepared for the weary traveler. One hymn says, “The blessed Saviour hath prepared a soul reviving feast, and bid your longing appetites the rich provision taste” (h2). Travelers are thus invited to come to a feast prepared just for them. “Come sinners to the Gospel feast” (h25), one hymn invites, “Come, and partake the gospel feast” (h25). In acceptance of this invitation one hymn declares, “onward I haste to the heavenly feast” (h47). It is something for which travelers are seemingly anxious to reach. We learn in one hymn that “Israel is beginning to come to the feast for the righteous prepar’d” (h242), for the invitation is out to “come to the supper—come to the supper—come to the supper of the great Bridegroom” (239). Israel is invited to “return and receive the just servant’s reward, And sit down to the feast of the house of the Lord” (239). What is this supper? This same hymn which is making the invitation describes it saying, “There’s a feast of fat things for the righteous preparing, that the good of this world all the saints may be sharing” (h239). The destination is described in these instances as a feast that will serve to nourish weary travelers.

The Destination is a Place of Nourishment

A few expressions convey the destination to be a place of nourishment, or rather re-nourishment, after a long weary journey. These expressions describe it as a place where travelers may quench thirst and feed starving bellies. One hymn invites “everyone that thirsts, draw nigh” (h18), and “come, to the living waters, come” (h18). Another speaks of the Lord leading his followers “to the living fountain” (h40) where he will “with the tree of life sustain” (h40) them, for, as one hymn states, “there gen’rous fruits that never fail, on trees immortal grow” (h130), and those who arrive will “hunger now
and thirst no more” (h40). According to these hymns weary travelers may reach a destination where living waters, from a living fountain, quench thirst and generous fruits, that never fail and grow on a tree of life, stop hunger.

The Destination is a Place of Joy

Many of the hymns describe the joyful, happy nature of the destination. The destination is called “the central point of bliss” (h33) from which weary souls wander wide. It is called the “happy land” and “happy place” (h130), “the happiest place, the place of [the Lord’s] people’s abode” (h26) and a “happy, happy place where saints and angels meet” (h126). In one instance the singer of a hymn asks, “When shall I reach that happy place, and be forever blest?” (h130). In other hymns travelers’ souls “go to reach eternal joys” (h122) or to end in “the realms of joy” (h120). What joy [travelers] shall behold, in yonder blest abode” (h126), “the land of rest, the saint’s delight” (h123). Finally one hymn suggests, “whoever hath found [this place] hath paradise found” (h47). These hymns suggest that the destination will be a joyous and happy place, a paradise, a blessed place and a delight to all who go there.

The Destination is a Place of Light

As expressed in the following hymns the destination is a bright place that draws travelers to it. One hymn says, “Zion’s light is bursting forth to bring her ransom’d children home” (h1). Another instance describes Jesus set to “Escort us to Zion’s bright shore” (h17), where, as another hymn states, those who choose “ways of truth and goodness” will one day “in glory dwell” (h232). In another hymn we find that travelers are marching “to fairer worlds on high” (h28). When travelers arrive at the destination
they can expect to see Zion’s bright light and Zion’s bright shore and ultimately dwell in glory in worlds that are fairer than the earth.

*The Destination is a Place of Peace*

The destination is described in many hymns as a place without threat, as opposed to the treacherous path where the Saints are “expos’d to every snare” (176). The destination is a place where “no tears, no sorrow, death or pain, shall e’er be known to enter there; But perfect peace, immortal bloom, shall reign triumphant ev’ry where” (h170). One hymn calls it a “spot of safety” (h84), others speak of it as a place “where peace forever reigns” (h205), where “peace and pardon are bestow’d” (h157), and “where all is peace and love” (h209). The Saints are promised that if they make the Lord their dwelling place, “no ill shall enter where [they] dwell” (h115). One hymn explains that when reaching the destination they are “from sin and pain releas’d [and] the saints abide in peace” (h176). Another says, “saints in peace possess the land” (h186). One hymn invites travelers to “press forward for glory and peace” (h210). Another speaks of a general gathering and suggests, “Ammon’s children, scattered wide, return with joy and in peace abide” (h193). Along a similar vein another says, “when Israel from afar and Judah scatter’d wide shall to their land repair and there in peace abide; directed by Jehovah’s hand shall dwell in peace in Zion’s land” (h253).

According to these hymns the destination is a place where turmoil ends and peace is ubiquitous. It is a spot of safety and perfect peace where no tears, sorrow, sin, death, ill, or pain exists. The destination is a place where all abide in peace.
The State of Those who Arrive at the Destination

*State of Traveler at the Destination*

Many of the hymns express the state of travelers when reaching the destination. One hymn calls them “happy saints, who pay their constant service there” (h7). Another says, “‘Tis in [the Lord’s] courts my happy soul has found [it’s] sweetest rest” (h84). According to these examples travelers will be happy when reaching the destination; they will also be full of energy and well rested. One hymn speaks of the day when “our spirits ne’er shall tire” (h130). Those who reach this destination will be in a blessed state. One hymn asks, “When shall I reach that happy place and be forever blest?” (h130). Another illustrates that the righteous will one day “rest in blessedness” (h173). A third says, “blest are the souls that find a place within the temple’s of [the Lord’s] grace” (h73). Travelers, then, will be blessed and will be free from negative experiences. For example, one hymn describes in many ways the blessings travelers experience when reaching the destinations, saying, “here they find their trials o’er; they have all their sufferings past, hunger now and thirst no more, no excessive heat they feel . . . in a milder clime they dwell” (h40). Another suggests when travelers go to abide with God, all will be “free from anger and from pride” (h106). Another states that travelers will “from sin and from sorrow [be] set free” (h210) when reaching the end. Another says that when the pilgrimage is over and we have reached the destination “parting sighs [will] be known no more” (220). According to these examples travelers will be happy, full of energy, blessed, content, free from anger, pride, sorrow, and sin, and will find that trials and sufferings are over and the climate is very comfortable.
Company at the Destination

Many hymns discuss who travelers will spend time with after having reached the destination. The majority of these expressions allude to dwelling with deity, while other expressions speak of meeting up with fellow travelers who are making the same journey. Hymns that reference deity as the company for which travelers are headed can be divided basically into travelers meeting with the Father or travelers meeting with the Son. One references the Holy Ghost. This particular hymn references all of the members of the Godhead, saying, “to the Father of Grace, to the Spirit, and Son, I return” (h54). Outside of this one example the distinction is expressed clearly whether the hymn is talking of being with God the Father or with Jesus Christ at the end of the journey.

Dwelling With God

Those hymns that reference God the Father most typically call him God. One hymn features travelers who intend to be with God saying, “if God be with us there [nothing] shall take our health away” (h7). Another hymn discusses when the promised rest is found all the heirs of God will sing, “God is with us, and we with him” (h11). Many of the hymns are written from the perspective of travelers, saying things like, “Father to thee my soul I lift” (h102) or “God of my life, I fly to thee” (h131). Each of these expressions depicts travelers preparing to be with God the Father. Another example that shows travelers’ desires to be with God portrays them seeking consent from fellow travelers, saying, “let us thus in God abide” (h106). One hymn speaks of past travelers who have reached the destination, saying, “some have found the narrow road, and Enoch-like, have walked with God” (h15). One hymn asks to whom travelers should take a complaint while on this journey. This hymn then answers, “where but with thee, whose open door invites the
helpless and the poor!” (h88). One hymn talks of seeking God’s face above saying, “we all
with vows and anthems new before our God appear” (h128). Another hymn speaks
solemnly of the atoning sacrifice of Jesus Christ with the resultant beneficiary singing “to
God I’m reconcil’d” (h140). Another example speaks of the time when travelers “safely
reach [their] home, [their] God, [their] heaven, [their] all” (h124). According to these
hymns travelers will spend time with God when they reach the destination.

Dwelling With the Son

Many hymns speak of spending time with Jesus Christ or going to see Jesus
Christ upon reaching the destination. One example speaks of the time when all those who
make the journey “shall dwell with Christ, and him obey” (h4). Others speak of a time
when “with him we walk in white” (h34, h126), and “with him [we] on Zion shall stand”
(h129, h186). Other hymns say, “his gracious presence waits” (h157), but for whom? For
travelers who have diligently “sought the Lord” (h15), as this expression says the
ancients did. One hymn states, all worthy travelers will see “Jesus Christ in white, and in
his presence stand” (h181). Another declares, “from Jehovah I came . . . to him singing I
return” (h54). In one instance travelers are praying for a “single steady aim to thee
(speaking of Jesus, who, it says in the first line, is “my strength, my hope”) and thy great
name” (h64). One hymn speaks of the “great rising day” on which “to the Lord our feet
shall fly” (168). At this time, as another hymn states, travelers will repair to Zion “and
wait our blest Master to see, to spend a Millennium there” (h210). According to these
expressions Jesus Christ is one of the individuals with whom the traveling Saints intend
to spend some time with when they reach the destination.
Dwelling With Others

Expressions in the hymns describe many others who will be met at the destination people whom travelers are going to be with and see. One hymn says when all travelers reach the destination “every man in every place, shall meet a brother and a friend” (h4). Choir members are mentioned in a few hymns as being those with whom time will be spent. One hymn implies other singers, saying, “with the just, then they may sing” (h11), while another says plainly, “there we’ll join the heavenly choir” (h14). One hymn speaks of the meeting of those who were joined in fellowship here on earth, saying, “if our fellowship below in Jesus be so sweet, what heights of rapture shall we know when round his throne we meet” (h105). The great fathers of Israel are mentioned in one hymn that states, “Abrah’m and Isaac there, and Jacob, shall receive the foll’wers of their faith and prayer, who now in bodies live” (h126). Thus the faithful travelers can expect to see Abraham, Isaac, and Jacob. This same hymn speaks of the destination being a “happy, happy place, where saints and angels meet” (h126), suggesting that those traveling will spend time with angels. According to these expressions travelers can expect to see angels, Abraham, Isaac, and Jacob, brothers and friends in the cause, choir members, the just, and those who were joined with them in fellowship on earth where the journey was taking place.

Summary

According to the author’s interpretation, the hymns of the 1840 Manchester hymnbook describe in great detail the destinations to which travelers are journeying on this metaphorical journey of the soul. The featured expressions describe 1) where the destination is, 2) what is done there, 3) the nature of the travelers who reach the destination, and 4) who the travelers will be with at the destination.
According to the root metaphor of journey that has been set forth, travelers will find the end of their journey to be the throne of God, which sits in a temple on a golden street, in a city of a holy land, within a country that is part of a fair world on high. It is to this place that travelers are going. Other terms by which the destination is known include references to an eternal shore, the mount of God, a flowery plain, and a place that is above the sky and in the clouds.

The travelers are said to be journeying to Zion’s bright shore, Zion’s hill, and the mount of Zion. According to other expressions they will one day stand in Canaan and find Heaven. Above all, travelers will have received numerous invitations to come home. Zion, Canaan, Heaven, and home serve as common references for the destination to which travelers are be pushing on this journey.

When they reach the destination travelers will find their time used up in serving, singing, and praising. They will also seek much and find much, including a promised rest. Travelers will range blissful shores and rest in blessedness. They will meet with those who reside there in many different parts of the destination, such as around the throne of God and on the eternal shore. They will meet others on Zion’s hill and at Jesus Christ’s table. They will meet no more to part. Travelers will walk with many and will stand in many places, such as the presence of the Lord.

Expressions in the hymns describe the destination as a place of rest where all are nourished after a long journey. It is a happy land filled with joy, peace, and light.

In terms of the nature of travelers who have reached the destination, expressions in the hymns suggest that they will be happy, full of energy, blessed, content, free from anger, pride, sorrow and sin, and will find that trials and sufferings from life are over.
Last of all the expressions describe who travelers will spend time with when they reach the destination. These expressions describe meetings with God the Father, his son Jesus Christ, and the Holy Ghost. Furthermore travelers have the option of meeting with members of the heavenly choir, brothers and friends, and great fathers of the past, including Abraham, Isaac, Jacob and others.

The destination is a place where travelers can joyfully look forward to ending their troublesome journey and resting in peace with all those they loved on earth. They will find a bright welcome awaiting them and an opportunity to meet and stand with the Lord and notable patriarchs from the past.
Chapter 8

The Guide

“God will force no man to heaven. He’ll call, persuade, direct him right, bless him with wisdom, love and light, in nameless ways be good and kind, but never force the human mind” (h232).

Many expressions used in the 1840 Manchester hymnbook illustrate actions typically performed by a guide leading travelers along on a metaphorical journey of the soul. The guide in these hymns is always male and usually Jesus Christ. According to expressions highlighted in this chapter, the guide will guide, lead, direct, gather, bring, raise, carry, teach, protect, invite, receive, support, conduct, accompany, escort, and prepare the way for travelers on the journey. Each of these actions is inherently connected to assisting others move from one point to another. The following expressions give substance to a journey root metaphor as they describe the guide within the hymns.

The Routine of the Guide

Many hymns give expressions referencing a guide who leads travelers on the journey. “Guide” is the most frequent name given this individual. As their guide, he must assist them in many ways as they make their way on the journey. Jesus Christ is almost universally the guide in these expressions, with a few exceptions of his servants acting as such. The following expressions describe some of the many tasks performed by the guide.
The Guide Guides Travelers

Several of the hymns feature travelers pleading with the guide to guide them on the journey. For example one hymn says, “Guide us, O thou great Jehovah” (h228) and another says, “Be thou our guide while life shall last” (h133). Travelers say in one hymn, “Thou alone our guide shalt be; we will follow none but thee” (h148). In another hymn, travelers pray that the Lord will guide them, saying, “Till thou my patient spirit guide into thy perfect love” (h64). Travelers make a similar plea in another hymn, saying, “O may thy Spirit guide my feet in ways of righteousness” (h201), and in another, “guide us by the light of grace!” (h43). These expressions include pleas for guidance from travelers. According to these expressions travelers hope that the guide will guide them in ways of righteousness, by the light of grace, until their spirits come into his love. They need his guidance while life lasts.

Some hymns talk about the guide without making pleas directly to him. For example, one hymn speaks as a traveler, saying, “He lives to guide me with his eye” (h144). Another speaks of Jesus Christ, “whose Spirit shall guide us safely home” (h77). Characteristic of this guide, one hymn says that Christ “his people stops to guide” (h5). Others describe the manner in which he guides. They say he will “guide them in the way” (h147), “guide [them] through this day” (h203), “guide [their] feet in ways of peace” (h204), and “guide [them] through these last days of trouble and gloom” (h180). According to these expressions the guide will stop to guide travelers in ways of peace, through days of trouble and gloom, safely home, always guiding them with his eye.

In some cases the guide may also be truth, light, or a precept instead of Jesus Christ. One hymn depicts travelers praying, “O, thank the Lord for . . . truth and light to
guide us right in wisdom’s pleasant ways” (h205). Another features travelers saying to the Lord, “thy precepts guide our doubtful way” (h93).

**The Guide Leads Travelers**

Many hymns reference a guide who leads travelers on. One hymn, for example, features a traveler saying, “Saviour, where’er thy steps I see, dauntless, untired, I follow thee; O let thy hand support me still, and lead me to thy holy hill” (h70). This example is a lengthy illustration of the manner in which the guide leads and travelers willingly follow. In another hymn a traveler prays, “Jesus . . . bring me back, and lead, and keep” (h29), and in another a traveler prays, “O lead us along the banks of still waters” (h199). One hymn says, “Thy precepts . . . lead to righteousness” (h93), and another depicts travelers who put their trust in the guide, saying, “By thine unerring Spirit led, we shall not . . . stray” (h68). Another hymn expresses travelers’ gratitude, saying, “Thy arm, unseen, convey’d me safe, and led me on to man” (h118). Other examples refer to servants of the Lord as the guides who lead, saying, “May you . . . lead ten thousand souls to heaven” (h219). Similarly, one speaks of “three witnesses [who] are given, to lead the sons of earth to heaven” (254). According to these expressions the guide leads travelers along banks of still waters, back to his holy hill, to heaven, and to righteousness.

**The Guide Directs Travelers**

A number of hymns reference a guide directing travelers on their journey. For example, one hymn says, “For Christ will direct [them] by his living word” (h246) and another says, “God will force no man to heaven; he’ll call, persuade, direct him right” (h232). Another hymn speaks of travelers being “directed by Jehovah’s hand” (h253). One hymn features travelers who recognize on this journey that “heaven [their] course
must direct” (h210). According to these expressions the guide directs the course of travelers by his word and by his hand until he has directed them to heaven.

The Guide Gathers Travelers

Some hymns speak of a guide gathering in travelers. One hymn pleads for the Lord to “gather the outcasts in” (h38), while another says his “arm is now extended to gather up the righteous” (h226). One says that the Lord will, yet in the future, “gather Israel to their land” (h193), and another says that in order “to gather home his own God shall send his angels” (h126). Another hymn speaks of the guide having made a “cov’nant to gather his people” (h223), while another says, “God to the Gentiles lifts his hand, to gather Israel to their land” (h259). According to these expressions the guide will keep his covenant to gather up the righteous of Israel, from among the Gentiles, by the hand of his angels, and bring them home.

The Guide Brings Travelers

Several hymns speak of a guide bringing, or having brought, travelers to some point on the journey. While most of these expressions speak simply of his actions, some speak of the manner in which he brings. A few of the expressions speak of the place he brings them to. Examples include statements such as, “His providence hath brought us through another various year” (h128), and “He lives to bring me safely there” (h144). In this case, “there” speaks of mansions prepared for the faithful travelers. One expression speaking of travelers says, “They walk the narrow way and thank the Lord who brought them” (h226). Another expression speaks of the Lord “convinc[ing] and bring[ing] the wanderers back” (h43) whenever they rove “in error’s paths,” while another states, “Behold, the great Redeemer comes to bring his ransom’d people home” (h182). In the
former example the guide brings travelers only to the path while in the latter he brings travelers all the way to the destination. Similarly, one hymn speaks of the destination “where throned in power he sits to save and bring the sinner nigh” (h146). Another expression says, “when . . . we stray’d he brought us to his fold again” (h82) and another states the guide’s plan to “bring a ruined world to heaven” (h254). One expression speaks of a guide “bring[ing] us to a perfect man” (h43). Other examples speak of the manner in which the guide was “bringing,” such as one that says, “out of all, the Lord hath brought us by his love” (h104). Another hymn says the guide “blesses us with every good and thus he brings us nigh” (h146), suggesting that blessing travelers is the manner in which he brings travelers nigh. According to these expressions the guide brings travelers from wandering, back home to his fold, nigh to his throne in heaven, where faithful travelers become perfect and thank the guide for bringing them safely to mansions prepared for them.

*The Guide Descends to the Travelers*

A number of hymns reference a guide, with his various names, descending or having already descended from heaven to the travelers.

Many of the following hymns suggest or say that the guide will descend from heaven and come to travelers who are journeying. These examples include one hymn saying, “ere long . . . the King [will] descend with all his train” (h12), and another saying, “the King shall soon in clouds descend, with all the heav’ly hosts above” (h170). One hymn talks of how the comforter will attend the Saints “till Jesus Christ descends” (h5), and another talks of a time “when lo! Their Shepherd shall descend, with all the glorious heav’n’ly throng” (h196). Another hymn says, “Jesus, Messiah in clouds will descend” (h213), and another says, “the Son Aw-man will descend” (h238). Similarly one hymn
says, “Christ again shall show his face [and] in clouds descend from heaven” (h188) and another exclaims, “How blessed the day . . . when Jesus descends with his chariot of fire!” (h236). Each of these expressions anticipates the descent from heaven of the guide who is referred to as the King, the Shepherd, the Messiah, Son Aw-man, and Jesus Christ.

Some hymns discuss the descent of the Lord as having already happened. These speak of the time when he lived upon the earth. One of the hymns says, “Jesus descended from above, our loss of Eden to retrieve” (h36), and the other talks of “when Jesus the Anointed descended from above” (h143). These expressions describe the guide, who is Jesus, as already having descended.

Each of these expressions suggest that Jesus Christ, the guide, descends in behalf of the travelers on the journey.

The Guide Raises and Carries Travelers

Some expressions describe a guide as one who raises and carries travelers toward the destination. For example, as one hymn states, the guide “his people raises with himself” (h3). Another expression says, “He will send down his heavenly powers, to carry us above” (h28). In the first example a guide did the raising, while in the second the lifting was done by powers that were sent. Another expression says the guide will “raise [travelers] to [his] heavenly home” (h80), while another describes a scenario where “the suffering saints he boldly claims, and bears them to the skies” (h176). In each of these expressions the guide is depicted as one who carries, raises, and lifts travelers when necessary.

The Guide Protects Travelers

As the path can, at times, be dangerous, some hymns depict the role of the guide to be a protector. One hymn speaks of the guide “warn[ing] [travelers] where [their] danger
lies” (h93). Another says, “temptations and snares, thy hand hath conducted me through” (h54) and another says, “our refuge is the Lord of Hosts” (h78). One hymn depicts a traveler saying, “Guide of all who seek the land above, beneath thy shadow we abide, the cloud of thy protecting love” (h68) and another says, “God is our shield: he guards our way” (h132). According to these expressions the guide will warn and guard travelers, protecting them as a shield and conducting them through temptations and snares. He will be a refuge to the travelers offering his shadow of protecting love.

The Guide Supports Travelers

Several hymns describe the guide supporting, strengthening, comforting, reviving, and upholding travelers as they make their way on the journey. Some of these expressions simply talk about this characteristic of the guide. Other expressions depict travelers speaking to the guide and pleading for support. A third group of expressions depict the guide as he describes the support that he gives to travelers. Each of the expressions describe a strengthening, supportive guide who assists travelers whenever they need help along their journey.

A number of hymns describe the guide as supporting, lifting, and comforting travelers as they make their way on the journey. One hymn, describing how he will do this, says, “He’ll give his angels charge to keep your feet in all your ways, their hands shall bear you lest you fall, and dash against the stones” (h115). Another says, “God is their strength, and, through the road, they lean upon their helper, God” (h119). In both of these cases the guide offers strength and support to travelers. Another hymn expresses how the guide will “strengthen [travelers’] faith, confirm their hope . . . [and] with comfort bear their spirits up, until the perfect day” (h147). One hymn says, “he lives to comfort
me when faint” (h144), and another says, “he will assuage your grief” (h166). According to these expressions the guide will assuage grief, comfort, bear up, confirm, and strengthen travelers as they lean upon him as their helper.

Other expressions depict travelers speaking directly to the guide, saying, “thy commission we rely on” (h148), and “on thee alone [we] depend” (h90). Other hymns say, “thou art the staff and the rod, on which we can lean in every condition” (h199) and “Thy words my fainting soul revive” (h113). One other hymn pleads with the guide, saying, “O let thy hand support me still and lead me to thy holy hill” (h70). Consistent with these expressions the travelers rely on, depend on, and lean on the guide as though he were a staff. They depend on the guide to revive them and support them until their journey is through.

Other expressions depict the guide speaking about the support he gives, saying, “In trouble I’ll be nigh: my power shall help them when they fall” (h115) and, “Fear not, I am with thee; O be not dismay’d; 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, omnipotent hand” (h229). According to these expressions the guide seeks to strengthen and pick up travelers, helping them to stand and upholding them when they have fallen and need the help and support.

The Guide Conducts, Accompanies, and Escorts Travelers

Several hymns reference a guide conducting, accompanying, and escorting travelers on their journey. One hymn, for example, says, “so will the Lord his followers join, and walk and talk himself with me” (h69). In this example he accompanies travelers on their journey. In other examples he conducts travelers. One hymn speaks of travelers
who are “Conducted to the realms above” (h56) by the Lord, and another says, “thy arm, unseen, convey’d me safe” (h118). Being led, as they are, travelers say in one hymn, “thy fear forbids our feet to stray” (h93). These few examples depict the manner in which the guide conducts travelers toward the destination. Another hymn says the Lord “then will escort us to Zion’s bright shore” (h17), giving an example of the guide escorting travelers along. According to these examples the guide accompanies, conducts, conveys, and escorts travelers along this journey.

The Guide Teaches Travelers

A few hymns describe a guide as one who teaches travelers. The prime example of this expression is found in a hymn that pleads, “teach us to walk with thee today, our only care to keep thy way” (h98). Similarly, another hymn asks the guide, “train us up in all thy ways” (h43). Two other expressions describe this characteristic less clearly. One says how the guide “show’d our feet the way” (h168) and the other describes how the glorious works of God “point out the path that men pursue, down to the end of time” (h250). Consistent with these examples the guide will teach travelers, training them, showing their feet the way, and pointing out the path they must go until the end of time.

The Guide Bids Travelers

As discussed in Chapter 11 the guide is the one who bids travelers to engage in the journey. For example one hymn says, “He bids you come today” (h81). Other examples just describe the bidding as it takes place, saying, “thou callest me to seek thy face” (h50), and “he has . . . said, come follow me” (h14). According to these expressions the guide bids travelers to come follow him and seek his face.
The Guide Receives Travelers

Some hymns illustrate the guide as being one who receives travelers. For example, one hymn says, “into himself he all receives” (h44), while another hymn says, “his mighty arm is making bare, his covenant people to receive” (h1). Two other examples express the same idea with different words. One asks, “Did he reject the helpless clay, or send them sorrowful away” (h35), followed by the answer “Nay, but his bowels yearn’d to see” (h35). Another one says Jesus will “cast out none, that come to him in faith” (h92). Consistent with these examples the guide will not cast out or reject travelers that come to him but will receive them into himself.

The Guide Prepares the Way for Travelers

A number of hymns portray the guide as one who prepares the path by which travelers will be traveling on the journey. One hymn says plainly, “Salem’s bright King has mark’d the way” (h150), while another says, “he who invites has marked the way” (h157). Another expression about the guide says, “he has marked a road to bliss, and said come follow me” (h14). One hymn describes how the guide “every stumbling-block remove[s]” (h106), and another says he will “clear the way before you” (h226). It is because he has prepared the way that travelers are willing to “Walk in the way that Jesus went” (h150). According to these examples the guide prepares the way for travelers and goes before to mark it and give an example for travelers to follow.

Summary

The hymns of the 1840 Manchester hymnbook feature many different actions performed by the guide related to a journey. The featured expressions illustrate actions of the guide as he prepares the way and leads travelers on this metaphorical journey of the soul.
According to the journey root metaphor that has been set forth the guide will appropriately guide travelers in ways of righteousness by the light of grace. He will guide them in ways of peace, through days of trouble and gloom, until they come safely home. Similarly, the guide will lead travelers along the banks of still waters back to heaven and his holy hill where they will find righteousness. He will guide them by his eye, or by truth, light, and precepts. He will direct them by his word and hand until he has directed them to heaven.

The guide, having made a covenant to gather them, will gather up the righteous of Israel by the hand of his angels and bring them home. He will bring the wandering travelers away from error’s paths, safely back home to his fold where he has prepared mansions for them. If necessary he will raise, lift, and carry them, supporting them, strengthening them, and giving them assistance whenever they need it. Because of his care for them the guide will warn travelers and guard them, protecting them with his love as a shield, from temptations and snares. He is a refuge to which travelers may go. He will assuage their grief and comfort them. He will bear them up and give them a support to lean, rely, and depend on when the journey becomes rough or unbearable. When they fall the guide will revive the travelers, picking them up and helping them to stand. He will also accompany them and conduct them to the end of their journey.

The guide is available to teach and train travelers, showing their feet the way and pointing out the path they must go to reach the destination to which he has bidden them. If they follow him and seek his face, as he has invited, then he will receive them unto himself. When they arrive at the destination he will reject none of them, nor cast them out, for they have followed the path that he prepared for them, the way that he marked and trod himself.

Summarily, the guide will do all that is necessary to ensure that those travelers who wish to reach the destination will arrive and enjoy the benefits of such a place.
Chapter 9

The Invitation to Come

“Come sinners to the Gospel feast; let every soul be Jesus’s guest; ye need not one be left behind, for God hath bidden all mankind. Sent by my Lord, on you I call; the invitation is to all; come, all the world; come sinner thou; all things in Christ are ready now” (h25).

Many expressions used in the 1840 Manchester hymnbook describe the invitation made to travelers on this metaphorical journey. As the invitations are always made to the travelers there is some overlap in the expressions. For this reason, pay attention to the invitations directed at specific travelers. The expressions used to flesh out the details of the invitation can be divided into four categories: 1) those that describe who is inviting, 2) those that describe who is being invited, 3) those that describe what travelers are invited to do, and 4) those that describe where travelers are bidden to go. Through the following expressions the hymns of the 1840 Manchester hymnbook describe the nature of the invitations being made to travelers to make a metaphorical journey.

Who is Inviting?

*Jesus Christ is Inviting*

The invitations to “come” are chiefly made by the Lord. One hymn, speaking of Christ, says, “he has marked the way to bliss and said come follow me” (h14). Another says, “‘Tis God invites the fallen race” (h18). Another hymn similarly declares, “God
hath bidden all mankind” (h25). Speaking of the gospel that “Jesus sends to you,” one hymn states, “he bids you come today” (h81), again depicting Jesus Christ as the one making the invitation. Another hymn, speaking of the Lord, says, “where but with thee, whose open door invites the helpless and the poor” (h88). Another says it is “our redeeming Lord . . . [who] bids us . . . together seek his face” (h105). Another speaks of “a loving Saviour calling come” (h150). Another hymn inviting, “come and be baptized” states, “it is the Saviour’s call” (h166). Another one says, “Jesus will say to all Israel come home” (h180). Lastly, one hymn says, “soon we shall meet together there for Jesus bids us come” (h235). According to these expressions the Lord is inviting all mankind to come today, be baptized, and together seek his face. He will say to all Israel come home.

Who is Being Invited?

Many hymns contain expressions that describe those who are being invited by the Lord to make the journey. These expressions have been grouped into six categories, including 1) those who love and fear the Lord, 2) afflicted individuals, 3) wanderers, 4) sinners, 5) children of the kingdom, and 6) all the world. The following expressions describe the nature of the invitations being made to each of these groups.

**Those Who Love and Fear the Lord are Invited**

Many of the hymns contain expressions inviting those who love and fear the Lord to make the journey. Examples include one hymn that says, “Come, ye that love the Lord” (h28), and another that says, “Come, brethren, you that love the Lord” (h235). These two expressions are direct invitations to those who love the Lord and therefore obey him. One other hymn says, “Come, all who would his laws obey” (h156), implying those travelers who fear the Lord. Expressions such as, “Come all ye saints who dwell on earth” (h14) and
“Come, then, *O house of Jacob, come*” (h198) are examples of titles given to peoples who traditionally feared the Lord and obeyed his words. According to these expressions those who love the Lord and would obey his laws are invited to come on the journey.

**Children are Invited**

Some hymns direct invitations at children. As mentioned in Chapter 4 these examples are unclear as to whether they describe children as young people, or as progeny of important others. Nevertheless, invitations such as “come children come, his voice obey” (h150) and “believing children gather round” (h150) suggest that children are invited to come. Similarly other hymns say, “come ye children of the kingdom” (h151) and “tis you ye children of the light the spirit and the bride invite, come, come” (h157). Other hymns make gender-specific invitations, saying, “*Come, all ye sons of grace*” (h156) and “*Come all ye sons of Zion*” (h226). According to these expressions, children of the kingdom, children of light, the sons of grace, and sons of Zion are called to gather round and obey the voice of their father, who is the Lord.

**The Afflicted are Invited**

Many invitations made in these hymns are directed at travelers who are afflicted by some malady. For example the invitation is made in one hymn to “Come, ye poor, and maimed, and halt, and blind” (h25). In this case the invited persons are afflicted by physical or financial maladies. Similarly, speaking of Christ and calling him the friend of the friendless, one hymn says his “open door invites the helpless and the poor” (h88). Another hymn bids, “Everyone that thirsts, draw nigh” (h18), and another invites, “Come hither all ye weary souls” (h80). Another hymn says, “Come, ye subjects of his grace” (h157), speaking of those who have received prior help from him. Another hymn invites
the “afflicted saint, to Christ draw near” (h247), being a standard of this class of individuals receiving and invitation from the Lord to come. According to these expressions the persons receiving invitations from the Lord are they who suffer from some malady or affliction and will receive assistance from the Lord.

**Wanderers are Invited**

Several invitations made in the hymns are directed at those who have wandered from the path leading to the destination. In one hymn the invitation is made, “Return, ye weary wanderers home” (h18), and again “ye wanderers, draw near” (h81). Another hymn invites, “Come, ye restless wanderer’s after rest” (h25), and another bids, “Come, ye dispers’d of Judah (h226). Another hymn invites, “Come, then, ye wandering sheep who stray” (h161). According to these expressions the invitation to come home is made to weary wanderers who are restless and dispersed, like unto sheep that have strayed.

**Sinners are Invited**

Many hymns direct their invitations at sinners. For example one hymn says, “Come sinners to the Gospel feast,” “Come, all ye souls by sin oppressed,” and “Come sinner thou” (h25). Similarly, other hymns say, “Come, guilty souls” (h92), “Come humble sinner” (h165), and “ye heavy laden sinners come” (h80). Other expressions give similar invitations, such as, “all things are ready sinner, come” (h81), and “Come, sinners all, obey the call” (h153). Consistent with these expressions, sinners and other guilty souls are invited to come to a gospel feast, for all things are ready if they will just obey the call.
All the World is Invited

Two hymns make invitations to the sum of mankind, saying, “the invitation is to all; come, all the world” (h25), and “Come ye tribes of ev’ry land” (h256). According to these expressions invitations to come are being made toward all humankind without limitation.

What are They Invited to Do?

Those to whom an invitation is extended are invited to do a multitude of things, ranging from enjoying a blessing to performing a task. The following expressions describe some of these tasks that travelers are being invited to do.

Invited to Receive Blessings

Several hymns invite travelers to enjoy various blessings. In one hymn travelers are invited to “Come, and partake the gospel feast” (h25), and in another to “Come, taste and see the pardon free” (h235). Other expressions asking travelers to enjoy a blessing say, “return and receive the just servant’s reward” (h239) and “run like the unwearied Paul, win the prize, and conquer all” (h248). Another hymn invites travelers to “Come like the people of his choice and own your gracious God” (h82). Similarly another says, “Come . . . the name of Jesus own” (h165). Other invitations are made to travelers which may be considered blessings, such as “come be adopted in with Israel’s chosen race, and wash away your sins” (h166). Another such invitation says, “come make the Lord your dwelling place” (h115). According to these expressions travelers are invited to partake of many blessings, including eating at a feast, tasting and seeing pardon given freely, or owning God or the name of Jesus. Travelers are invited to win a prize and receive a reward. They are
also invited to come and be adopted into a chosen race and make the Lord’s home their
dwelling place. Each of these blessings constitutes a prize given freely to those who come.

Invited to Perform Tasks

Several hymns invite travelers to perform various tasks. These tasks range from
making obeisance to the Lord to building each other up. For example one hymn invites
travelers to “Come, worship at his throne, come, bow before the Lord” (h82), while
others invite “Gather round as Christ’s disciples” (h151), and “come, his voice obey”
(h150). Another hymn invites travelers to “Arise, the voice of truth obey” (h219). Each of
these asks travelers to obey the Lord. Another hymn invites travelers to “Come, sound his
praise in joyful strains” (h188), and another says, “Come, let us sing” (h205). Other
hymns invite travelers to “turn from your sins” (h258), or to “Rise into the life of God”
(h105). In one hymn travelers are invited to “meet at [Christ’s] table and record the love
of your departed Lord” (h139). Consistent with these expressions travelers are invited to
worship, bow to, and obey the Lord. They are asked to gather round, sound his praise in
joyful strains and sing. Furthermore, travelers are invited to turn from their sins and rise
to a new life in God where, at his table, they may record the love he has offered.

Invited to Press Forward on the Journey

Some hymns contain invitations for travelers to press forward on the journey they
are taking. For example one hymn invites travelers, saying, “let us travel on, till we . . .
meet where Christ is gone” (h14). Another says, “Come, let us anew our journey pursue”
(h39), while another invites, “Press forward for glory and peace” (h210). One hymn
includes several invitations, saying, “he bids us . . . together seek his face . . . [and] build
each other up” and, “he bids us . . . hand in hand go on” (h105). Another hymn says,
“With glory in our view, in Jesus’ strength let us engage, to press to Zion too” (h181).

According to these expressions travelers are invited to travel on, press forward, pursue their journey, go on, and press forward to Zion so that they might obtain glory and peace and meet where Christ is gone.

Invited to Be Baptized

Although baptism may not inherently fit the journey metaphor, its use in the hymns often includes an invitation to come. Several hymns include specific invitations to be baptized, saying, “come and be baptiz’d; it is the Saviour’s call” (h166) and again, “Come, o children, be baptiz’d” (h150). Others say, “come be baptized without delay and thus pursue the paths of old” (h161) and, “come, and wash your sins away” (h219). Two other hymns similarly invite, “O, come to Jesus . . . believe, repent, and be baptized and wash your sins away” (h165) and “Come sinners all, obey the call, repent and be baptized” (h153). Consistent with these expressions travelers are invited by the Savior to be baptized and wash their sins away that by so doing they would be pursuing paths of old.

Where are They Invited to Come?

While the expressions describing where the travelers are invited to go are very similar to those used in the Destination section, they focus specifically on the invitation being made and not so much on the place where travelers will end their travel.

Invited to Come to Food and Drink

Several hymns invite travelers to come to a feast of sorts. One hymn, for example, invites, “Come sinners to the Gospel feast” (h25). In another hymn an invitation is made by the Lord to “meet at my table” (h139). Another hymn invites travelers to “Come to the
living waters, come” (h18), and another hymn invites, “Come to the supper of the great Bridegroom” (h239). According to these expressions travelers are invited to come to the table of the Lord where supper has been prepared with living waters and a gospel feast.

Invited to Come Home

Some hymns simply invite travelers home. In one hymn an invitation says, “Return, ye . . . home, and find my grace is free for all” (h18). Another says, “to Zion’s mountain gather home, for soon you’ll meet [the Lord] there” (h183). According to these expressions travelers are invited to return home where they will meet the Lord and find his grace is free for all.

Invited to Come to Christ

Several hymns invite travelers to come to Christ. For example, one hymn invites, “Enter into my joy, and sit down on my throne” (h39), and another invites travelers to, “Enter into [their] Master’s joy, and find [their] heaven in thee. Another hymn invites travelers to “flee away to Christ” (h92), and another says, “O come to Jesus, and to his cov’nant enter in” (h165). Another hymn invites travelers to “Turn to Jesus crucified . . . and fly to those dear wounds of his” (h33). Other, more generic invitations are made to come to Christ, saying, “Come, let us seek our God today” (h231) and, “Come to his church, enter his gates” (h157). Consistent with these expressions travelers are invited to come to Christ, enter into his joy, and find heaven in him. They are invited to enter into his gates, his church, and his covenant and fly to his wounds.
Summary

The hymns of the 1840 Manchester hymnbook describe several aspects of the invitations to come on the journey. The above expressions describe who is making the invitations, who is being invited, what they are invited to do and where they are invited to go. Collectively they make an important part of the journey root metaphor, explaining why travelers embark on the journey.

According to the above expressions Jesus Christ invites all mankind to come and together seek his face. He says to all Israel come home, inviting all to be baptized and wash away their sins, and by so doing, pursue paths of old.

The Lord invites those who love him and obey his laws and children of the kingdom. He invites those who suffer afflictions or maladies of some kind and need assistance from him. The invitation is extended to weary wanderers who are restless and dispersed, having strayed from the path of righteousness. Sinners and other guilty souls are invited to partake of a gospel feast. Also, the invitation goes to every tribe in the entire world, resulting in an invitation to all mankind.

Jesus Christ invites travelers to freely partake of blessings such as a gospel feast, pardon, prizes, and rewards, as well as opportunities to be adopted into a chosen race and to dwell with God. He invites them to come and worship, bow to, and obey him. He bids them to gather round his throne and sing praises to him. Furthermore he invites travelers to turn from their sins and rise into a new life where they may receive the love of God. The Lord invites travelers as they journey to travel on, press forward, pursue their journey, go on, and press to Zion, where they will obtain glory and peace and meet where Christ is.

The Lord invites travelers to come to his table where a supper has been prepared in form of a gospel feast with living waters. He invites travelers to return home where they
may meet him and find his grace is free for all. Lastly, he invites travelers to enter into his
gate, his church, and his covenant, to join him in heaven and enter into his joy. Travelers
are invited to come unto Christ.

According to the hymns of the 1840 Manchester hymnbook, invitations are made
from the Lord to all mankind, to come unto him, to worship at his throne, and to partake
of blessings offered freely.
Chapter 10

The Motivations

“I long, dearest Lord, in thy beauties to shine, no more as an exile
in sorrow to pine” (h267).

According to expressions within the 1840 Manchester hymnbook numerous
reasons exist as to why a traveler might embark on this metaphorical journey of the soul.
These may include motivations 1) to meet or be with someone, 2) to see and be with
Christ, 3) to rest, 4) to obtain a reward, 5) to be free from sin, or 6) to fulfill some
emotional motivation such as finding love or being free from bad feelings. The hymns
express many such motivations, as they illustrate the journey being taken by travelers.
While there may certainly be other motivations the following expressions are represented
in the 1840 Manchester hymnbook and fit within the context of a journey root metaphor.

Reasons for Making the Journey

Motivated to Be With Someone

Several expressions within these hymns accord that meeting or being with
someone is substantially motivating to travelers making the journey. One hymn says,
“let’s travel on!” (h14), promising travelers that if done so, “in the celestial world [they]
shall meet where Christ is gone” (h14). Another declares, “with Enoch here we all shall
meet” (h12). One hymn asks, “When shall we meet again?” (h220), as if longing for that
day to come. It then answers, “when mount Zion we regain, there may we all meet again”
The motivation in this expression is the regaining of mount Zion so as to be able to meet again. One hymn states one motivation, saying, “for Zion’s sacred walls I sigh,” followed by a second motivation, saying, “with ransomed kindred there to come” (h269). The motivations in this expression are three-fold: to be within the walls of Zion, to be ransomed from captivity and to be with family at the destination. Later the same hymn speaks again of a longing to be with others, saying, “in Zion soon we all shall meet” (h269). Another hymn plainly says, “with long desire my spirit faints to meet the assemblies of thy saints” (h119), illustrating that meeting other Saints is a desire for which travelers are longing. According to these expressions travelers are motivated to make this journey so they might be able to meet up with other travelers who are part of an assembly of Saints waiting at the destination, including Enoch and his people.

**Motivated to Be With Christ**

Several hymns speak of a longing to be with Christ, which serves to motivate and propel travelers on the journey. As one hymn states, travelers “long to reside where thou (Christ) art” (h26). These travelers expect “in Christ a hearty welcome [to] find” (h25). They seek to be “worthy to walk with thee (Christ) in white!” (h32). Several expressions indicate that travelers seek to be with Christ, including knowledge that “Jesus says, he’ll cast out none, that come to him in faith” (h92). Such an invitation may serve as a motivation for souls, knowing they would not be turned away at the end of their journey. For some travelers a motivation might be that they “at last may stand with the sheep at [Christ’s] right hand” (h29). One hymn says, “my panting heart cries out for God,” and then continues, “My God, my king, why would I be so far from all my joys and thee?” (h119). In another hymn the Saints are told to gather home to Zion’s mountain, “for soon
you’ll meet him there” (h183), again manifesting an interest in being with Christ. In one hymn travelers say, “My soul would . . . run up with joy the shining way to see and praise my Lord” (h49). Having the opportunity to see and praise the Lord, then, becomes a motivating force. Another motivating force may be a knowledge that “the man that dwells where Jesus is, must be forever blest” (h121). As such we find statements saying, “I languish and sigh to be there, where Jesus hath fix’d his abode” (h129), “I sigh, O Lord to come to thee” (h244), “I long to behold thee, in glory, at home” (h267), and “I sigh . . . there to come and see the Messiah eye to eye” (h269). According to these expressions the desire to be with Christ, to reside where he is, to stand at his right hand, and to see him eye to eye is a motivating force moving travelers closer to the destination.

Motivated to Rest

Another motivating force in driving “restless wanderers” toward the end destination is the chance of obtaining rest. One hymn says, “shew me that happiest place . . . there only I covet to rest” (h26). In another hymn the Lord, speaking of travelers, says, “they shall find rest that learn of me” (h80), followed by travelers saying “then, Lord, we humbly venture near . . . and seek in Thee the promis’d rest” (h80). In a longing manner, another hymn says, “my flesh would rest in thine abode” (h119). Similarly, another hymn depicts a traveler who says, “in such society as this my weary soul would rest” (h121). The motivation of rest is again expressed in the question, “When shall we our rest obtain?” (h220). According to this hymn rest will come “when our pilgrimage be o’er” (h220). Consistent with these expressions travelers are motivated to press forward on the journey by the idea of obtaining rest.
Motivated to Obtain a Reward

Expressions in the hymns suggest that travelers are motivated by knowledge that they may win some tangible or intangible reward. One hymn suggests travelers will find motivating the promise that the Lord’s “grace is free for all” (h18), or, as one hymn states, they may “set out to win the prize, and after glory run” (h209). Several of the hymns suggest what travelers may expect for making the journey. For example one hymn states, “we are come to seek supplies and drive our wants away” (h2), and another says, “lo! We see the vast reward, which waits us in the skies” (h126). Perhaps this “vast reward” or supplies at the destination motivate travelers. Another hymn features the Lord, who “in his love his people raises with himself, to raise as kings” (h3). Becoming a king may serve as an enticing motivation for travelers, or perhaps they go forward “for to seek eternal life, that great reward” (h145). According to these expressions travelers are motivated by rewards both tangible and intangible. They seem motivated by free grace, prizes, glory, supplies, vast and great rewards, and the opportunity to become kings.

Motivated to Gain Freedom From the Consequences of Sin

Some hymns highlight motivations that would bring travelers freedom from sin or its consequences. This idea is expressed in one hymn, which seeks to motivate “ignorant” travelers with promises of being taught how “the vilest sinner may escape eternal woe” (h96). Another hymn says, “I sigh from this body of sin to be free, which hinders my joy and communion with thee” (h267). If that freedom comes by reaching the destination then this would surely serve as a motivation for taking the journey. Invitations are made to “leave the world and sin behind” (h23), and “to Zion now return, and seek a safe abode before the wicked burn” (h194). A place of safety from the world and sin, which
will ultimately be burned, may also be a substantial motivation. One final example consists of an invitation, saying, “Come, guilty souls . . . and heal your wounds” (h92). According to these expressions travelers may find motivation in freedom from sin or its consequences, such as ignorance, woe, a wounded and guilty soul, hindered joy and communion, and a burning world.

**Motivated to Fulfill Emotional Needs**

Many hymns suggest that travelers are motivated by purely emotional motivations. Emotional motivations are typically intangibles that travelers seek to feel upon arriving at the destination. For example, one hymn talks of wanderers drawing near as they are “compell’d by bleeding love” (h81). One hymn suggests that the righteous path will help travelers “true happiness to know” (h96). Another hymn says, “what heights of rapture shall we know when round his throne we meet” (h105). Travelers may look forward to being “free from anger and from pride” (h106) when “in God [they] abide” (h106), or for “parting sighs [to] be known no more” (h220). One hymn speaks of travelers calling upon the Lord to help them “press forward for glory and peace” (h210). In this example glory and peace are the motivations for which travelers are pressing forward. Lastly, one hymn features a traveler saying “I long, dearest Lord, in thy beauties to shine, no more as an exile in sorrow to pine” (h267). This example and others highlight motivations of an emotional nature. According to these expressions travelers are driven by emotional motivations such as love, happiness, rapture, glory, peace, or freedom from darker emotions like anger, pride, or sorrow.
Summary

The hymns of the 1840 Manchester hymnbook describe several types of motivations that may serve to push travelers forward on this metaphorical journey. Travelers are motivated by a desire to be with other travelers at the destination. They seek to join with the assemblies of Saints that include notable Saints like Enoch and his people. They are also motivated by a desire to see and be with Jesus Christ and make their home where he lives. They long to stand at his right hand and see him eye to eye.

Great promised rewards such as free grace, prizes, vast rewards, glory, supplies, and the opportunity to become kings motivate some travelers. For others simply obtaining rest is reward enough.

Freedom from sin and its consequences also serves as a substantial motivation to some travelers. These travelers wish to escape ignorance, woe, wounded and guilty souls, hindered communion, lack of joy, and a burning world.

Emotional motivations serve as another type of motivation to drive certain travelers toward the destination. These travelers seek love, happiness, rapture, glory, or peace, or they want freedom from darker emotions like anger, pride, and sorrow.

According to the hymns of the 1840 Manchester hymnbook travelers find motivation in each other, Christ, promised rewards, emotional motivations, and freedom from woe. These motivations serve as a driving force pushing many travelers ever toward the destination.
Chapter 11

The Lost Wanderers

“Ye simple souls that stray far from the path of peace, why will ye
folly love and throng the downward road?” (h34).

Travelers who do not ultimately reach the destination or wander from the path leading to the destination are referred to in this paper as lost wanderers. Many expressions found in the 1840 Manchester hymnbook, relating to the root metaphor of the journey, focus on the individuals who have lost their way as they traveled toward the destination. Such expressions describe two main aspects of the lost wanderers, including 1) characteristics of the lost wanderers, and 2) characteristics of the paths they take. Through the following expressions the hymns of the 1840 Manchester hymnbook describe the nature of those who have lost their way on this metaphorical journey of the soul.

Characteristics of the Wanderers

The hymns of the 1840 Manchester hymnbook mention several individuals who are “lost and helpless” (h67), who have been “cut off and lost their last faint hope to see [the] kingdom here” (h103). One hymn talks about the “busy tribes of flesh and blood with all their cares and fears [who] are hurried downward by the flood and lost” (h133). Another hymn says, “man, vile man alone seems lost, with hatred pride and envy tossed” (h261). These examples portray an individual who is lost, helpless, without hope of seeing the end destination, burdened with cares and fears, and tossed about with hatred, pride, and envy.
These are the lost wanderers. The one hope that remains for them is found in the expression, “nations and tongues . . . though long since lost, shall soon be found” (h263).

Lost Wanderers Wander and Stray

The most typical manner in which the hymns describe those who have lost their way from the prescribed path is that of wandering or straying. These persons are referred to in one instance as “the wandering souls of men” (h61) and in another as “weary souls that wander wide from the central point of bliss” (h33). In another hymn they are referred to as “simple souls that stray far from the path of peace” (h34). Both expressions exhibit souls wandering from a path. The lost wanderers are often referred to in such “journey” terms. One hymn states how “wicked men in every age far from the God of heaven have strayed” (h15). Another discusses how “long we have wandered as strangers in sin, and cried in the desert for thee” (h192). Alternatively one hymn states that the path is so plain and easy that “wayfaring men, though fools, shall not stray” (h48). According to these expressions lost wanderers are weary, simple, foolish, and wicked souls from every age, who, while committing similar sins, are strangers to one another. They are lost in the sense that they have wandered and strayed far from the path that leads to the destination.

Lost Wanderers are Blind, Hardened and Distressed

Several hymns describe lost wanderers in a very undesirable manner. One hymn describes one wanderer as being “with hatred, pride and envy tossed” whose “harden’d soul does seldom move in freedom, union, peace, or love” (h261). In addition to having no freedom, union, peace or love, lost wanderers, according to one hymn, are “left in blindness to wander” (h189). One speaks of lost wanderers as “souls with sin distress’d, who fain would find relief” (h166), while another says they “naught but affliction and
sorrow have seen” (h257). According to one hymn lost wanderers are “expos’d to every snare,” finding no protection on this journey because “they dwindle long in unbelief” (h259). Lost wanderers are described as having a “thoughtless, wretched heart” that “too oft regardless of thy love, ungrateful, can from thee depart” (h207). According to these expressions lost wanderers are tossed by hatred, pride, and envy until their soul is hardened, blind, thoughtless, and wretched, inhibiting them from moving in freedom, union, peace, or love. Since they will not try to find relief lost wanderers are hopelessly and ungratefully distressed, exposed to snares and afflictions as they dwindle in unbelief.

The Wanderers are Wandering Sheep

In three instances lost wanderers are compared to “wandering sheep” (h29, h82, h161) that have “strayed” (h82, h161). While this leans toward another root metaphor it is helpful in understanding the nature of the lost wanderers and to understand from whom they are wandering.

The Paths of the Wanderers

The Path of the Lost Wanderer Leads Downward

Lost wanderers are frequently written of as going downward, walking a road opposite in direction to those journeying on the Lord's paths. One expression says, “while sinners take the downward road the man of faith approaches God” (h15). Another talks about the “simple souls who stray . . . and throng the downward road” (h34). Other hymns suggest this downward road leads to hell. One says the Lord accepts his Saints but “turns the wicked down to hell” (h107), and another says that “if we take the downward road, and make in hell our last abode; . . . we've plung'd ourselves in endless wo” (h232). This same hymn writes how “despisers sink to hell” (h232), while “those that hear [the
words of the Lord] in glory dwell” (h232). How steep, then, is this downward road? Two hymns express lost wanderers moving quickly down this path suggesting a steep path. One of these invites “backsliding souls” (h81) to come back up to the Lord. This creates imagery of a steep mountain face where travelers are either slowly climbing higher or quickly sliding backward. Another speaks of “busy tribes of flesh and blood, with all their cares and fears, [who] are hurried downward by the flood” (h139). Another example speaks of a plague which will on one hand “raise the saints on high” and on the other “come nigh and sweep the wicked down to hell” (h115). According to these expressions the path that leads away from God is a steep decline leading down to hell where lost wanderers ultimately find their home.

The Path of the Lost Wanderer Leads Away from the Lord

Several hymns describe the paths taken by lost wanderers. These are paths that lead “from Jesus” (h81) instead of toward him. One hymn asks, “Shall I from thy commands depart, and wander from thee still?” (h158). Another says, “whene’er in errors paths we rove” only the word of God can “convince and bring the wanderers back” (h43). Another hymn says, “ungrateful [we] can from thee depart” (h207) and another says, “oft from thy presence . . . I roam” (h267). One other hymn speaks of lost wanderers who “turn from righteousness” (h207). According to these expressions the lost wanderer’s paths typically lead away from the Lord and his commands and become paths of error.

The paths of lost wanderers are not described as existing at any certain geographical location but are described as being separate from the path leading toward the destination. In one instance these paths are implied to lead “from the central point of bliss” (h33), not toward it as the paths of righteousness do. Another describes them as
being “far from the path of peace” (h34). A third one describes the wanderer roving “from the path of duty” (h207). Together these examples describe not where the paths of lost wanderer are, but rather where they are not. They are not to be found near the path that leads to the Lord, which is the intended destination of travelers in the journey root metaphor.

The Path of the Lost Wanderer Lies in a Dark and Deadly Wilderness

Several hymns speak of the place in which lost wanderers are wandering as being both dark and wild. One hymn asks the Lord to be a light, “if in this darksome wild I stray” (h70). Another hymn speaks of lost wanderers who have been overcome by infidelity “return[ing] again to endless night” (h4), re-emphasizing the dark nature of their paths. Another speaks of the children of Zion wandering in “the desert” (h192) for its barrenness, asking, “why in the valley of death should they weep, or alone in the wilderness rove?” (h192). Another hymn says, “see where o’er desert wastes they err,” having no “place of refuge near” (h22). According to these hymns the paths of lost wanderers lie in a deadly wilderness where darkness and loneliness attend.

The Path of the Lost Wanderer Lies in Sadness, Sorrow and Despair

Some hymns describe the paths of lost wanderers as lying in sadness, sorrow, and despair. For example one hymn features a lost wanderer lamenting to the Lord, “though oft from thy presence in sadness I roam, I long to behold thee in glory, at home” (h267). Another says, “heart rending and cheerless thy pathway has been” (h257). One hymn speaks of wandering Israel saying, “long, long thou hast wander’d . . . thou nought but affliction and sorrow has seen” (h257). They are also described as being “left in blindness to wander forth forlorn” (h189). Because of their choices, remnants of Israel are said in another hymn to “wander far, in darkness, sorrow, and
“despair” (h259). According to these hymns the paths of lost wanderers lie in sadness, sorrow, and despair. Walking such paths, these cheerless and forlorn wanderers see nothing but sorrow and affliction.

Summary

According to the hymns of the 1840 Manchester hymnbook travelers who turn from the Lord and wander into error’s paths become lost, as they stray from the path that leads to the destination. As long as they stray they cannot find the destination.

Lost wanderers are simple, foolish, and wicked souls from every age who have wandered and strayed far from the path that leads to the destination. They are tossed by hatred, pride, and envy until their souls are hardened, blind, thoughtless, and wretched, inhibiting them from moving in freedom, union, peace, or love on the path toward God. Since they will not try to find relief lost wanderers are hopelessly and ungratefully distressed, exposed to snares and afflictions as they dwindle in unbelief. The Lord, as guide, cannot support and protect them in their condition.

Many of the lost wanderers have left the path willingly, yet long for the destination to which the path leads. The path they trod leads away from God at a steep decline leading down to hell, where lost wanderers ultimately find their home. Their paths lie in a deadly wilderness where darkness and loneliness attend. Here they see only sadness, sorrow, and despair.

One ray of hope exists for lost wanderers who still seek to find the destination of the righteous. As one hymn says, “the voice of God shall reach you wherever you are found and call you back from bondage” (h226). At this invitation they will get an
opportunity to join other travelers on the path back to their home where God resides waiting to bless and reward them.

The hymns of the 1840 Manchester hymnbook describe lost wanderers who rebel against the Lord and forsake his ways. They follow a path leading down to hell with little hope of returning to the path of the righteous. Lost wanderers see naught but affliction and sorrow in the paths they trod.
Chapter 12

Discussion and Conclusion

Through the use of metaphor and the telling of an implicit story, early LDS leaders elucidated Mormon religious experience to those within their story telling community. The hymns of the 1840 Manchester hymnbook, drawing on foundation literature of biblical scripture, tell the story of a journey. This thesis, a root-metaphor analysis of the 1840 LDS hymnbook published in Manchester, England, is a contribution to the literature of communication and book history as well as the intellectual and cultural history of the early years of the Church of Jesus Christ of Latter-day Saints.

The contributions of this thesis are many. Among such is the understanding gained about an important communications media during the Victorian Era of Great Britain. Books were the mass media of that day. There were no TVs, radios, or satellite systems. Next to newspapers and periodicals, books were the next largest media channel for distributing information. A study of the 1840 LDS hymnbook is really a study of an important piece of mass communications in the mid-nineteenth century. This thesis contributes to the field of communications as a study of a book, as a channel of information through which messages were transmitted from the early apostle compilers to the growing membership in Great Britain. The 1840 Manchester hymnbook would eventually make its way across the ocean and become the basis for all subsequent LDS hymnbooks published in English, making a study of its contents an important venture.
Another important contribution is the understanding gained about the LDS Church in its formative years. This thesis highlights the condition of those joining the church and identifies the 1840 Manchester hymnbook among the tools used by the apostles and other missionaries to teach the British people the doctrines of the LDS Church. The hymns of the LDS Church in 1840 played a role seemingly different from what they now do. Today American and British society is mostly literate and LDS hymns sung in these two countries are used to emphasize and provide emotional power to existing teachings embraced by members of the LDS Church. In the mid-nineteenth century, however, the body of British converts joining the LDS Church was largely illiterate, according to Engel’s analysis of the working class of this time in Great Britain. This thesis assumes that those early British converts depended upon hymns and other forms of communication that required less reading and more active participation. The hymns would have been used less to emphasize and more to instruct participants in basic teachings. If this assumption is correct then understanding the stories found in the hymns of the early LDS Church would help readers to understand some of the teachings early British converts were hearing and embracing. This study of the 1840 Manchester hymnbook thus contributes to an understanding of the LDS Church and its teachings in the 1840s.

This work makes a significant contribution to Mormon music history, as few books have been written about Mormon music. To date, this is the most thorough investigation of a Mormon hymnbook. Different than other books written on Mormon hymnology, this thesis provides a qualitative analysis of content from all the hymns contained in the hymnbook rather than a focused history and commentary on select hymns. Furthermore it provides a deep analysis of one specific hymnbook rather than an overview of general hymnology and music within the Mormon movement.
This work makes a significant contribution to existing academic research about
general hymnology. As it focuses specifically on hymns in a Mormon hymnbook, this
thesis provides insight on hymns from a specific religious viewpoint. The understanding
gained can now be compared and contrasted with hymnbooks from other religions.

Some of the more significant contributions made in this research project are the
three appendices found hereafter. Each of them contains valuable information regarding
the hymns of the 1840 Manchester hymnbook. The complete transcription of the 1840
Manchester hymnbook found in Appendix III is most valuable, being the only known
electronic transcription of this important historical document to date.

A more personal contribution made through this thesis is the experience, insight,
and appreciation gained by the author for the hymns of this hymnbook and the stories that
are being told through them.

The story of the journey is one manner in which the early compilers of this
hymnbook explained religious experience. Expressions in the poetry of the 1840
Manchester hymnbook describe many different aspects of a journey of the soul and body.
For purposes of organization and analyses the author has divided these expressions into
eight categories that naturally emerged from the expressions, including those about 1) the
traveler, 2) activities on the journey, 3) the way, 4) the destination, 5) the guide, 6) the
invitation to come, 7) the motivations, and 8) the lost wanderers. Each section tells part of
the story of the journey describing who is on the journey, the means by which they travel,
where they are going, what path they travel on, who leads them and how this guide
invites them to come, what motivates the travelers to go on the journey, and what
happens to those who will not take the journey.
Importantly the root-metaphor of a journey is not unique to Mormonism, nor is it unique to the 1840s. Similar expressions can be found throughout ancient Christian scripture and modern religious discourse. While this metaphor is used throughout Christian scriptures it is not unique to religious culture. Similar uses of this metaphor can be found in all circles of life. The author would not be surprised to find it thoroughly embedded in current forms of secular discourse as well. What makes this thesis unique is not simply the use of the journey metaphor, but the distinctive elements of a journey told from an early LDS perspective and the manner in which this journey is described. The nature of travelers, the path, the destination, and other aspects as divulged in this thesis are precisely what make this journey unique. The journey root-metaphor was apparently a useful way for early Mormon religious leaders to explain life and religion to those within their storytelling community and now serves as a useful means of illuminating stories of the early LDS heritage.

*The Story of the Journey*

The story of the journey in the 1840 Manchester hymnbook features travelers who, as part of a fallen people, come from all parts of the world, and together embark on a journey back to a heavenly home where they may live again with God and those they love. The travelers are invited to come home by Jesus Christ, who acts as a guide on the journey from the world. He invites them to leave the world and sin behind, promising abundant nourishment, rest from their labours, and uninhibited happiness upon their arrival to the promised Zion. Because of such promises many travelers happily leave the world behind and find the path marked by Jesus leading back home. The tricky part for the travelers then becomes staying on the path.
The path is a straight and narrow way that leads ever upward toward heaven. The Lord created the path on which the travelers are journeying. He walked it once. The path home is a wise, sensible way of righteousness. It is a heavenly and providential way of holiness, truth, virtue, and goodness. All who walk this path find joy and peace. Importantly, however, while this path leads to a place of peace and pleasantness, it is full of snares, darkness, death, and other dangers, which make progress difficult for travelers. Therefore, Jesus comes to assist travelers, promising to guide them through such dangers and snares and lead them safely home. As the guide, Christ leads travelers along banks of still waters, directing them with his eye and by his word, eventually escorting them to heaven. Christ gathers up righteous travelers and brings wandering travelers away from error’s paths, taking them all safely home, where he has prepared mansions for them. If necessary he raises, lifts, and carries needy travelers, supporting, strengthening, and giving assistance to them whenever needed.

Those travelers who follow Christ as their guide are a happy people who walk with cheerfulness and zeal. On the other hand, those who do not follow Christ or reject his assistance are easily caught in and oppressed by the snares of the world. Many lose their way completely, rebelling against God, falling off the path and sliding back down to the ways of the world, which are far from the ways of righteousness. These lost wanderers suffer a life of guilt and unbelief and are tossed by hatred, pride, and envy until their souls are hardened, blind, and wretched. Such an existence inhibits them from moving in freedom, union, peace, or love on the path toward God.

Travelers are motivated to make this journey by a variety of promises, including free grace, great prizes, vast rewards, glory, and the opportunity to become kings. Others simply want rest. Many travelers are motivated by a desire to see and be with
Jesus Christ and make their home where he lives. For others motivation is escaping sin and its consequences, and fleeing away from ignorance, woe, guilt, despair, and a burning world.

Travelers come and go on the journey. They run, walk and tread toward their heavenly abode. They proceed at all speeds and in all manners. They flow and join, never standing still, as they approach the eternal throne bringing gifts and sacrifices with them to Zion. They end their journey at the throne of God, which sits in a temple on a golden street, in a city of a holy land, within a country that is part of a fair world on high. It is this place to which travelers are going. This destination is a place of rest where all are nourished after a long journey. It is a happy land filled with joy, peace and light. It is the land they call home.

Upon reaching the destination travelers serve, sing, and praise. They enjoy a promised rest and find that life’s trials and sufferings are over. Travelers spend time with God the Father, his son Jesus Christ, and the Holy Ghost and enjoy every promise given by Jesus Christ their guide.

Discussion

Griffin (2000), quoting Geertz, urges “caution against any analysis that says, ‘This story means . . .’ Narratives contain a mosaic of significance and defy a simplistic one-on-one translation of symbols” (p. 253). Consistent with this, the author will avoid a deep, methodical, and detailed interpretation of what the story of the journey means. Nevertheless, taken as a whole, the story of the journey paints a picture of religious experience that allows readers, through self-analysis, to see where they stand in relation to God and LDS theology. By approaching religiosity in terms of a journey, members of
the story telling community can analyze whether they are moving toward God, standing still, or sliding back away from his promised blessings. Additionally they can decide what motivates them to be or not be faithful to a religious heritage. They can visualize what they intend to achieve or gain through faithfulness to such. This interpretation is consistent with repeated metaphorical references to the different aspects of the journey. Members of this story telling community will of course be able to interpret the story as they wish, but to find the real interpretation may ultimately be impossible. As Geertz and Pacanowsky would say, “this is their story, and we should listen to their interpretation” (as cited in Griffin, 2000, p. 254).

Conclusion

The author’s purpose in this thesis was to find a prominent root-metaphor within the poetry of the 1840 Manchester Hymnbook and illuminate a story of the early LDS religion. This was done through the use of an interpretive methodology: root-metaphor analysis. This thesis illustrates that LDS religious experience may be illuminated when described through the use of the journey metaphor. As the story of the journey may be considered one means whereby early LDS compilers of the 1840 Manchester hymnbook construed their religion, readers can refer to these stories to better understand how the early compilers explained life.

While root-metaphor analysis is not without its limitations and other methods exist for studying textual content, the author feels that viewing the text of the 1840 Manchester hymnbook in light of root-metaphors has effectively drawn meaning from the text.

Analyzing all root-metaphors found within the 1840 Manchester hymnbook is beyond the scope of this thesis; however, such research should be pursued in future
projects as there are many stories that may be told within the pages of this hymnbook. Many other prominent root-metaphors are contained within the texts that tell a story different than the journey.

Future researchers may consider to applying root-metaphor analysis to other LDS hymnbooks or those of other religions. On the other hand researchers may want to identify and illuminate other prominent root-metaphors within the 1840 Manchester hymnbook, and to share other stories told in the same book. The author would like to someday see a comparative analysis of the root-metaphors of the 1840 Manchester hymnbook and those of other LDS hymnbooks and perhaps the hymnbooks of other religions. The author would like to know what a thematic analysis might reveal about the hymns of this hymnbook. Would different stories be revealed? Future researchers may consider comparing the root-metaphor journey as found in this hymnbook with the same root-metaphor as explained in more secular discourse. Another topic of interest might be an investigation of whether or not a knowledge and appreciation for the stories being told in hymns might enhance religious experience.
References


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Appendix I

Comparison of Hymns Between Three Hymnbooks

*Found in the 1835 Emma Smith edition*
*Found in the 1985 LDS hymnbook*
*Found in both the 1835 and 1985 hymnbooks*

**A**

* A poor wayfaring man of grief…
* Adieu to the city where long I have…
* Adieu, my dear brethren, adieu…
* Afflicted saints, to Christ draw near…
* Alas! And did my Saviour bleed…
* All hail the glorious day…
* All praise to our redeeming Lord…
* All you that love Immanuel’s name…
* An angel came down from…
* An Angel from on high…
* An holy angel from on high…
* Afflicted saints, to Christ draw near…
* Alas! And did my Saviour bleed…

**B**

* Behold thy sons and daughters, Lord…
* Behold, the great Redeemer comes…
* Behold, the mount of olives rend…
* Behold, the Saviour comes…
* Blest be our everlasting Lord…
* But lo! The harvest wide extends…
* But, above all, lay hold…
* By the river’s verdant side…

**C**

* Captain of Israel’s host, and guide…

**D**

* Earth is the place where Christ will…
* Earth with her ten thousand flowers…
* Ere long the veil will rend in twain…
* Except the Lord conduct the plan…

**E**

* Farewell, my kind and faithful friend…
* Farewell, our friends and brethren…
* Farewell, ye servants of the Lord…
* Father in heaven, we do believe…
* Father, how wide thy glory shines!…
* Father, to thee my soul I lift…
* Four generations shall not pass…

**F**

* From Greenland’s icy mountains…
* From all that dwell below the skies…
* From the regions of glory an angel…

Children of Zion, awake from your…
Come hither, all ye weary souls…
Come let us anew our journey pursue…
Come, all ye saints who dwell on earth…
Come, all ye sons of grace, and view…
Come, all ye sons of Zion…
Come, dearest Lord, descend and dwell…
Come, guilty souls, and flee away…
Come, Holy Ghost, our hearts inspire…
Come, Holy Spirit, heavenly Dove…
Come, humble sinner, in whose breast…
Come, let us join our cheerful songs…
Come, let us sing an evening hymn…
Come, Lord, from above…
Come, O thou King of kings…
Come, Saviour Jesus, from above…
Come, sinners, to the gospel feast…
Come, sound his praise abroad…
Come, thou desire of all the saints…
Come, ye children of the kingdom…
Come, ye that love the Lord…
Creation speaks with awful voice…
Daniel’s wisdom may I know…
Dear Lord, and will thy pard’ning love…
Dismiss your anxious care…
Do we not know that solemn word…

Appendix I: Comparison of Hymns Between Three Hymnbooks  Arrington 2005
Appendix I: Comparison of Hymns Between Three Hymnbooks

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The 1840 Manchester Hymnbook

Appendix I: Comparison of Hymns Between Three Hymnbooks Arrington 2005
O Zion, when I think of thee…
O’er the gloomy hills of darkness…
On Jordan’s stormy banks I stand…
On mountain tops, the mount of God…
Once more we come before our God…
Once more, my soul, the rising day…

P
Peace, doubting heart, my God’s I am…
Peace, troubled soul, thou need’st not fear
Praise God, from whom all blessings flow
Praise the Lord, who reigns above…
Praise to God, immortal praise…
Praise ye the Lord, ‘tis good to raise…
Praise ye the Lord, my heart shall join

R
Redeemer of Israel…
Repent, ye Gentiles all…

S
Salem’s bright King, Jesus by name…
Saviour, on me the want bestow…
See how the morning sun…
Shall I, for fear of feeble man…
Shepherd divine, our wants relieve…
Shepherd of souls with pitying eye…
Sing to the great Jehovah’s praise…
Sinners, believe the Gospel word…
Soldiers of Christ, arise…
Soon as I heard my Father say…
Spirit of faith, come down…
Stars of morning, shout for joy…
Sweet is the memory of thy grace…
Sweet is the work, my God, my King

T
’Twas on that dark and solemn night…
’Twas the commission of our Lord.
Talk with us, Lord, thyself reveal…
The cities of Zion soon shall rise…
The day is past and gone…
The gallant ship is under weigh…
The glorious day is rolling on…
The glorious plan which God has given…
The great and glorious gospel light…
The happy day has rolled on…
The Lord into his garden comes…
The morning breaks, the shadows flee…
The morning flowers display their sweet…
The mountains high, the rivers clear…
The pure testimony pour’d forth in…
The rising sun has chas’d the night…
The solid rocks were rent in twain…
The Spirit of God like a fire is burning

The sun that declines in the far…
The time is nigh, that happy time…
The veil of night is no disguise…
There’s a feast of fat things for the…
This earth shall be a blessed place…
This God is the God we adore…
This land was once a blessed place…
This morning in silence I ponder…
Thou Shepherd of Israel, and mine…
Though in the outward church below…
Thus was the great Redeemer plung’d
to Father, Son, and Holy Ghost…
To Him that made the world…
To leave my dear friends and from…
Torn from friends, and captive led…
Truth reflects upon our senses…

W
Wak’d from my bed of slumber sweet…
We’re not ashamed to own our Lord…
Weary souls that wander wide…
What are these array’d in white…
What fair one is this from the…
What wondrous things we now behold!…
When all thy mercies, O my God…
When earth in bondage long had lain…
When God’s own people stand in need…
When I can read my title clear…
When Israel our of Egypt came…
When Joseph his brethren beheld…
When Joseph saw his brethren moved…
When quiet in my house I sit…
When restless on my bed I lie…
When shall we all meet again?…
When time shall be no more…
Why do we mourn for dying friends?…
Why should we start and fear to die?…
With all my powers of heart and tongue
With Israel’s God who can compare?…
With joy and wonder all amazed…
Would Jesus have the sinner die?…

Y
Ye children of our God…
Ye chosen twelve, to you are given…
Ye dying sons of men…
Ye Gentile nations, cease your strife…
Ye ransom’d of the Lord…
Ye ransom’d sinners, hear…
Ye simple souls that stray…
Ye sons of men, a feeble race…
Ye wand’ring nations, now give ear…
Ye who in His courts are found…
Yes, my native land, I love thee…
Appendix II

Categories of Hymns of the 1840 Manchester hymnbook

**Public Worship Hymns**

The hymns found under the title of “public Worship were numerous totaling 133 hymns in this section alone. Furthermore they were very optimistic and typically joyful. They ranged from songs about the Millennial Zion to hymns praising the God of all creation. Some of the first lines include statements such as “Glorious things of thee are spoken, Zion, city of our God” (Hymn 3), or “Great is the Lord!” (Hymn 5). Familiar hymns such as “Joy to the World” (Hymn 10) were also found in this section. Hicks (1989) noted how many of the songs “had traditional revivalist titles such as ‘Come, sinners, to the gospel feast,’ ‘Sinners, believe the gospel word,’ and ‘Repent, ye Gentiles all’” (p. 28). This was likely the most-used section of the book as it covered a variety of topics, allowed for praise and worship, and clung tightly to LDS doctrine.

**Doxologies**

The 1841 British LDS hymnbook contained only four doxologies, which were typically shorter in length than public worship hymns. Two of the four doxologies were only four lines long in a single stanza each. One had eight lines and the last had twenty-one lines. A doxology would serve to reverently dismiss the congregation and would use words like “May the grace of Christ…rest upon us from above,” (Hymn 134) or “Praise God from whom all blessings flow” (Hymn 135).
Morning and Evening Hymns

Morning and Evening Hymns were, according to Hicks (1989) used primarily in the Latter-day Saint home for family worship. There were six of each, as he explained “one for each day of the week except the Sabbath” (p. 20-21). As might be expected morning hymns used words like “awake,” and “arise,” and discussed the praise of God as a new day begins. Evening hymns were more prayerful with a tone of gratitude for blessings given, and supplication for a peaceful rest.

Baptismal Hymns

Included in the 1840 Manchester hymnbook were nineteen baptismal hymns to both be sung at baptisms and encourage the performance of it. The majority of these hymns give a poetic account of the baptism of Jesus Christ as an example for all true followers of him. Others such as Hymn 157 are an open invitation to “follow him in all his ways” and thus be baptized. Still others, such as Hymn 160 took a tutorial approach saying “twas the commission of our Lord ‘Go teach the nations and baptize’” teaching the reason why they were baptizing in the first place. The most unique of the bunch is Hymn 163, which ultimately condemns those who misunderstand baptism saying “How foolish to the carnal mind ordinances of God appear. They count them as a puff of wind and gaze with a contemptuous sneer.” It then provides several examples from the bible to support the idea that it will “save the vilest from their sins who yield obedience to the word.”
Sacrament Hymns

The 1840 Manchester hymnbook contained ten sacrament hymns to be used before the performance of the ordinance. These hymns typically spoke of the death of Jesus Christ and his role as the Savior and Redeemer of mankind. Five of the ten are still found in the current edition of the LDS handbook and are still used for the same purpose.

Funeral Hymns

The 1840 Manchester hymnbook contained five hymns to be sung at funerals. Each of them carried a similar tone of hope and not despair. They would pose questions such as “Why should we start and fear to die?” (Hymn 167), or “Why do we mourn for dying friends, or shake at death alarms?” (Hymn 169) speaking of the Christ as the conqueror of death, (Hymn 170) and teaching that “death is the gate to endless joy!” (Hymn 169).

Farewell Hymns

The 1840 Manchester hymnbook contained fourteen farewell hymns that Hicks (1989) suggests were borrowed primarily from “songs sung by parting circuit riders at the close of their revivals.” He says, “these were now adapted for use by Mormon missionaries” (p. 21). As might be expected these hymns all are somewhat of a lament for the necessity of parting ways. They typically speak of an individual bidding farewell to another person, a group of people, or a beloved homeland.
Priesthood Hymns

Only two hymns fall under this section in the 1840 Manchester hymnbook although both are very long hymns averaging 34 lines between them. The first one, Hymn 172 speaks of all of the prophets of old who held the authority to act in God’s name and then rejoices saying “the priesthood is again restored, for this let God be long adored.” The second Hymn 173 is more uniquely Mormon speaking of the restoration of the priesthood to Joseph Smith, the coming about of the Book of Mormon and the end of spiritual darkness. A line from the hymn says “an angel surely then, for a blessing unto men, brought the priesthood back again, in its ancient purity,” speaking of John the Baptist.

Second Coming Hymns

In contrast to the few hymns found in the “Priesthood” section of the 1840 Manchester hymnbook, eighteen hymns are found under the topic of the “Second Coming of Christ”. Using words of warning like “awake,” “be ready,” “prepare,” and “repent” they typically speak of a glorious coming of Jesus Christ and his Millennial reign as foretold in the scriptures. Each of these hymns speak with a sense of urgency showing that these early saints believed Christ’s Coming would be in their day.

Gathering Hymns

Seven hymns fall under the title of “Gathering of Israel” in the 1840 Manchester hymnbook. These hymns speak of the Old Testament nation of Israel as believers of truth who are “oppressed and grieved, in every land in every clime,” (Hymn 196) and beckons them to return to Zion and join the LDS Church. Again, uniquely Mormon, several of these
hymns speak of the appearance of the angel Moroni and the coming forth of the Book of Mormon as precursors to the restoration of the gospel and the gathering of the believers.

**Miscellaneous Hymns**

The miscellaneous section of the 1840 Manchester hymnbook is the second largest section containing 49 hymns with a variety of topics including: the restoration of the gospel, the Creation, God’s use of prophets, agency, the Second Coming of Christ, and many of those already discussed written from a uniquely LDS perspective. This section is somewhat haphazard and has many songs that might easily fit into some of the predetermined categories. Hymns such as “A Poor Wayfaring Man of Grief,” “How Firm a Foundation,” and “The Spirit of God like a Fire is Burning” which are still widely used in the LDS church are also found in this section.

Speaking of their use of the hymnbooks Hicks (1989) discussed how the “British missionaries saw their work as the consummation of ancient prophecies that the chosen bloodline, Israel, would be gathered to Zion.” For this reason he argued that many of the songs “bid those pure in heart and blood to flee spiritual Babylon and gather to the United States,” where Zion was to be established according to LDS Theology (p. 28).

For a list of all of the first lines of the hymns contained within the 1840 Manchester hymnbook and a comparison of those found in today’s LDS hymnbook and the first hymnbook published by Emma Smith in 1835 see Appendix B.
A Collection of Sacred Hymns
For the Church of Jesus Christ of Latter-day Saints, in Europe

Selected by:
Brigham Young, Parley P. Pratt, and John Taylor

Published by order of a General Conference
and for sale at 149, Oldham Road, Manchester,
and by agents throughout England.

Manchester:
Printed by W.R. Thomas, Spring Gardens,
1840.

Preface

The Saints in this Country have been very desirous for a Hymn Book adapted
to their faith and worship, that they might sing the truth with an understanding
heart, and express their praise, joy, and gratitude, in songs adapted to the new and
everlasting covenant.

In accordance with their wishes, we have selected the following volume,
which we hope will prove acceptable, until a greater variety can be added.

With sentiments of high consideration and esteem, we subscribe ourselves, your
Brethren in the new and everlasting covenant,

Brigham Young,
Parley, P. Pratt,
John Taylor.
Appendix III:

With salvation's wall surrounded,
What can shake thy sure repose!
On the Rock of Enoch founded,
Chose thee for his own abode,
He whose word cannot be broken,
Zion city of our God!

Glorious things of thee are spoken,
And drive our wants away.
Lord, we are come to seek supplies,
Stand open night and day:
Like floods of milk and wine.
Salvation in abundance flows
In a rich ocean join:
Rivers of love and mercy here,
With springs that never dry.
Here you may quench your raging thirst,
And pine away and die,
Ho! Ye that pant for living streams,
The rich provision taste.

The blessed Saviour hath prepared
A soul reviving feast,
And bid your longing appetites
The trumpet of the gospel sounds
With an inviting voice.
Ho! All ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthy toys
To fill an empty mind:
The morning breaks the shadows flee,
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.
The clouds of error disappear
Before the rays of truth divine—
The glory bursting from afar,
Wide o'er the nations soon will shine.
The Gentile fullness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin
Shall in their promised Canaan stand.

Jehovah speaks! Let earth give ear,
And Gentile nations turn and live—
His mighty arm is making bare
His covenant people to receive.
Angels from heaven and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransom'd children home.

HYMN 1  L.M.
The time is nigh, that happy time,
When countless thousands of our race
Shall dwell with Christ, and him obey,
The prophets must be fulfilled,
That great, expected, blessed day,
When earth and hell should dare oppose;
The stone out of the mountain cut,
Thru the days of unobserved, a kingdom grows.

HYMN 2  C.M.
Let every mortal ear attend,
And every heart rejoice—
The trumpet of the gospel sounds
With an inviting voice.

Ho! All ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthy toys
To fill an empty mind:
The blessed Saviour hath prepared
A soul reviving feast,
And bid your longing appetites
The trumpet of the gospel sounds
With an inviting voice.

To live in this momentous age,
And share the light of heaven.

We'll praise him for our happy lot,
On this much favoured land—
Where truth and righteousness are taught,
By his divine command.

We'll praise him far more glorious things
Than language can express,
The "everlasting gospel" brings,
The humble soul to bless.

The Comforter is sent again,
His power the church attends—
And with the faithful will remain
Till Jesus Christ descends.

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

Praise him, the time, the chosen time,
To favour Zion's come;
And all the saints, from every clime,
Will soon be gathered home.

The opening seals announce the day,
The prophets long declared,
When all, in one triumphant lay,
Will join to praise the Lord.

HYMN 3  P.M.
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 Enoch founded,
What can shake thy sure repose!
With salvation's wall surrounded,
Thou may'st smile on all thy foes.
Who can faint, while such a river
Ever flows their thirst to assuage;
Grace which like the Lord, the giver,
Never fails from age to age.

Round each habitation hovering,
See the cloud and fire appear!
For a glory and a covering,
Showing that the Lord is near!

Thus deriving from their banner,
Light by night and shade by day;
Sweeter they enjoy the Spirit,
Which he gives them when they pray.

Blessed inhabitants of Zion,
Purchased with the Saviour's blood,
Jesus whom their souls rely on,
Makes them kings and priests to God.

While in love his people raises
With himself to raise as kings;
All, as priests, his solemn praises,
Each for a thank offering brings.

Saviour, since of Zion's city
I through grace a member am;
Though the world despise and pity,
I will glory in thy name.

Fading are all worldly treasures,
With their boasted pomp and show!
Heavenly joy and lasting pleasures,
None but Zion's children know.

HYMN 4  L.M.
The sun with golden beams,
The starry lights, and twinkling flames,
Shine to their Maker's praise.
None but Zion's children know.

The heavenly hosts begin the song,
To praise the eternal God;
Let all creation join,
That unto us is given:
To praise him let us all engage,
That unto us is given:
To live in this momentous age,
And share the light of heaven.
We'll praise him for our happy lot,
On this much favoured land—
Where truth and righteousness are taught,
By his divine command.

We'll praise him far more glorious things
Than language can express,
The "everlasting gospel" brings,
The humble soul to bless.

The Comforter is sent again,
His power the church attends—
And with the faithful will remain
Till Jesus Christ descends.

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

Praise him, the time, the chosen time,
To favour Zion's come;
And all the saints, from every clime,
Will soon be gathered home.

The opening seals announce the day,
The prophets long declared,
When all, in one triumphant lay,
Will join to praise the Lord.

HYMN 5  C.M.
Great is the Lord! 'tis good to praise
His high and holy name:
Well may the saints in latter days
His wondrous love proclaim.

To praise him let us all engage,
That unto us is given:
To live in this momentous age,
And share the light of heaven.

We'll praise him for our happy lot,
On this much favoured land—
Where truth and righteousness are taught,
By his divine command.

We'll praise him far more glorious things
Than language can express,
The "everlasting gospel" brings,
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The Comforter is sent again,
His power the church attends—
And with the faithful will remain
Till Jesus Christ descends.

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

Praise him, the time, the chosen time,
To favour Zion's come;
And all the saints, from every clime,
Will soon be gathered home.

The opening seals announce the day,
The prophets long declared,
When all, in one triumphant lay,
Will join to praise the Lord.

HYMN 6  S.M.
Let all creation join,
To praise the eternal God;
The heavenly hosts begin the song,
And sound his name abroad.

The sun with golden beams,
And moon with silver rays—
The starry lights, and twinkling flames,
Shine to their Maker's praise.

He built those worlds above,
And fixed their wondrous frame;
By his command they stand or more,
And always speak his name,

The prophecies must be fulfilled,
That great, expected, blessed day,
When countless thousands of our race
Shall dwell with Christ, and him obey,

The sun with golden beams,
And moon with silver rays—
The starry lights, and twinkling flames,
Shine to their Maker's praise.

He built those worlds above,
And fixed their wondrous frame;
By his command they stand or more,
And always speak his name,

The prophecies must be fulfilled,
That great, expected, blessed day,
When countless thousands of our race
Shall dwell with Christ, and him obey,

The sun with golden beams,
And moon with silver rays—
The starry lights, and twinkling flames,
Shine to their Maker's praise.

He built those worlds above,
And fixed their wondrous frame;
By his command they stand or more,
And always speak his name,
His glory is expressed;  
But saints that know his endless love,  
Should sing his praises best.

**HYMN 7 P.M.**

O happy souls who pray  
Where God appoints to hear!  
O happy saints who pay  
Their constant service there!  
We praise him still,  
And happy we,  
Who love the way  
To Zion’s hill.

No burning heats by day,  
Nor blasts of evening air,  
Shall take our health away,  
If God be with us there:  
He is our sun,  
And he our shade,  
To guard the head  
By night or noon.

God is the only Lord,  
Our shield and our defense;  
With gifts his hands are stored,  
We draw our blessings thence;  
With me, your chief, ye then shall know,  
And all creation say, Amen.

**HYMN 8 L.M.**

Praise to God, immortal praise,  
For the love that crowns our days;  
Bounteous source of every joy,  
Let thy praise our tongues employ;  
For to reward the just,  
The world will know the only name,  
In which the saints can trust.

For he that made the world,  
The sun, the moon, the stars,  
And all that in them is,  
With me, your chief, ye then shall know,  
And all creation say, Amen.

When he comes down in heaven on earth,  
With all his holy band,  
Before creation’s second birth;  
We hope with him to stand.  
When he comes down in heaven,  
And earth receive her King;  
Let every heart prepare him room,  
And saints and angels sing.

When he comes down in heaven,  
And earth receive her King;  
Let every heart prepare him room,  
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.

Joy to the world! The Lord will come!  
And earth receive her King;  
Let every heart prepare him room,  
And saints and angels sing.

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

Joy to the world! The Lord will come!  
And earth receive her King;  
Let every heart prepare him room,  
And saints and angels sing.

Rejoice! Rejoice! In the Most High,  
While Israel spread abroad,  
Like stars that glitter in the sky,  
And ever worship God.

Rejoice! Rejoice! In the Most High,  
While Israel spread abroad,  
Like stars that glitter in the sky,  
And ever worship God.

Rejoice! Rejoice! When Jesus reigns,  
And earth receive her King;  
Let every heart prepare him room,  
And saints and angels sing.

Rejoice! Rejoice! When Jesus reigns,  
And earth receive her King;  
Let every heart prepare him room,  
And saints and angels sing.

O happy souls who pay  
Where God appoints to hear!  
O happy saints who pay  
Their constant service there!  
We praise him still,  
And happy we,  
Who love the way  
To Zion’s hill.

No burning heats by day,  
Nor blasts of evening air,  
Shall take our health away,  
If God be with us there:  
He is our sun,  
And he our shade,  
To guard the head  
By night or noon.

God is the only Lord,  
Our shield and our defense;  
With gifts his hands are stored,  
We draw our blessings thence;  
With me, your chief, ye then shall know,  
And all creation say, Amen.

**HYMN 10 P.M.**

To him that made the world,  
The sun, the moon, the stars,  
And all that in them is,  
With me, your chief, ye then shall know,  
And all creation say, Amen.  
Our hope in things to come,  
The Spirit’s quickening power,  
Should turn our hearts to him,  
And we with him.

Our hope in things to come,  
The Spirit’s quickening power,  
Should turn our hearts to him,  
And we with him.

When he comes down in heaven,  
And earth again is blest,  
Then all the heirs of him,  
Will find the promised rest.  
With all the just, then they may sing,  
God is with us, and we with him.

When he comes down in heaven,  
And earth again is blest,  
Then all the heirs of him,  
Will find the promised rest.  
With all the just, then they may sing,  
God is with us, and we with him.

Ere long the veil will rend in twain,  
The King descend with all his train,  
The earth shall shake with awful fright,  
And all creation feel his might.

The trump of God, it long shall sound,  
And raise the nations under ground:  
Throughout the vast domains of heaven,  
The voice echoes, the sound is given.

Ere long the veil will rend in twain,  
The King descend with all his train,  
The earth shall shake with awful fright,  
And all creation feel his might.

The trump of God, it long shall sound,  
And raise the nations under ground:  
Throughout the vast domains of heaven,  
The voice echoes, the sound is given.

Lift up your heads ye saints in peace,  
The Saviour comes for your release;  
The day of the redeemed has come,  
The saints shall all be welcomed home.

Behold the church, it soars on high,  
To meet the saints amid the sky;  
To hail the King in clouds of fire,  
And strike and tune the immortal lyre.

Hosanna now the trump shall sound,  
Proclaim the joys of heaven around,  
When all the saints together join,  
In songs of love, and all divine.

With Enoch here we all shall meet,  
And worship at Messiah’s feet;  
Unite our hands and hearts in love,  
And reign on thrones with Christ above.

The city that was seen of old,  
Whose walls were jasper, and streets gold,  
We’ll now inherit throne’d in might;  
The Father and the Son’s delight.

Celestial crowns we shall receive,  
And glories great our God shall give,  
With loud hosannas we’ll proclaim,  
And sound aloud our Saviour’s name.

Our hearts and tongues all joined in one,  
A loud hosanna to proclaim,  
While all the heavens shall shout again,  
Amen.

**HYMN 13 C.M.**

Jesus the name that charms our fears,  
That bids our sorrows cease;  
’Tis music to the sinner’s ears,  
’Tis life, and health, and peace.

He speaks—and listening to his voice,  
Siners new life receive,  
The mournful broken hearts rejoice,  
The humble poor believe.

Awake from fallen nature’s sleep,  
And Christ shall give you light;  
Cast all your sins into the deep,  
And wash the /Ethiopi white.

With me, your chief, ye then shall know,  
Shall feel your sins forgiven;  
Anticipate your heaven below,  
And own that love is heaven.

O for a thousand tongues to sing,  
My great Redeemer’s praise;  
The glories of my God and King,  
The triumphs of his grace.

He breaks the power of cancelled sin;  
He sets the prisoner free;  
His blood can make the foulest clean;  
His blood avails for me.

Hear him ye deaf, his praise ye dumb,  
His blood avails for me.  
His blood avails for me.  
Your loosened tongues employ;  
Lift up your heads ye saints in peace,  
The Saviour comes for your release;  
The day of the redeemed has come,  
The saints shall all be welcomed home.

Behold the church, it soars on high,  
To meet the saints amid the sky;  
To hail the King in clouds of fire,  
And strike and tune the immortal lyre.

Hosanna now the trump shall sound,  
Proclaim the joys of heaven around,  
When all the saints together join,  
In songs of love, and all divine.

With Enoch here we all shall meet,  
And worship at Messiah’s feet;  
Unite our hands and hearts in love,  
And reign on thrones with Christ above.

The city that was seen of old,  
Whose walls were jasper, and streets gold,  
We’ll now inherit throne’d in might;  
The Father and the Son’s delight.

Celestial crowns we shall receive,  
And glories great our God shall give,  
With loud hosannas we’ll proclaim,  
And sound aloud our Saviour’s name.

Our hearts and tongues all joined in one,  
A loud hosanna to proclaim,  
While all the heavens shall shout again,  
Amen.

**HYMN 12 L.M.**

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 as flaming flame,  
And know what souls are worth.

We love to learn his holy word,  
And worship him on earth;  
We’re not ashamed to own our Lord,  
Grateful vows and solemn praise.

And for these our souls shall raise  
Grateful vows and solemn praise.  
Our thanks and songs we freely give.

That we may sing of things above,  
And always know, that God is love.

Our hope in things to come,  
The Spirit’s quickening power,  
Should turn our hearts to him,  
And we with him.

When he comes down in heaven,  
And earth again is blest,  
Then all the heirs of him,  
Will find the promised rest.  
With all the just, then they may sing,  
God is with us, and we with him.

When he comes down in heaven,  
And earth again is blest,  
Then all the heirs of him,  
Will find the promised rest.  
With all the just, then they may sing,  
God is with us, and we with him.

Ere long the veil will rend in twain,  
The King descend with all his train,  
The earth shall shake with awful fright,  
And all creation feel his might.

The trump of God, it long shall sound,  
And raise the nations under ground:  
Throughout the vast domains of heaven,  
The voice echoes, the sound is given.

Ere long the veil will rend in twain,  
The King descend with all his train,  
The earth shall shake with awful fright,  
And all creation feel his might.

The trump of God, it long shall sound,  
And raise the nations under ground:  
Throughout the vast domains of heaven,  
The voice echoes, the sound is given.
Ye blind behold your Saviour come,  
And leap ye lame for joy.

**HYMN 14 C.M.**

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

His love is great, he died for us,  
Can we ungrateful be?  
Since he has marked 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.

And there we’ll join the heavenly choir,  
And sing his praise above;  
While endless ages roll around,  
Perfected by his love.

**HYMN 15 L.M.**

God spake the word, and time began;  
And sing his praise above;  
While endless ages roll around,  
Perfected by his love.

But by and by the scene was changed,  
Our parents broke the Lord’s command;  
They lost their innocence and fled  
Among the trees, and strove to hide.

From God their Father; but in vain,  
For soon the Lord appeared again,  
And called to Adam in the wood,  
Who felt condemned, and trembling stood.

So wicked men, in every age,  
Far from the God of heaven have strayed,  
Till near six thousand years have fled,  
And left the world with faith that’s dead,  
By faith, the ancients sought the Lord,  
From time to time obtained his word,  
Not only they, but so may we,  
When faith and works do both agree.

From Adam to the present day,  
Many have sought a righteous way;  
And some have found the narrow road,  
And Enoch-like, have walked with God.

In every age God is the same,  
But men, they change from time,  
While sinners take the downward road,  
The man of faith approaches God.

Experience and the word agree,  
Draw nigh, says God, I’ll draw nigh thee.  
Then are they wise who do deny  
The works of faith beneath the sky?

**HYMN 16 C.M.**

Mortals awake! With angels join,  
And chant the column lay;  
Love, joy, and gratitude combine,  
To hail the auspicious day.

In heaven the rapturous song began,  
And sweet seraphic fire,  
Through all the shining legions ran  
And swept the sounding lyre.

The theme, the song, the joy was new,  
To each angelic tongue;  
Swift through the realms of light it flew,  
And loud the echo rung.

Down through the portals of the sky  
The pealing anthems ran,  
And angels flew with eager joy,  
To bear the news to man.

Hark! The cherubic armies shout,  
And glory leads the song,  
Peace and salvation swell the note  
Of all the heavenly throng.

With joy the chorus we’ll repeat,  
“Glory to God on high;  
Good will and peace are now complete,  
Jesus was born to die.”

Hail, Prince of Life, forever hail!  
Redeemer, brother, friend!  
Though earth, and time, and life should fail,  
Thy praise shall never end.

**HYMN 17 P.M.**

O Jesus! The giver of all we enjoy,  
Our lives to thy honour, we wish to employ;  
With praises unceasing we’ll sing of thy name,  
Thy goodness increasing thy love we’ll proclaim.

With joy we remember the dawn of that day,  
When cold as December, in darkness we lay!  
The sweet invitation we heard with surprise,  
And witnessed salvation to flow from the skies.

The wonderful name of our Jesus we’ll sing,  
And publish the fame of our Captain and King,  
With sweet exultation his goodness we prove,  
His name is salvation, his nature is love.

We now are enlisted in Jesus’s blessed cause;  
Divinely assisted to conquer our foes;  
His grace will support us till conflicts are o’er,

He then will escort us to Zion’s bright shore.

**HYMN 18 L.M.**

Ho! Every one that thirsts, draw nigh,  
’Tis God invites the fallen race;  
Mercy and free salvation buy,  
Buy wine, and milk, and gospel grace.

Come to the living waters, come!  
Sinners, obey your Maker’s call;  
“Return, ye weary wanderer’s, home,  
And find my grace is free for all.”

See from the rock a fountain rise,  
To you in healing streams it rolls;  
Money ye need not bring, nor price,  
Ye laboring, burdened sin-sick souls.

Nothing ye in exchange shall give,  
Leave all you have and are behind;  
Frankly the gift of God receive,  
Pardon and peace in Jesus find.

“Why seek ye that which is not bread,  
Nor can your hungry souls sustain?  
On ashes, husks, and air ye feed,  
Ye spend your little all in vain.

"In search of empty joys below,  
Ye toil with unavailing strife:  
Whither, ah! Whither should we go?  
I have the words of eternal life.

Hearken to me with earnest care,  
And freely eat substantial food;  
The sweetness of my mercy share;  
And taste that I alone am good.

“I bid you all my goodness prove,  
My promises for all are free:  
Come, taste the manna of my love,  
And let your souls delight in me.

“Your willing ear and heart incline,  
My words believingly receive,  
Quickened your souls by faith divine,  
An everlasting life shall live.”

**HYMN 19 S.M.**

And can I yet delay,  
my little all to give?  
To tear my soul from earth away,  
for Jesus to receive.

Nay, but I yield, I yield,  
I can hold out no more;  
I sink by dying love compelled,  
And own Thee conqueror.

Though late, I all forsake,  
My friends, my all resign;  
Gracious Redeemer, take, O take,  
And seal me ever thine!

Come, and possess me whole,  
Nor hence again remove;  
Settle and fix my wavering soul

Appendix III: A Collection of Sacred Hymns  
Arrington 2005
With all thy weight of love.

My one desire be this,
Thy only love to know;
To seek and taste no other bliss,
No other good below.

My life, my portion thou,
Thou all sufficient art;
My hope, my heavenly treasure now,
Enter and keep my heart.

HYMN 21  C.M.

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mine,
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take!
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning Providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste
But sweet will be the flower,

Blind unbelief is sure to err,
And scan his work in vain:
God is his own Interpreter,
And he will make it plain.

Shepherds of souls, with pitying eye
The thousands of our Israel see:
To thee in their behalf we cry,
Ourselves but newly found in thee.

See where o’er desert wastes they err,
And neither food nor feeder have;
For no man cares their souls to save.

Wild as the untaught Indian’s brood,
The Christian savages remain;
Strangers, yea enemies to God,
They make thee spill thy blood in vain.

Thy people, Lord, are sold for nought;
To swallow up its careless prey;
The pit its mouth has opened wide,
That men may learn to trust the Lord.

The pit its mouth has opened wide,
To swallow up its careless prey;
Why should they die, when thou hast died;
Hast died to bear their sins away?

Why should the foe thy purchase seize?
Remember, Lord, thy dying groans:
The med of all thy sufferings these;
O claim them for thy ransomed ones.

Extend to these thy pardoning grace;
To these be thy salvation showed;
O add them to thy chosen race.
O sprinkle all their hearts with blood.

Still let the publicans draw near;
Open the door of faith and heaven!
And grant their hearts thy word to hear,
And witness all their sins forgiven.

HYMN 23  L.M.

Away, my unbelieving fear!
Fear shall no more in me have place,
My Saviour doth not yet appear,
He hides the brightness of his face;

But shall I therefore let him go,
And basely to the tempter yield?
No, in the strength of Jesus, no,
I never will give up my shield.

Although the vine its fruit deny,
Although the olive yield no oil,
The withering fig trees droop and die,
The fields elude the tiller’s toil,

The empty stall no herd afford,
And perish all the bleating race,
Yet will I triumph in the Lord,
The God of my salvation praise.

In hope believing against hope,
Jesus, my Lord, my God, I claim;
Jesus, my strength, shall lift me up,
Salvation in is Jesus name.

To me he soon shall bring it nigh,
My soul shall then outstrip the wind;
On wings of faith mount up on high,
And leave the world and sin behind.

HYMN 24  L.M.

Peace troubled soul, thou need’st not fear,
Thy great provider still is near;
Who fed thee last will feed thee still,
Be calm and sink into his will.

The Lord who built the earth and sky,
In mercy stoops to hear thy cry;
His promise all may freely claim,
“Ask, and receive in Jesus’ name.”

His stores are open all and free
To such as truly upright be;
Water and bread he’ll give for food,
With all things else which he sees good.

Your sacred hairs which are so small,
By God himself are numbered all;
This truth he’s published all abroad,
That men may learn to trust the Lord.

The ravens daily he doth feed,
And sends them food as they have need;
Although they nothing have in store,
Yet as they look he gives them more.

Then do not seek with anxious care,
What ye shall eat, or drink, or wear.
Your heavenly Father will you feed;
He knows that all these things you need.

Without reserve give Christ your heart,
Let him his righteousness impart;
Then all things else he’ll freely give;
With him you all things shall receive.

Thus shall the soul be truly blest,
That seeks in God his only rest,
May I that happy person be,
In time and in eternity.
Appendix III: A Collection of Sacred Hymns

HYMN 25 L.M.

Come sinners to the Gospel feast;
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind.

Sent by my Lord, on you I call;
The invitation is to all;
Come, all the world; come sinner thou;
All things in Christ are ready now.

Come, and partake the gospel feast;
Be saved from sin—in Jesus rest;
O taste the goodness of your God,
And eat his flesh, and drink his blood!

Ye vagrant souls, on you I call;
(O that my voice could reach you all!) Ye all may now be justified;
Ye all may live, for Christ hath died.

My message as from God receive;
Ye all may come to Christ, and live;
O let his love your hearts constrain,
Nor suffer him to die in vain!

His love is mighty to compel;
His conquering love consent to feel;
Yield to his love's resistless power,
And feel his love is mighty to compel;

Nor suffer him to die in vain!

HYMN 26 L.M.

Thou Shepherd of Israel, and mine,
The joy and desire of my heart;
For closer communion I pine,
The joy and desire of my heart;

I long to reside where thou art;
For thee I pine, and hasten to meet thee;
Tis there I would always abide,
And never a moment depart;

I long to reside where thou art;
For thee I pine, and hasten to meet thee;
Tis there I would always abide,
And never a moment depart;

Thy love for a sinner declare,
Thy passion and death on the tree;
My spirit to Calvary bear,
To carry us above.

Thy love for a sinner declare,
Thy passion and death on the tree;
My spirit to Calvary bear,
To carry us above.

The God that rules on high,
That rules on high,
That rules on high,
That rules on high,

The God that rules on high,
That rules on high,
That rules on high,
That rules on high,

Thy love for a sinner declare,
Thy passion and death on the tree;
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Thy passion and death on the tree;
My spirit to Calvary bear,
To carry us above.

Thy love for a sinner declare,
Thy passion and death on the tree;
My spirit to Calvary bear,
To carry us above.

The God that rules on high,
That rules on high,
That rules on high,
That rules on high,
Meek, simple followers of the Lamb,
They lived, and spoke, and thought the same,
They joyfully conspired to raise,
Their ceaseless sacrifice of praise.

With grace abundantly endued,
A pure believing multitude,
They all were of one heart and soul,
And only love inspired the whole.

O what an age of golden days!
O what a choice peculiar race!
Washed in the Lamb’s all cleansing blood,
Anointed Kings and Priests to God!

Where shall I wander now to find,
The successors they left behind?
The faithful, whom I seek in vain,
Are minished from the sons of men.

Ye different sects, who all declare,
“Lo! Here is Christ,” or “Christ is there!”
Your stronger proofs divinely give,
And show me where the Christians live.

HYMN 32 L.M.

Jesus from whom all blessings flow,
Great builder of thy church below;
If now thy spirit moves my breast,
Sink into the purple flood,

HYMN 34 S.M.

Ye simple souls, that stray
Far from the path of peace,
(That lonely, unfrequented way
To life and happiness,

Why will ye folly love,
And throng the downward road,
And hate the wisdom from above,
Or send them sorrowful away?

Madness and misery
Ye count our life beneath;
And nothing great or good can see,
Or send them sorrowful away?

So wretched and obscure,
The men whom ye despise,
So foolish, impotent, and poor,
Jerusalem, who shed’st his blood,

So wounded and obscure,
The men whom ye despise,
So foolish, impotent, and poor,
Jerusalem, a true complaint,

In us a quick’ning spirit be,
If all the world through thee may live,
Great God of universal love,
Jesus descended from above,

HYMN 36 6-8’s

Riches unsearchable
In Jesu’s love we know;
And pleasures, springing from the well
Of life, our souls o’erflow;

The Spirit we receive
Of wisdom, grace, and power;
And always sorrowful we live,
Rejoicing evermore.

Angels our servants are,
And keep in all our ways;
And in their watchful hands they bear
The sacred sons of grace;

Unto that heavenly bliss
They all our steps attend;
And God himself our Father is,
And Jesus is our Friend.

With him we walk in white;
In his image shine;
Our robes are robes of glorious light,
O what an age of golden days!

O what a choice peculiar race!
Washed in the Lamb’s all cleansing blood,
Anointed Kings and Priests to God!

HYMN 35 6-8’s

Blest to all eternity!
Blest in Christ this moment be!
God’s original promise this,
Bliss for every soul design’d;

This the universal bliss,
Bliss for every soul design’d;
God’s original promise this,
God’s great gift to all mankind:

Blest in Christ this moment be!
Blest to all eternity!

HYMN 33 6-7’s

Weary souls, that wander wide
From the central point of bliss,
Turn to Jesus crucified,
Fly to those dear wounds of his:

Sink into the purple flood,
Rise into the life of God

Find in Christ the way of peace,
May taste the grace that found out me;  
That all mankind with me may prove  
Thy sovereign, everlasting love.

**HYMN 37 4-6's & 2-8's**

Let earth and heav’n agree,  
Angels and men be join’d,  
To celebrate with me  
The Savior of mankind;  
To adore the all-stoning Lamb,  
And bless the sound of Jesu’s name.

Jesus, transporting sound!  
The joy of earth and heaven;  
No other help is found,  
No other name is given,  
By which we can salvation have;  
But Jesus came the world to save.

Jesus, harmonious Name!  
It charms the hosts above;  
They evermore proclaim,  
And wonder at his love;  
‘Tis all their happiness to gaze;  
‘Tis heaven to see our Jesu’s face.

His name the sinner hears,  
And is from sin set free:  
“‘Tis music in his ears,  
‘Tis life and victory;  
New songs do now his lips employ,  
And dances his glad heart for joy.

Stung by the scorpion sin,  
My poor expiring soul  
The balmy sound drinks in,  
And is at once made whole:  
See where my Lord upon the tree!  
I hear, I feel, he died for me.

O unexampled love!  
O all-redeeming grace!  
How swiftly didst thou move  
To save a fallen race!  
What shall I do to make it known  
What thou for all mankind hast done?

O for a trumpet voice,  
On all the world to call!  
To bid their hearts rejoice  
In him who died for all!  
For all my Lord was crucified:  
For all, for all my Savior died!

**HYMN 38 C.M.**

Jesus, thou all redeeming Lord,  
Thy blessing we implore;  
Open the door to preach thy word,  
The great effectual door.

Gather the outcasts in, and save  
From sin and Satan’s power;  
And let them now acceptance have,  
And know their gracious hour.

Lover of souls! thou know’st to prize  
What thou hast bought so dear;

Come then, and in thy people’s eyes  
With all thy wounds appear.

**HYMN 39 P.M.**

Come, let us anew our journey pursue,  
Roll round with the year,  
And never stand still till the Master appears.

His adorável will Let us gladly fulfill,  
And our talents improve,  
By the patience of hope and the labour of love.

Our life is a dream;  
our time, as a stream,  
Glides swiftly away;  
And the fugitive moment refuses to say.

The arrow is flown; the moment is gone;  
The millennial year  
Rushes onto our view, and eternity’s here.

O that each in the day of his coming may say,  
“I have fought my way through;  
I have finish’d the work thou didst give me to do.”

O that each from his Lord May receive the glad word,  
“Well and faithfully done;  
Enter into my joy, and sit down on my throne.

**HYMN 40 7’s**

What are these array’d in white,  
Brighter than the noon-day sun?  
Foremost of the sons of light;  
Nearest the eternal throne?

These are they that bore the cross,  
And consciously believes;  
The faith that conquers all,  
The witness in himself he hath,

Out of distress they came,  
Wash’d their robes by faith below,  
In the blood of yonder Lamb,  
Blood that washes white as snow:

Therefore are they next the throne,  
Serve their Maker day and night;  
God resides among his own,  
God doth in his saints delight.

More than conquerors at last,  
Here they find their trials o’er;  
They have all their sufferings past,  
Hunger now and thirst no more:

No excessive heat they feel  
From the sun’s direc’tor ray;  
In a milder clime they dwell,  
Region of eternal day.

He that on the throne doth reign,  
Them the Lamb shall always feed,  
With the tree of life sustain,  
To the living fountains lead;

He shall all their sorrow’s chase,  
All their wants at once remove,  
Wipe the tears from every face,  
Fill up every soul with love.

**HYMN 41 S.M.**

Spirit of Faith, come down,  
Reveal the things of God;  
And make to us the Godhead known,  
And witness with the blood;  
‘Tis thine the blood to’ apply  
And give us eyes to see,  
Who did for every sinner die,  
Hath surely died for me.

No man can truly say  
That Jesus is the Lord,  
Unless thou take the veil away,  
And breathe the living word:  
Then, only then, we feel  
Our interest in his blood,  
And cry, with joy unspeakable,  
“Thou art my Lord, my God!”

O that the world might know  
The all-stoning Lamb!  
Spirit of faith! descend, and show  
The virtue of his name:  
The grace which all may find,  
The saving power, impart;  
And testify to all mankind,  
And speak in every heart.

Inspire the living faith,  
Which whoso’er receives,  
The witness in himself he hath,  
And consciously believes;  
The faith that conquers all,  
And doth the mountain move,  
And saves whoso’er on Jesus call,  
And perfects them in love.

**HYMN 42 C.M.**

Come, Holy Ghost, our hearts inspire,  
Let us thine influence prove;  
Source of the old prophetic fire;  
Fountain of Light and Love.

Come, Holy Ghost, (for moved by thee  
The prophets wrote and spoke,)  
Unlock the Truth, thyself the Key,  
Unseal the sacred Book.

Expand thy wings, celestial Dove,  
Brood o’er our nature’s night:  
On our disorder’d spirits move,  
And never stand still till the Master appears.

More than conquerors at last,  
Here they find their trials o’er;  
They have all their sufferings past,  
Hunger now and thirst no more:

No excessive heat they feel  
From the sun’s direc’tor ray;  
In a milder clime they dwell,  
Region of eternal day.

He that on the throne doth reign,  
Them the Lamb shall always feed,  
With the tree of life sustain,  
To the living fountains lead;

The 1840 Manchester Hymnbook 154

Appendix III: A Collection of Sacred Hymns  
Arrington 2005
Appendix III: A Collection of Sacred Hymns

**HYMN 44 L.M.**

The Spirit of thy word impart,
And breathe the Life into our heart.

While now thine oracles we read,
With earnest prayer and strong desire,
O let thy Spirit from thee proceed,
Our souls to awaken and inspire;
Our weakness help, our darkness chase,
And guide us by the Light of Grace!

Whene’er in errors paths we rove,
The living God through sin forsake,
Our conscience by thy word reprove,
Convince and bring the wanderers back,
Deep wounded by the Spirit’s sword,
And then by Gilead’s balm restored.

The sacred lessons of thy grace,
Transmitted through thy Word, repeat;
And train us up in all thy ways,
To make us in thy will complete;
Fulfill thy love’s redeeming plan,
And bring us to a perfect man.

Furnish’d out of thy treasury,
O may we always ready stand
To help the souls redeem’d by thee,
In what their various states demand;
To teach, convince, correct, reprove,
And build them up in holiest love!

**HYMN 46 6-8’s**

And can it be that I should gain
An interest in the Saviour’s blood?
Died he for me, who caused his pain?
For me, who to death pursued?
Amazing love! how can it be?
That thou, my God, should’st die for me?

Tis mystery all! the Immortal dies!
Who can explore the strange design;
In vain the first-born Seraph tries
To sound the depths of love divine!
Tis mercy all; let earth adore,
Let angel minds enquire no more.

Tis mercy all; let earth adore,
Let angel minds enquire no more.
He left his Father’s throne above;
(So free so infinite his grace!)
Emptied himself of all but love,
And bled for Adam’s helpless race:
Tis mercy all, immense and free,
For, O my God, it found out me!

Long my imprison’d spirit lay
Fast bound in sin and nature’s night;
Thine eye diffused a quick’ning ray;
I awoke: the dungeon flamed with light;
No condemnation now I dread;
I rose, went forth, and follow’d thee.

My chains fell off, my heart was free;
I awoke: the dungeon flamed with light;
Thine eye diffused a quick’ning ray;
I awoke: the dungeon flamed with light;
No condemnation now I dread;
I rose, went forth, and follow’d thee.

**HYMN 47**

My God, I am thine, What a comfort divine,
What a blessing to know that my Jesus is mine!
In the heavenly Lamb thrice happy I am,
And my heart it doth dance at the sound of this name.

True pleasures abound in the rapturous sound;
And whoever hath found it hath paradise found:

My Jesus to know, And feel his blood flow
’Tis life everlasting, ’tis heaven below.
Yet onward I haste, to the heavenly feast:
That, that is the fullness; but this is the taste;
And this I shall prove, Till with joy I remove
To the heaven of heavens in Jesus’s love.

**HYMN 48**

Let all men rejoice, By Jesus restored:
We lift up our voice, and call him our Lord
His joy is to bless us, and free us from thrall:
From all that oppress us, He rescues us all.

Him Prophet, and King, and Priest we proclaim;
We triumph and sing of Jesus’s name:
Poor sinners he teaches to show forth his praise,
And tell of the riches of Jesus’s grace.

No matter how dull the scholar whom He takes into his school, and gives him to see;
A wonderful fashion of teaching he hath, And wise to salvation he makes us through faith.

The wayfaring men, though fools, shall not stray,
His method so plain, so easy the way;
The simplest believer his promise may prove,
And drink of the river of Jesus’s love.

Poor outcasts of men, whose souls were despised,
And left with disdain, by Jesus are prized;
Poor sinners he teaches to show forth his praise,
And bands us salvation, and calls us his own.

**HYMN 49**

My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights!

In darkest shades, if thou appear,
My dawning is begun:
Thou art my soul’s bright morning star,
And thou my rising sun.

The op’ning heavens around me shine,
With beams of sacred bliss,
If Jesus shows his mercy mine,
And whispers I am his.

My soul would leave this heavy clay
At that transporting word;

HYMN 45 6-7’s

O disclose thy lovely face,
Quick’en all my drooping powers;
Gasps my fainting soul for grace,
As a thirsty land for showers:

HYMN 48
Run up with joy the shining way,
To see and praise my Lord.

Fearless of hell and ghastly death,
I’d break through every foe;
The wings of love and arms of faith
Would bear me conq’ror through.

APPLEN III:

**HYMN 50**

Talk with us, Lord, thyself reveal,
While here o’er earth we rove;
Speak to our hearts, and let us feel
The kindling of thy love.

With thee conversing, we forget
All time, and toil, and care;
Labour is rest, and pain is sweet,
If thou, my God, art here.

Here, then, my God, vouchsafe to stay.
And bid my heart rejoice;
My bounding heart shall own thy sway,
And echo to thy voice.

Thou callest me to seek thy face,
’Tis all I wish to seek;
To attend the whispers of thy grace,
And hear thee inly speak.

Let this my every hour employ,
Till I thy glory see;
Enter into my Master’s joy,
And find my heaven in thee.

**HYMN 51**

How happy, gracious Lord, are we,
Divinely drawn to follow thee,
Whose hours divided are,
Bewixt the mount and multitude:
Our day is spent in doing good,
Our night in praise and prayer.

With us no melancholy void,
No period lingers unemploy’d
Or unimproved, below;
Our weariness of life is gone,
Who live to serve our God alone,
And only thee to know.

The winter’s night and summer’s day,
Glide imperceptibly away,
Too short to sing thy praise:
Too few we find the happy hours,
And haste to join those heavenly powers,
In everlasting lays.

With all who chant Thy Name on high,
And “Holy, Holy, Holy,” cry,
(A bright harmonious throng!) We long thy praises to repeat,
And restless sing, around thy seat,
The new, eternal song.

**HYMN 52 6-8’s.**

When Israel out of Egypt came,
And left the proud oppressor’s land,
Supported by the great I AM,
Safe in the hollow of his hand,
The Lord in Israel reign’d alone,
And Judah was his favourite throne.

The sea beheld his power, and fled,
Disparted by the wondrous rod;
Jordan ran backward to its head,
And Sinai felt the incumbent God;
The mountains skipp’d like frightened rams,
The hills leap’d after them as lambs.

What ails thee, O thou trembling sea?
What horror turn’d the river back?
Was nature’s God displeas’d with thee?
And why should hills or mountains shake?
Ye mountains huge that skipp’d like rams
Ye hills, that leap’d as frightened lambs
Earth! Tremble on, with all thy sons,
In presence of thy awful Lord,
Whose power inverted nature owns,
His only law his sovereign word:
He shakes the center with his rod,
And heaven bows down to Jacob’s God.

Creation, varied by his hand,
The omnipotent Jehovah knows;
The sea is turn’d to solid land,
The rocks into a fountain flows;
And all things, as they change, proclaim,
The Lord, eternally the same.

**HYMN 53 6-8’s.**

I’ll praise my Maker while I’ve breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne’er be past,
While life, and thought, and being last,
Or immortality endures.

Happy the man whose hopes rely
On Israel’s God: he made the sky,
And earth, and seas, with all their train;
His truth forever stands secure;
He saves the opprest, he feeds the poor,
And none shall find his promise vain.

The Lord pours eyesight on the blind;
The Lord supports the fainting mind;
He sends the labouring conscience peace;
He helps the stranger in distress;
The widow, and the fatherless,
And grants the prisoner sweet release.

I’ll praise him while he lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne’er be past,
While life, and thought, and being last,
Or immortality endures.

**HYMN 54**

Away with our fears!
The glad morning appears,
When and heir of salvation was born!
From Jehovah I came,
For his glory I am,
And to him I with singing return.

Thee, Jesus, alone,
The fountain I own
Of my life and felicity here;
And cheerfully sing
Of my state and condition below;
In thy fatherly choice
With thanks I rejoice
Till his sign in the heavens appear.

With thanks I rejoice
In thy fatherly choice
Of my state and condition below;
If of parents I came
Who honour’d thy name,
’Twas thy wisdom appointed it so.

I sing of thy grace,
From my earliest days
Ever near to allure and defend:
Hitherto thou hast been
My preserver from sin,
And I trust thou wilt save in the end.

O the infinite cares,
And temptations and snares,
Thy hand hath conducted me through!
O the blessings bestow’d
By a bountiful God,
And the mercies eternally new!

What a mercy is this,
What a heaven of bliss,
How unspeakably happy am I!
Gather’d into the fold,
With thy people enroll’d,
With thy people to live and to die!
O the goodness of God,
Employing a rod
His tribute of glory to raise!
His standard to bear,
And with triumph declare
His unspeakable riches of grace!

O the fathomless love,
That has deign’d to approve,
And prosper the work of my hands!
With my pastoral crook
I went over the brook,
And, behold, I am spread into bands!

Who, I ask in amaze,
Hath begotten me these?
And inquire from what quarter they came?
My full heart it replies,
They are born from the skies,
And gives glory to God and the Lamb.

All honour and praise
To the Father of grace,
To the Spirit, and Son, I return!
The business pursue,
He hath made me to do,
And rejoice that I ever was born.

HYMN 55
Blest to our everlasting Lord,
Our Father, God, and King!
Thy sovereign goodness we record,
Thy glorious power we sing.

By thee the victory is given;
The majesty divine,
And strength, and might, and earth, and heaven,
And all therein, are thine.

The kingdom, Lord, is thine alone,
Who dost thy right maintain,
And, high on thine eternal throne,
O’er men and angels reign.

Riches, as seemeth good to thee,
Thou dost, and honour give;
And kings their power and dignity
Out of thy hand receive.

Thou hast on us thy grace bestowed
Thy greatness to proclaim;
And therefore now we thank our God,
And praise thy glorious name.

Thy glorious name and nature’s powers
Thou dost to us make known;
And all the Deity is ours,
Through thy incarnate Son.

HYMN 56
Jehovah, God the Father, bless,
And thy own work defend;
With mercy’s outstretched arms embrace,
And keep us to the end.

Preserve the creatures of thy love,
By providential care
Conducted to the realms above,
To sing thy goodness there.

Jehovah, God, the Son, reveal
The brightness of thy face;
And all thy pardon’d people fill
With plentitude of grace.

Shine forth with all the Deity,
Which dwells in thee alone;
And lift us up, thy face to see
On thy eternal throne.

Jehovah God the Spirit, shine,
Father, and Son to show;
With bliss ineffable, divine,
Our ravid’s hearts o’e’rflow.

HYMN 57
Father, how wide thy glory shines!
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies.

Those mighty orbs proclaim thy power;
Their motions speak thy skill;
And on the wings of every hour
We read thy patience still.

Part of thy name divinely stands
On all thy creatures writ;
They show the labour of thy hands,
Or impress of thy feet.

But when we view thy strange design
To save rebellious worms,
Where vengeance and compassion join
In their divinest forms;

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice, or the grace.

Now the fill glories of the Lamb
Adorn the heavenly plains;
Bright grappens learn Immanuel’s name,
And try their choicest strains.

O! may I bear some humble part
In that immortal song;
Wonder and joy shall tune my heart,
And love command my tongue.

HYMN 58 S.M.
Soldiers of Christ, arise,
And put your armor on,
Strong in strength, which God supplies
Through his Eternal Son;
Strong is the Lord of Hosts,
And in his mighty power,
Who in the strength of Jesus trusts
Is more than conqueror.

Stand, then, in his great might,
With all his strength endured;
But take, to arm you for the fight,
The panoply of God;
That having all things done,
And all your conflicts pass’d,
Ye may o’ercome, through Christ alone,
And stand entire at last.

But, above all, lay hold
On faith’s victorious shield;
Arm’d with the adamant and gold,
Be sure to win the field:
If faith surround your heart,
Satan shall be subdued;
Repell’d his every fiery dart,
And quench’d with Jesu’s blood.

Jesus hath died for you;
What can his love withstand?
Believe, hold fast your shield, and who
Shall pluck you from his hand.
Believe that Jesus reigns;
All power to him is given;
Believe, till freed from sin’s remains;
Believe yourselves to heaven.

To keep your armour bright,
Attend with constant care,
Still walking in your Captain’s slight,
And watching unto prayer.
Ready for all alarms,
Stedfastly set your face.
And always exercise your arms,
And use your every grace.

Pray, without ceasing pray;
Your Captain gives the word,
His summons cheerfully obey,
And call upon the Lord.
To God every want
In instant prayer display;
Pray always; pray, and never faint;
Pray, without ceasing pray.

HYMN 60 6-8’s
Peace! Doubting heart; my God’s I am;
Who form’d me man forbids my fear;
Appendix III: A Collection of Sacred Hymns

The Lord hath call’d me by my name;
The Lord protects forever near; 
His blood for me did once alone, 
And still he loves and guards his own. 

When passing through the watery deep, 
I ask, in faith, his promised aid; 
The waves an awful distance keep, 
And shrink from my devoted head; 

Fearless their violence I dare; 
They cannot harm, for God is there. 
To him mine eye of faith I turn, 
And through the fire pursue my way; 
The fire forgets its power to burn, 
The lambent flames around me play; 
I own his power, accept the sign, 
And shout to prove the Saviour mine. 

Still nigh me, O my Saviour, stand, 
And guard in fierce temptation’s hour; 
Hide in the hollow of thy hand; 
Show forth in me thy saving power; 
Still be thy arms my sure defense, 
Nor earth nor hell shall pluck me thence. 
Since thou hast bid me come to thee, 
(As good as thou art, and strong to save,) 
I’ll walk o’er life’s tempestuous sea, 
Up borne by the unyielding wave; 
dauntless, though rocks of pride be near, 
And yawning whirlpools of despair. 

When darkness intercepts the skies, 
And sorrow’s waves around me roll, 
When high the storms of passion rise, 
And half o’erwhelm my sinking soul, 
My soul a sudden calm shall feel, 
And hear a whisper, “Peace; be still.” 
Though in affliction’s furnace tried, 
Unhurt on snares and death I’ll tread; 
Though sin assail, and hell, thrown wide, 
Pour all its flames upon my head, 
Like Moses’ bush, I’ll mount the higher, 
And flourish, unconsumed, in fire. 

HYMN 61 I.M.

Shall I, for fear of feeble man, 
The Spirit’s course in me restrain? 
Or, undismayed in deed and word, 
Be a true witness for my Lord? 
Awed by a mortal’s frown, shall I 
Conceal the word of God most high? 
How, then, before thee, shall I dare 
To stand, or how thine anger bear? 

Shall I, to soothe th’ unholy throng, 
Soften thy truths, and smooth my tongue, 
To gain earth’s gilded toys, or flee 
The cross, my God endured by thee? 
What, then, is he whose scorn I dread, 
Whose wrath or hate makes me afraid? 
A man: an heir of death: a slave 
To sin: a bubble on the wave. 

Yea, let men rage, since thou wilt spread 
Thy shadowing wings around my head; 
Since, in all pain, thy tender love 
Will still my sure refreshment prove. 

Saviour of men, thy searching eye 
Doth all mine inmost thoughts depy. 
Doth aught on earth my wishes raise, 
Or the world’s pleasures, or its praise? 

The love of Christ doth me constrain 
To seek the wandering souls of men; 
With cries, entreaties, tears, to save, 
To snatch them from the gaping grave. 

For this let men revile my name; 
No cross I shun, I fear no shame: 
All hail, reproach! and welcome, pain! 
Only thy terrors, Lord, restrain. 

My life, my blood, I here present, 
If for thy truth they may be spent; 
Fulfil thy sovereign counsel, Lord; 
Thy will be done, thy name adored. 

Give me thy strength, O God of power; 
Then, let winds blow, or thunders roar, 
Thy faithful witness will I be: 
‘Tis fix’d; I can do all through thee. 

HYMN 62 I.M.

Come, Saviour Jesus, from above, 
Assist me with thy heavenly grace; 
Empty my heart of earthly love, 
And for thyself prepare the place. 
O let thy sacred presence fill, 
And set my longing spirit free, 
With all its glittering snares, adieu! 

That path, with humble speed, I’ll seek, 
In which my Saviour’s footsteps shine; 
Nor will I hear, nor will I speak, 
Of any other love but thine. 

Henceforth may no profane delight 
Divide this consecrated soul; 
Possess it thou, who hast the right, 
As Lord and Master of the whole. 

Wealth, honour, pleasure, and what else 
This short-enduring world can give, 
Tempt as ye will, my soul repels, 
To Christ alone resolved to live. 
Thy I can love, and thee alone, 
With pure delight and inward bliss; 
To know thou tak’st me for thine own, 
O what a happiness is this! 

Nothing on earth do I desire 
But thy pure love within my breast; 
This, only this, will I require, 
And freely give up all the rest. 

HYMN 63 C.M.

Shepherd Divine, our wants relieve, 
In this our evil day; 
To all thy tempted followers give 
The power to watch and pray. 

Long as our fiery trials last, 
Long as the cross we bear, 
O let our souls on thee be cast 
In never-ceasing prayer. 

The Spirit of interceding grace 
Give us in faith to claim; 
To wrestle till we see thy face, 
And know thy hidden name. 

Till thou thy perfect love impart, 
Till thou thyself bestow, 
Be this the cry of every heart, 
“This, not will thee go.” 

“I will not let thee go, unless 
Thou tell thy name to me; 
With all thy great salvation bless, 
And make me all like thee.” 

HYMN 64 S.M.

Jesus, my strength, my hope, 
On thee I cast my care, 
With humble confidence look up, 
And know thou hear’st my prayer. 
Give me on thee to wait, 
Till I can all things do; 
On thee, almighty to create, 
Almighty to renew. 

I want a sober mind; 
A self-renouncing will, 
That tramples down and casts behind 
The baits of pleasing ill; 
A soul inured to pain, 
To hardship, grief, and loss, 
Bold to take up, firm to sustain, 
The consecrated cross. 

I want a godly fear, 
A quick-discerning eye, 
That looks to thee when sin is near, 
And sees the tempter fly; 
A spirit still prepar’d, 
And arm’d with jealous care, 
For ever standing on its guard, 
And watching unto prayer. 

I want a heart to pray, 
Never to murmur at thy stay, 
Or wish my sufferings less. 
This blessing, above all, 
Always pray, I want, 
Out of the deep on thee to call, 
And never, never faint. 

I want a true regard, 
A single, steady aim, 
(Unmove’d by threat’ning or reward,) 
To thee and thy great name; 
A jealous, just concern 
For thine immortal praise; 

Arrington 2005
A pure desire that all may learn,
And glorify thy grace.

I rest upon thy word;
The promise is for me;
My succour and salvation, Lord,
Shall surely come from thee:
But let me still abide,
Nor from my hopes remove,
Till thou my patient spirit guide
Into thy perfect love.

HYMN 65 8’s & 6’s
Saviour, on me the want bestow,
Which all that feel shall surely know
Their sins on earth forgiven;
Give me to prove the kingdom mine,
And taste, in holiness divine,
The happiness of heaven.

Meeken my soul, thou heavenly Lamb,
That I in the new earth may claim
My hundred-fold reward;
My rich inheritance possess,
Co-heir with the great Prince of Peace,
Co-partner with my Lord.

Me with that restless thirst inspire,
That sacred, infinite desire;
And feast my hungry heart:
Less than thyself cannot suffice;
My soul for all thy fullness cries,
For all thou hast and art.

Mercy who show shall mercy find;
Thy pitiful and tender mind
Be, Lord, on me bestowed;
Thy books are my companion still;
When quiet in my house I sit,
May I publish all day long.

Jesus, the crowning grace impart;
Bless me with purity of heart;
That, now beholding thee,
I soon may view thy open face,
On all thy glorious beauties gaze,
And God forever see.

HYMN 66 S.M.
Hark, how the watchmen cry,
Attend the trumpet’s sound;
Stand to your arms, the foe is nigh,
The powers of hell surround:
Who bow to Christ’s command,
Your arms and hearts prepare;
The day of battle is at hand,
Go forth to glorious war.

Only have faith in God;
In faith your foes assail;
Not wrestling against flesh and blood,
But all the powers of hell:
From thrones of glory driven,
By flaming vengeance hurl’d,
They throng the air, and darkened heaven,
And rule the lower world.

HYMN 67 6-7’s
Ye, who in his courts are found
Listening to the joyful sound,
Lost and helpless as ye are,
Sons of sorrow, sin, and care,
Glorify the King of kings,
Take the peace the Gospel brings.

Jesus for the sinner dies!
View the wondrous sacrifice;
See in Him your sins forgiven,
Pardon, holiness, and heaven:
Glorify the King of kings,
Take the peace the Gospel brings.

HYMN 68 6-8’s
Captain of Israel’s host, and Guide
Of all who seek the land above,
Beneath thy shadow we abide,
The cloud of thy protecting love;
Our strength thy grace, our rule thy word,
Our end the glory of the Lord.

By thine unerring Spirit led,
We shall not in the desert stray;
We shall not full direction need,
Nor miss our providential way;
As far from danger as from fear,
While love, almighty love is near.

HYMN 69 6-8’s
When quiet in my house I sit,
Thy books are my companion still;
My joy thy sayings to repeat,
Thy books are my companion still;
When quiet in my house I sit,
Thy books are my companion still;
My joy thy sayings to repeat,
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Appendix III: A Collection of Sacred Hymns

HYMN 73 7’s, 6’s, 8’s
Praise the Lord, who reigns above, And keeps his courts below; Praise the holy God of love, And all his greatness show. Praise him for his noble deeds, O praise him for his matchless power; Him, from whom all good proceeds, Let heaven and earth adore.

Publish, spread to all around, The great Immanuel’s name; Him the Gospel trumpet’s sound Shall Lord of Hosts proclaim. Heavenly love the song inspires, Jehovah Jesus will we sing; Strike the cymbals, sweep the lyres, The sweetest music bring.

Him in whom we live and move Let all creation praise: Him whom saints adore and love We sing in grateful lays. Yes! He did our souls redeem; Forever be his name ador’d! Over all he rules supreme; Let all things praise the Lord.

HYMN 74 S.M.
Awake, and sing the song Of Moses and the Lamb; Wake every heart and every tongue, To praise the Saviour’s name.

Sing of his dying love, Sing of his rising power; Sing how he intercedes above For those whose sins he bore. Sing till we feel the heart Ascending with the tongue; Let every meancer joy depart, And grace inspire the song.

Sing, on your heavenly way, Ye ransom’d sinners, sing; Sing on, rejoicing every day In Christ, the eternal King.

HYMN 75 C.M.
Begin, my tongue, the heavenly theme, Awake, my heart, and sing The word, unchangeably the same, Of our eternal King.

Tell of his wondrous faithfulness, And sound his power abroad; Sing the sweet promise of his grace, And the performing God.

Proclaim, “Salvation from the Lord, To wretched, dying men!” His hand hath writ the sacred word With an immortal pen.

Engrav’d as in eternal brass, The mighty promise shines; Nor can the powers of darkness rase Those everlasting lines.

Yes, every world of grace is strong As that which built the skies; The voice that rolls the stars along Speaks all the promises.

O, might I hear that heavenly tongue But whisper, “Thou art mine!” That gracious word should raise my song To notes almost divine.

HYMN 76 C.M.
Let heathen to their idols haste, And worship wood or stone; But my delightful lot is cast, Where the true God is known.

His hand provides my constant food, He fills my daily cup; Much am I pleas’d with present good, But more rejoice in hope.

God is my portion and my joy, His counsels are my light; He gives me sweet advice by day, And gentle hints by night.

My soul would all her thoughts approve To his all-seeing eye; Not death, nor hell, my hope shall move, While such a friend is nigh.

HYMN 77 8’s Anapaestic
This God is the God we adore, Our faithful, unchangeable friend, Whose love is as large as his power, And knows not beginning nor end.

‘Tis Jesus, the first and the last, Whose Spirit shall guide us safe home; We’ll praise him for all that is past, And trust him for all that’s to come.

HYMN 78 L.M.
With Israel’s God who can compare? Or who like Israel happy are? O people, saved by the Lord, He is thy Shield and great Reward.

Upheld by everlasting arms, Thou art secure’d from foes and harm; In vain their plots, and false their boasts, Our refuge is the Lord of Hosts.

HYMN 79 8—7—4
O’er the gloomy hills of darkness, Look, my soul, be still, and gaze; All the promises do travail With a glorious day of grace; Blessed Jubilee! Let thy glorious morning dawn.

HYMN 80 L.M.
Come hither, all ye weary souls, Ye heavy-laden sinners, come; I’ll give you rest from all your toils, And raise you to my heavenly home.

They shall find rest that learn of me; I’m of a meek and lowly mind; But passion rages like the sea, And pride is restless as the wind.

Bless’d is the man whose shoulders take My yoke, and bear it with delight; My yoke is easy to his neck, My grace shall make the burden light.

Then, Lord, we humbly venture near, By unbelief and guilt opprest; Henceforth thine easy yoke we bear, And seek in Thee the promis’d rest.

HYMN 81 P.M.
Ye dying sons of men, Emerged in sin and woe, The Gospel’s voice attend, Which Jesus sends to you; Ye perishing and guilty, come; “Tis mercy calls, “There yet is room.”

No longer now delay, Nor vain excuses frame; He bids you come today, Though poor, and blind, and lame. All things are ready, sinner, come; For every trembling soul there’s room.

Believe the heavenly word His messengers proclaim; He is a gracious Lord, And faithful is his name: Backsliding souls, return and come, Cast off despair, there yet is room.

Let the Indian, let the Negro, Let the rude Barbarian see, That divine and glorious conquest Once obtain’d on Calvary. Let the Gospel Soon resound from pole to pole.

Kingdoms wide that sit in darkness, Grant them, Lord, the glorious light; And from eastern coast to western, May the morning chase the night; Chase the darkness From their long benighted eyes.

Fly abroad, thou mighty Gospel, Win and conquer, never cease; So Immanuel’s fair dominions Shall extend, and still increase, Till the kingdoms Of the world are all his own.

Arrington 2005
Compell’d by bleeding love,
Ye wanderers, draw near;
No more from Jesus rove,
But seek the Saviour here.
For whosoever will may come,
While mercy calls, there yet is room.

HYMN 82 L.M.

Before Jehovah’s awful throne,
Ye nations, bow with sacred joy:
Know that the Lord is God alone,
He can create, and he destroy.
His sovereign power, without our aid,
Made us of clay, and form’d us men;
And when, like wandering sheep, we stray’d,
He brought us to his fold again.

We’ll crowd thy gates with thankful songs,
High as the heavens our voices raise;
And earth, with her then thousand tongues,
Shall fill thy courts with sounding praise.

Wide as the world is thy command,
Vast as eternity thy love;
And hearts grow hard, like stubborn clay,
The language of his grace,
But if your ears refuse
You that despise my promis’d rest
To own your gracious God.

Nor dare provoke his rod;
Today attend his voice,
He form’d us by his word.
Come, bow before the Lord;
And all the solid ground.

HYMN 83 S.M.

Come, sound his praise abroad,
And hymns of glory sing;
Jehovah is the sovereign God,
The universal King.
He form’d the deeps unknown,
He gave the seas their bound;
The universal King.
Come, dearest Lord, descend and dwell,
Descend, and fill the place;
Revel to us the Saviour’s love,
And sanctifying grace.

HYMN 85 7’s

Lord, we come before thee now,
At thy feet we humbly bow;
O! do not our suit disdain;
Shall we seek thee, Lord, in vain?

In thine own appointed way
Now we seek thee—here we stay;
Lord, from hence we would not go,
Till a blessing thou bestow.

Send some message from thy world,
That may joy and peace afford;
That none shall seek thy face in vain?
That none shall seek thy face in vain?

Grant we all may seek, and find,
Thee our gracious God, and kind;
Heal the sick, the captive free,
Let us all rejoice in thee.

HYMN 86 L.M.

Come, dearest Lord, descend and dwell,
By faith and love, in every breast;
Come, fill our hearts with inward strength,
Make our enlarged souls possess,

Now to the God whose power can do
More than our thoughts or wishes know,
Be everlasting honours done,
By all the church, through Christ his Son.

HYMN 87 C.M.

Come, thou desire of all thy saints,
Our humble strains attend,
While, with our praises and complaints,
Low at thy feet we bend.

Appendix III: A Collection of Sacred Hymns
Arrington 2005
Let our cry come up before thee,  
Sweetest influence shew around;  
So the people shall adore thee,  
And confess the joyful sound.

**HYMN 90 L.M.**

O Thou, at whose almighty word  
The glorious light from darkness sprung,  
Thy quickening influence afford,  
And clothe with power the preacher’s tongue.

As when of old, the waters flow’d  
Forth from the rock at thy command,  
Moses in vain had wav’d his rod,  
Without thy wonder-working hand.

As when the walls of Jericho,  
Down to the earth at once were cast;  
It was thy power that brought them low,  
And not the trumpet’s feeble blast.

Thus we would in the means be found,  
And thus on thee alone depend;  
O make the gospel’s joyous sound  
Effectual to the promis’d end.

**HYMN 91 C.M.**

Once more we come before our God,  
Once more his blessing ask;  
O may not duty seem a load,  
Nor worship prove a task!

May we receive the word we hear,  
Each in an honest heart;  
And keep the sacred treasure there,  
Nor ever with it part.

Awake, o heavenly wind, awake!  
Refreshing breezes blow;  
Let every plant thy power partake,  
And all the garden grow.

Revive the parch’d, with softening showers;  
The cold, with warmth divine;  
The benefit shall all be ours;  
Be all the glory thine.

**HYMN 92 C.M.**

Come, guilty souls, and flee away  
To Christ, and heal your wounds;  
This is the welcome gospel-day,  
Wherein free grace abounds.

God lov’d the world, and gave his Son,  
To drink the cup of wrath:  
And Jesus says, he’ll cast out none,  
That come to him by faith.

**HYMN 93 8—8—6**

How precious is thy word, O Lord!  
What light and joy those leaves afford  
To souls in deep distress!  
Thy fear forbids our feet to stray,  
Thy precepts guide our doubtful way,  
And lead to righteousness.

Thy threatenings wake our slumbering eyes,  
And warn us where our danger lies:  
But ’tis thy gospel, Lord  
That makes the guilty conscience clean,  
Converts the soul, and conquers sin,  
And gives a free reward.

Here come and hold a lasting throne;  
And as thy kingdom grows,  
Fresh honors shall adorn thy crown,  
And shame confound thy foes!

Here come before our God,  
And confess the joyful sound.  
So the people shall adore thee,  
And the orphan and oppress’d  
The widow’s heart shall share our joy;  
To succour the distress’d.

**HYMN 94 C.M.**

Arise, O King of Kings, arise,  
And enter to thy rest;  
Thy Zion waits, with longing eyes,  
Thus to be own’d and bless’d.

Enter with all thy glorious train,  
Thy Spirit and thy Word:  
All that the ark did once contain,  
Could no such grace afford.

Here, mighty God, accept our vows,  
Here let thy praise be spread;  
Bless the provisions of thy house,  
And fill thy poor with bread.

**HYMN 95 8—7—4**

Lord, dismiss us with thy blessing,  
Fill our hearts with joy and peace:  
Let us each thy love possessing,  
Triumph in redeeming grace:

Thanks we give, and adoration,  
For the gospel’s joyful sound;  
May the fruits of thy salvation  
In our hearts and lives abound.

**HYMN 96 C.M.**

May we, who know the joyful sound,  
Still practice what we know;  
Not hearers of the word alone,  
But doers of it too.

By acts of mercy let us show,  
We have not heard in vain;  
But kindly feel another’s woe,  
And long to ease his pain.

The widow’s heart shall share our joy;  
The orphan and oppress’d  
Shall see we love the sweet employ  
To succour the distress’d.

**HYMN 97 10’s & 11’s**

O Jesus, our Lord, Thy name be ador’d,  
For all the rich blessings convey’d in thy word.  
Believing we trace, Thy wonders of grace,  
And cheerfully join in a concert of praise.

Thrice happy are they, who hear and obey,  
And share in the blessings of this gospel day:  
That blessing be mine, Thro’ favor divine;  
And, O my Redeemer, the glory be thine.

**HYMN 98 J.M.**

The rising sun has chas’d the night,  
And brought again the cheering light;  
This mercy multiplies our days,  
And calls us to renew our praise.

We laid us down, and sweetly slept,  
The Lord our souls in safety kept;  
We wake his goodness to proclaim,  
And sing new honours to his name.

We know not what his will ordains,  
But ‘tis our joy that Jesus reigns;  
Though dangers, snares, and foes abound,  
The eternal arms will us surround.

Teach us to walk with thee today,  
Our only care to keep thy way;  
Ourselves to thee we would resign,  
Content to know that we are thine.

**HYMN 99 4-6’s & 2-8’s**

Ye ransom’d sinners hear,  
The prisoners of the Lord,  
And wait till Christ appear,  
According to his word:  
Rejoice in hope, rejoice with me,  
We shall from all our sins be free.

Let others hug their chains,  
For sin and Satan plead,  
They never can be freed:  
Rejoice in hope, rejoice with me,  
We shall from all our sins be free.

In God we put our trust;  
In we our sins confess,  
Faithful he is, and just,  
From all unrighteousness
Let not the wise his wisdom boast;
The mighty glory in his might;
The rich in flattering riches trust,
Which take their everlasting flight.
The rush of numerous years bears down
The most gigantic strength of man;
And where is all his wisdom gone,
When dust he turns to dust again!

One only gift can justify
The boasting soul that knows his God;
When Jesus doth his blood apply,
I glory in his sprinkled blood.
The Lord my Righteousness I praise;
I triumph in the love divine,
The wisdom, wealth, and strength of grace,
In Christ to endless ages mine.

HYMN 104 S.M.

Father, to thee my soul I lift;
My soul on thee depends,
Convinced that every perfect gift
From thee alone descends.

His blood demands the purchased;
His blood’s availing plea
Obtain’d the help for all our race,
And sends it down to me.

Thou all our works in us last wrought;
Our good is all divine;
The praise of every virtuous thought,
And righteous word, is thine.

From thee, through Jesus, we receive
The power on thee to call,
In whom we are, and move, and live;
Our God is all in all!

Open their graves, and bring
The outcasts forth, to own
Thou art their Lord, their God, their King,
Their true Anointed One.

To save the race forlorn,
Thy glorious arm display!
And show the world a nation born,
A nation in a day!

HYMN 103 S.M.

Messiah, full of grace,
Redeem’d by thee, we plead
The promise made to Abraham’s race,
To souls for ages dead.

Their bones, as quite dried up,
Throughout the vale appear:
Cut off and lost their last faint hope
To see thy kingdom here.

HYMN 104 7’s

Jesus, Lord, we look to thee,
Let us in thy name agree;
Appendix III: A Collection of Sacred Hymns

Arrington 2005
HYMN 114 C.M.

O God, on thee we all depend
On thy paternal care;
Thou wilt the Father and the Friend
In every act appear!

Wit open hand, and lib’ral heart,
Thou wilt our wants supply;
The needful blessings still impart,
And no good thing deny.

Our Father knows what’s good and fit,
And wisdom guides his love;
To thin appointments we submit,
And every choice approve.

In thy paternal love and care,
With cheerful hearts we trust,
Thy tender mercies boundless are,
And all thy thoughts are just.

We cannot want while God provides;
What he ordains is best;
And heaven, whate’er we want besides,
Will give eternal rest.

The sons of men, a feeble race,
Consider how the ravens are
Their foes to friendly deeds inclin’d.
With growing grace.

HYMN 115 C.M.

Come make the Lord your dwelling
And heaven, whate’er we want besides,
And every choice approve.

No ill shall enter where you dwell;
Or if the plague come nigh,
And sweep the wicked down to hell,
’Twill raise the saints on high.

He’ll give his angels charge to keep
Your feet in all your ways;
To watch your pillows while you sleep,
And guard your happy days.

Their hands shall bear you lest you fall,
And dash against the stones;
Are they not servants at his call,
And sent to attend his sons?

“Because on me they set their love,
I’ll save them (saith the Lord;)
I’ll bear their joyful souls above
 Destruction and the sword!

My grace shall answer when thy call,
In trouble I’ll be nigh:
My power shall help them when they fall,
And raise them when they die.

HYMN 116 S.M.

Dismiss your anxious care,
O all ye sons of need!
Consider how the ravens are
By heav’nly bounty fed,
Jehovah will provide
Your clothing and your food:

Think how the ravens are supply’d;
And trust a faithful God.
You have no present store
Laid up for future needs;
Yet he will not forget the poor,
Who hungry ravens feeds.

Your Father will bestow
On you your daily bread;
The ravens neither reap nor sow,
And yet are richly fed.

How mean these creatures are!
Yet God supplies their wants;
And he that doth for ravens care,
Will not forget his saints.

For you the Saviour died;
Heaven’s prepar’d for you:
He that for ravens doth provide,
Will feed his children too.

If Satan should suggest,
God will not hear thy cry,
He hears young ravens in their nest,
And answers from the sky.

His gracious word believe,
Forget your long complaint;
If God doth food to ravens give,
He will not let you faint.

HYMN 117 L.M.

When God’s won people stand in need,
His goodness will provide supplies;
Thus, when Elijah faints for bread,
A raven to his succour flies.

At God’s command, with speedy wings,
The hungry bird resigns its prey,
And to the rev’rend prophet brings
The needful portion day by day.

This method may be counted strange;
But happy was Elijah’s lot;
He hears young ravens in their nest,
And answers from the sky.

This wonder has been oft renew’d,
And saints, by sweet experience, find
Their foes to friendly deeds inclin’d.

Who shall distrust that mighty hand
Which rules with universal sway,
Which nature’s laws can countermand,
Or feed us by a bird of prey?

This providence my life sustain’d,
And all my wants redress’d;
When in the silent womb I lay,
And hung upon the breast.

Unnumber’d comforts, Lord of all,
Thy tender care bestow’d,
Before my infant heart conceiv’d
From whom those comforts flow’d.

When in the slipp’ry paths of youth,
With heedless steps I ran,
Thy arm, unseen, convey’d me safe,
And led me on to man.

When worn by sickness, oft hast thou
With health renew’d my face;
And when in sins and sorrows sunk,
Revis’d my soul with grace.

Thy bounteous hand, with various good,
Hath made my cup run over;
And in thy Son, my dearest friend,
Hath doubled all my store.

Through all eternity, my God,
A joyful song I’ll raise;
But, oh! Eternity’s too short
To utter all thy praise.

HYMN 118 C.M.

When all thy mercies, O my God,
My happy soul surveys,
Transported with the view, I’m lost
In wonder, love, and praise.

Sweet is the work, My God, my King,
To praise thy name, give thanks, and sing;
Appendix III:

Look how we grovel here below,
In these cold hearts of ours.
Kindle a flame of sacred love
With all thy quickening powers:
Come, Holy Spirit, heavenly Dove,
HYMN 122 C.M.
Must be for ever blest.
The man that dwells where Jesus is,
My weary soul would rest;
In such company as this,
And of his grace partake.
All join in Christ their living head,
The saints of earth, and all the dead,
Whose names are writ in heaven!
Behold the bless'd assembly there,
Whose faith is turn'd to sight!
Behold th’ innumerable host
Of angels, cloth’d in light!
Behold the spirits of the just,
Whose faith is turn’d to sight!
Behold the bless’d assembly there,
Whose names are writ in heaven!
And God, the judge of all, declares
Their vilest sins forgiven.
The saints of earth, and all the dead,
But one communion make;
All join in Christ their living head,
And of his grace partake.
In such society as this,
My weary soul would rest;
The man that dwells where Jesus is,
Must be for ever blest.
HYMN 122 C.M.
Come, Holy Spirit, heavenly Dove,
With all thy quickening powers:
Kindle a flame of sacred love
In these cold hearts of ours.
Look how we grovel here below,
Fond of these earthly toys:
Our souls how heavily they go,
To reach eternal joys!
In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.
Father, and shall we ever live,
At this poor dying rate?
Our love so faint, so cold to thee,
And thine to us so great?
Come, Holy Spirit, heavenly Dove,
With all thy quickening powers:
Come, shed abroad a Saviour’s love,
And that shall kindle ours.
HYMN 123 C.M.
How happy every child of grace,
Who knows his sins forgiven!
This world, he cries, is not my place,
I seek my place in heaven:
A country far from mortal sight
Yet O! by faith I see,
The land of rest, the saint’s delight,
The heaven prepar’d for me.
O what a blessed hope is ours!
While here on earth we stay,
We more than taste the heavenly powers,
And antedate that day;
We feel the resurrection near,
Our life in Christ conceal’d
And with his glorious presence here
Our earthen vessels filled.
HYMN 124 C.M.
When I can read my title clear
To mansions in the skies,
I’ll bid farewell to every fear,
And wipe my weeping eyes.
Should earth against my soul engage;
And fiery darts be hurl’d,
Then I can smile at Satan’s rage,
And face a frowning world.
Let cares like a wild deluge come,
Let storms of sorrow fall;
So I but safely reach my home,
My God, my heaven, my all.
There I shall bathe my weary soul
In seas of heavenly rest,
And not a wave of trouble roll
Across my peaceful breast.
HYMN 125 4-8’s & 2-6’s
Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed,
We spend our wretched strength for naught,
But if our works in thee are wrought,
They shall be blest indeed.
Lord if thou didst thyself inspire
Our souls with this intense desire,
Thy goodness to proclaim;
Thy glory if we now intend,
O let our deeds begin and end
Complete in Jesus’s name!
In Jesus’s name behold we meet,
Far from an evil world retreat,
And all its frantic ways;
One only thing resolv’d to know,
And square our useful lives below,
By reason and by grace,
Not in the toms we pine to dwell,
Not in the dark monastic cell,
Freely to all ourselves we give;
Constrain’d Jesu’s love to live
The servants of mankind.
Now, Jesus, now thy love impart,
To govern each devoted heart,
And fit us for thy will!
Deep founded in the truth of grace,
Build up thy rising church, and place
The city on the hill.
O let our love and faith abound!
O let our lives to all around
With purest luster shine:
That all around our works may see,
And give the glory, Lord to thee!
The heavenly light divine.
HYMN 126 S.M.
And let our bodies part,
To different climes repair;
Inseparably joined in heart
The friends of Jesus are.
Jesus, the corner-stone,
Did first our hearts unite;
And still he keeps our spirits one,
Who walk with him in white.
O let us still proceed
In Jesu’s work below;
And following our triumphant Head,
To farther conquests go.
The vineyard of the Lord
Before his lab’rous lies;
And lo! We see the vast reward
Which waits us in the skies.
O let our heart and mind
Continually ascend,
That heaven of repose to find,
Where all our labours end.
Where all our toils are o’er,
Our suff’ring and our pain;
Who meet on that eternal shore
Shall never part again.
O happy, happy place,
Appendix III: A Collection of Sacred Hymns

The 1840 Manchester Hymnbook

HYMN 127 C.M.
God of all consolation, take
The glory of thy grace;
Thy gifts to thee we render back,
In ceaseless songs of praise.

Through thee we now together came,
On singleness of heart;
We met, O Jesus, in thy name,
And in thy name we part.

We part in body, not in mind;
Our minds continue one;
And each to each, in Jesus join’d,
We hand in hand go on.

Subsist as in us all one soul;
No power can make us twain;
And mountains rise, and oceans roll,
To sever us in vain.

Present we still in spirit are,
And intimately nigh;
While, on the wings of faith and prayer,
We each to other fly.

Our souls are in his mighty hand
And he shall keep them still;
And you and I shall surely stand
With him on Zion’s hill.

Him eye to eye we there shall see,
Our face like his shall shine;
O what a glorious company,
When saints and angels join.

O what a joyful meeting there,
In robes of white array’d;
Palms in our hands we all shall bear,
And crowns upon our head.

Then let us lawfully contend,
And fight our passage through;
Bear in our faithful mind the end,
And keep the prize in view.

Then let us hasten to the day,
When all shall be brought home:
Come, O Redeemer, come away,
O Jesus, quickly come.

HYMN 128 C.M.
Sing to the great Jehovah’s praise;
All praise to him belongs;
Who kindly lengthens out our days
Demand our choicest songs.

His providence hath brought us through
Another various year;
We all with vows and anthems new
Before our God appear.

Father, thy mercies past we own,
Thy still continued care;
To thee presenting, through thy Son,
Our residue of days or hours
To seek thy face above.

Our love to thee will never cease;
Thine wholly thine shall be;
And all our consecrated powers
Are felt and fear’d no more.

When shall I reach that happy place,
Where Jesus hath fix’d his abode;
I languish and sigh to be there,
The wonders of thy love,
While on in Jesu’s steps we go
To To seek thy face above.

HYMN 129 P.M.
I long to behold him array’d
With glory and light from above;
The King in his beauty display’d,
His beauty of holiest love:
I languish and sigh to be there,
Where Jesus hath fix’d his abode;
O when shall we meet in the air,
And fly to the mountain of God!

With him I on Zion shall stand,
For Jesus hath spoken the word,
The breadth of Immanuel’s land,
Survey by the light of my Lord:
But when on thy bosom reclin’d,
Thy face I am strengthen’d to see,
My fullness of rapture I find,
My heaven of heavens in thee.

How happy the people that dwell
Secure in the city above!
No pain the inhabitants feel,
No sickness or sorrow shall prove;
Physicians of souls, unto me
Forgiveness and holiness give;
And then from the body set free,
And then to the city receive.

On Jordan’s stormy banks I stand,
And cast a wishful eye,
To Canaan’s fair and happy land,
Where my possessions lie.

O the transporting rapt’rous scene,
That rises to my sight!
Sweet fields array’d in living green,
And rivers of delight!

HYMN 130 C.M.
There gen’rous fruits that never fail,
On trees immortal grow:
These rocks, and hills, and brooks, and vales,
With milk and honey flow.

All o’er those wide extended plains,
Shines one eternal day;
There God the Son for ever reigns,
And scatters night away.

When shall I reach that happy place,
And be for ever blest?
When shall I see my Father’s face,
And in his bosom rest?

Fill’d with delight my raptur’d soul,
Would here no longer stay!
Though Jordan’s waves around me roll,
Fearless I’d launch away.

There on those high and flow’ry plains,
Our spirits ne’er shall tire;
But in perpetual, joyful strains,
Redeeming love admire.

HYMN 131 C.M.
Soon as I heard my Father say,
“Ye children, seek my grace,”
My heart replied without delay,
“I’ll seek my father’s face.”

Let not thy face be hid from me,
Nor frown my soul away.
God of my life, I fly to thee
In a distressing day.

Should friends and kindred near and dear,
Leave me to want or die,
My God would make my life his care,
And all my need supply.

My fainting flesh had died with grief,
Had not my soul believ’d,
To see thy grace provide relief;
Nor was my hope deceiv’d.

Wait on the Lord, ye trembling saints,
And keep your courage up;
He’ll raise your spirit when it faints,
HYMN 132 L.M.
Great God, attend, while Zion sings
The joy that from thy presence springs;
To spend one day with thee on earth
Exceeds a thousand days of mirth.

HYMN 133 C.M.
O God! Our help in ages past,
And our perpetual home!
Be thou our guide while life shall last,
Our hope for years to come;
O God! Our help in ages past,
Dies at the opening day.

HYMN 134 8's & 7's
May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above.

HYMN 135 L.M.
Thus may we abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford.

HYMN 136 6—6—4
Glory to God on high;
Let heaven and earth reply,
Praise ye his name;
Worthy the Lamb.

HYMN 137 C.M.
Jesus, our Lord and God,
Bore sin's tremendous load,
Praise ye his name;
Worthy the Lamb.

HYMN 138 C.M.
To Father, Son, and Holy Ghost,
The God whom we adore,
Be glory and praise evermore;
Worthy the Lamb.

HYMN 139 L.M.
Twas on that dark, that solemn night,
When powers of death and hell arose,
Against the Son, 'e'en God's delight,
And friends betray'd him to his foes:

HYMN 140 6's & 2 8's
Arise, my soul, arise,
Shake off thy guilty fears,
The bleeding sacrifice
In my behalf appears;
Before the throne my surety stands,
My name is written on his hands.

HYMN 141 8's & 7's
May the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favour,
Rest upon us from above.

Thus might I hide my blushing face,
While his dear cross appears;
Dissolve my heart in thankfulness,
And melt mine eyes in tears.

But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away,
'Tis all that I can do.

Before the mournful scene began,
He took the bread, and bless'd, and brake;
What love through all his actions ran!
What wondrous words of grace he spake!

"This is my body broke for sin,
Receive and eat the living food."
Then took the cup, and bless'd the wine,
"This the new cov'nant of my body."

For us his flesh with nails was torn,
He bore the scourge, he felt the thorn;
And justice pour'd upon his head,
Its heavy vengeance in our stead.

For us his precious blood was spilt,
To purchase pardon for our guilt:
When for our sins, he suffering dies,
And gave his life a sacrifice.

"Do this" he cried, "till time shall end,
In memory of your dying friend;
Meet at my table, and record
The love of your departed Lord."

Jesus, thy feast we celebrate,
We show thy death, we sing thy name,
Till thou return, and we shall eat
The marriage supper of the Lamb.

Arrington 2005
Nor let that ransom’d sinner die!

The Father hears him pray,
His dear anointed One;
He cannot turn away
The presence of his Son.
His Spirit answers to the blood,
And tells me I am born of God.

To God I’m reconcil’d,
His pard’ning voice I hear;
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba Father, cry.

And where’s thy vict’ry, boasting grave?

HYMN 143 P.M.

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 off’ring so 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,
Descending from above,
And gave himself a ransom
To win our souls with love;
With no apparent beauty,
That men should him desire—
He was the promised Saviour,
To purify with fire.

How infinite that wisdom,
The plan of holiness,
That made salvation perfect,
And veil’d the Lord in flesh,
To walk upon his footstool,
And be like man, (almost),
In his exalted station,
And die—or all was lost!

Twas done—all nature trembled,
Yet, by the power of faith,
He rose as God triumphant,
And broke the bands of death:
And rising conq’r’r “captive
He led captivity,”
And sat down with the Father
To all eternity.

He is the true Messiah,
That died and lives again;
We look not for another,
He is the Lamb ‘twas slain;
He is the stone and Shepherd
Of Israel—scatter’d far;
The glorious branch from Jesse:
The bright and morning star.

Again, he is that Prophet
That Moses said should come,
Being rais’d among his brethren,
To call the righteous home.
And all that will not hear him,
Shall feel his chastening rod,
Till wickedness is ended,
As saith the Lord our God.

He comes, he comes in glory,
(the veil has vanished too)
with angels, yea our fathers,
to drink this cup anew—
and sing the songs of Zion,
and shout—“Tis done, ‘tis done!
While every son and daughter
Rejoices—we are one.

HYMN 144 L.M.

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 silence all my fears,
He lives to stop and wipe 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 mansions to prepare,
He lives to bring me safely there:
He lives, all glory to his name!
He lives, my Jesus, still the same:
O the sweet joy this sentence gives,
“I know that my Redeemer lives.”

HYMN 145 P.M.

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,
For to seek eternal life,
That great reward,
And partake the sacrament,
In remembrance of our Lord.

Sweetly swell 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 gather’d home,
To praise the Lord,
In eternity of bliss,
All as one with one accord.

Appendix III: A Collection of Sacred Hymns  Arrington 2005
Holy, holy is the Lord,
Precious, precious is his word,
Repent and live;
Though your sins are crimson red,
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.

HYMN 146 S.M.

Ye children of our God,
Ye Saints of Latter-Days,
Surround the table of the Lord,
And join to sing his praise.

He gives his flesh and blood
Our souls to purify,
And blesses us with every good,
And thus he brings us nigh.

We do remember him—
His sorrow, pain, and death;
And how with power he rose again,
Triumphant from the earth.

He triumphed o'er the grave,
And soon ascended high—
Where throne'd in power he sits to save,
And bring the sinner nigh.

He soon will come again,
And with his children taste
The marriage supper of the Lamb,
With his own presence bless'd.

Arrayed in spotless white,
We'll then each other greet,
And see Messiah thron'd in might,
With his own presence bless'd.

HYMN 147 C.M.

Behold thy sons and daughters, Lord,
On whom we lay our hands—
They have fulfilled the gospel word,
And bowed to thy commands.

O now send forth the heavenly dove,
And overwhelm their souls
With peace and joy and perfect love,
As lambs within thy fold.

Seal them by thine own spirit's power,
Which purifies from sin;
And may they find from this good hour,
They are adopted in.

Strengthen their faith, confirm their hope,
And guide them in the way—
With comfort bear their spirits up,
Until the perfect day.

HYMN 148 P.M.

Jesus, Mighty King of 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 victory o'er the grave,
We, who know the 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.

HYMN 149 6-8's

In Jordan's tide the prophet stands,
Immersing the repenting Jews;
The Son of God the right demands,
Nor dares the holy man refuse:
Jesus descends beneath the wave,
The emblem of his future grave.

Wonder, ye heavens! Your Maker lies
In deeps conceal'd from human view;
Ye men behold him sink and rise,
A fit example this for you.
The sacred record, while you read
Calls you to imitate the deed.

Bu lo! from yonder opening skies,
What beams of dazzling glory spread!
Dove-like the Eternal Spirit flies,
Around the Saviour's temples shine.

But hark, my soul, hark and adore!
What sounds are those that roll along,
Not like loud Sinai's awful roar,
But soft and sweet as Gabriel's song!
"This is my well-beloved Son;
I see, well pleas'd what he hath done."

Thus the eternal Father spoke,
Who shakes creation with a nod;
Through parting skies the accents broke,
And bid us hear the Son of God:
O hear the gospel word to-day,
Hear, all ye nations, and obey.

HYMN 150 4-8's & 2-6's

Salem's bright King, Jesus by name,
In ancient times to Jordan came,
All righteousness to fulfill;
'Twas there the ancient prophet stood,
Whose name was John, a man of God,
To do his Master's will.

The holy Jesus did demand
His right to be baptized then,
The prophet gave consent;
On Jordan's banks they did appear,
The servant and his Master dear,
Then down the bank they went.

HYMN 151 P.M.

Come ye children of the kingdom,
Sing with me for joy to day:
Gather round as Christ's disciples,
Kneel with grateful hearts and pray.
There's a line contain'd in Matthew,
What the Saviour said to John,
And the sacred words from heaven,
This is my beloved Son.

As 'twas said to Nicodemus,
So I must be born again;
'Tis by water and the Spirit
The promise may obtain.
So I will obey the Saviour,
Keep his law, and do his will,
That I may enjoy forever,
Happiness on Zion's hill.

HYMN 152 I.M.

Do we not know that solemn word,
That we are buried with the Lord,
Appendix III: A Collection of Sacred Hymns

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HYMN 153 C.M.

In pleasure sweet here we do meet,
Down by the water side;
And here we stand, by Christ's command,
To wait upon his bride.

Here we do bid the world farewell,
To practice his command;
It is the road that leads to God,
The way to Canaan's land.

Now we will sing to Christ our King,
Our souls shall give him thanks,
Who came to Jordan unto John,
And went down Jordan's banks.

Come, sinners all, obey the call,
"Repent and be baptiz'd;"
Forsake your sins, and follow him,
Till you in glory rise.

We've found the road that leads to God,
The way of holiness;
We'll follow him where he has been.
For all his paths are peace.

HYMN 154 C.M.

Thus was the great Redeemer plung'd
In Jordan's swelling flood,
To show he must be soon baptiz'd
In tears, and sweat, and blood.

Thus was his sacred body laid
Beneath the yielding wave;
This was his sacred body rais'd
Out of the liquid grave.

Lord, we thy precepts would obey,
In thy own footsteps tread;
Would die, be buried, rise with thee,
Our ever-living head.

HYMN 155 P.M.

Never does truth more shine,
With beams of heavenly light,
Than when the Scriptures join
To prove it plain and right;
Than when each text doth each explain,
And all unite to speak the same.

Thus Peter, who obey'd
What Jesus said, was wise,
And preached as he led,
Repent and be baptiz'd.
This Philip did to th' eunuch say,
If you believe Christ, you may.

Paul preach'd the word of grace:
Whole households did believe,
And were baptized to Christ,
Whose gospel they receiv'd.
Thus Christians were, of ancient date,
As sacred hist'ry doth relate.

We see 'tis no new thing
To teach, and then baptize;
So Christians first began
Christ's ordinance to prize:
This makes us cheerfully obey,
And go as they have led the way.

HYMN 156 L.M.

Come, all ye sons of grace, and view
Your bleeding Saviour's love to you;
Behold him sink with heavy woes,
And give his life so save his foes.

When you behold the sacred wave,
You see the emblem of his grave:
Come, all who would his laws obey,
And view the place where Jesus lay.

But not Death's adamantine chain
Could long the mighty Lord detain;
Behold him cheer the heavy gloom,
And rise refugent from the tomb.

When you ascend above the flood,
Then call to mind the Son of God;
Ye saints, lift up your joyful eyes,
Exulting see your Saviour rise.

Fresh from the stream, and fill'd with love,
Far from the tents of guilt remove,
Nobly from strength to strength proceed,
And rise to every worthy deed.

HYMN 157 L.M.

All you that love Immanuel's name;
Whose spirits burn with ardent flame
To see his glory, learn his praise,
And follow him in all his ways.

"Tis you, ye children of the light!
The Spirit and the bride invite:
Come, come, ye subjects of his grace!
Where he reveals his smiling face.

Come to his church, enter his gates;
For you his gracious presence waits:
Here peace and pardon are bestow'd
Great gifts! And worthy of a God.

Thus welcome, why should you delay?
Great gifts! And worthy of a God.
"Repent and be baptiz'd;"
And go as they have led the way.

And shall I still rebellious stand?
Let fear and shame be gone!
This ordinance is thy command;
Thy will, my God be done!

Behold the Lamb of God!
In his divine array,
Go down into the flood,
His Father to obey,
In Jordan's stream to be baptiz'd,
Though by a carnal world despis'd.

Can we pretend to know
More fully God's design?
Can we pretend to show
A conduct more divine?
Can we pretend to know
More fully God's design?

Jesus, we will obey
Thy practice and command:
Beneath our feet and stand;
We in thy presence stand,
Devoted to thy blessed will,
Ready thy pleasure to fulfill.

We sink beneath the wave;
The water we go through;
The emblem of thy grave,
And resurrection too;
We die, are bury'd, rise again,
In hopes with thee to live and reign.

Great Father, cast thine eye,
On thy poor handiwork;
Give grace to persevere;
And then rejoicing we will go,
To do our Father's will below.
HYMN 160 L.M.

'Twas the commission of our Lord,
"Go, teach the nations, and baptize."
The nations have receiv'd the word
Since he ascended to the skies.

He sits upon th' eternal hills,
With grace and pardon in his hands,
And sends his cov'nant with the seals,
To bless the distant British lands,

"Repent, and be baptiz'd," he saith,
"For the remission of your sins;"
And thus our sense assists our faith,
And shows us what his gospel means.

Our souls he washes in his blood,
As water makes the body clean;
And the good spirit from our God
Descends like purifying rain.

Thus we engage ourselves to thee,
And seal our cov'nant with the Lord;
O may the great eternal Three,
In heaven our solemn vows record!

HYMN 161 L.M.

In ancient times a man of God
Came preaching in the wilderness;
He did baptize in Jordan's flood,
Requiring fruits of righteousness.

Saying, Repent; the time's fulfilled;
The Son of God will soon appear;
Come, be baptized without delay,
To wash away your guilt and sin.

I now baptize with water here,
For the remission of your sins;
But he shall send the Spirit's power
To witness to your souls within.

Thus was Messiah's way prepared,
When first he came unto his own;
And to his kingdom we may stand,
And with thy saints be one.

HYMN 163 L.M.

How foolish to the carnal mind
The ord'rances of God appear,
They count them as a puff of wind,
And gaze with a contemptuous sneer.

What! Buried now beneath the flood,
To wash away your guilt and sin?
Are not some other means as good,
Nay, better? Why appear so mean?

Thus they despise the proffered grace,
And die and perish in their sins:
So the Assyrian leper thought,
What! Wash in Jordan and be clean.

Nay, in a rage he turned away,
And would remain a leper still;
But, lo! his humble servants sway
Prevailed at last, and turned his will.

He washed in Jordan's rolling flood,
And straightway found his flesh renew'd
The virtue of the word of God
Thus by experience he had proved.

Poor sinners now would fain perform
Some great and meritorious deed,
Bow to the systems men have form'd,
And from their leprosy be freed.

Then, why not yield to simple means?
The Gospel is the power of God;
"Twill save the vilest from their sins
Who yield obedience to the word.

HYMN 164 C.M.

Lo! on the water's brink we stand,
To do the Father's will,
To be baptiz'd by his command,
And thus the word fulfill.

O Lord, we've sinned, but we repent,
And put our sins away,
With joy receive the message sent
In this the latter day.

And thus pursue the paths of old.

HYMN 165 C.M.

Come, humble sinner, in whose breast
The Gospel word is sown;
Come, with your guilt and sin oppress'd,
The name of Jesus own.

O come to Jesus, though your sins
Have, like a mountain rose,
And to his cov'nant enter in,
Whatever may oppose.

Believe, repent, and be baptized,
And wash your sins away;
He'll send his Spirit from on high
When you the word obey.

In vain the sons of men have tried
A thousand different ways,
From anxious seats have called him Lord,
But ne'er do what he says.

In vain they worship at his feet,
Or bow before his throne,
While men's commandments still they teach,
And doctrines of their own.

The Lord from heaven has renewed
The covenant again,
And to the nations sent his word,
To make their duty plain.

Repent ye Gentiles all
And come and be baptiz'd;
It is the Saviour's call,
He's spoken from the skies,

And sent the message we declare,
His second coming to prepare.

Be buried with your Lord,
And rise divinely new,
'Tis his eternal word—
The ancient path pursue,
The promised blessing now secure,
The Spirit's seal, for ever sure.

Ye souls with sin distress'd,
Who fain would find relief,
Come, on his promise rest,
He will assuage your grief,
He'll send the Spirit from on high,
When with the gospel you comply.

Appendix III: A Collection of Sacred Hymns

Arrington 2005
Appendix III: A Collection of Sacred Hymns

The 1840 Manchester Hymnbook

Arrington 2005
And an angel surely, then,
For a blessing unto men,
Brought the priesthood back again,
In its ancient purity.

Even Joseph he inspires;
Yea, his heart he truly fires,
With the light that he desires,
For the work of righteousness.

And the book of Mormon, true,
With its covenant ever new,
For the Gentile and the Jew,
He translated sacredly.

The commandments to the church,
Which the saints will always search,
(Where the joys of heaven perch,) came through him from Jesus Christ.

Precious is his years to come,
While the righteous gather home,
For the great Millennium,
Where he’ll rest in blessedness.

Prudent in this world of woe,
He will triumph o’er his foes,
While the realm of Zion grows
Purer for eternity.

HYMN 174 P.M.
Awake, O ye people! the Saviour is coming:
He’ll suddenly come to his temple we hear;
Repentance is needed of all that are living,
To gain them a lot of inheritance near.

To-day will soon pass, and that unknown to-morrow,
May leave many souls in a more dreadful sorrow,
Than came by the flood, or that fell on Gomorrah—
Yea, weeping, and wailing, and gnashing of teeth.

Be ready, O islands, the Saviour is coming;
He’ll bring again Zion the prophets declare;
Repent of your sins, and have faith in redemption,
To gain you a lot of inheritance near.

A voice to the nations in season is given,
To show the return of the glories of Eden,
And call the elect from the four winds of heaven.
For Jesus is coming to reign on the earth.

HYMN 175 P.M.
Go, shepherds, and visit this heavenly stranger;
Beneath that bright star, there’s your Lord in a manger!
Hallelujah to the Lamb!
Whom our souls may rely on;
We shall see him on earth,
When he brings again Zion.

Glad tidings I bring unto you and each nation;
Glad tidings of joy, now behold our salvation:
Arise all ye pilgrims and lift up your voices,
And shout—the Redeemer! While heaven rejoices.

HYMN 176 P.M.
Let all the saints their hearts prepare:
Behold the day is near,
When Zion’s King shall enter there,
And banish all their fear;
Fill all with peace and love,
And blessings from above,
His church with honours to adorn,
The church of the first-born.

Behold, he comes on flying clouds, and speedy
His ways to earth,
With acclamations sounding loud,
With songs of heavenly birth.
The saints on earth will sing,
And hail their heavenly King:
All the redeemed of Adam’s race
In peace behold his face.

Before his face, devouring flames
In awful grandeur rise:
The suffering saints he boldly claims,
And bears them to the skies:
While earth is purified,
In peace they all abide,
And then descend to earth again,
Rejoicing in his reign.

A thousand years in peace to dwell,
The earth with joys abound,
Made free from all the powers of hell,
No curse infect the ground.
From sin and pain released
The saints abide in peace;
And all creation here below
Their King and Saviour know.

HYMN 177 P.M.
Let us pray, gladly pray
In the house of Jehovah,
Till the righteous can say,
“O our warfare is over!”
Then we’ll dry up our tears,
Sweetly praising together,
Through the great thousand years,
Face to face with the Saviour.

What a joy will be there
At the great resurrection,
As the saints meet in the air,
In their robes of perfection;
Then the Lamb—then the Lamb,
With a God’s mandatory,
As I AM THAT I AM,
Fills the world with his glory.

HYMN 178 C.M.
Let Zion in her beauty rise
Her light begins to shine,
Ere long her King will rend the skies,
Majestic and divine.
The gospel’s spreading through the land,
A people to prepare,
To meet the Lord and Enoch’s band,
Triumphant in the air.

Ye heralds, sound the gospel trump,
To earth’s remotest bound:
Go 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.

But ere that great and solemn day,
The stars from heaven will fall,
The moon be turned into blood,
The waters into gall;
The sun with blackness will be cloth’d
All nature look affright!
While men, rebellious wicked men,
Gaze heedless on the sight.

The earth shall reel, the heavens shake,
The sea move to the north,
The earth shall roll up like as a scroll,
When God’s command goes forth;
The mountains sink, the valleys rise,
And all become a plain,
The islands and the continents,
Will then unite again.

Alas! the day will then arrive,
When rebels to Gods grace,
Will call for rocks to fall on them,
And hide them from his face:
Not so with those who keep his law,
They joy to meet their Lord
In clouds above, with them that slept.
In Christ, their sure reward.
That glorious rest will then commence,
Which prophets did foretell,
When Christ will reign with saints on earth,
And in their presence dwell
A thousand years: O glorious day!
Dear Lord prepare my heart,
To stand with thee on Zion's mount,
And never more to part.

Then when the thousand years are past,
And Satan is unbound,
O Lord preserve us from his grasp,
By fire from heav'n sent down,
Until our great last change shall come,
T' immortalize this clay,
Then we in the celestial world
Will spend eternal day.

HYMN 179 L.M.

My soul is full of peace and love,
I soon shall see Christ from above;
And angels too, the hallow'd throng,
Shall join with me in holy song.

The Spirit's power has seal'd my peace,
And fill'd my soul with heavenly grace;
The 1840 Manchester Hymnbook

The earth will be restor'd.
When fair as at the creation's dawn
All glory to the Lord!

HYMN 180 P.M.

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 promis'd the saints will be given,
And none will molest them from morn until even,
And earth will appear as the garden of Eden,
And Jesus will say to all Israel, Come home.

HYMN 181 C.M.

The glorious day is rolling on,
All glory to the Lord!
When fair as at the creation's dawn
The earth will be restor'd.
A perfect harvest then will crown
The renovated soil,
And rich abundance drop around,
Without corroding toil:
For in its own primeval bloom
Will nature smile again,
And blossoms streaming with perfume
Adorn the verdant plain.

The saints will then, with pure delight,
Possess the holy land,
And walk with Jesus Christ in white,
And in his presence stand.
What glorious prospects! can we claim
These hopes, and call them ours?
Yes, if through faith in Jesus' name
We conquer Satan's pow'rs.

If we, like Jesus, bear the cross,
Like him despise the shame,
And count all earthly things but dross
For his most holy name.

HYMN 182 L.M.

Behold, the great Redeemers comes
To bring his ransom'd people home;
He comes to save his scatter'd sheep,
He comes to comfort those who weep.

He comes all blessings to impart
Unto the meek and contrite heart,
He comes, he comes to be admired,
He comes to burn the proud with fire.

He comes to bless the humble poor,
He comes creation to restore,
He comes the earth to purify,
He comes, but not again to die.

He comes, he comes unto his own,
He comes to reign on David's throne;
He comes to stand on Zion's hill,
He comes the Scriptures to fulfill.

He comes to tread the wicked down,
He comes the martyrs for to crown,
He comes to dry the mourner's tears,
He comes to reign a thousand years.

He comes on Olives mount to stand,
He comes all Israel to defend,
He comes to lay the sinner low,
He comes that Judah may him know.

He comes to show his hands and side,
He comes to wed his ready bride,
He comes to reign as King of kings,
He comes, let all creation sing.

HYMN 183 S.M.

Behold the Saviour comes,
Ye saints, your hearts prepare;
To Zion's mountain gather home,
For soon you'll meet him there.

The signs which he foretold
Already do appear.
Blood, smoke, and fire we oft behold,
And these bespeak him near.

Then let us lift our heads
With joy, and sing his praise,
The fig tree putting forth its buds
Bespeaks the latter days.

HYMN 184 L.M.

Earth is the place where Christ will reign
With all this saints a thousand years,:--
He'll end their sorrow and their pains,
Dismiss their woes, and dry their tears.

He'll burst the prison of their tombs,
And bring their ransom'd people home;
He'll clothe them with immortal bloom,
Array'd in garments clear and white.

He'll cleanse the earth from wicked men,
And bind old Satan with a chain;
He'll raise the meek and humble then,
Appendix III: A Collection of Sacred Hymns

HYMN 185 L.M.

The sheep shall hear the shepherd’s voice,
And with him on mount Zion stand.

HYMN 187 7’s

Jesus once of humble birth,
Now in glory comes to earth;
Once he suffered grief and pain—
Now he comes on earth to reign.

HYMN 188 P.M.

This earth shall be a blessed place,
To saints celestial given,
Where Christ again shall show his face,
With the redeem’d of Adam’s race,
In clouds descend from heaven.

HYMN 189 7’s & 6’s

Sing, O ye heavens! let earth rejoice,
To saints may tune the lyre,
And righteousness bring in,
The trump of war is heard no more.

HYMN 190 4-8’s & 2-6’s

Come, O! thou King of Kings!
We’ve waited long for thee,
With healing in thy wings,
The first, no meek and lowly,
Upon an ass he rode.

But next, the Lord from heaven
In glory shall be seen.

The second, crown’d with glory,
Return’d to his abode.

The first was persecuted,
And into Egypt fled—
A pilgrim and a stranger,
Not where to lay his head.

The second, in his temple
Will suddenly appear,
And all his saints come with him,
To reign a thousand years.

The first, a man of sorrows,
Rejected by his own;
And Israel left in blindness
To wander forth forlorn.

The second brings deliverance—
They own him as their king—
They own him as their Saviour,
To thrones of power, and bid them reign.

The first was all compassion,
And healing his employ;
The second, cloth’d in vengeance,
The wicked shall destroy.

The first, he claim’d no kingdom,
Of this, wide, wicked world;
The last, all kings shall own him,
Or, from their thrones be hurl’d.

Let Jews and Gentiles mingle,
Messiah—Jesus own;
His first and second coming
Will show that both are one.

HYMN 186 L.M.

Hosanna to the Great Messiah,
The long expected king of Kings;
He’ll come and cleanse the earth by fire,
And gather scattered Israel in.

On Zion’s mount his throne shall be;
His sanctuary stand secure—
His scepter o’er the nations sway,
And all creation him adore.

He’ll judge with justice for the poor—
He will with equity reprove—
He’ll smite the wicked with his power—
Oppression from the earth remove.

Princes, and kings, and dukes, and lords,
And mighty men of great renown
Shall pray, but not unto the Lord,
But to the rocks and hills bow down.

Ye rocks and mountains on us fall,
To hide us from the Great Messiah;
For lo! the day of wrath has come,
The Lord’s great day of dreadful ire.

The poor and meek shall then rejoice,
The Saints in peace possess the land,

HYMN 187 7’s & 6’s

At first, the babe of Bethlehem,
Of meek and humble mien;

HYMN 188 7’s

Jesus once of humble birth,
Now in glory comes to earth;
Once he suffered grief and pain—
Now he comes on earth to reign.

But next, the Lord from heaven
In glory shall be seen.

The first, so meek and lowly,
Upon an ass he rode;
The second, crown’d with glory,
Return’d to his abode.

The first was persecuted,
And into Egypt fled—
A pilgrim and a stranger,
Not where to lay his head.

The second, in his temple
Will suddenly appear,
And all his saints come with him,
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Let Jews and Gentiles mingle,
Messiah—Jesus own;
His first and second coming
Will show that both are one.

Arrington 2005
The saints abide in peace,
No curse infect the ground:
Made free from all the powers of hell,
The earth with joys abound,
A thousand years in peace to dwell,
Rejoicing in his reign.

And then descend to earth again,
In peace they all abide,
While earth is purified,
And bears them to the skies:
The suff’ring saints he boldly claims,
In awful grandeur rise;
Before his face devouring flames
In peace behold his face.

And hail their heav’nly King;
The saints on earth will sing,
With acclamations sounding loud,
And speeds his way to earth,
The church of the first born.
His church with honours to adorn,
Fill all with peace and love,
And banish all their fear,
When Zion’s King shall hasten there,
Behold the day is near,
And all creation here below
Let all the saints their hearts prepare,
And every tongue confess to thee.

Appendix III: A Collection of Sacred Hymns

HYMN 191 8’s & 6’s
Let all the saints their hearts prepare,
Behold the day is near,
When Zion’s King shall hasten there,
And banish all their fear,
Fill all with peace and love,
And blessings from above,
His church with honours to adorn,
The church of the first born.
Behold, he comes on flying clouds,
And speeds his way to earth,
With acclamations sounding loud,
With songs of heav’nly birth:
The saints on earth will sing,
And hail their heav’nly King;
All the redeem’d of Adam’s race
In peace behold his face.

Before his face devouring flames
In awful grandeur rise;
The suff’ring saints he boldly claims,
And bears them to the skies:
While earth is purified,
In peace they all abide,
And then descend to earth again,
Rejoicing in his reign.
A thousand years in peace to dwell,
The earth with joys abound,
Made free from all the powers of hell,
No curse infect the ground:
From sin and pain releas’d,
The saints abide in peace,
And all creation here below
Their King and Saviour know.

HYMN 192 P.M.
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 companion, our all.
We know he is coming,
To gather his sheep,
And plant them in Zion, in love;
For why in the valley
Of death should they weep,
Or alone in the wilderness rove?
How long we have wandered
As strangers in sin,
And cried in the desert for thee!
Our foes have rejoic’d
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,
And the hour of redemption is near.

HYMN 193 L.M.
What wondrous things we now behold,
Which were declar’d from days of old,
By prophets, who in visions clear,
Beheld these glories from afar.
The visions which Almighty God,
Confirm’d by his unchanging word.
That to the ages then unborn,
His greatest work he would perform.
The second time he’d set his hand,
To gather Israel to their land,
Fulfill the covenants he had made,
And pour his blessings on their head.
When Moab’s remnant, long oppress’d,
Shall gather’d be, and greatly blest;
And Ammon’s children, scattered wide,
Return with joy, in peace abide.

While Elam’s race, a feeble band,
Receive a share in the blest land,
And Gentiles all their power display
To hasten on the glorious day.
Then Ephraim’s sons, a warlike race,
Shall haste in peace and see their rest,
And earth’s remotest parts abound,
With joys of everlasting sound.
Assyria’s captives, long since lost,
In splendour come, a numerous host;
Egyptia’s waters, fill’d with fear,
Their power feel and disappear.
Yes, Abraham’s children now shall be
Like sands in number by the sea;
While kindreds, tongues, and nations all,
Combine to make their numbers full.
The dawning of that day has come,
See! Abraham’s sons are gath’ring home,
And daughter’s too, with joyful lays,
Are hastening here to join in praise!
O God, our Father and our King,
Prepare our voices and our theme:
Let all our powers of mind combine,
To sing thy praise in songs divine.

HYMN 194 P.M.
Ye ransom’d of the Lord,
To Zion now return,
And seek a safe abode
Before the wicked burn:
The year of jubilee draws near,
Jesus in clouds will soon appear.
Let Israel now return
Unto their ancient home,
Possess the Holy Land,
And build Jerusalem,
And there await the jubilee,
They shall the King of Glory see.

HYMN 195 L.M.
An holy angel from on high
The joyful message now has borne,
Which brings our longing spirits nigh,
To bow and worship near the throne.
Mercy and truth together meet,
And joy and peace, with fond embrace;
The earth and heavens each other greet,
The righteous shout with glad surprise,
Lo! from the heavens comes righteousness,
And truth from earth exulting springs;
These, joined in one, shall Israel bless,
Born as it were on angels’ wings.
Wide round the earth the echo flies,
From their long sleep the nations wake;
The righteous shout with glad surprise,
While the ungodly fear and quake.

Thus truth shall spread through every clime,
And Israel’s tribes be gather’d home,
And watch for the appointed time,
And see the great Messiah come.

HYMN 196 L.M.
What wondrous scenes mine eyes behold,
What glories burst upon my view!
When Ephraim’s record I unfold,
All things appear divinely new.
Angels to earth good news have borne,
Which fills our souls with joy and peace,
Good news to comfort those who mourn,
And bring the captives full release.
Israel, so long oppress’d and grieved,
In every land, in every clime,
Shall hear the world of God, and live;
This is the time, the chosen time.
The scatter’d sheep who once were sold,
In darkness, o’er the mountains far,
Appendix III: A Collection of Sacred Hymns

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Shall now return unto their fold, And there their waiting hearts prepare. When, lo! their Shepherd shall descend, With all the glorious heav’nly throng, Destroy the wolves, the sheep defend, From every wo, from every wrong.

Glory to God! we tune the lyre In loud hosannas to his name; Let Jews and Gentiles join the choir, And round the earth the news proclaim.

HYMN 197 4-6’s & 2-8’s

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 lies concealed;

Seal’d by Moroni’s hand, It has for ages slept, To wait the Lord’s command, From dust again to speak; It shall come forth to light again, To usher in Messiah’s reign.

It speaks of Joseph’s seed, And makes the remnant known— Of nations long since dead, Who once had dwelt alone; The fullness of the Gospel, too, Its pages will reveal to view.

The time is now fulfilled— The long expected day— Let earth obedient yield, And darkness flee away; Open the seals, and wide unfurl Its light and glory to the world.

Lo! Israel, fill’d 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.

HYMN 198 C.M.

On mountain tops the mount of God In latter days, shall rise Above the summit of the hills, And draw the wond’ring eyes. To this the joyful nations round, All tribes and tongues shall flow; Up to the mount of God, they’ll say, And to his house we’ll go.

The rays that shine from Zion’s hill, Shall lighten every land; Her King shall reign a thousand years, And all the world command. Among the nations he shall judge, His judgments truth shall guide; His scepter shall protect the meek, And crush the wicked’s pride.

No war shall rage, no hostile band Disturb those peaceful years; To plow-shares men shall beat their swords, To pruning-hooks their spears.

Come, then, O house of Jacob, come, And worship at his shrine; And, walking in the light of God, With holy beauties shine.

May your devotion me inspire; That I like you my days may spend, Like you may on my God attend.

May I like you in God delight, Have all day long my God in sight; Perform like you my Maker’s will; O! may I never more do ill.

Glory to thee, who safe has kept, And has refresh’d me while I slept. Grant, Lord when I from death shall wake, I may of endless life partake.

HYMN 199 P.M.

Awake! for the morning is come: Rejoice in the Lord, and trust in his mercy, And pray unto him, in meekness and love, For knowledge and health, and all his good blessings, To comfort and happily home.

O lord, thou good Shepherd and King— We want, through the day, to feed in thy pastures, And feast on thy bounteous goodness and grace: O lead us along the banks of still waters, To gladden our hearts and to sing.

Lord turn all our hearts unto thee, To walk in the paths of virtue and wisdom, To live in the bonds of union and peace, And glorify thee in earth as in heaven: O keep us unpotted and free?

O thou art the staff and the rod, On which we can lean in every condition, In youth and age, or valley of death, For raiment and food, for joy and for comfort: So praise ye the Lord, who is God.

HYMN 200 L.M.

Awake my soul, and with the sun Thy daily course of duty run; Shake off dull sloth, and early rise To pay thy morning sacrifice.

Redem thy misspent time that’s past; Live this day as if ‘twere the last; To improve thy talents take due care; ‘Gainst the great day thyself prepare.

Let all thy converse be sincere, Thy conscience as the noon-day clear; Think how the all-seeing God, thy ways, And all thy secret thoughts surveys.

Wake, and lift up thyself, my heart, And with the angels bear thy part; Who all night long unwearyed sing, Glory to thee, eternal King.

I wake, I wake, ye heavenly choir; May I never more do ill. Glory to thee, who safe has kept, And has refresh’d me while I slept. Grant, Lord when I from death shall wake, I may of endless life partake.

HYMN 201 C.M.

Lord, in the morning thou shalt hear My voice ascending high; To thee will I direct my pray’r, To thee lift up mine eye; Up to the heav’n’s where Christ has gone, To plead for all his saints, Presenting at the Father’s throne Our songs and our complaints.

Thou art a God, before whose sight The wicked shall not stand; The righteous shall be thy delight, And dwell at thy right hand.

O may thy Spirit guide my feet In ways of righteousness, Make every path of duty straight And plain before my face.

O do thou give my daily bread, And be my sins forgiven, And let me in thy temple tread, And learn from thee of heav’n.”

HYMN 202 C.M.

Once more, my soul, the rising day Salutes thy waking eyes; And let my heart its tribute pay To him that rules the skies.

Night unto night his name repeats, And day renewes the sound, Wide as the heavens on which he sits, To turn the seasons round.

Appendix III: A Collection of Sacred Hymns

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Appendix III: A Collection of Sacred Hymns

HYMN 203 S.M.
See how the morning sun
Pursues his shining way,
And wide proclaims his Maker’s praise
With every bright’ning ray.

Thus would my rising soul
Of heaven’s parent sing,
And spread the truth from pole to pole
Of Jesus, my great King.

In faith I laid me down
Beneath his guardian care,
I slept and I awoke, and found
That he was just as near.

O lord, I want to live
So humble unto thee,
That in thy presence I may spend
A blest eternity.

Give me thy Spirit, then,
To guide me through this day,
That I may be upright and just,
And always watch and pray.

HYMN 204 L.M.
Wak’d from my bed of slumber sweet,
Refresh’d in body and in mind,
The morning light with joy I greet,
And offer up a song divine.

They praise, O God, shall be my theme,
While day and night their course pursue,
Till time shall end its transient dream—
Eternity the theme renew.

They mercy has preserv’d my soul
Through toils and dangers, griefs and fears,
And still upon this earthy ball
Thou length’nest out my days and years.

O! grant me, then thy Spirit’s power
To guide my feet in ways of peace;
Preserve me thine each day and hour;
Till from a world of sin releas’d.

Then, when my mortal life is closed,
Eternal glory mine shall be;
And all array’d in spotless white,
I shall the King of Glory see.

HYMN 205 C.M.
Come, let us sing an evening hymn,
To calm our minds for rest,
And each one try, with single eye,
To praise the Saviour best.

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

O, thank the Lord for grace and gifts,
Renew’d in latter days;
For truth and light to guide us right
In wisdom’s pleasant ways.

For every line we have receiv’d,
To turn our hearts above;
For every word and every good
That fills our souls with love.

O let us raise a holier strain,
For blessings great as ours,
And be prepar’d, while angels guard
Us through our slumbering hours.

O may we sleep and wake in joy,
While life with us remains;
And then go home beyond the tomb,
Where peace for ever reigns.

HYMN 206 L.M.
Glory to thee, my God, this night,
For all the blessings of the light;
Keep me, O keep me, King of kings,
Under the shadow of thy wings.

Forgive me, Lord, for thy dear Son,
The sins that I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live that I may dread
The grave as little as my bed;
Teach me to die, that so I may
Triumphing rise at the last day.

O may my soul on thee repose,
And with sweet sleep mine eyelids close;
Sleep that may me more vig’rous make,
And from the path of duty rove.

Seal my forgiveness in the blood
Of Christ, my Lord; his name alone
I plead for pardon, gracious God,
And kind acceptance at thy throne.

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

HYMN 207 L.M.
Great God! to thee my evening song
With humble gratitude I raise;
O let thy mercy tune my tongue,
And fill my heart with lively praise.

My days unclouded as thy pass,
And every onward rolling hour,
Are monuments of wondrous grace,
And witness to thy love and power.

And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
To turn my heart above;
And yet this thoughtless, wretched heart,
Too oft regardless of thy love,
To turn my heart above;
Too oft regardless of thy love,
To turn my heart above;

O let me rise in graces sweet,
With every word and every good
That fills our souls with love.

HYMN 208 C.M.
Lord, thou wilt hear me when I pray;
I am for ever thine;
I fear before thee all the day,
O may I never sin.

And while I rest my weary head,
From cares and business free,
’Tis sweet conversing on my bed
And with my own heart and thee.

I pay this evening sacrifice;
And when my work is done,
Great God, my faith and hope relies
Upon thy grace alone.

Thus, with my thoughts compos’d to
Peace, I’ll give mine eyes to sleep;
Thy hand in safety keeps my days,
And will my slumbers keep.

HYMN 209 S.M.
The day is past and gone,
The evening shades appear;
O may we all remember well
The night of death draws near.

We lay our garments by,
While we retire to rest;
So death will soon disrobe us all
Of what we here possess.

To see thy face, to sing thy love.
O when shall I, in endless day,
For ever chase dark sleep away,
And hymns divine with angels sing,
Glory to thee, eternal King.
Lord, keep us safe this night
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears.

And when we early rise,
And view th’ unwearyed sun,
May we set out to win the prize,
And after glory run.

And when our days are past,
And we from time remove,
O may we in thy kingdom rest,
Where all is peace and love.

HYMN 210 P.M.
Adieu my dear brethren adieu,
Reluctant we give you the hand,
No more to assemble with you,
Till we on mount Zion shall stand.

Your acts of benevolence past,
Your gentle compassionate love,
Henceforth in our mem’ry shall last,
Though far from your sight we remove.

Our hearts swell with tender regret,
And sigh at each parting embrace,
While heaven our course must direct,
And others succeed in our place.

When journeying the gospel to preach,
Our course among strangers we steer,
Repentance and faith we will teach,
To all that are willing to hear.

O shepherd of Israel draw near,
Thy glorious presence display,
Our parting reflections to cheer,
And help us thy voice to obey.

Help us to refrain from each ill,
Press forward for glory and peace,
Our sacred engagements fulfill,
Till thou shalt command our release.

Then may we to Zion repair,
And wait our blest Master to see,
To spend the Millennium there,
From sin and from sorrow set free.

How cheerful the thoughts of that rest,
With Jesus our Saviour to reign,
Till we shall be chang’d with the blest,
And glory celestial obtain.

HYMN 211 P.M.
Farewell, our friends and brethren!
Here, take the parting hand—
We go to preach the gospel
To e’ry foreign land.

Farewell our wives and children,
Who render life so sweet—
Dry up your tears—be faithful
Till we again do meet.

Farewell ye scenes of childhood,
And fancies of our youth;
We go to combat error
With everlasting truth,

Farewell all carnal pleasure,
Which gilds the scenes of mirth,
Your days are surely number’d
To trouble man on earth.

Farewell, Farewell our country—
Our home is now abroad
To labour in the vineyard,
In righteousness for God.

The gallant ships are ready
To waft us o’er the sea,
To gather up the blessed,
That Zion may be free.

HYMN 212 P.M.
From Greenland’s icy mountains,
From India’s coral strand;
Where Africa’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.

What though the spicy breezes
Blow soft o’er Ceylon’s isle,
Though every prospect pleases,
And only man is vile;
In vain with lavish kindness
The gifts of God are strown;
In vain with lavish kindness
Bows down to wood and stone.

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

Shall we, whose souls are lighted
With wisdom from on high,
Shall we to men benighted
The lamp of life deny?

HYMN 213 P.M.
How often in sweet meditation, my mind,
Where solitude reigned, and aside from man kind,
Has dwelt on the hour, when the Saviour did deign,
To call me his servant to publish his name.

To lift up my voice and proclaim the glad news,
First unto the Gentiles and then to the Jews;
That Jesus, Messiah in clouds will descend,
Destroy the ungodly, the righteous defend.

How rich is the treasure, ye servants of God,
Entrusted to us as made known by his word;
The plan of salvation, the gospel of grace,
To publish abroad unto Adam’s lost race.

O gladly we’ll go to the isles and proclaim;
And nations unknown then shall hear of his fame;
Yea kingdoms, and countries, both Gentiles and Jews,
Shall see us, and hear us proclaim the glad news.

And millions shall turn to the Lord and rejoice,
That they have made Jesus the Saviour their choice;
From north, and the south, from the east and the west,
We’ll bring home our thousands in Zion to rest.

As clouds see them fly to their glorious home,
As doves to their windows in flocks see them come,
While empires shall tremble and kingdoms shall rend,
And thrones be cast down as wise Daniel proclaims.

And Israel shall flourish and spread far abroad,
Till earth shall be full of the knowledge of God;
And thus shall the stone of the mountain roll forth—
Extend its dominion, and fill the whole earth.

HYMN 214 C.M.
The gallant ship is under way,
To bear me off to sea,
And yonder float the streamers gay,
That say she waits for me.

The seamen dip their ready oar,
That say she waits for me.
And yonder float the streamers gay,
That say she waits for me.

They bear me swiftly from the shore:
As ebbing waves oft tell—
They bear me swiftly from the shore:
As ebbing waves oft tell—

The gallant ships are ready
To waft us o’er the sea,
To gather up the blessed,
That Zion may be free.

HYMN 215 P.M.
The plan of salvation, the gospel of grace,
Entrusted to us as made known by his word;
The plan of salvation, the gospel of grace,
To publish abroad unto Adam’s lost race.

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HYMN 219 L.M.

Farewell, ye servants of the Lord,
To whom we oft have preach’d the word;
May you improve the wisdom given,
And lead ten thousand souls to heaven.

Farewell, ye saints of latter days,
With whom we’ve met in prayer and praise,
In whose kind hearts the truth has shone,
By which we’re gather’d all in one.

Farewell, kind friends, whose hearts are true,
We can no longer stay with you;
Arise, the voice of truth obey,
O come, and wash your sins away.

Farewell to all whose stubborn wills
Bind them in chains of darkness still;
Our voice no longer you shall hear
Till Jesus shall in clouds appear.

Then you shall see, and hear, and know,
What you rejected here below;
Though you may sink in endless pain,
Yet truth eternal will remain.

HYMN 220 6-7’s

When shall we meet again?
When shall we our rest obtain?
When our pilgrimage be o’er—
Parting sighs be known no more?
When mount Zion we regain.

We to foreign climes repair,
Truth the message which we bear;
Truth, which angels oft have borne,
Truth the message which we bear;
When in cold oblivion’s shade,
When the wicked’s hopes expire;

HYMN 221 10’s & 11’s

To leave my dear friends, and from neighbours part,
And go from home it afflicts my poor heart—
With the thoughts of absenting myself far away,
From the house of my God where I’ve chosen to pray.

But Jesus doth call me a message to bear,
To kingdoms, and countries, and islands afar;
His presence will bless me and be with me there,
His spirit inspire me, in answer to prayer.

Then why should I linger with fondest desire
O’er home and the raptures its comforts inspire?
For sweeter, O sweeter, the message I bear
To comfort the mourner in answer to prayer.

Dear friends, I must leave you, and bid you adieu,
And pay my devotion in parts that are new;
But still I’ll remember in pilgrimage there
The joys that we tasted in answer to prayer.

How oft, when the day’s busy bustle has clos’d,
And nature lies sleeping in silent repose,
To some lone retreat I will fondly repair,
Remember my kindred, and pray for them there.

HYMN 222 4-6’s & 2-8’s

When time shall be no more
Its joys and sorrows fled—
When all its cares are o’er
And numbered with the dead,
When the earth is cleans’d by fire,
When in cold oblivion’s shade,

The Saints in robes of light
Shall walk the golden street—
Shall bow before his throne,
Or worship at his feet—
O sinner would’st thou stand
In that blest company?

HYMN 223 P.M.

An angel came down from the mansions of glory,
And told that a record was hid in Cumorah,
Containing the fullness of Jesus’s gospel,
And also the co’v’nant to gather his people.

A heavenly treasure, a book full of merit,
It speaks from the dust by the pow’r of the Spirit;
A voice from the Saviour that saints can rely on,
To watch for the day when he brings again Zion.

Listen, O isles, and give ear every nation,
For great things await you in this generation,
The kingdom of Jesus in Zion shall flourish,
The righteous will gather, the wicked must perish.

Before this earth from chaos sprung,
Or morning stars together sung,
Jehovah saw what would take place
In all the vast extent of space.

He spoke; this world to order came,
And men he made lord of the same;
Great things to them he did make known,
Which should take place in days to come.

To holy men minutely told,
What future ages would unfold;
Scenes God had purpos’d should take place
Down to the last of Adam’s race.

But we will pass these ancients by
Who spoke and wrote by prophecy,
Until we come to him of old,
Ev’n Joseph whom his brethren sold.

He prophesied of this our day,
That God would unto Israel say,
The gospel light you now shall see,
And from your bondage be set free.

He said God would raise up a seer,
The hearts of Jacob’s sons to cheer,
And gather them again in bands,
In latter days upon their lands.

He likewise did foretell the name,
That should be given to the same;
His and his father’s should agree,
Once When my scanty meal was spread,
That won my love, I know not why.
Yet there was something in his eye
Whither he went or whence he came;
I had not power to ask his name,
That I could never answer Nay.
A poor wayfaring man of grief
And sing, and praise his name aloud.
This news, rejoice in Israel's God,
Now let the saints both far and near,
And scatter Israel when they hear
This seer shall be esteemed high,
By Joseph's remnants by and by,
And lead Christ's church in these last days.
The keys which Peter did receive,
To rear a kingdom God to please,
To gather scatter'd Israel in.
According to his holy plan,
The Lord has now rais'd up the man,
His latter-day work to begin,
To gather scatter'd Israel in.
This seer be esteemed high,
By Joseph's remnants by and by,
And lead Christ's church in these last days.
The keys which Peter did receive,
To rear a kingdom God to please,
To gather scatter'd Israel in.
According to his holy plan,
The Lord has now rais'd up the man,
His latter-day work to begin,
To gather scatter'd Israel in.
This seer shall be esteemed high,
By Joseph's remnants by and by,
And lead Christ's church in these last days.

HYMN 226 P.M.

Come all ye sons of Zion,
And let us praise the Lord;
His ransom'd are returning.
In sacred songs and gladness,
They walk the narrow way,
And thank the Lord who brought them
to see the latter day.

Come, ye dispers'd of Judah,
Join in the theme, and sing,
With harmony unceasing,
The praises of your 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 command:

Though wicked men and devils
Exert their power, 'tis vain
Since him who is eternal
Has said you shall obtain.

HYMN 227 6-7's

Earth, with her ten thousand flowers,
Air, with all it beams and showers,
Heaven's infinite expance,
Ocean's resplendent countenance—
All around, and all above,
Hath this record—God is love.

Sounds among the vales and hills,
In the woods and by the rills,
Of the gentle murmur stir'd—
Sacred songs, beneath, above,
Have one chorus—God is love.

All 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.

HYMN 228 P.M.

Guide us, O thou great Jehovah,
Saints upon the promis'd land;
We are weak but thou art able,
Hold us in thy powerful hand:
Holy Spirit,
Feed us till the Saviour comes.

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

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

HYMN 229 P.M.

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?
You who unto Jesus
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, on the sea,
As thy days may demand,
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HYMN 230 P.M.

How pleasant 'tis to see
Kindred and friends agree;
Each in his proper station move,
And each fulfill his part,
With sympathizing heart,
In all the cares of life and love!

'Tis like the ointment shed
On Aaron's sacred head,
Divinely rich, divinely sweet:
The oil through all the room
Diffus'd a choice perfume,
Ran through his robes, and blest his feet.

Like fruitful showers of rain,
That water all the plain,
Descending from the neighboring hills;
Such streams of pleasure roll
Through every friendly soul,
Where love like heavenly dew distils.

HYMN 231 P.M.

How pleased and blest was I,
To hear the people cry
"Come, let us seek our God to-day!"
Yes, with a cheerful zeal,
We'll haste to Zion's hill,
And there our vows and honours pay.

Zion, thrice happy place,
Adorn'd with wondrous grace,
And walls of strength embrace thee round!
In thee our tribes appear,
To pray, and praise, and hear
The sacred Gospel's joyful sound.

HYMN 232 L.M.

Know then that ev'ry soul is free,
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct him right;
Bless him with wisdom, 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 heaven or hell.

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

'Tis my free will for to believe:
'Tis God's free will me to receive:
To stubborn willers this I'll tell,
'Tis all free grace, and all free will.

Those that despise, grow harder still,
Those that adhere, be turns their will:
And thus despisers sink to hell,
While those that hear, in glory dwell,
But if we take the downward road,
And make in hell our last abode;
Our God is clear, and we shall know,
We've plung'd ourselves in endless wo.

HYMN 233 4-8's & 2-6's

The Lord into his garden comes,
The spices yield their rich perfumes,
The lilies grow and thrive;
Refreshing showers of grace divine,
From Jesus flow to every vine,
And make the dead revive.

This makes the dray and barren ground,
In springs of water to abound,
And fruitful soil become;
The desert blossoms like the rose,
When Jesus conquers all his foes,
And make his people one.

The glorious time is rolling on,
The gracious work is now begun,
My soul a witness is;
The day when saints again should hear
The voice of Jesus in their ear,
And angels who above do reign
Come down to converse hold with men.

HYMN 234 L.M.

The happy day has rolled on,
The glorious period now has come;
The angel sure has come again
To introduce Messiah's reign.
The Gospel trumpet again is heard,
The truth from darkness has appear'd;
The lands which long in darkness lay
Have now beheld a glorious day.

The day by prophets long foretold,
The day which Abraham did behold,
The day that saints desired long,
When God his strange work would perform.

The day when saints again should hear
The voice of Jesus in their ear,
And angels who above do reign
Come down to converse hold with men.

HYMN 235 4-8's & 2-6's

The worst of sinners here may find
A Saviour pitiful and kind,
Who will them all relieve:
None are too late if they repent,
Out of one sinner legions went,
Jesus did him receive.

Come, brethren, you that love the Lord,
Who taste the sweetness of his word,
In Jesus' ways gone on;
Our troubles and our trials here,
Will only make us richer there,
When we arrive at home.
We feel that heaven is now begun,
It issues from the shining throne,
From Jesus’ throne on high:
It comes like floods, we can’t contain,
We drink, and drink, and drink again,
And yet we still are dry.

There we shall reign, and shout, and sing
And make the upper regions ring,
When all the saints get home;
Come on, come on, my brethren dear,
Soon we shall meet together there
For Jesus bids us come.

**HYMN 236 P.M.**

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;
The angels are coming to visit the earth.

We’ll sing and we’ll shout, &c.

We 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.

We’ll sing and we’ll shout, &c.

We’ll wash, and be wash’d and with oil be anointed,
Withal not omitting the washing of feet;
For he that receiveth his penny appointed,
Must surely be clean at the harvest of wheat.

We’ll sing and we’ll shout, &c.

Old Israel that fled from the world for his freedom,
Must come with the cloud and the pillar again;
A Moses, and Aaron, and Joshua lead him,
And feed him on manna from heaven again.

We’ll sing and we’ll shout, &c.

How blessed the day when the lamb and the lion
Shall lie down together without any ire;
And Ephraim be crown’d with his blessing in Zion,
As Jesus descends with his chariots of fire!

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: amen and amen!

**HYMN 237 P.M.**

The sun that declines in the far western sky
Has roll’d o’er our heads till the summer’s gone by;
And hush’d are the notes of the warblers of spring,
That in the green bower did exultingly please,
While soft smiling zephyrs, our fancies to year;
A harvest of plenty has crown’d the glad spring.
That in the green bower did exultingly please,
While soft smiling zephyrs, our fancies to year;
A harvest of plenty has crown’d the glad spring.

The changes for autumn already appear;
A harvest of plenty has crown’d the glad year;
While soft smiling zephyrs, our fancies to please,
Bring odours of joy from the laden fruit trees.

As the summer of youth passes swiftly along,
And silvery locks soon our temples adorn,
So the fair smiling landscape and flowery lawn,
Though lost is their beauty, their glory has come.

O when the sweet summer of life shall have fled,
Her joys and her sorrows entomb’d with the dead,
Then may we, by faith, like good Enoch arise,
And be crown’d with the just in the midst of the skies.

Descend with the Saviour in glory profound,
And reign in perfection when Satan is bound,
While love and sweet union together shall blend,
And peace, gentle peace, like a river extend.

**HYMN 238 L.M.**

The cities of Zion soon shall rise
In majesty amid the skies,
Attract the gaze and wond’ring eyes
Of all that worship, gloriously.

The saints shall see those cities stand
Upon this consecrated land,
And Israel, numerous as the sand,
Inherit them eternally.

O that the day would hasten on,
When wickedness shall all be gone,
And saints and angels join in one,
To praise the Man of Holiness.

Then shall the veil of heaven rend,
And the Son Aw-Man will descend,
A vast eternity to spend
In perfect peace and righteousness.

Exalt the name of Zion’s God,
Praise ye his name in songs aloud;
Proclaim his majesty abroad,
Ye banner-bearing messengers.

Cry to the nations far and near
To come and in the glories share
That on Mount Zion will appear,
When earth shall rest from wickedness.

**HYMN 239 P.M.**

There’s a feast of fat things for the righteous preparing,
That the good of this world all the saints may be sharing;
For the harvest is ripe, and the reapers have learnt’d
to gather the wheat, that the tares may be burn’d.
Come to the supper—come to the supper—
Come to the supper of the great Bridegroom.

Go forth all ye servants unto every nation,
And lift up your voices and make proclamation,
For to cease from all evil, and leave off all mirth,
For the Saviour is coming to reign on the earth.
Come to the supper, &c.

Go set forth the judgments to come and the sorrow,
For after to-day, O there cometh to-morrow
When the wicked, ungodly, rebellious, and proud,
Shall be burnt up as stubble—O cry it aloud.
Come to the supper, &c.

Go pass throughout Europe, and Asia’s dark regions,
To China’s far shores, and to Afric’s black legions,
And proclaim to all people as you’re passing by,
The fig-trees are leaving—the summer is nigh.
Come to the supper, &c.

Go call on the great men of fame and of power,
The king on his throne, and the brave in his tower,
And inform them all kingdoms must fail but the one,
As clear as the moon and as fair as the sun.
Come to the supper, &c.
Go cry to all quarters, and then to the islands,
To Gentiles and Jews, and proclaim to the heathens,
And exclaim to old Israel in every land,
Repent ye?—the kingdom of heaven’s at hand.
Come to the supper, &c.
Go carry glad tidings, that none need doubt whether,
The lamb and the lion shall lie down together
For the venom will cease, when the devil is bound.
And peace like a river, extend the world round.
Come to the supper, &c.
Go publish the gospel, the truth of the Saviour,
That the poor and the meek may begin to find favor,
And rejoice in their coming Redeemer and friend;
And lo! he is with you henceforth to the end.
Come to the supper, &c.
O go and invite them, regardless of trouble,
The rich and the learned, the wise and the noble,
That the guests may be ready when Jesus shall come,
To welcome for ever the holy Bridegroom.
Come to the supper, &c.
Go gather the willing, and push them together
Yea, push them to Zion, (the saints’ rest for ever)
Where the best that the heavens and earth can afford,
Will grace the great marriage and feast of the Lord.
Come to the supper, &c.
Go welcome his people, let nothing preclude you,
Come Joseph, and Simeon, and Reuben, and Judah,
Come Napthali, Issachar, Levi, and Dan,
Gad, Zebulon, Asher, and come Benjamin.
Come to the supper, &c.
Be faithful and just to the end of your calling,
Till Bab’lon the great—she is fallen! is fallen!
Then return and receive the just servant’s reward,
And sit down to the feast of the house of the Lord.
Come to the supper—come to the supper—
Come to the supper WITH the great Bridegroom.

HYMN 240 PM.
This land was once a glorious place,
With all its verdure common;
And men did live a holy race,
And worship Jesus face to face,
In Aahdam-ondi-Ahman.

We read that Enoch walk’d with God,
Above the power of Mammon;
While Zion spread herself abroad,
And saints and angels sung aloud
In Aahdam-ondi-Ahman.

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

Hosanna to such days to come—
The Saviour’s second comin’—
When all the earth in glorious bloom,
Affords the saints a holy home
Like Aahdam-ondi-Ahman.

HYMN 241 P.M.
Though, in the outward church below,
The wheat and tares together grow;
Jesus ere long will weed the crop,
And pluck the tares in anger up.
For soon the reaping time will come,
And angels shout the harvest home.

Will it relieve their horrors there,
To recollect their stations here;
How much they heard, how much they knew,
How much among the wheat they grew?
No! this will aggravate their case,
They perish’d under means of grace;
To them the word of life and faith
Became an instrument of death.

We seem alike when thus we meet,
Strangers might think we all were wheat;
But to the Lord’s all-searching eyes
Each heart appears without disguise.

The tares spared of various ends,
Some for the sake of praying friends;
Others the Lord, against their will,
Employs his counsels to fulfill.

But though they grow so tall and strong,
His plan will not require them long;
In harvest, when he saves his own,
The tares shall into hell be thrown.
Oh! awful thought, and is it so?

HYMN 242 P.M.
What fair one is this, from the wilderness trav’ling,
Looking for Christ, the belov’d of her heart?
O this is the church, the fair bride of the Saviour,
Which with every idol is willing to part.
While men in contention are constantly howling,
And Babylón’s bells are continually tolling.
As though all the craft of her merchants was failing,
And Jesus was coming to reign on the earth.

There is a sweet sound in the Gospel of heaven,
And people are joyful when they understand,
The saints on their way home to glory are even
Determin’d by goodness, to reach the blest land.
Old formal professors are crying “delusion,”
And highminded hypocrites say “‘tis confusion,”
While grace is poured out in a blessed effusion,
And saints are rejoicing to see priest-craft fall.

A blessing, a blessing, the Saviour is coming,
As prophets and pilgrims of old have declar’d;
And Israel, the favour’d of God, is beginning
To come to the feast for the righteous prepar’d.
In the desert are fountains continually springing,
The heavenly music of Zion is ringing;
The saints all their tithes and their off’rings are bringing,
They thus prove the Lord and his blessing receive.

The name of Jehovah is worthy of praising,
And so is the Saviour an excellent theme;
The elders of Israel a standard are raising,
And call on all nations to come to the same:
These elders go forth and the gospel are preaching,
And all that will hear them, they feel are teaching,
And thus is the vision of Daniel fulfilling,
The stone of the mountain will soon fill the earth.
HYMN 243 P.M.

When Joseph his brethren behold,
Afflicted and trembling with fear,
His heart with compassion was fill’d,
From weeping he could not forbear.

Awhile his behaviour was rough,
To bring their past sins to their mind;
But when they were humbled enough
He hasten’d to show himself kind.

How little they thought it was he
Whom they had ill treaded and sold!
How great their confusion must be,
As soon as his name he had told!

“I am Joseph, your brother,” he said,
“And still to my heart you are dear;
“I am Joseph, your brother,” he said,
“Sinners, enlist with Jesus Christ,
The eternal Son of God;
Sinners, enlist with Jesus Christ,
The eternal Son of God.

HYMN 244 L.M.

When restless on my bed I lie,
Still courting sleep, which still will fly,
Then shall reflection’s brighter power,
Illume the lone and midnight hour.

If hush’d the breeze, and calm the tide,
Soft will the stream of mem’ry glide,
And sigh, O Lord, to come to thee.

Toss’d on the deep and swelling wave,
O mark my trembling soul, and save!
Give to my view that harbour near,
Where thou wilt chase each grief and fear.

HYMN 245 C.M.

Hark! Listen to the trumpeters,
They call for volunteers,
On Zion’s bright and flow’ry mount
Behold the officers.

Their horses white, their armours bright,
With courage bold they stand,
Enlisting soldiers for their King,
To march to Zion’s land.

It sets my heart all in a flame
A soldier for to be;
I will enlist, gird on my arms,
And fight for liberty.

We want no cowards in our bands
That will our colours fly;
We call for valiant hearted men,
Who’re not afraid to die.

To see our armies on parade,
How martial they appear;
All arm’d and drest in uniform,
They look like men of war.

They follow their great General,
The eternal Son of God;
And march with us to Zion’s land,
Beyond the swelling flood.

HYMN 246 P.M.

The pure testimony pour’d forth in the spirit,
Cuts like a keen two-edged sword;
And hypocrites now are most sorely tormented,
Because they’re condemn’d by the word.
The pure testimony discovers the dross,
While wicked professors make light of the cross,
But Babylon trembles for fear of her loss.

Is not the time come for the church to be gathered,
Into the one Spirit of God?
Baptiz’d by one spirit into the one body,
Partaking Christ’s flesh and his blood?
They drink in one spirit, which makes them all see,
They’re one in Christ Jesus wherever they be.
When ghastly death appears in view,
Christ's presence shall thy fears subdue,
He comes thy spirit to set free,
And "as thy day thy strength shall be."

HYMN 248 P.M.
Daniel's wisdom may I know;
Stephen's faith and patience show;
John's divine compassion feel;
Moses' meekness; Joshua's zeal;
Run like the unwearied Paul,
Win the prize, and conquer all.

Mary's love may I possess;
Lydia's tender-heartedness;
Peter's ardent spirit feel;
James' faith by works reveal;
Like young Timothy, may I
Every sinful passion fly.

Job's submission let me show;
David's true devotion know;
Samuel's call O may I hear;
Lazarus' happy portion share;
Let Isaiah's hallow'd fire
All my new-born soul inspire.

Mine be Jacob's wrestling prayer;
Gideon's valiant steadfast care;
Joseph's purity impart;
Isaac's meditative heart;
Abraham's friendship—let me prove
Faithful to the God of love.

Most of all, may I pursue
That example Jesus drew;
In my life and conduct show
How he lived and walked below;
Day by day, through grace bestow'd,
How he lived and walked below;
Day by day, through grace bestow'd,
How he lived and walked below;
Day by day, through grace bestow'd,
How he lived and walked below;
Day by day, through grace bestow'd,
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Day by day, through grace bestow'd,
How he lived and walked below;
Day by day, through grace bestow'd,
How he lived and walked below;
Day by day, through grace bestow'd,
How he lived and walked below;
Day by day, through grace bestow'd,
HYMN 254 L.M.
The glorious plan which God has given,  
To bring a ruined world to heaven,  
Was framed in Christ by the new birth,  
Was seal’d in heaven, was sealed on earth.

As in the heavens they all agree,  
The record’s given there by Three,  
On earth three witnesses are given,  
To lead the sons of earth to heaven.

Jehovah, God the Father’s one,  
Another, God’s eternal Son;  
The Spirit does with them agree—  
The witnesses in heaven are three.

Nor are we, in the second birth,  
Left without witnesses on earth,  
To grope, as in eternal night,  
About the way to endless light.

Buried beneath the liquid wave,  
To know the Spirit’s power to save,  
And feel the virtue of his blood,  
Are witnesses ordained of God.

In heaven they all agree in One,  
The Father, Spirit, and the Son;  
On earth these witnesses agree,  
The water, blood, and Spirit, three.

One great connecting link is given  
Between he sons of earth and heaven:  
The Spirit seals us here on earth,  
The Father, Spirit, and the Son:

Between he sons of earth and heaven:  
The Spirit seals us here on earth,  
The Father, Spirit, and the Son:

HYMN 255 P.M.
Stars of morning, shout for joy,  
Sing redemption’s mystery,  
Holy, Holy, Holy, cry,  
And praise the Lamb.

Ethiopia, stretch thy hand,  
Come ye tribes of ev’ry land,  
Countless as the ocean’s sand,  
To praise the Lamb.

My believing spirit fill—  
Faith demands, it is thy will—  
All things now are possible;  
It shall be done.

Thus may we each moment feel,  
Love him, serve him, praise him still,  
Till we meet on Zion’s hill,  
To praise the Lamb.

Saviour, let thy kingdom come,  
Now the Man of Sin consume,  
Bring the blest millennium,  
Exalted Lamb.

HYMN 256 P.M.
Let Judah rejoice in this glorious news,  
For the sound of glad tidings will soon reach the Jews,  
And save them far, far from oppression and fear,  
And deliv’rance proclaim to their sons far and near.

Long, long thou hast wander’d an exile forlorn,  
And will strike off thy fetters and bid thee home,  
Thou shalt be ’midst the nations a plant of renown.

Arrington 2005
Appendix III: A Collection of Sacred Hymns

Arrington 2005
HYMN 261 L.M.

Hark! listen to the gentle breeze,
O'er hill or valley, plain or grove,
It whispers in the ears of man,
The voice of freedom, peace and love.

But cease this melancholy moan,
Nor sigh for those who will not come,
For Israel surely will return
To Zion and Jerusalem.

HYMN 262 L.M.

Another day has fled and gone,
The sun declines in western skies,
The birds retired have ceased their song,
Let ours in pure devotion rise.

The moon her splendid course resumes,
She sheds her light o'er land and sea;
The gentle dews in soft perfumes
Fall sweetly o'er each herb and tree.

As flow'rets in their brightest bloom,
Are withered by the chilling blast,
So man's fond hopes are like a dream,
His days how fleet, how swift they pass.

HYMN 263 L.M.

How fleet the precious moments roll!
How soon the harvest will be o'er,
The watchmen seek their final rest,
And lift a warning voice no more!

Another year has roll'd away,
And took its thousands to the tomb;
Its sorrows and its joys are fled
To hasten on the general doom.

HYMN 264 C.M.

Lift up your heads, ye scatter'd saints,
Redemption draweth nigh;
Our Saviour hears the orphan's plaints,
The widow's mournful cry.

The blood of those who have been slain
For vengeance cries aloud:
Nor shall its cries ascend in vain,
For vengeance on the proud.

The signs in heaven and earth appear;
And blood, and smoke, and fire;
Men's hearts are failing them for fear;
Redemption's drawing nigher.

Earthquakes are bellowing 'neath the ground,
And tempests through the air;--
The trumpet's blast with fearful sound,
Proclaims the alarm of war.

The saints are scattered to and fro,
Through all the earth abroad;
The gospel trump again to blow,
And then behold their God.

Rejoice, ye servants of our God,
Who to the end endure;
Rejoice, for great is your reward,
And your defense is sure.

Although this body should be slain
By cruel, wicked hands;
I'll praise my God in higher strains,
And on mount Zion stand.

Glory to God, ye saints rejoice,
And sigh and groan no more,
But listen to the Spirit's voice—
Redemption's at the door.

Appendix III: A Collection of Sacred Hymns

Arrington 2005
Descend with all thy holy throng,  
The year of thy redeem’d bring near;  
Hast—hast the day of vengeance on—  
Bid Zion’s children dry their tears.

Deliver, Lord, thy captive saints,  
And comfort those who long have mourn’d;  
Bid Zion cease her dire complaints,  
And all creation cease to groan.

HYMN 266 L.M.

This morning in silence I ponder and mourn  
O’er the scenes that have passed, no more to return:  
How vast are the labours, the troubles and fears  
Of eight hundred millions who’ve toil’d through the year!

How many ten thousands were slain by their foes,  
While widows and orphans have mourn’d o’er their woes,—  
While pestilence, famine, and earthquakes appear,  
And signs in the heavens throughout the past year!

How many been murdered, and plunder’d, and robb’d,  
How many oppressed and driven by mobs,  
How oft have the heavens bedew’d with their tears  
The earth o’er the scenes they beheld the past year.

But the day-star has dawn’d o’er the land  
The first beams of morning, the morning of rest;  
When cleans’d from pollution the earth shall appear  
As the garden of Eden, and peace crown the year.

Then welcome the new year, I hail with delight,  
The season approaching with time’s rapid flight;  
While each fleeting moment brings near and more near,  
The day long expected, the great thousand years.

I praise and adore the eternal I Am;  
Hosanna, hosanna to God and the Lamb,  
Who order the seasons that glide o’er the spheres,  
And crown with such blessings, each happy new year.

HYMN 267 P.M.

‘Mid scenes of confusion and creature complaints,

HYMN 268 P.M.

By the river’s verdant side,  
By the solitary tide,  
While the peaceful waters slept,  
Pensively we sat and wept:  
And on the bending willows hung,  
Our silent harps through grief unstrung.

For they who wasted Zion’s bowers,  
And laid in dust her ruin’d towers,  
In scorn their weary slaves desire,  
To strike the chords of Israel’s lyre;  
And in their impious ears to sing,  
The sacred songs of Zion’s king.

How shall we tune those lofty strains,  
On Babylon’s polluted plains?  
When low in ruin on the earth,  
Lies the place that gave us birth,

And stern destruction’s iron hand,  
Sways our desolated land.

Oh! never shall our harps awake,  
Laid in the dust for Zion’s sake,  
For ever on the willows hung,  
Their music hush’d, their chords unstrung.

Lost Zion! city of our God,  
While groaning ‘neath the tyrant’s rod;

Still mould’ring lie thy level’d walls,  
And ruin stalks along thy halls,  
And brooding o’er thy ruin’d towers,  
Desolation sternly lowers;

For when we muse upon thy woe,  
Fast the gushing sorrows flow.

And while we toil through wretched life,  
Drinking the bitter cup of strife;  
Until we yield our weary breath,  
And sleep, releas’d from woe, in death,  
Will Zion in our memory stand,  
Our lost, our ruin’d native land.

HYMN 269 L.M.

O Zion, when I think on thee,  
I long for pinions like the dove,  
And mourn to think that I should be so distant from the land I love.

A captive exile, far from home,  
For Zion’s sacred walls I sigh,  
With ransomed kindred there to come,  
And see messiah eye to eye.

While here, I walk on hostile ground,  
The few that I can call my friends,  
Are like myself, in fetters bound,  
And weariness our steps attend;

But yet we hope to see the day  
When Zion’s children shall return;  
When all our griefs shall flee away,  
And we no more again shall mourn.

The thought that such a day will come,  
Makes e’en the exile’s portion sweet,  
Though now we wander far from home,  
In Zion soon we all shall meet.

HYMN 270 P.M.

Children of Zion, awake from your sadness,  
For soon all your foes shall oppress you no more;  
Bright on your hills dawns the day star of gladness;  
Arise! for the night of your sorrow’s near o’er.

Children of Zion, awake from your sadness,  
For soon all your foes shall oppress you no more.

Strong are your foes, but His arm will subdue them,
And scatter their armies to regions afar;
They’ll flee like the chaff from the scourge that pursues them;
Vain is their strength and their chariots of war.
Children of Zion, awake from your sadness,
For soon all your foes shall oppress you no more.

Children of Zion, his power will save you,
O loudly extol it o’er land and the sea,
Shout! for the foe’ll be destroyed that enslaved you,
The oppressor will vanish and Zion be free.
Children of Zion, awake from your sadness,
For soon, all your foes shall oppress you no more,
Shall oppress you no more,—no more.

HYMN 271 L.M.
I have no home, where shall I go?
While I am left to weep below,
My heart is pain’d, my friends are gone,
And here I’m left on earth to mourn.

I see my people lying round,
All lifeless here upon the ground;
Young men and maidens in their gore,
Which does increase my sorrows more.

My father look’d upon this scene,
And in his writings has made plain,
How every Nephite’s heart did fear,
When he beheld his foe draw near.

With axe and bow they fell upon
Our men and women, sparing none,
And left them prostrate on the ground,
Lo! here they now are bleeding round!

Ten thousand that were led by me
Lie round this hill called Cumorah;
Their spirits from their bodies fled,
And they are number’d with the dead.

Well might my father, in despair,
Cry, O ye fair ones, once how fair,
How is it that you’ve fallen? oh!
My soul is fill’d with pain for you.

My life is sought, where shall I flee?
Lord, take me home to dwell with thee,
Where all my sorrow will be o’er,
And I shall sigh and weep no more.

Thus sang the son or Mormon, when
He gazed upon his Nephite men,
And women too, which had been slain,
And left to molder on the plain.

THE END