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## What Makes a Hymn Lutheran?

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*This question will continue to rage in our midst as long as there are Lutherans!* Is a hymn Lutheran because its writer grew up as a Lutheran? Or is it Lutheran because it expresses Lutheran theology? To think that only Lutherans can write Lutheran hymns is to confuse genetics with confession. Sadly, it is easy to be a genetic Lutheran these days and not have the slightest idea about Lutheran theology.

At the beginning of the last century, Lutherans numbered more than they do today, and they argued vigorously about what a Lutheran hymn was. The debate was occasioned by the question one church leader, Paul Glasoe, posed specifically in the January 1, 1931, edition of the church paper, *The Lutheran Herald*: “Are we singing our children out of the Lutheran church?”

Some feared that by insisting on singing only from the old German and Scandinavian hymns without any engagement with the American hymn-book their children would leave for other more evangelical and American churches.

Some thought a Lutheran hymn could only be a hymn by a Lutheran, which narrowed the number of hymns available for a Lutheran hymnal. What about those from the ecumenical church?

To their credit, others argued persuasively that it was the words that made a hymn Lutheran.

N. Astrup Larsen, a missionary in China, settled it for good by saying that any hymn that told of the unconditional love of Jesus Christ for us was Lutheran.

In other words, a hymn that preaches or assumes faith alone, grace alone, word alone, Christ alone, the cross alone is a Lutheran hymn.

### LUTHERAN CONFESSIONS AND HYMNS

The Lutheran Confessions are clear on this. We read from Melancthon’s “Apology to the Augsburg Confession” in which he said, “Ceremonies should be observed both so that people may learn the Scriptures and so that, admonished by the Word, they might experience faith and fear and finally even pray. For these are the purposes of the ceremonies... We also use German hymns in order that the [common] people might have something to learn that will arouse their faith and fear.”

This means hymns can do more than help us preach the gospel to our neighbors. They can help us praise God and pray to him. Some of our greatest and most popular hymns by

non-Lutherans do that, from “Praise to the Lord the Almighty, the King of Creation,” to “Great Is Thy Faithfulness,” to “On Eagle’s Wings.” Other favorites help us pray to God, such as Luther’s “Lord, Keep Us Steadfast in Your Word,” or Anglican bishop Reginald Heber’s “Holy, Holy, Holy,” or Taizé’s “Jesus Remember Me When You Come into Your Kingdom.” These kinds of hymns are classics that are perfectly acceptable in Lutheran services.

We are rich in hymns from the entire ecumenical and global church. Many are much beloved by people in our Lutheran churches as well as popular around the world. We can bring them into the canon of Lutheran hymns because they preach the pure gospel of Jesus, or teach of Jesus, or pray to him in the words of Scripture.

## LUTHERAN AND ECUMENICAL HYMNS

We Lutherans, whose ecumenical strategy at its best rejoices in the unity we already have in Jesus Christ, can accept these hymns with pleasure into our hymnals, as we have over the generations. When Lutherans came to America and started preparing their first English hymnal, there were no serviceable English translations of German or Scandinavian hymns. So by necessity they opened up their hymnbooks to a wide variety of great English hymns. They took in many favorite hymns by Isaac Watts and Charles

Wesley, which Lutherans have sung ever since with joy.

After Catherine Winkworth in the mid-nineteenth century provided English-speaking Lutherans with a treasury of German Lutheran texts in good English, Lutherans began publishing hymnals with many more Lutheran chorales in them. The Norwegian Evangelical Church in America in 1912 produced *The Lutheran Hymnary*, which contained mostly classic Lutheran chorales and made very few gestures toward American hymnody, although it did include classic Anglican hymns such as “Holy, Holy, Holy.” *The Hymnal* (1925) by Swedish Augustana was very friendly to the American songbook, including gospel hymns such as “In the Sweet Bye and Bye.”

## LUTHERANS AND CONTEMPORARY HYMNS

We should continue including new hymns as well as old ones by our Christian brothers and sisters around the world, hymns that teach us how to preach, praise, and pray to Christ alone. We should not take them, however, just because they come from the global church.

Some contemporary hymns are not Lutheran hymns because they do not preach or assume the Lutheran theological fundamentals. To some, the idea that a hymn has to fit theological norms can be repellent. There are hymnwriters who want to be as ignorant of theology as they can be, because theology brings

division, in their opinion. It is the truth, however, that causes divisions, and there is always much strife involved in defending the faith.

Not every hymn or spiritual song written today preaches the gospel. Hymns that tell God what we are doing, and seem to imply that our works should do anything to win us favor with God, should be banned no matter where they come from or how popular they are. As

the old spiritual says, "Give me Jesus." That's the main thing.

Gracia Grindal

A handwritten signature in cursive script that reads "Gracia Grindal". The signature is fluid and elegant, with the first and last letters of each word being capitalized and prominent.

Editor-in-Chief

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# Acknowledgments

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*In Memory of Rosalie Rosholt*

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# Notes on Hymn Authors, Composers, Texts, and Tunes

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## **A Lamb Goes Uncomplaining Forth**

Written in 1647, this passion hymn reflects on Isaiah 53:4-7, proclaiming that Jesus Christ is the "lamb that is led to slaughter."

## **A Mighty Fortress Is Our God**

A paraphrase of Psalm 46, this hymn by Martin Luther, his most famous, became known as the "Battle Hymn of the Reformation." It is not clear why or when Luther wrote it, but it did appear sometime after 1529.

## **Abide with Me**

Lyte, an Anglican priest, wrote this not long before he preached his last sermon in 1847 and died shortly thereafter. Its words, which proclaim the abiding presence of God, make this hymn especially appropriate for evening worship as well as for funerals.

## **Ah, Holy Jesus**

Johann Heerman suffered greatly through the Thirty Years' War (1618-1648), losing everything he owned three times before the war was over. He died of a terrible sinus infection.

## **Alas! And Did My Savior Bleed**

Watts wrote this for his collection *Hymns and Spiritual Songs* in 1707, which became a staple hymnal for all English speaking singers.

## **All Creatures of Our God and King**

The song of Francis of Assisi, this text shows the warm feelings for creation by which Francis is known. He counts all creation as being among his family and capable of praising God, even death, trusting that God's promise of life in Christ has the final word.

## **All Depends on Our Possessing**

The author of this German hymn is unknown, but the hymn is counted among the favorite hymns of trust and supplication among Lutherans.

## **All Glory Be to God on High**

Luther used this hymn as the *Gloria* in his German language mass. It has been used as an opening hymn in many Lutheran services for centuries.

## **All Glory, Laud, and Honor**

A must for Palm Sunday, this hymn is said to have been written in the year 820 by Theodulph, Bishop of Orleans, who was thrown into prison after the death of Charlemagne.

## **All Hail the Power of Jesus' Name!**

Sometimes called the "Christian National Anthem," this hymn was written while the author was serving as a missionary in India.

## **All My Heart This Night Rejoices**

In this hymn, Paul Gerhardt tells the reason for the joy of Christmas: God has chosen to come among us and abide with us.

## **All People That on Earth Do Dwell**

This paraphrase of Psalm 100 with its tune by Louis Bourgeois, the musician for John Calvin's movement, is among the greatest of the English church. The coronation of Queen Elizabeth II featured a grand setting of the hymn by Ralph Vaughan Williams.

## **All Praise to Thee, My God, This Night**

An evening hymn written for a school during the early English Reformation, this hymn can be sung as a round.

## **All the Way My Savior Leads Me**

One of Fanny Crosby's thousands of hymns, this hymn contains the image found in Revelation 7:17, where "the Lamb will lead them to springs of living water."

## **All Things Bright and Beautiful**

Mrs. Alexander wrote this popular children's hymn based on the line from Coleridge's *The Rime of the Ancient Mariner*: "He prayeth best, who loveth best, all things great and small."

## **All Who Believe and Are Baptized**

Danes and Norwegians used this hymn for baptisms for many years. At the beginning of the first stanza, the baptismal party would enter the church and process down the aisle. After the baptism, as the congregation sang the second stanza, the party would process out of the church.

### Alleluia! Sing to Jesus

Although Dix was an insurance executive, his passion was for the writing of hymns, several of which are important for many Protestant hymnals today.

### Amazing Grace

John Newton, a former slave ship captain, wrote this famous hymn after his conversion and regret for his former life.

### Am I a Soldier of the Cross?

Watts wrote this hymn to accompany a sermon he preached on I Corinthians 16:13: "Be faithful, stand firm in the faith, act like men, be strong."

### Angels from the Realms of Glory

Montgomery was a Moravian closely associated with the Methodist tradition. This Christmas hymn has been sung to many tunes, but *Regent Square* is the most common and beloved.

### Angels We Have Heard on High

Originally from France, this carol made its way across the channel to the West Country, or Cornwall, where it was translated and became a part of English Christmas carols.

### As Pants the Hart for Cooling Streams

One of the finest paraphrases of Psalm 42 in the Calvinist tradition, the tune makes it a jewel for today. The pun on "hart," the male deer, and the human heart is lost when the language is modernized to "deer."

### As with Gladness Men of Old

Dix wrote this hymn during Epiphany of 1858 after he had read the Gospel for the day when he was ill. It was first included in his *Hymns of Love and Joy* in 1861.

### At the Lamb's High Feast We Sing

The Bohemian Brethren, from a province in what is now the Czech Republic, were a singing church and early Protestant group in Europe. This is one of their most popular tunes.

### At the Name of Jesus

Noel's hymn is based on Philippians 2:10-11. The tune made it one of the great processional hymns of its time.

### Awake My Heart with Gladness

Crüger set Gerhard's Easter text to a tune that demonstrates the rising of Christ from the grave in the climbing of the last musical phrase.

### Awake, My Soul, and with the Sun

Ken, one of the first and most accomplished of English hymn text writers, wrote this morning hymn to be sung with a viol or spinet. It was originally fourteen stanzas long.

### Away in a Manger

Although this hymn has been attributed to Martin Luther, it is actually an American hymn of unknown authorship that first appeared in a Lutheran Sunday School songbook in 1885.

### Awesome God

Written and recorded by Rich Mullins in 1988, this song of praise has since found a place in the worship life of many congregations of various denominations.

### Battle Hymn of the Republic

Howe, an abolitionist, used the old folk song, *John Brown's Body*, as the tune for her hymn, which played a role in the American Civil War.

### Be Thou My Vision

This traditional old Irish hymn has been central to the Irish monastic tradition for centuries, but it was not translated into English until the twentieth century.

### Beautiful Savior

The source of this hymn is not clear although some consider that it first appeared in a piece of music by a Swedish court musician who may have heard it originally in Silesia, now a region in Poland. Appropriate for many occasions, it is often sung as a Christmas hymn in Scandinavia and as a hymn for the Sunday of the Transfiguration in North America.

### Because He Lives

Bill and Gloria Gaither wrote this hymn together as they were expecting a child, feeling dejected about the terrible world into which the child was going to be born. This hymn was a response to her pessimism. We should be glad to live because Jesus lives.

### Behold a Host, Arrayed in White

Hans Adolph Brorson wrote this as he was dying. It appeared in a book called his *Swan Song*, published the year after his death in 1765. It is based on Revelation 7:9-14.

### Bells Are Calling

Elias Blix, one of the first Norwegian hymn writers to use the "New Norwegian" language (Nynorsk)

rather than the more common “Book Language” (Bokmål, based more closely on written Danish), wrote this favorite Christmas hymn with his trademark alliteration and vivid images of nature and the church. Because he wrote later in the 19th century, the immigrants did not know his songs from the old country. Therefore, his work was not translated into English by the second generation Norwegian-Americans when they compiled their hymnals.

### **Beneath the Cross of Jesus**

Clephane, a frail, young Scotch Presbyterian, wrote this hymn, popular for Lent and Holy Week, the year before she died.

### **Blessed Assurance**

The composer of this tune came to Fanny Crosby and asked her what the tune was saying, and she responded “Blessed Assurance, Jesus is Mine.” Crosby then went on to write this most beloved of her hymns.

### **Blest Be the Tie That Binds**

Fawcett wrote this famous hymn of farewell to prepare for his leaving of a congregation for a larger one. The emotion proved too strong, so he stayed in his original call for the rest of his life.

### **Break Forth, O Beauteous Heavenly Light**

Johann Rist, the author of this Christmas hymn, was a pastor in Hamburg, Germany, and his hymn was popularized by Johann Sebastian Bach’s harmonization some years later. This hymn was much treasured by those who loved the *Service Book and Hymnal* of 1958.

### **Break Thou the Bread of Life**

Lathbury, born in New York, wrote this hymn as a “study song” for the Chautauqua Literary and Scientific Circle in 1880.

### **Breathe on Me, Breath of God**

This hymn was first published in a pamphlet entitled *Between Doubt and Prayer* in 1878 and was included in Henry Allon’s *Congregational Psalmist Hymnal* in 1886.

### **Bright and Glorious Is the Sky**

Grundtvig wrote this Christmas/Epiphany hymn in 1810 between two episodes of mental distress. It is one of his first hymns and most beloved.

### **Built on the Rock the Church Does Stand**

Grundtvig wrote this hymn based on I Peter 2:5, remembering the destruction of the cathedral in

Copenhagen during the British bombardment of the city during the Napoleonic Wars.

### **Chief of Sinners Though I Be**

From the Anglican hymn explosion, this was included in *Hymns Ancient and Modern* in 1853. Redhead was a prominent member of the Oxford Movement.

### **Children of the Heavenly Father**

Sandell, a Swedish Lutheran pastor’s daughter, wrote this most popular Swedish hymn when she was about 17.

### **Christ for the World We Sing**

Walcott was walking home from a YMCA meeting in which they had discussed their mission to bring Christ to the whole world. By the time he had arrived home, he had finished the basic sketch for the hymn.

### **Christ Jesus Lay in Death’s Strong Bands**

This is Luther’s great Easter hymn, which Johann Sebastian Bach used for one of his most popular cantatas.

### **Christ, the Life of All the Living**

Homburg’s *Jesu, Meines Lebens Leben* was at first written for the private edification of the author. It has since become known for its warm devotional tone and reverence for Christ.

### **Christ the Lord Is Risen**

This is Grundtvig’s version of Martin Luther’s own rewriting of the medieval German hymn *Christus ist erstanden*.

### **Christ the Lord Is Risen Today**

Although this is frequently attributed wholly to John Wesley, only the fourth stanza is actually his. For many, worship on Easter would not be complete without this hymn.

### **Christ, Whose Glory Fills the Skies**

Charles Wesley first published this hymn in his 1740 *Hymns and Sacred Poems*. It was originally named *A Morning Hymn*.

### **Cleansed and Forgiven**

A popular Norwegian hymn, this hymn is especially difficult to translate because of its repetitions and tight rhyme schemes. The Swedish tune complements it well.

### **Come Holy Ghost, God and Lord**

Luther wrote this hymn for the ordination of pastors, and it has been used for Lutheran ordinations ever since. It speaks, however, of the gift of the Holy Spirit for the whole Church.

**Come to Calvary's Holy Mountain**

Montgomery appeals to the last hours of Jesus' life viewed from our own time. The tune is one of Lindeman's most well known in Norway.

**Come, Thou Almighty King**

No one really knows the origin of this hymn. Legend has it that when British troops took possession of Long Island, they marched into a church and demanded the congregation stand and sing *God, Save the King*. As they stood, they sang this hymn instead.

**Come, Thou Fount of Every Blessing**

The early American tune and the poetry of this hymn text make this hymn one of the jewels in the American treasury of hymns. The reference to Ebenezer is from I Samuel 7:12 after the Israelites had prevailed in battle. Samuel took a stone and called it "Ebenezer," saying "Hitherto has the Lord helped me."

**Come, Ye Disconsolate**

Moore was an Irish poet and hymn writer whose works were published in 1816.

**Come, Ye Thankful People**

Alford was Dean of Canterbury Cathedral. A scholar, he studied and translated many Greek epics and poems.

**Come, You Faithful, Raise the Strain**

Translated by John Mason Neale, who loved the hymns of the early church, this hymn was originally in Greek. John of Damascus is said to have written it for the festival of St. Thomas. It is based on the book of Exodus.

**Comfort, Comfort Now My People**

Originally written for St. John the Baptist Day, June 24, this hymn is based on Isaiah 40:1-5. Olearius wrote many hymns which he included in his hymnal, *Geistliche Singe-Kunst*, published in 1671.

**Create in Me a Clean Heart, O God**

Based on David's Psalm 51 with its cry of repentance, this hymn became an important part of the Lutheran liturgy in this country, sung after the offering.

**Crown Him with Many Crowns**

Bridges became a Roman Catholic after his involvement with the Oxford Movement in England. His *Hymns of the Heart* was his most popular work. Although he lived in Canada for many years, he died in England.

**Day by Day**

Sandell wrote this hymn after reading a story about the hand of a clock talking to the pendulum, who had wearied of the billions of times he had to go back and forth. After a talk in which the hand quoted Deuteronomy 31:6, "As thy day is so shall thy strength be," said, "You only have to do it one more time." "I think I can do that," the pendulum said. The hymn is second on the list of most beloved Swedish hymns even today.

**Day Is Dying in the West**

Lathbury called this a "Vesper Song," which she wrote at the request of the Rev. John H. Vincent. It was used for the evening services at the Chautauqua Literary Society and Scientific Circle.

**Dear Christians One and All**

This is one of Martin Luther's first hymns. It tells the story of salvation from its beginning, with an address to the congregation to gather and listen. Then we see God the Father and the Son talking about their work to save the world through the life and work of Jesus. The hymn concludes with a sermon by Jesus to the congregation. It is very much in the style of the medieval balladeer coming to town to tell the news in the city center. This hymn tells the good news of Jesus Christ using the same conventions.

**Dear Lord and Father of Mankind**

These are the last stanzas of a longer poem by Whittier, one of America's most famous poets of the nineteenth century. He was a strong abolitionist and edited several magazines supporting the end of slavery.

**Dearest Jesus, at Your Word**

This became a standard Lutheran hymn to be sung before the sermon, in which the congregation prays that Christ will appear to them in the sermon.

**Dearest Jesus, Draw Thou Near Me**

This is Thomas Kingo's version of Schmolck's hymn, *Liebster Jesu, Wir sind hier* asking Jesus to approach those who are about to hear the sermon.

**Dearest Jesus, We Are Here**

While this text is based on Schmolck's hymn, *Dearest Jesus, We Are Here*, this hymn focuses on baptism and parents bringing their children to the font to be baptized.

**Deck Thyself, My Soul, with Gladness**

This is a Lutheran hymn for Holy Communion with its strong picture of the Lord's Supper as the con-

summation of the relationship with Christ and his bride, the church.

### **Easter Morrow Stills Our Sorrow**

Written in 1843, this hymn text has a tight form with repetitions and rhymes that make it difficult to translate. Lindeman's tune is much beloved and has made the hymn almost a requirement for Easter Sunday in Denmark and Norway.

### **Eternal Father, Strong to Save**

Whiting, born in Kensington, England, taught at the Winchester College Choristers' School, where he wrote this hymn often known as the Navy Hymn. It was included in *Hymns Ancient and Modern* in 1860.

### **Evening and Morning**

A morning hymn in the Lutheran tradition, this was intended for family devotions. After noting the sun's arising, this song deals with the work of the day and offers prayers that one can live a faithful life doing the work to which one is called.

### **Faith of Our Fathers**

Faber, a Catholic who had left the Anglican faith of his childhood, wrote this beloved hymn to tell the story of how England might return to the Catholic faith of their fathers. Protestants ignored that intent for love of the hymn, removing the stanza most offensive to them.

### **Father, I Adore You**

A contemporary praise song with a fine poetic form, this song is easy to remember. The rhyme, repetition, and fine melody have made it one that will endure.

### **Father, We Praise You**

This beautiful hymn is attributed to Pope Gregory the Great, who died in 604. A scholar and rhetorician, he was known for his deep piety and devotional character.

### **For All the Saints**

How, an Anglican bishop, wrote this for All Saints' Day celebrations. Ralph Vaughan Williams was England's greatest composer of church music during the twentieth century.

### **For the Beauty of the Earth**

Pierpoint originally wrote this hymn for Holy Communion, but its spring time imagery, inspired by the meadows outside Bath, England, makes it as much a hymn in thanksgiving for creation as anything else.

### **From Greenland's Icy Mountains**

A favorite mission hymn by Reginald Heber, the Bishop of Calcutta who also wrote "Holy, Holy, Holy," this hymn needed some rewriting to reflect the contemporary situation of world Christianity. The tune by Lowell Mason has long been a favorite.

### **From Heaven Above**

Martin Luther's Christmas hymn was written to be sung at home around the tree as the family heard the Christmas story. The tune, based on a German folk melody, mimics the meaning of the text with its march down the scale.

### **Give Me Jesus**

This is a favorite African American spiritual that has been arranged for many choral anthems.

### **Give to Our God Immortal Praise**

Watts based this hymn on Psalm 136 and included it in his *Psalms of David Imitated in the Language of the New Testament*, 1719.

### **Glorious Things of Thee Are Spoken**

John Newton's lesser-known, yet popular hymn revels in the heavenly pictures of God. The tune has been somewhat controversial due to its association with Nazi Germany's national anthem, *Deutschland über Alles*, but over the years that association has been ignored.

### **Glory Be to Jesus**

Caswall, the translator of this anonymous hymn from medieval Latin, converted to Catholicism as a follower of Cardinal Newman.

### **Go Down, Moses**

This is a favorite African American Spiritual that tells the story of Moses and the Exodus.

### **Go Forth, My Heart, This Summer Day**

Written by Paul Gerhardt, this hymn remains a favorite in Germany today. The season of summer becomes an image of what heaven will be like.

### **Go, My Children, with My Blessing**

Jaroslav Vajda, a pastor in the Missouri Synod, became a popular writer of hymns after his work on the *Lutheran Book of Worship*. The blessing for the end of a service is one of his most popular hymns, made especially beloved by this favorite Welsh tune.

### **Go to Dark Gethsemane**

Montgomery first published this text on Jesus' passion in 1820. Like its twin, "Come to Calvary's Holy

Mountain," this hymn brings us to Gethsemane where we experience the passion of Jesus as though we were there.

### God Be With You Till We Meet Again

Rankin, who became president of Howard University, wrote this hymn thinking of the etymology of good-bye—God be with ye—and used it to fashion what he would call "A Christian Good Bye."

### God Is So Good

This is a song that can be used at camp fires or contemplative services because it can be learned quickly and does not need a hymnal.

### God of Our Fathers

Written for the one hundredth anniversary of America's independence, it was, oddly enough, written to go with the tune "Russian Hymn."

### God Himself Is Present

Tersteegen was born in Westphalia, Germany, and although his parents intended him to be a pastor, his poverty made it impossible for him to go to school. After years of depression over his situation, he opened a home where he could counsel the spiritually needy. The hymn first appeared in 1729.

### God Moves in a Mysterious Way

Cowper, a minor English poet, struggled with mental illness and wrote this hymn to deal with his own mental storms. He lived near John Newton in Olney, and some of his hymns appear in the collection *Olney Hymns*.

### God's Word Is Our Great Heritage

Grundtvig wrote this as a fifth stanza for "A Mighty Fortress Is Our God" for the 300th anniversary of the Reformation.

### Good Christian Friends, Rejoice and Sing

Alington served as headmaster at Eton College. His horror at the terror of World War I was the subject of many of his hymns.

### Great Is Thy Faithfulness

Chisholm was born in a log cabin in Franklin, Kentucky and became a Methodist minister. Billy Graham's crusades made this beloved Gospel hymn, taken from Lamentations 3, a staple.

### Guide Me, O Thou Great Jehovah

This is one of the greatest of Welsh hymns, almost the national anthem of Wales, sung at rugby games and other national celebrations.

### Hark! A Thrilling Voice Is Sounding!

The origin and date of this Latin hymn is unknown, but from the tenth century it was used for *Lauds*, the sunrise service from the first Sunday of Advent to Christmas Eve.

### Hark, the Glad Sound

Doddridge wrote this hymn on Christmas 1735, intending it to be sung by his congregation after the sermon. It has been widely admired ever since. Doddridge was a friend of Isaac Watts and shared his faith as a dissenter from the Anglican Church.

### Hark! The Herald Angels Sing

Charles Wesley's most popular Christmas hymn, this famous work was made all the more beloved because of the tune by Mendelssohn.

### Hark, the Voice of Jesus Calling

March, a pastor in the Clinton Avenue Church in Philadelphia, wrote this because he needed a hymn to go with Isaiah 6:8, "Here am I; send me." It became important to the Sunday School movement, first appearing in Robert Lowry's *Bright Jewels for the Sunday School*.

### Have No Fear, Little Flock

Zimmerman's tune introduced modern jazz style into the hymnal. The hymn became a favorite of the American Lutheran Church Women as it was associated with their Scope Bible study for one year.

### Have Thine Own Way, Lord!

Pollard, who wished to be a missionary in Africa but could not find the funds to go, was at a prayer meeting where she heard an elder offer this prayer, "Have thine own way." A teacher in the Christian Missionary and Alliance church, she finally made it to Africa. She used the image from Jeremiah in which the prophet compares us to being like clay that God, the potter, shapes.

### He Leadeth Me

Gilmore was leading a Bible study and prayer meeting at First Baptist Church in Philadelphia on Psalm 23. As he talked about the blessedness of God's leadership, he was so moved by it that he wrote the hymn on a piece of paper and gave it to his wife who sent it to a Christian paper, *Watchman and Reflector*. It was printed in 1862 and has been a classic hymn ever since.

### Holy God, We Praise Your Name

From a German versification of the *Te Deum Laudamus* in the *Katholisches Gesangbuch* of 1744,



the hymn appeared in the Irish and American Catholic churches in the mid-nineteenth century.

### **Holy, Holy, Holy**

Reginald Heber wrote this while bishop of Calcutta, India. The name of the tune by Dykes shows that the composer wanted the hymn to be named after the place where the Nicene Creed was approved in 325.

### **How Fair the Church of Christ Shall Stand**

Kingo's hymn on the church became a popular anthem written by F. Melius Christiansen for the Saint Olaf College Choir. Kingo's text teaches what it means to be a member of the church. The tune is by Martin Luther for his hymn, *Vater Unser*, his version of the Lord's Prayer.

### **How Firm a Foundation**

From the southern harmony tradition, the tune has made popular this fine text based on I Corinthians 3:10-14.

### **How Great Thou Art**

Carl Boberg, a Swede, originally composed a Swedish text called *O Store Gud* (O Great God) after seeing a violent thunderstorm followed by a beautiful calm, during which he heard a vesper bell tolling. Some years later, Stuart Hine, upon hearing a foreign language translation of Boberg's hymn, wrote his own English text to accompany the tune, which is the popular hymn with which most Americans are familiar today.

### **How Sweet the Name of Jesus Sounds**

Based on the long poem by Bernard of Clairvaux, *Jesu dulcis est memoria*, this is one of many English hymns that uses themes and images from the original Latin text.

### **I Am So Glad Each Christmas Eve**

This hymn, *Jeg er saa glad*, was written for the Norwegian Christmas Eve celebration in the home where Mother becomes the preacher. It is among the few Norwegian hymns many descendants of the first generation of immigrants can still sing in Norwegian.

### **I Heard the Bells on Christmas Day**

Longfellow, one of America's great poets in the nineteenth century, was plagued by despair during the Civil War, during which his son had been wounded. Then he heard the bells ringing on Christmas Day and took new hope in the birth of Jesus and what the Savior means to the world.

### **I Heard the Voice of Jesus Say**

England's greatest church musician of the Reformation, Thomas Tallis, wrote this tune, which later generations have associated with this text. Ralph Vaughan Williams wrote a symphonic piece on the tune.

### **I Know of a Sleep in Jesus' Name**

Landstad, the editor of the first Norwegian hymnal that most immigrants brought with them after 1869, wrote this moving hymn after two of his children died of typhus. He was so grief-stricken by their deaths that he could not preach the Easter sermon that year. He left this hymn as a sermon for all time.

### **I Know That My Redeemer Lives!**

Medley, a Baptist minister, converted after reading a sermon by Isaac Watts. He wrote this hymn in 1775.

### **I Look Not Back**

The tune by the Swedish revival musician Ahnfelt completes this text (by an anonymous author), which is a lovely reflection on the Christian life.

### **I Love to Tell the Story**

Katherine Hankey, daughter of a banker, had a passion for mission, which this hymn illustrates. She worked tirelessly for young people in the city of London throughout her life.

### **I Love Your Kingdom, Lord**

Dwight, who served as president of Yale College from 1795 until his death, is known as America's foremost early hymn writer.

### **I Saw Him in Childhood**

Birkedal was an important Danish spiritual leader in the 19th century. This hymn, written after many spiritual struggles, has been a comfort to many in the Dano-Norwegian churches. It is used in the film *Babette's Feast*.

### **I See You Standing**

This is a hymn from the *Swan Song* of Brorson, written in the last year of his life.

### **I Walk in Danger**

Brorson's hymn on the Christian walk became one that Danish and Norwegian pioneers would quote as they faced various trials and troubles during their first years in the new land. While the first three stanzas talk about spiritual danger, the last three respond with the comfort and safety the pilgrim has in Jesus.

**I Was There to Hear Your Borne Cry**

This hymn is the most popular work of John Ylvisaker, the evangelical troubadour of the Lutheran Church and early leader of its contemporary worship scene. It tells how the promises of baptism follow us throughout our lives.

**If You Will Trust in God to Guide You**

One of the favorite Lutheran tunes, this text was written specifically for the tune. However, many other Lutheran hymns used the tune because of its great beauty.

**I'm a Pilgrim, and I'm a Stranger**

This text by an American became popular in Scandinavia. Ahnfelt's tune made it popular there, as well, as among Scandinavian Americans.

**Immortal, Invisible, God Only Wise**

Smith, a Scot who was a pastor in the Free Church of Scotland, wrote the text based on 1 Timothy 1:17. It was published in *Hymns of Christ and the Christian Life* in 1867.

**In Christ Alone**

A strong hymn by Keith Getty from Northern Ireland, he wrote it as a creedal text for people to use in confessing their faith.

**In Heaven Above**

Written for the funeral of his wife in 1623, this hymn has become an important choice for All Saints' Day and funerals. The folk tune chosen for it by the Norwegians has become the preferred one in America.

**In the Bleak Midwinter**

This Christmas hymn was written by one of England's well-regarded Victorian poets. Deeply religious, she would not marry the man she loved most because he did not share her Anglican faith.

**In the Cross of Christ I Glory**

A favorite Lenten hymn, this was supposedly written after Conkey saw a cross in a ruined cathedral in Macau, China.

**In the Garden**

This is a song that Mary Magdalene might have sung on the first Easter when, in the Gospel of John, she first realized that the man she thought was the gardener was actually Jesus. It has also become a popular hymn of comfort in times of loss.

**In the Hour of Trial**

Montgomery's hymn, especially appropriate during the season of Lent, expresses Christian hope

in the faithfulness of God through Christ in spite of sinful humanity.

**In You Is Gladness**

This hymn by Lindemann, a German hymn writer, is one of celebration, not in response to human achievement, but rather to the gifts of heaven that God provides.

**Is It True?**

This is a newly translated hymn by Lina Sandell based on Romans 8, one of her favorite chapters in the Bible with its notion that we are joint heirs with Christ. Luther called this concept the "joyful exchange" in which Christ receives our sins and we receive all his benefits.

**Jesus Calls Us; o'er the Tumult**

Cecil Frances Alexander wrote this hymn in 1852. Based on Matthew 4:18-19, which recounts the call of the Apostle Andrew, her hymn reminds those who hear and sing it that the voice of Jesus continues to call out to them amid the cacophony of competing voices.

**Jesus Came with Simple Things**

Dass, one of Norway's folk heroes, great hymn writers, and poets, was a pastor in Alstahaug, Nordland. His hymns were always sermons in which he explained things from Luther's Catechism or the Bible. This hymn, in its own earthy way, teaches the people about baptism and its gifts.

**Jesus, I Long for Your Blessed Communion**

This is the hymn that Hans Nielsen Hauge sang while he was plowing his fields on April 5, 1796 and experienced a moment of religious ecstasy that changed him and Norway forever. It has German roots, but it was translated into Danish by Hygom, becoming an important part of the Danon-Norwegian hymn treasury.

**Jesus, Keep Me near the Cross**

One of Fanny Crosby's thousands of hymns, this simple tune and text make it one of her more devotional hymns.

**Jesus, Lord and Precious Savior**

This lovely hymn comes from the German and what could be called the Jesus Movement of the seventeenth century. It was an important hymn in both the Swedish Augustana Synod and the Lutheran Free Churches, as indicated by the latter with its inclusion in the *Concordia Hymnal*. It was sung at the dedication of the first building of Gustavus Adolphus College in 1876.

### Jesus, Lover of My Soul

Charles Wesley wrote thousands of hymns. This text, considered by some to be the finest in the English language, has been set to several tunes. This is one of the more popular.

### Jesus Loves Me!

This is the most popular and well-known children's song written for the Sunday School movement. Karl Barth, the great Swiss theologian, once said that it contains all he thinks is necessary to remember what is important about the Christian faith.

### Jesus Shall Reign

Always popular, this hymn by Isaac Watts became a much used and beloved hymn for missionary meetings in the nineteenth century. It first appeared in Watts' *Psalms of David* in 1719.

### Jesus, Priceless Treasure

Johann Franck, a contemporary of Paul Gerhardt, wrote hymns with a similar tone and piety. The focus of this hymn on Christ makes it a worthy example of what could be called a "Jesus Hymn," a popular phenomenon at the time.

### Jesus, Savior, Pilot Me

Hopper, a pastor of the Church of Sea and Land in New York, thought a hymn about Jesus as the divine Pilot would appeal to sailors, which it did. It also became popular in the Christian world more generally.

### Jesus, Still Lead On

Zinzendorf, of the nobility, became the spiritual leader of the Moravians. It is said he wrote this for his people to sing as they embarked on their journey to America, where they set up many Moravian churches.

### Joy to the World!

Isaac Watts wrote this hymn in 1719 and first titled it "The Messiah's Coming and Kingdom." It can be used for Advent or Christmas as a response to Psalm 98, a psalm commonly associated with Christmas.

### Joyful, Joyful We Adore Thee

Henry van Dyke, an important pastor of the social gospel movement in the United States, wrote this text to celebrate the glories of the creation and insisted it be set to the tune from Beethoven's Ninth Symphony.

### Just a Closer Walk with Thee

A popular Gospel hymn, the origin of this hymn is unclear, but it is a standard in Dixieland jazz hymns.

### Just as I Am

Elliott wrote this hymn after she told a pastor she did not feel worthy to be saved. He told her that she should feel unworthy and could come just as she was—a sinner—and Jesus would receive her.

### Lamb of God Most Holy!

Luther's *Hymn Mass* (*Deutsche Messe*) used hymns for the liturgical songs of the traditional mass. Decius, a former monk, wrote this "Agnus Dei" (Lamb of God) which has been used for nearly five hundred years.

### Leaning on the Everlasting Arms

Hoffman wrote many hymns that were prized by the Gospel song explosion of the American nineteenth century. His composer helped finish the text with the chorus after trying to comfort friends of his who had lost their wives. It is now a staple of black Gospel and contemporary Gospel singers.

### Let All Mortal Flesh Keep Silence

Based on a hymn from the fifth century liturgy of St. James, this hymn has been traditional in Eastern Orthodox churches where it is sung as the bread and wine are brought into the sanctuary.

### Let Me Be Yours Forever

Nikolaus Selnecker, an early Lutheran theologian, wrote this hymn to serve as his daily prayer, asking that God would preserve him in faith amid the confusion of life.

### Let Us Break Bread Together

The original version of the hymn began with what we know as the third stanza. After the American Civil War, the first two stanzas were added, making it a hymn for Holy Communion.

### Lift Up Your Heads, Ye Mighty Gates

There are at least two translations of this German chorale, "Macht Hoch die Tür" by Weissel, who lived about the same time as the famous hymn writer Paul Gerhardt.

### Lift High the Cross

First written for the 1887 festival of the Society for the Propagation of the Gospel in Winchester, England, this hymn became a special favorite in the *Lutheran Book of Worship*.

### Like Noah's Weary Dove

Muhlenburg, the author of this text, was the great-grandson of Henry Melchior Muhlenberg,

who is known by many as the “Father of American Lutheranism.”

### Like the Golden Sun Ascending

Kingo was considered the poet of Easter and morning light. This is his most important Easter hymn, but it is also useful for morning. The last stanza is frequently used as a funeral hymn.

### Lo, How a Rose

This German Christmas hymn likens Jesus Christ to a blooming rose, calling to mind the image of “a branch from the stump of Jesse” in Isaiah 11:1.

### Lord, as a Pilgrim

This Finnish hymn of comfort and pilgrimage is beloved throughout the Finnish and Finnish-American churches. This tune is considered by them to be the most appropriate for the text. It comes from the Pietist side of the Finnish church. The more “churchly” tune was used in the *Lutheran Book of Worship*, to the chagrin of many Finns in America.

### Lord, Dismiss Us with Your Blessing

Fawcett, a Baptist preacher influenced by George Whitefield, wrote many hymns and sacred poems. This is one of his most highly regarded.

### Lord, I Lift Your Name on High

The author of this song wrote it while watching a rain storm and realized the cycle of rain from the sky to the earth and back again was very much like the cycle of blessing, praise, and thanksgiving.

### Lord Jesus Christ, Be Present Now

Attributed to Wilhelm II, Duke of Saxe-Weimar, this German hymn is appropriate for the beginning of worship, reminding the congregation in the third verse that our earthly voices are intended to join those of the heavenly host in their unending song of praise around the throne of God, as described in Revelation 4:8.

### Lord Jesus, Think on Me

Based on an old fifth century hymn by Cyrenian Synesius, this penitential hymn was used in Benjamin Britten’s opera *Noyes Fludde*.

### Lord, Keep Us Steadfast in Your Word

This was written when it appeared that the Lutheran movement would be defeated by the Turks and Roman Catholics, whom Luther suspected had joined forces against him.

### Lord, Listen to Your Children Praying

Ken Medema, a contemporary Christian musician and author of this song, has written many hymns

which he frequently performs on concert tours around the world.

### Lord of All Hopefulness

Jan Struther was the pseudonym for Joyce Torrens, the writer of *Mrs. Miniver*. She was a popular writer and speaker and was asked to provide a text that would be suitable to sing to this Irish tune.

### Lord, Speak to Me that I May Speak

Frances R. Havergal was a woman of many talents. She could write and speak many languages and wrote both music and poetry.

### Lord, Take My Hand and Lead Me

Expressing trust in the Savior to lead Christians through earthly trials as well as into eternal life, this hymn was popular among German Christians in concentration camps during World War II.

### Lord, with Grateful Hearts

Based on Psalm 89, this hymn of thanksgiving uses a famous Italian tune.

### Love Divine, All Loves Excelling

One of Charles Wesley’s most beloved hymns, this hymn, refusing to be confined to Methodist churches, has become a Lutheran standard.

### Majesty

This was written by Hayford during the twenty-fifth anniversary of Queen Elizabeth II’s reign, when he realized that true majesty exists in Christ, not in earthly royalty.

### My Faith Looks Up to Thee

Palmer wrote this hymn while suffering a time of illness and discouragement.

### My God, How Wonderful Thou Art

Faber, disappointed in the state of the Anglican Church, left it in 1846 and became a priest in the Roman Catholic Church.

### My Heart Is Filled with Wonder

Bronson’s collection of Christmas hymns, his first work, has remained among the most popular in Scandinavia to this day. This hymn, with its rich poetic imagery, is most loved by Norwegian and Swedish pastors today.

### My Heart is Longing to Praise My Savior

Although this has a Swedish tune and the text is a reworking of a Swedish text, Lars Oftedal, a pastor from Stavanger, a member of Parliament, and newspaper editor, made it into one of Norway’s favorite spiritual songs. He brought it to America

when he came to visit his brother Sven, a professor at Augsburg Seminary, in 1875. He and his two brothers sang hymns from his new book of spiritual songs, and this hymn became the favorite from it.

### **My Hope Is Built on Nothing Less**

Mote, a cabinet maker by trade, became a Baptist preacher when he was 55. He called this hymn, "The Gracious Experience of a Christian."

### **My Jesus, I Love Thee**

Featherstone was a Canadian, and although little is known about his life, this hymn has had a powerful impact on many lives, often sung at times of death and despair.

### **My Life Flows on in Endless Song**

A Gospel song by one of the most popular composers of the day, this is very much in the style of an American folk song. Lowry published this in his book *Bright Gems of the Gospel*.

### **Nearer, My God, to Thee**

The story of this hymn always has to include that it was said to be the last hymn played by the musicians on the Titanic as it sank. While this claim is contested, it was a favorite hymn of the band leader who wanted it sung at his funeral. Many passengers going down wanted to sing it, the story goes, so whether or not the band played it, many sang it as they slipped to their death in the icy waters of the Atlantic.

### **Nicene Creed**

This is a metrical version of the Nicene Creed set to one of the most popular American folk tunes.

### **Now All the Woods Are Sleeping**

The most well known of Lutheran evening hymns, this hymn was sung by Henry Melchior Muhlenberg, "the Father of American Lutheranism," as his young son was dying. The reference to the "holy wings" is a reference to Luther's morning and evening prayer in his Small Catechism, "Let your holy angel have charge over me."

### **Now Let the Vault of Heaven Resound**

Strodach, a graduate of Muhlenberg College and the Lutheran Theological Seminary in Philadelphia, served several parishes in New Jersey, Pennsylvania, and Ohio. In 1926 he became the editor of the United Lutheran Church in America publishing house, served as editor for the *Common Service Book*, and also served on the Joint Commission for the *Service Book and Hymnal* of

1958. He wrote several books on liturgy, sermons, devotions, and hymns.

### **Now Thank We All Our God**

Rinkhart, a pastor in Germany during the Thirty Years' War (1618-1648), intended this to be a table prayer, but it soon became an important hymn of thanks after the peace of Westphalia, which declared the end of the war. It was reportedly sung in the St. Thomas Church in Leipzig during the service to celebrate the ending of that war.

### **Now the Day Is Over**

This simple yet beautiful hymn is based on Proverbs 3:24, "When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet." This children's prayer first appeared in the *The Church Times* of 1867 and was later included in the appendix to *Hymns Ancient and Modern*.

### **Nunc Dimittis**

This great passage of ending and thanksgiving by Simeon in the Gospel of Luke, chapter two is set to a famous Norwegian lullaby tune.

### **O Beautiful for Spacious Skies**

Bates gathered the images and inspiration for this unofficial national anthem while on a train ride across the country to teach a summer course in Colorado. She called the poem "Pike's Peak" because it was while she was near that mountain that she saw the vast expanses of the country, from the mountains to the amber waves of grain.

### **O Bread of Life from Heaven**

Schaff, a Swiss born theologian, taught theology in Germany for some time before coming to America, where he taught at the German Reformed Theological Seminary in Lancaster, Pennsylvania. Later he went to teach at Union Theological Seminary in New York. He wrote and translated many hymns.

### **O Day Full of Grace**

Grundtvig wrote this hymn for the one thousandth anniversary of Christianity in Denmark. As was typical of him, he took an older song from the early days of Christianity in Scandinavia, a morning song from the monastic communities, and reworked it to fit the anniversary.

### **O for a Closer Walk with God**

Cowper, an admired minor poet of England, suffered great mental distress and wrote hymns to deal with his spiritual despair. He was a good friend and colleague of John Newton as well as abolitionist.

**O for a Thousand Tongues to Sing**

Traditionally, all Methodist hymnals feature this Wesley hymn as the first in the collection. It was written on the anniversary of Charles Wesley's conversion.

**O God, My Faithful God**

Johan Heerman, among the best hymn writers of his day, suffered both from the Thirty Years' War and illnesses. He lived in Silesia which is now in Poland.

**O God, Our Help in Ages Past**

This popular English hymn is based on Psalm 90. It is among the most well-known of Watts' hymns.

**O Jesus, Blessed Lord to Thee**

This standard post-communion hymn of thanksgiving by Thomas Kingo, Denmark's first great hymn writer, was taken from another, longer hymn.

**O Jesus, I Have Promised**

Bode, an Anglican divine, wrote this for the confirmation of his daughter. It has since become a common hymn for such an occasion.

**O Jesus, Joy of Loving Hearts**

Along with "Jesus, the Very Thought of You," this is one of many hymns based on Bernard of Clairvaux's long medieval hymn, "Jesu, dulcis memoria." Dr. Livingstone said he repeated it many times while on his exploration of Africa. "It rings in my ears as I wander across the wide, wide wilderness," Livingstone wrote later.

**O Jesus, Let My Eyes Be Opened**

Sandell wrote this hymn not long after she experienced the death of her father in a drowning accident on Lake Vattern in Sweden. Her struggles to find a loving God after that drove her to much study, prayer, and often resulted in hymns that spoke simply and faithfully of God's grace and love for us.

**O Little Town of Bethlehem**

Brooks, an Episcopal priest who served churches in Philadelphia and Boston, wrote this hymn after a visit to the Holy Land, riding horseback from Jerusalem to Bethlehem, seeing the stars and then the service in the Church of the Nativity. He wrote to his Sunday School, telling them how the experience had moved him. Later he wrote the text which became an almost immediate hit.

**O Lord How Shall I Meet You?**

Regarded as one of Gerhardt's finest poems, this Advent hymn highlights the lengths to which God has gone to rescue humanity, calling to mind Philippians 2:5-11.

**O Lord, We Praise You, Bless You**

Often sung as a post-Communion hymn in pre-Reformation times, Martin Luther added verses two and three in 1524.

**O Master Let Me Walk With Thee**

Gladden was an early proponent of the social gospel and urged the church to care for more than the spiritual part of the neighbor and care for their economic and social welfare as well.

**O Morning Star, How Fair and Bright**

This was written by Nicolai, a pastor in Unna, Germany, while he was preparing to bury over thirty people who had died of the plague. As he looked upon them, he saw the Morning Star and found great comfort in it. Known as the "Queen of Chorales," it has been a popular hymn for weddings in Germany for centuries.

**O Perfect Love**

Gurney quickly wrote this hymn for her sister's wedding after an evening of singing hymns with her family. Her sister liked the tune and asked her to compose a wedding text for the tune. It remains popular for weddings today.

**O Sacred Head, Now Wounded**

Gerhardt based his hymn on Bernard of Clairvaux's long poem on Christ's dying body. It has become nearly obligatory during Holy Week.

**O That the Lord Would Guide My Ways**

One of the many works of the English hymn writer Isaac Watts, this hymn is based on Psalm 119, praying for guidance to do God's will.

**O Worship the King, All Glorious Above**

Grant was born in India, but moved to London with his family when he was six. He wrote this hymn, based on Psalm 104, the year before he returned to India and became Governor of Bombay.

**Of the Father's Love Begotten**

Written in the early fifth century, this beautiful Christmas hymn emphasizes the theology of the Nicene-Constantinopolitan Creed of 381, that the child born in the manger of Bethlehem is one in substance with God the Father.

**Oh, Come, All Ye Faithful**

The origin of this popular Christmas carol is not clear. Some have suggested it was French, or German, or English, but no source has been found to confirm its origin. It has been translated into over one hundred languages and is sung around the world.

**Oh, Come, Oh, Come Emmanuel**

Neale translated this most popular Advent hymn before 1851. Sung at Vespers before the Magnificat, the designated canticle for Vespers, this hymn begins with what are called the "O antiphons": O Wisdom from on High, O Lord and Ruler, O Root of Jesse, O Key of David, O Dayspring, O Longed for King, O Emmanuel.

**On Eagle's Wings**

Joncas, a Catholic priest associated with St Paul Seminary in Minnesota, based this hymn on Psalm 91.

**On Jordan's Banks the Baptist's Cry**

First published in a collection of *Hymns from the Primitive Church* in 1837, this hymn is among the many Charles Coffin found in the Latin treasury of hymns and translated so the English could sing it during Advent.

**On My Heart Imprint Your Image**

This became the evening hymn for many a pious family in the Dano-Norwegian churches.

**Onward, Christian Soldiers**

Baring-Gould wrote this for a procession of children marching from one Yorkshire village to another on Pentecost Monday. Sullivan was the musician in the Gilbert and Sullivan team that wrote many operettas in England during the nineteenth century.

**Open Now Thy Gates of Beauty**

Schmolk, a pastor in Silesia, where the Catholics were dominant, spent much of his life battling their political powers. He began preaching as a teenager, and his congregation sent him to theological school at their expense. While at Leipzig, where he studied, he met Johannes Olearius, who helped him develop into a warm preacher of living Christianity. He wrote over 900 hymns.

**Praise God from Whom All Blessings Flow**

Ken, one of England's finest early hymn writers, wrote this ubiquitous hymn of thanksgiving for his school collection of *Prayers for the Use of Scholars*, which included many morning, evening, and midnight hymns. They were published in 1692.

**Praise Ye the Father**

This hymn is unusual because it does not rhyme. Its form of three lines with 11 syllables and a fourth with five is traditionally called a Sapphic stanza, a metrical form from the Greeks.

**Praise to the Lord, the Almighty**

Joachim Neader, a German Calvinist, at one time a scoffer against the faith, came to believe while

still very young. He wrote this most famous hymn before his death at age thirty.

**Precious Lord, Take My Hand**

Written after the author/composer had heard that his wife and son had died while he was away, this hymn has become the anthem of the Gospel tradition in America.

**Prepare the Royal Highway**

Franzen, an accomplished writer and bishop of the Northern Diocese of the Swedish Lutheran Church, worked to eradicate the scourge of drink among his people.

**Rejoice, Rejoice Believers**

This Swedish hymn, with its lively melody and imagery from Matthew 25, has become beloved in America.

**Rise, O Children of Salvation**

Written by Justus Falckner, the first Lutheran pastor ordained in North America, this hymn encourages Christians to remain firm in their faith when faced with adversity, encouraged by the witness of saints who now rest from their labors.

**Rise Up, All Things That God Has Made**

Brorson wrote few hymns about nature, but this is among the favorites of the Danish people with its vivid images of the Danish countryside. Some think he composed it thinking of his walks home along the heaths of Jutland, near the North Sea, with its stary skies, seas, thickets of roses, and small wooded areas.

**Rock of Ages, Cleft for Me**

Toplady wrote this as the conclusion to an article he had written on his agreement with the doctrine of God's election of sinners. It has been in the American Protestant canon of hymns for a century.

**Savior, Again to Your Dear Name**

Written for a choir festival in 1866, this hymn became popular among Anglicans, and added to the 1868 *Appendix to the Original Edition of Hymns Ancient and Modern*.

**Savior Like a Shepherd Lead Us**

This hymn, attributed to Dorothy Thrupp, cannot be definitively proven to be hers, but she did include it in her collection *Hymns for the Young* in 1836. The tune by Bradbury is one of the favorites of the nineteenth-century Gospel song treasury.

**Savior of the Nations, Come**

Originally a hymn by Ambrose, the great Latin Father whose preaching brought Saint Augus-

tine to the faith, Martin Luther took the hymn and revised it so that it fit with the theology of the Reformation. The German tune is preferred among Lutherans today.

### Savior, When in Dust to You

This hymn first appeared in the *Christian Observer* of 1815.

### Sent Forth by God's Blessing

Westendorf, a native of Cincinnati, Ohio, spent his life there serving at St. Bonaventure Church for forty years. He was among the first to respond to the liturgical revival of Vatican II and wrote many hymns to support the movement, including *The People's Mass Book* of 1964. The success of the hymn was very much assured by its use of the Welsh folk tune, "The Ash Grove."

### Shall We Gather at the River

Written in 1864 during an epidemic in New York when survivors asked Bradbury whether they would ever see their loved ones again, this tune is considered to be one of the greatest of American Gospel songs.

### Shout to the Lord

A worship anthem by the Australian Darlene Zschech in 1993, this song has been used even on the television show *American Idol*.

### Silent Night

Franz Gruber is said to have written this tune for the guitar to Mohr's text on December 24, 1818, to be used because the church organ was not working and they needed a Christmas song for the service.

### Sing to the Lord of Harvest

In a time when the rural population was numerically stronger, hymns of planting and harvest took a larger place in the hymnals than today. This hymn by Monsell appeared first in the second edition of *Monsell's Hymns of Love and Praise*, 1866.

### Softly and Tenderly

Thompson wrote many Gospel hymns that Dwight Moody and Ira Sankey used in their revivals. This remains one of the most popular.

### Sorrow and Gladness

This hymn contemplates the mysteries of the Christian life with its mixture of experiences, good and bad. A Swedish folk song used a similar text referring to something like the wheel of fortune, but its center was fate, not faith. Kingo may have wanted

to Christianize that notion in this hymn, which holds out the shining hope of the New Jerusalem when all will be good.

### Stand Up, Stand Up for Jesus

The words "Stand up for Jesus" were the dying words of Reverend Dudley Atkins Tyng. Duffield, a friend of Atkins and a strong abolitionist, heard these words and could not forget them. Soon he wrote the poem which became the hymn.

### Sun of My Soul! Thou Savior Dear

Keble, one of the founders of the Oxford Movement, became Professor of Poetry at Oxford. He wrote many hymns that became fundamental to the Oxford Movement. This first appeared in 1827.

### Sunshine and Rain

This *Laudamus* for a children's service was written by Sweden's most popular hymn writer for children, Britt G. Hallqvist, and was set to music by Egil Hovland, who said that when he first read the text he saw the notes appear on a staff like the faces of children in his choir in Glemmen church in Fredrikstad, Norway. Their collaboration resulted in many hymns and Bible plays for children.

### Sweet Hour of Prayer!

The legend has it that the blind preacher, Walford, spoke the words of this hymn to an inquirer who took down the text quickly. Bradbury, one of the leaders of the Sunday School movement, made it into a classic Gospel song that is still well-loved.

### Take My Life And Let It Be

Frances Havergal wrote this hymn after an experience at a retreat where she noted that not all were Christians or at least "not rejoicing" Christians. She prayed, "Lord, give me all in this house!" Before she left, everyone, she wrote, had been blessed. After a night spent in praise and renewal, she said these little couplets began to form in her heart until they ended in "Ever, Only, All for Thee!"

### The Church's One Foundation

Written by an Anglican priest and based on the Apostles' Creed and 1 Corinthians 3:11, this has become one of the most important hymns about the church.

### The Day You Gave Us, Lord, Has Ended

Ellerton, an Anglican priest, educated at Cambridge, was a part of the hymn explosion in England during the mid-nineteenth century. The tune was written especially for Ellerton's text.



### The First Noel

Like most Christmas carols, the origin of this one is murky, though it certainly comes from the English folk tradition.

### The King of Love My Shepherd Is

Among the best and most beloved paraphrases of Psalm 23, this version was included in the *Appendix to Hymns Ancient and Modern*, 1868. The tune is a favorite Irish folk tune first included in hymnals in 1855. It is named for the Celtic saint, Columba, who founded the religious community of Iona from which missionaries went to Christianize Scotland.

### The Lord's My Shepherd (Crimond)

This is an early paraphrase of Psalm 23 in the *Scottish Psalter* from 1650. The author, known as Brother James, wavered in his religious commitments from agnostic, to orthodox, to mystic. At the end, during his mystic years, he began to write many hymns and melodies, including this one known by his name. He began a Brotherhood of Healers to treat both physical and spiritual illnesses and often sang to his patients.

### The Numberless Gifts of God's Mercies

Lina Sandell wrote this hymn after she saw a drawing of two children trying to do their math problem. One said to the other, "I just can't learn to count." She thought it was a wonderful way to demonstrate how difficult it is to count all of God's mercies.

### The Old Rugged Cross

George Bennard wrote both the tune and text for this beloved Gospel hymn after his conversion. Homer Rodeheaver acquired the rights to the song, and it quickly became one of the most popular songs in the repertoire of Gospel singers from Elvis Presley to the present day.

### The Sun Has Gone Down

Bruun, a pastor in Kragero, Norway in the late seventeenth century, wrote this typical evening hymn, describing what it was like to end the day in prayer. It is in the tradition of the Lutheran evening prayer with the family. Its tune made it one that heirs of that tradition remember from the *Concordia Hymnal*.

### There Is a Green Hill Far Away

Mrs. Alexander wrote a series of hymns on the Apostles' Creed. This hymn was a commentary on the article "Suffered under Pontius Pilate, crucified,

died and was buried." She published it first in her book *Hymns for Little Children* in 1848.

### There's a Wideness in God's Mercy

Faber, brought up in a strict Calvinist home, went to Oxford where he excelled. Influenced by Cardinal Newman, he joined the Roman Catholic Church in 1849.

### Thine Is the Glory

Scholars think this hymn dates back to the twelfth century, but the earliest it can be found is in a 1695 Jesuit collection called *Symphonia Sirenum*. John Mason Neale, a lover of these hymns, translated it for inclusion in *Hymns Ancient and Modern*, 1861. The tune is from Palestrina's "Magnificat Tertii Toni" and adapted by William Henry Monk for the hymnal.

### Thine the Amen, Thine the Praise

Brokering and Carl Schalk wrote this hymn while together at Holden Village. Brokering came up with the text and by the next day Schalk had this tune. It is one of the more accomplished and popular of their common works.

### This Is My Father's World

Babcock, who lived in New York State, loved nature and would take frequent walks in the country around his home, always saying as he left for his amble, "I am going to see my Father's world."

### Thy Holy Wings

This could be called Lina Sandell's "Evening Prayer for Children." With its lovely melody it has become a baptismal prayer after Gracia Grindal's reworking of it for the baptisms of her godchildren, nephews, nieces, and now grand nephews and nieces.

### To God Be Glory

This Christmas hymn by Magnus Brostrup Landstad, Norway's first hymnal editor, is considered to be his most well-done text.

### To God the Holy Spirit, Let Us Pray

The first verse of this hymn dates from the medieval era, but Martin Luther added three of his own, and the hymn is often sung at Lutheran ordinations.

### Turn Your Eyes upon Jesus

A British Sunday School song based on Hebrews 12:2, this hymn encourages us to view earthly life from the perspective of the surpassing gift of new life in Christ.

### Wake, Awake, for Night Is Flying

The "King of Chorales," this great Advent hymn is based on Matthew 25. Nicolai was a pastor

in Unna, a small city in Westphalia near Dortmund, Germany.

### **We Gather Together**

Written to celebrate the Dutch victory over the Spanish fleet in 1626, this hymn has remained popular among Dutch American churches as well as among other Christians.

### **We Give Thee But Thine Own**

This stewardship hymn first saw the light of day in 1858 and has since become the most popular hymn among American Protestants for use as offerings are brought forward in worship.

### **We Plow the Fields and Scatter**

Originally written for use in a play, this text has become a popular Lutheran hymn for seed time and harvest. Although it was written in German, the writer was Danish.

### **We Praise Thee, O God**

This was first written at the request of the organist at Brick Presbyterian Church in New York for use as a Thanksgiving hymn. It is based on the earlier hymn, "We Gather Together." The tune is named for Edward Kremser, a Dutch composer who used old Dutch tunes as the basis for his hymns.

### **We Three Kings of Orient Are**

Hopkins wrote both the tune and text of this carol for a Christmas pageant at the General Theological Seminary in New York.

### **We Are Baptized in Christ Jesus**

Ylvisaker, the father of the contemporary worship movement among Lutherans, uses the imagery of Romans 6 to describe the meaning of baptism for the Christian.

### **Were You There?**

This is an African American spiritual that puts us at the foot of the cross, asking us to imagine what it must have been like to stand there and look up at Jesus during the crucifixion.

### **What a Friend We Have in Jesus**

Written to console the mother of the author while she was suffering illness and depression, this has become one of the most popular of all Christian hymns.

### **What Child Is This?**

This is an English Christmas carol whose tune, "Greensleeves," makes it one of the most popular of all English carols.

### **What Wondrous Love Is This**

The origin of this American spiritual is not known, but its poetry and music make it one of the classics of American hymnody with its marvel and wonder at God's love and grace.

### **When Christmas Morn Is Dawning**

This is one of the Swedish revival's favorite tunes and texts.

### **When He Cometh**

One of the favorite Gospel songs for children, this is especially appropriate for Advent.

### **When I Survey the Wondrous Cross**

Watts' hymn on the cross is some of the best poetry in Christian hymnody. There are several tunes associated with it, and each is considered appropriate and beloved. "Hamburg" by Lowell Mason is our choice, although "Rockingham Old" was used in *Lutheran Book of Worship*.

### **When Peace Like a River**

Spafford's wife and daughters had been on a ship that went down near Le Havre, France, and all of his daughters perished in the accident. When his boat neared the spot where they were said to have gone down, legend has it that he wrote this hymn.

### **When Seed Falls on Good Soil**

Norman Olsen, a pastor in Starbuck, Minnesota, uses the images of the rich farm land around him to describe the life of faith and the growth of the word in our hearts like seeds.

### **Ye Watchers and Ye Holy Ones**

This text was written to be sung to "Lasst Uns Erfreuen," the first time German Protestants used it. It first appeared in English in 1906 in the English Hymnal.

### **You Have Come Down to the Lakeshore**

This hymn from the Spanish became a favorite of Pope John Paul II as it was sung at the huge Roman Catholic Youth Day celebrations around the world. It remains popular in Latin America today among Christians of various confessions.

### **Your Little Ones, Dear Lord, Are We**

This appeared in the first collection of hymns by Bronson who wanted to bring Christ back into the Christmas celebrations of the day. It has been used in Christmas tree programs in Denmark and Norway for centuries.