

113 Angels We Have Heard on High

1 An - gels we have heard on high, sweet-ly sing-ing o'er the plains,
 2 Shep-herds, why this ju - bi - lee? Why your joy - ous strains pro-long?
 3 Come to Beth - le - hem and see him whose birth the an - gels sing;

and the moun-tains in re - ply ech - o - ing their joy - ous strains.
 What the glad-some ti - dings be which in-spire your heaven-ly song?
 come, a - dore on bend - ed knee Christ, the Lord, the new - born King.

Refrain

Glo - - - ri - a

in ex - cel - sis De - o! Glo - - -

This French carol probably dates from the 1700s, though it was not printed until the following century. Because it uses a vernacular language for the narrative stanzas and Latin for the refrain, it belongs to a special category called "macaronic" or mixed-language texts.

ri - a in ex - cel - sis De - o!

Away in a Manger

114

Capo 5: (C) (Am) (C) (Dm)
 F Dm F Gm

1 A - way in a man - ger, no crib for his bed,
 2 The cat - tle are low - ing; the poor ba - by wakes,
 3 Be near me, Lord Je - sus; I ask thee to stay

(F) (G) (C) (Dm) (F) (G)
 B^b C F Gm B^b C

the lit - tle Lord Je - sus laid down his sweet head.
 but lit - tle Lord Je - sus, no cry - ing he makes.
 close by me for - ev - er and love me, I pray.

(C) (Dm)
 F Gm

The stars in the bright sky looked down where he lay,
 I love thee, Lord Je - sus; look down from the sky,
 Bless all the dear chil - dren in thy ten - der care,

(G) (C) (Dm) (G) (C)
 C F Gm C F

the lit - tle Lord Je - sus a - sleep on the hay.
 and stay by my side un - til morn - ing is nigh.
 and fit us for heav - en to live with thee there.

This anonymous carol probably originated among Pennsylvania Lutherans in the late 19th century, giving rise to a mistaken assertion that it had been written by Martin Luther. This tune is also by an American but has become the one usually used in Canada and Great Britain.

117 While Shepherds Watched Their Flocks

1 While shep - herds watched their flocks by night, all
 2 "Fear not," said he, for might - y dread had
 3 "To you, in Da - vid's town this day, is
 4 "The heaven - ly babe you there shall find to

seat - ed on the ground, the an - gel of the
 seized their trou - bled mind: "Glad ti - dings of great
 born of Da - vid's line the Sav - ior, who is
 hu - man view dis - played, all hum - bly wrapped in

Lord came down, and glo - ry shone a - round.
 joy I bring to you and hu - man - kind.
 Christ the Lord, and this shall be the sign:
 swath - ing bands, and in a man - ger laid."

5 Thus spoke the seraph, and forthwith
 appeared a shining throng
 of angels praising God, who thus
 addressed their joyful song:

6 "All glory be to God on high,
 and to the earth be peace;
 good will to all from highest heaven
 begin and never cease!"

This was one of the first metrical texts to deal with a New Testament narrative rather than paraphrase one of the Psalms. It is set here to a psalm tune that is more than a century older than the words, though the two were not firmly joined until the mid-19th century.

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Joy to the World

1 Joy to the world, the Lord is come! Let earth re - ceive
 2 Joy to the earth, the Sav - ior reigns! Let all their songs
 3 No more let sins and sor - rows grow, nor thorns in - fest
 4 He rules the world with truth and grace, and makes the na -

her king; let ev - ery heart pre - pare him room,
 em - ploy, while fields and floods, rocks, hills, and plains
 the ground; he comes to make his bless - ings flow
 tions prove the glo - ries of his righ - teous - ness

and heaven and na - ture sing, and heaven and na - ture
 re - peat the sound - ing joy, re - peat the sound - ing
 far as the curse is found, far as the curse is
 and won - ders of his love, and won - ders of his
 and heaven and na - ture sing,

sing, and heaven, and heaven and na - ture sing.
 joy, re - peat, re - peat the sound - ing joy.
 found, far as, far as the curse is found.
 love, and won - ders, won - ders of his love.

heaven and na - ture sing,

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