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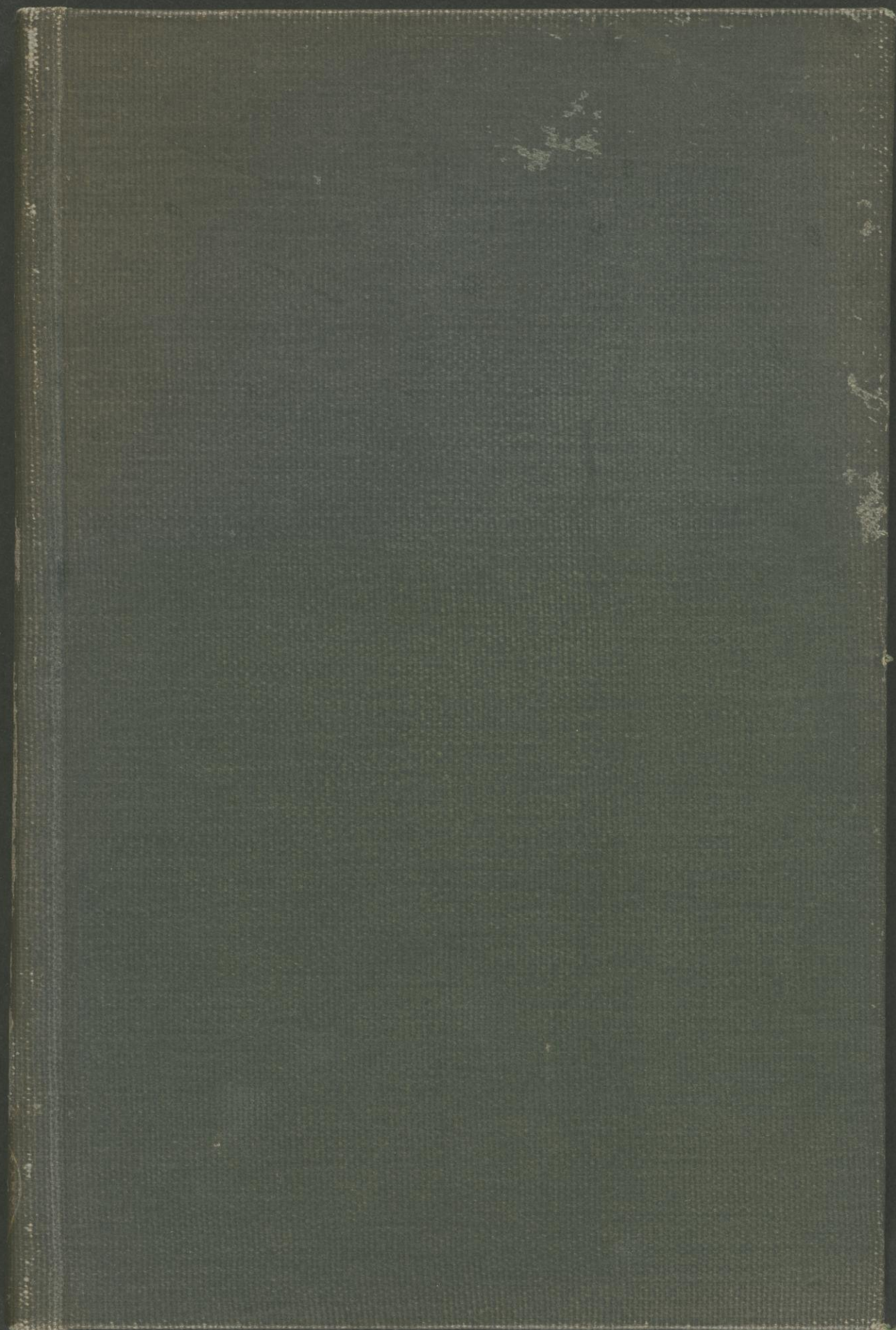
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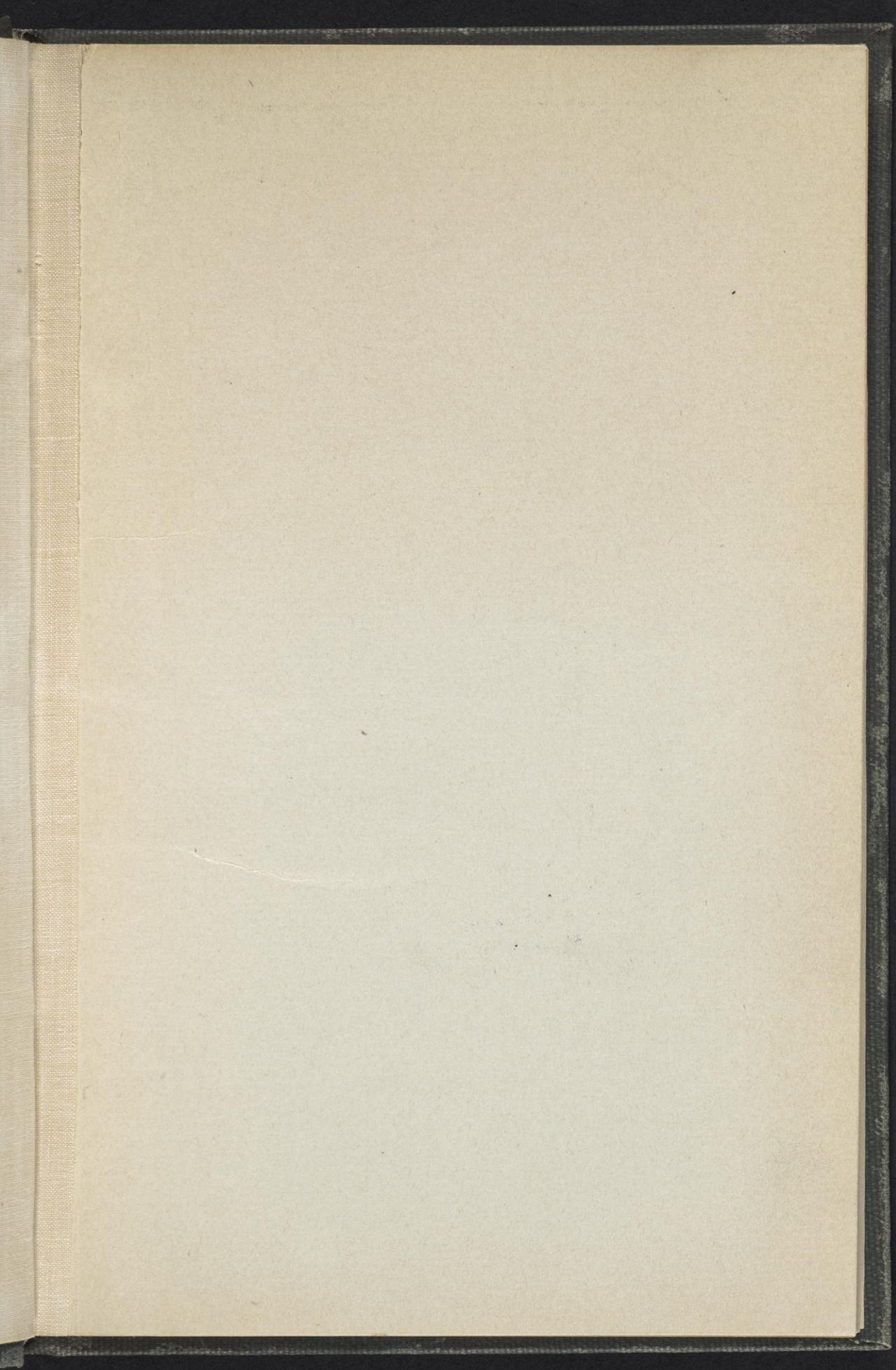
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UNIV. OF WISCONSIN  
MADISON











1872

# JUBILEE SONGS:

COMPLETE.

7  
AS SUNG BY THE

## JUBILEE SINGERS,

OF FISK UNIVERSITY,

(NASHVILLE, TENN.)

UNDER THE AUSPICES OF THE AMERICAN MISSIONARY ASSOCIATION.

PRICE 25 CENTS.

BEQUEATHED TO  
Wisconsin Historical Society  
By JAMES SARGENT SMITH, 1901

MILLS MUSIC LIBRARY  
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MADISON

NEW YORK:

Published by BIGLOW & MAIN, 76 East Ninth St.

73 Randolph Street, Chicago.



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## PREFACE.

---

IN giving these melodies to the world for the first time in a tangible form, it seems desirable to say a few words about them as judged from a musical stand-point. It is certain that the critic stands completely disarmed in their presence. He must not only recognize their immense power over audiences which include many people of the highest culture, but, if he be not thoroughly encased in prejudice, he must yield a tribute of admiration on his own part, and acknowledge that these songs touch a chord which the most consummate art fails to reach. Something of this result is doubtless due to the singers as well as to their melodies. The excellent rendering of the Jubilee Band is made more effective and the interest is intensified by the comparison of their former state of slavery and degradation with the present prospects and hopes of their race, which crowd upon every listener's mind during the singing of their songs. Yet the power is chiefly in the songs themselves, and hence a brief analysis of them will be of interest.

Their origin is unique. They are never "composed" after the manner of ordinary music, but spring into life, ready made, from the white heat of religious fervor during some protracted meeting in church or camp. They come from no musical cultivation whatever, but are the simple, ecstatic utterances of wholly untutored minds. From so unpromising a source we could reasonably expect only such a mass of crudities as would be unendurable to the cultivated ear. On the contrary, however, the cultivated listener confesses to a new charm, and to a power never before felt, at least in its kind. What can we infer from this but that the child-like, receptive minds of these unfortunates were wrought upon with a true inspiration, and that this gift was bestowed upon them by an ever-watchful Father, to quicken the pulses of life, and to keep them from the state of hopeless apathy into which they were in danger of falling.

A technical analysis of these melodies shows some interesting facts. The first peculiarity that strikes the attention is in the rhythm. This is often complicated, and sometimes strikingly original. The second line of the "Rocks and the Mountains," (page 24) is one of many illustrations of this statement. But although so new and strange, it is most remarkable that these effects are so extremely satisfactory. We see few cases of what theorists call *mis-form*, although the student of musical composition is likely to fall into that error long after he has mastered the leading principles of the art.

Another noticeable feature of the songs is the entire absence of triple time, or three-part measure among them. The reason for this is doubtless to be found in the beating of the foot and the swaying of the body, which are such frequent accompaniments of the singing. These motions are in even measure, and in perfect time; and so it will be found that however broken and seemingly irregular the movement of the music, it is always capable of the most exact measurement. In other words, its irregularities invariably conform to the "higher law" of the perfect rhythmic flow.



It is a coincidence worthy of note that more than half the melodies in this collection are in the same scale as that in which Scottish music is written; that is, with the fourth and seventh tones omitted. The fact that the music of the ancient Greeks is also said to have been written in this scale, suggests an interesting inquiry as to whether it may not be a peculiar language of nature, or a simpler alphabet than the ordinary diatonic scale, in which the uncultivated mind finds its easiest expression.

The variety of forms presented in these songs is truly surprising, when their origin is considered. This diversity is greater than the listener would at first be likely to suppose. The frequent recurrence of one particular effect, viz.: that given on the last syllable of the word "chariot" in the first line of "Swing Low," conveys an impression of sameness which is not justified by the general structure of the songs. The themes are quite as distinct and varied as in the case of more pretentious compositions.

One criticism has been made on the singing of the Jubilee Band, which deserves notice. It has been frequently said, especially by persons who have been at the South, and heard the singing of the camp-meetings: "This music is too good. It is too refined. There is too nice a balancing of the parts, and too much delicate shading to be a genuine representation of slave-music." The objection is easily answered, in this wise. The manner and style of singing at the South depends entirely upon the degree of culture in the congregation. There is a very great difference between the lowest and the highest, in this respect. It cannot be thought strange that the musical feeling which is so prolific in original melodies should soon find its way to the enjoyment of harmony in the singing of various parts. The Jubilee Singers, no doubt, represent the highest average of culture among the colored people, but the singing of these songs is all their own, and the quickness with which they have received impressions and adopted improvements from the cultivated music they have heard, only affords an additional illustration of the high capabilities of the race.

The public may feel assured that the music herein given is entirely correct. It was taken down from the singing of the band, during repeated interviews held for the purpose, and no line or phrase was introduced that did not receive full indorsement from the singers. Some of the phrases and turns in the melodies are so peculiar that the listener might not unreasonably suppose them to be incapable of exact representation by ordinary musical characters. It is found, however, that they all submit to the laws of musical language, and if they are sung or played exactly as written, all the characteristic effects will be reproduced.

It is believed that the selection of melodies here presented will not only prove interesting as a study, but that they will, by their quaint forms, their inherent beauty, and their genuine pathos, bring a new element of pleasure into any social circle into which they may be introduced.

THEO. F. SEWARD,

ORANGE, N. J.



## INTRODUCTION

BY

### THE AMERICAN MISSIONARY ASSOCIATION.

---

IN giving this little volume to the public, it seems due to all concerned that some statements should be made respecting the SONGS, the SINGERS, and the INTERESTS they represent.

I. THE SONGS.—Of these neither the words or the music have ever before been published, or even reduced to written form, at least, to the knowledge of the Jubilee Singers.\*

The most of them they learned in childhood—the others, which were not common in the portion of the South in which they were raised, they have received directly from those who were accustomed to sing them. These songs, therefore, can be relied upon as the genuine songs of their race, being in words and music the same as sung by their ancestors in the cabin, on the plantation, and in their religious worship.

By the severe discipline to which the Jubilee Singers have been subjected in the school-room, they have been educated out of the peculiarities of the Negro dialect, and they do not attempt to imitate the peculiar pronunciation of their race. They have also received considerable musical instruction, and have become familiar with much of our best sacred and classical music, and this has modified their manner of execution. They do not attempt to imitate the grotesque bodily motions or the drawling intonations that often characterize the singing of great congregations of the colored people in their excited religious meetings.

It is true, however, both of the words and the music that whatever modification they have undergone, has been wholly in the minds of the Singers under the influence of the training and culture they have received in the University of which they are members.

The words were taken down from their lips by Mr. WHITE, who has had the charge of their musical training, and the music was reduced to writing by THEO. F. SEWARD, Editor of the *New York Musical Gazette*, and as he states in his introduction, "Every melody was tested by being played on the pianoforte, and no line or phrase was introduced that did not receive full indorsement from the Singers."

\* "I'm traveling to the grave," and "Keep me from sinking down," were taken down at a concert, after the other pieces were in the hands of the printer, and this introduction prepared; and before it was known that they had been previously written by Mr. Robbins Battell, and published, with pianoforte accompaniment, by Messrs. Oliver Ditson & Co., of Boston.—[T. F. S.]



It is believed that the *form* and *spirit* of the best Spiritual Songs of slave-life in the South were never before so perfectly presented to the public.

2. THE JUBILEE SINGERS are a Company of Students of Fisk University, Nashville, Tenn., organized by and under the direction of GEO. L. WHITE, Treasurer of the University, and composed as follows:

MISS ELLA SHEPPARD, Pianist and Soprano.

“ JENNIE JACKSON, Soprano.

“ MAGGIE PORTER, Soprano.

“ MINNIE TATE, Contralto.

“ ELIZA WALKER, Contralto.

MR. THOMAS RUTLING, Tenor.

“ BEN. M. HOLMES, Tenor.

“ I. P. DICKERSON, Bass.

“ GREENE EVANS, Bass.

Seven of the nine have been slaves, and were freed by the Emancipation Proclamation. The other two were born free, but have always lived in the South. They became members of Fisk University in order to secure a liberal Christian education that should fit them to become the instructors of their race. Their musical training has been only incidental, while they have been pursuing their regular studies, with the exception of the special drill given during the vacation of last summer, preparatory to entering upon their present mission.

They are before the public not as professional singers, but as a company of students desirous of using their musical ability to help the University of which they are members, in the time of its necessity.

3. The INTERESTS represented by the Jubilee Singers deserve special notice.

As has been said, they are students, and are before the public in behalf of the education of their race. They represent one of the earliest established, and most successful, of the chartered educational institutions that have been founded, and are being fostered in the South, by the benevolence of the Christian and philanthropic people of the North. In themselves, they illustrate the value of these Institutions, and their singing of the spiritual songs which have cheered their ancestors in their bondage, in order to raise the needed funds to enlarge their usefulness, is a touching plea for more generous help on the part of their friends.

They hope not only to raise \$20,000 by their own efforts, but to make the friends, who shall as needed, give the hundreds of thousands which will be required to enable Fisk University to realize the hopes and plans of its founders, and to do the work for God and humanity which they believe it is possible for it to accomplish. A few words of history will, it is hoped, help them in doing this.

In October, 1865, a half-block of land in the city of Nashville, Tenn., was purchased, and the use of the large Government Hospital located on it, was secured for the purpose of establishing a permanent institution for the education of the freedmen. At that time no provision for colored children was made by either the city or State, in the public schools.

For the first two years the Institution was conducted virtually as a free public school, and had an attendance of over a thousand pupils annually. In August, 1867, the charter of Fisk University was secured, and the societies, with the help of a Board of Trustees, began in faith and hope the work of building up an institution, that should, as soon as possible, in the nature of the case, become to the colored people what the older Universities of Tennessee are to the whites.



The title to the hospital buildings was secured, a large chapel and dormitory for girls were erected, and the Academic, Normal and Collegiate Preparatory Departments were at once established.

The annual attendance since that time has been about five hundred, near one hundred of whom are from abroad and board in the Institution.

The College Department was established at the beginning of the present year, and a Freshman class of four regularly entered.

There are also four students pursuing theological studies.

Thus the work of Collegiate and Professional Education has been fairly begun, and the number of pupils who are pressing forward towards these higher departments is large.

It has therefore become an imperative necessity in the development of Fisk University to prepare for this higher educational work, by the erection of new and suitable buildings.

The question, how shall this necessity be met, has weighed heavily on the minds of teachers and pupils, as well as of the officers of the American Missionary Association, under whose fostering care the work is being carried forward. The answer has come, under God, through the instrumentality of the students themselves.

The success of the Jubilee Singers will secure the erection of Jubilee Hall, which shall stand as a memorial, and be an inspiration for the future.

It will be a testimony that "hitherto hath the Lord helped us," and will beget a faith that shall be the "substance of things hoped for."

In a broader sense, the Jubilee Singers represent the interests of the great work of the American Missionary Association, as embodied in a system of schools, reaching to every Southern State, and including six other institutions similar in character to Fisk University, and nineteen Academic Schools with Normal Departments, besides nearly one hundred common schools.

It is hoped that the visit of these students to the communities and churches that have hitherto given them a helping hand, and the touching power of their songs, as heard from their lips or learned from these pages, will result in a quickening of interest and a deepening of conviction, which will be manifest in years to come in more liberal giving.

E. M. CRAVATH, Field Secretary.

*Rooms of the American Missionary Association,*

*59 Reade Street, New York City, March 1st, 1872.*



COMPLETE EDITION.

INTRODUCTION.

BY

THE AMERICAN MISSIONARY ASSOCIATION.

WHEN, in Oct. 1871, the little company of students, under Mr. White, started from Fisk University to give concerts in the North, they did so to meet a crisis in the affairs of the Institution, and inspired by a strong conviction that they were called to it by clear providential indications. As was natural, their plans were indefinite. The length of time they should spend in this work, their success and future indications of Providence must determine. Nor were their convictions clear as to the kind of music that would be most favorable to the accomplishment of their object. The experiment of bringing the genuine songs of the colored people of the South before cultivated audiences of the North had never been tried. No special effort had been made by Mr. White to collect these songs, and it was not considered certain that the few which they had practiced would be required in their work. Experience, however, soon showed that the power of the movement and the great element of success was in the genuine songs of the race which the singers represented. Accordingly they began to call up from memory the songs of their childhood, many of which they had not sung for years. Twenty-nine of these were embodied in the first edition of the Jubilee Songs.

The results of the first year's campaign were so satisfactory as to make it clear to all concerned, that the singers should continue in the field, and accordingly in May last, arrangements were made to increase the number and to prepare two companies for the coming year.

This complete edition of the Jubilee Songs contains a number of new pieces, and is confidently believed to be as good a written expression of the soul and spirit of the spiritual songs of the colored people as it is possible to give.

The Jubilee Singers, as formerly, represent primarily the interests of Fisk University, but in general, the educational work which the American Missionary Association is carrying forward in behalf of their race.

E. M. CRAVATH,  
Field Secretary.

*Rooms of the American Missionary Association,  
59 Reade Street, New York City, October 9th, 1872.*



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## JUBILEE SONGS.

It will be observed that in most of these songs the first strain is of the nature of a chorus or refrain, which is to be sung after each verse. The return to this chorus should be made without breaking the time.

In some of the verses the syllables do not correspond exactly to the notes in the music. The adaptation is so easy that it was thought best to leave it to the skill of the singer rather than to confuse the eye by too many notes. The music is in each case carefully adapted to the first verse. Whatever changes may be necessary in singing the remaining verses will be found to involve no difficulty.

### Nobody knows the trouble I see, Lord!



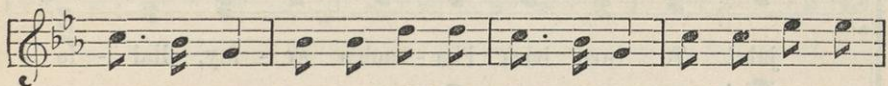
No - bod - y knows the trou - ble I see, Lord, No - bod - y knows the



trou - ble I see, No - bod - y knows the trou - ble I see, Lord,



No - bod - y knows like Je - sus, Broth - ers, will you



pray for me, Broth - ers will you pray for me, Broth - ers, will you



pray for me And help me to drive old Sa - tan a - way.

- 2 Sisters, will you pray for me, &c.
- 3 Mothers, will you pray for me, &c.
- 4 Preachers, will you pray for me, &c.



# Turn back Pharaoh's Army.

SOLO. *Moderato.*

1. Gwine to write to Mas - sa Je - sus, To send some val - iant  
2. If you want your souls con-vert - ed, You'd bet - ter be a -

CHORUS. *Faster.*

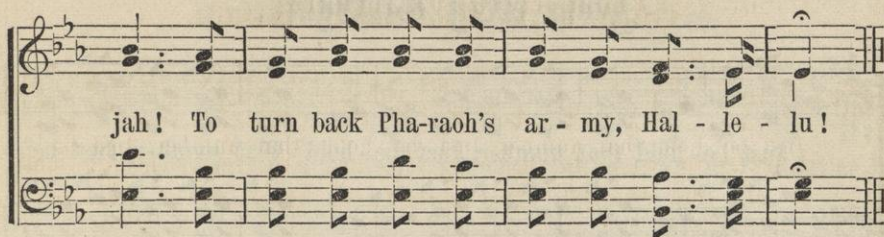
sol - dier, To turn back Pha - raoh's ar - my, Hal - le -  
- pray - ing, To turn back Pha - raoh's ar - my, etc.

lu! To turn back Pha - raoh's ar - my, Hal - le - lu -

jah! To turn back Pha - raoh's ar - my, Hal - le -

lu! To turn back Pha - raoh's ar - my, Hal - le - lu -





3.

You say you are a soldier,  
Fighting for your Saviour,  
To turn back Pharaoh's army, etc.

4.

When the children were in bondage,  
They cried unto the Lord,  
He turned back Pharaoh's army, etc.

5.

When Moses smote the water,  
The children all passed over,  
And turned back Pharaoh's army, etc.

6.

When Pharaoh crossed the water,  
The waters came together,  
And drowned ole Pharaoh's army, etc.

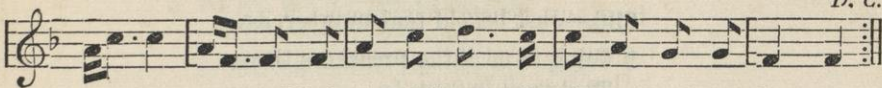
### Rise, Mourners.\*



FINE.



D. C.



2 Rise, seekers, rise, seekers, etc.

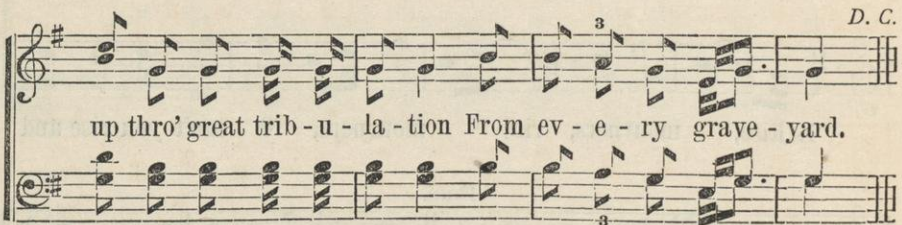
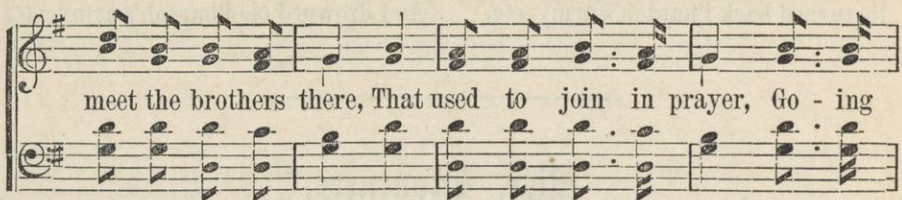
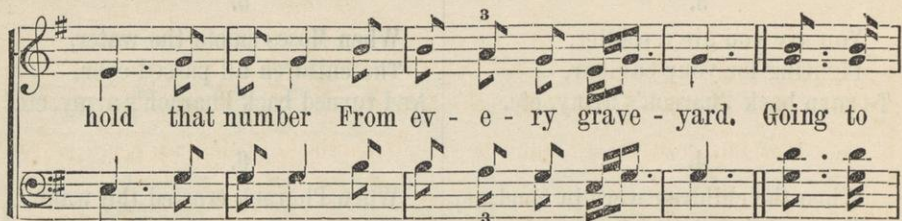
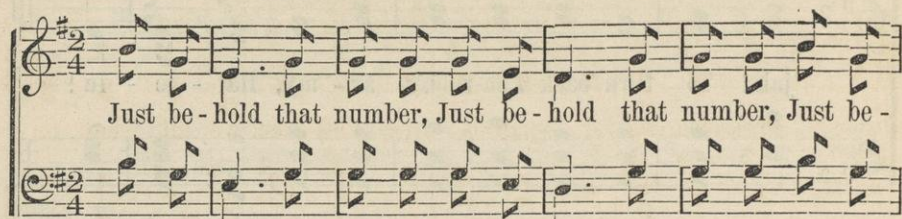
3 Rise, sinners, rise, sinners, etc.

4 Rise, brothers, rise, brothers, etc.

\* This hymn is sung with great unction while "seekers" are going forward to the altar.



# From every Graveyard.



2 Going to meet the sisters there,  
That used to join in prayer,  
Going up, through great tribulation,  
From every graveyard.

CHO.—Just behold that number, &c.

3 Going to meet the preachers there,  
That used to join, &c.

CHO.—Just behold that number, &c.

4 Going to meet the mourners there,  
That used to join, &c.

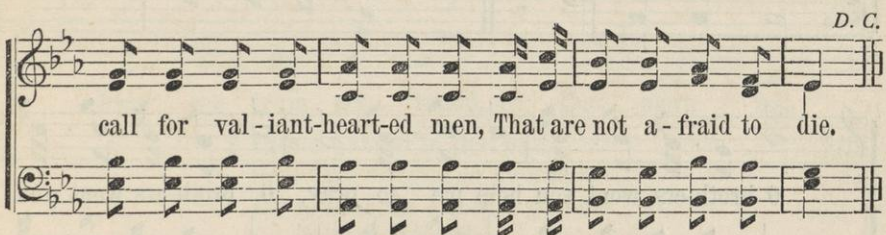
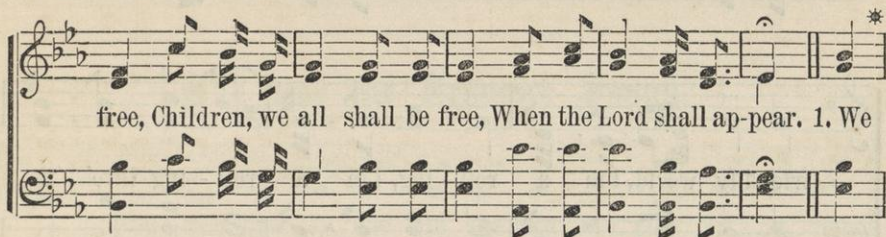
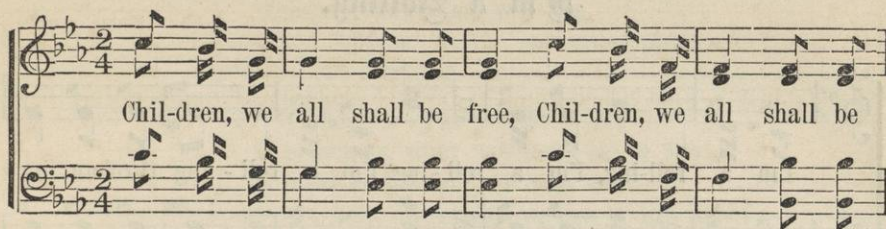
CHO.—Just behold that number, &c.

5 Going to meet the Christians there,  
That used to join, &c.

CHO.—Just behold that number, &c.



# Children, we all shall be free.



2 We see the pilgrim as he lies,  
With glory in his soul ;  
To Heaven he lifts his longing eyes,  
And bids this world adieu.

CH0.—Children, we all shall be free, etc.

3 Give ease to the sick, give sight to the blind,  
Enable the cripple to walk ;  
He'll raise the dead from under the earth,  
And give them permission to fly.

CH0.—Children, we all shall be free, etc.

\* The words, "On Jordan's stormy banks I stand," are sometimes sung to this strain.



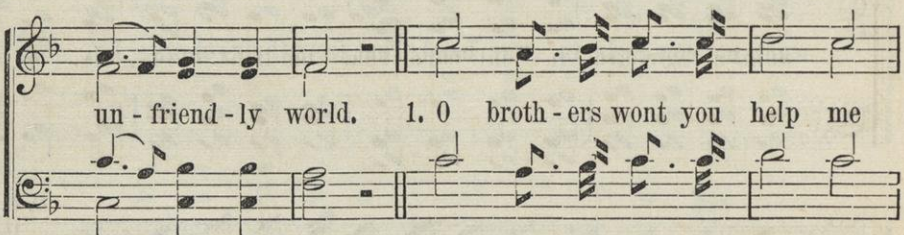
# I'm a Rolling.



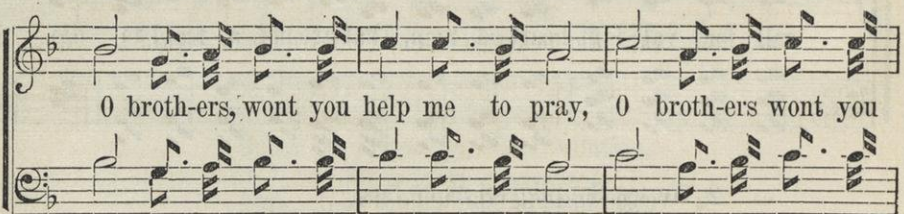
I'm a roll-ing, I'm a roll-ing, I'm a roll-ing thro' an un-



friend-ly world, I'm a roll-ing, I'm a roll-ing thro' an



un-friend-ly world. 1. O broth-ers wont you help me



O broth-ers, wont you help me to pray, O broth-ers wont you



help me, Wont you help me in the ser-vice of the Lord? \*

\* Return to the beginning in exact time.



2 O sisters, wont you help me,  
 O sisters, wont you help me to pray;  
 O sisters, wont you help me,  
 Wont you help me in the service of the Lord!  
 CHO.—I'm a-rolling, &c.

3 O preachers, wont you help me,  
 O preachers, wont you help me to fight;  
 O preachers, wont you help me,  
 Wont you help me in the service of the Lord?  
 CHO.—I'm a-rolling, &c.

### I'll hear the Trumpet Sound.

You may bu-ry me in the East, You may bu-ry me  
 in the West; But I'll hear the trumpet sound In that morning.  
 In that morn-ing, my Lord, How I long to go, For to  
 hear the trum-pet sound, In that morn-ing.

2 Father Gabriel in that day,  
 He'll take wings and fly away,  
 For to hear the trumpet sound  
 In that morning.  
 You may bury him in the East,  
 You may bury him in the West;  
 But he'll hear the trumpet sound,  
 In that morning.

CHO.—In that morning, &c.

3 Good old christians in that day,  
 They'll take wings and fly away, &c.

4 Good old preachers, &c.

5 In that dreadful Judgment day  
 I'll take wings and fly away, &c.

\* Repeat the music of the first strain for all the verses but the first.



# Didn't my Lord deliver Daniel.

Sung in Unison.



Did - n't my Lord de - liv - er Dan - iel, D' - liver



Dan - iel, d' - liver Dan - iel, Did - n't my Lord d' - liv - er



Dan - iel, And why not a ev - e - ry man? He de -



- liv - er'd Dan - iel from the li - on's den, Jo - nah from the



bel - ly of the whale, And the He - brew child - ren from the



fi - ry fur - nace, And why not ev - e - ry man? Did - n't



my Lord de - liv - er Dan - iel, D' - liver Dan - iel, d' - liver Dan - iel, Didn't



my Lord de - liv - er Dan - iel, And why not a ev - e - ry man?

\* Go on without pause, leaving out two beats of the measure.



## 2D VERSE.



The moon run down in a purple stream, The sun for - bear to

*D. C. "Didn't my Lord."*



shine, And ev - e - ry star dis - ap - pear, King Je - sus shall be mine.

## 3D VERSE.



The wind blows East and the wind blows West, It blows like the judgment

*D. C. "Didn't my Lord."*

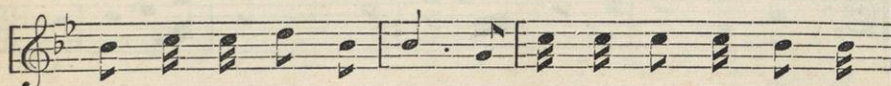


day, And every poor soul that never did pray, 'I'll be glad to pray that day.

## 4TH VERSE.



I set my foot on the Gos - pel ship, And the



ship it be - gin to sail, It land - ed me o - ver on

*D. C. "Didn't my Lord."*



Canaan's shore, And I'll nev - er come back a - ny more.



# I've just come from the Fountain.

*\* The Tenors usually sing the melody from this point.*

1. I've just come from the foun-tain, I've just come from the  
2. Been drink-ing from the foun-tain, Been drink-ing, etc.

foun-tain, Lord ! I've just come from the fountain, His name's so

sweet. O Broth-ers, I love Je-sus, O Broth-ers, I love

Je-sus, O Broth-ers I love Je-sus, His name's so sweet.

- 3 I found free grace at the fountain,  
I found free grace, etc.  
CHO.—O, preachers, I love Jesus, etc.
- 4 My soul's set free at the fountain,  
My soul's set free, etc.  
CHO.—O, sinners, I love Jesus, etc.

*\* The Tenors usually sing the melody from this point.*



### Children, you'll be called on.



1. Chil-dren, you'll be called on To march in the field of



bat - tle, When this war - fare'll be end - ed, Hal - le - lu.



When this war-fare'll be end-ed, I'm a sol-dier of the D. C.



ju - bi - lee, This warfare'll be end-ed, I'm a sol-dier of the cross.

2 Preachers, you'll be called on, etc.

CHO.—When this warfare, etc.

3 Sinners, you'll be called on, etc.

CHO.—When this warfare, etc.

4 Seekers, you'll be called on, etc.

CHO.—When this warfare, etc.

5 Christians, you'll be called on, etc.

CHO.—When this warfare, etc.

### Give me Jesus.



1. O when I come to die, O when I come to die, O



when I come to die—give me Je - sus. Give me Je -



- sus, give me Je - sus, You may have all this world, give me Je - sus.

2 In the morning when I rise,

In the morning when I rise,

In the morning when I rise—give me Jesus, etc.

3 Dark midnight was my cry,

Dark midnight was my cry,

Dark midnight was my cry—give me Jesus, etc.

4 I heard the mourner say,

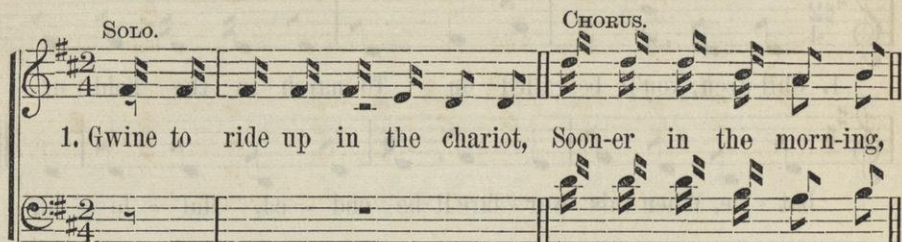
I heard the mourner say,

I heard the mourner say—give me Jesus, etc.



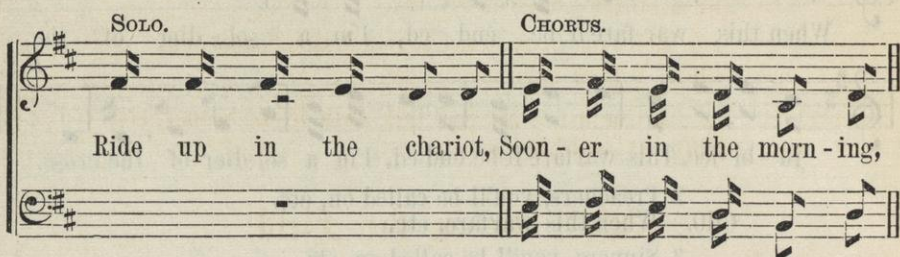
## Gwine to ride up in the Chariot.

SOLO. CHORUS.



1. Gwine to ride up in the chariot, Soon-er in the morn-ing,

SOLO. CHORUS.



Ride up in the chariot, Soon-er in the morn-ing,

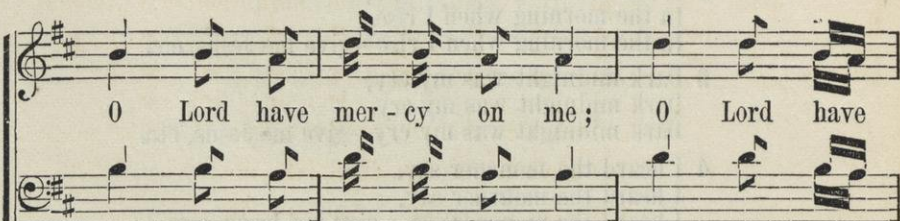
SOLO. CHORUS.



Ride up in the chariot, Soon-er in the morning, And I



hope I'll join the band. O Lord have mer-cy on me,



O Lord have mer-cy on me; O Lord have



D. C.

mer - cy on me, And I hope I'll join the band.

2 Gwine to meet my brother there, Sooner, etc.  
CHO.—0 Lord have mercy, etc.

3 Gwine to chatter with the Angels, Sooner, etc.  
CHO.—0 Lord have mercy, etc.

4 Gwine to meet my massa Jesus, Sooner, etc.  
CHO.—0 Lord have mercy, etc.

5 Gwine to walk and talk with Jesus, Sooner, etc.  
CHO.—0 Lord have mercy, etc.

### We'll die in the field.

UNISON.

1. 0 what do you say, seek - ers, 0 what do you say,

seek-ers ; 0 what do you say, seek-ers, A - bout that Gos-pel war.

And I will die in the field, Will die in the field ;

Will die in the field, I'm on my jour-ney home.

2 0 what do you say, brothers, etc.

3 0 what do you say, christians, etc.

4 0 what do you say, preachers, etc.



## Go down, Moses.

1. When Is-ra-el was in E-gypt's land : Let my peo - ple go,

Op-pressed so hard they could not stand, Let my peo - ple go.

Go down, Mo - ses, way down in E - gypt land,

Tell ole Pha - roh, Let my peo - ple go.

2 Thus saith the Lord, bold Moses said,  
 Let my people go ;  
 If not I'll smite your first-born dead,  
 Let my people go.  
 Go down, Moses, etc.

3 No more shall they in bondage toil,  
 Let my people go ;  
 Let them come out with Egypt's spoil,  
 Let my people go.  
 Go down, Moses, etc.

4 When Israel out of Egypt came,  
 Let my people go ;  
 And left the proud oppressive land,  
 Let my people go.  
 Go down, Moses, etc.



5.  
O, 'twas a dark and dismal night,  
Let my people go;  
When Moses led the Israelites,  
Let my people go.

6.  
'Twas good old Moses and Aaron, too,  
Let my people go;  
'Twas they that led the armies through,  
Let my people go.

7.  
The Lord told Moses what to do,  
Let my people go;  
To lead the children of Israel through,  
Let my people go.

8.  
O come along Moses, you'll not get lost,  
Let my people go;  
Stretch out your rod and come across,  
Let my people go.

9.  
As Israel stood by the water side,  
Let my people go;  
At the command of God it did divide,  
Let my people go.

10.  
When they had reached the other shore,  
Let my people go;  
They sang a song of triumph o'er,  
Let my people go.

11.  
Pharaoh said he would go across,  
Let my people go;  
But Pharaoh and his host were lost,  
Let my people go.

12.  
O Moses the cloud shall cleave the way,  
Let my people go;  
A fire by night, a shade by day,  
Let my people go.

13.  
You'll not get lost in the wilderness,  
Let my people go;  
With a lighted candle in your breast,  
Let my people go.

14.  
Jordan shall stand up like a wall,  
Let my people go;  
And the walls of Jericho shall fall  
Let my people go.

15.  
Your foes shall not before you stand,  
Let my people go;  
And you'll possess fair Canaan's land,  
Let my people go.

16.  
'Twas just about in harvest time,  
Let my people go;  
When Joshua led his host divine,  
Let my people go.

17.  
O let us all from bondage flee,  
Let my people go;  
And let us all in Christ be free,  
Let my people go.

18.  
We need not always weep and moan,  
Let my people go;  
And wear these slavery chains forlorn,  
Let my people go.

19.  
This world's a wilderness of woe,  
Let my people go;  
O, let us on to Canaan go,  
Let my people go.

20.  
What a beautiful morning that will be,  
Let my people go;  
When time breaks up in eternity,  
Let my people go.

21.  
The Devil he thought he had me fast,  
Let my people go;  
But I thought I'd break his chains at  
Let my people go. [last,

22.  
O take yer shoes from off yer feet,  
Let my people go;  
And walk into the golden street,  
Let my people go.

23.  
I'll tell you what I likes de best,  
Let my people go;  
It is the shouting Methodist,  
Let my people go.

24.  
I do believe without a doubt,  
Let my people go;  
That a Christian has the right to shout,  
Let my people go.



## The Rocks and the Mountains.

Oh, the rocks and the mountains shall all flee a - way, And

you shall have a new hid-ing-place that day. Seek-er, seek-er, give

up your heart to God, And you shall have a new hiding-place that day. D.C.

Oh, the rocks and the mountains shall all flee away,  
And you shall have a new hiding-place that day.

Doubter, doubter, give up your heart to God,  
And you shall have a new hiding place that day.  
Oh, the rocks, etc.

Mourner, mourner, give up your heart to God, etc.

Sinner, sinner, give up your heart to God, etc.

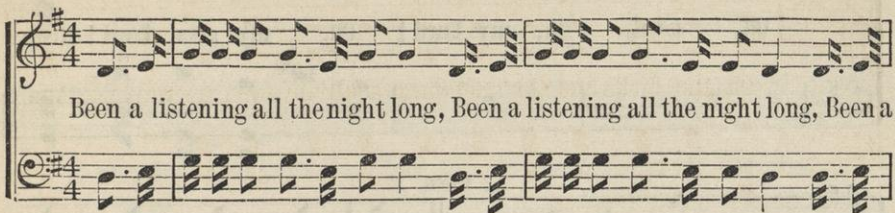
Sister, sister, give up your heart to God, etc.

Mother, mother, give up your heart to God, etc.

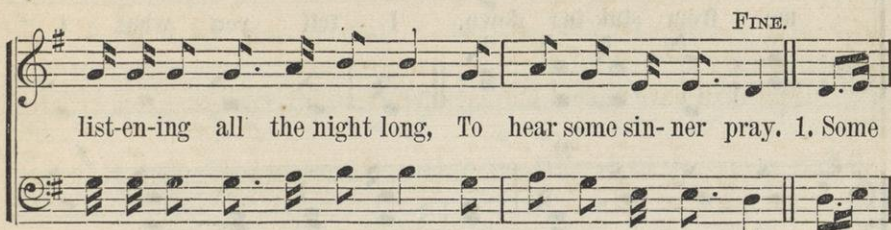
Children, children, give up your heart to God, etc.



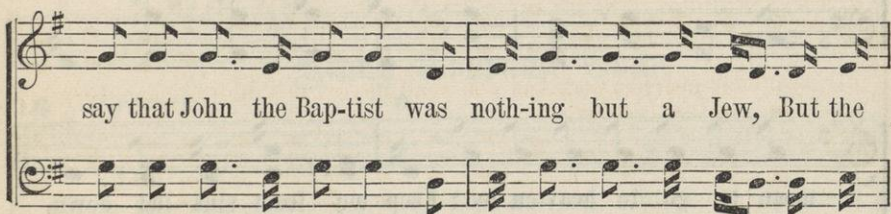
# Been a Listening.



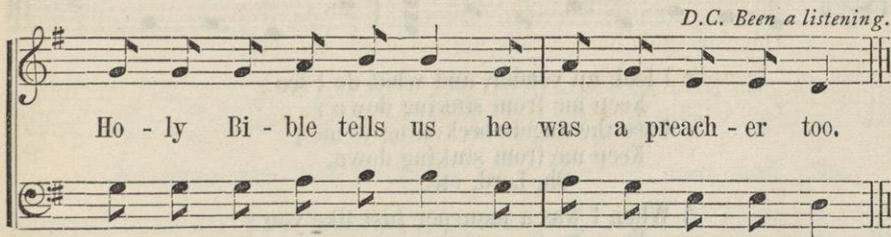
Been a listening all the night long, Been a listening all the night long, Been a



list-en-ing all the night long, To hear some sin-ner pray. 1. Some



say that John the Bap-tist was noth-ing but a Jew, But the



Ho - ly Bi - ble tells us he was a preach - er too.

2 Go read the third of Matthew, and read the chapter through,  
It is the guide for Christians, and tells them what to do.  
CH0.—Been a listening all the night long, etc.



# Keep me from sinking Down.

Oh, Lord, Oh, my Lord! Oh, my good Lord! Keep

me from sink-ing down. I tell you what I

mean to do; Keep me from sink - ing down: I

mean to go to heav-en too; Keep me from sink-ing down.

2 I look up yonder, and what do I see;  
Keep me from sinking down:  
I see the angels beckoning to me;  
Keep me from sinking down.  
Oh, Lord, etc.

3 When I was a mourner just like you;  
Keep me from sinking down:  
I mourned and mourned till I got through;  
Keep me from sinking down.  
Oh, Lord, etc.

4 I bless the Lord I'm gwine to die;  
Keep me from sinking down:  
I'm gwine to judgment by-and-by;  
Keep me from sinking down.  
Oh, Lord, etc.



# I'm a trav'ling to the Grave.

CHORUS.



I'm a trav'ling to the grave, I'm a trav'ling to the



grave, my Lord, I'm a trav'ling to the grave, For to lay this bod - y

FINE.



down. 1. My Mas-sa died a shout-ing, Sing-ing glo-ry hal - le -

D. C.



- lu - jah, The last word he said to me, Wasa-bout Je - ru - sa - lem.

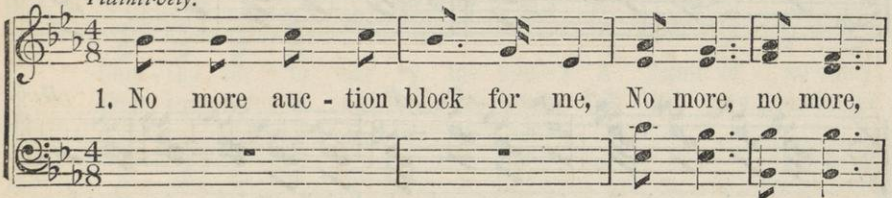
2 My Missis died a shouting, singing glory, hallelujah, etc.

3 My brother, etc.

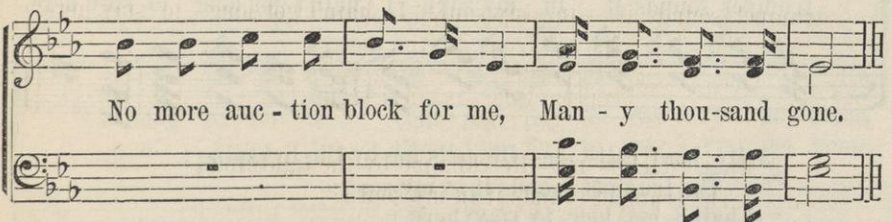
4 My sister, etc.

# Many thousand Gone.

Plaintively.



1. No more auc - tion block for me, No more, no more,



No more auc - tion block for me, Man - y thou-sand gone.

2 No more peck o' corn for me, etc.

3 No more driver's lash for me, etc.

4 No more pint o' salt for me, etc.

5 No more hundred lash for me, etc.

6 No more mistress' call for me, etc.



## Steal Away.

*p*

Steal a - way, steal a - way, steal a - way to Je - sus!

*f* *p*

Steal a - way, steal a - way home, I haint got long to stay here.

*f*

1. My Lord calls me, He calls me by the thun - der ; The  
2. Green trees are bend - ing, poor sin - ners stand trem - bling ; The

*p* *D. C.*

trumpet sounds it in my soul,—I hain't got long to stay here.  
trumpet sounds it in my soul,—I hain't got long to stay here.

3 My Lord calls me—He calls me by the lightning ;  
The trumpet sounds it in my soul :  
I hain't got long to stay here.  
CHO.—Steal away, &c.

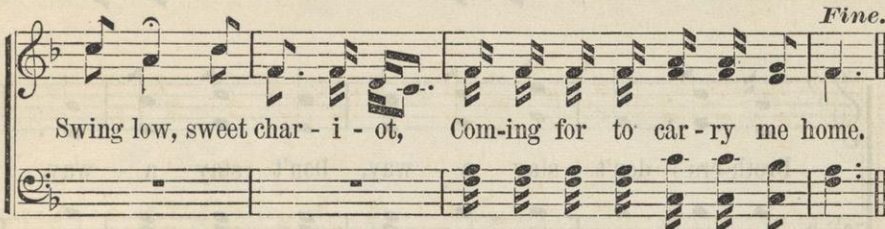
4 Tombstones are bursting—poor sinners stand trembling ;  
The trumpet sounds it in my soul :  
I hain't got long to stay here.  
CHO.—Steal away, &c.




# Swing Low, sweet Chariot.



Swing low, sweet char - i - ot, Com - ing for to car - ry me home,



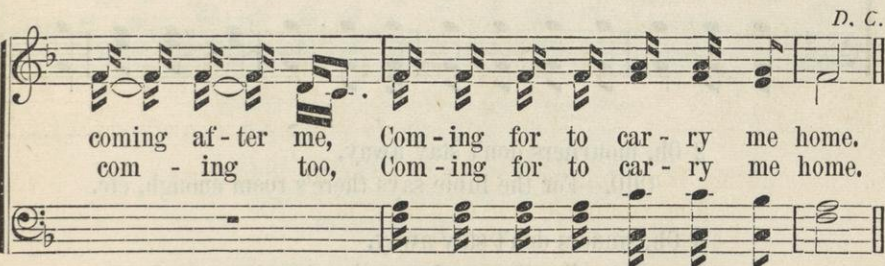
Swing low, sweet char - i - ot, Com - ing for to car - ry me home. *Fine.*



1. I looked o - ver Jor - dan, and what did I see,  
2. If you get there be - - fore I do,



Com - ing for to car - ry me home? A band of an - gels  
Com - ing for to car - ry me home, Tell all my friends I'm



coming af - ter me, Com - ing for to car - ry me home.  
com - ing too, Com - ing for to car - ry me home. *D. C.*

3.

The brightest day that ever I saw,  
Coming for to carry me home,  
When Jesus washed my sins away,  
Coming for to carry me home.  
Swing low, &c.

4.

I'm sometimes up and sometimes down,  
Coming for to carry me home,  
But still my soul feels heavenly bound,  
Coming for to carry me home.  
Swing low, &c.



## Room Enough.

1. Oh, brothers don't stay a - way, Brothers don't stay a - way,

Broth-ers don't stay a - way, Don't stay a - way.

For my Lord says there's room e - nough, Room e - nough in the

Heav'ns for you, My Lord says there's room enough, Don't stay a - way.

2 Oh, mourners don't stay away,  
CH0.—For the Bible says there's room enough, etc.

3 Oh, sinners don't stay away,  
CH0.—For the angel says there's room enough, etc.

4 Oh, children don't stay away,  
CH0.—For Jesus says there's room enough, etc.

\* The peculiar accent here makes the words sound thus : "rooma nough."



# O Redeemed.

CHORUS.

1. O redeemed, re - deemed, I'm washed in the blood of the Lamb, O re -

FINE.

deemed, redeemed, I'm washed in the blood of the Lamb. Although you see me

going a-long so, Washed in the blood of the Lamb, I have my tri-als

here be - low, Washed in the blood of the Lamb. O redeemed, redeemed.

D. S.

2 When I was a mourner just like you,  
Washed in the blood of the Lamb,  
I fasted and prayed till I got through,  
Washed in the blood of the Lamb.  
O redeemed, &c.

3 Religion's like a blooming rose,  
Washed in the blood of the Lamb,  
As none but those that feel it knows,  
Washed in the blood of the Lamb.  
O redeemed, &c.

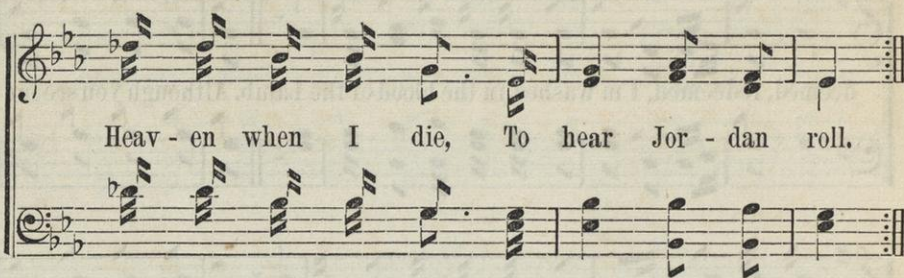
\* Attention is called to this characteristic manner of connecting the last strain with the chorus in the D. C.



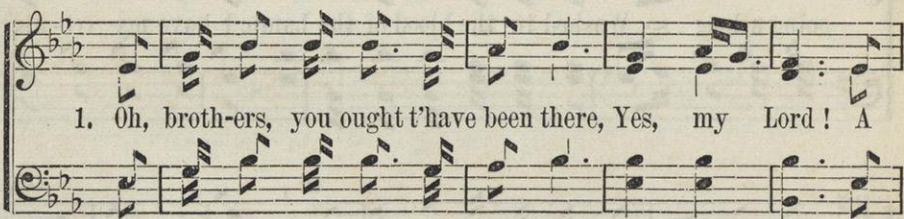
# Roll, Jordan, Roll.



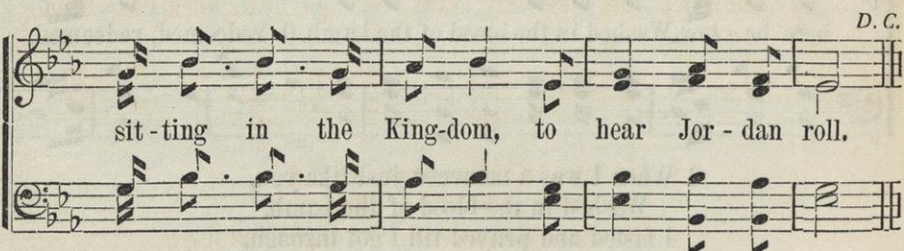
Roll, Jor-dan, roll, roll, Jor-dan, roll, I want to go to



Heav - en when I die, To hear Jor - dan roll.



1. Oh, broth-ers, you ought t'have been there, Yes, my Lord! A



*D. C.*  
sit - ting in the King-dom, to hear Jor - dan roll.

2 Oh, preachers, you ought t'have been there, etc.

3 Oh, sinners, you ought, etc.

4 Oh, mourners, you ought, etc.

5 Oh, seekers, you ought, etc.

6 Oh, mothers, you ought, etc.

7 Oh, children, you ought, etc.



## He's the Lord of Lords.

Why, He's the Lord of lords, And the King of kings, Why,

Je-sus Christ is the first and the last, No one can work like Him.

1. I will not let you go, my Lord ; No one can work like Him, Un -

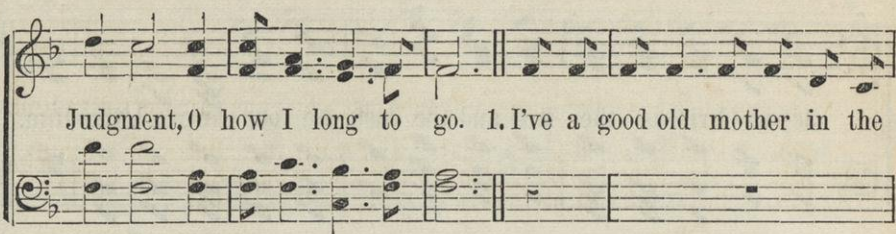
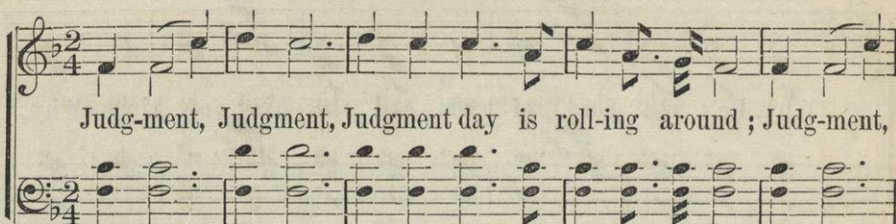
til you come and bless my soul, No one can work like Him.

2 For Paul and Silas bound in jail,  
 No one can work like Him;  
 The Christians prayed both night and day,  
 No one can work like Him,  
 CH0.—Why, He's the Lord of lords.

3 I wish those mourners would believe,  
 No one can work like Him;  
 That Jesus is ready to receive,  
 No one can work like Him.  
 CH0.—Why, He's the Lord of lords.



# Judgment Day is rolling round.



2 There's no backsliding in the heaven, my Lord,  
How I long to go there too,  
There's no backsliding in the heaven, my Lord,  
O how I long to go.  
CH0.—Judgment, etc.

3 King Jesus sitting in the heaven, my Lord,  
How I long to go there too,  
King Jesus sitting in the heaven, my Lord,  
O how I long to go.  
CH0.—Judgment, etc.

4 There's a big camp meeting in the heaven, my Lord,  
How I long to go there too,  
There's a big camp meeting in the heaven, my Lord,  
O how I long to go.  
CH0.—Judgment, etc.



## Old Ship of Zion.

1. { What ship is that a sail - ing, Hal - le - lu -  
 'Tis the old... ship of Zi - on, Hal - le - lu -  
 Do you think that she is a - ble, Hal - le - lu -

*Repeat twice for first verse.*

- jah, What... ship is that a sail - ing, Hal - le - lu.)  
 - jah, 'Tis the old ship of Zi - on, Hal - le - lu.)  
 - jah, Do you think that she is a - ble, Hal - le - lu.)

Do you think that she is a - ble, For to

car - ry us all..... home. O.... glo - ry, Hal - le - lu.

In singing the last two verses the music is not to be repeated.

2 She has landed many a thousand, Hallelujah,  
 She has landed many a thousand, Hallelu.  
 She has landed many a thousand,  
 And will land as many a more. O glory, Hallelu.

3 She is loaded down with angels, Hallelujah,  
 She is loaded down with angels, Hallelu.  
 And King Jesus is the Captain,  
 And he'll carry us all home. Oh glory, Hallelu.



## The Gospel Train.

1. The gos - pel train is com - ing, I hear it just at  
hand, I hear the car wheels moving, And rumbling thro' the land.  
Get on board, chil-dren, Get on board, chil-dren, Get on  
board, chil - dren, For there's room for ma - ny a more. more.

2 I hear the bell and whistle,  
The coming round the curve ;  
She's playing all her steam and power  
And straining every nerve.  
CHO.—Get on board, children, etc.

3 No signal for another train  
To follow on the line.  
O, sinner, you're forever lost,  
If once you're left behind.  
CHO.—Get on board, children, etc.

4 This is the Christian's banner.  
The motto's new and old,  
Salvation and Repentance,  
Are burnished there in gold.  
CHO.—Get on board children, etc.

5 She's nearing now the station,  
O, sinner, don't be vain,  
But come and get your ticket,  
And be ready for the train.  
CHO.—Get on board, children, etc.

6 The fare is cheap, and all can go,  
The rich and poor are there,  
No second-class on board the train,  
No difference in the fare.  
CHO.—Get on board, children, etc.



7 There's Moses, Noah and Abraham,  
And all the prophets, too;  
Our friends in Christ are all on board,  
O, what a heavenly crew.

CHO.—Get on board, children, etc.

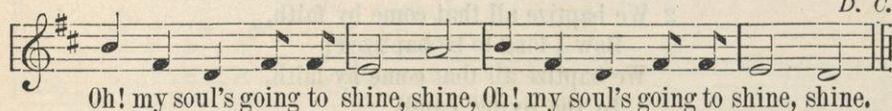
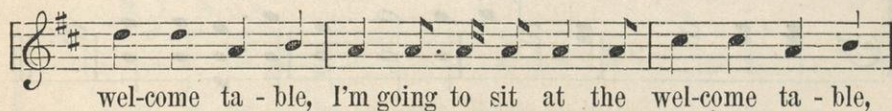
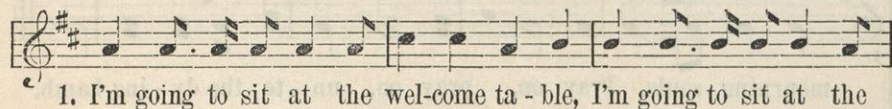
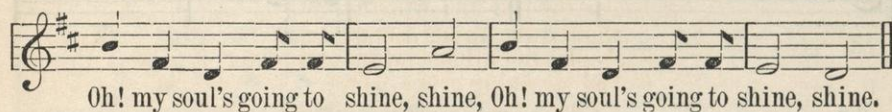
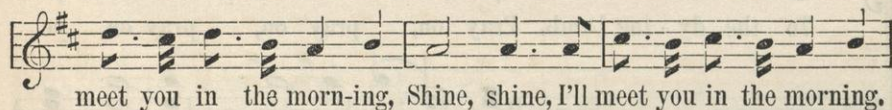
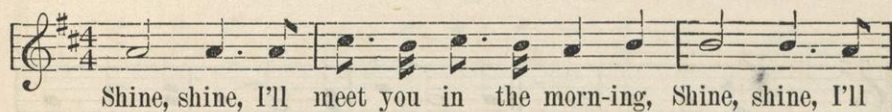
8 We soon shall reach the station,  
O, how we then shall sing,  
With all the heavenly army,  
We'll make the welkin ring.

CHO.—Get on board, children, etc. •

9 We'll shout o'er all our sorrows,  
And sing forever more,  
With Christ and all his army,  
On that celestial shore.

CHO.—Get on board, children, etc.

### Shine, Shine.




2 I'm going to tell God about my trials, etc.  
Oh! my soul's going to shine, etc.  
CHO.—Shine, shine, etc.

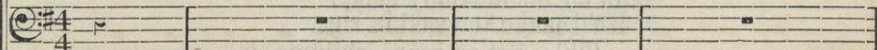

3 I'm going to walk all about that city, etc.  
Oh! my soul's going to shine, etc.  
CHO.—Shine, shine, etc.



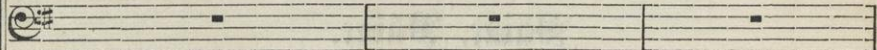
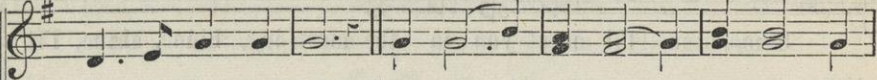
### In the River of Jordan.





1. In the riv - er of Jor - dan John bap-tized, How I long to


be bap - tized; In the riv - er of Jor - dan John bap - tized,

To the dy - ing Lamb. Pray on, pray on, pray on, ye

meurning souls, Pray on, pray on, un - to the dy - ing Lamb.




2 We baptize all that come by faith,  
How I long to be baptized;  
We baptize all that come by faith,  
To the dying Lamb.  
CHO.—Pray on, etc.


3 Here's another one come to be baptized,  
How I long to be baptized;  
Here's another one come to be baptized,  
To the dying Lamb.  
CHO.—Pray on, etc.




### We'll stand the Storm.





1. Oh! stand the storm, it won't be long, We'll an-chor by and by,




Stand the storm, it won't be long, We'll an-chor by and by.



1. My ship is on the o - cean, We'll an-chor by and by, My



ship is on the o - cean, We'll an-chor by and by.



2 She's making for the kingdom,  
We'll anchor, etc.

3 I've a mother in the kingdom,  
We'll anchor, etc.



# I'm so Glad.

I'm so glad, I'm so glad, I'm so glad there's no dy - ing there.

The first system of music is in 4/4 time with a key signature of one sharp (F#). The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The melody consists of eighth and quarter notes, while the accompaniment is primarily chords.

1. I'll tell you how I found the Lord, No dy - ing there, With a

The second system continues the melody and accompaniment. The melody line ends with a double bar line and repeat dots. The accompaniment continues with chords.

hung down head and ach - ing heart, No dy - ing there. *D. C.*

The third system concludes the piece. The melody line ends with a double bar line and repeat dots, followed by the instruction "D. C." (Da Capo). The accompaniment continues with chords.

2 I hope I'll meet my brother there,  
 No dying there,  
 That used to join with me in prayer,  
 No dying there.  
 CHO.—I'm so glad, etc.

3 I hope I'll meet the preacher there,  
 No dying there,  
 That used to join with me in prayer,  
 No dying there.  
 CHO.—I'm so glad, etc.



## This Old Time Religion.

Oh! this old time re - li - gion, This old time re - li - gion, This

old time re - li - gion, It is good e - nough for me.

1. It is good for the mourner, It is good for the mourner, It is

good for the mourner, It is good e - nough for me.

2 It will carry you home to heaven,  
It will carry you home to heaven,  
It will carry you home to heaven,  
It is good enough for me.  
CHO.—Oh, this old time religion, etc.

3 It brought me out of bondage, etc.  
CHO.—Oh, this old time religion, etc.

4 It is good when you are in trouble, etc  
CHO.—Oh, this old time religion, etc.



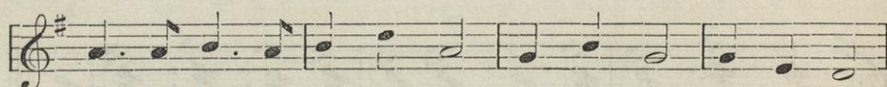
### Come, let us all go Down.



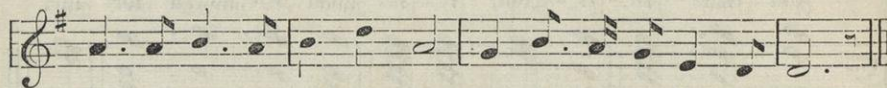
1. As I went down in the val-ley to pray, Studying a - bout that



good old way, You shall wear the starry crown, Good Lord, show me the way.



By and by we'll all go down, all go down, all go down,



By and by we'll all go down, Down in the val-ley to pray.

2 I think I hear the sinner say,  
Come, let's go in the valley to pray ;  
You shall wear the starry crown,  
Good Lord, show me the way.  
CHO.—By and by, etc.

3 I think I hear the mourner say,  
Come, let's go in the valley to pray ;  
You shall wear the starry crown,  
Good Lord, show me the way.  
CHO.—By and by, etc.

### Zion's Children.



Oh ! Zi - on's chil - dren com-ing a - long, Com-ing a - long,



Com-ing a - long, O Zi - on's chil - dren com-ing a - long,



Talk - ing a - bout the wel - come day. 1. I





hail my moth - er in the morn - ing com - ing a - long,  
 com - ing a - long, I hail my moth - er in the  
 morn - ing, Talk - ing a - bout the wel - come day.

2 Oh! don't you want to live up yonder,

Coming along, etc.

CH0.—Oh! Zion's children, etc.

3 I think they all are mighty happy,

Coming along, etc.

CH0.—Oh! Zion's children, etc.

### Oh! Holy Lord.



Oh! ho - ly Lord!... Oh!... ho - ly Lord!  
 Oh! ho - ly Lord!... Done with the sin and sor - row.

1. Oh! rise up chil - dren, get your crown, Done with the sin and

sor - row, And by your Sav - iour's side sit down,

*D. C.*

Done with the sin and sor - row.

2 What a glorious morning that will be,

Done with the sin and sorrow;

Our friends and Jesus we will see,

Done with the sin and sorrow.—CH0.

3 Oh shout, you Christians, you're gaining ground,

Done with the sin and sorrow;

We'll shout old Satan's kingdom down,

Done with the sin and sorrow.—CH0.

4 I soon shall reach that golden shore,

Done with the sin and sorrow;

And sing the songs we sang before,

Done with the sin and sorrow.—CH0.



# The Ten Virgins.

1. Five of them were wise when the bride-groom came,

Five of them were wise when the bride-groom came.

*Repeat. pp*  
O Zi-on, O Zi-on, O Zi-on, when the bridegroom came.

2 Five of them were foolish when the bridegroom came,  
Five of them were foolish when the bridegroom came.  
CH0.—O Zion, etc.

3 The wise they took oil when the bridegroom came,  
The wise they took oil when the bridegroom came.  
CH0.—O Zion, etc.

4 The foolish took no oil when the bridegroom came,  
The foolish took no oil when the bridegroom came.  
CH0.—O Zion, etc.

5 The foolish they kept knocking when the bridegroom came,  
The foolish they kept knocking when the bridegroom came.  
CH0.—O Zion, etc.

6 Depart, I never knew you, said the bridegroom, then,  
Depart, I never knew you, said the bridegroom, then,  
CH0.—O Zion, etc.



# He Arose.

*Slowly.*

1. The Jews killed poor Je - sus, The Jews killed poor Je - sus, The

Jews killed poor Je - sus, And laid him in a tomb.

He a - rose,..... He a - rose,..... He a -

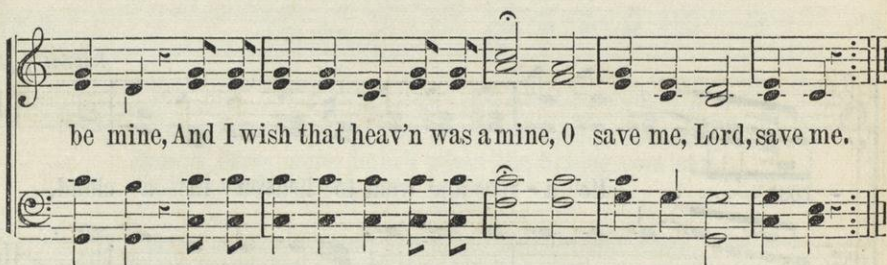
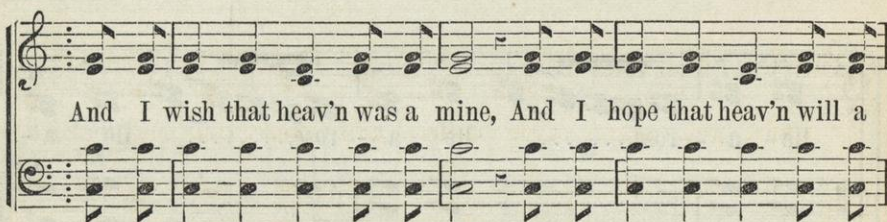
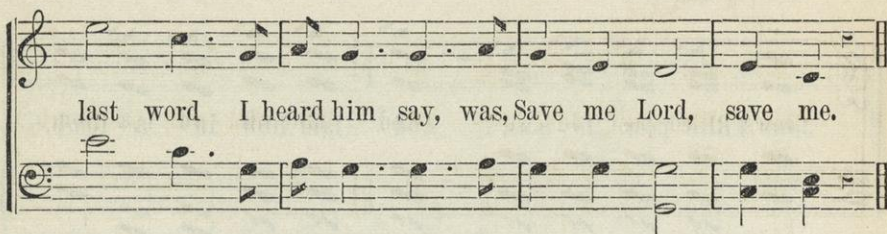
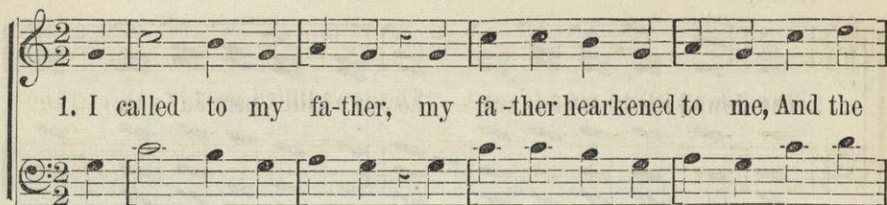
- rose,..... He a - rose and went to heaven in a cloud.

2 Then down came an angel,  
Then down came an angel,  
Then down came an angel,  
And rolled away the stone.  
CHO.—He arose, etc.

3 Then Mary she came weeping,  
Then Mary she came weeping,  
Then Mary she came weeping,  
A looking for her Lord.  
CHO.—He arose, etc.



# Save me Lord, Save.



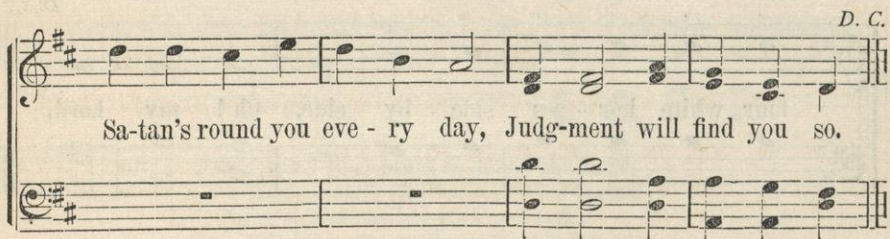
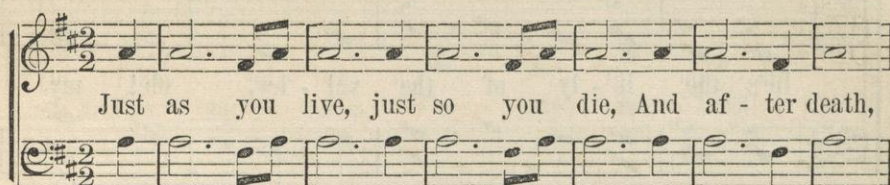
2 I called to my mother, my mother hearkened to me,  
And the last word I heard her say  
Was, Save me, Lord, save me.  
CH0.—And I wish, etc.

3 I called to my sister, etc.  
CH0.—And I wish, etc.

4 I called to my brother, etc.  
CH0.—And I wish, etc.



# Judgment will find you so.



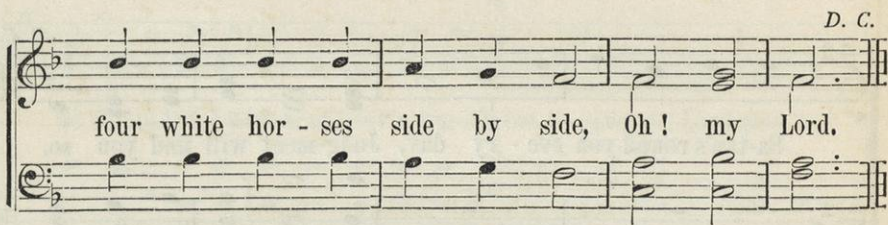
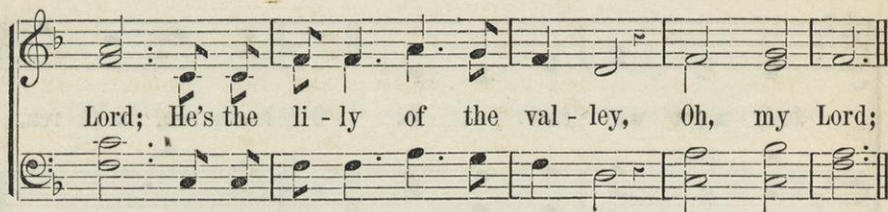
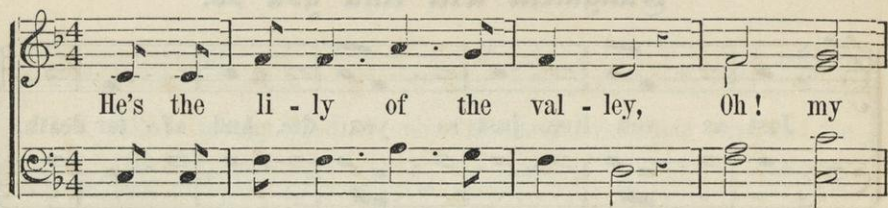
D. C.

2 The tallest tree in paradise,  
 Judgment will find you so;  
 The Christian calls the tree of life,  
 Judgment will find you so.  
 CHO.—Just as, etc.

3 Oh! Hallelujah to the Lamb,  
 Judgment will find you so;  
 The Lord is on the giving hand,  
 CHO.—Just as, etc.



## He's the Lily of the Valley.



2 What kind of shoes are those you wear,  
 Oh! my Lord;  
 That you can ride upon the air,  
 Oh! my Lord.  
 CHO.—He's the lily, etc.

3 These shoes I wear are gospel shoes,  
 Oh! my Lord;  
 And you can wear them if you choose,  
 Oh! my Lord.  
 CHO.—He's the lily, etc.



# Prepare me.

1. Pre - pare me, Pre - pare me, Lord, Pre -

pare me, When death shall shake this frame, As

I go down the stream of time, When death shall shake this frame, I'll

leave this sin - ful world behind, When death shall shake this frame.

D. C.

2 The man that loves to serve the Lord,  
When death shall shake this frame ;  
He will receive his just reward,  
When death shall shake this frame.  
CHO.—Prepare me, etc.

3 Am I a soldier of the cross,  
When death shall shake this frame ;  
Or must I count this soul as lost,  
When death shall shake this frame.  
CHO.—Prepare me, etc.

4 My soul is bound for that bright land,  
When death shall shake this frame ;  
And there I'll meet that happy band,  
When death shall shake this frame.  
CHO.—Prepare me, etc.



# My Ship is on the Ocean.

My ship is on the o - cean, My ship is on the o - cean, My

ship is on the o - cean, Poor sin - ner fare - you - well.

1. I'm go - ing a - way to see the good old Dan - iel, I'm

go - ing a - way, To see my Lord. D.C.

2 I'm going away to see the weeping Mary,  
I'm going away to see my Lord.  
CHO.—My ship, etc.

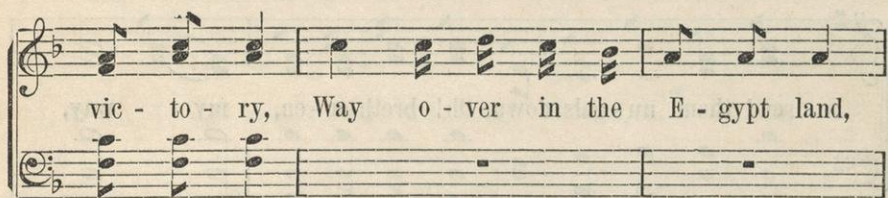
3 Oh ! don't you want to go to live in the bright glory ?  
Oh ! don't you want to go to see my Lord ?  
CHO.—My ship, etc.



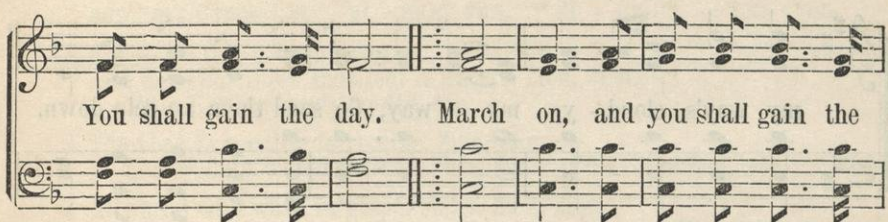
## March On.



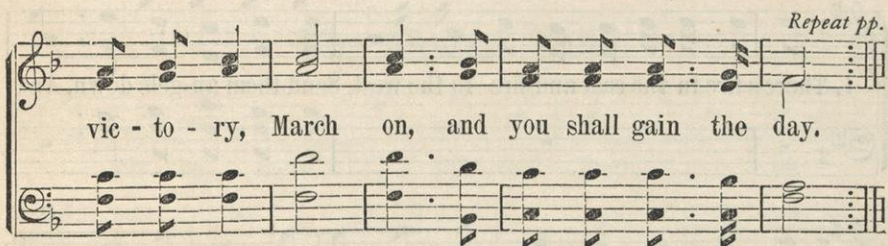
1. Way o - ver in the E - gypt land, You shall gain the



vic - to - ry, Way o - ver in the E - gypt land,



You shall gain the day. March on, and you shall gain the



vic - to - ry, March on, and you shall gain the day. *Repeat pp.*

2 When Peter was preaching at the Pentecost,  
 You shall gain the victory;  
 He was endowed with the Holy Ghost,  
 You shall gain the day.  
 CH0.—March on, etc.

3 When Peter was fishing in the sea,  
 You shall gain the victory;  
 He dropped his net and followed me,  
 You shall gain the day.  
 CH0.—March on, etc.

4 King Jesus on the mountain top,  
 You shall gain the victory;  
 King Jesus speaks and the chariot stops,  
 You shall gain the day.  
 CH0.—March on, etc.



### My Way's Cloudy.

Oh! breth-er-en, my way, my way's cloud - y, my way, Go

send them an - gels down, Oh! breth-er - en, my way,

my way's cloud - y, my way, Go send them an-gels down.

1. There's fire in the east and fire in the west, Send them an-gels down, And

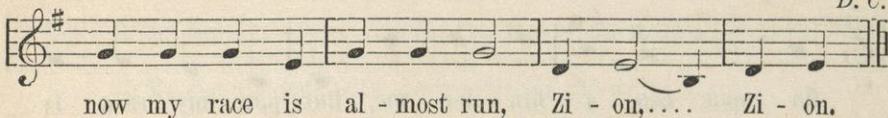
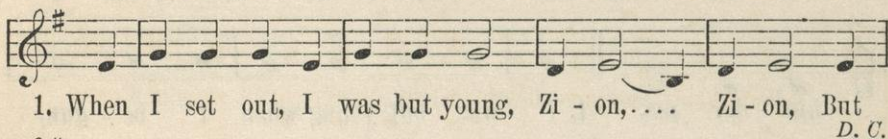
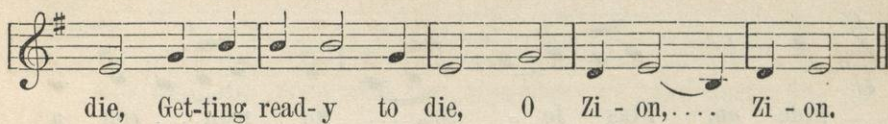
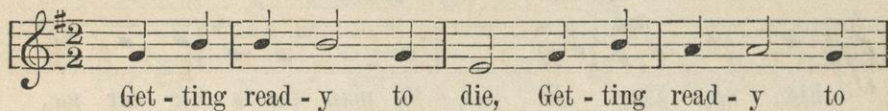
fire a - mong the Meth - o - dist, O send them an - gels down.

D. C.

- 2 Old Satan's mad, and I am glad,  
Send them angels down;  
He missed the soul he thought he had,  
O send them angels down.  
CHO.—Oh! bretheren, etc.
- 3 I'll tell you now as I told you before, etc.  
To the promised land I'm bound to go, etc.  
CHO.—Oh! bretheren, etc.
- 4 This is the year of Jubilee, etc.  
The Lord has come and set us free, etc.  
CHO.—Oh! bretheren, etc.



## Getting Ready to Die.

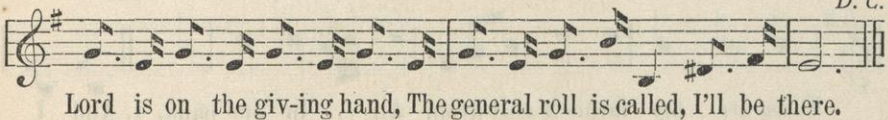
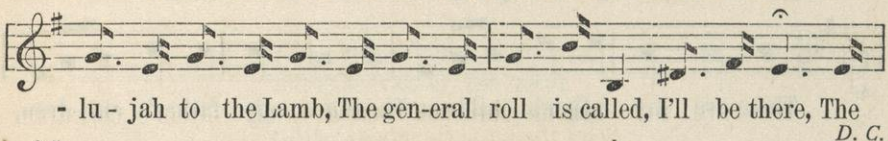
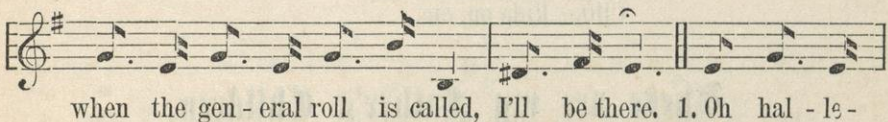


- 2 Religion's like a blooming rose, Zion, Zion,  
And none but those that feel it knows, Zion, Zion.  
CHO.—Getting ready to die, etc.

- 3 The Lord is waiting to receive, Zion, Zion,  
If sinners only would believe, Zion, Zion. CHO.—Getting, etc.

- 4 All those who walk in gospel shoes, Zion, Zion,  
This faith in Christ they'll never lose, Zion, Zion. CHO.—Getting, etc.

## The General Roll.



- 2 Old Satan told me not to pray,  
The general roll is called, I'll be there,  
He wants my soul at judgment Day,  
The general roll is called, I'll be there.  
CHO.—I'll be there, etc.



### Ride on, King Jesus.

Ride on, King Je - sus, No man can a hin - der me,  
 Ride on, King Je - sus,.... No man.... can a  
 hin - der me. 1. I was but young when I be - gun,  
 No man can a hin - der me, But now my race is  
 al - most done,... No man.... can a hin - der me.


2 King Jesus rides on a milk white horse,  
 No man can a hinder me;  
 The river of Jordan he did cross,  
 No man can a hinder me.  
 CH0.—Ride on, etc.

3 If you want to find your way to God,  
 No man can a hinder me;  
 The gospel highway must be trod.  
 No man can a hinder me.  
 CH0.—Ride on, etc.


### These are my Father's Children.

These are my father's children, These are my father's chil-dren,  
 These are my father's chil-dren, All.... in one band. 1. And I  
 soon shall be done with the trou - bles of the world,....

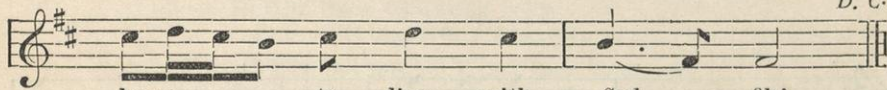




Trou-bles of the world,.. Trou-bles of the world, And I



soon shall be done with the trou-bles of the world, Go - ing



home,..... to live with God,.... Oh!

2 My brother's done with the troubles of the world, etc.

3 My sister's done with the troubles of the world, etc.

### Reign, Oh! reign.



Reign, Oh! reign, O reign my Saviour, Reign, Oh! reign, Oh reign my Lord;



1. Takes an hum-ble soul to join us in the ser-vice of the



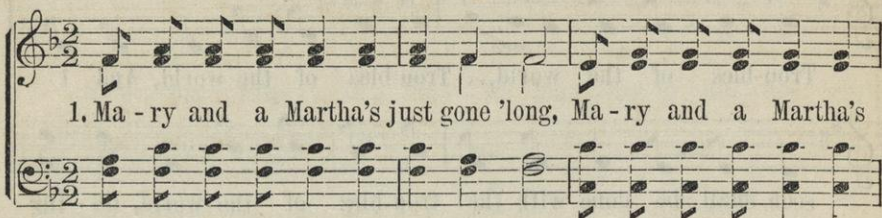
Lord, Takes an hum - ble soul to join us in the ar - my.

2 Here's a sinner come to join us,  
In the service of the Lord;  
Here's a sinner come to join us,  
In the army.  
CHO.—Reign, etc.

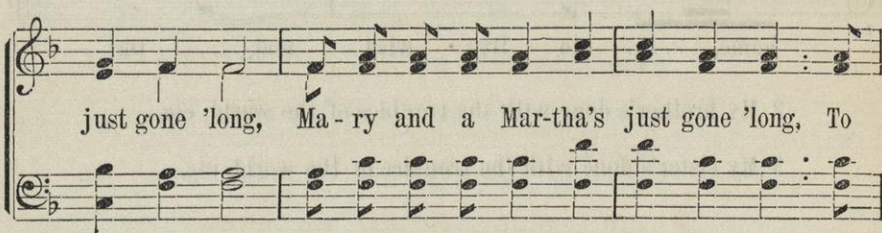
3 Oh! ain't you glad you've joined us.  
In the service of the Lord;  
Oh! ain't you glad you've joined us,  
In the army.  
CHO.—Reign, etc.



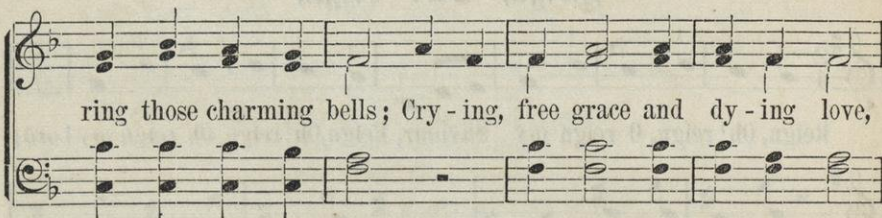
## Mary and Martha.



1. Ma - ry and a Martha's just gone 'long, Ma - ry and a Martha's



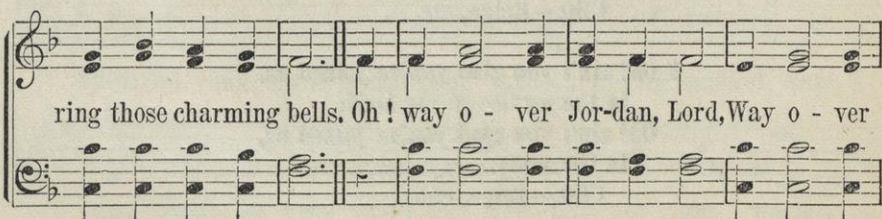
just gone 'long, Ma - ry and a Mar - tha's just gone 'long, To



ring those charming bells; Cry - ing, free grace and dy - ing love,



Free grace and dy - ing love, Free grace and dy - ing love, To



ring those charming bells. Oh ! way o - ver Jor - dan, Lord, Way o - ver





2 The preacher and the elder's just gone 'long, etc.  
To ring those charming bells.

CHO.—Crying, free grace, etc.

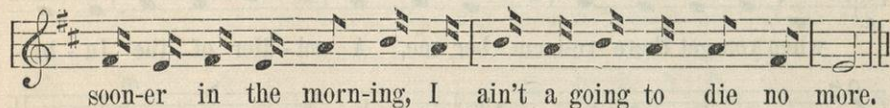
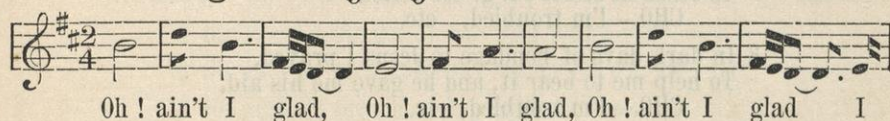
3 My father and mother's just gone 'long, etc.  
To ring those charming bells.

CHO.—Crying, free grace, etc.

4 The Methodist and Baptist's just gone 'long, etc.  
To ring those charming bells.

CHO.—Crying, free grace, etc.

### I ain't going to die no more.



2 Going shouting home to glory sooner in the morning,  
Sooner in the morning, etc.

CHO.—Oh ! ain't I glad, etc.

3 Going to wear the starry crown sooner in the morning,  
Sooner in the morning, etc.

CHO.—Oh ! ain't I glad, etc.

4 We'll sing our troubles over sooner in the morning,  
Sooner in the morning, etc.

CHO.—Oh ! ain't I glad, etc.

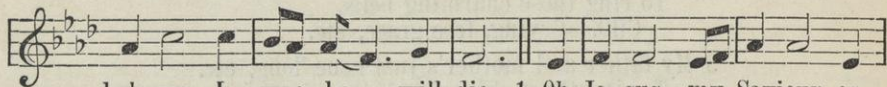


## I'm Troubled in Mind.

The person who furnished this song (Mrs. Brown of Nashville, formerly a slave), stated that she first heard it from her old father when she was a child. After he had been whipped he always went and sat upon a certain log near his cabin, and with the tears streaming down his cheeks, sang this song with so much pathos that few could listen without weeping from sympathy, and even his cruel oppressors were not wholly unmoved.

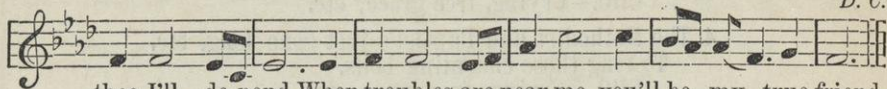


I'm troubled, I'm troubled, I'm troubled in mind, If Je - sus don't



help me I sure - ly will die. 1. Oh Je - sus, my Saviour, on

*D. C.*



thee I'll de - pend, When troubles are near me, you'll be my true friend.

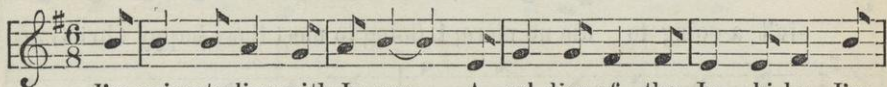
2 When laden with trouble and burdened with grief,  
To Jesus in secret I'll go for relief.

CHO.—I'm troubled, etc.

3 In dark days of bondage to Jesus I prayed,  
To help me to bear it, and he gave me his aid.

CHO.—I'm troubled, etc.

## I'm going to Live with Jesus.



I'm going to live with Je - sus, A sol - dier of the Ju - bi - lee, I'm



going to live with Je - sus, A sol - dier of the cross. 1. Oh



when you get there re - mem - ber me, A sol - dier of the Ju - bi -



- lee, Oh! when you get there re - member me, A sol - dier of the cross.

2 I've started out for heaven,  
A soldier, etc.

CHO.—Oh when you get there, etc.

3 I know I love my Jesus,  
A soldier, etc.

CHO.—Oh when you get there, etc.



### Oh just let me get up in the house of God.

1. Oh just let me get up in the house of God, Just let me  
get up in the house of God, Just let me get up in the  
house of God, And I'll nev - er turn back a - ny more.  
No more, no more, why thank.. God al - migh - ty,  
No more. no more, I'll nev - er turn back a - ny more.

2 Oh just let me get on my long white robe, etc.

3 Oh just let me get on my starry crown, etc.

4 Oh just let me get on my golden shoes, etc.

5 Oh the music in the heaven and it sounds so sweet, etc.

### Go chain the Lion down.

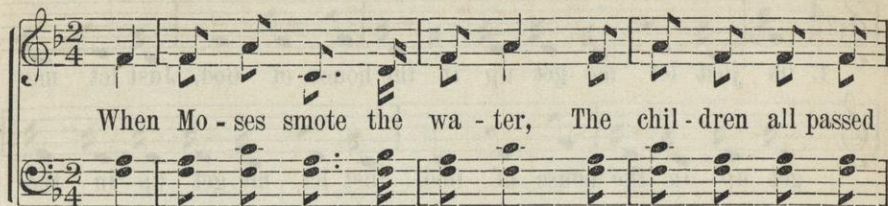
Go chain the li - on down, Go chain the li - on down, Go  
chain the li - on down, Be - fore the heav'n doors close. 1. Do you  
see that good old sis - ter, Come a wagging up the hill so slow, She  
wants to get to heav'n in due time, Be - fore the heav'n doors close.

2 Do you see the good old Christians, etc.

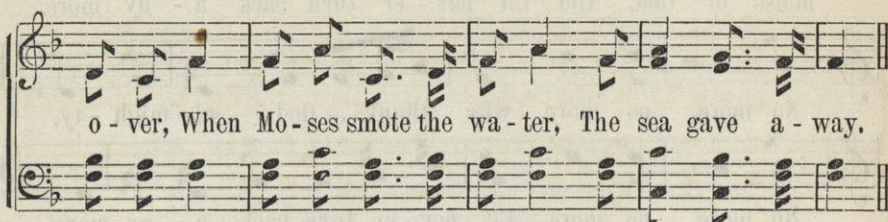
3 Do you see the good old preachers? etc.



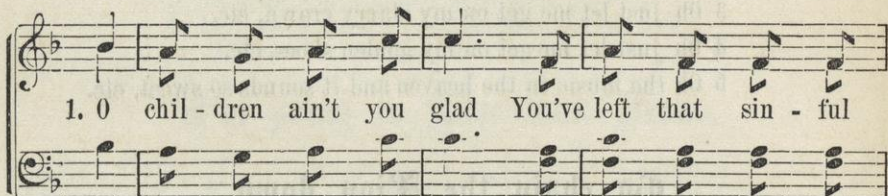
# When Moses smote the Water.



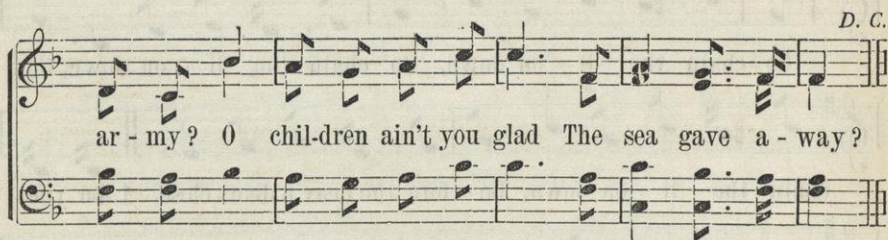
When Mo - ses smote the wa - ter, The chil - dren all passed



o - ver, When Mo - ses smote the wa - ter, The sea gave a - way.



1. O chil - dren ain't you glad You've left that sin - ful



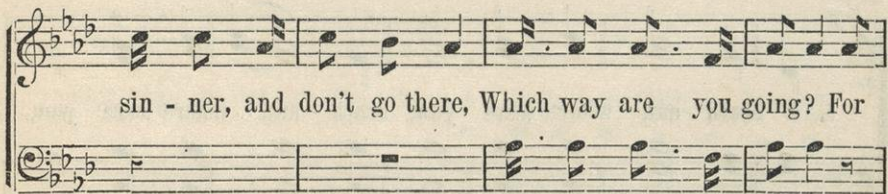
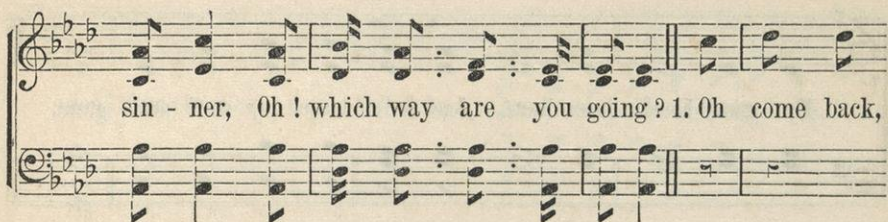
ar - my? O chil - dren ain't you glad The sea gave a - way?

D. C.

2 O Christians ain't you glad  
You've left that sinful army?  
O Christians ain't you glad  
The sea gave away?  
CHO.—When Moses smote, etc

3 O brothers ain't you glad  
You've left that sinful army?  
O brothers ain't you glad  
The sea gave away?  
CHO.—When Moses smote, etc.



**Oh! Sinner man.**

2 Though days be dark and nights be long,  
Which way are you going?  
We'll shout and sing till we get home,  
Which way are you going?  
CH0.—Oh! sinner, etc.

3 'Twas just about the break of day,  
Which way are you going?  
My sins forgiven and soul set free,  
Which way are you going?  
CH0.—Oh! sinner, etc.



# My good Lord's been here.

My good Lord's been here, been here, been here,

My good Lord's been here, And he's blessed my soul and gone.

1. O broth - ers, where were you, broth - ers, . . where were you,

broth - ers, . . where were you When my good Lord was here. *D.C.*

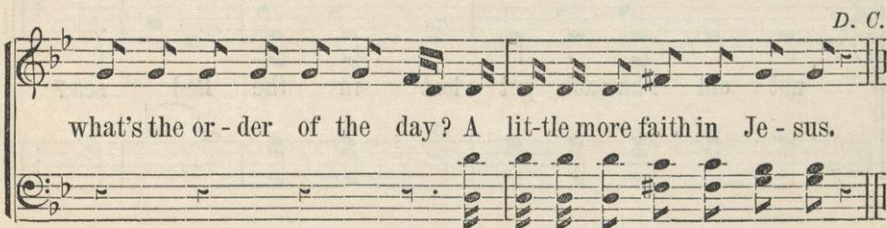
2 O sinners, where were you, etc.  
 CH0.—My good Lord's been here, etc.

3 O Christians, where were you, etc.  
 CH0.—My good Lord's been here, etc.

4 O mourners, where were you, etc.  
 CH0.—My good Lord's been here, etc.



# A little more Faith in Jesus.



2 I tell you now as I told you before,  
 A little more faith in Jesus,  
 To the promised land I'm bound to go,  
 A little more faith in Jesus.  
 CHO.—All I want, etc.

3 Oh! Hallelujah to the Lamb,  
 A little more faith in Jesus,  
 The Lord is on the giving hand,  
 A little more faith in Jesus.  
 CHO.—All I want, etc.

4 I do believe without a doubt,  
 A little more faith in Jesus,  
 That Christians have a right to shout,  
 A little more faith in Jesus.  
 CHO.—All I want, etc.

5 Shout, you children, shout, you're free,  
 A little more faith in Jesus,  
 For Christ has bought this liberty,  
 A little more faith in Jesus.  
 CHO.—All I want, etc.



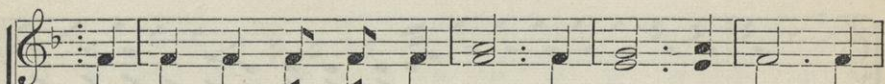
## Did not old Pharaoh get lost?



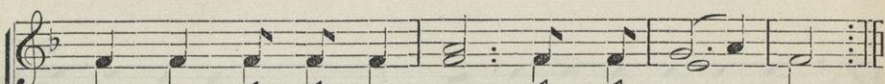
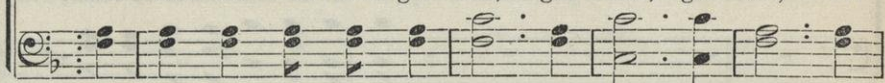
1. I - saac a ran-som, while he lay Up - on an al - tar



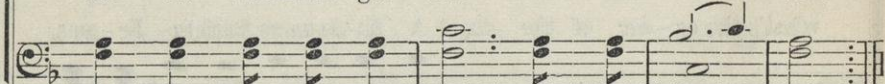
bound; Mo - ses, an in-fant cast a - way, By Pha-ra-oh's daughter found.



Did not old Pha-ra-oh get lost, get lost, get lost, Did



not old Pha-ra-oh get lost in the Red sea?



2 Joseph, by his false brethren sold,  
God raised above them all;  
To Hannah's child the Lord foretold  
How Eli's house should fall.  
Cho.—Did not old Pharaoh, etc.

3 The Lord said unto Moses,  
Go unto Pharaoh now,  
For I have hardened Pharaoh's heart,  
To me he will not bow.  
Cho.—Did not old Pharaoh, etc.

4 Then Moses and Aaron,  
To Pharaoh did go,  
Thus says the God of Israel,  
Let my people go.  
Cho.—Did not old Pharaoh, etc.

5 Old Pharaoh said who is the Lord,  
That I should Him obey,  
His name it is Jehovah,  
For he hears his people pray.  
Cho.—Did not old Pharaoh, etc.

6 Then Moses numbered Israel,  
Through all the land abroad,  
Saying, children do not murmur,  
But hear the word of God.  
Cho.—Did not old Pharaoh, etc.

7 Hark! hear the children murmur,  
They cried aloud for bread,  
Down came the hidden manna,  
The hungry soldiers fed.  
Cho.—Did not old Pharaoh, etc.

8 Then Moses said to Israel,  
As they stood along the shore,  
Your enemies you see to-day,  
You will never see no more.  
Cho.—Did not old Pharaoh, etc.

9 Then down came raging Pharaoh,  
That you may plainly see,  
Old Pharaoh and his host  
Got lost in the Red Sea.  
Cho.—Did not old Pharaoh, etc.

10 Then men and women and children,  
To Moses they did flock;  
They cried aloud for water,  
And Moses smote the rock.  
Cho.—Did not old Pharaoh, etc.

11 And the Lord spoke to Moses,  
From Sinai's smoking top,  
Saying, Moses, lead the people,  
Till I shall bid you stop.  
Cho.—Did not old Pharaoh, etc.



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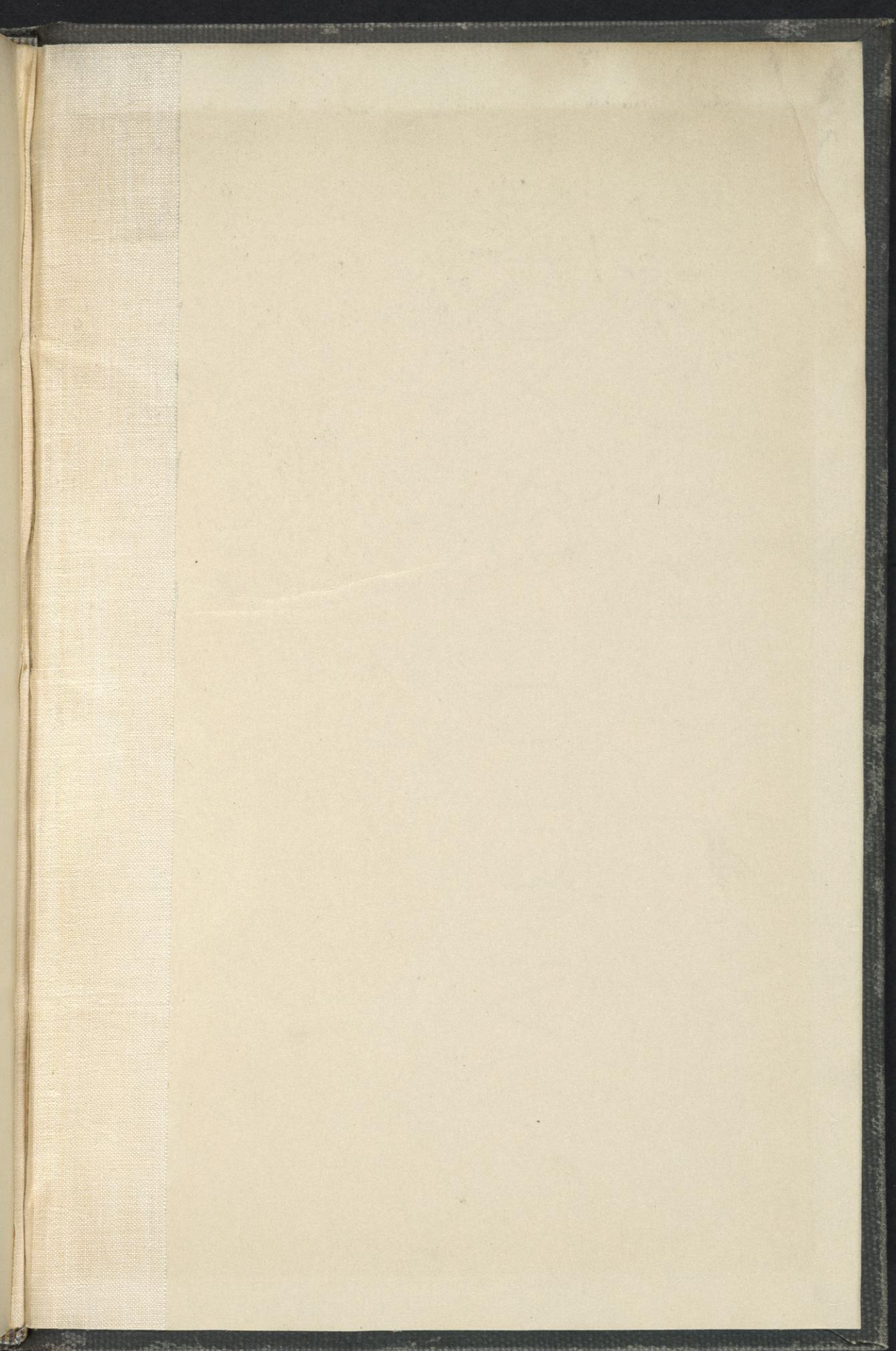
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