

147

The First Nowell

1 The first Now-ell the an-gel did say was to cer-tain poor  
 2 They look-ed up and saw a star shin-ing in the  
 3 And by the light of that same star three wise men  
 4 This star drew nigh to the north-west; o'er Beth - le -

shep-herds in fields as they lay, in fields where they lay keep-ing  
 east be-yond them far; and to the earth it gave  
 came from coun - try far; to seek for a king was their  
 hem it took its rest, and there it did both stop

their sheep, on a cold win-ter's night that was so deep.  
 great light, and so it con - tin - ued both day and night.  
 in - tent, and to fol - low the star wher - ev - er it went.  
 and stay, right o - ver the place where Je - sus lay.

Refrain

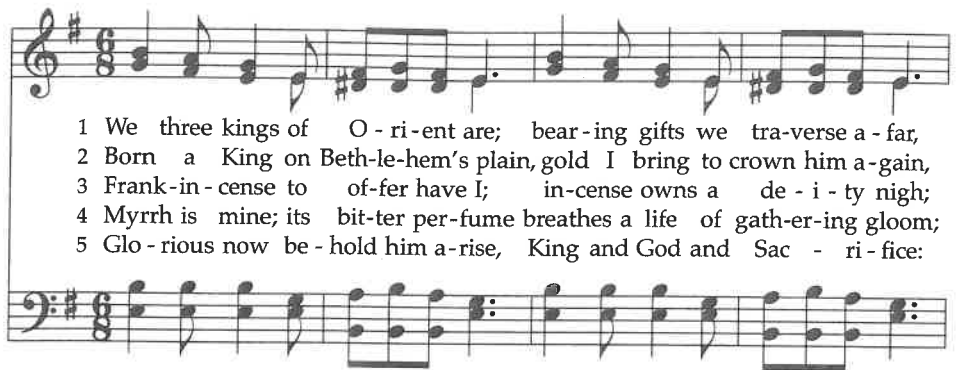
Now - ell, Now - ell, Now - ell, Now - ell,

"Nowell" is the English form of the French "noel," a shout of joy formerly used at Christmas (as in Chaucer's "Franklin's Tale"), a clue that the word is older than its first printing. It may have Latin and French roots related to "born" (*natus / nē*) as well to "news" (*nova / nouvelle*).

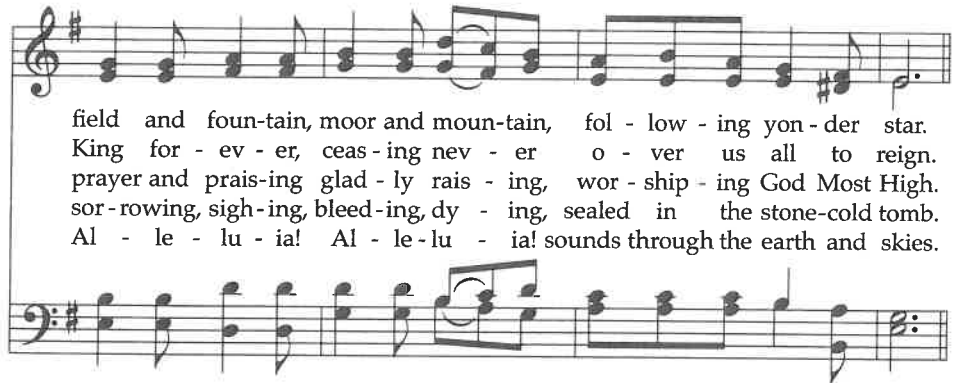
born is the King of Is - ra - el.

- 5 Then entered in those wise men three, 6 Then let us all with one accord  
 full reverently upon their knee, sing praises to our heavenly Lord,  
 and offered there in his presence that hath made heaven and earth of nought,  
 their gold, and myrrh, and frankincense. and with his blood our life hath bought.  
 Refrain Refrain

# 151 We Three Kings of Orient Are

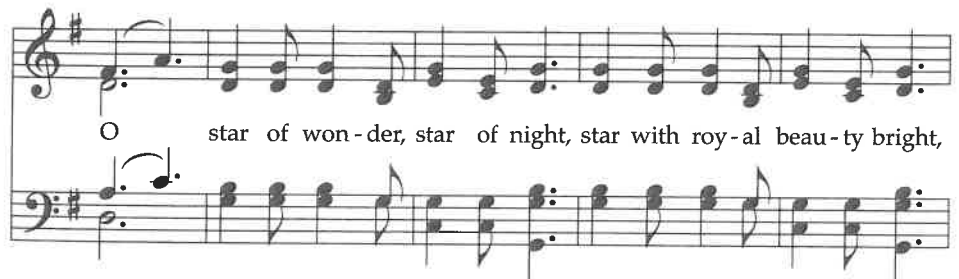


1 We three kings of O - ri - ent are; bear - ing gifts we tra - verse a - far,  
2 Born a King on Beth - le - hem's plain, gold I bring to crown him a - gain,  
3 Frank - in - cense to of - fer have I; in - cense owns a de - i - ty night;  
4 Myrrh is mine; its bit - ter per - fume breathes a life of gath - er - ing gloom;  
5 Glo - rious now be - hold him a - rise, King and God and Sac - ri - fice:

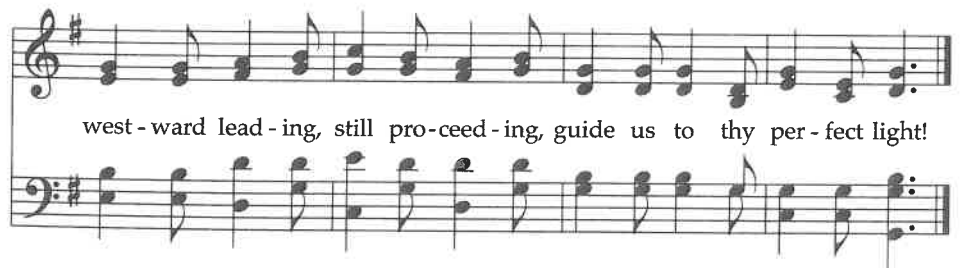


field and foun - tain, moor and moun - tain, fol - low - ing yon - der star.  
King for - ev - er, ceas - ing nev - er o - ver us all to reign.  
prayer and prais - ing glad - ly rais - ing, wor - ship - ing God Most High.  
sor - rowing, sigh - ing, bleed - ing, dy - ing, sealed in the stone - cold tomb.  
Al - le - lu - ia! Al - le - lu - ia! sounds through the earth and skies.

## Refrain



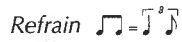
O star of won - der, star of night, star with roy - al beau - ty bright,



west - ward lead - ing, still pro - ceed - ing, guide us to thy per - fect light!

Although Christians had begun by the 2nd century to speak of these visitors from eastern countries (Matthew 2:1-12) as "kings," perhaps because of passages like Psalm 72:10 and Isaiah 60:3, it is more accurate to think of them as magi or astrologers, the scholars of their day.

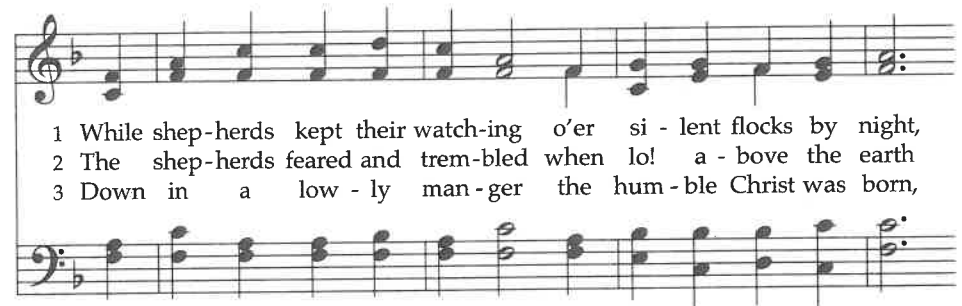
## 136 Go, Tell It on the Mountain

Refrain 

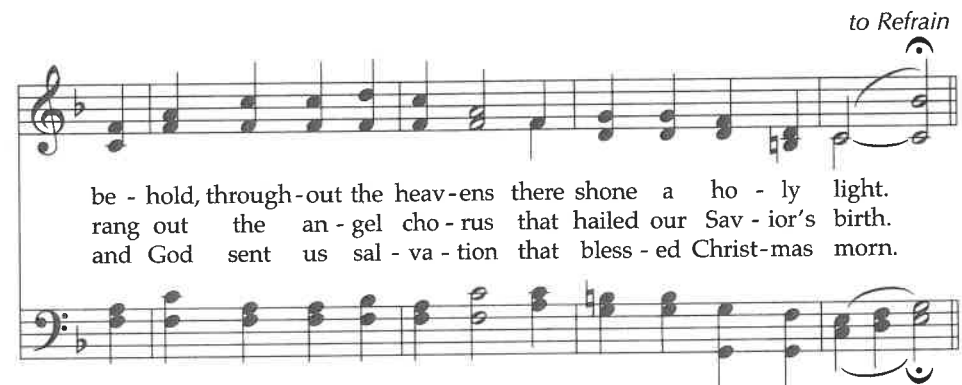

Go, tell it on the moun-tain, o-ver the hills and ev - ery - where;



go, tell it on the moun - tain that Je - sus Christ is born!



1 While shep-herds kept their watch-ing o'er si - lent flocks by night,  
2 The shep-herds feared and trem-bled when lo! a - bove the earth  
3 Down in a low - ly man - ger the hum - ble Christ was born,



to Refrain

be - hold, through-out the heav-ens there shone a ho - ly light.  
rang out the an - gel cho - rus that hailed our Sav - ior's birth.  
and God sent us sal - va - tion that bless - ed Christ-mas morn.

Like other material from oral traditions, 19th-century African American spirituals flourished without being written down. Their refrains were their most stable parts, and narrative stanzas were often improvised to fit. These Nativity stanzas attempt to recall that tradition.

TEXT: African American spiritual; stanzas, John W. Work II, 1940  
MUSIC: African American spiritual; arr. John W. Work III, 1940; harm. Melva Wilson Costen, 1987  
Music Harm. © 1989 Melva Wilson Costen

GO TELL IT  
7.6.7.6 with refrain