

## SECTARIAN HYMNS

Throughout their history the Doukhobors have often had contact with other Russian sects of similar outlook and aspirations—the Molokans, the New Israelites and the Evangelical Christians. During these contacts with other Russian sects the Doukhobors often learned hymns that eventually became part of their permanent repertoire of religious songs. I have designated these Russian hymns as ‘sectarian’ to distinguish them from the interdenominational hymns that the Doukhobors have borrowed from non-Russian sects, such as the Mennonites and Baptists (though there are now many Baptists in Russia). In any case, with their tonalities centred around the old minor modes and with their steadfast reliance on bare fourths and fifths, the sectarian hymns are easily distinguishable from the interdenominational hymns, which are nearly always cast in the sweeter-sounding major modes.

# God Grants Us Life

(Record 2, Side 2)

PEA 321-2038

Sung by the assembled congregation  
Kylemore, Sask., June 18, 1964

Moderate  $\text{♩} = 60$

The musical score is arranged in two systems. The first system consists of four staves: a vocal line in treble clef, a piano accompaniment in treble clef, a vocal line in bass clef, and a piano accompaniment in bass clef. The key signature is one sharp (F#) and the time signature is 2/2. The tempo is marked 'Moderate' with a quarter note equal to 60 beats per minute. The first vocal line is marked with '[solo]' and the second with '[tutti]'. The lyrics are written below the vocal lines.

бог да - ру - - ет нам жи - - знь во све - - те Сво -

ём, Мы взой - дем в ту стра - ну где нет скор-бей; А Гос

подь нам по - мо - - жет спа - се - - ньем Сво - и - - м      Ид -

ти по сте - зям всем свя - тым.      А Гос тым.

Бог дарует нам жизнь во свете Своем,  
Мы взойдем в ту страну где нет скорбей;  
А Господь нам поможет спасением Своим  
Идти по стезям всех. } (2)

Кто взойдет в ту живую и мирную страну,  
И забудет взволнованный мир,  
Как отрада исполнится Духом Святым;  
В общении душ просветить. } (2)

Так Господь во дни оные в мире сказал:  
Будет царство святых на земле.  
Со всех стран соберется блаженный народ,  
В славном мире и в царстве Христа. } (2)

Поспешим поскорей, не замедлим друзья,  
И пойдем по Господним путям.  
Свет уж солнца сияет в пространных небесах,  
Освещает тот полдень в пути. } (2)

Все Сионские путники в царство взойдут;  
А вражду они мимо пройдут.  
Дух Святой охранит нас в долине земной,  
Слава Богу во веки. Аминь. } (2)

*Translation:*

God grants us life on this earth of His,  
We shall enter the land where there is no sorrow;  
The Lord shall help us with His saving grace  
To follow the path of all those who were holy. } (2)

He who enters that land of life and peace  
And forgets all the tension-filled world,  
How contented he feels, filled with the Spirit Divine,  
In communion, to enlighten his soul. } (2)

The Lord said that it would come some day,  
That there shall be a kingdom of holy ones.  
From all lands there shall gather blessed people  
In peace to dwell, in the Kingdom (Tsardom) of Christ. } (2)

Let us hurry, dear friends, do not tarry,  
Let us follow the path of our Lord;  
The sun is now shining above the vast horizon,  
Now it makes the path clear at midday. } (2)

All the pilgrims of Zion shall enter Heaven's gates  
All misfortune and hate they'll pass by;  
The Holy Spirit shall watch over us in this earthly valley;  
God be praised now and forever. Amen. } (2)

**DATA:**

This sectarian hymn originated with the Molokans, a Russian sect similar to the Doukhobors in outlook, which now live in California.



The last remaining house of the early Verigin culture in Saskatchewan where sixty-one Doukhobor villages existed in the early years of the century. It stands in a farmer's field south of Kamsack.

Doukhobor Prayer Home standing in a farmer's field south of Kamsack, Saskatchewan, where many Doukhobor villages flourished in the early years of the century. The bricks used in the building were manufactured by the Doukhobors themselves in their own brick factories.



# In Vain the Peoples Try to Think

PEA 263-1609

*Sung by the Dimitri Fofonoff choir of mixed elders  
Grand Forks, B.C., July 13, 1963*

Moderate ♩ = 72

4/4 2/3 4/4

На - прас - но ду - ма - ют на - ро - - - ды \_\_\_\_\_ ,  
[solo] [tutti]

4/4 2/3 4/4

4/4 2/3 4/4

Что спа - сень - я в Бо - - ге не - - - - - т ,

4/4 2/3 4/4

Но то - го ж о - - ни не зна - - - ю - - - т

Что Бог си - - - - ле - н до ко - н - ца.



Напрасно думают народы,  
Что спасенья в Боге нет,  
Но того ж они не знают,  
Что Бог силен до конца.

Всю вселенную обнимает,  
Везде свет Его лица;  
Наши мысли читает,  
Знает тайные сердца.

А ты бедное творенье,  
Легкомысленно живешь,  
И не ищешь ты спасенье,  
В безвозвратный путь идешь.

Горделивы, непокорны,  
Те не узрят Божий свет;  
Надевают ризы черны,  
Обращаются во грех.

Христа Бога позабыли,  
Не хотят Ему служить;  
Его заповедь святую  
Не хотят совсем хранить.

А Христос к нам в Своей славе,  
Он не Сам Собой пришел;  
В Нем был от начала  
Изречен святой глагол.

Он посредник есть великий,  
Между Богом и людьми;  
В Нем премудрость есть святая,  
Прежде века рождена.

Ему все видно и открыто,  
Что и где будет, когда.  
Его послал в мир Сотворивший,  
Исполнять волю Его,

Вызывать в мире движенье  
В справедливую сторону;  
А противникам волненье  
И всемирную войну.

Истребятся все народы,  
Как негоднейшая тварь;  
Миллиарды их погибнут,  
Как на поле саранча.

А суд Божий совершится  
С отпадшими на земле.  
Правда и радость водворится  
Между верными людьми.

*Translation:*

In vain the peoples try to think  
That there is no salvation in God;  
But they do not know  
That God is almighty to the very end.

He encompasses the whole universe,  
Everywhere His presence is reflected;  
He reads through all our thoughts,  
He knows all our heart's secrets.

But you, pitiful creature,  
You live so irresponsibly;  
You do not seek salvation,  
You follow the pathway of no return.

All the proud and unrepenting,  
They will not perceive God's true light;  
They continue donning black robes,  
They continue to indulge in sin.

Christ, the God, they have forgotten,  
They do not wish to serve Him;  
His Holy Commandments  
They do not wish to keep.

But Christ in all His glory,  
Came not Himself alone to us;  
In Him from the very beginning  
All holy teachings were entrusted.

He is the great Mediator  
Between God and the people;  
In Him all Holy Wisdom  
Was centred before the beginning of time.

To Him all is open and visible,  
Whatever will happen and when;  
He was sent by the Creator  
To fulfil His Will here on earth,

To bring to humanity a movement  
That would head in a proper direction;  
But to those that oppose it unrest will occur  
That will lead to a worldwide war.

People of all nations will be exterminated  
Like the most insignificant of creatures;  
Billions of them shall perish  
Like locusts in the fields.

God's judgment shall then be enacted  
Among the fallen on earth.  
But truth and rejoicing shall come forth to reign  
Among those who have remained faithful.

#### DATA:

In the fifteenth century in southern Russia there emerged a Christian sect known as the 'Israelites' or 'Old Israelites.' Doukhobor tradition has it that the Israelites were descended from bands of early Christians who roamed into the area from Asia Minor. The sect of fundamentalist Israelites reached quite substantial proportions but eventually petered out because of the relentless persecution by the Orthodox Church and the lack of leadership within their own ranks. Much later, in the latter half of the nineteenth century, a new group professing the same fundamentalist beliefs came to prominence in Russia under the name of 'New Israelites.' *In Vain the Peoples Try to Think* is one of a number of hymns the Doukhobors have borrowed from this sect. The apocalyptic message of the closing three verses finds ready acceptance among all Doukhobors whose pacifist beliefs make them particularly sensitive to the dangers of preparing for war.