



Kensington Presbyterian Church
Growing in faith and sharing God's love
since 1786

Being Right / Being Connections

July 12, 2026

WELCOME, we come to you from the un-ceded lands of the Kanien'kehá:ka Nation.

We are offering a variety of ways for people to gather. We are welcoming people to worship in person, as well as through Zoom, YouTube, and this printable PDF.¹ If this is how you are worshipping, know that you are not alone... and if you like, you can invite others to join you. Clicking on or tapping blue text will take you to a web-site.

If you have any prayer requests, ideas, or just want to talk, please reach out to your elder or Rev. Peter (Peter@Kensingtonchurch.ca).



Announcements

clicking on blue text will take you to a website

Sunday Singing: Join Zoé on Sundays at 9:50 to share in the music

Prayer Groups:

Zoom: Wednesday at 6:30 am

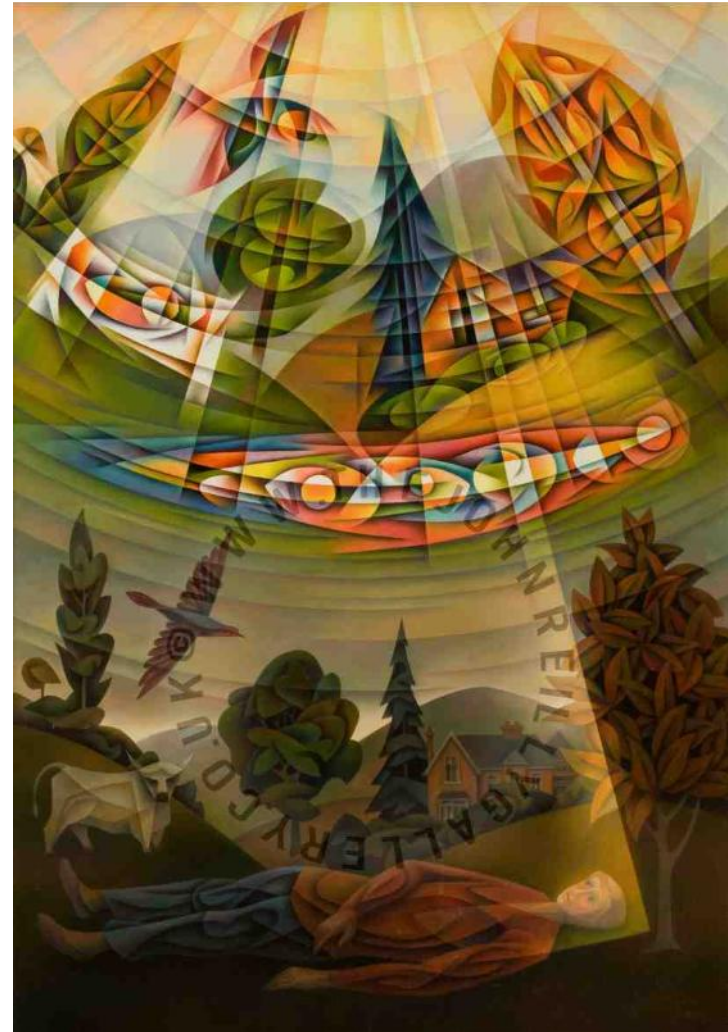
Returning in the Fall: Bible study, Prayer group, Friday night special, and ... (suggestions welcome)

Barbara Westoby's Funeral: Tuesday at 10 - here.

Collection for Venezuela: especially Baby formula, diapers, medicine, non-perishable foods. Money can be donated through Presbyterian World Service & Development:

presbyterian.ca/pwsd/venezuela-earthquake-response

¹ note: that the footnotes are not as thorough as an academic paper.



Vision - John Reilly

Contacts

Church Office: 514-486-4559.....info@Kensingtonchurch.ca
Rev. Peter Rombeek (pastor).....Peter@Kensingtonchurch.ca
514-773-4620
Zoé Dupont-Foisy (music director).....zoedupontfoisy@hotmail.com
Rose Ngo Mbenoun (Clerk of Session)..admin@Kensingtonchurch.ca



Approaching God



Lighting of the Christ Candle

Jésus Christ est la lumière du monde.
Jesus Christ is the light of the world.



Call to worship (from Psalm 96)

O sing to the LORD a new song;

Sing to the LORD, all the earth.

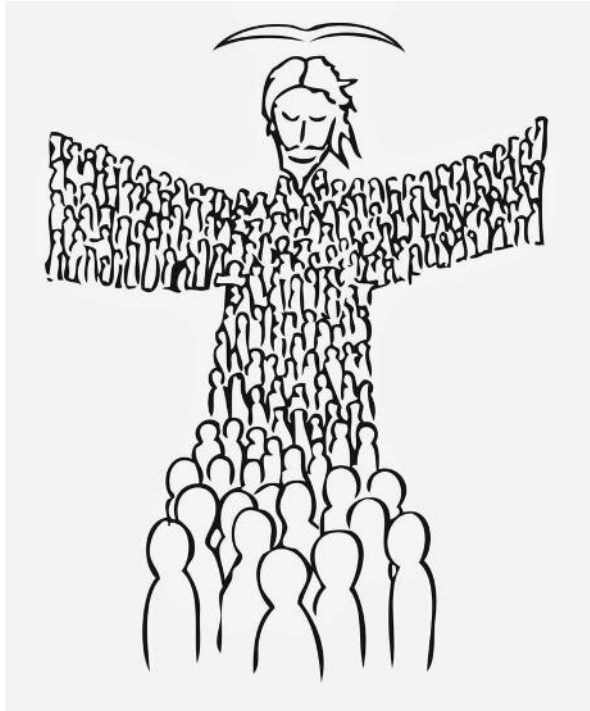
For great is the LORD, and greatly to be praised

The Lord is to be revered above all gods.



Hymn: O God, in whom we live and move.....pg 13 (488)

www.youtube.com/watch?v=gN4FLLXE8nM (piano only)



Prayer of Approach

Dear Lord, our God, creator of the universe,
You are everywhere.

As we woke up this morning,
the birds were singing
reminding us that you were already at work
Singing different songs
reminding us of the diversity you created
Then there's the joy of eating & drinking
the textures and tastes
that bring energy to our bodies
and strength to our day
reminding us of your gifts
and that you are the source of
all that nourishes us.
Lord, you are all around us.

And we admit that we don't always remember
that you are behind everything.
That you are the source...

And sometimes we remember you
but just a small part of you.

That 'give me' part
or the 'curse them' part
or the creator part
or the baby Jesus part

We forget that you are bigger than we can imagine,
loving us... and everyone else.
Please forgive us...

Help us to accept your forgiveness and love,
to hear your Holy Spirit,
and to follow you into a better life.

And so we remember the prayer that you gave us.
Let us join together in singing The Lord's Prayer.

 The Lord's Prayer (please use a version you are comfortable with)

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done, on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
Amen.



Listening to God

Children's Time

- Think of a good friend... Why are you friends? (probably because there are things you have in common)
- What about people you're not friends with?
What about people you really don't like?

You also have things in common with them. Breathing would be a silly example, but it's a place to start. Maybe you go to the same school, speak the same language, or are about the same age. There's probably lots you agree on - like chocolate and dentists. It's important to remember that you have things in common with everyone - those you like, and those you don't. It can help us connect with each other, and even care about each other. Which

is good, because we are all brothers and sisters - we are all God's children.

Prayer:

Dear Jesus.

Help us to care about everyone, even people we don't like.

Amen.



🎵 Hymn: In water we grow.....pg 11
www.youtube.com/watch?v=fJl4wTA3TBE

Prayer for Illumination

Lord, open our hearts and minds
through the power of your Holy Spirit,
that we will see you in everything
Amen.

✧ Intro to the readings

Today's passage from Acts comes after Phillip and Peter have helped expand the boundaries of who can be a Christian. Paul has gone from being such a devoted Jew persecuting Christians for their contaminated belief to being accepted by the Christian leadership. In this part of Acts he is bringing the good news to both Jews and non-Jews by travelling east along the northern coast of the Mediterranean.²

When he gets to a new city Paul follows a pattern. He finds the Jewish centre, usually the synagogue. There he discusses or debates with those already familiar with the promise of the Messiah - telling them the Messiah has finally come in Jesus. He also includes leaders in the community who can support the new Christian community with protection, space, and other resources. There's always a response. We hear of both men and women who believe. We also hear of critics who try to get Paul arrested or run him out of town - with good success.

In this part of the story Paul has reached Greece and is moving down the coast from Philippi, where Lydia became the first European Christian. People were listening in Thessalonica, but the critics tried to lynch Paul and his companions. They quickly moved on to Borea, where the Jews were even more receptive, until critics from Thessalonica came and stirred up the crowds. With the attention focused on Paul, he quickly moved on alone - waiting for his companions in the legendary city of Athens. It would make a good TV show.

I wonder how much Paul was thinking of Psalm 96 when he was in Athens. He certainly would have known it. I expect he saw

the parallels with what he was doing. Declaring the glory of the Lord among the nations. Praising God and celebrating the marvel of The LORD over other gods. I wonder if he also acted out the first verse and sang?

This week the poetry of the psalm lends itself to three parts. We'll have Anne take the lead, then the piano side followed by the window side.



Reading: Please look up the passages in your own Bible,³ or click on the name to be taken to an online version.

[Acts 17: 16-34](#) (though the whole chapter is good)

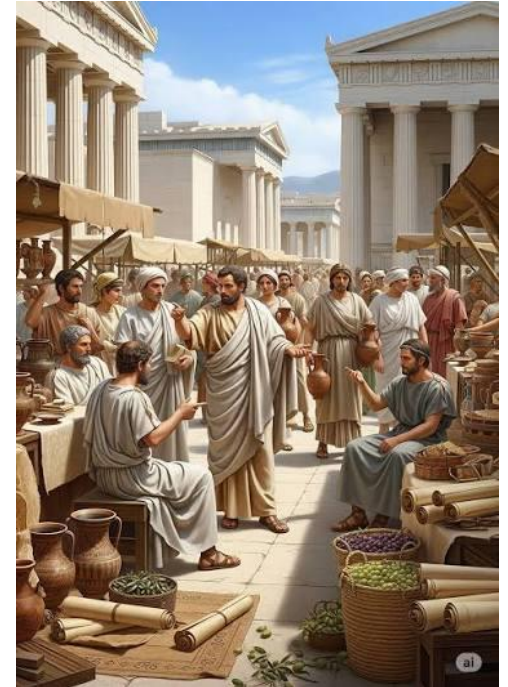
[Psalm 96](#)



Sermon: Being Right & Being Connected

*Dear Lord, please bless the words of my mouth
and the meditations of all our hearts. Amen.*

As we think about today's story in Acts it's good to remember Paul's background. As I mentioned, he was a devoted Jew. He believed so strongly in what was the right way to live a respectful life to God that he helped round up, with force, those who were corrupting others with the Jesus way. Now he's a devoted



² While the focus in the Bible is on Paul spreading Christianity into Europe, there are also stories of Phillip & Peter going north into Syria, the Ethiopian going south into Africa, and legends of Thomas going east to India.

³ If you'd like a new Bible with helpful notes, I recommend the 'Life with God Bible' NRSV from Renovaré. ISBN 0061834963
or for the more academically inclined, The New Oxford Study Bible NRSV

Christian. Again, he's completely thrown himself into his beliefs. He doesn't use force, but he's very convinced about what is right.⁴ One central belief is that there is only one God. As he walks around Athens he see lots and lots and lots of idols to many many gods. Some Bibles politely translate Paul as feeling 'disturbed', but a more accurate translation is that he is getting more and more angry.

What does he do?

Does he start flipping over tables and smashing the idols? Does he close his eyes and pretend it isn't happening? Does he turn away from these people who he knows in his heart are so wrong? No. None of the above. Instead, he turns towards them.

How do you react when someone, or a whole group, are living with values you totally disagree with? Do you fight? turn away? or turn towards them?

Paul starts with his usual pattern of going to the synagogue. There he raises discussions about all the idols, and Jesus as the Messiah. He also goes to where the larger community gathers - the marketplace. There he debates with Athenians - famous for debating ideas (and loving any new idea to pass around). It's a great opportunity for Paul to share his perspective on life - on reality - and how that includes Jesus.

It raises a question for us. Where does our society gather to exchange ideas? Going to our marketplace won't help, our society limits any conversation to the products for sale... and you'd stand out even asking that. In the summer there are parks, and those bringing young children sometimes talk with each other about life - which is a pretty good parallel to an Athens marketplace. What about those not watching over their kids playing? I think

there's less mixing at parks. You could look online. There's Facebook, though it clumps similar people together removing different ideas. There's Meetup, a social networking app to help find interest groups that meet in person (I don't know much about this one). There's also more formal groups, like a Tennis club, or the Y, or a community choir, or the Legion, ...or church. I don't think any of them have the diversity of an Athenian marketplace, but there are places where ideas, and maybe opinions, can be shared.

Where do you, or could you, go to exchange ideas with others who might have a different opinion? And if you encounter someone radically different from you, what do you say? To borrow a question from Willie James Jennings, "What do you say to those whose religions and rituals you have been trained to loathe?"⁵

Paul doesn't speak to them in anger or disgust, or in a patronizing manner. Instead he is gentle & affirming. He's trying to express empathy and God's love. That they are all one.

Paul starts with how they see the world. He makes connections between their beliefs and his understanding. Both take religion seriously. They both believe there's more to life than just us. The Athenians believe that creation reveals the gods, and Paul also sees God in creation. The Athenians believe everything comes from one initial spark. Paul takes these two ideas that



⁴ This comes across more in his letters, which unfortunately only contain his side of the debate.

⁵ from his commentary Acts

are familiar to the Greeks and builds on them by saying the God he is talking about is the one who created creation. The Athenians acknowledge they don't know it all, and have even built an altar to the unknown God. Paul uses this as a connection by saying that he, a foreigner, knows this unknown God... and that God can't be captured in anything made by what The Lord God, creator of the universe, has made. God is bigger than we can imagine... a realization which helps Paul talk with people he has been raised to despise.

Paul's technique of connecting the new story with the familiar isn't new. While Paul never heard his ministry, Jesus borrowed from local situations when talking about sheep & shepherds, bread rising, lost coins and lost sons. We don't often get to read what the apostles say to those they meet, there is an account of Peter's talk after Pentecost. In his case he is talking to a Jewish group, and he quotes Jewish texts. When in Athens, Paul quotes Athenian philosophers. Why? To "urge them to look for God dwelling among them, eager to make contact with them in the lives they are living."⁶



⁶ almost a quote from Matthew Skinner, from his commentary on Acts.

How could we do that? What's our context? our shared experience?

Paul makes a connection with creation, and nature is something that many of our neighbours also appreciate. You can share the joy that you find in flowers, or bird songs, or a refreshing breeze - and with help of the Spirit, you might refer to it as created, express wonder at creation, or even share a "Thank God".

Our licence plates all say, "Je me souviens." Québec culture and Christianity has a shared value in remembering our stories - usually



focusing on the bad. Individually and as a society we have all experienced pain. Acknowledging this is important. Turning towards others and listening to their story is the next step. The chances are that this Spirit will open a space for you to share where you have found hope.

But we also need to remember the good. People, in the name of the church, hurt relationships in Québec, but they also did good. The first European colonists to Montréal were devoted Roman Catholics who wanted to create a better community. Their priorities on arrival were to build a school and a hospital - not a market, or even a church. While a lot of damage was done through colonial schooling, there were also good intentions - and the church has heard the harm and is now better at listening and respecting diversity. Howie can tell you Presbyterian stories. How later it was Presbyterians who helped start the Royal Victoria Hospital and McGill University. Again, Christians looking to help people - regardless of whether they have the same beliefs. These are stories to remember, and there are many more. A

neighbour reaching out, listening, sharing some hope. They may not be as big to the city, but they can be bigger to a person's life. Remembering our stories, bad and good, is important. This shapes the narrative of whether church, Christians, and God are bad or good.

Another shared value/connection with our neighbours is that society should help people. There are lots of opinions on what that looks like, but the concept is shared. While the details are important and good to wrestle with, we need to remember that there is a common foundation. In our case, we can say that our model for helping is Jesus. We can even tell stories of how generous Jesus was - or is, as we can see the Spirit working through so many groups and individuals. You can look at the start of the Food Depot or Logifem. Helping others is another bridge connecting Christianity and our non-Christian neighbours.

Of course, just because there are all sorts of connections doesn't mean everyone will be open to God and Jesus. Paul is famous for spreading the Good News of Jesus... and he often got run out of town. In Athens most people scoffed when he got to the part about Jesus being God as seen in the resurrection. That said, some were curious - which is a start. Others believed. So unless you are more amazing than Paul, and even Jesus, don't expect everyone to be open, but I encourage you to humbly share your vision using topics and values you have in common.

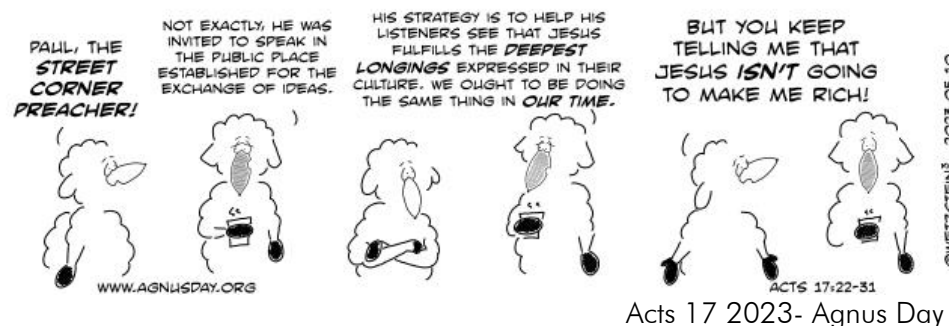
and remember, the Spirit of God is in you - and in them. So lean towards the people you meet. Share what you have in common, and use that as a foundation to share the hope you find in God.

To God be all the glory. Amen.



Responding to God

🎵 Hymn: [Blessed Assurance](#).....pg 12 (687)
www.youtube.com/watch?v=MeRT4FdEsqE



- 🗣️ FaithTalk: These are some questions for you to discuss with somebody... or many somebodies.
Do what you feel safe (and practice stretching a little).
- Etching: What are the feelings you would want someone else to feel about God? How could you express them?
- Reflecting: Where or how do people in our larger community gather to share ideas?
- Reflecting: How hard is it for you to find something in common with someone who is radically different from you?
- Reflecting: Think of a specific neighbour, colleague or family member. Identify values and stories you have in common? Acknowledge your differences. Consider how what is common might become an opportunity to share a perspective including God.
- Wonder: What does it mean for us that Paul, and even Jesus, didn't always succeed in connecting with people? (individually and as Kensington)

Reflecting: How does it feel to think that the Holy Spirit is with you and can guide opportunities, and even your words.

Prayer: ...pray for your neighbours, colleagues, and family that aren't yet open to God.

✧ Spirit Sightings

Central Presbyterian Church in Hamilton, Ontario, has a tradition of music concerts, but they realize that their neighbourhood has changed. Many living there now fall into the category of “low-income”. Believing that music is one way to lift people’s spirits and make connections. Central applied to Presbyterians Sharing so that ticket prices would not be a barrier.



They also lead other area congregations in offering an ‘out of the cold’ program that offers warm, welcoming places for those needing a meal and community.

✧ Offering

Financially, we have set up a donation option on our **website: kensingtonchurch.ca**. Just click the ‘**Donate Now**’ button, and then the pretty button. It gives you various options that are easy to follow.

You can also donate through **interac e-transfer**. Our name is Kensington Presbyterian Church and the e-mail address is info@kensingtonchurch.ca.

Mailing a cheque or signing up for Pre-Authorized Remittance (**PAR**) are also good options.

🧘 Prayers of the people

Today we will be basing our prayers on the prayer book passed around during worship. You can say your own prayers of thanksgiving and concerns to God, or use this.⁷

Be glorified in creation, be glorified in your church,
be glorified in our worship here this very morning.
Though we are so small and you are so grand,
help us nevertheless to magnify your name.
Help us to make your name and the nature of your grace
larger and easier for people to see.
Help us to live and to worship in such a way
that we become like magnifying glasses
through which our neighbours and coworkers and children
and friends can see you come into focus in ways they may not
have seen before.
When people ask for an explanation of the hope we have,
give us the words to answer thoughtfully and well.
When people wonder out loud who Jesus is and why he matters,
help us to reply
in words that will echo the sweetness of your gospel.
Help us to magnify your name, O Lord,
so that you may be glorified in all the earth.

Father, ours is a world that could use more glimpses of glory
and fewer glimpses of the hell to which our sin so easily leads.
Ours is a world that needs more of the gentle words
of your Son, Jesus,
and fewer angry words
shouted by ruthless dictators on platforms
or by husbands who raise both voice and fist

⁷ from *The Worship Sourcebook* 4.4.7

against women they vowed once to cherish.
We need your glory, Lord God,
so that we can aspire to be more like you
and less like the selfish,
self-indulgent creatures we have become in our sin.
We need the glory of your grace in a world bent on revenge,
the glory of your truth in a world in love with lies,
the glory of your holiness in a world filled with tawdriness,
the glory of your resurrection life in a world mired in death.
Make us transparent to you so that,
because of your Spirit at work in us,
this world can become a better place,
a more kingdom-like place, a shalom place.

Bless our congregation.
Heal those who are ill;
comfort those who are grieving;
reassure those who feel troubled and frightened
by what the future may hold.
Bless the leadership of our congregation.
Anoint them by your Spirit,
and may they really feel that anointing.
As they do sometimes difficult,
sometimes joyful,
but always holy work,
may they sense your anointing.
Be in the words they speak,
the cards they send,
the visits they make;
be in the meetings they attend
and the committees they work on.
Make each worker in this place a bearer of Pentecost's flame,

warming hearts, providing hope, lending comfort,
and so in all these ways contributing
to your glory in this congregation.

Be with all of us as we continue to worship you now
and as we prepare ourselves for the week ahead.
For any here today who face an anxious week,
grant extra measures of your Spirit's presence and balm.
For those who worry and who have much to worry about,
lend peace.
Scoop them up in your divine arms
so that they will know your embrace on those nights
when they find themselves crying into their pillows.

Be also with all the lonely people.
Be with the widow who has been alone for many years
and who we all think has done so well
but who alone knows how much her heart still aches
more days than not.
Be with the one who has so long wanted marriage
but who has not found such companionship,
and for whom the years seem to be slipping away.
Be with divorced people who still cannot believe most days
that their fondest dreams for wedded bliss have been shattered
and who now live with both the regret and the loneliness
of it all.
Be with those who so wish they could find someone to talk to
but cannot,
those who wait for the phone to ring but it stays silent,
those who work so hard on tasks
that no one ever mentions or comments on.
Be with those who are hungry for a word of gratitude

that never comes,
 those who search crowded rooms for a familiar face
 but who can never seem to find a friend.
 Be with all the lonely people—
 be their friend when this world's friends fail,
 be their companion
 when they feel that they walk life's journey alone,
 be their word of kindness and hope
 when the world seems able only to be gruff and brusque
 as it brushes past lives that don't seem to count.

As we continue our worship now, fill us with yourself.
 Be glorified in all we do.
 We pray it ever and only in Jesus' precious name.
 Amen.

♪ Hymn: Now Praise the Hidden God of Love.....pg 13
www.youtube.com/watch?v=jiymaFHLD3M (organ only)

✦ Benediction (2 Corinthians 13:13)
*The grace of the Lord Jesus Christ,
 the love of God,
 and the fellowship of the Holy Spirit
 be with you all.*
 Amen.



MISSION MOMENT

Sunday, July 12

Thanks to a grant made possible through gifts to Presbyterians Sharing, Zion Presbyterian Church in Charlottetown, PEI has now added a modern elevator to their 113-year-old historic building. This new addition provides those with physical challenges access to the Doreen Gray Youth Centre and Sunday School classrooms located on the second floor. Additionally, the lower level of the building, where many meetings and dinners take place, has now become accessible to the many seniors who have, until now, missed out on many congregational events because they could not navigate the stairs. This welcome upgrade has revitalized Zion Church's social, educational, and community programs, ensuring all members can engage more fully.



DAILY PRAYERS

Sunday, July 12 We pray for students and faculty at The Presbyterian College, Montreal who are managing health concerns, and those who are grieving significant loss in their lives. May they find comfort in community and in their faith.

Monday, July 13 We pray that the Holy Spirit may gently prepare the hearts and minds of the participants anticipating Collective 2026, making their thoughts clear and their hearts open.

Tuesday, July 14 We pray for staff and campers at Huron Feathers Centre in Sauble Beach, Ontario, as they learn and grow together in faith in a Christian camping community.

Wednesday, July 15 We pray for families and communities facing regional flooding and forest fires this season. We give thanks for emergency responders and front line workers addressing environmental crises and supporting impacted families and communities.

Thursday, July 16 We pray that our interfaith connections will foster peace, and that we will learn to see God's presence in our neighbours.

Friday, July 17 We pray for the Change Leadership Team as it solicits and integrates advice about its work from leaders across the church.

Saturday, July 18 We pray that we might offer all we have and all we are in joyful service as stewards of God's grace.

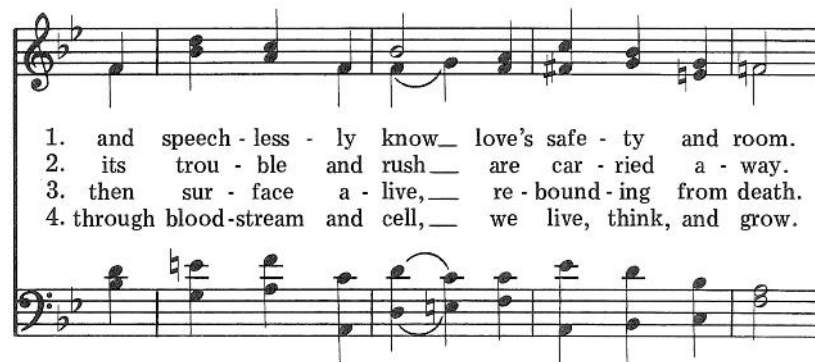
23. In Water We Grow

Words: Brian Wren
Music: C. Hubert Parry, (1848 - 1914)

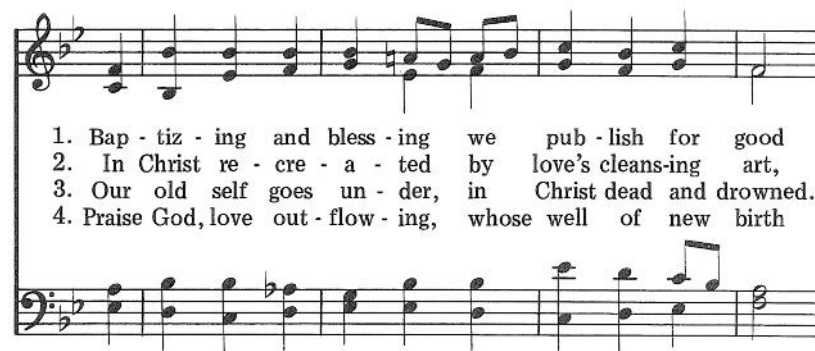
LAUDATE DOMINUM
5.5.5.5.6.5.6.5.



1. In wa - ter we grow, se - cure in the womb,
2. In wa - ter we wash: the dirt of each day,
3. In wa - ter we dive, and can - not draw breath,
4. In wa - ter we dwell, for by its deep flow

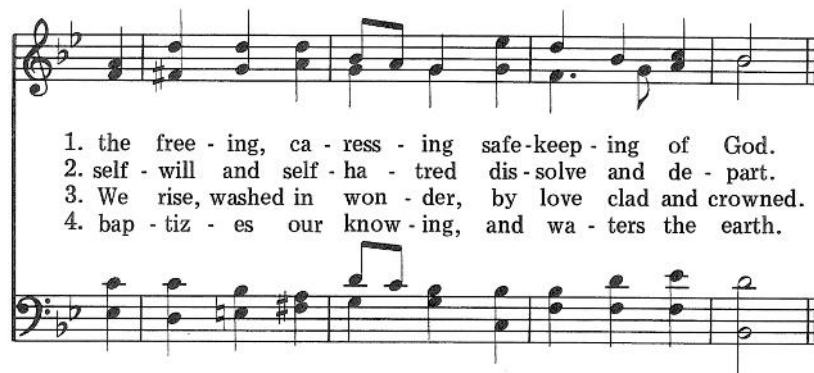


1. and speech - less - ly know love's safe - ty and room.
2. its trou - ble and rush are car - ried a - way.
3. then sur - face a - live, re - bound - ing from death.
4. through blood - stream and cell, we live, think, and grow.



1. Bap - tiz - ing and bless - ing we pub - lish for good
2. In Christ re - cre - a - ted by love's cleans - ing art,
3. Our old self goes un - der, in Christ dead and drowned.
4. Praise God, love out - flow - ing, whose well of new birth

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1. the free - ing, ca - res - ing safe - keep - ing of God.
2. self - will and self - ha - tred dis - solve and de - part.
3. We rise, washed in won - der, by love clad and crowned.
4. bap - tiz - es our know - ing, and wa - ters the earth.

1. In water we grow,
secure in the womb,
and speechlessly know
love's safety and room.
Baptizing and blessing
we publish for good
the freeing, caressing
safe keeping of God.
2. In water we wash:
the dirt of each day,
its trouble and rush
are carried away.
In Christ re-created
by love's cleansing art,
self-will and self-hatred
dissolve and depart.
3. In water we dive,
and cannot draw breath,
then surface alive,
rebounding from death.
Our old self goes under,
in Christ dead and drowned.
We rise, washed in wonder,
by love clad and crowned.
4. In water we dwell,
for by its deep flow
through bloodstream and cell,
we live, think, and grow.
Praise God, love outflowing,
whose well of new birth
baptizes our knowing,
and waters the earth.

Brian Wren; May 10, 1989.
To Paul Duke, Stephen Shoemaker,
Nancy Foil, and all who stand with them.

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687 Blessed assurance, Jesus is mine

ASSURANCE 9 10 9 9 with refrain (9 9 9 9)

D G/D (D) D

1. Bless-ed as - sur - ance, Je - sus is mine! Oh what a
 2. Per-fect sub - mis - sion, per-fect de - light, vi-sions of
 3. Per-fect sub - mis - sion, all is at rest; I in my

A/E E7 (A/E) A D G/D (D)

fore-taste of glo-ry di - vine! Heir of sal - va - tion, pur-chase of
 rap - ture now burst on my sight; an - gels de-scend - ing bring from a -
 Sav - iour am hap-py and blest, watch-ing and wait - ing, look - ing a -

D G6 D/A A7 D

God, born of his Spir - it, washed in his blood.
 bove, ech - oes of mer - cy, whis-pers of love.
 bove, filled with his good - ness, lost in his love.

Refrain

D G D

This is my sto - ry; this is my song;

G D/F# A/E E A

prais - ing my Sav - iour all the day long;

A7 D G/D (D) D

this is my sto - ry; this is my song;

D (A/E D) G6 D/A A7 D

prais - ing my Sav - iour all the day long.

Words: Fanny J. Crosby (1820–1915) Music: Phoebe Knapp (1839–1908)

Words: public domain Music: public domain

488

O God, in whom we live and move

ALBANO 8 6 8 6 CM

F /A C7/E F C7 Dm Bb6 C /Bb F/A Dm Bb6 C F

1. O God, in whom we live and move, in whom we draw each breath,
 2. and when we gath - er in your name to pray with one ac - cord,
 3. In sim - ple faith or sol - emn rite, in head and heart and hand,
 4. Be with us, Lord; with us a - bide; go with us where we go;

F7 Bb F/A C7/E F Bb6 Dm C /Bb F/A Dm Bb6 C7 F

your glo - ry fills the heights a - bove, and all the depths be - neath,
 a - round, with - in us, still the same, we find your pres - ence, Lord.
 still you are here, hid from our sight, here in our midst you stand.
 change - less a - mid life's chang - ing tide, your pres - ence may we know.

Alternate tune: Gräfenberg

Words: George Wallace Briggs (1875–1959) Music: Vincent Novello (1781–1861)

Words: copyright © Oxford University Press from *Enlarged Songs of Praise* Music: public domain

Now Praise the Hidden God of Love

Fred Pratt Green, 1975 (1903-)

CANONBURY L.M.
Robert Schumann (1810-1856)

1. Now praise the hid - den
 2. Who chal - lenged us, when
 3. Who bids us nev - er
 4. Then talk no more of

God we lose was - ted
 of were our ted
 love young zest, Tho' But
 in whom storm the cit - a - dels of wrong;
 we all must live and move,
 the age is urg - ing us to rest,
 God - ward look, and up - ward climb,

Who shep - herds us, at
 In care for oth - ers
 But proves to us that
 Con - tent to sleep, when

ev - ery stage Thro' youth, ma - tu - ri - ty, and age.
 taught us how God's true com - mu - ni - ty must grow.
 we have, still A work to do, a place to fill.
 day is done, And rise re - freshed, and tra - vel on.

GUIDANCE

Notation by hymnsonline.org
Source from the Seventh-day Adventist Hymnal, 1985