

Sermon

June 14, 2026

**The Third Sunday after Pentecost:
Proper 6**



**The Holy Eucharist:
The Liturgy for the Proclamation
of the Word of God
and Celebration of the Holy Communion**

**Gloria Dei Episcopal Church
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**A Missionary Outpost of the Episcopal Diocese of Albany
Jeremiah D. Williamson, Bishop**

Continuing the ministry of Calvary Episcopal Church, Cairo NY

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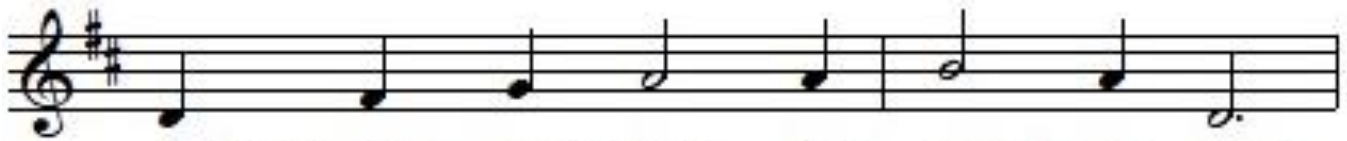
The Liturgy of the Word

Blessed are you, holy and living One.

You come to your people and set them free.

Collect for Purity

Hymn of Praise:



1. Great God, your love has called us here
2. We come with self - in - flict - ed pains
3. Great God, in Christ you call our name
4. Then take the towel, and break the bread,
5. Great God, in Christ you set us free



1. as we, by love, for love were made.
2. of bro - ken trust and cho - sen wrong;
3. and then re - ceive us as your own
4. and hum - ble us, and call us friends.
5. your life to live, your joy to share.



1. Your liv - ing like - ness still we bear,
2. half - free, half - bound by in - ner chains;
3. not through some mer - it, right, or claim,
4. Suf - fer and serve till all are fed,
5. Give us your Spir - it's lib - er - ty



1. though marred, dis - hon - oured, dis - o - beyed.
 2. by so - cial for - ces swept a - long,
 3. but by your gra - cious love al - one.
 4. and show how grand-ly love in - tends
 5. to turn from guilt and dull des-pair



1. We come, with all our heart and mind your
 2. by powers and sys - tems close con-fined; yet
 3. We strain to glimpse your mer - cy seat and
 4. to work till all cre - a - tion sings, to
 5. and of - fer all that faith can do while



1. call to hear, your love to find
 2. seek - ing hope for hu - man - kind.
 3. find you kneel - ing at our feet.
 4. fill all worlds, to crown all things.
 5. love is mak - ing all things new.

Collect of the Day

Keep, O Lord, your household the Church in your steadfast faith and love, that through your grace we may proclaim your truth with boldness, and minister your justice with compassion; for the sake of our Savior Jesus Christ, who lives and reigns with you and the Holy Spirit, one God, now and for ever. *Amen.*

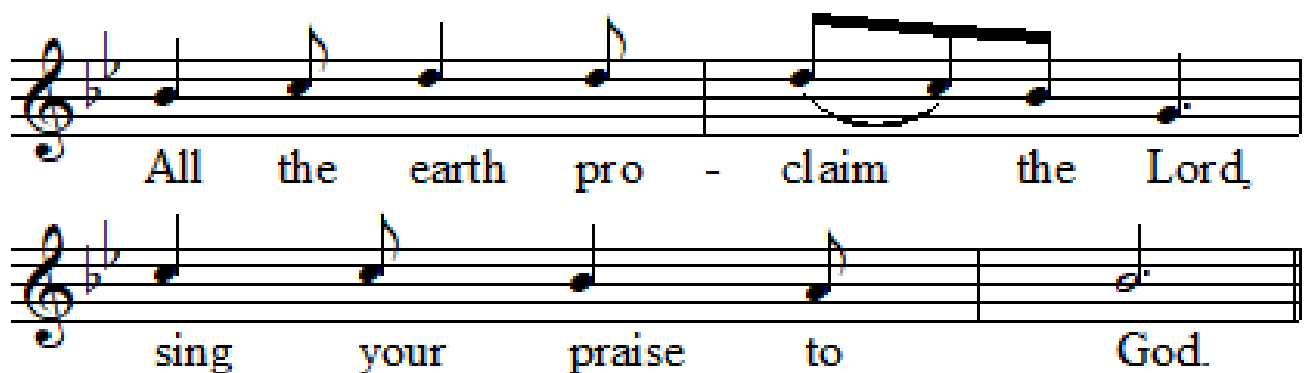
A Reading from the Book Exodus:

The people had journeyed from Rephidim, entered the wilderness of Sinai, and camped in the wilderness; Israel camped there in front of the mountain. Then Moses went up to God; the LORD called to him from the mountain, saying, "Thus you shall say to the house of Jacob, and tell the Israelites: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you obey my voice and keep my covenant, you shall be my treasured possession out of all the peoples. Indeed, the whole earth is mine, but you shall be for me a priestly kingdom and a holy nation. These are the words that you shall speak to the Israelites."

So Moses came, summoned the elders of the people, and set before them all these words that the LORD had commanded him. The people all answered as one: "Everything that the LORD has spoken we will do."

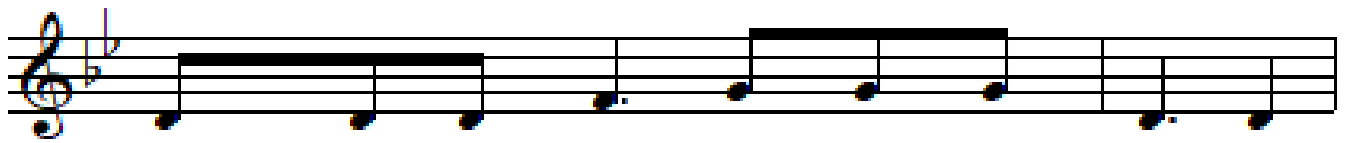
The word of the Lord. *Thanks be to God.*

Gradual Psalm 100:

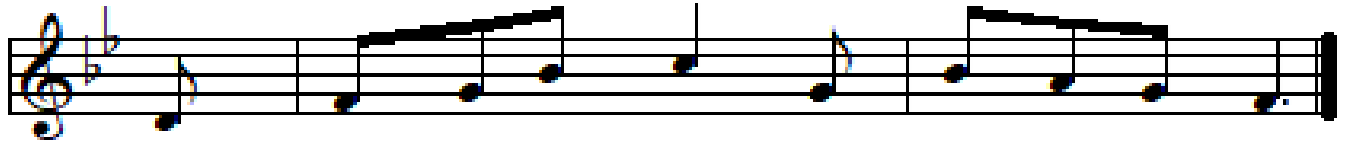


The image shows two staves of musical notation in G major (one sharp) and 4/4 time. The first staff contains the melody for the first line of the text: "All the earth pro - claim the Lord,". The second staff contains the melody for the second line: "sing your praise to God." The lyrics are written below the notes. The first staff has a fermata over the word "claim".

All the earth pro - claim the Lord,
sing your praise to God.



1. Serve you the Lord, heart filled with glad-ness;
2. Know that the Lord is our cre - a - tor;
3. We are the sheep of his green pas - ture,
4. En - ter God's gates, bring-ing thanks-giv - ing;
5. Our God is good, his love is last - ing;



1. come in - to God's pres - ence, sing-ing for joy!
2. Yes, he is our Fat - er, we are his own.
3. for we are his peo - ple, he is our God.
4. O en - ter his courts while sing-ing your praise.
5. his word is a - bid - ing, now and al - ways.

This is the song of the people of God.

Thanks be to God.

== REJOICE ==

in hope

== BE PATIENT ==

in tribulation

== BE CONSTANT ==

in prayer.

A reading from St. Paul's Epistle to the Church in Rome:

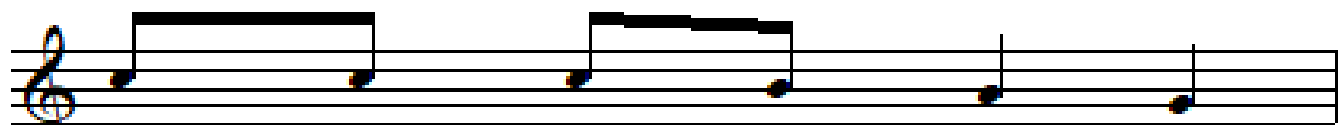
Since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person—though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us.

Hear what the Spirit is saying to the Churches.

Thanks be to God.

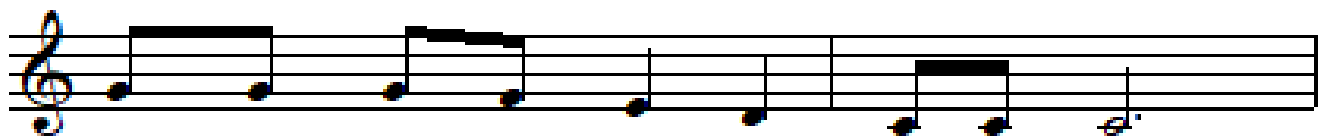
Sequence Hymn



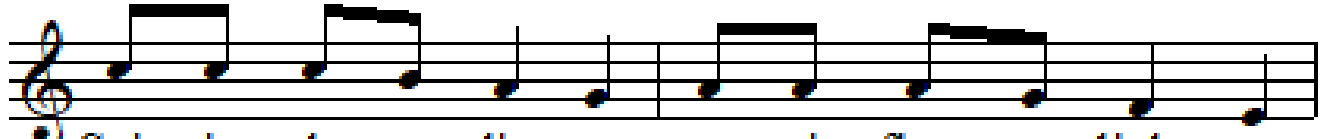
1. God sends us the Spir - it
2. Dark - ened roads are clear - er,
3. Now we are God's peo - ple,



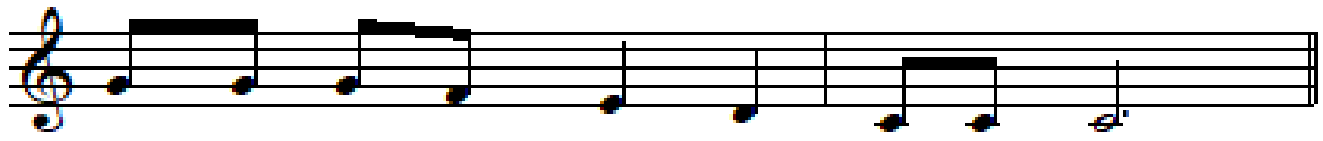
to be - friend and help us.
hea - vy bur - dens light - er,
bond - ed by God's pres - ence,



Re - cre - ate and guide us, Spir - it - Friend.
 when we're walk - ing with our Spir - it - Friend.
 a - gents of God's pur - pose, Spir - it - Friend.



Spir - it who en - liv - ens, sanc - ti - fies, en - light - ens,
 Now we need not fear the pow - ers of the dark - ness.
 Lead us for - ward ev - er, slip - ping back - ward nev - er,

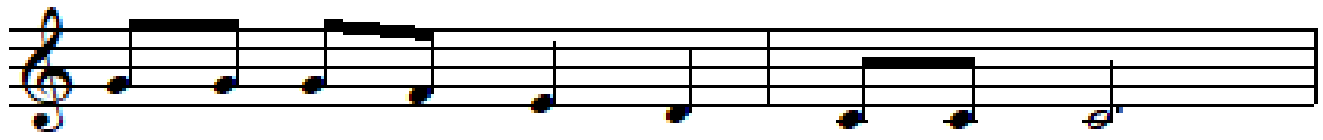


sets us free, is now our Spir - it - Friend.
 None can ov - er - come our Spir - it - Friend.
 to your re - made world, our Spir - it - Friend.

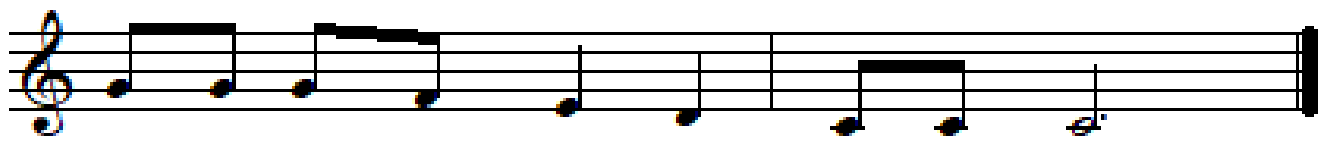
Refrain:



Spir - it of our Mak - er, Spir - it - Friend



Spir - it of our Sav - iour, Spir - it - Friend.



Spir - it of God's peo - ple, Spir - it - Friend.

The Holy Gospel of our Savior Jesus Christ

according to St. Matthew: *Glory to you, Lord Christ.*

Jesus went about all the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness. When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, ‘The harvest is plentiful, but the labourers are few; therefore ask the Lord of the harvest to send out labourers into his harvest.

Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the tax-collector; James son of Alphaeus, and Thaddaeus; Simon the Cananaean, and Judas Iscariot, the one who betrayed him.

These twelve Jesus sent out with the following instructions: ‘Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, “The kingdom of heaven has come near.” Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. (Over)

Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave.

As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgement than for that town.

‘See, I am sending you out like sheep into the midst of wolves; so be wise as serpents and innocent as doves. Beware of them, for they will hand you over to councils and flog you in their synagogues; and you will be dragged before governors and kings because of me, as a testimony to them and the Gentiles. When they hand you over, do not worry about how you are to speak or what you are to say; for what you are to say will be given to you at that time; for it is not you who speak, but the Spirit of your Father speaking through you. Brother will betray brother to death, and a father his child, and children will rise against parents and have them put to death; and you will be hated by all because of my name. But the one who endures to the end will be saved. When they persecute you in one town, flee to the next; for truly I tell you, you will not have gone through all the towns of Israel before the Son of Man comes.

The Gospel of the Lord. *Praise to you, Lord Christ.*

Lord God, by your Spirit teach us to obey your voice and keep your covenant. Keep us focused on your call to be your holy people, reflecting your glory to the nations and building your kingdom of peace and justice, on earth, as it is in heaven.

We all know what it is to feel something in your gut. The term conveys an intense feeling that affects us deep inside, whether of negative emotions such as grief, anger, or fear; or of positive ones like love and compassion. We speak of a “gut feeling” that tells us instinctively how things are, at a level much deeper and more pervasive than the senses or the intellect.

It is this kind of gut feeling that the evangelists ascribe to Jesus as he looks upon the crowds before him. Most of our translations are altogether too tame here. Jesus looked out at the crowds and felt their pain and their hopeless confusion in his gut. Same with Matthew’s description of the crowd; the word translated as “harassed” is actually the word for “skinned”, and I think the best translation for the word behind “helpless” is the colloquialism “jerked around.” They are like sheep without a shepherd; there is no one who cares about them. They are an insignificant horde being treated with contemptuous indifference. They have been skinned and they have been jerked around.

Interpreters will vary from week to week over whether the oppressors are the agents of Roman imperial power, or the Jewish religious authorities who were in collusion with them. I hasten to add that the post-modern counterpart to those corrupt religious leaders are *not* to be sought in present-day Judaism, but in *any* religious leadership of any stripe that seeks to legitimize the unconscionable acts of injustice and oppression committed by the powerful.

Then and now, the wielders of unrestrained power, secular and religious alike, and sometimes including the citizenry, refuse to heed the words of Moses and the Prophets, who call for compassion and respect not only for our fellow human beings but for every part of the created order:

Exodus: “You will not spread false rumours.

You will not lend support to the wicked by giving untrue evidence.

You will not be led into wrong-doing by the majority nor, when giving evidence in a lawsuit, side with the majority to pervert the course of justice; nor will you show partiality to the poor in a lawsuit.

You will not cheat the poor among you
of their rights at law.

Keep clear of fraud.

Do not cause the death of the innocent or upright,
and do not acquit the guilty.

You will accept no bribes,
for a bribe blinds the clear-sighted
and is the ruin of the cause of the upright.

'You will not oppress the alien;
you know how an alien feels,
for you yourselves were once aliens in Egypt.

(23:1-2, 6-10)

Isaiah (1:21b-23): Once your judges were honest,
and your people lived right;
now you are a city full of murderers.
Your silver is fake and your wine is watered down.
Your leaders have rejected me
to become friends of crooks;
your rulers are looking for gifts and bribes.
Widows and orphans never get a fair trial.

The Rev. John Danforth, a Priest of this Church and former Senator from Missouri, spoke to the legacy of the Prophets as he introduced Presiding Bishop Curry for a 2017 speech at Washington University in St. Louis on “Healing a House Divided”. Though Fr. Danforth spoke these words almost a decade ago, they still apply; if anything, our present reality is worse:

The prophets of Israel had a common message: they condemned idolatry, they condemned injustice, but they had different ways of delivering their message...

Each of us who is called to speak prophetically to American politics will have to find his or her own voice. There will be a strong tendency to adopt the style of Jeremiah, to condemn, to get into the faces of the powerful. That would be understandable.

Any passing glance at the present state of politics, its dysfunction, its nastiness, leads to the conclusion that they have it coming, “Let ‘em have it.”

Let me step out of the quote here to confess that “the style of Jeremiah” describes my own attitude altogether too often.

Back to the Senator:

...here’s another thought. Most Americans aren’t crude, they aren’t nasty, they want a government that’s fair and that functions. Most Americans are as God created them, they are good and they are longing for someone to evoke that goodness, and it seems that no one is doing that, not the politicians, not the pundits, not the media.

Quite the opposite, they have worked us into a perpetual state of rage. So if no one else is appealing to the goodness of the American people, why not us? This should be our ministry, our work, to break the vicious cycle of anger in which America now finds itself and to call out the goodness, the fairness, the decency of the American people that is latent but very real. *(End quote)*

In my lifetime I have witnessed the struggle against white male supremacy, and have seen major inroads made, at least in its outward and visible manifestations.

Yet I see those gains threatened by the resurgence of reactionary forces that seek to restore the Christian nationalist perspective on the narrative of history; and that impugn the dignity of anyone who differs from the majority. As one commentator put it the other day, they’re trying to cancel the twentieth century.

Thus continues a pattern of contempt and violence that circles the globe and seems to grow day by day. I fear that we have driven our prejudices underground, giving them a safe haven in the illusion of a post-racial society by repudiating those outward and visible signs of the deep, persistent, stain of original sin that has always lurked within. Original sin is not about how sin got started in the first place, but about how deeply it lurks in our individual and corporate identities. It's not in our DNA; it's more like a pernicious disease that infects our hearts, our minds, our relationships, the very fabric of society.

The Charter for Compassion was articulated in 2009 by a Council of religious thinkers and leaders, representing Judaism, Christianity, Islam, Hinduism, Buddhism, and Confucianism, and from almost every continent. It is available at the back table as a handout, and there is a website where you can review and endorse the Charter for Compassion. I have signed on myself, and I commend it to you.

In the words of Bishop Curry:

I'm an optimist, but not because I'm optimistic about me or us. I'm an optimist because I believe there's a God, and God has been sorting human messes out for a long time. And God's going to sort our contemporary human messes out, too (*end quote*).

But God will not sort out any human messes without human co-operation. We can look to the Holy Spirit for guidance and empowerment, but God has never been willing to manipulate us like puppets.

We need to avoid the world's indulgence in zero-sum games with undue investment in winners and losers.

We need to seek compromise, searching for common ground in contentious circumstances; and when and to the extent that a middle course cannot be found, we need to learn to hold these seemingly irreconcilable realities in creative tension.

We need to recognize and confess our tendency to favor those sources of information that support the positions we have already taken. Thus we can broaden our minds and our perspectives, making us more open to the truth of other opinions and outlooks.

We need to articulate and compare our visions of the greatness of America. What does it look like for America to be great? If we are to be faithful to our discipleship, we need to measure those visions of greatness from the bottom up, against the life and teachings of Him who came to earth to fulfill the Law and the Prophets and to show us how to live. Who looked out upon the crowd in their pain and hopelessness with an empathy that he felt in his gut. May we who follow in His way strive to grow in compassion, that we may become more like Him,
and accurately reflect the image of God in our lives,
in our Church, and in our society.

The Nicene Creed

We believe in one God, the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.

For us and for our salvation
he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.

For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.

On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven
and is seated at the right hand of the Father.

He will come again in glory to judge the living and the dead,
and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,
and the life of the world to come. Amen

Prayers of the People

My sisters and brothers, worship the Lord with gladness.

Let us pray, with joyful hearts,

“We give you thanks! *We bless your Name!*”

O God, you are good;

while we were yet sinners Christ died for us.

Send us out to share your love.

Send your Church out to gather in a plentiful harvest.

“We give you thanks! *We bless your Name!*”

O Lord, you are good;

your faithfulness endures to all generations.

To those who suffer, give hope.

And visit the lonely with your peace.

“We give you thanks! *We bless your Name!*”

O Lord, you are good;

all the earth praises you with joyful noise.

And we join the song of creation:

you are worthy to be praised!

We give you thanks! *We bless your Name!*

O Lord, you are good; you offer your peace.
We pray, Jesus, that you would go about this community,
and the various communities from which we come—
speak a word of good news and healing.

“We give you thanks! *We bless your Name!*”

O Lord, you are good;
while we are still weak, Christ died for us.
Touch us in our weakness even now.
And heal all those afflicted with disease of sickness.

“We give you thanks! *We bless your Name!*”

O Lord, you are good;
hope placed on you does not disappoint.
We hope for the resurrection of the body
and the life everlasting.

We give you thanks! *We bless your Name!*

*The Presider may conclude the Prayers with a Collect,
or proceed directly to the Confession of Sin.*

Confession of Sin:

Let us confess our sins to God.

Silence may be kept.

Minister and People

God of all mercy,
we confess that we have sinned against you,
opposing your will in our lives
We have denied your goodness in each other,
in ourselves, and in the world you have created.
We repent of the evil that enslaves us,
the evil we have done,
and the evil done on our behalf.
Forgive, restore, and strengthen us
through our Savior Jesus Christ,
that we may abide in your love
and serve only your will. Amen.

The Absolution

The Peace



The Liturgy for the Celebration of Holy Communion

The Offertory

The Celebrant begins the Offertory with a sentence of Scripture. Offerings of bread and wine, and money or other gifts, are presented and placed on the Altar.

Offertory Hymn: The Hymnal, 1982 # 472

- 1 Hope of the world, thou Christ of great compassion,
speak to our fearful hearts by conflict rent.
Save us, thy people, from consuming passion,
who by our own false hopes and aims are spent.
- 2 Hope of the world, God's gift from highest heaven,
bringing to hungry souls the bread of life,
still let thy Spirit unto us be given
to heal earth's wounds and end her bitter strife.
- 3 Hope of the world, afoot on dusty highways,
showing to wandering souls the path of light,
walk thou beside us lest the tempting byways
lure us away from thee to endless night.
- 4 Hope of the world, who by thy cross didst save us
from death and dark despair, from sin and guilt,
we render back the love your mercy gave us;
take thou our lives, and use them as thou wilt.
- 5 Hope of the world, O Christ, o'er death victorious,
who by this sign didst conquer grief and pain,
we would be faithful to thy gospel glorious;
thou art our Lord! Thou dost forever reign!

The Great Thanksgiving: Eucharistic Prayer E

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is truly right, and good and joyful, to give you thanks, all-holy God, source of life and fountain of mercy.

Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life.

Therefore, joining with Angels and Archangels and with the faithful of every generation, we lift our voices with all creation as we sing:



Ho-ly, ho-ly, ho-ly Lord, God of pow-er and might,
hea-ven and earth are full of your glo-ry.
Ho - san - na in the high - est.
Bles-sed is the one who comes in the name of the Lord.
Ho - san-na in the high-est.

The Celebrant continues

Blessed are you, gracious God, creator of the universe and giver of life. You formed us in your own image and called us to dwell in your infinite love. You gave the world into our care that we might be your faithful stewards and show forth your bountiful grace.

But we failed to honor your image in one another and in ourselves; we would not see your goodness in the world around us; and so we violated your creation, abused one another, and rejected your love.

Yet you never ceased to care for us, and prepared the way of salvation for all people. Through Abraham and Sarah you called us into covenant with you. You delivered us from slavery, sustained us in the wilderness, and raised up prophets to renew your promise of salvation.

Then, in the fullness of time, you sent your eternal Word, made mortal flesh in Jesus. Born into the human family, and dwelling among us, he revealed your glory. Giving himself freely to death on the cross, he triumphed over evil, opening the way of freedom and life.

At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated.

On the night before he died for us, Our Savior Jesus Christ took bread, and when he had given thanks to you, he broke it, and gave it to his friends, and said:

“Take, eat: This is my Body which is given for you. Do this for the remembrance of me.”

As supper was ending, Jesus took the cup of wine, and when he had given thanks, he gave it to them, and said: "Drink this, all of you: This is my Blood of the new Covenant, which is poured out for you and for all for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

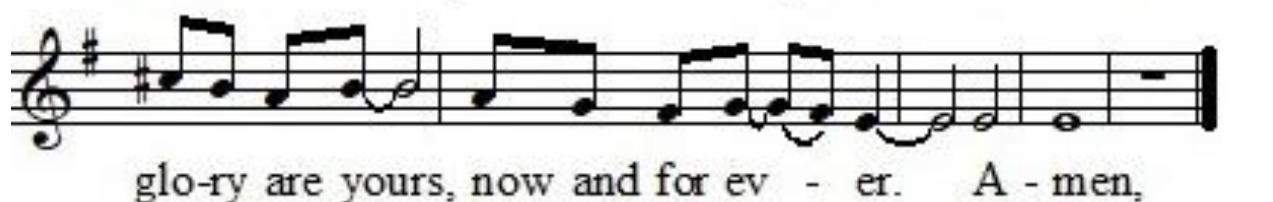
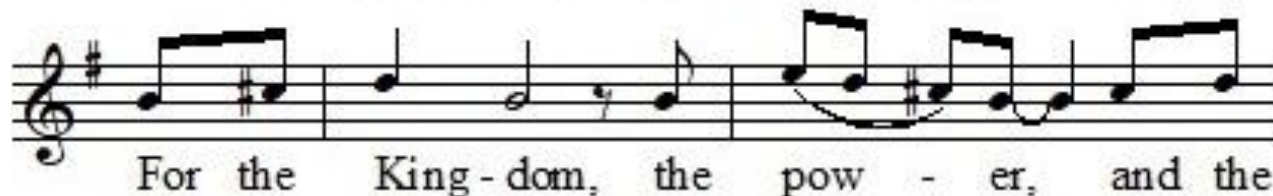
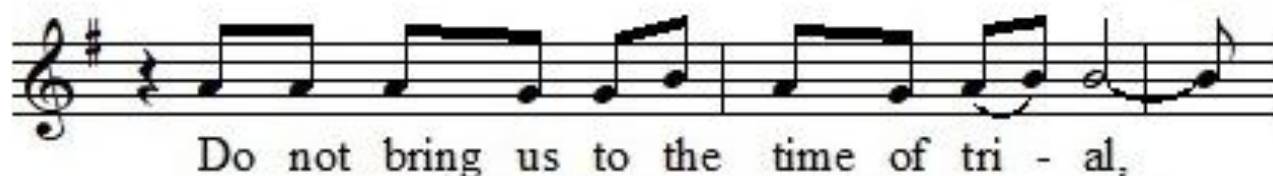
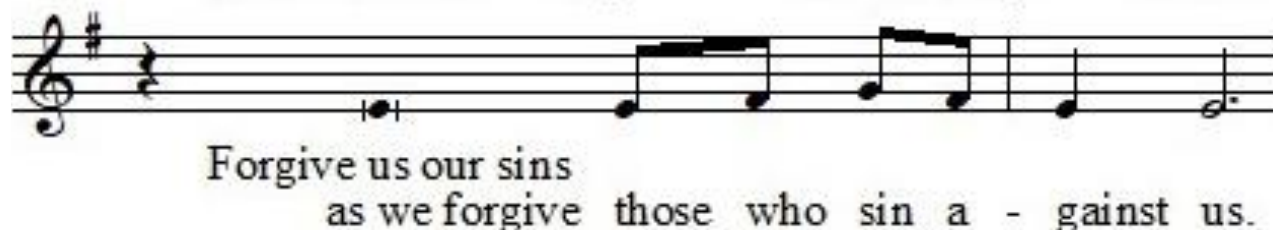
Remembering his death and resurrection, we now present to you from your creation this bread and this wine. By your Holy Spirit may they be for us the Body and Blood of our Savior Jesus Christ.

Grant that we who share these gifts may be filled with the Holy Spirit and live as Christ's Body in the world.

Bring us into the everlasting heritage of your daughters and sons, that with all your saints, past, present, and yet to come, we may praise your Name for ever.

Through Christ and with Christ and in Christ, in the unity of the Holy Spirit, to you be honor, glory, and praise, for ever and ever. **AMEN.**

As our Savior Christ has taught us, [we now pray](#),



The Breaking of the Bread

The Celebrant breaks the consecrated Bread

A period of silence is kept.

Alleluia! ***Alleluia!***

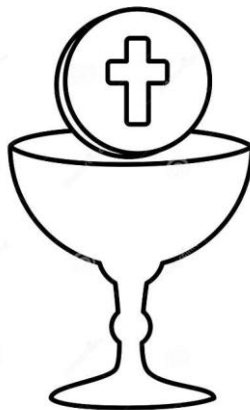
How blest are those
who have not seen, and yet believe.

***Risen Lord, be known to us
in the breaking of the bread.***

Alleluia! ***Alleluia!***

Facing the people, the Celebrant says the following Invitation
The Gifts of God for the People of God.

Come to the Table



in Faith

Communion Hymn

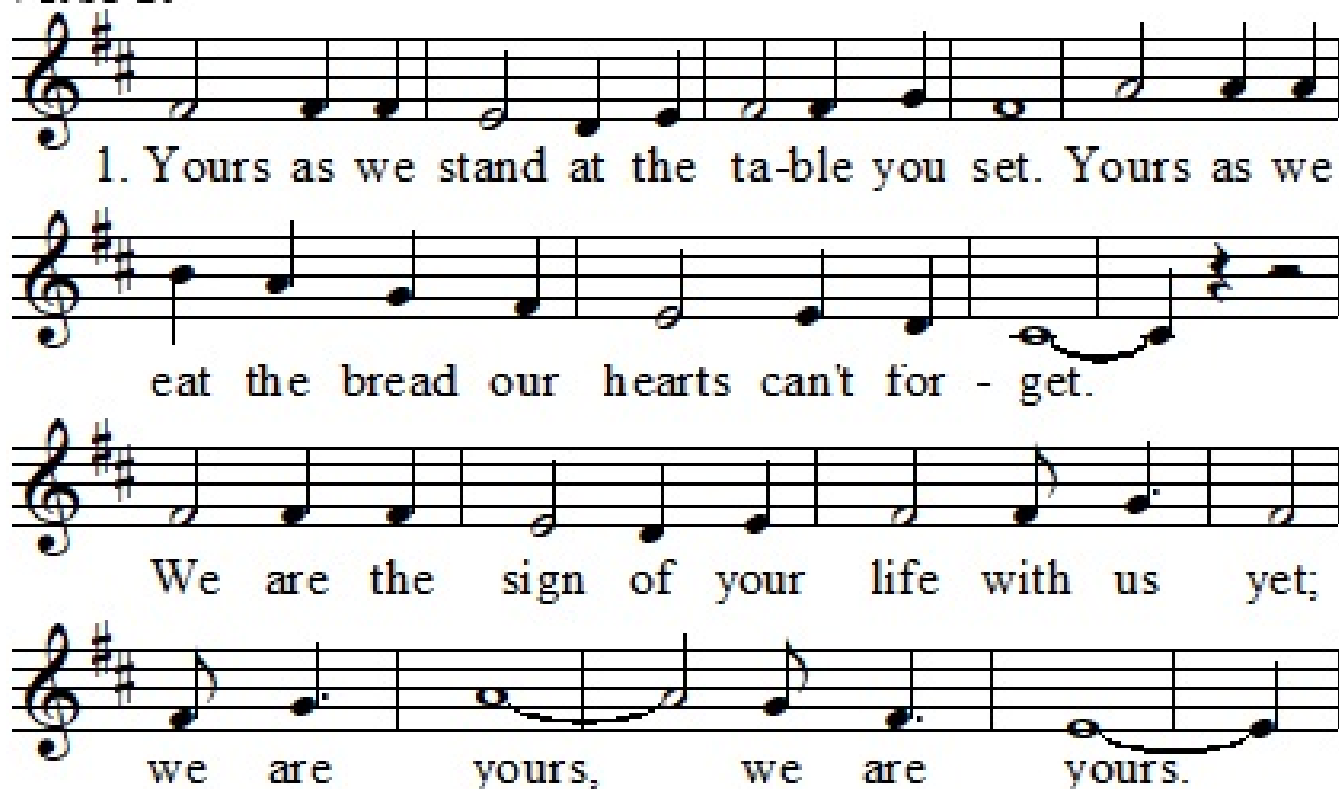
Refrain:



Take our bread, we ask you; take our hearts,
we love you; take our lives, O Fa - ther
we are yours, we are yours.

The Refrain is written in G major (one sharp) and 4/4 time. It consists of three lines of music. The first line has a treble clef and a key signature of one sharp (F#). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The second line continues: D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (half). The third line continues: C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (half), C2 (half).

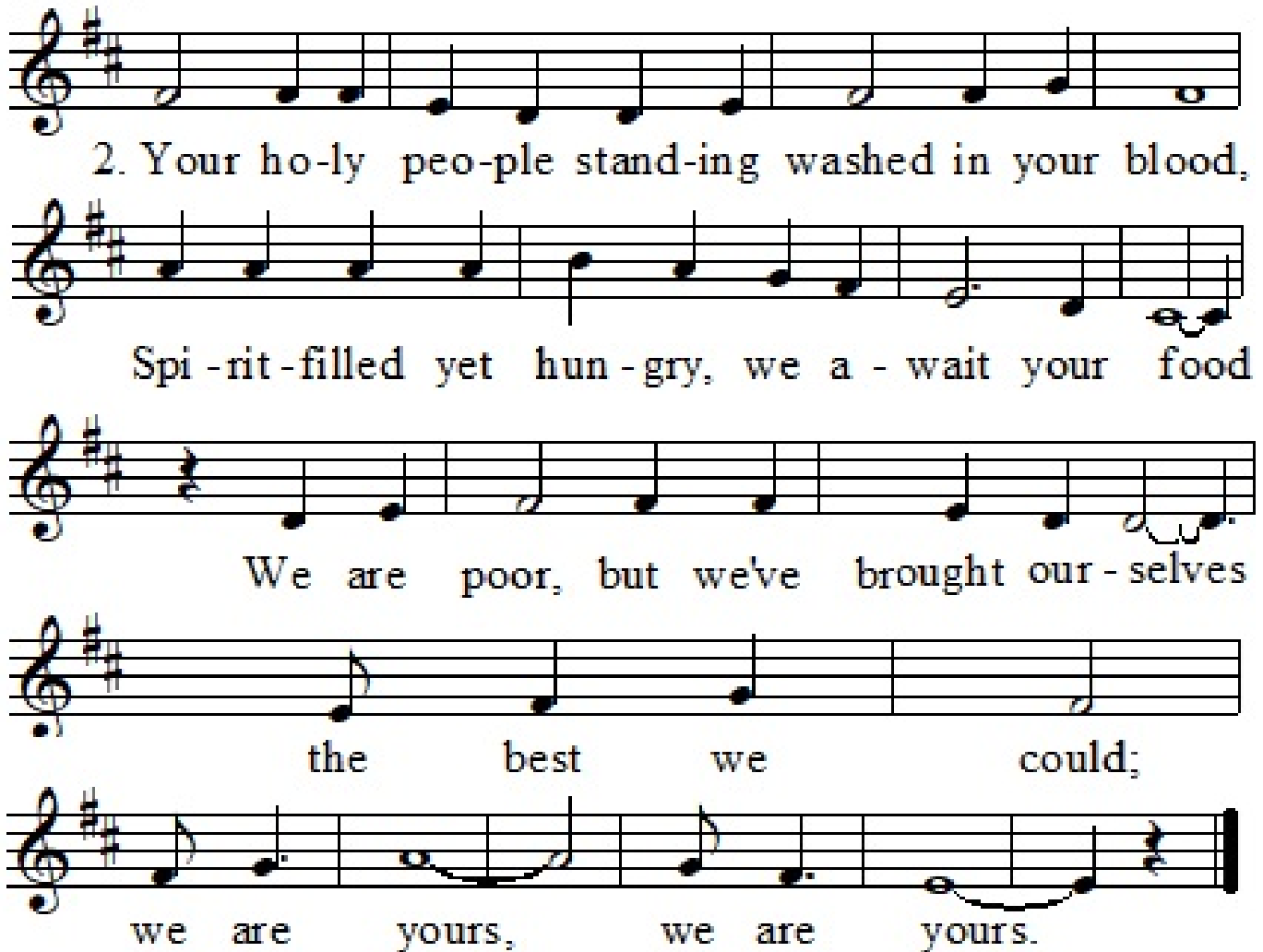
Verse 1:



1. Yours as we stand at the ta-ble you set. Yours as we
eat the bread our hearts can't for - get.
We are the sign of your life with us yet;
we are yours, we are yours.

Verse 1 is written in G major (one sharp) and 4/4 time. It consists of four lines of music. The first line has a treble clef and a key signature of one sharp (F#). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (quarter), E4 (half). The second line continues: D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (quarter), E3 (quarter), D3 (half). The third line continues: C3 (quarter), B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (half), C2 (half). The fourth line continues: B2 (quarter), A2 (quarter), G2 (quarter), F#2 (quarter), E2 (quarter), D2 (half), C2 (half).

Verse 2



2. Your ho-ly peo-ple stand-ing washed in your blood,
Spi-rit-filled yet hun-gry, we a-wait your food
We are poor, but we've brought our-selves
the best we could;
we are yours, we are yours.

Post-communion Prayer

God of reconciliation and forgiveness,
the saving work of Christ has made our peace with you.
May that work grow toward its perfection
in all we offer you this day.
We ask this in his name. Amen.

Blessing & Dismissal

May the God of hope fill you with every joy in believing.
May the peace of Christ abound in your hearts.
May you be enriched by the gifts of the Holy Spirit,
...and the blessing...

Parting Hymn: The Hymnal, 1982 # 541

1 Come, labor on.

Who dares stand idle on the harvest plain,
while all around us waves the golden grain?
And to each servant does the Master say,
"Go work today."

2 Come, labor on.

The enemy is watching night and day,
to sow the tares, to snatch the seed away;
while we in sleep our duty have forgot,
he slumbered not.

3 Come, labor on.

Away with gloomy doubts and faithless fear!
No arm so weak but may do service here:
by feeblest agents may our God fulfill
his righteous will.

4 Come, labor on.

Claim the high calling angels cannot share—
to young and old the Gospel gladness bear;
redeem the time; its hours too swiftly fly.
The night draws nigh.

5 Come, labor on.

No time for rest, till glows the western sky,
till the long shadows o'er our pathway lie,
and a glad sound comes with the setting sun.
"Servants, well done."

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