

Larry McClellan - Vesper Service

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So tonight in our vesper service, we're going to focus on Jesus. We're going to rejoice about our Lord and master, Jesus, his great sacrifice and our joining with him in this memorial that we'll be partaking of later on this next week. We will be partaking of together, right? Even though some of us are very far apart physically, we're very close in spirit. We'll have kind of an old fashioned vesper service with lots of singing, lots of scripture and volume reading and poetry readings, perhaps a prayer as well.

So there's not going to be a lot of PowerPoint because personally I'm not good with PowerPoints either, as one was said earlier, and so we're just going to do it the old fashioned way. You know, Brother Russell admonished us because we have a lot of head knowledge, right? Especially in this day and age, even with Bible students. We're, we're working on getting a lot of head knowledge, right?

And it's good that we want to know everything about our Lord and master and our Father's plan, but we want that head knowledge to trickle down into our hearts, right? We want it to have an emotional feeling of passion that comes with that, and so as we go through this, you know, we think about some words from brother Russell that he stated in Volume 6, page 319. He said their growth in knowledge is very liable to detract from devotion, strange as it may appear to be so he says, we find our capacities so small and our time for religious things so limited that if attention be energetically directed in one channel, it is apt to lead to dwarfing in other directions. The Christian is not to be all head and no heart, nor all heart and no head.

The spirit of a sound mind directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The tendency of our day in all matters is in the opposite direction to specialize. One workman does this part, another workman that part, so that now very few workmen understand a trade as full as in former times. The new creature must resist this tendency and must make straight paths for their feet accordingly, lest while cultivating one element of grace, he falls into the danger through the lack of the proper exercise of another God given faculty or privilege. The qualities of devotion are found in all mankind and to a greater or less degree of development.

These mental qualities are called veneration and spirituality, and they summon to their aid the organs of the conscience, hope, tune, etc. If these be neglected, the result will be that interest in and love for the truth will degenerate. So that instead of our hearts being led to the Lord with greater appreciation of his love and with greater desire to please, honor and serve him. We will find the lower organs joining more in the controversy taking the places of these higher ones, and the investigations will come to be more in light of mental philosophies into which we'll enter combativeness and destructiveness, ambition, strife and vainglory.

Have you found that to be true? So I believe the Wilming class wants to make sure that we're all well balanced right at this convention. So we have this devotion of praise prayer, spiritual readings together, and that's what we're going to do tonight. So let's open by singing together.

And we're going to sing the first two verses of 182, and I'm going to turn to it here and see if it's in another. We've got a red book and blue book thing going on, right? So we're going to have to try to make sure we have you all on the same page, and everybody.

Red or blue? It's the same. 182. Let's sing verses one and two. My song shall be of Jesus.

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And I want to hear you, okay? I want you to sing it like you mean it, right? And I know you do, so sing it with feeling.

Song shall be of Jesus, the precious Lamb of God who gave himself my ransom, who bought me with his blood. What does Jesus mean to you? How truly important is he? In each of our lives we sing about Jesus. But God gave a great sacrifice also, didn't he?

Allowing him to leave his heavenly home and be subjected to such adversity, pain and sorrow. Yes, Jehovah suffered too, Watching as his son slowly died an agonizing death on a very cruel cross after being beaten and scourged with a whip. Imagine the feelings of Jehovah as we have. As we have our first scriptural reading, and we've asked Sister Bernice Swan to come up and read to us from Isaiah 53.

Sister Bernice.

Isaiah 53, verses 1 to 12. Who hath believed my report? Our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant and as a root out of a dry ground.

He who hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men. A man of sorrows and acquainted with grief, and we hid as it were our faces.

From him he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows. Yet we did esteem him stricken. Smitten of God, afflicted, Surely he has borne our griefs and carried our sorrows. But he who was wounded for our transgressions, he was bruised for our iniquities.

The chastisement of our peace was upon him, and with his stripes we are healed all. We, like sheep, have gone astray. We have turned every one to his own way. The Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment, and who shall declare his generation?

For he was cut off out of the land of the living. For the transgressions of my people was he stricken, and he made his grave with the wicked and the and the rich, and his death, because he has done no violence. Neither was any deceit in his mouth.

Yet it pleased the Lord to bruise him. He hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see the travail of his soul, and shall be satisfied by the knowledge shall my righteous servant justify many, for he shall bear their iniquities.

Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong. Because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sin of many, and made intersection for the transgressors. Isaiah 53.

Nicely done. Thank you, Sister Bernice, for reading that. Think about Jesus, our precious Jesus, and how he meets the needs of all classes and conditions of men. To the artist he is a one altogether lovely. To the architect, he is the chief cornerstone.

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To the astronomer, he is the son of righteousness. To the baker, he is the living bread. To the banker, he is the hidden treasure. To the builder, he is the sure foundation. To the carpenter, he is the door.

To the doctor, he is the great physician. To the Teacher, he is the great teacher. Jesus, our beloved advocate is so many things to so many people. To the geologist he is the rock of ages. To the jeweler, he is the pearl of great price.

To the newspaper man he is the good tidings of great joy. There are only a few. These are only a few of the many ways that many men can receive Christ. Now we'd like to sing about that rock of ages, the Solid Rock. My dear friend, brother Ernie Kinsley has this as a favorite hymn.

And also, I think my dear sister Debbie's dad, Art Ledwinka, always loved the Solid Rock. Maybe many of you do, too. Hymn number 178. We're going to sing the first two verses. Hymn number 170, 80.

Nice and loud. Now, sa isn't that true? All other ground is sinking sand. The world of mankind has been under the Adamic curse since the fall of Adam thousands of years ago. As you know, our first father, Adam, plunged himself and the whole human race into condemnation and death through disobedience.

And ever since then, the whole creation has been in a lot of mental and physical pain and suffering. They don't know it, and I say it with all humility, but they're all waiting for us. Those who have been partaking of this memorial that we'll partake of later on this next week. In spirit and in truth. Over these past 2000 years.

They are waiting for the blessed day when all the shadows of sin and death will forever Vanish away. Romans 8:22. For we know that the whole creation has been groaning, as in the pains of childbirth, right up to the present time. So now let's sing together along the lines of waiting. Hymn number 244.

First two verses. Now, let me see if it's got another difference in the books. 244. No, this is same two 44. No, maybe not.

Somebody's going to have to help me on this one. Because in my book, I don't have the comparison. The song is only waiting. Sister Ruth, do you know what that one is?

Two hundred and fourteen. Okay. All right. Is it 214 in the blue book? Okay.

214. Maybe it was a typo. Sorry. I have to correct that. Thanks.

214. First two verses.

Only waiting. What a glorious day that will be. John 3:16 says, For God so loved the world that he gave his only begotten Son that whomsoever believeth in him should not perish, but have everlasting life. Jesus and his Father in heaven. How much did they both sacrifice?

Could either God or his son Jesus have given us any more? Next, we've invited our dear brother Duane Kramer to read a poem entitled Nails and a Cross. Nails and a cross.

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Nails and a cross, Nails of laughter, nails of scorn, nails from slander A robe that's torn Nails of jealousy and nails of hate Nails that sealed our Master's fate A cross lifted up, thorns on his head what courage submitted amongst scenes of dread humanity's pain of six hours long feelings of compassion To a Christian belong the frowns and taunting from the vicious throng can we be like Jesus is our bittersweet song can we drag our cross for the vision of above to bring mankind back to God's divine love. Thank you, Brother Dwayne. Nicely read. You know, remember that picture of Abraham when he took his son up the mountain, Mount Moriah? And his son said, where is the sacrifice, Father?

Imagine how that panged his heart, right? And he took wood with him, right? Just like Jesus took wood, and just like Isaac represented Jesus, he took wood and he took it up there, and his father told him that he was the sacrifice, didn't fight it completely had faith in his Father, just like Jesus had faith in his Father.

And just like Jesus wore a thorny thicket, so to speak, on his head, a crown of thorns. So the Lord answered Abraham, right, by providing a ram in the thicket, and so the problem with the world today is one word, right, Basically, and that's what sin, sin, sin, and the wages of sin, which is death, pain, suffering, sickness and crying are associated with death.

How we hate death, don't we? God's justice required that a ransom for Adam was needed. A perfect man could only purchase back what a perfect man had lost, and Adam lost his own and all of the human race's life rights through disobedience. However, we are all familiar with the Bible benchmark scriptures like for as in Adam, all die, even so shall Christ be all, all be made alive.

All is such a beautiful word here, isn't it? All at the cross. At the cross, the nails in the cross, it was read by Brother Dwayne, remind us of the agony that was there. The agony that, that Abraham must have felt going up that mountain, knowing what he had to do. The agony that the Father, you know, even though it's knowing his son was going to pay this incredible price, but the emotions were still there when the tabernacle curtain rent, when the clouds overhead burst into thunder, the gray skies moved in and the earth shook.

You know, God felt emotion too, did he not? So what an incredible sacrifice our Lord made, and of course another scripture in 1st Thessalonians 2, 5, 6. For there is one God and one mediator between God and man. The man Christ Jesus, who Gave himself a ransom for all to be testified in due time.

This scripture is our main doll, Rod, isn't it, from which all the other scriptures hang, and with that, we'd like to ask our brother Rick Cunningham, if he would come up, and we don't often do this, but we both believe that it's entirely proper to do it, and there's a way to do it. But we'd like to have a prayer to Jesus, our Master. We've asked for the rich.

Thank you, beloved Heavenly Father, we come into thy holy presence through the merit of thy only begotten Son. Dear Jesus Christ and Heavenly Father, we would like to thank your son personally for what he did in glorifying you, in fulfilling the commission that you bestowed upon him. Dear Jesus, if you hear us in our prayer, we want to tell you how much we love you and appreciate all that you endured. You took it for us, for we could not bear it ourselves. You endured it without sin, and we couldn't do it because of our sin.

So, dear Jesus, we thank thee for enduring being hung on the tree, suffering in the crucifixion, the ignominy, the shame, the exposure, and even suffering the fate of a separated sinner, even though

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thou knew no sin. Jesus, thank you for enduring the hatred and the hypocrisy of the Jewish religious leaders. Thank you for enduring the fickleness of. Of the people in the crowd that cried out for thy death. Thank you for enduring the humiliation by the Roman soldiers, the scourging, the mockery, the spitting, being beaten, and the terrible crown of thorns.

You are a king and were a king at that time. Mockingly, they hailed you as King of the Jews. Little did they realize how true that was.

But you carried your cross. You carried your means of torture and death. You dragged it all the way to Golgotha, the place of the skull there, nailed to the cross, dropped in the socket, ridiculed by those about you, seemingly helpless. You suffered it willingly.

It all rested on you, Jesus. It all rested on you, and you bore it for us. We love you and thank you. We have no words to express it, really, we don't. But you know our hearts.

May our life for your be one that might be a dim reflection, but a reflection still of how you showed us to live. We long to be part of thy beloved bride. We long to be part of that group that working with you and our Heavenly Father to bless the remainder of mankind, to carry out that which you started at Calvary, to complete it to its fullness.

Jesus, help us to think about that, our daily walk. Help us to continue to learn more about you, to emulate you more and more. But, dear Jesus, we thank you and we give you the praise. Now we turn to the Father. Father, thank you for this great gift.

But Father, we thank you. You've given us a resurrected and highly exalted Lord and Redeemer. The King of Kings and Lord of Lords, sat down at Thy right side forevermore. Dear Father, let these words of our praise and appreciation to your Son reflect our great appreciation that you have devised and created this plan. You thought it all out before you ever started, but yet you persevered, even at great cost to yourself.

For you know the end from the beginning, and you knew it would be to your glory, the glory of your Son, and to the blessing of your creation. But to this end, we praise you and thank you, and we ask it through our Redeemer's name, seeking your will to be done in Jesus name. Amen.

Thank you, Brother Rick, for that very precious and meaningful prayer. So, brethren, Jesus is going to be your bridegroom, right? Don't you want to talk to him once in a while? Sure you do. In Revelation 22, the apostle John did read it.

He said, come, Lord Jesus. It was a prayer, but I think there's a way to do it, and I think dear brother Rick showed you, if you were listening carefully, where he started out talking to the Heavenly Father, took an aside, talked to Jesus, closed it by taking aside back to the Heavenly Father. We don't want to give people, if we do this in a public way, the impression that we, you know, believe in the Trinity. But there is a place he walked with me and he talked with me and he told me I was his own.

Don't we sing that Jesus talks with you? Do you ever reply? Do you ever talk with him? Try it out. He's listening.

He's waiting. I'm sure many of you do.

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And now we've asked our sister Martha Moody, to come up and read a hymn for us put to song. Okay. It's hymn number 28. She's just going to come and read it. But instead, tonight it'll only be read with passion and with meaning.

So, Sister Martha, afterward, we'll join together in singing the first two verses of the cleansing stream, hymn 2:15. Hymn 2:15. Christ gave his life for me his precious blood he shed that I might ransom to be and quicken from the dead he gave he gave his life for me how grateful I should be His Father's house Of light his glory circled throne he left for earthly night for wanderings sad and lone he left he left it all for me have I left all for Thee he suffered much for me More than I now can know of bitterest agony he drained the cup of woe he bore he bore it all for me what have I borne for Thee he now has brought to me down from his home above Salvation full and free Pardon and life and love he brings he brings rich gifts to me Lord, I give all to Thee thank you, Sister Martha. Very nicely read. Now let's join together in singing hymn number 2:15, the cleansing stream.

First two verses, 2:15.

How wonderful that cleansing is of that precious blood of Christ, and after Jesus had obeyed the law perfectly and earned the right to everlasting life, he chose to voluntarily provide the ransom price for the future release of Adam and all his posterity. At his death, Jesus had deposited his merit in the divine bank of justice, and at the Last Supper, just before Calvary, Jesus was having us memorialize his death primarily. But in addition to this, Jesus was inviting us, we believe, to also partake of his broken body.

And with the imputation of his merit that was coming, symbolize our becoming part of that symbolic body, the one loaf, a new creation of which he was the forerunner and the head, and next we'd like to sing. You know, we're going to skip this next one so that we have time for more readings. We're going to have Sister Debbie McClellan, who I know very well, come up and read for us a selection from the Angelophone Hymn Book, and it's a.

I forget the title of it, but she may read that. Go ahead. It is I Heard the Voice of Jesus say, which comes from Hymns of dawn, number 108. Into nearly every human heart at some time there comes such an experience as this beautiful hymn. A feeling of loneliness, of desolation, of the need of an unchangeable friend.

Instinctively, then, there is a reaching out of the mind towards Jesus, if the individual has ever heard of him. But, alas, with many there is little knowledge of what is meant by coming to Jesus or becoming his disciple. Often before the important point is reached and the great transaction consummated, the stress passes and the individual falls back again into his old course of thinking and doing. Coming to Jesus signifies the acceptance of him as the great and powerful Savior whom the Heavenly Father has appointed and sent forth as his own representative to recover us out of our fallen, sinful, dying condition. Coming to Jesus, we first ascertain on what terms, he will receive us, become our advocate and induct us into the Heavenly Father's family.

We hear his words. If any man wills to be my disciple, let him deny himself and take up his cross and follow me.

The first step of self denial means the renouncement of our human will as in conflict with the divine will. We dare not give up our will to any but the Lord. The will is the most precious thing we possess. It would not be safe to entrust it to our best earthly friend, not even to parents, to husband, nor to wife. But we dare give our wills to God because we have learned of his great love

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and sympathy and wisdom of his divine arrangement for the blessing of all who make a surrender unto Him.

But the surrender of our will is merely the first step. Next comes the daily life, taking up the cross, doing the Lord's will in opposition to our own will and the wills of our friends and various opposing influences. To be a Christian is to be a follower of the Lamb. As Jesus gave up his will to do the Father's will, so do all his followers. John 6:38.

Thus coming to Jesus and accepting his will and the Father's will, we receive the begetting of the Holy Spirit, and thenceforth are children of God, heirs of God, and joint heirs with Jesus Christ our Lord. If so, be that we suffer with him, that we may be also glorified together. From that time on, we begin to hear the Lord's voice speaking to us through the Bible, and a great light comes into our lives. Everything begins to look different from our new standpoint.

Earthly successes, earthly trials, earthly joys and earthly sorrows are all insignificant in comparison to the heavenly blessings, heavenly aspirations, heavenly hopes. After that we were illuminated. Ye endured a great fight of afflictions. Hebrews 10:32. Thank you, Sister Debbie.

It's so precious, those sentiments that were in there and nicely read. Thank you so much. You know, brethren, there's. There's somebody missing this convention, isn't there? Somebody who has been here for many conventions past.

Our dear brother Tim, and we miss him. We oftentimes, over the past years, from I think the early 80s, would come down and serve Wilmington, and once in a while we had the privilege of staying at Sister Lois and Brother Tim's home. It was a very consecrated home and you saw sometimes scriptures on the walls.

We sit around that table in the kitchen and we'd have some nice discussions, and I suppose back then too, you had a few tape players, maybe even upstairs or downstairs with some cassettes in them, right? Listening to the talks and so forth. Precious memories they were. We're going to ask now at this time, we're going to ask Sister Linda Parsons if she would read the Consecrated Home.

Because I think about your home when we read this poem, and then subsequently after that, we're going to have our brother Michael Schilling ready, a poem written that you were handed out in memory, as you notice in the bottom of that, in memory of Brother Tim Armstrong, our beloved brother, who we miss but are happy for him, where he very well might be right now. The Consecrated Home, Sister Linda. The consecrated home. Scriptures hanging on the wall Reminding of the heavenly call Transforming thoughts day by day Pilgrims walking the narrow way Hearing the singing of hymns so sweet Humming the words of peaceful retreat Listening to tapes of conventions past Helping to make us more steadfast Housing the brethren one by one Washing their feet when the day is done Cooking and making a food to please Embracing a friend with a heartfelt squeeze Bible books scattered here and there Polishing the armor's outer wear Words of love and gestures of care Smiles of kindness that cannot, cannot compare Encouraging letters to those in need beside the manna left open to read like the sweet taste of a honeycomb so is the value of a consecrated home and those are our memories of your home.

Sister Lois and Brother Tims. At this time, we'd like to have our dear brother Michael Schilling read for us. Who is Jesus, Brother Michael?

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Who is Jesus? Jesus was and is and always will be something like a bridegroom. To me, Jesus was God's adoring son, something radiant like the morning sun. Jesus means freedom and Jesus means hope far beyond the limits of a telescope. The father of a race that's still yet to be the husband of a wife with no pedigree.

Jesus, love and justice and grace to finally bring peace to the human race. A high priest with a compassionate heart who sanctifies his church to be set apart, unselfish and courageous, giving his life for all, especially for those who can hear the gospel call our infirmities. He bore on a relentless cross, shedding his blood at the greatest human cost, and at the bottom it says, only one life will soon be passed. Only what's done for Christ will last in harmony with revelation, chapter 14, verse 13.

Thank you, brother Michael. Appreciate that.

Matthew 26:26, and as they were eating, Jesus took bread and blessed it and broke it and gave it to his disciples and said, take, eat. This is my body. Primarily, though this was to represent our Lord's broken body, it was necessary that Jesus be broken in death, sacrificed for our sins ere we could appropriate his merit and enjoy everlasting life. Reprint 3526 this sin offering concept of doctrine shows us the manner in which the ransom price is applicable or effective to the cancellation of sins of the whole world.

To me the ransom is the means and the sin offering is the manner. Again, the primary significance of our Lord's memorial is that the bread represents our Lord's broken body and the cup represents our Lord's shed blood. This is first and foremost Jesus was asking his apostles to memorialize his flesh or broken body which the broken loaf represented and memorialized his shed blood in the cup's contents. This was the primary application of the symbols presented, and based upon this endorsement provided by the imputed ransom merit, the Apostle Paul brings out that Jesus was offering us the opportunity to share in the sin offering opportunity pictured.

We believe in the tabernacle shadows of better sacrifices and I would like to ask Brother Ed Winski if you would read two verses along these lines in Hebrews 2:11 and Romans 8, 17 Hebrews 2:11 for both he that sanctifieth and they that are sanctified are all of one for which cause he is not of shame to call them brethren. Romans 8:17 and if children, then heirs heirs of God and joint heirship with Christ. If so, be that we suffer with him, that we may be also glorified together. Thank you, Brother Ed. The Oneness of the Body the Oneness of the Loaf the Apostle Paul helps our understanding the deeper significance, the secondary significance of the bread and the cup.

First Corinthians 10:16 is not the cup a thanksgiving for which we give thanks, a participation in the blood of Christ? And is not the bread that we break a participation of the body of Christ? Because there is one loaf we who are many are one body, for we all share in that one loaf, and now we've asked our sister Karina Butler to read a poem entitled the cup, after which we'd like her also to read 1st Peter 4:13 and Romans 6:3 6 Sister Katrina the cup the cup he pours I'll humbly drink my trust in him procured Doubts relieved, and sorrows flee Testings with joy endured an invitation accepted, a test of time we wait, participating in a sacrifice on an altar beyond a gate the new creature grows at the expense of the old Our life we completely give, Accepting the cup and the grace from above In Christ's footsteps we endeavor to live so on we go, not knowing we would not if we might. We drink the cup that's poured for us and waged the holy fight.

Drink this cup he offered us. Drink it until it's dry. Be buried with him in figurative death. We can, was our earnest reply, and then, 1 Peter 4, 13.

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But to the degree that you share in the sufferings of Christ, keep on rejoicing. So that at the revelation of his glory, you may also rejoice and be overjoyed, and lastly, Romans 6, 3, 6.

Or are you unaware that as many as have been baptized into Christ's death, into Christ Jesus, have been baptized into his death. Therefore we were buried with him through baptism into death. So that just as Christ was raised up out from the dead by the glory of the Father, so we also should walk in newness of life. For if we have become united in the likeness of his death, certainly also we will be of the resurrection. Knowing this, that our old man was crucified with him so that the body of sin might be annulled, that we are no longer enslaved to sin.

Thank you, Sister Katrina. Rejoice, and that's our title of our vesper. Inasmuch as ye are partakers of Christ's sufferings. Brother, what a privilege we have in this joint participation.

We're so thankful that the Lord has invited us to share with him and be planted together in the likeness of his death, and now we'd like to ask Sister Karen Earle to come up and read a poem entitled Tailor Made Trials. Because part of this suffering is drinking this cup, right? And the trials that come with us, develop us and shape us and teach us many things. But the Father Taylor makes these trials just for us.

Doesn't he, Sister Karen? Tailor Made Trials One day I asked my father. His counsel is what I sought. I asked him why I had such trials. His answer was, why not?

Wasn't it you who asked for training? Isn't it you who seeks the prize? Should I take away your training? Would you have me apologize? Now the world has trials aplenty and they're suffering every day.

But your trials are tailor made as the scriptures try to convey they stretch your faith and courage they make you run to me For I am your shield and butler and your life when you wish to flee with your trials I will transport you transformed to be my son Skills of sonship are developed through each and every one each test is worth a million in your treasure up above to prove you and train you in your walk of developing Christlike love. Thank you so much, Sister Karen. Very nicely read. First Peter 1:7 says that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found into praise and honor and glory at the appearing of Jesus Christ. Brethren, your invitation is to suffer with Christ, that you might reign with Christ, a people for a purpose.

The Melchizedek priesthood that will bless all the families of the earth, the Christ head and body. You will not only help to lift up the world of mankind from all of the crying, sickness, pain and death, but you will be part of the divine family that will sit in the presence of God, serving him faithfully for the rest of eternity as actual sons of the new creation, the bride of Christ, and lo, our king has returned, and we believe he is setting the stage for the kingdom, his kingdom. Matthew 13:41 if you read it carefully, the Christ has come for you and I, dear friends, his beloved bride. Let us keep our lamps trimmed and burning, our robes white and clean, and be ready for the marriage.

And let's all recall the words in Philippians 1:6 to keep doing our personal best, and then to be confident of this very thing, that he who has begun a good work in you will perform it until the day of Jesus Christ. Amen. Trust and obey. Watch and pray. May the Lord richly bless you all in this narrow way, and may the Lord add his blessing.