

- In a simple word, I would acknowledge the welcome given to us today to Dr. Mickelson and to myself. He has come from a long way from New Jersey, so have I from Australia, but we have come among friends. Thank you for having us in this religious emphasis week. The theme that I am taking for this service is "A New Mind for a New Age." The sentence of scripture is found in the first chapter of Mark. The words of Jesus, where it says, "He came preaching into Galilee saying, 'Repent and believe for the Kingdom of God is near.'" "A New Mind for a New age." In one of the most telling incidents in all literature, the Russian novelist Dostoevsky describes an encounter in the middle ages between Christ and the grand inquisitor of Spain. Christ has been caught healing and teaching in the marketplace, and has been arrested as a heretic. He's thrown into prison. That night, he's visited by the grand inquisitor who tells him look next morning, he with 20 others would be burned at the stake in the market square. On hearing this news, Christ crosses the dimly lit cell and kisses the pallid-aged grand inquisitor on the cheek. With that, the old man can't stand what has happened. And he strides across the cell. He throws open the door and he turns to Christ and says, "I cannot stand it, go." But then, the novelist comments significantly, but he did not alter his opinion. He did not change his practices. Across the world today, great changes are taking place. Revolutionary changes have set us all in virtually a new age, the atomic age, the upsurge of Asia, the wealth of nations, the obsolescence of war. All this has caught the world unprepared. The parallel of today is that we are carrying into this new age stale ideas, but belong to past thinking regarding nationalism and racialism and war. Unless we can change our thinking and our ways, there will be no seizing of the great new opportunities that have come to the world. In the light of these facts, if Jesus of Nazareth stepped to meet down nations today, I wonder what His message would be. I think we might've imagined, but it would be very like His first word in Galilee long ago, "The kingdom of heaven is near. Repent and believe." But what is this fundamental idea of repentance really signify? We know that it means looking backward into the past and expressing regret and sorrow for past failure and sin. But that is only part of its meaning. When Jesus says to us, "The kingdom of heaven is near repent." He's really saying, a new age is coming upon you, a new kingdom is at your elbow. Get a new mind to fit it, change your thinking and job practices that you may be ready for the new gift, which God is offering you. Today in this university, we are commencing a religious emphasis series of meetings. We are seeking a new vision from the mind and the heart of God. This week, will only be of vital meaning to each one of us if it's perhaps in the mercy of Christ, His kingdom comes near to us, we are ready to get a new mind to fit it, to change our opinions and our practices in the light of that, which has come to us. And so we should be saying to you over these days, the kingdom of heaven is at your elbow, get a new mind to fit it. First of all, open your minds to new ideas and new facts about God, Himself. After all, what we believe about God is the most important affirmation of our minds for we become in the end like the gods we worship. Open our hearts to the God of our Lord, Jesus Christ. Can I, in one essence, emphasize the kind of God whom we might worship? Your own university leader in this land, Dr. Pusey has said, there's long been a widespread feeling in university circles that religion, instead of being an aid to free intellectual inquiry into fullness of life is a major foul. I only know what it's like in Australia, but we have lived through decades of intellectual attitudes in which just that has been believed. It's been thought that if you allow your mind to go out in faith toward God, you are virtually setting up an obstruction to free intellectual movement and

discovery. I confess it's an attitude I can never understand. I find, for example, a scientist saying, if I become a Christian, and if I accept the Christian interpretation of God, why then my mind is contracted? And I enter a smaller world in which my mind isn't free to go away and wants to go. And then in the next breath, I hear that same scientist talking about a mechanistic universe where cause and effect operate rigidly, where there's no spontaneity and where nothing new can break into the iron clad universe where we are. And as I listened to that scientist, I find that his own mind is in a cage, the narrow prison house, a cage where his metaphors are mechanistic and where his thinking is rigid. And as I hear him, I think of the great concepts of God, the Father that Jesus gave to us. I think of that sense of God, whose spirit thrags through all things. And I marvel that a scientist cannot see but he's left the wide open spaces of faith in the living God for this little prison house of mechanism in which he is entrapped. Bring a new mind to your God, realize that any metaphor, any concept lends less than the towering concept of God is such that if we accepted in preference to Him, we are moving into a narrower world to real obstruction, to the quality and the range of our thinking. Get a new mind toward this God who has made us and in whom we think and live and have our being. A kingdom of heaven is near, get a new mind toward the King of that Kingdom, God Himself, and bring a new mind to the world in which we live to our positions, to our talents. The Christian view of life is a very specific one in relationship to our surroundings. The earth is the Lords and the fullness there of. As our Methodist Book of Discipline here in America puts it, God is the owner of all things. We are, but His joy. The Bible says, "The earth is the Lords." Many a mocking man says, "The world's my oyster to be opened and grasped as I wanted for my ends." A christian is a person who comes to have this new mind toward the world around us our possessions, our abilities not as an area for exploitation, not possessing talents, abilities, which we look upon as for our purposes to multiply our comforts and our wealth as entrustments from God, for which we shall one day give an account. A Christian is a person who finds any privilege unbearable until that privilege is shared. This earth God's and our possessions His. I think you know more often in wealthy Australia and wealthy America, we need to be reminded of facts like these, the average income of every person in China for a whole year is \$40. The average income for a person in India for a whole year is \$80. The average income for a person in Great Britain for a year is \$1,400. The average income for a person in America for a year is \$2,280. Our minds and imaginations amid our plenty can't grasp 40, \$80 a year as a total income. The earth is the Lord's. In such a world, can you go out with your magnificent training as a university person and say, this ability and this training is mine to multiply my possessions? God is the owner of all things. We are, but His stewards. A new mind to the world in which we live. And if you miss it, the word that Rudyard Kipling once gave in American university, "May someday fed into your own soul." He looked at that university group one day and he said, "Someday, you will meet a man who cares for neither fame nor money. And you will know in your own soul if you have made these your God's help poor you are." The kingdom of heaven is near, get a new mind to fit it. And it means finding a new mind toward our national labors in the wide world in which we live. We said, at the beginning that one of the meanings of the word repentance is sorrow, painful regret for past failure. To me, one of the startling tragedies of this modern world is the absence of all peoples, of any repentance for the killings and the warfare of our time. Ernest Hemingway, and for whom the bell tolls has the character of an old priest named Anisombo. And after a particularly desperate battle in the Spanish Civil War, when many are killed, the old priest is gathered with a few of the soldiers who have survived. And he says this to them. "I think that after the war, there will have to be great penance done for the killing. It's very bad for man, and there must be a cleansing for us all. Anyone doing it will be brutalized in time. It's a great sin and we must do something very strong to atone for

it. All the destruction of millions of happinesses in this century and each one of us, each nation under the sun that shared in it, bearing a measure of the guilt." I wonder, do you remember an incident in the gospel of Luke where apparently there'd been a tragedy, a tower at Shilom that had been building had fallen on about 18 men and killed them. Naturally, it was talked about far and wide, this destruction and people interpreted it many of them in their conventional way of interpreting tragedy in their time, anybody that suffered greatly must've sinned greatly was the current answer, but some of Christ's disciples were puzzled about it. Did these 18 men who died in the falling of the tower, did they sin more than others who faced no such violent death? And they come to Jesus and they ask him this question. Think you either these men who were killed were sinners above all men, and Jesus gave have a categorical reply. I tell you, "No, and unless you all repent, you shall likewise perish." I seem to hear those words in our time. We have said in Australia, and I think sometimes you say it in America, Japan, her thousands died beneath the atomic bomb of Hiroshima Nagasaki. They must be sinners above us. And as Him self-righteousness, so we think I can almost hear the words of Jesus. Think you that these men were sinners above you all, no. And unless you all repent, you will all wise likewise perish as did Hiroshima and Nagasaki. Well, the kingdom of heaven is near. Get a new mind, the mind of repentance to be ready for it. All men and women, the tragedy of us all, as we want peace and prosperity in our nation without repentance, we want world peace without repentance. We want the peace of God in our own hearts, without penitence for our own sin. The kingdom of heaven is near, get a new mind to be ready for it. And how we need this new mind toward the whole character and fact of modern war. And hear me, we are taking under this atomic age, those dreary ideas we had when we couldn't slaughter each up by the million. Oh, can I remind you of some of the new things that seem to have come to us in this new age? First of all, surely, surely we can see war is a new thing. Middleton Murray in one of his books says, "Modern man's mind must jump forward to catch up with what's happened." And the word jump is wisely chosen. A gulf has developed and there'll be here the mustering of strengths to cover that gulf if we're to cross it. Jump forward, peace is no longer an option, but a stock and an absolute necessity. Man, can't make war and live now. For example, a few bombs will make England a blistered and a blasted, and then uninhabited island. War itself has become obsolete. And in this hour Christ would say to us, drive back to the minds, the attitudes that you have toward force, your exaggerated trust in armed might will be your undoing, and might of itself has never brought peace and never will. If I had the power, I'd like to write in great letters above the Australian and the Russian and the American sky, not by might nor by power, but by my spirit saith the Lord. A new mind for a new age. And then finally, we come to the heart of the issue. If a new mind for new age is our urgent need, how do you get it? How do you find this new mind and this new heart? If the kingdom is near and God is offering new life to His people, opening out a new day, how do you be ready for it? Well, there's the answer, the kingdom is near repent and believe the gospel. In sorrow turned from those past failures, looking away from them and then forward with us and see our determination to be done with them. And to believe, to believe that God sent His son Jesus Christ at Bethlehem and on a cross to place down in human hearts and human minds a new creation. Oh, how Christ knew that our problem isn't just, but just the change of behavior. It's transformation of character. How in you that an evil act is just the symptom of a diseased will set in opposition to God. How in you a new mind and a new heart could come, and how does it come? It's the miracle that God brings about except the man be born from above, he cannot enter the kingdom of heaven. As these days together proceed, Dr. Mickelson and I shall be trying to explain the supreme miracle. The miracle that Jeremiah talked about when he said, "A new covenant had to be written on the human heart." The miracle that Jesus emphasizes except to be born again, he cannot enter

into the kingdom. It's a miracle that does happen and can happen as we repent and as gropingly we believe, I wonder, do you know the lovely incident in Ellen Peyton's book, "Cry the Beloved Country." It's a book as you know about South African conditions. Living away in the hills, there's an old Negro minister and his wife, and they have an only son. That son one day tells them that he's going down to the city of Johannesburg there to seek his fortune. And so sorrowfully, they watch him go. For a time let us tell of what he's doing, but then let us cease. The old people in the hills begin to worry. They gathered together from their pitiful savings enough for a train journey down to Johannesburg. The old Negro father sets out to try and find his boy. When he reaches Johannesburg, he's met by a Negro minister from the city who says to him, "Now, while you're here, I'm at your disposal. You can stay at my house and we'll see if we can pick up the trail of your boy." And so for a week, they searched. Until one morning, the Negro sitting minister does one further act of kindness to the old man from the hills. And he's overwhelmed with gratitude, and the old chap turns to his new friend of the city and with tears in his eyes, he just says simply, "All that you're wonderfully kind to me." The city man draws himself up and answers rather gruffly. He says, "I'm not kind. I'm a selfish and sinful man, but Jesus Christ has placed His hands on me. That's all." The essence of religion is the Jesus Christ places His hands upon us, giving a new mind and a new heart. Then it comes out in behavior. But first, the hand must be accepted. This is the miracle. And it can take place now in this service, the kingdom of heaven is near. Get a new mind and heart to fit it, repent and believe. Let us all pray. I'm going to ask in a moment that we should all pause for 30 seconds of prayer. In that silence, some of us will become conscious of the nearness of the kingdom of heaven. Some of us will yearn to receive it, but we shall know we must repent and believe. We should know we must commit our life to Jesus Christ who mediates His kingdom. I wonder then perhaps we've glimpsed something of this new age into which we've been thrust. Whether some of us would want to be ready for it. And we can sum up perhaps our yearnings and our vowing by a sentence. I commit my life to thee, oh Christ. Will you say that sentence in your own mind, in the silence, by it asking Christ to grant new minds and new hearts to each one of you, would you say it in your own minds? I commit my life to Jesus Christ. Oh God for the gift of Thy kingdom, which has come and which is ever coming, we praise Thee for sending Jesus Christ Thy Son, that we may know the power of that kingdom and enter into it. We thank thee. Accept us now, each one and grant us Thy new mind and heart through Jesus Christ our Lord.

- When it comes in the glory of His Father with the holy angels.

- Today, we come to the end of this religious emphasis period. In this hour, we are trying to gather together some of the insights and challenges which have come to many of us over these days. We should seek to see them as we look toward Christ, seeing His savior hood and hearing His sermons. I wonder, have you noticed that there're really two crosses standing on the pages of the New Testament and in the teaching of Jesus. The first of these two crosses belongs to Jesus Christ alone. As we watch him with fascinated eyes moving toward period of His popularity, to the period of His persecution. As we see Him, as we follow through these days of lent, moving on from being one where we can even follow Him in thought toward Calvary, our only attitude is one of adoring gratitude we can do none other than bow beneath this cross of His, and with trembling hands seek to receive the benefits of His passion. As we watch Him, we know that we can be just recipients. There's another cross on the pages of the New Testament. It's the cross that belongs to every one of us. The cross we are challenged to receive and to share. I had intended today to dwell upon that first

cross of Jesus, the one on which our salvation is one, but somehow the trend of our discussion and our thinking this week rather leads me to that other cross for our final consideration, the cross Jesus Christ challenges us to receive and to bear. This second cross on the pages of the New Testament isn't quite so clearly delineated as the first, and yet you can see it. The first glimpse we catch of this cross that every person is invited to share comes as in the lesson this morning, if any man will come after me, let him take up his cross and follow. You catch another glimpse further on that road to Jerusalem where Jesus speaking of His passion says to His disciples, "Can you drink of the cup that I shall be drinking and be baptized with the baptism that I should be baptized with?" Peter ever bold said loudly, "We can." Jesus said quietly, "Yes, you shall indeed drink of that cup and be baptized with the baptism with which I shall be baptized with." Or you'll see another glimpse of it as you stand with Jesus in the garden of Gethsemane. He said to three of his men whom he's taken into that garden, "Stay here and watch." Is he inviting them to be sentinels, to give a warning when Judas and those who would come had arrived? I think not. He was asking these men to go down in the darkness with him to share His loneliness and His passion. But it's through the eyes of Paul that we catch, perhaps the best glimpse of this second cross which is ours. Paul refers to it more than once, but perhaps the best, the best statement that he gives is when he says, "I now rejoice in my sufferings for you and fill up the afflictions of Christ in my flesh. I pour, fill out the afflictions of Christ in my flesh." The great scholar Lightfoot, as a magnificent paraphrase of Paul's thinking at this point. He says, "Yes, I Paul, the persecutor, I Paul, a feeble and sinful man having permitted to supplement. I do not shrink from the word to supplement the afflictions of Christ. Despite all that he underwent, He, the master has left something for me, the servant still to undergo. And so my flesh is privileged to suffer for His body. I, Paul am permitted to supplement to add something to the sufferings, to the redemptive purpose of Christ." This is staggering thought, but Paul gains as he looks upon this second cross in the New Testament, a cross that Christ asks each one of us to carry. Now all that is my biblical background. We're trying to see what it means in our time. You would say to me, what does it mean to say that we are invited to share the cross of Jesus. We're invited to take up our cross and follow him. What does this mean? First of all, the challenge that Jesus Christ is bringing us is that we take up the lonely places of Christian leadership. I think it's Lang Kevin who points out that on the hill of Calvary, there were three crosses. One on which Jesus was dying. The other two on which malefactors were perishing. In that central cross was a man who had risen above the acceptance standards of his day. On the other two crosses were two men who had fallen beneath the accepted standards of the day, and societies reward for each of them, the man, who was above of the people who were beneath was exactly the same a cross. And that's a very discerning insight. For he who would dare to move on beyond his time. He who would dare to expect in a sad Christian society Christian truth, and revealed Christian living. He can expect to suffer. Indeed, I would go so far as to say, but in our kind of society and our kind of a world, any Christian who isn't sometimes in trouble because of his thinking and his living, he probably hasn't found the frontier. Either way back slightly amidst the mass, but the world waits for men and women who will take up their Christian post in frontier positions, running the risk of being sniped at and isolated and crushed, and you'd only from the leadership of those who press ahead, can mankind be led onward. All members of Duke, if you all got nothing more to say on peace and war, then the average comment about military-dominated society, I question whether you have found the mind of Christ on that grave issue. If you echo that, which is part of current and do temporary life on the issue of race, I have nothing more to add because you are a Christian. Have you found the frontier? We have talked about conformity this week, but desperate need in the modern world is a true Christian non-conformity. People who for Christ sake who say, this is

where I stand. I can do no other. This is the challenge Jesus Christ brings to us. He challenges us to take up the lonely places of Christian leadership. Back in the last century, there was a famous preacher in Britain, named Robertson of Brighton, a man far ahead of his time. His sermons today are ahead of much of our thinking, but as this prophet of his time pressed onto these lonely places of full of doctrines, his friends turned from him. One day as he went from his church, hearing the murmurs of criticism and dissent, he went home and he wrote in his diary, "I shall be left alone as my master was. I am hated by those who loved me once not because of what I do, but because of what I think. If any man will come after me, let him take up his cross, let him push to these lonely places of distinctive Christian thinking and living, but through that cross that may be born further of the redemptive purpose of God shall stand revealed." You see the cross of Jesus isn't only a symbol, you wear on a necklace, it's a way of life and a costly way of life. And then if we're prepared to accept this second cross, this cross that we're all invited to bear, it involves us in a degree of identification with our fellows, from which so many of us shrink. Do you remember how Isaiah long before the promised deliverer came, imagine what he would be like? He said, "When this promise gift of God arrives, He should be numbered with the transgressors. He should bear the sin of many. He should like his grave with the wicked." And that's just what happens. Jesus came his first public act was to be baptized in the River Jordan. He went down into a remission of sins. He who knew no sin became identified with sinful mass of humanity. And that was only the beginning of his identification. Soon He was known to be one who mixed with the publicans and the sinners. Soon, the gossip has got to go to work. And soon they were beginning to say with nasty innuendo, birds of a feather flock together, I assume they weren't saying He eats and drinks with sinners, He is a sinner. And presently, they drag him outside a city and between malefactors, and His identification becomes complete and He's crucified with the wicked. This is the cross that Jesus knew. And this is part of the cross He challenges us to accept in identification with the least and the lost. But for us why Christianity has become identified with the state and proper elements of society. We, Christians are the wear of neat close. We stand by the status quo, and we're very safe and proper people. In a sense all very well, but I wonder, should we be quiescent and safe people in this kind of a world? Or should we be living with a tortured conscience? Sometimes laying awake at night and hearing the murmur of the millions of India hungry, homeless on the streets of their cities. That's feeling on our flesh, still a searing that came to human flesh in Hiroshima and Nagasaki. Feels the grinding poverty, perhaps the world lives on something like 10 shillings a week. Oh, you say this is morbid. This identification, what shall it achieve? There will be no bearing of the sin of the world away until somebody bears it, until somebody gets the injustices and the sins of men on their conscience. It was a Christian socialist who said these words, but they're true far beyond his own creed. "While there is a lower class, I am in it. While there is a criminal element, I am of it. While there is a soul in prison, I am not free." Identification, a readiness to despise privilege and to accept the challenges of God's justice and love as belonging to all men. For you see, it's only as people privileged and strong, willing to cross the floor as it were and identify themselves with those in need that much can be done. Who brought the liberals to the slaves in Egypt? One of the slaves whose own energy was exhausted by his struggle against slavery. Now, Moses who lived in safety and security, brought his strength down and gave it to those in need. Who was it that brought deliverance to the slaves in our own era? Did William Wilberforce ever receive reward for the slave owner across his soldiers? Did Lincoln? Because men who were free, who lived with torture conscience until other men were free, who brought prison reformed the great Britain, Elizabeth fire the Quaker, had she ever been in prison? Of course not. It wasn't a prisoner that brought deliverance. Someone who crossed the floor from privilege, who was the greatest man of that time, Albert

Schweitzer, who brings one shining begot lies into the dark scene of Africa, Albert Schweitzer, was he an African? Crossing from his wealth, his fame, his privilege, losing himself in the Method darken forests and among human need. Well, the world waits for people who stand in privilege amid the wonder a glorious campus like Duke who say, God helping me. I seek an identification, which God may use, but others may come to an inheritance, but I share. Savior divine who perpetually for suffering humanity does bear the burden, the dread relentless burden of redemption, we pray that with thy servants today may with these weak hands uplift a little corner of the weight that bears on thee. I, Paul fill out the afflictions of Christ in my flesh, but there's one other thing to be said. He who accepts the debits if you like of the cross of Jesus has its assets. He who goes down into the darkness with Christ shall surely rise in the light with Him. This is the promise of Jesus. In a world that's mesmerized by the power of brute force, don't you think it's time we remembered the New Testament message that the mightiest force in the world is suffering love? He is Christ. The only weapon He's got in His hand is a reed stripped of everything. There He is in the judgment hall. There He is and that He's taken out to die. And what happens? Judas goes out and hangs himself. But Peter now using the doctrines and weeps bitterly for he's looked at him. Pilate trembles, the Pharisees and the scribes get in a huddle, "What can we do with this man?" A Roman Centurion bowed his head, "Surely this was the son of God." This helpless man with only a reed in his hand. He, it is who launches the infant church in its unpredictable costs and triumphed through history for in this cross of Jesus is world changing power. And this is corollary. In our cross there is world changing power, but the measure of the power is the measure of the sacrifice. No sacrifice, no transformation. And so it is Christ come to me and he says, follow me, accept these insights, this quality of sacrifice, make this cross your cross. And together, we shall see a new day, but first the acceptance of it. For you see to be a Christian isn't a pass through an intellectual exercise about the fact of God. It isn't just to obey the often stuffy morals of suburbia, it's to become committed to Jesus Christ and to move from conventional religion, to a religion that places us beneath the cross, taking up lonely places, knowing identification of spirit and action, but receiving through it all the power, but only Christ in His cross and resurrection can give us. In the year 1580, you could have seen a little procession move out of a Dutch village at the head where a group of people and a man with them was bound. His name was Klais, and they took Klais outside the city and they bound him into a stake and they burned him for his religious dissent. When the tragedy was over and the crowd had melted away in the evening, you would have seen a woman leave a little home and walk around back streets with a boy at her side, the wife of the dead man. She found the place where her husband had died. She took out a sassy. She gathered together a little bit of the dust of the ashes, and she tied that sassy around her son's neck. And then she said to him, "My son, I've placed these ashes on your heart. Whenever and wherever in the world a wrong is committed, these ashes will beat on your heart and you will speak out without fear, without even the fear of death." That's something of what it is to be a Christian to take from the heart of Jesus Christ who died as our savior, the challenge of sacrifice, the quality of identification, the call to leadership in His name. Be ready to do it. Be ready at the end of this religious week to take upon your spirit a Christian challenge, which is a kin to the cross of Jesus Christ. If you will, all life of risk, the life of adventure, a life sometimes of alienation but of the knowledge of the companionship of God, knowing you're part of the world changing, life changing force, which belongs to the cross and the resurrection of our savior. Would you do it? Will you bring your minds to focus and will you say, yes, I take up this cross. I begin to see glimmerings that this Christian life is an involvement in something beyond my comprehension formerly. I do it by the grace of God. I leave the challenge with you. Let us all pray. And now we come to the most significant moment of this

religious emphasis week. It's the moment for possible commitment for each of us. You have heard that to be a Christian is to accept Christ and His cross. Are you willing to do it? Are you willing to say at this hour, I commit my life to this Christ and I follow him knowing the price? Many of you know conventional religion. Only through commitment does conventional religion become vital religion. So as we pause for just a minute of silence, will you repeat in your mind a sentence that many students in Australia have repeated and mentored. I commit my life to Jesus Christ. Will you bring it to focus this Christian discipleship? In your own mind say quietly, before God, I commit my life to Jesus Christ. Oh God, who did give to us Jesus Christ as savior, and who didn't trust us with the task of bearing witness to His life and being channels for His power, accept those of us who in this week have come to the moment of focus and who have said, I commit my way to Christ. By Thy spirit interpret what that commitment means, and give us the strength through gain or loss to keep the vows we've made, and this we ask in Christ's name, amen. Just before we have the benediction, I want to mention that as you have seen this week, we have striven to bring something of focus into our Christian life, to bring people from secondhand to first-hand religion. Some of you in that silence or in other meetings, discussions and in the quietness of your room, you have made that commitment. We believe many of us that there's very great value in objectifying and actualizing an inner subjective decision. There's a simple way in which it can be done here this morning. I have in my hand a small card, which has on it, the words, "I commit my life to Jesus Christ." Now, after the benediction, I'm going to stand just here at the foot of the pulpit, while the rest of the congregation is leaving, if any one of you today or in this week has brought your life to Christian focus, and for the first time you've said, I accept this way, I commit my life, I wonder, would you be willing to just come this way instead of that way? And just take a card out of my hand and stand here for a moment. We might just have a word afterwards as to the meaning of Christian living. I've also arranged that these cards should be on tables at the exits. You might prefer to just pick one up and think about it. If you like, you can post it to me or give it to one of your leaders in the religious field here on the campus. There's great value in objectifying running decisions, particularly this great decision. Sincerely and simply we ask you if this week has brought you to commitment, first of all, to come forward while others are leaving and just make the simple act of confession of that commitment, or pick up a card and take it with you, and deal with it as you think of it. Would you bow for the benediction? And may grace of the Lord, Jesus Christ, the love of God...