by Rev. Donald M. Clark

PERSONAL CONTACT WITH CHRIST

Text: "And Jesus Said, Somebody Hath Touched Me; for I Perceive That Virtue Has Gone Out of Me." Luke 8:46.

Jesus was walking with His disciples through the streets of Capernaum at a time when He was rather popular with the people. Suddenly He stopped and said, "Who touched me?" The disciples answered, "The crowd presses in!"

Mass contact with Jesus can be illustrated

by our own experiences in being part of the crowd when a great man passes by. We have a

kind of mass contact on the radio or by television.

Many men have this mass contact with Christ. They really believe in His spiritual presence with us. They would not think of living under any but Christian influences. They are glad that they live within the sounding of the church chimes. Some such people attend church every Easter Others attend every Sunday, join in the singing, feel sympathy with the REV. D. M. CLARK prayers, listen atten-



tively to the sermon, cherish a sense of dependence and thanksgiving. This is a kind of piety. It is good. I am not declaiming against it. But it is not enough. It is only mass contact with

Slightly more intimate is group contact with Christ. Connected with the story of the woman who touched Christ's garment is that of Jairus. "Come into the house and heal our child," is the plea of the father. That is good, to ask Christ into our homes, to let Him serve us in a family extremity. He promised that where two or three are gathered in His name He would be in the midst of them. Group contact with Christ is to be cultivated, not disparaged.

Individual contact with Jesus is the most electrifying experience of all. Jesus said, "Someone did touch Me, for I felt power go out of Me." This was not mass contact, not group contact. Some one person touched Him. This was individual, personal contact!

The woman saw that she was caught--this woman who had touched the hem of His garment. She came trembling; her terrific need had touched the power of the Master. Let us think about this woman's individual contact.

She brought her impossibility, her dire need, to Jesus. She had spent all that she had on physicians and could find no cure.

That is what a certain leper did, on another occasion. No one could cure leprosy in Jesus' day. It was considered to be an impossibility, and the leper was pushed aside as a hopelessly unclean person.

And the leper came to Jesus and said, "Lord, if thou wilt, thou canst make me clean." Jesus touched him and he was healthy again!

Perhaps we're too remote in our contact with Jesus; content to be with Him as a member of a group. Why not take that impossible thing, that sin that will not out, that "damned spot," that temper that will not be controlled, that insurmount--find an impossibility and make that the point and occasion for a personal contact with Christ?

This woman broke through a crowd to do it. And, of course, that's what we'll have to do. Our task is to break from a crowd.

For anything that is creative in life and religion a man must pay an individual price.

The secret of great writing is not in reading literature; the secret of great living is not in mingling with the crowd; the secret of the great artist is not in listening to artists and looking at art. These are necessary to a degree, and have their value. But by these one becomes only imitative. The creative touch is given to the individual alone. Some never get the individualizing, empowering, creative touch of Christ because they never break away from the crowd.



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This woman became the object of a miracle. And some do not believe in miracles. In mass contact, the capacity for accepting miracles 'lost in the crowd.' ine most miracu lous thing about Jesus was Jesus Himself. The crowd surrounded Him and never knew the wonder of His greatness.

You may go your way through life arguing about miracles, or doubting them, or ignoring them--and never experience one. He is a poor soul, indeed, who has never touched Christ and felt the power that came out of Him.

The woman bowed her head and gave her testimony. She bowed before the crowd. "I touched you, Lord, and you touched me." Would that we might have more such testimony!

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direction, much could be done to advance the Negro cause in the North. That, in part, will be the Council's aim, he said.
"We will work on the basic problem of citi-

zenship education in the ghettos," Dr. Spike explained. "We also will help those in the suburbs to understand the issues in the cities. This is all part of the growing emphasis on helping people to help themselves.

Dr. Spike said the Council did not expect to be directly engaged in political action but would give Negroes some of the educational tools necessary for them to develop political power.

"This will mean the Northern equivalent of freedom schools in which we will try to help hese people to accept the responsi citizenship," Dr. Spike said.

The decision to intensify the Council's civil rights activities was construed as total rejection of criticism from some segments of the 31 communions represented in the Council. Many member churches, especially in the South, have lately voted to withhold funds normally earmarked for the Council's use.

NAACP Auditions Friday

CAN YOU SING? DANCE? ACT?

If you can do any of these things, stop in at Kit Carson School tomorrow night, March 19, and try out for the big Variety Show being arranged by the Special Activities Committee of the Las Vegas NAACP. Auditions are scheduled to start at 8 p.m.