

Chapter 1

“Jesus Only”

Prof. Albert Einstein was once asked, “If you were to live your life over again, what would you choose to be?” His answer was, “I would not be a scientist, a scholar, or a teacher. I would be a plumber or a peddler.” What an evaluation of our scientific age with its modern discoveries, including the death-dealing A-bomb!

But the discovery, the secret, which I wish to share with you here has brought, not death and destruction, but life and harmony to untold millions. The secret was discovered more than nineteen hundred years ago on a “high mountain apart” in the land of Palestine (Matt. 17:1). It was at the scene of the glorious transfiguration, when three men “saw no man any more” (Mark 9:8). Luke pictures the discovery of that long-to-be-remembered event in these words, “Jesus was found alone” (Luke 9:36). The discovery was made “when they had lifted up their eyes” (Matt. 17:8). The secret formula of power was “Jesus only.”

Greatest Discovery

“Jesus only” is the greatest discovery of all time. It is even greater than the secret of the A-bomb. Even the enemies of the cause of Christ declared that these men had “turned the world upside down” (Acts 17:6). More potent than the hydrogen bomb, this secret melts hard hearts of all who lift up their eyes above the sins and weaknesses of neighbors, church members, or relatives, to Jesus Christ of Nazareth, the Saviour of the world.

With the discovery of the A-bomb formula, our Government put forth every effort to keep it secret, but traitors sold out for money. The secret discovered on the Mount of Transfiguration, which “they kept... close, and told no man in those days” (Luke 9:36), was, soon after Calvary’s tragedy, revealed to the entire then-known world. And it was because of their sheer love of it, and the pure joy of sharing this wonderful Name with such heavenly power, that these three men heralded to the world their great discovery, their close secret.

For awhile Peter refused to share it. During the trial of Jesus before Annas and Caiaphas, Peter denied that Name. When the damsel suggested that he must be acquainted with Jesus of Nazareth, he told

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her, in effect, that he had never so much as heard that Name (Matt. 26:69, 70). In a few moments he denied it again, this time with an oath. And some time later that same night he covered the preciousness of that wonderful Name with the cloak of profanity (Matt. 26:74).

Covered With Commonness

That powerful Name has often since that time been covered with commonness. During college days I met a young man whose home was only about eight miles from the famous Niagara Falls. He had heard about Niagara Falls so much that the name had become common to him. Its charm and wonder, which attracted people by the thousands from all parts of America, and the world, meant little to him. That famed name that awakened awe in the hearts of thousands, to him was lost in the common speech of his friends and neighbors.

So today the name of Jesus is used in jest and in joke, in profanity and obscenity. It is heard from the mouth of the vulgar, the drunkard, and the infidel. Today that Name is not commonly appreciated for what it truly is. "Thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

As Peter witnessed the character of Jesus under suffering, persecution, and insult, he began to see the meaning of that wonderful Name. The transfiguration scene must have come up before him again and again during the trial that Thursday night. He remembered the words from heaven he had heard, "This is my beloved Son, in whom I am well pleased; hear ye him" (Matt. 17:5). Jesus stood uncondemned before Pilate - only an earthly governor - yet Christ was "King of kings, and Lord of lords" in character.

Peter also saw Him move, without a murmur, toward Calvary, carrying the heavy cross. And on Golgotha's height he heard Jesus utter a prayer of forgiveness for His enemies. Then, and then only, did Peter begin to understand, in even a small measure, the beauty and power that is wrapped up in that Name.

Power of Pentecost

"Jesus only" was the power of Pentecost when three thousand were converted in a day (Acts 2:41). Those three thousand men and women, and more, were spellbound, not by Peter's words merely, but by Peter - changed Peter. He was transformed by "Jesus only." He was

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regenerated by that look of pity cast upon him by the Saviour in the judgment hall. The multitudes felt that a Name that could change a denier into an orator for the cross of Christ was a Name they needed. Crying out, "Men and brethren, what shall we do?" the great crowd of convicted hearers were told to "repent, and be baptized" in that wonderful Name. It had truly baptized Peter's very life, his soul, his all

In gladness three thousand souls were led into the baptismal waters by the ministers of Pentecost (Acts 2:37, 38, 41, 46). They had learned the secret of the life and power found in "Jesus only." This secret, which they had kept close in those days, was now being heralded to the entire world of their generation. "They were of 'one accord,' 'of one heart and of one soul.' Christ filled their thoughts; the advancement of His kingdom was their aim. In mind and character they had become like their Master." - The Acts of the Apostles, p. 45. They had become like Him. That is why they could preach Him.

A few days after Pentecost it was the power of Jesus' name that gave "perfect soundness" to the cripple who sat at the gate called Beautiful. Peter and John were about to enter the Temple at the hour of prayer, when the lame man stopped them and asked alms of them. Peter had no silver or gold, but he did have a Name. And there was healing in that Name. "In the name of Jesus Christ of Nazareth rise up and walk," Peter cries, and lifts him by his right hand. The man leaps for joy and follows Peter and John right on into the Temple. Crowds look on, and begin to run toward this man who is holding on to Peter and John in delighted wonderment. But Peter cries out and tells them about Jesus. "His name through faith in his name hath made this man strong" (Acts 3:1-16). Peter preached Christ because he had become like Him.

When I was beginning my ministry I came across a little book that presented the name of Jesus very simply and most attractively. It showed the power that is in that Name. I was thrilled as I had never been, perhaps, since my mother first painted for me a picture of Jesus while she was sweeping my room, when I was about six years of age. The wonderful picture mother had painted for me then, came back with renewed beauty in the pages of that little book. I fell in love with Jesus all over again in a very special way. I knelt before God and asked Him to help me to present Jesus to others in all His loveliness.

It was not long afterward that I was privileged to do so in my limited way. I was called to conduct a special short series of meetings. As I presented Jesus in His power and loveliness, I felt the angels of

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heaven clustering around me. My heart was warmed by the presence of Jesus. I could note the same spirit and response on the part of the audience as well.

During that week people were released from the power of sin, just as the impotent man at the Beautiful Gate of the Temple was released from physical infirmity. Crippled souls were restored. Critical spirits were freed from the prison house of sin. Gossiping Christians turned to Christ for victory. Hearts filled with vice were cleansed and became the habitation of Jesus, the Saviour of the world.

The Confession

In a testimony service one morning during that week, a young man told of how he had been reared in a most critical home. His father had evidently never been in that "high mountain apart," where people "see no man anymore." He had made people - not Jesus - the subject of his conversation. People were the object of his criticism. People's weaknesses were the topic of his discussion. So this young man's spiritual growth was stunted by the blighting atmosphere of criticism.

This Christless spirit of criticism stunts the growth of anyone. The boy needed Jesus. But Jesus was not found in that professedly Christian home. He was not found in their judgment of others. He was not found in their words of denunciation. He was not found as they looked at sinners in the church, or hypocrites in religion. All this became so distasteful to the young lad that he decided religion was not for him. He went out into the world, trying to satisfy the craving of his heart. But the world cannot satisfy. Its soap-bubble pleasures soon burst. Then he lapsed into a state of utter discouragement. Life became one long nightmare. "Every time," he said, speaking of this horrible experience, "I saw a funeral procession moving down the street, I wished I were in that box." He pictured his sorrow, his pain, his lost condition, in a home where Christ was professed but not possessed.

Then suddenly his eyes brightened as he exclaimed with joy, "But this week I have found Jesus." He tried to describe the great happiness that was now his. But his lips could not utter it. His speech was inadequate to tell it. His tongue could not frame it. But his experience was the same as that of those three men on the "high mountain apart" when "Jesus was found alone."

To me this young man is a symbol of many today who are searching for the secret of satisfaction. They are lonesome for Jesus,

but they know it not. They are thirsty for the water of life, but do not recognize it. Christ is that living water. Jesus only satisfies. Every doctrine we have to present to the world is a doctrine about Jesus. And when we do not present it as a doctrine concerning Jesus, we do not present it as we should. To divest doctrine of Jesus Christ is to take from it its life, its impetus, its challenge, its motivating power. Jesus is the answer to the cravings of the soul. For “in thy presence is fullness of joy; at thy right hand there are pleasures for evermore” (Ps. 16:11).

The impotent man at the gate called Beautiful reminds me of another man who for more than forty years had also been crippled. His was not physical but spiritual deformity. But now he was dying - dying not far from the church of which he had been a member for more than forty years. He was not ready to die; for he too had been living in an atmosphere of criticism. He had judged others. He had condemned. The objects of his attacks were his neighbors, church members, teachers, ministers. What he needed to do was to go up to a “high mountain apart” where he could lift up his eyes above the failures and follies of so-called Christians, and “behold the Lamb of God, which taketh away the sin of the world” (John 1:29). He needed to follow the Saviour’s instruction, “Look unto me, and be ye saved” (Isa. 45:22). For by “beholding” we become “changed” (2 Cor. 3:18).

A doctor neighbor of his came to see me. “Brother Coon,” he said, “would you be willing to go over and pray with this neighbor of mine? I am afraid to have him die in his present condition. Perhaps you can do something for him.”

“I shall be happy to do so,” I replied.

Taking with me a young minister and the good Christian doctor, I went to see the poor old gentleman. As we rode to his home I asked the Lord to help me to cause the dying man to lift up his eyes and see “Jesus only.”

As we stepped into this poor man’s bedroom I said, “Rejoice, brother! We have come to bring you hope. We have come to bring you Jesus.”

Instantly his eyes filled with tears. His voice choked with emotion. “Brother, I can’t find Him anymore! I can’t find Him anymore!” was his pitiful reply.

“I will tell you how to find Jesus again,” I comfortingly replied. And I opened my Bible right there on his bed. “I will show you how to find Jesus,” I continued. And the text I used you can use. I turned to 1 John 1:9: “If we confess our sins, he is faithful and just to forgive us

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our sins, and to cleanse us from all unrighteousness.” Then I turned to Isaiah 45:22. This is a beautiful verse. And so simple. “Look unto me, and be ye saved.”

“Now,” I said, “we are kneeling right down by your bedside and we are going to confess our sins. You are going to confess your sins too. And as you confess your sins, tell the Lord that you believe, for Jesus’ sake, that He has forgiven and has cleansed you.” That is very important. Peter declared that it was “faith in his name” that gave the crippled man “perfect soundness.” So this poor dying man, with his crippled soul, was to receive “perfect soundness” only by “faith in his name.”

“Now,” I said, “you are looking to Jesus; looking to Him as the one who forgives and cleanses you.” And then we prayed.

“I Believe!”

When we had finished our prayer, he prayed. As he prayed, his voice choked again. He asked God to forgive him for his past neglect, his sins and his mistakes. He did not talk any more about the mistakes of his brethren in the church. He did not speak of the mistakes of the teachers in the school. He did not think about the mistakes of anyone else - only his own. He asked God to forgive him for his own mistakes.

But he could not get “I believe” in his prayer. You know, it is amazing how hard it is to be simple, isn’t it? He just could not get in that expression of faith, “Lord, I believe.”

And so I said, “Brother, now before we rise, just tell the Lord, ‘I believe.’”

You know, Hebrews 4:2 says that the people who left Egypt never got into the Promised Land - none but two - because they did not mix the promise with faith.

“Now, brother,” I said, “say, ‘Lord, I believe:’”

And it seemed that from the very inner soul of that poor dying man came the words, “I believe!”

“O brother,” I said, “that is wonderful! Can you tell the Lord that again? Tell Him again that you believe, for that connects you with God.”

And again he repeated, “I believe!”

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Found Jesus

As we rose I said, “Brother, now you have found Jesus. You know that He has forgiven your sins, don’t you? He has cleansed you. Now you are looking to Him, aren’t you?”

He replied, “Yes, I am.” And tears were in his eyes.

“Now,” I asked him, “just before we leave, won’t you tell the Lord and us once again that you believe He has done this for you? You believe you are His child? Can you say again, ‘I believe?’”

He looked me full in the face, and from the depths of his soul exclaimed with solemn, holy joy that must have charmed the angels around the throne, “I believe!” And God forgave and cleansed him right there!

“Now you are a child of God,” I assured him. “When the devil comes to you again, you just say, ‘Christ has cleansed me. He has forgiven me. I am looking to Jesus. I am now His child. I am being saved by His power.’”

As we left that home there was a glow of certainty in that dear man’s face. He had been made a child of God by faith in Christ. I was happy that I had presented Jesus, the Saviour of the world, to that poor man, so near the end of life’s journey. I was delighted that he had lifted up his eyes on a “high mountain apart,” where he could see “no man any more, save Jesus only.”

A few days later I learned that the dear old man had passed away. But I believe with all my heart I shall see him on the glorious resurrection morning, when Jesus calls to life those who have found salvation in Jesus on the “high mountain apart.”

Now, friend, you can do that. You really can. There are many of us, perhaps, who could not be too deep, or too theological. But when it is just a question of using two or three simple texts of Scripture, and helping a person to reach up his hand of faith and get it into the hand of Jesus, you can do that. And then you can tell the sinner that Jesus keeps His Word. Oh, that gives a man hope! Then he looks to Jesus. That is salvation.

As I have meditated upon this experience I have prayed, “Lord, forgive me wherein I have tried to get beyond the simplicity of Jesus.” “Thou shalt call his name JESUS: for he shall save his people from their sins” (Matt. 1:21).

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Powerful Name

After Peter was used of God to bring that healing Name to the cripple, he was brought, with John, before the same Annas and Caiaphas (Acts 4:6-12) who had just a few weeks earlier sat in judgment on Christ (Mart. 26:57, 58). When Jesus was tried, Peter had denied the Name. Peter's persecutors doubtless thought he would certainly do so again, especially if they reconstructed the scene as nearly as possible like the one in which Peter had before become frightened and denied his Lord.

This was on the very next day after the healing of the cripple. "And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem" (Acts 4:5, 6). I can see even the maid - the damsel who six weeks before accused Peter of belonging to Jesus - sitting there too. Her eyes meet his. But this time there is no sign of fright or timidity in Peter's eyes, heart, or voice.

You will have to read the rest of the record for yourself to see what the name of Jesus had done to the vacillating Peter. It thrills my heart! As Peter tells about "the name of Jesus" (Acts 4:10), I see Annas move nervously, and Caiaphas turn to one side as if to be shielded from the sharp arrow of conviction. The maid turns pale. She can scarcely believe her very eyes! What has happened to this profane denier of but a few short weeks before? They are inquiring of their own hearts. Ah, he has been converted and saved. He answers their unspoken question: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Peter preached Christ because he loved Him and had become like Him.

I wonder whether Saul of Tarsus was there too when Peter so beautifully testified to the name of Jesus. Later when the great persecutor had become a champion of the faith of Jesus he exclaimed, "Wherefore God also hath highly exalted him, and given him a name which is above every name" (Phil. 2:9).

"Jesus only" - in these words is contained the secret of the life and power that marked the history of the early church." - *The Acts of the Apostles*, p. 64. And since God is no respecter of persons, that same Name is the secret of the life and power of every man or woman, boy or girl, who will come up into the "high mountain apart," to an

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experience where he sees “no man anymore,” but where “Jesus was found alone” two thousand years ago, and will again be found of all who sincerely seek Him.

Preach Christ in Doctrine

I believe that the more we become like Christ, the more we shall love to preach Him in all doctrine. And the more we preach Him in sincerity, the more we should love Him. Jesus stated, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). Since all life is centered in Jesus, it follows that all doctrine should be Christ centered. He is “the way, the truth, and the life” (John 14:6). Therefore, we must “say the truth in Christ” (Rom 9:1). All spiritual truth should be “truth of Christ” (2 Cor. 11:10), and “truth in Christ” (1 Tim. 2:7).

Some time ago a medical doctor invited me to visit a patient of his with him. He said she had tuned in to some of the broadcasts by a very good evangelist who had recently been in that city. He added, “Maybe we can do something for her.”

We cannot expect to do very much for a person, doctrinally, the first time we meet him. That is where we sometimes make a great mistake. We try to give too much doctrine too soon. And yet I did not want to disappoint the doctor. So I asked the Lord to help me to uplift Jesus.

After we were nicely seated in this woman’s home she began, “I have listened to a lot of your broadcasts, but I don’t believe in that Sabbath question, and I don’t believe in hell as you teach it.”

“Oh,” I replied, “is that all you don’t believe? That is wonderful! So you believe everything but that? That is wonderful!”

Do you know what that did to her heart? It helped to open it. When we start arguing, that closes the heart. So I did not argue. I agreed with her all I could. I tried to be as kind as Jesus as I talked about Jesus. Sometimes we Christians become too dogmatic, you know.

“Now,” she continued, “tell me something about this hell business.”

“Well,” I answered her, “to properly understand the subject of hell, we must study it in the light of the character of Jesus. You see, ‘This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent’ (John 17:3). Therefore it is impossible for

any man to properly understand the subject of the punishment of the wicked except as he studies it in the light of the character of Jesus.”

And I determined that I would not argue. You see, that is a bad thing to do. That is not the spirit of Jesus. We must just l-o-v-e them into Jesus. Soul winning is a love affair.

And so I continued, “Did you hear just the other day about those two boys who caught another boy who was guilty of a misdemeanor and tortured him for hours?”

“No,” she exclaimed. “Shame on them! Inhuman of them! That’s inhuman!”

I could see that she had protested so much that I would have to be careful how I applied the incident. If I should make the application too quickly, she might be embarrassed. That is not Jesus’ method. So I asked the Lord to help me not to say anything that would hurt her.

And so I continued very slowly and thoughtfully, “Now we are thinking about Jesus and the subject of hell-fire. You know, ‘we love him because he first loved us,’ don’t we?”

“Yes,” she agreed, “indeed we do. He is wonderful!”

“You are right,” I replied. And I tried to keep on her side of the argument as much as possible. That way she would not be embarrassed. “Jesus is so wonderful and loving! Just because I refused to serve Him, would He torture me throughout eternity? Now I am not trying to put you in the corner. But it is something to think about, isn’t it?” And I saw by her eyes that she had caught the point.

“Yes,” she said, “but people have the power of choice.”

“Yes, so did that boy who committed the misdemeanor,” I replied. “And just because I have the power of choice, if I choose not to serve Jesus, He still will not torture me. He loves His enemies. That is what He taught us to do - ‘love your enemies.’ So Jesus loves His enemies.” And then I explained to her a few texts on hell-fire.

Changing the subject, she said, “By the way, what do you teach regarding eternal security - once saved, always saved?”

“Well,” I replied, “you see—”

And I watched to see that there was no “heat” in my voice or my look. You know, sometimes we generate more heat than light in our discussions. And when heat is generated, usually the light grows dim. It does not do a bit of good to argue with one whom we are seeking to enlighten, because we are not representing Jesus when we are generating heat in an argument.

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So I said, "You see, in order to understand eternal security, we must study it in the light of the character of Jesus. That is the secret of understanding all the doctrines of the Bible. Every doctrine is given us to help us to love Jesus more and to understand Him better. Now, what is the fundamental law of Jesus? Is it not the law of love?"

"Yes, it is," she agreed.

"And now," I added, "can we love without the power of choice?"

"No," was her response.

"The law of love and the power of choice are the fundamental laws of Jesus, aren't they?"

"Yes," she assented.

"Now," I continued, "you take the sinner. Will Jesus compel that sinner to serve Him?"

"No," she replied.

"Why? Because Jesus wants that man to serve Him because he loves Him. He must choose for himself. So Christ does not compel him before he becomes a Christian. He does not compel him to be a Christian, does He? 'Choose you this day whom ye will serve.' 'We love him, because he first loved us.' Now, that is when he is still a sinner. Jesus does not compel him, does he?"

"No," she said, "I should say not."

"Now," I went on, "after that man becomes a saint, does Jesus compel him to remain a saint?"

"Oh no," was her reply.

"You are right. When the sinner becomes a saint, Jesus still does not compel him to remain a saint. If he chooses, he can give up Jesus, can't he?" I queried.

And I could see just then that it clicked. When it clicked, I did not argue. We must be careful not to use too many proofs in trying to make a point. Why? Because it might embarrass an individual. He might get the impression that we think he is below par mentally, or that we think we are superior. So we should not use so many proofs that it forces the argument. It might cause him to feel that we think we are intelligent and he is not. So you see, when I saw that she caught the point, I did not go any further. I did not argue at all. We covered other doctrines. But each time I presented Jesus to her in the doctrine. And I saw she did not refuse the doctrine, because she loved Jesus.

Finally I said, "We must be going. But before we do so, we want to pray for your health. We understand you are not too well physically.

We want to ask Jesus, who healed the sick nineteen centuries ago, to put His hand of healing upon you.”

“Oh, thank you so much,” she said gratefully. And as we knelt to pray I said, “Doctor, will you lead us in prayer?”

The doctor prayed a beautiful prayer. In his prayer he said, “Lord, this afternoon as I have sat here I have learned something as Brother Coon has been studying with us.” What was the doctor doing? He was humbling himself, putting himself in the same class as a learner with the woman whom we were trying to help.

What did that statement of his help this woman to do? It helped her to accept what we were saying, because we were carrying to her not merely doctrines of Jesus but the spirit of Jesus as well. And she did not feel at any time that there was a gulf between us. We must always remember that we are not merely to talk about Jesus, but we are to have Jesus in our hearts. That is what counts. “If any man have not the Spirit of Christ, he is none of his,” the Scripture states (Rom. 8:9). “A legal religion can never lead souls to Christ; for it is a loveless, Christless religion.” - *The Desire of Ages*, p. 280.

Let us look for Jesus every time we study the Bible. We should never be content to find abstract doctrine, but rather Jesus in doctrine. I make it a practice always in my personal study to ask myself the question, “What does this study do to my understanding of Jesus? What lesson concerning Him does it bring to me?” When I have found Jesus there, I have found light and life.

Several years ago I received a one-hundred-ten-page, handwritten letter from a woman I had never met. It contained many Bible quotations. There was nothing personally from the author except a note requesting my analysis of the long, long letter.

Asking the Lord to help me to read with an open mind, ready to receive any message He might have for me, if it was there, I began to read. There was page after page of Bible warnings and threatenings from the Lord. It quoted Scriptures of coming gloom and darkness, of war and tempest, of sorrow and death. But it offered no hope.

In my reply to the author I stated that I believed all the scriptural quotations were correct, but that I noticed she had lifted from the context warnings, pictures of darkness, pictures of gloom, threatened judgments. But just before her quotation of that threatened judgment was a beautiful picture of Jesus. Or just after it was a glorious message of hope. But she had left that out. The threatenings and warnings were

there, but no Jesus - the only One who can save from the threatening gloom and darkness.

Thus the long, long letter, all the way through, spoke of fear and gloom, despair and discouragement. And the Lord was left out. The Light of the world was missing. The only hope of humanity was not to be found there.

I concluded that the author of this letter felt called of God to give the Laodicean message of Revelation 3. So I had to tell the author that I must believe that the Lord of Revelation 3 -'20 was evidently standing on the outside of the door of that letter, pleading for entrance. The author had not let Him in.

Then as I thought it over I wondered whether He had not stood on the outside of the door of some of my sermons, my conversation, my life at times, pleading, gently and patiently, for admission. It is a serious thing to keep the Author of life and joy outside our lives. Oh, we should let Him in!

Jesus promised His church, "Lo, I am with you alway" (Matt. 28:20). This was a very real promise to them. Like Moses, the early church endured "as seeing him who is invisible" (Heb. 11:27). "Moses did not merely think of God, he saw Him.... Never did he lose sight of His face." - Education, p. 63.

"When the disciples first heard the words of Christ, they felt their need of Him. They sought, they found, they followed Him. They were with Him in the temple, at the table, on the mountain-side, in the field.... After the Saviour's ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence." - The Acts of the Apostles, pp. 64, 65.

Open the Door

I have felt for a long time that we should practice the presence of Jesus more than we do. Many years ago I read of an eminent Christian who set an extra plate at his table, occasionally, for Jesus as his guest - not that Christ needed it or would eat from the plate, but that act helped him to be more conscious of the presence of Jesus. And I often thought, "Isn't that interesting!" However, it seemed a little unnecessary to me. And it is unnecessary. But I found that I was not conscious enough, even as a minister, of the presence of Jesus. And it bothered me.

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One day I was traveling alone, by car, to conduct a series of revival meetings some distance from our home. I drove out of the city a short distance and stopped the car. I thought, "If that Christian of whom I read could invite Jesus to sit at his table, and even set an extra plate for Him, why can't I invite Jesus to ride with me in the car? Has He not said, 'Lo, I am with you alway'? The fact that I am asking Him to ride with me will cause me to be conscious of His presence."

So I stepped out of the car, walked around it, opened the right front door, and invited Jesus to be my guest and ride with me. I closed the door, stepped back around the car, opened my door, sat under the wheel, and drove on. And I talked with Jesus. I do not know when I have ever been more conscious of His presence. I felt Him there. I had opened the door.

It was not my intention to mention this experience to anyone. But at one of those revival services I did refer to it. I told how Jesus had been more real to me by that little act of my opening the door, by my own choice.

A few days later I was visiting in a home. The woman said to me, "Brother Coon, I have had a very happy day. I went home that night after you mentioned about your inviting Jesus to ride with you. The next morning when my children had gone to school and my husband to work, I said to myself: If Brother Coon can invite Jesus to ride with him in the car, why can't I invite Jesus to be with me in my home today?" So I stepped to the front door. And as I opened it, I said, 'Jesus, will You be my guest today?' And, Brother Coon," she said joyfully, "I have never been happier in all my life than today." She had opened the door to Jesus. It was her own choice.

It is good to do things like that. Not that they in themselves are so important. But it is good to do things that will help us to be more conscious of the presence of Jesus.

I was relating that experience in a church recently. There was a woman there who had a little girl about six years of age who was causing her trouble. She would wander around the neighborhood with children who did not know the Lord. They were teaching her bad habits. She would then return home and be saucy to her mother. The mother's heart was just about breaking.

The mother thought to herself, "I wonder if maybe setting a place at the table for Jesus today would help my little girl to be less saucy."

So she said to the child, "We are going to set the table now. And we are going to set a place for Jesus." I had told them that occasionally

we do that in our home. “And we are going to put on the prettiest plate and glass, and set up a chair.”

All interest, the little girl asked, “Mommy, will Jesus really be here?”

“Yes, Jesus will be right in this room,” mother replied.

“But,” persisted the little girl, “will Jesus be right in that chair, Mommy?”

“Jesus will be with us just as though we could see Him in that chair,” returned the mother.

The little girl looked on in wonderment. After the table was spread, they sat down.

Mother said, “Now we are going to ask Jesus to bless the food.”

They closed their eyes and asked Jesus’ blessing upon the food. In relating the experience to us, the mother said, “As we were eating, my little daughter sat there as though she was sitting in the presence of royalty.” And she was, wasn’t she?

And all at once the little girl forgot the plate, and the place that had been set for Jesus. So she reverted to her old ways. “Mommy, you think you’re smart, don’t you?” began the child.

“Then I looked in the direction of the place that I had set for Jesus,” the mother said as she was relating the experience to us. “Very quietly I said, ‘Jesus, I don’t think that was very nice. Do you?’”

Instantly the little girl did what she would have done could she have seen Jesus sitting there. She reached over and patted her mother on the wrist, all embarrassed, just as though she could see Jesus. And she said, “Now, Mommy, you know I really didn’t mean that. Now, Mommy, I really didn’t mean that.”

The loving Saviour stands at the door of our hearts, pleading, so tenderly, “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him” (Rev. 3:20).

Let us take Jesus into our lives. Let us invite Him to be with us at our tables. Let us take Him into our thinking. Let us take Him with us everywhere we go, and make Him a part of whatever we do. Then let us preach Him in doctrine. Let us not tack Him on as a postscript. But let Jesus leaven all our teaching, all our preaching, all our Bible studies, and all our conversation. Let Him be to us, as He was to Moses, a personal presence. And then let us never rest satisfied until we become like Him. Then someday soon, with purest joy, we shall see Him face to face.

PATH TO THE HEART

The Way Home

A little girl was lost in the great city of London. Finding the little one in this sad plight, the police tried to help her.

“What is your name?” “Patsy.”

“Patsy - what?”

“I don’t know.”

“What’s your daddy’s name?”

“I don’t know,” wailed the child.

“Where do you live?”

“I don’t know,” was all they could get for a reply. The poor little tot was too frightened, confused, and bewildered to give them any information.

The police pointed out one building after another, hoping they might mention something she would recognize as being near her home. But there was no response from the frightened child. The various places and objects they mentioned meant nothing to her.

“What shall we do?” they questioned.

Then one of the officers thought of the giant cross on top of one of London’s great cathedrals. “Do you know the big cross on top of the cathedral?” he asked.

At this the little girl’s eyes brightened. “Yes. Oh yes!” she exclaimed. “Take me to the cross. I can find my way home from there!”

There are confused, frustrated, lost children of God all over this old world. They are trying to find a marker that will show them the way home. Condemnation will only make them all the more confused. Argument, good as it is, is insufficient. Logic, as important as it is, is not enough. Abstract Bible doctrine will not accomplish it.

But the likeness of Jesus in our lives, in our teaching, in our conversation, in our consciousness, will be a marker for weary, lost souls. With the wonderful truths of the Scriptures, as they are in Christ, people can find their way home to the Father’s house.

“Jesus only” is the secret of the life and power that must mark the history of the church today if we would fulfill our mission. But in order to find Him, let us go up into a “high mountain apart.” There we shall see “no man anymore.” But where “Jesus was found alone” on the Mount of Transfiguration nineteen hundred years ago, He may be found of all today. But we must first lift up our eyes from the valleys of human weakness, human hypocrisy, human failure, to the wonderful

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Christ, who has a name that is above every name. If we do this, we too may expect many to stop in their mad course of selfishness to see “no man any more, save Jesus only.”